

Antiquity unveiled

Jonathan M] [Roberts

ANTIQUITY UNVEILED.

ANCIENT VOICES

FROM THE

SPIRIT REALMS

DISCLOSE THE MOST STARTLING REVELATIONS.

PROVING CHRISTIANITY

TO BE OF

HEATHEN ORIGIN

Truth crushed by Priests shall rise again.

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DEDICATION.

One who loved Truth more than the commendation of men, left on record as a legacy to the human race, a sentiment, at once so truly religious, broad and elevating, that we quote his lines in this connection:

“The world is my country,
To do good my religion.”—PAINE.

With the same broad and philanthropic spirit which inspired the above we dedicate this work to the world.





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TRIBUTE

TO

J. M. ROBERTS, ESQ.

Oh, faithful soldier of the Light,
Whose buckler is an honest soul !
The sword of Truth in lustre bright
Gleams in thy hand. Still onward roll
The waves of battle. Yet the shafts of Hate
Are vain ; before the radiant shield
That guards thee still. Thy glorious fate
Will be to conquer not to yield
One inch of ground to adverse force—
But, marching on to triumph high,
O'er Error prostrate - left with no resource
Whil'st thou can banded hosts defy.
Knowing that Right shall yet succeed,
And thou, oh soldier staunch and true,
Shalt reap reward for every deed
And word of faith. For such thy due.
And in thy spirit home shall shine
Thy record fair, inscribed by angel hands,
Who to thee bring influx of light divine.

January 14th, 1885.

FORESTER GORDON.

The above lines were inscribed to one whose lamp of mortal life went out while he battled for the truth. None were more valiant or fearless in its defense. He could suffer, but never yield to wrong, for his soul was cast in the mold from which martyrs are born. He fell on the field of battle, full armored and face to the foe, leaving others to grasp Truth's standard, close up the ranks and press on to victory.

MEMOIR OF JONATHAN M. ROBERTS. ESQ.

It is only natural that the readers of this volume should desire to know something of the life and characteristics of the individual whose intellectual labors contributed so much to its value. That earnestness and sincerity were marked elements of his character, no one could doubt who heard him speak or read the lines from his pen. To illustrate, we quote the following from one of his editorials: "Dear friends and patrons, it is true that we have not known what rest or recreation was, during the daily and nightly vigils which we have been forced to keep, but what of that? Who is there that is worthy to serve Truth who is not willing to forget self in the grander purpose of contributing to the common good of mankind?" His was a life full of usefulness, and his good deeds were many. When his great soul had outgrown its mortal surroundings and the measure of his earthly life was filled, he passed on to other fields of labor in the spheres beyond, leaving this world better for his having lived in it.

Jonathan M. Roberts, Esq., was born in Montgomery Co., Penna., December, 1821, and was a man of fine education as well as marked ability. He studied law and practiced it for some years, from which he retired previous to his taking up the editorial pen. Prior to the war, he was an active Abolitionist, and being a man of strong temperament and positive convictions, he became one of the leaders of that party. Subsequently he became an active Republican, and spoke effectively during several campaigns. About 1873 he was convinced of the truth of Spiritualism through receiving communications from his father, who, when in earth life, was prominent in National affairs, and a member of the U. S. Senate. In 1878 Mr. Roberts started *MIND AND MATTER*, a weekly journal, devoted to the interests of Spiritualism and as its able editor gained a well earned reputation as a journalist and writer. He was a great student in ancient religious history, and made extensive researches therein, prompted by the revelations received from many ancient and modern spirits. Thus amidst his untiring labors for the good of others, he passed to spirit life February 28, 1888, at his home in Burlington, N. J., in the 67th year of his age.

COMPILER'S PREFACE.

IN SUBMITTING to the reader **ANTIQUITY UNVEILED** it is with a feeling of assurance that its contents will answer this all important and oft repeated question—Is Christianity as known and taught in the western world, a divinely inspired religion, or an offspring of still more ancient religions? Every unprejudiced student knows, that notwithstanding the many claims made by Christian writers as to the origin of Christianity, it still remains simply a formidable religious system whose source is buried in the debris of remote antiquity. The revelations contained in **ANTIQUITY UNVEILED** are destined to unearth and solve all the great mysteries surrounding the origin of the Christian religion, for the unlearned and student alike. It appears from the testimony set forth in the following pages that fragments of teachings, forms and dogmas were gathered from various religious systems that were extant previous to the so-called Christian era and gradually moulded into what is known and taught as Christianity, the formulators of this system employing every means to disguise its pagan origin. This work contains a series of messages from occult sources bearing upon Oriental religions, and their relation to Christianity, with comments thereon by the late J. M. Roberts, Esq. The following is a brief account of the manner in which these messages were received. On March 26th, 1880, Mr. Roberts, then editor of **MIND AND MATTER**, received a communication through the medium from Potamon the founder of Eclecticism, which was the beginning of the series. This was followed by others upon the same subject until the entire series was finished in 1886. All were published in a weekly journal as received. They contain in a small space a vast amount of knowledge pertaining to the religious history of mankind which before this unfoldment, was unknown to the world. It is these revelations of such great import to every individual that we place before our readers.

The object of publishing these important and startling revelations is not only because they are of universal interest, but to preserve them to the world as well as meet the popular demand of progressive minds in every clime. The corroborative evidence embraced therein demonstrates conclusively that Apollonius of Tyana was the Jesus of Nazareth, the so-called Saviour of the Christian Scriptures. This great teacher now returns to earth, and inspires a medium through whom he explains the mysteries which have surrounded the origin of so-called Christianity. These facts being so highly important, it seems imperative that they should be widely disseminated; therefore we have concluded to issue them in a volume entitled **ANTIQUITY UNVEILED**.

The work would have been published by Mr. Roberts in book form, had he remained in earth life a few years longer and received the encouragement and support he was entitled to in view of the great work he was called upon to fulfill for the enlightenment of mankind. We can not hope to compile the work so completely and ably as Mr. Roberts would have done, he being fully prepared with all the details, as well as possessing marked ability and wonderful adaptation for such a task. The only thing which now seems possible in view of the demise of Mr. Roberts, is to insert the the communications in the order they were received as far as practical,* and as much of his comments as the size of the volume will admit. These will rest upon their merits as bearing upon the religious history of the world. The work will at least be suggestive of thought, and cause many minds to look below the surface of the present religious teachings.

A considerable number of publications have been brought to the attention of the reading world heretofore by able authors and scholars upon the subject of ancient religions. These works, however, have been based upon what history of past ages has not been destroyed and is now accessible, and such researches as could be made at a time so remote from the age in which these religions had their origin.

Other works have been published within the last twelve

*Many of these spirit witnesses could not deliver their testimony in the order arranged by the spirit guides of the medium, for the reason that conditions were unfavorable.

years, whose authors have had the opportunity to draw facts and data from these communications and comments, which have been in print since 1880, and therefore accessible as sources of information upon the subject since that date. While it is gratifying to know that other writers have seen their value and importance, it is only just to the authors of these spirit messages, as well as to Mr. Roberts, in view of his exhaustive labors in this field of research, that we accord them due credit by placing on record the time when they were first received and published.

This work differs from all others preceding it from the fact that it is dependent upon history only so far as to identify the individuals giving the communications, and to bring to notice collateral facts bearing upon their testimony.* Instead of the conflicting statements of history, we have the corroborative testimony from spirit life of those who were conspicuous in the ancient history of our world. Some of these distinguished individuals were the leading lights in the propagation of the ancient religions from which the teachings of Christianity were borrowed. Others of their number lived at and subsequent to the date of the Christian era, and testify definitely as to the part they acted in the origination and promotion of Christianity, as formulated from ancient religions. Many of these witnesses now return and contradict the assertions of Christian writers, viz : that they taught and upheld Christianity while on earth. Others testify that they have learned in spirit life the fallacy of the teachings of Christianity. Still others testify, as they did in earth life, that they knew the teachings of Christianity were not in accord with truth, but were composed of fragments gathered from the decayed religions of the past, and moulded by skillful minds into the shape best suited for their purpose ; after which all traces of their ancient origin were destroyed as far as possible, that they might appear as a direct inspiration from God. Hence we cannot expect to find the root of the Christian religion at the comparatively recent date of eighteen hundred years ago, but back through the dim vista of the Oriental ages. Many of these spirit witnesses it appears, fearing for their lives, withheld the truth while on

*It is clearly proven in these pages that history has been so mutilated by eliminations, forgery and interpolation in the interests of Christianity, as to render it unreliable and misleading in the extreme.

earth, but return and divulge it now. A few of them, only, were unwilling witnesses, who finally yielded to the force of truth and rendered their testimony. We know of none more competent to testify upon these vital questions than those who were the religious teachers at the periods before mentioned.

Some of our readers may discredit the source of these communications, but this does not dispose of the subject-matter. The testimony remains, backed up not only by the truth which underlies it, but by the collateral facts of history. Therefore whatever the source, this mass of evidence must be met, if at all, on the basis of that logic and reason to which the subject is entitled. Others without due consideration, or the ability to comprehend the great and interesting questions involved, may consider the work a fiction. If so regarded, it must be admitted that it is a fiction of such ponderous proportions as to be unequalled in the field of romance. On the other hand, if it bears the scrutiny of the reasonable mind and proves to be generally true it must then be conceded that the pages of this volume chronicle the most wonderful and startling revelations given to the world in any century of its history.

Though Mr. Roberts was a well-read man of great intelligence, he had heard of but very few of the authors of these spirit communications until they introduced themselves to him through the medium. He was, therefore, greatly surprised at receiving such startling historical disclosures, and found it necessary to continually refer to encyclopædias, biographical dictionaries, etc., in order to establish their identity, and obtain as much evidence as possible of the correctness of their statements. This required the labor and research of years. Many of the historical sketches of these spirits had to be translated from other languages into English, and in cases where there were no historical records extant, their statements had to be tested by the light of collateral evidence. In these revelations are pointed out many instances where historical records have been so mutilated by Christian writers and others in the interests of Christianity that they are entirely unreliable as true historical records. Reference is given in connection with each communication where historical evidence may be found, that the critical reader may search for himself. From the fact that translation was necessary in so many instances, the idea is precluded, which some might entertain, that the medium could

have originated these communications. Even if he had been a great scholar and equal to the task of translation, there remains to be accounted for the many corrections made, the missing links furnished, as well as the masterly manner in which some of these ancient scholars expose the mutilations of history and settle questions that have caused much controversy among historical writers. No scholar living on earth at the present day, however learned, unaided by spirit intelligence, could thus have laid bare the facts in this connection, and certainly not one who, as an individual, was a marked illustration of how the ignorant and unlettered are chosen by the "powers that be" to confound the wise. The spirit messages are given verbatim as received, but the biographical references are inserted in a few instances only, as it would make the volume too large. For a similar reason the comments of Mr. Roberts are only partially included. Enough of the latter, however, are given, to show the reader how deeply he entered into this vast subject, and also give him some idea of the labor required to consummate this work. At many of these sittings other individuals, in company with Mr. Roberts, were present, hence there is no lack of evidence that the communications were received through the medium and carefully recorded. During the time these interviews were in progress, many questions were put to the spirits which were suggested by their statements. These were answered with a promptness and facility which proved their ability to elucidate any point bearing upon the subject under consideration. If the medium had been simply a pretender, instead of a passive instrument under spirit control, these questions would have remained unanswered.

Some readers of this work, not knowing the essential facts connected with its history, and moved by their prejudices, born of a false education, may attempt to make it appear that the contents were produced through collusion between Mr. Roberts and the medium regardless of their misleading effects. No greater mistake could be made. From the evidence herein set forth, it appears that too much collusion has already been practiced by the Church authorities in the past for the good of mankind, the evil of which seems now in a fair way to be corrected by witnesses from whose testimony there can be no appeal. In regard to Mr. Roberts, no shadow of suspicion could reflect upon him as to collusion in this matter, for he was

known to be a man of the highest integrity, whose record would bear examination even by his opponents. His ability, scholarly attainments, intelligence and earnestness, evinced in his exhaustive labors upon this subject to discover the truth, are apparent throughout the entire work.

Those who are unfamiliar with this mode of spirit intercourse, will scarcely comprehend the difficulties to be surmounted before these spirits were able to accomplish their self-imposed task. It seems marvelous to those who understand the laws governing these manifestations, that these spirits should be able to return and deliver so coherently this vast array of evidence, while controlling a physical organism so unlike their own ethereal organism. The consistency with which these individuals who lived on earth, not only in the remote ages of antiquity, but down through the centuries, present their testimony, every vital part in coherence with the other, is among the most remarkable events in the history of our world. In this instance the difficulties were largely augmented by the presence of a great opposing force from the spirit side, composed of those who from the very inception of the Christian religion have been engaged in promulgating its teachings, borrowed from heathen mythology and galvanized with the name and sentimentalism of Christianity. These spirit enemies of truth evidently knew that the result of these revelations reaching the world meant annihilation of the power they had gained, therefore every obstacle they could control was placed in the way to prevent their transmission.*

These witnesses were mostly the learned men of their time, embracing rulers, prophets and historians. They step to the front in the Nineteenth Century to reflect light on history's pages, by pointing out the criminal errors caused by interpolation and elimination, thus showing how the records of the past have been mutilated and the truth misrepresented

*This condition of affairs, in relation to opposing spirits in the interests of Christianity, may seem very strange to those who have not had experience in that direction, but the truth of it has been demonstrated to an extent which renders doubt impossible. It must be self-evident to our readers that the millions of defenders of Christianity, who have passed to spirit life, would not permit an attempt to be made to elucidate the falsity of their religious teachings without making a most strenuous effort to prevent it. We refer more especially to the leaders in the cause of Christianity, whose power over the people it affects.

for selfish ends. In doing this they have fearlessly laid bare the parts where personal ambition has prompted changes foreign to the truth and misleading to mankind. The light they bring includes not only what they acquired on earth, but also the clearer knowledge gained in spirit life.

Now, in view of the many opposing factions in the religious world, each claiming to be right, many minds have doubtless questioned why this testimony as to the truth concerning the great religious questions which so agitate the human mind has been deferred so long? Why, if the lines of communication were open between the two worlds, the philosophers, teachers and learned men of old, who are in touch with these matters of such vast importance have not returned ere this to dissipate the fearful delusions which envelop humanity?

To close readers of the history of man's spiritual unfoldment, it must be evident that these revelations were brought to the attention of the world as soon as the state of man's growth enabled him to comprehend and embrace them. That the great and good in the spirit realms have been struggling for centuries through adverse conditions to consummate this great task, no unprejudiced reader can doubt. That they have failed many times in the past is equally true, consequently all efforts in that direction had to be abandoned from time to time until man had progressed to a condition which rendered success possible. Destiny, it appears, awarded that period to the latter part of the Nineteenth Century.

We need not apologize to our readers for the length of the preface. On a subject of such vast importance, with so many points to be considered, even the space we have taken does not afford scope to embrace them all.

PREFACE

TO

SECOND EDITION.

WHEN public attention was first called to **ANTIQUITY UNVEILED**, we were uncertain whether the people had reached a point in human progress where they could accept its revelations. Bitter opposition was expected from those who were in sympathy with the Christian religion, as well as from many others who had not the courage to probe deeply for truth on heathen or Christian ground. But we were not prepared for such an eager demand for the book from people of all classes. Even from far off India, a call was received for a large number of copies, a sequel to the interest manifested by Eastern scholars who attended the Parliament of Religions. On every hand was manifested a desire for more light upon the religious questions which cause so much agitation in the church as well as beyond its pale. The light that dissipated the darkness surrounding the real origin and promulgation of the world's leading religions, was found radiating from the pages of **ANTIQUITY UNVEILED**, where was also found the solution of the many vexed questions that have baffled the scholar as well as the unlearned, for many centuries. Recently new and important information bearing upon the remarkable claims of this work, has come to hand from the land of the Orient, which should not be overlooked, and to which we shall refer later.

The World's Parliament of Religions held in Chicago in 1893, was the opportunity of the Nineteenth Century for the study of comparative religions. This important event was in

the line of evolution and has done much to establish the truth as to the origin, promulgation and ethical status of the religions of the world. It made it possible for scholars from all quarters of the globe to participate in this unprecedented religious assembly and throw light upon the various religions, and especially upon the Christian religion as viewed from their standpoint. The testimony of some of these scholars has done much to support the claims of **ANTIQUITY UNVEILED**. The real purpose of this great religious gathering was to convince the world of the originality and superiority of the Christian religion, but it resulted in bringing to the Western world through the scholars from the East, the knowledge that Christianity is simply the offspring of religions more ancient than itself.

HOW SCHOLARS SUSTAIN THE CLAIMS OF "ANTIQUITY UNVEILED."

The following is a quotation from a paper read at the Parliament of Religions, by **PROF. GOODSPEED**, entitled, **WHAT THE DEAD RELIGIONS HAVE BEQUEATHED TO THE LIVING**: "Formerly it was customary to find little that was original in any religion. All was borrowed. The tendency to-day is reactionary, and the originality of great systems is greatly exaggerated. * * * Many a shrine of Christianity is a transformation of a local altar of heathendom. There is no more important and no more intricate work lying in the sphere of comparative religions than an analysis of existing faiths with a view to the recovery of the bequests of preceding systems. While much has been done the errors and extravagances of scholars in many instances should teach caution. We must pass over a large portion of this great field. Attention should be called to the wide range of materials in the realm of Christianity alone. To her treasury, bequests of usage and ritual have come from all the dead past. From Teutonic and Celtic faiths, from the Cultus of Rome, and the worship and the thought of Greece, contributions can still be pointed out in the complex structure."

RABBI SCHINDLER, of Boston, the eminent Biblical scholar in writing of **ANTIQUITY UNVEILED**, says: "I have read the book with a great deal of pleasure, but it would be impossible for me to express my thoughts concerning it in a few lines. There is so much to be said about it, that it would take many pages to express it, and to do this I have not

the time. However, permit me to touch upon a few points. The purpose for which the book seems to have been written, has long ceased to be a pressing want, because all who even superficially have read history, know that the Christian religion has developed from Jewish and Pagan sources, and that the supposed author of it was a myth. It is well known that there is no contemporary evidence in regard to him, that if he has lived he was not known at all, and has not been a great ideal of a man which Unitarians wish to make of him. That people do not speak out what they think, and do not conform at once with their better knowledge is due to their unwillingness to pose as martyrs. They let things go as they please and keep their opinions to themselves." The foregoing is an extract from a brief review of the work by this very able writer.

HENRY FRANK, a leading liberal writer and scholar, August 26, 1893, writes: "ANTIQUITY UNVEILED is one of the most interesting books it ever fell to my lot to enjoy. I therefore, take the first opportunity to express the effect which the remarkable book is having on me, as I suppose you would like to know. In the first place let me say that the treatise itself is the most absorbing of anything on the subject, I have yet come across, not even excepting the writings of Max Muller. Mr. Roberts has certainly given us in a comparatively small space, a most surprising quantity of information, and I would at once recommend it as a handy compendium on the general subject of the origin of all religions. Thus far, I refer only to the actual historical citations with which this work abounds."

G. W. BROWN, M. D. Author of "Researches in Oriental History," writes: "Having travelled over the entire historical ground with diligent care, I find the positions taken in your book mainly true."

When the attention of LAKSHMI NARAIN, of Lahore, India, who took part in the Parliament of Religions, was called to ANTIQUITY UNVEILED he said that the scholars of India knew that the teachings contained in the gospels originally came from India, but was surprised that the fact was known and published in this country. He was deeply interested in the work, taking a copy to India with him. He said he would bring it before the religious societies that he represented in his native land, and he believed its influence and the information contained therein, would do much to break the

effect of the teachings of Christian missionaries, who were misleading the uneducated classes.

VIRCHAND A. GANDHI, of Bombay, India, one of the chief exponents of the Jain religion at the Parliament of Religions, in speaking of India, his native land, said, "I, like my friend, Mr. Mozoomdar and others, come to you from INDIA, THE MOTHER OF RELIGIONS."

MOHAMMED ALEXANDER WEBB in speaking of the effects of the Christian religion in India, said: "Christianity makes no progress in India among the intelligent classes because the intelligent Hindoo is conversant with the principles of all religions, while the Christian only knows his own imperfectly, consequently none of the people listen to the Christian missionaries, but the ignorant classes."

MAHARAJAH of Kapurthala, the head of the Sikh branch of Hindoo religion, while on his late visit to this country, in a reported interview as to Christianity, said: "No high class Hindoo will accept Christianity since there is nothing to commend it to him for acceptance. If he is an educated man, he knows how pure a system of ethics is contained in his own religion and is satisfied with that. If antiquity is to be revered, then his own philosophy is far superior to that offered by Christian missionaries. He can compare—weigh—judge—examine—test—and finally he is forced to conclude that divested of its external covering the Christian religion owes its origin to the great philosophies of his native land."

WILLARD J. HULL, of Buffalo, N. Y., in writing of ANTIQUITY UNVEILED, says: "Probably no book ever compiled containing an array of testimony calculated to prove a given charge, has been so astounding in its affirmations or produced a more profound consideration than the work before me. It is indeed, a momentous undertaking to charge and prove the spurious origin of a religious system claiming prescience and exclusiveness. Yet this is the burden of ANTIQUITY UNVEILED. Scholars in all the past ages who have been disinterested and unprejudiced in their researches in the occult mysteries of the effete systems of the East, have maintained that the claims of Christianity, so far as they relate to originality, either in moral precept, doctrinary points, or the so-called miraculous conception of a god, are wholly without warrant, drawn from these older systems, and were incorporated into Christianity for the

purposes of power and emolument in the hands of a despotic priesthood."

"ANTIQUITY UNVEILED is a compilation of communications from ancient spirits with explanatory remarks and suggestions by the late Jonathan M. Roberts. These communications were given through the organism of an entranced medium. They all testify that no such man as Jesus of Nazareth ever lived but the name was adopted by the framers of Christianity to cover the identity of Apollonius of Tyana whose teachings and mode of life they purloined and made use of as a model upon which to construct their system. Apollonius is a historical character; a man of rare endowments, nobility of mind and singleness of purpose. He and others assert that the teachings he prescribed were given to him in great part by the spirits of the older masters, and that what is known as Christianity is a mixture of Brahmanic, Buddhistic, Jewish, Essenian and Gnostic teachings. The affirmations made in the book at once place the upholders of Christianity on the defensive and they must meet them or their claims fall to the ground. The internal evidence of the different testimonies carries with it the fact of genuineness. The various identities are complete, showing the absurdity of attributing the work to a single mind. That such an idea should be entertained and used for the purpose of destroying the force of the book would be much more difficult to maintain than the assumption that the communications are genuine and emanated from the personages they purport to come from. In ANTIQUITY UNVEILED the world has the uncontrovertible testimony that Christianity is of spurious origin and the most consummate piece of plagiarism in human history is laid bare to the eyes of men. The book now enters upon its second edition. It has created a stir in studious minds, as was prophesied when it first appeared, and it is well, too, that one whose life was devoted to the promulgation of the Spiritual philosophy with a persistence few men ever manifested, should have reared his monument in a work of this character. Mr. Roberts was a painstaking, cautious man, and well equipped by nature and training to cope with the great undertaking he espoused. I believe that the greatest uses of ANTIQUITY UNVEILED are as yet in the inchoative state. As men become broadened in thought, the truths of the book will become more acceptable and lasting."

THE RECEPTION ACCORDED TO "ANTIQUITY UNVEILED" BY THE PRESS.

The Banner of Light, Boston, Mass.

"The historical data given are in themselves a marvel."

The Truth Seeker, New York.

"The book is bristling with points, deals with a wide range of subjects, and quotes extensively from well known authors. It shows where the early Christians found the myths and rites which they adopted and relabeled, and which the Western world now knows as Christianity."

From the Kansas City Journal, April 24th, 1893.

"This is one of the most remarkable books that has ever found its way to our literary table, and can hardly be described without a repetition of its own history.

"The contents are remarkable to the last degree, and any one reading them and comparing the messages with the comments can see that no one intellect could have been the author of all. All through the comments can be seen and felt the intellectual methods and idioms of the one mind that did the work, but of the one hundred and sixty papers from other assumed authors, no two of them are alike in any respect, a fact that will puzzle critics more than anything else about the book.

"There can only be one of two positions, which we shall not pretend to decide upon in any way—either that the whole book is an ingenuous and exceedingly learned and able invention, or has a basis for its contents and argument. Its claims at once raise the question that is now so rife over all the world, of the credibility of occult methods and testimony. No scholar can read this book without intense interest, for its contents contain within themselves intrinsically so much that is plausible, and so thoroughly scholarly and circumstantial in statement that the frank minded are perplexed as to which category to assign it. It is the strangest book in claims, in contents, and in the fascinating interest of its story that can be found in occult literature.

From the Alcyone, Springfield, Mass.

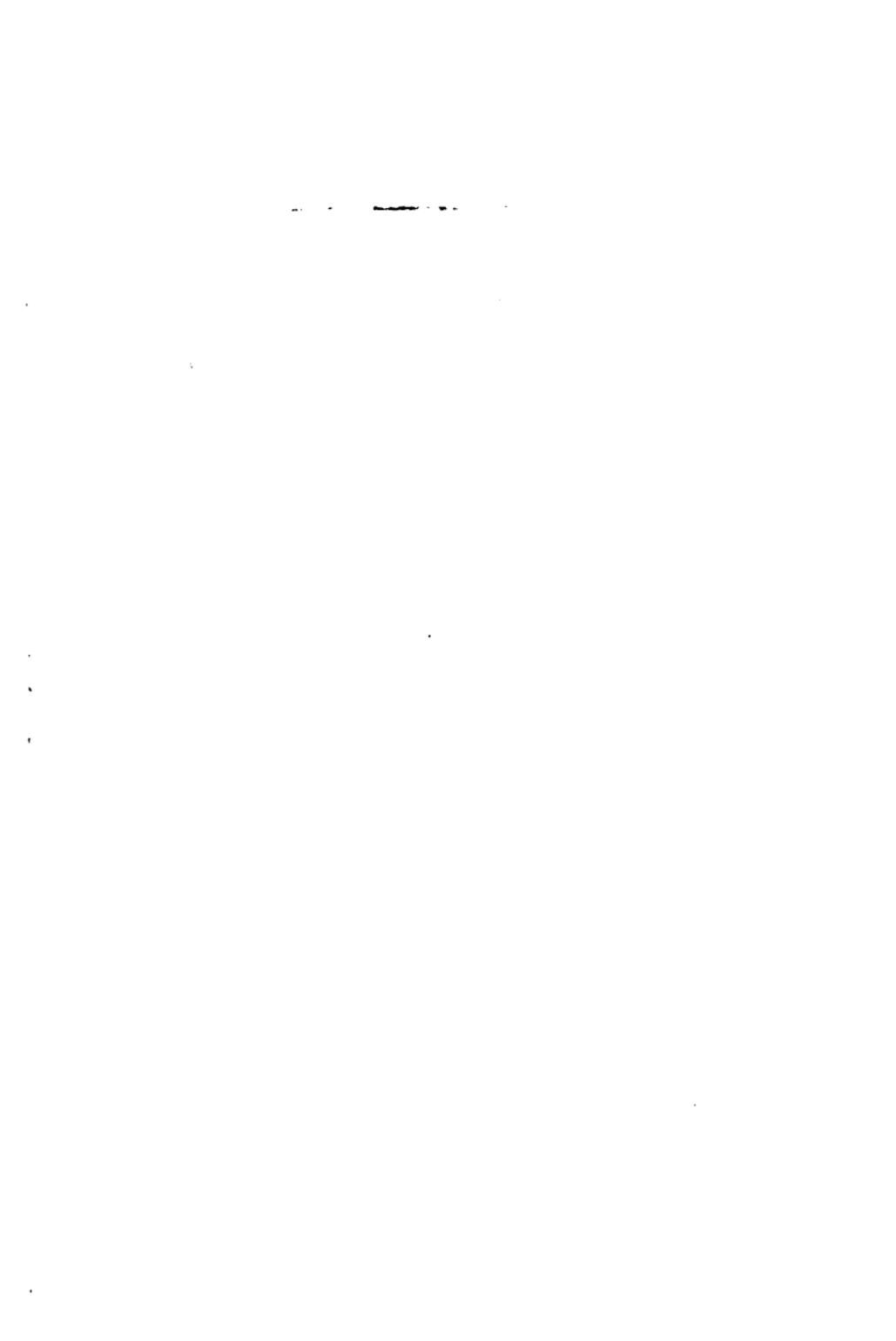
"ANTIQUITY UNVEILED.—The conclusion arrived at in this book is that the Jesus of the Christians is a mythical character, chiefly based upon the life and deeds of Apollonius of Tyana. The statement, if true, is overwhelming. There is a fascinating interest in reading the multiplied testimony of Apollonius, Damis, Plotinus, Potamon, Josephus and others. In the work will be found much to show that Christianity, like all other religious systems, sprang from some other religions existing before it. Christianity is not a sudden burst of revelation upon the world. It is an evolution and grew out of other decaying religious systems."

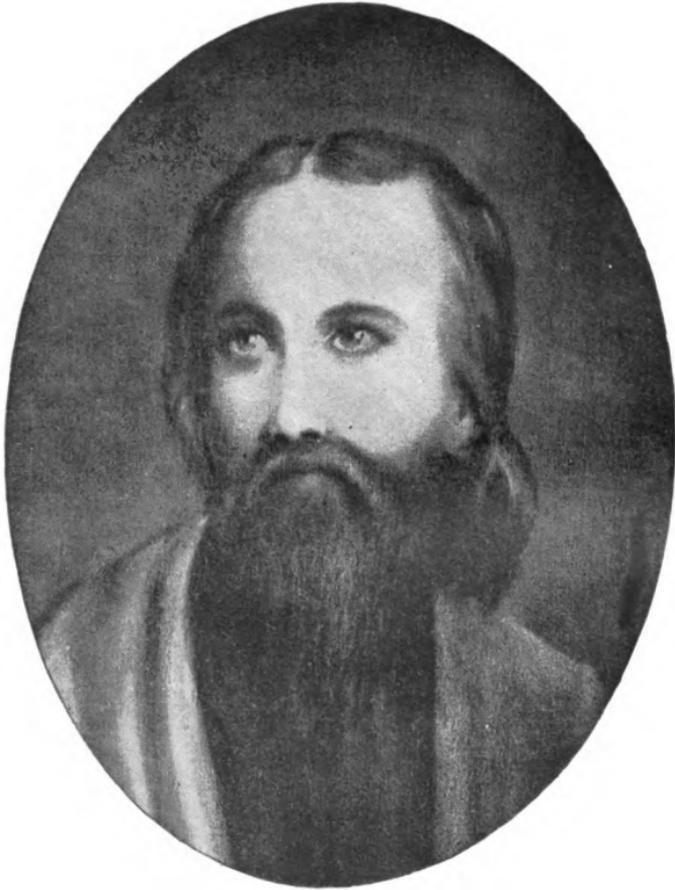
From the Boston Investigator.

“A very remarkable book has just been issued by the Oriental Publishing Co., Philadelphia, entitled ANTIQUITY UNVEILED. The testimony presented is enormous and of the most startling nature. It appears from this book that for centuries, commencing with the Christian era, there was established a regular system for the destruction of all the literature that did not conform to certain standards of thought, and that which was not destroyed was hidden and remained hidden until recent years. From unexpected sources a mass of information has been obtained in regard to Apollonius of Tyana that places that ancient in the very foremost ranks of the world’s teachers. The real facts in relation to the origin of the Essenes and other societies are given, as are also the motives for the destruction by fire of the Alexandrian and other great libraries. ANTIQUITY UNVEILED gives proof that many men whose memories have been cherished with veneration for centuries were nothing less than forgers and cheats, whose highest ambition was to destroy historical evidence, and found new systems of thought upon lies, plagiarisms and interpolations. That mankind has been cheated out of much that was real and valuable in ancient literature by unscrupulous zealots, all intelligent men have known, but it will be a complete surprise to many to learn the enormous extent of the vandalism and to learn the names of the vandals. Had ANTIQUITY UNVEILED been published a century or two ago, it would have been burned and its author also. But in this age it will survive and open the eyes of many and cause them to shun evil and deception and aim to be noble and above all—truthful.”—[JURY.]

From the Moslem World, New York City.

“In some respects ANTIQUITY UNVEILED is one of the most remarkable works of the present century. Whatever may have been the the real inspiration of the work, the evidence it presents is directly in the line of Mr. Lillie’s greatest work, the author of which certainly cannot be charged with a belief in or sympathy with the theories of Modern Spiritualism. It is also strictly in harmony with the conclusions of many learned, thoughtful men, who have given Church Christianity thorough and unprejudiced study in the light of the latest historical discoveries and translation of the philosophical books of the East. In short, the convictions reached by Mr. Lillie, Baron Harden Hickey and others, through what are considered the legitimate channels of scientific research, are fully corroborated by the author of ANTIQUITY UNVEILED, who can hardly be accused of borrowing his ideas from the authors referred to. This is a singular fact in itself, and while it cannot be taken as conclusive evidence of the correctness of the Spiritualistic theories, it gives the work a claim to careful consideration which it might not otherwise possess.”





APOLLONIUS—THE NAZARENE.

APOLLONIUS.

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

Before entering upon this all absorbing subject, it is simply proper by way of explanation to inform the reader that previous to the date given below, Mr. Roberts had been having regular weekly sittings with the medium through whom these communications were received, but in reference to the sitting on May 25th, 1881, Mr. Roberts records in his notes the following: "Having been informed who would next manifest through the medium, the time having arrived, I felt a thrill of astonishment and delight of the greatest intensity, and the very air of the humble apartment in which we sat seemed filled with a mighty spiritual power, as the name of Apollonius of Tyana was announced, and we were greeted for the first time by the great Cappadocian sage and philosopher, as well as the greatest teacher and benefactor that ever drew to himself the love, admiration and reverence of the civilized world,—Apollonius, the Spirit Anointed Christ of the Orient." His communication was as follows:

"Let our salutation be, the survival of truth and its conquest of Superstition. I was born, according to the Christian calendar, on the 16th day of February, A. D. 2, of wealthy parents; was educated, until my 26th year, in general philosophy and literature, when I served for six years under Euxenes, of Heracleia, learning the Pythagorean philosophy. After acquiring all I could learn from the teachings of that philosopher, I went to Antioch, and from there to Jerusalem. On account

of some wonderful physical manifestations of spirit power taking place through my then young mediumship, which persons living in Jerusalem had heard of, my entrance to that city was hailed, as it has been alleged the entrance of Jesus of Nazareth was hailed, with hosannas and songs of praise to one who came in the name of the Lord. And now, mark particularly what I say; this took place when I was thirty-three years of age. I want you to pay the closest attention to what I shall here set forth. You will, by examining Josephus's work, 'War of the Jews,' see, that concerning the siege of Jerusalem a certain prophecy was given, or words were spoken, as is alleged, by Jesus of Nazareth, which were fulfilled. You will find what I refer to, in Matthew, 23d chapter and 35th verse, where the so-called Jesus is made to have asserted that that generation were guilty of all the blood that had been shed from Abel to Zacharias, the son of Baroch, slain between the temple and the altar exactly thirty-four years after the alleged death of Jesus. And you will find this prophecy then fulfilled, while Jesus is made to have said that it was fulfilled in his time; and here you have an example of the unauthenticity of the Christian Gospels. All this I learned at the very time at which Flavius Josephus wrote the history of the 'War of the Jews,' for I was employed and used by the Emperor Vespasian as his oracle, when in the same state as this medium is, who now sits before you.

"Never, during my mortal life, did I desire to be worshipped after death—never did I, as a mortal man, teach such a doctrine. But I was deified after my death. Nine epistles were made a present to me by Phraotes of Taxila, India, or rather between Babylon and India, who was a satrap, in those days. Those epistles contained all that is embraced in the present epistles claimed to have been written by St. Paul. And from what I have learned, as a spirit, I conclude that I am both the Jesus and St. Paul of the Christian scriptures. Flattering enough to my vanity, but the ruin of my happiness. It is my duty, here, to confess all I can bring to recollection, in order that spiritual darkness may disperse and the light of truth shine in.

"There is one thing that I desire particularly to speak of, and that is the ultimate of spirit power on earth. All Materialists claim that it is impossible to restore that which is dead to life. Upon this point, upon my own knowledge, I assert that if you have developed your mortal body to that extent, not into what is called moral purity, but into a holy, trusting love, with a heart that beats for humanity, if such a person can come in contact with a fresh, young body from which the spirit has been

driven out before it could accomplish its mission, take that body by the hand, and with mighty will arrest that spirit, he can force it back to the body it once inhabited and make it fulfill its mission. Three things are necessary to do this—first, a perfectly healthy organism. That does not imply a strong, powerful one—it means an organism in which the spirit is greater than the body—the excess of spirit producing this result.” [Here the controlling spirit caused the form of the medium to rise, and extending his arms at full length to the right and left said :] “The spirit addressing you is not confined to the limits of the form you see before you. It not only fills the physical organism you see, but extends far around it as well. In the time when I lived in the mortal form the old was dying out and the new being born. By this I mean that superstition, gods and all such ideas were on the wane, and man was seeking, as he is to-day, for something more practical and beneficial.

“It was not through any qualities that I possessed different from, or superior to, those of any other man, that I accomplished what I did, but through the spiritual power within and with me. This fact I want to have especially marked. The highest sensitive mortals living in any age or generation, and who are living the nearest in accord with nature’s divine law of truth, will bring forth a child who may be the so-called Saviour of that generation. Those men and women who utter the highest and most beneficial truths to their fellow-mortals are the Saviours of their time.

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

“What is known to you moderns as the anti-Nicene Library, contained documents, some of which are still extant, that fully warrant you in challenging the translators of to-day as to the correctness of their production. Let them examine, if they dare, the manuscripts referred to and they will find what is now being published erroneous in many particulars. They

have followed too much what their ancestors translated, without having translated for themselves.

"Now and here, I declare that the Christian Gospels were all preached by me—preached at Jerusalem—preached at Ephesus—preached at Athens—preached at Philippi—preached at Rome—preached at Antioch—preached at Alexandria—preached at Babylon. In all those countries I preached, and by manipulations, and certain qualities developed in me, I healed the sick, restored the sight of the blind, and, in the way herein set forth, even raised the dead. I will try to make this raising of the dead plainer. If a child, a youth, or a maiden, whose body is fresh, full of vigor and perfection, and whose spirit has become detached from it, in that case I hold that one whose power is great and whose will is indomitable, while that body is yet warm, can cause the spirit to return and continue to inhabit that organism. In this way I know the dead can be restored to life. When I lived on earth all the philosophers who taught men to expect redemption, according to more ancient authorities, taught that such redemption was to happen at that time. From what I have been able to learn as a spirit, I was the person who was designed by spirits to fulfil that mission. I claim no pre-eminence over any one. I only say that my mortal body contained more spirit than the average of men, or even the most highly developed among them, at the time I existed in mortal flesh.

"My history, as it has come down to you moderns, written by one Damis, and by others afterwards, in regard to the main incidents of my life, is correct, but in regard to the glamour, romance and mystery of the narrative, it has no relation to me whatever. The latter was the work of my disciples and followers after my death, and was promulgated by them.

"One thing more and I am through with my communication. It is this. Almost every picture that in modern times, is recognized as the likeness of Jesus, is the identical portrait of Apollonius of Tyana, painted in the reign of Vespasian. That emperor consulted me. I was the oracle in his camp. I was the means of saving the life of Flavius Josephus." [We here asked him how it came that Josephus had made no mention of that fact in his "Jewish War?" He replied.] "The Jewish hierarchy of that day had a horror and dislike of even their best friends who were not of their faith, and Josephus being a Pharisee of the straightest sect was even more than usually prejudiced against a Gentile like myself. By this I do not mean that the Pharisees were bad people, but that they were so devoted to their religion as to be bitterly bigoted and prejudiced against those who differed from them.

“ It is my opinion, from all I can learn as a spirit, that all the Christian Gospels are borrowed from, and in fact that their origin was, the books that I brought from India, obtained in part from Phraotes, who was King of Taxila. I think those books were used by the Platonists, Eclectics and Gnostics of Alexandria, about one hundred and fifty years after. I died in the year A. D. 99, at Ephesus, and was 97 or 98 years of age, although some have enlarged the period of my earthly life to 150 years. The originals of the four gospels I obtained through one Hiram Ermandi, of Taxila, who took me forward into Farther India. They were written in characters not unlike those used by the Chinese, on thin, tough paper. They treated of the four stages of the life of Buddha. The first to his incarnation and birth, the second to his childhood and youth, the third to his mature life, and the fourth to his old age and death. These books I obtained at Singapore, at the extreme point of India, on the strait between India and Sumatra.” [We here mentioned to him the fact that one week before we had received a communication from a spirit purporting to be Ulphilas, the Christian bishop of the Goths, who said he had translated from Samaritan manuscripts the epistles and gospels to which he, Apollonius, had referred into the Gothic tongue; and that the manuscripts that he translated were the writings of himself, after the originals he obtained at Singapore, India. To which he replied.] “ One Hegesippus made copies from my translations and modified versions of the originals in the Samaritan tongue and Ulphilas copied from the manuscripts of Hegesippus. I wrote in the Hebraic-Samaritan tongue, which was the language of my country.”

Here the control of the medium became wholly exhausted. Bidding us a hasty and most benign adieu, he left the medium more exhausted than we had ever seen him at any previous sitting. No other control of the medium was possible, and thus ended a spirit interview, which is destined to mark an era in human progress never transcended, if ever equalled, in importance and interest to all classes of the human race. We publish such facts, as are conceded by ample authority, to be historically established concerning Apollonius. There is much that it would be desirable to add as the result of our own researches, but we will confine ourself mainly to the current history of his life and labors. As the best condensed sketch of the life of Apollonius that we have been able to find, we have chosen that of the “ Penny Cyclopædia,” London, 1834 :

We feel that we may safely assume as true and proven, the

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

“Apollonius used a style of speaking not elevated, nor swollen in the language of poetry, nor yet one too refined, nor too Attic ; for whatever exceeded the Attic mediocrity was considered by him dissonant and unpleasant. He made use of no fastidious nicety in the division of his discourses, nor any fine spun

sentences; nor was he known to adopt an ironical manner, nor any kind of apostrophising with his hearers. He spoke as it were from a tripod, to wit: 'I know,' and 'It seems to me,' and 'To what purpose is this?' and, 'You must know. His sentences were short and adamantine—his words authoritative and adapted to the sense, and the bare utterance of them conveyed a sound as if they were sanctioned by the sceptre of royalty. Being asked once by a subtle disputant why he did not propose what side of a question he should take in argument? he replied: 'When I was a young man, I used to follow that practice, but that is no longer necessary as it is now become my duty not to investigate, but to teach the result of my investigations.' When he was asked, by the same logician, how a wise man should speak, he said as a legislator, for it was the part of a legislator to command the multitude to do, what he himself was convinced ought to be done. In this way he conducted himself at Antioch, and converted many who were strangers to his knowledge.'

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

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

He further cites Huet, as follows:

"He [Philostratus] aimed," says Huet, "and thinks it to have been his principal design 'to obstruct the progress of the

Christian religion, by drawing the character of a man of great knowledge, sanctity and miraculous power. Therefore he formed Apollonius after the example of Christ, and accommodated many things in the history of our Lord to Apollonius."

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

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

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

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

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

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

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

Very true, Dr. Lardner, and why did they not do so? That total silence on the part of those authors of the first and second centuries regarding so eminent a philosopher and teacher as was Apollonius of Tyana, can be accounted for upon but one

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

“The first Christian writer who has mentioned him” (Apollonius), so far as I can recollect, is Origen, in his books against Celsus, written not long before the middle of the third century. When he says: ‘He who would know whether magic has any power over philosophers, may read the memoirs of Mœragenes, concerning Apollonius of Tyana, both a magician and a philosopher. In which Mœragenes, who was not a Christian, but a philosopher, says, that some, and no inconsiderable philosophers were taken by the magical art of Apollonius and came to him as a magician. Among them I suppose he means Euphrates, and a certain Epicurean. But we can affirm upon the ground of our own experience, that they who worship the God over all through Jesus Christ, and live according to the Gospel, and pray as they ought to do day and night, have no reason to fear anything from magic.’ So Origen is led to speak in answer to some things in Celsus; but it does not appear that Celsus had at all mentioned either Apollonius, or his historian. Apollonius is mentioned by Lucian, but what he says of him is far from being to his advantage. He is also mentioned by Apuleius who was contemporary with Lucian; nor is there any other older author now extant where he is mentioned; which must be reckoned an argument of his great obscurity, till he was set up by Philostratus. After that time Apollonius is taken notice of by many; as Arnobius and Lactantius, and Eusebius, who were led to observe upon Hierocles, whose whole book against the Christians was founded on the memoirs of Philostratus. He is afterwards mentioned by Augustin and other Christian writers; and he is mentioned several times by the writers of the Augustin History, who flourished in the time of Diocletian, or soon afterwards, and by Dion Cassius, and by Eunapius, who commends the history of Philostratus, but says, that instead of entitling it the ‘Life of Apollonius,’ he might have called it the ‘Peregrination of a God among Men.’”

Now it must not be forgotten that the writings of Celsus were lost or destroyed long since; nothing being known of what they were, except as Origen has reported them. Whether Celsus did, or did not, mention Apollonius, is a matter of no consequence. Celsus did not write until nearly a century after the death of Apollonius, and may never have met with the memoirs of Damis or Mœragenes concerning Apollonius. That Lucian and Apuleius, who wrote while Apollonius still lived or soon after his death, should have mentioned him is sufficient to establish his historical existence. Philostratus had not then come into possession of the memoirs of Damis, Mœragenes and

Maximus of Ægis, and the history of the life and labors of Apollonius, had been suppressed, no doubt by the influence of the priesthoods of Greece and Rome. The desire of the cultured empress Julia Domna, to learn the history of Apollonius, shows that he was not unknown to fame as a distinguished philosopher, as late as the beginning of the third century, when Philostratus wrote his *Life of Apollonius*. As admitted by Dr. Lardner, all through the third century, there was frequent mention of his name and teachings. But it was not until Hierocles in the beginning of the fourth century boldly charged upon the Christian priesthood their plagiarism of the teachings and works of Apollonius, that the latter found it necessary to set every means at work that could in any way help to conceal the great truth that Hierocles proclaimed with such portentous force. It is true that no one now knows exactly what it was that Hierocles wrote, for Eusebius, who took upon himself the task of destroying the testimony of Hierocles, took precious good care to destroy the work of his formidable opponent, and to give his own version of the matter instead. The reply of Eusebius to Hierocles has come down to us. Why has not Hierocles' arraignment of the Christian priesthood also come down to us? Let that priesthood answer.

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

“But the man of wonders is Apollonius Tyanæus, of whom they boast and insult as the true heathen Messias; in that he wrought not, as Vespasian did, one or two chance miracles; but his whole life was all prodigy, and equal to our Saviour's both for the number and the wonder of his works. But here first we have in part shown what undoubted records we have of the life of Jesus; whereas, all the credit of Apollonius, his history, depends upon the authority of one single man, who besides that he lived a hundred years after him, ventured nothing, as the apostles did, in confirmation of the truth, but only composed it in his study: thereby, as appears from his frequent digressions, to take occasion of communicating to the world all the learning he had raked together. Nay, so far was he from incurring any loss by the work, that he was set upon it by a

great empress, whose religious zeal in the cause would be sure to see him well rewarded. And though he made use of the commentaries of Damis, the inseparable companion of Apollonius, yet he confesses that Damis himself never published his commentaries, but that a friend of Damis communicated them to the Empress, which himself probably might have forged (as is common in courts) to pick her pocket. However, as for Damis himself, it is evident from Philostratus, his whole story, that he was a very simple man, and that Apollonius only picked him up as a fit Sancho Panza to exercise his wit upon; so that upon all occasions we find him not only baffling the esquire in disputes, but breaking jests upon him, which he always takes with much thankfulness, and more humility, still admiring his master's wisdom, but much more his wit.

“But after all, what the story of Damis was, or whether there was ever any such story, we have no account, unless from Philostratus himself; and therefore we must resolve it all into his own authority alone. And there it is evident, that Apollonius was neither a god nor a divine man, as his friends boasted; nor a magician or conjurer, as his enemies imagined, but a mere fanatic and pedantic Pythagorean; who for the honor of his sect travelled, as many others have done, into all parts of the world; and when he returned home told his countrymen, that all men renowned for wisdom all the world over were of the sect of the Pythagoreans; and then for advancement of their authority told strange and prodigious tales of their wonder-working power. Though here either he, or his historian, has acquitted himself so awkwardly, as utterly to spoil the tale and defeat the design. This Eusebius has shown at large in his book against Hierocles, by taking to pieces all parts of the story, and discovering all its flaws and incoherences.

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

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

“And that is the most I can make of the story; though I know that Huetius is of opinion, that all the substantial miracles are stolen out of the gospels and the Acts of the Apostles,

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

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

“And yet after all, few of Apollonius' miracles are sufficiently vouched, even in his own history ; v. g. the last that I men-

tioned, of the apparition of Achilles; which had no other testimony but of Apollonius himself, who stubbornly refused to have any companions or witnesses of the fact; beside many other absurdities in the story itself; as his rising out of the tomb five feet long, and then swelling to twice the length; his being forced to vanish away at cock-crowing, and the nymphs constantly visiting him.

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

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

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

“But how, or to whom did he appear? Why, to a young man, one of his followers, that doubted of the immortality of the soul, for ten months together after his death. But how, or where? Why, the young man being tired with watching, and praying to Apollonius, that he would appear to him in this point, one day fell asleep in the school, where the young men were forming their several exercises; and on the sudden he starts up in a great fright, and a great sweat, crying out, ‘I

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

"And now upon the review of this whole story, it seems evident to me, that this man was so far from being endowed with any extraordinary divine power, that he does not deserve the reputation of an ordinary conjurer ; for though Huetius has taken some pains to prove him so, yet he gives no evidence of it beside the opinion of the common people ; and if that were enough to make a conjurer, there is no man of an odd and singular humor (as Apollonius affected to be) who is not so thought of by the common people. And, therefore, when he was accused for it before Domitian, the emperor, upon coming to hear the cause, slighted both him and his accusers and dismissed him from the court for an idle and fantastic fellow.

"And it is manifest from the whole series of his history, that he was a very vain man, and affected to be thought something extraordinary, and so wandered all the world over in an odd garb to be gazed at and admired, and made himself considerable, in that age by wit, impudence and flattery ; of all which he had a competent share. And for his wonder-working faculty which he needs pretend to, he fetched that as far off as the East Indies, that is, the farthest off, as he thought, from confutation ; and yet the account which he has given of those parts is so grossly fabulous, that that alone convicts his whole life of imposture and impudence."

Such was the consternation produced by the translation of Philostratus' "Life of Apollonius of Tyana," into the modern tongues of Europe, that Christians both Catholic and Protestant, seem to have cast discretion to the winds and to have floundered into the bog from which it was their chief aim to escape. It will be seen that neither Dr. Parker, Huet, nor Dr. Lardner so much as deigned to notice the real and undeniable facts connected with the life and labors of Apollonius, but spent all their ingenuity in making the most of the fictions or exaggerated recitals which were so common an accompaniment of ancient historical narratives, not one of which does not mingle the

marvelous with the well authenticated events, which constitute the ground work and object of all ancient historical records. This avoidance of all notice of the philosophical and religious teachings of Apollonius, by those learned theologians, shows, as nothing else could, their consciousness, that Apollonius was really the Jesus, Paul and John of the "New Testament Scriptures."

We have shown that Apollonius for several years taught and preached at Antioch, and converted many, who were strangers to his knowledge, to a belief in his doctrines. It was owing to his great renown as a spiritual medium and teacher, acquired at Antioch, that certain Jews who had become acquainted with his gifts as a medium, and the remarkable manifestations of spirit power occurring through him, prevailed upon him to go to Jerusalem. This visit, he tells us, he made to Jerusalem when he was just thirty-three years of age, the very age at which it has been alleged that Jesus began his heaven appointed mission. He tells us he was then hailed upon his entrance into that city, by the people, as it has been alleged the entrance of Jesus of Nazareth was hailed, with hosannas and songs of praise to one who came in the name of the Lord. He refers no doubt to the following portion of the (xxi Matthew 9), "And the multitude that went before, and that followed, cried Hosanna to the son of David; blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he came into Jerusalem, all the city was moved, saying, Who is this? and the multitude said, This is Jesus, the Prophet of Nazareth of Galilee." It is true that Apollonius says nothing of his experience at the hands of the Jewish priesthood, and we are left to infer that their treatment of him was less agreeable to him than his reception by the multitude. It is true that there is no historical mention extant, of this visit of Apollonius to Jerusalem, and therefore we may justly conclude that the writer of "The Gospel According to Matthew," after making use of such a historical manuscript to serve his purpose of robbing Apollonius of his duly acquired fame, by substituting the mythical Jesus in his stead, took special care to destroy the historical original. That Apollonius never returned to Jerusalem, until he did so thirty-two years afterward as the oracle in Vespasian's camp at the overthrow of Jerusalem, would indicate that the usage he had received at the hands of the Jewish

priesthood, on his first visit, was such as to deter him from again placing himself in their power. As strong evidence of the correctness of this conjecture, it is well to note, that Judæa was the only civilized country that Apollonius did not visit, and throughout which he did not preach, and in which he did not receive the fraternal reception of every order of priesthood. That Damis made no record of this visit of Apollonius to Jerusalem, may be reasonably accounted for by the facts that it was made before Damis began his memoirs, and in all probability Apollonius was too much disgusted with the narrow bigotry of the Jewish hierarchy to inform Damis about it. Apollonius has not told us what followed his joyous reception by the people of Jerusalem. The writers who have made use of that event to exalt their mythical man-god, say, regarding the latter: "And the blind and the lame came to him in the temple and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, 'Out of the mouth of babes and sucklings thou hast perfected praise?' And he left them, and went out of the city into Bethany; and he lodged there." How much of that is taken from the historical memoirs of Apollonius, we may not certainly know; but nothing is more thoroughly authenticated than the fact that Apollonius was a wonderful healing medium—that he restored sight to the blind, strength to the lame, health to the sick, life to those apparently dead, and prophesied with an accuracy that astonished the then civilized world. That he did all these things at Jerusalem, is most probable, if not certain. And thus, through the return of the spirit of Apollonius, we have a chapter of history revived that the writers of the Christian scriptures supposed they had entirely obliterated from its records.

DAMIS.**The Friend and Disciple of Apollonius of Tyana.**

“ I SALUTE YOU, SIR :—All subordinate conditions, or such as may be regarded as of an inferior character, must give way where a great object is to be obtained. The spirit opposition to what I am here to say is of the most intense character. Everything has been done that it was possible to do to prevent my coming here. In the first place I know personally the truth of all that I shall here say ; secondly, I know that the evidence exists that will support all I say ; and thirdly, I know that Apollonius of Tyana, my master or teacher, was the Jesus Christ of the Christians. We must now proceed in a systematic way to prove the truth of what I have said. The place where I was born was Ephesus. I was an Ephesian and not a Cappadocian nor a Ninevite. I was born in the city which was the chief seat of the worship of The Great Diana of the Ephesians. The bond of unity between myself and Apollonius was, that we were both mediums in whose presence materialized spirits appeared. When I was present with Apollonius the spirit manifestations that occurred were stronger, and so with the manifestations that occurred through me, when he was present. Apollonius made two journeys to India, and not one as is generally supposed. The last of these was about from A. D. 45 to 50. It was, when on that journey, that he reached Farther India, whence he brought back the Indian gospels in relation to the Hindoo god Christos. The first journey to India, by Apollonius, was about from 36 to 38 A. D. On that journey he only obtained a few extracts from those Hindoo gospels. The first attempt of Apollonius to introduce the religion of Christos in Western Asia was made shortly after his return from India, at Nazarita, a small village near Gaza. He there formed a community according to the Gymnosophic ideas and practices. The principle of initiation is expressed in that famous text of what is termed the Scriptures where it is said, ‘Thou art a priest after the order of Melchisedec.’ The original meaning of that was, ‘A priest after the order of the Sun.’ It was also the Parsee worship and was at a remote period derived from the ‘Golden Rules’ of Hermes Trismegistus or from

Hesiod. The last named was the author of "The Seven Before Thebes" and "Agamemnon." The works of both those ancient writers contained the expression, 'Thou art a priest Mechel forever after the order of the Sun.' The first works that my master brought from India contained the teachings of Christos, before their reformation by Deva Bodhisatoua, in the reign of the king of Asoka. Bodhisatoua was prime counsellor of that king. His real name was Azabelle. He was a Tamil King. Azabelle meant the rising Sun. The books which Apollonius afterward used, he obtained on his second journey, when he went to visit Iarchus, the chief of the Wise Men, in Farther India, near Singapore. I went with him on his second journey and not on his first. I never saw Phraotes the King of Taxila. I was a disciple of Apollonius and remained at Ephesus and at Thessalonica while he was away on his first journey to India. The most important part of the life of Apollonius extended over the reigns of Tiberius, Caligula, Claudius, Nero, Vespasian, Titus, Domitian, Nerva and into the reign of Trajan. I passed to spirit about 90 A. D. I wrote memoirs of Apollonius from about 34 A. D. to 80 A. D. The Greek followers of Prometheus mutilated those memoirs. They were greatly opposed to the introduction of the Indian Christos among the Greeks, and were exceedingly opposed to Apollonius and his teachings. Apollonius and myself were youthful companions when I was at Tyana. Apollonius was the real Paul, this is rendered plain by the Epistles to Timothy. I was called Timotheus by the Thessalonians. What you have received in relation to Apollonius of Tyana is all true. Apollonius was the founder of the Nazarite sect. The word Nazarite meant to clear off the head bare. Ques. How came the Nazarites, to afterwards take the name of Essenes? Ans. The name Essene is Phœnician, and meant Sun baptism, or fire baptism. The initiation into the sect of the Essenes required the candidate to pass through two flames, one a bright and the other a pale one. I was twice at Rome with Apollonius. I was there in 41 and in 62 and 63 A. D. Ques. Were you at Rome when Apollonius was tried before Domitian? Ans. No, I was not. I was then at Alexandria in Egypt, where I died. I left my writings and other property to my sister, Samostra. After my death she came to Alexandria and carried my writings to Tyana in Cappadocia. Other Spirits will follow me, Porcius Festus, Agrippa and I think Josephus. Ques. How came it that Josephus made no mention of Apollonius of Tyana? Ans. Josephus, Apollonius and myself, were all initiated in the secret order called the "Sons of Sun." The Emperors Claudius, Vespasian, Titus, Domitian, Nerva, and Trajan, were all initiated in that order, and it was

therefore made a binding rule upon the members, that they should manifest no outward relation to one another, so that if the brethren of the order had occasion to favor each other, or afford mutual protection in times of trouble and danger to them, their secret relations to each other should not be known. Marcion and Lucian obtained mutilated copies of my Memoirs concerning Apollonius and used them in shaping their gospel tragedies. If further information is needed about those matters it will be given through Aronamar."

We regard this communication as of the very highest import and value as a means towards solving some of the most perplexing problems connected with the origin and real nature of the Christian religion. It was intended that this communication should have been given at the sitting, one week previously; but the opposing spirit influences were so strong that it became necessary to defer giving it until a more favorable opportunity. As it was, when given, the opposition at times was so great as to compel frequent breaks in the continuation of the testimony of this thoroughly informed spirit, and he could only proceed by the greatest power of will and the complete control of the medium's organism. Very little can be gleaned from biographical or historical sources concerning Damis, and very little of that can be relied upon, on account of the efforts that have been made to conceal everything possible that was true in relation to Apollonius of Tyana and his Nazarite disciples. We take the following brief reference to him from the *Nouvelle Biographie Generale* :

"Damis a Greek historian, of Assyrian origin. He wrote in the first century A. D., and was an inhabitant of New Nineveh. He joined Apollonius of Tyana in that city, and accompanied that thaumaturg in his journeys. He wrote an account of those journeyings, in which he inserted the discourses and prophecies of his master. This work seems to have served as the basis of the *Life of Apollonius* by Philostratus. The style of it was rude and indicated him to be a foreigner raised among barbarians."

The *Biographie Universelle* in treating of Apollonius of Tyana, alludes to Damis as follows :

"He (Apollonius) quitted Antioch, followed only by two servants, and went to Nineveh, when chance offered him a new disciple, named Damis, who became his faithful companion and remained attached to him as long as he lived. This young man who was versed in the languages of the East, was very useful to his master on his journey, and constantly

expressed for him a religious veneration that often amounted to superstition.

“Damis had written very full details concerning his master. These writings bequeathed by him to one of his relatives, at a later period became the property of Julia, the wife of Septimius Severus. This princess entrusted to Philostratus, an eloquent sophist of high reputation, the duty of editing the Life of Apollonius, the philosopher of Tyana.”

This is about the extent of what has been preserved to us of references to Damis by name; but in the Pauline Epistles, there can be little doubt that he is referred to as Demas. In that connection I cite the following reference to Demas from McClintock and Strong's Cyclopædia of Biblical Literature;

“Demas, a companion of the apostle Paul during his first imprisonment at Rome (A. D. 41), called by him his fellow laborer, Synesgos, in Philemon, 24; see also Col. iv, 14. At a later period (2d Tim. iv, 10) we find him mentioned as having deserted the apostle through love of this present world, and gone to Thessalonica (A. D. 64). This departure has been magnified by tradition into an apostacy from Christianity (See Epiphanius, Heres li. 6), which is by no means implied in the passage.”

There may seem to be a contradiction between the two claims on the part of the spirit that he was both Damis or Demas and Timotheus or Timothy, and yet there may be no such contradiction after all. The spirit tells us he was called by the Thessalonians Timotheus. I will show, I think, very clearly that the testimony of the spirit is fully born out by the testimony of the New Testament, but I will defer this until it is reached in its proper order.

It seems from the spirit's testimony that there is hardly anything said of him, even in the biography of Apollonius by Philostratus, which is strictly true, and much that cannot be true; but, for this, Philostratus may not have been to blame. No one can now tell what Philostratus really wrote concerning Apollonius and his disciples, for his work has been mutilated and interpolated to such an extent as to leave it of little value on many points of the history of the Cappadocian saviour. Philostratus, as his work has come down to us, is made to say that Apollonius of Tyana made only one journey to India, while it is certain that he must have made two; and the events of the two journeys have been so interblended and confounded as to leave the most perplexing uncertainty almost

at every step. This could hardly have been possible, if the Memoirs of Damis had been followed in good faith by Philostratus, as it, no doubt, was. The confusion, probably, was the result of the bad faith of the subsequent copiers of Philostratus's work. We are told in that work, as we now have it, that Apollonius first met Damis at Nineveh when he was on his way to India from Ephesus the first time. The spirit tells us that this was not the fact. For he was himself an Ephesian, and had known and was a companion of Apollonius in his youth. That he was a pupil and Disciple of Apollonius, while the latter was at Ephesus, as he claims to have been, is so highly probable, and so consistent with what we know of the intimate relations existing between Damis and Apollonius as to render the fact certain. It is known that Apollonius could not induce any of his Ephesian disciples to accompany him to India, and he was compelled to set out with only two serving attendants. Spirit Damis claims that he was one of the disciples who declined to accompany Apollonius on that journey, and says he was at Ephesus and Thessalonica during the absence of Apollonius while on that journey. Damis explains the nature of the bond of unity that existed between him and his master, and makes known the fact that they were both mediums through whom spirits materialized in a remarkable manner when they were mutually present and controlled by the operating spirit influences together. A grander band of spiritual influences never before or since united and held two men together throughout their protracted lives. From what the spirit says, it would appear that Apollonius made his first journey to India about A. D. 36, at which time he obtained a comparatively few portions of the Hindoo gospels.

And here we come to a statement of the spirit, which, to say the least, is of surprising import. Damis tells us that it was Apollonius of Tyana, who, after his return from India, about A. D. 38, founded the communistic sect of the Nazarites at a village near Gaza, which was called Nazarita, and that he modelled it after Gymosophic ideas of ethics, theology, social polity and religious observances. If this is the fact there cannot be a doubt as to the common identity of Apollonius, the Founder of the Nazarite sect, and Saul of Tarsus or Paul, who was charged before Felix, governor of Judea, by Ananias the high priest of the Jews, through the orator Tertullus, in the following words (Acts xxiv, 5) :

“For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes.”

As I say in commenting on the communication of Ananias, the Jewish highpriest, it is as certain as can be, that there never was a religious sect in Judea or elsewhere that was called the sect of the Nazarenes, while it is just as certain that there was a Nazarene sect, and as it appears, it took its rise in Judea, near its southern border. If Paul was a Nazarene and the ringleader of that sect, is it not very strange that none of the Epistles which are attributed to him say anything whatever about him, Paul, having been, or being a Nazarene. Indeed if we may believe the gospel of St. Matthew, to be a Nazarene did not denote membership in any religious sect, but merely a residence in a city called Nazareth. See Matthew ii, 23, where it is said :

“And he (Joseph) came out and dwelt in a city called Nazareth ; that it might be fulfilled which was spoken by the prophets. He shall be called a Nazarene.”

If to be a Nazarene, then, was to belong to a sect called Nazarenes, that which was spoken by the prophets, has never yet been fulfilled. It has been supposed that Nazarenes was a name given to the first Christians by their adversaries. It is a conceded fact that no sect that called themselves Nazarenes had any existence before the second century, and, therefore, that Paul, who did not survive the first century, could not with any propriety have been charged with being the ringleader of the Nazarenes. On the other hand, if Apollonius was the ringleader of the Nazarenes, a well known religious sect of that time, and if that sect was bitterly hated by the Jews, as was the case, it becomes almost certain that the man accused before Felix was Apollonius of Tyana, a Cappadocian Greek, and not a Jew at all. In view of the further facts, that the man accused did not deny that he was the ringleader of the sect which was so hated by the Jews, and that he claimed to be a Roman citizen and only amenable to the Roman law, what was almost a certainty, with those facts added, became a certainty, and the common identity of Paul and Apollonius is settled beyond successful contradiction. Not only so, but the truth of the spirit's testimony in relation to the founding of the Nazarene sect, and the nature of their worship and social polity is equally set at rest. The people, who, in the second century and after,

were called, or called themselves Nazarenes, were not Christians. "They believed it was necessary to unite the Jewish ceremonial law with the precepts of Jesus, and refer to a Hebrew gospel of Matthew." In fact they were even more Jews than Christians, and it is hardly likely that St. Paul was one of that sect, although the writer of Acts has exhausted his ingenuity and convicted himself of falsehood in trying to do so.

What the spirit says in regard to the passage of Scripture: "Thou art a priest after the order of Melchisedec," is very peculiar as being a formula of initiation among the Nazarites. We are told by the spirit that this ceremonial expression originally meant "a priest after the order of the sun," and was used in that sense by the Parsees—and that it was at a remote period derived from the "Golden Rules" of Hermes Trismegistus, or from Hesiod. Nothing is more certain than that Hermes Trismegistus and Hesiod were priests after the order of the Sun, the one as of Oromazda or Ormuzd, and the other as of Prometheus. There is something so peculiar, not only about the text or passage to which the spirit of Damis refers, but that it should be so positively connected with Apollonius and the Nazarite sect, which he seems to have founded, that I will quote the passage of the New Testament in which it is used or referred to. In Heb. iii, 1, we read :

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."

Here we have Christ Jesus made an Apostle and High Priest of the profession of the holy brethren, partakers of the heavenly calling. Who were those holy brethren? What was their profession? In what manner were they partakers of the heavenly calling? Who made Christ Jesus the Apostle and High Priest of those holy brethren? When those questions are answered, we will find that the spirit of Damis has suggested the answer to them all. It has been strongly contended that the author of the other Pauline Epistles was not the author of the Epistles to the Hebrews. Why? Because it comes too near to disclosing the true authorship of all those epistles. In none of the other epistles was Christ Jesus made to figure as an Apostle and a High Priest. In Heb. iii, 14, we read :

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession,"

Here we have the same Christ Jesus figuring as a great High Priest that is passed into the "heavens." If the expression had been, is passed into heaven, it would not so plainly have been indicated that this great High Priest was the great luminary of day which so grandly presides over the celestial hierarchy. We have no doubt that the words "Jesus the Son of God" in that passage are a fraudulent interpolation in a Nazarite epistle to the Hebrews, and that that Nazarite epistle was written by the founder of the Nazarite sect, Apollonius of Tyana; and more than that, that it was for writing that very epistle to the Hebrews, that Ananias, High Priest of the Jews, through Tertullus, charged him, Apollonius, before Felix, with being "a mover of sedition among all the Jews, throughout the world." In Heb. v, 4, 5, 6, we read :

"And no man taketh this honor unto himself, but he that is called of God, as was Aaron.

"So also Christ glorified not himself to be made an High Priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

"As he saith also in another place, Thou art a priest forever after the order of Melchisedec."

Now it is very evident that neither of those sayings could have been addressed to Christ Jesus, for the first saying was used in Psalms ii, 7, and the second in Psalms cx, 4. There will hardly be any one who will be rash enough to claim that either of those sayings was addressed to Christ Jesus, for the latter was never heard of as god, man or myth, until many hundred years after those Psalms were composed. In Heb. vii, 1, 2, 3, 4, we read :

"For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings and blessed him ;

"To whom also Abraham gave a tenth part of all ; first being by interpretation king of righteousness, and after that, also, king of Salem, which is King of Peace ;

"Without father, without mother, without descent, having neither beginning of days nor end of life ; but made like unto the Son of God ; abideth a priest continually.

"Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils."

Yes we will consider how great this man was without a father, without a mother, and without descent, and who had neither beginning nor end of life ; and we have come to the

conclusion that he was no man at all, and no high priest or king who ever reigned among mankind. This Melchisedec was something else than a man, and we conclude that he was what the spirit of Damis says he was, the King of Day, and High Priest in the heavens, the Solar orb, personified as a human king and high priest. It would be irrational to conclude otherwise. The Sun is a king without father, or mother, or descent, and without beginning or end of life, and the only such king that human imagination can even plausibly conjure up. In Heb. ii, 11, we read :

“If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron.”

Here we can see that it was this attempt on the part of Apollonius, the founder of the Nazarites, to subvert the Jewish priesthood, who claimed their priestly authority from the high priest Aaron, and to raise in its stead a priesthood after the order of Melchisedec or the order of the Sun ; that was also the ground of the hatred toward him by the Jews and the cause of the charge that he sought to create sedition everywhere among the Jews. I will close my quotations in connection with this remarkable spirit disclosure with the following from Heb. vii, 21 :

“For those” (the Jewish priests) “priests were made without an oath ; but this,” (the High Priests of the Nazarites) “with an oath by him who said unto him. The Lord Swore and will not repent. Thou art a priest forever after the order of Melchisedec.”

Now the language there referred to is used in Psalms cx, 4, and was evidently used by some priest, perhaps some high priest, according to the order of the Sun, which order of priests was in very ancient times designated as of the order of Melchisedec ; or, as the spirit of Damis testifies, it was but a modification of a similar expression used by both Hermes Trismegistus and Hesiod as follows : “Thou art a priest Mechel forever after the order of the Sun.” I certainly have adduced sufficient evidence to show the substantial correctness of this surprising testimony of the spirit of Damis, that Apollonius was the founder of the Nazarite sect, and that the passages in which the New Testament gives the expression “Thou art a priest after the order of Melchisedec” is taken directly from the formula of priestly ordination among the Nazarites ; and

indeed, enough to show that the Epistles to the Hebrews, is the appeal of the great founder and high priest of the Nazarites to the Jews to abandon their sacerdotal organization, and join the holy brethren, partakers of the heavenly calling, by becoming priests forever of the order of the Sun, designated as Melchisedec, King of Salem. Thus, point after point that has completely confounded theologians for centuries, is being explained clearly and satisfactorily through the testimony of returning spirits who have personal knowledge of the matters on which their communications bear. The great probability is that the Epistle to the Hebrews was written at an earlier period than the other Pauline Epistles, and just after he founded the Nazarite sect at Nazarita. On his second journey to India, he obtained the full Reformed Hindoo Gospels of Deva Bodhisatoua which had been drawn up by Deva, and adopted at the Council of Asoka, by the Buddhist followers of Christos.

These are points of information in relation to the second journey of Apollonius to India that are worthy of especial attention. The attempt of Azabelle, king of Asoka, to reform the Hindoo religion and weaken the arbitrary power and rapacity of the Buddhist priesthood, as a matter of course, called forth a deadly hostility on the part of the Brahman priesthood; and, although Azabelle was powerful enough to carry his reform over the greater part of India, as the monuments still standing in various parts of that vast country show, yet it is known that in later years the Buddhist reformers were driven into Southern India and finally out of the country, as priests of an established religion, the last Buddhist patriarch, Bodhishormah, taking his departure for China in the early part of the Christian era. The Buddhist reformation took place about from 250 to 290 B. C. When Apollonius went to India in A. D. 45 or 46 in search of the reformed Buddhist gospels, he was compelled to travel into Farther India, as Damis tells us, to find them, on which journey, Damis says he accompanied him. It was there, near Singapore, at the extreme southern limit of Farther India that Apollonius found Iarchus, and through the kind offices of Phraotes, king of Taxila, obtained from him the reformed Hindoo Gospels, of Deva Bodhisatoua with which he returned to his Nazarite followers, and began those modifications of his original plan which led to such bitter opposition on the part of Apollonius of Alexandria, Phygellus

and Hermogenes, which Apollonius in his letter to Timotheus, or Damis, refers to as follows, 2d Tim. i, 15 :

“This thou knowest, that all they which are in Asia be turned away from me ; of whom are Phygellus and Hermogenes.”

The spirit of Hermogenes, in his communication, fully explains the nature of the controversy between himself and his Essenian associates and Apollonius which grew out of Apollonius's sacerdotalizing tendencies, which were considered by his opponents as destructive of the communistic polity of the Nazarite sect. If Azabelle was a Tamil king, that was another reason why the Brahmans, who were Aryans, and who used the Sanscrit tongue, sought the more determinedly to drive out the Tamil reformation. At all events the Tamil population of India, still remaining there, are to be found in Southern India and on the island of Ceylon. It would seem that Iarchus found a refuge in the jungles amid the tigers, whose numbers gave the name to the neighboring city of Singapore, which meant the City of Tigers. In that distant and last refuge of the reformed Buddhism of Deva Bodhisatoua from the hands of Iarchus, the chief of the reformed religion, Apollonius obtained the gospels which he afterward used in propagating the Essenian faith, and which have been since modified into what are called the Christian Gospels. Of these facts there can be no reasonable doubt. It has long been known that the Christian Scriptures could not possibly be what they purported to be, by those who sought, without prejudice, to comprehend them, but to find out where they originated and what they really were, has never been possible until these spirit testimonies in relation to them were given.

What the spirit says about the reigns of the Roman emperors during which the most distinguished part of the labors of Apollonius of Tyana were performed is certainly true, for they extended from A. D. 33 to A. D. 98 or 99. It has never been known how long Damis lived or whether he survived Apollonius. He tells us he did not, but that he died ten or twelve years before him at Alexandria in Egypt. This accounts for the fact that Damis gave no account of Apollonius's work while in retirement on the island of Patmos, and his subsequent publication of the Gospel of St John and the Apocalypse, as they are called, at Ephesus, where he closed his long and remarkable labors.

The spirit explains another point which has been lost sight of in the confusion of the history of the first three centuries of the so-called Christian era, and that is, that the Greek and Roman priestly followers of the God Prometheus were bitterly hostile to the Nazarite and Essenian propagation of the teachings and doctrines relating to the Hindoo Saviour Christos (Chrishna, as he has been miscalled) and not less hostile to Apollonius himself. They no doubt, did all they could to create prejudice and doubt concerning the Christosite teachings of that real founder of the Christian religion. It is impossible to now judge how far the writings of Apollonius came into the hands of Marcion and Lucian in their original shape; those two Greek writers being none others than the St. Mark and St. Luke of the Synoptical gospels; and it is equally impossible to know to what extent the latter altered them before they came into the hands of Eusebius of Cæsarea and his contemporaries and coadjutors of the Council of Nice. It is enough to know that in spite of all this modifying by the priests of Prometheus, and the priestly founders of the Orthodox Christian religion, the Apollonian or Essenian Christosism is shown to pervade it from beginning to end, and that there is nothing original or true connected with it as a distinctive or original religion.

We now come to the consideration of what the spirit says in relation to Apollonius of Tyana being the real Paul, rendered plain by the epistles of Paul to Timothy. Damis tells us that he was himself called Timotheus by the Thessalonians among whom he resided at the time the Epistles to Timothy were written. It appears that he had gone into Thessalonica years before as a subordinate teacher of the philosophical, theological and social doctrines of the Nazarites, and when Apollonius was sent to Rome, after his return from his second journey to India, that Damis, whose name had been changed to Demas, left him and went again to Thessalonica. It is proper to here say that in reply to my question: Why were you called Timotheus by the Thessalonians? he replied: "In the Thessalonian dialect Timotheus meant the same as leader or bishop." No one can read the two Epistles to Timothy and not see that the person to whom they were addressed was one who had been the immediate pupil of the writer of them. The words addressed to Timothy are: "Unto Timothy, my own son in the faith." It is

true that it has been represented and supposed that Timotheus was at Ephesus when those two letters were written, but if we understand the import of what the spirit said upon that point, this is a mistake, the result no doubt, of the purpose to conceal the identity of the Timotheus who was addressed by Apollonius, who was none other than his devoted disciple Damis. These letters to Timothy do not follow the Epistles of Paul to the Ephesians, as they would naturally have done if they had been addressed to an Essenian bishop of Ephesus. They follow the 2d Epistle to the Thessalonians, thus showing very strongly that the statement of Damis that he was the Timotheus addressed is substantially correct. The name Timotheus was therefore rather the theological rank of the person addressed than the given name of that person. The one circumstance that seems to strongly weigh against this claim of spirit Damis is, that in the 2d Epistle to Timothy there seems to be a manifest reference to Damis himself where in chapter iv, 9, 10, we read : "Do thy diligence to come shortly unto me. For Demas (manifestly Damis) has forsaken me, having loved this present world and is departed unto Thessalonica." Whatever seeming confusion and inconsistency there may appear about this matter it can all be the result of the bungling alterations that are manifest throughout the so-called Pauline Epistles. Why should we not prefer to accept the testimony of this spirit who has given so many proofs of his personal knowledge of the things about which he testifies, to the untruthful versions of these same things, which have been produced to conceal the truth about them? I, at least, think it is safer to do so. I cannot prolong these comments, but I have adduced sufficient proof to show that the communication is authentic and substantially true. (That being so, it seems certain that through this testimony of Damis we have been taken to the source of Christianity which we find to have been in India, and that instead of its having any relation to Jesus Christ or Jesus of Nazareth, it relates to the Hindoo saviour Christos ; and was carried in to the Roman empire by Apollonius of Tyana about the time when it is alleged the mission of Jesus Christ began.

DEVA BODHISATOUA.

A Buddhist Prophet.

“SAIB, I SALUTE YOU:—In all things pertaining to the spirit and mortal life, experience must be the guide and reason the teacher. It is my duty as a spirit, being appointed by the higher order to come here, to tell you what I know of what are termed the Christian Gospels—more particularly those relating to what are termed Matthew, Mark, Luke and John. Right here I might go into a personal history of myself, in order that you may understand more thoroughly what I herein set forth. I am of a line of teachers or prophets from Buddha down. Whether you can obtain, through the encyclopædias of to-day, the information I shall give you I cannot tell. But if you can obtain the Japanese Encyclopædia of 1821, translated by Abel Remusat, you will be able to learn a great deal about myself. In the Sanscrit tongue my name was Deva Bodhisatoua; in the Chinese tongue my name was Phou-sa, and in the Hindoo tongue it was Ma-Ming. I commenced exactly as this man I am using to-day—a trance medium, in the Mahabarata country, and it was I who first taught, in India, long before the Christian era, the metaphysical-allegorical style claimed to have come from one who never existed, called Jesus of Nazareth. [These gospels were transferred to Singapore, where they afterwards fell into the possession of Apollonius of Tyana. Their original names, in your modern tongue, would represent the four seasons; but were afterward used, or misused, to typify a saviour of men. The originals, as understood by the Hindoos, were in this way. First, the preparation of the ground—the planting of the seed—the harvest time the gathering in—and the feast time or harvest home. This was what those books, interpreted by the aid of certain stars, in what is now termed the zodiac, meant. The ‘Star in the East’ was simply a signal of seeding time or planting time. Now, these mysteries were used by Hindoos, to show certain things occurring in the life of man that resembled the offices of nature, such as the infancy, youth, maturity and old age or death, of man. You see the beauty of these things when properly understood. First, the

stars used then as an almanac ; second, the seed time and harvest, and third, their analogy to the life of man. These writings or gospels were given to me, first, as I have set forth in the beginning of this communication, by experiences in the way of trance ; second, by my reasoning upon them ; and third, by my intuitional nature coming in contact with the higher relations of spirit life. And here again, I must remark that in my time they were not original, but they were simply the reflex of spirits on my receptive organism. In an allegorical sense these writings can injure no one ; but when used by priests to gain power—and as they keep the key to themselves—end in enslaving the intellects of their fellow-men. We believed in re-incarnation ; we believed, in the language of Buddha, that, as long as there was a decline of virtue in the world, a good man was raised up to re-establish morality ; and that this man was either Buddha himself, or that, at his conception, he was overshadowed by the holy spirit of Buddha. These epistles or gospels brought from India by Apollonius, were modified by him to suit his spiritual nature. Much of the force and sublimity of language in them is lost in their translation through so many different tongues. As near as I can give you their name, they would be called, in your language, translated from the Hindoo, "The Code of the Initiated." There was at that time, in India, a sacred order, in which all persons of good blood—not that there is anything in caste—were to become pupils, and gradually go from one degree to another, similar to modern Freemasonry. No one was admitted as a pupil unless first examined to see whether he had any spiritual gifts, and this was tested in different ways. One of the principal tests was looking through a hollow tube on a piece of glass or piece of skin. If he discovered any sign on either, this was evidence of clairvoyance. Others were tested by a tube shaped like a horn placed to the ear. If they heard a voice, or any noise, or anything was photographed upon their brain, they were admitted on the ground of clairaudience. By this method we were always enabled to have mediums that not only preached our philosophy, but proved it also. I have certified to all I think that is necessary, and I have fulfilled my duty to the best of my present ability ; and if I am not mistaken, this communication, which is launched in this humble home to-day, will undoubtedly be looked upon, in the future, as one of the marvels of Spiritualism, considering the source from which it comes. Wise spirits—not that I lay claim to wisdom—never enter where pride shuts them out. Humility is the best preparation any medium needs to receive the whole truth and nothing but the truth."

We can find no historical reference to any such person as Deva Bodhisatoua, Phou-sa, or Ma-Ming, and are therefore compelled to confine our test of its genuineness and authenticity to what we can learn regarding Abel Remusat, referred to in the communication. We take the following facts concerning Remusat from the *Nouvelle Biographie Generale* :

“Jean-Pierre-Abel Remusat, a celebrated Orientalist, born at Paris, the 5th of September, 1788, died of cholera, in the same city, the 4th of June, 1832. The circumstances that awakened in him a taste which was soon to develop into a true vocation, were as follows : The Abbey of Tersan had united to the Abbey-aux-Bois a precious collection of antiquities and objects of curiosity, to which was joined a library composed of rare books, relating to the different objects of the museum. Amid these amateur treasures was a Chinese pastoral poem. Abel Remusat being permitted to visit this collection of the Abbey of Tersan, from the first gave special attention to that work and determined to give a translation of it. Animated by his tastes and his desire for the distinction, because it had defied the learning of the time, he surrounded himself with all the works, small in number and insufficient as they were, which treated of sinology or the Chinese writing. The track was rough and almost impracticable in the state in which he found the undertaking ; but he persevered because he felt he had found the way. Without neglecting his profession of medicine, he found time to learn the Tartar language, copied all the alphabets he could procure, and in a manner made a vocabulary for his own use. After five years of labor he published his Essay on the Chinese Language and Literature. In doing this he gave his attention particularly to the Chinese writing, the composition, origin, form and variety of characters. From this he pursued the art of reading and writing the Chinese tongue ; and finally treated of the influence of accentuation exercised over the phonetic value of words.”

This essay was followed by a work, in 1811, entitled, *The Study of Foreign Languages Among the Chinese*, which attracted the greatest attention. In 1813 he published his *Uranographic Mongole* and his *Dissertation on the monosyllabic nature commonly attributed to the Chinese language*. On the 19th of November, 1814, he was appointed Professor of Chinese, in the College of France. From that time his life was devoted to the study of the languages of the extreme Orient. In 1820 he made public his *Researches Concerning the Tartar Language, or Memoirs on different points of the Grammar and*

Literature of the Ouigours and Thibetans. After mentioning several other essays and works of Remusat, the writer in the *Nouvelle Biographie Generale* says :

“The study of Chinese documents, both printed and in manuscript, enabled the learned sinologue, to indicate to Cordier, according to the *Japanese Encyclopædia*, the locality where the Calmouks collected the salts of ammonia, and to reveal the existence of two burning volcanoes, situated in Central Asia, four hundred leagues from the sea, information of which Humboldt, travelling in Chinese Tartary, was pleased to recognize as correct. The *Japanese Encyclopædia*, is the most important work in relation to information concerning the state of the sciences, arts and occupations in China. Its entire civilization is therein described. Abel Remusat early gave a translation of the titles of the chapters of it, with that of an entire article relative to the tapir, that the imagination of the Chinese had transformed into a sort of fabulous animal. * *

“Historically Abel Remusat was particularly occupied with the Tartar nations, and he know how to profit by the relations of the Chinese with them to solve many historical problems. Instead of making the barbarians who overrun the Roman Empire descend from the North he showed their oriental origin and the different localities of them in the countries of Asia. *

* * The true object of the researches of Abel Remusat concerning the religions of China was Buddhism. Three memoirs from his pen appeared on this subject in the ‘*Journal des Savants*’ of 1831. Soon after he published his translation of the ‘*Book of Rewards and Punishments*,’ of the popular moral code. His labors on the history of Buddhism are numerous. The discovery that he made in the *Japanese Encyclopædia* of the list of thirty-three first patriarchs of Buddhism, with the date of the birth and death of the greater number among them, relative to the Chinese chronology, entitled him, at least approximately to fix the epoch of the death of Buddha, which would have taken place nine hundred and fifty years before Jesus Christ. (One of the centres of Buddhism was Rotan, which also became a great centre of civilization. Abel Remusat translated the history of that city. It was at this period that the pentaglot dictionary, called by the author the ‘*Somme or Whole of Buddhism*,’ was conceived. The translation of that collection, undertaken by Abel Remusat and E. Bournouf, was only begun. The former of these savants also intended to translate the journeyings of the religious votaries of China, going on pilgrimages to visit the places consecrated by the Buddhistic legends. Death surprised him, so to speak, with pen in hand.”

Such was the learned Oriental scholar to whom the Hindoo spirit prophet referred. Whether this Buddhistic patriarch either under the name of Deva Bodhisatoua, or Phou-sa, or Ma-Ming was found recorded in the line of patriarchs of Buddhism, by Remusat, in the Japanese Encyclopædia, or not, we cannot tell. Should it be there, it would hardly be possible to doubt the authenticity of this strange, and as we incline to believe it, most important communication. In the absence of positive knowledge upon this point we are warranted in giving great weight to the reference of this Buddhistic spirit to the Japanese Encyclopædia, and its partial translation by Remusat in 1821. (But most significant of all is the fact that Remusat in his labor of translating that noted Oriental work, discovered a chronological list of the names of the thirty-three first Buddhistic patriarchs with the time of the birth and death of most of them, so fully given as to determine with considerable certainty, that the Buddhistic religion had its origin about nine hundred and fifty years before the Christian era, so-called.) (If we could obtain that chronological list of the first thirty-three patriarchs of Buddhism, and if it should prove that Ma-Ming was among them, and that he was the Buddhistic patriarch about two hundred years before the Christian era, as the communication seems to imply, it would be impossible to doubt the genuineness and authenticity of that communication.)

We will now proceed to analyze this very remarkable communication, when the indirect evidence of its authenticity will become almost irresistible. The spirit tells us that he was a trance medium, and that under the control of spirits he wrote several books—that they were written in the Mahabarata country, which we understand to mean in that portion of India, where the Vedic Poem called “The Mahabarata,” was composed and held as sacred—that he it was who first taught in the metaphysical-allegorical style, two hundred B. C.—that he afterwards sent the books thus written to Singapore—that Apollonius of Tyana two hundred and fifty years afterwards found them in that centre of Buddhism—that Apollonius bore them away with him, making such alterations in them as better suited his spiritual philosophy—that they were originally used to typify the four seasons, caused by the annual revolution of the earth around the sun, but that they were used, or misused to typify a Saviour of men—that as understood by the

Hindoo priesthood they implied the time for preparing the ground, planting the seed, the harvest and gathering in time, and the feasting time or harvest home—that those books were interpreted by the successive appearance of the Stars of the Zodiac, “the Star in the East,” simply being the signal of seeding or planting time—that these books were also used by the Hindoo priests to show certain things in the life of man that resembled the offices of nature—that stars were used by them as an almanac, as a rural calendar, and as relating to the life of man—and he might have added a fourth use of them as relating to the atmospheric or meteoric changes of the four seasons.

No one who has given any attention to the subject of the Brahminical, Buddhistic, Zoroastrian, Egyptian, Grecian, and Roman religions, which all preceded the so-called Christian religion, can doubt or question the fact that they were one and all based upon the annual revolution of the earth around the sun, and the natural changes which were thus produced on the earth, and which especially affected the comforts, interests and happiness, or the misery, misfortunes and calamities of the human race. Such were the religions and philosophies, everywhere met with by Apollonius of Tyana, in his long and active journeyings throughout the then civilized world. That the books obtained by him at Singapore, India, were of that nature, cannot be reasonably questioned.

Those Buddhistic books were afterwards written, as has been alleged by the spirit of Ulphilas, bishop of the Goths, and Apollonius himself, in the Hebraic-Samaritan tongue; the written language of his native country. They were afterwards copied by Hegessippus in the same tongue, and from the copy of Hegessippus, Ulphilas made his translation into the Gothic tongue. This Gothic bible of Ulphilas is sufficiently extant to-day in the Codex Argenteus to show that it is identical with the canonical books of the New Testament. We have thus a direct connection between the Gothic bible of Ulphilas and the Hindoo writings brought from India by Apollonius. This singularly disclosed transmission of Hindoo theology to Europe seems to be fully confirmed by the otherwise meaningless decorations of Christian churches, and the ceremonial mummeries of the Christian hierarchies, which are identical with the decorations of the caves and temples of India, and the feasts and

fasts and ceremonies observed and enforced by the Brahmanical and Buddhistic Hindoo priesthods.]

Now it is a positive fact, especially noted by the learned Charles Francis Dupuis in his great work, "The History of All Systems of Worship," that upon the door of the main entrance to the Church of Notre Dame, at Paris, dedicated to the worship of Mary the alleged mother of Jesus Christ, are delineated in basso-relievo, our series of ideas, alluded to by the spirit purporting to be Ma-Ming. They consist first of a series of twelve panels arranged around the outer margin of the door, corresponding with the signs of the Zodiac, arranged in groups of three, each corresponding with the four seasons. The panels of eleven of those signs contain each the respective symbol representing it, to wit: Aries, Taurus, Gemini, Cancer, Leo, etc. But in the square corresponding with Virgo or the Celestial or Zodiacal Virgin, the symbol, a young woman, is absent, and in its place is a figure of the sculptor himself, at his work. The Virgin of the Zodiac which should have occupied that panel, is placed in the large central panel of the door, holding in her arms an infant effigy or representation of the new born Sun, which, according to all the so-called heathen systems of religion was supposed to be born of the zodiacal Virgin, at midnight, at the winter solstice, an event which Christians celebrate, in concert with the heathens of every hue, or condition of savagery or civilization, at that precise hour. The church of Notre Dame or "Our Lady," stands on the site of a sacred grove of the ancient Gallic Druids, consecrated to the mother goddess of the northern nations; afterward appropriated by the Roman conquerors of Gaul as the site of a temple consecrated to Venus, the Roman goddess of love and beauty, and now consecrated to Mary, the Christian successor of the same zodiacal virgin mother of the Sun. On the same door of this noted Christian church is another series of panels, in which are arranged figures of men, denoting the different stages of each individual life on earth, the dress and garments of which denote the changes of the temperature of the seasons. On the same door is still another series of figures showing the various rural occupations of the year. Similar devices, says Dupuis, ornament the doors of the church of St. Denis, also in Paris, showing beyond all question that the Christian religion is nothing more than the same old theological Monsieur Tonson

of heathendom come again in a Christian garb. In view of such facts as these, who can doubt the pagan origin and nature of the Christian religion? We feel sure, as these spirit revelations are continued, that every possible doubt as to this point will be done away with.

What this Hindoo spirit says as to the incarnation of the Deity, the mediumistic character of the Buddhistic priesthood—their methods of selecting their priests and teachers—the spiritual origin of their religion and sacred writings, and indeed, all that he says, is worthy of the deepest consideration of all who desire to know the truth, the whole truth, and nothing but the truth, concerning the mutual relations of the world of mortals and the world of spirits. If they will give it this consideration, they will wonder more and more how such important information is given through the mediumship of an unlearned man; and why it has been so long withheld. We confess our own amazement as we proceed in our researches, at the prospective store of knowledge that is soon to be poured, in one unbroken flood upon the minds of thoughtful and intelligent people.

[As may be seen by the above comments, M^r. Roberts states that he had been unable to find any historical reference concerning Deva Bodhisatoua. This was written by him July 2, M. S. 34. Two years later, September 1, M. S. 36, he records the following. "The reader may judge of our surprise when in searching for some historical reference concerning Ardilua Babekra, two years after the communication of Deva Bodhisatoua was published in *MIND AND MATTER*, we came across the following account of the remarkable man, whose spirit gave that grand explanation of the Buddhism of his time, which we translate from the French of Abel Remusat's work, 'Melanges Asiatiques.'" —Compiler.]

"The eleventh of the line of patriarchs was Founayche, who was succeeded by Ma-Ming or the celebrated Phou-sa, his name in Sanscrit was Deva Bodhisatoua. This one who was of the order of the incarnate divinities coming immediately after Buddha has given into the whole class of gods of the second order, the different names that he has received in the languages of the various Buddhistic people. The Hindoos calls him Bodhisatoua, which signifies sensitive intelligence, the Tibetians have changed his name into Djangtchhoub or

Djangtchhoubsemspah. The Chinese have abbreviated it into Phou-sa, which by a very ridiculous misunderstanding, some Chinese idolaters, and following them many missionaries have given him the name of Goddess of Porcelain, they have lavished most honorable titles on him, such as most intelligent, most victorious, omnipotent, most holy son of Bouddha, born of his mouth. We do not have at present to seek the allegorical sense of all these names, but it is very important to determine the age of the historical personage to whom they attributed them, for Bodhisatoua seems to have been one of the reformers to whom the Buddhist philosophy is most indebted. Georgi has given vent to a crowd of conjectures upon this subject, he takes Bodhisatoua for Somonakodom or Bouddha, and besides for a celebrated religious person in China in the 4th century after our era under the name of Fo-thou-tchhing, and even for Scythianus or Manes. By reason of this error he makes him live in the 3d century of our era. I must confess that Chinese authors themselves differ upon the epoch of this celebrated man, some make him live three hundred years after Bouddha others make six hundred years interval, other still eight hundred years interval, but the Book of Mahaya whence is borrowed the succession of the Patriarchs, cuts this difficulty, since it makes Bodhisatoua die in the thirty-seventh year of Hian-Wang, 332 before J. C., or 618 years after the death of Chaikia-Mouni. He was born in the kingdom of Po-lo-nai, and had received from Founayche the deposit of the doctrine which he transmitted to the thirteenth Patriarch named Kabimara; this one travelled in the west part of Indies and delivered his body to the flames in the forty-first year of Nan-Wang, 274 before J. C."

[Our readers will notice that the spirit of Bodhisatoua says he received the gospels, which afterward laid the foundation of the Christian religion, from spirit sources, he being a trance medium. The translation of Remusat claims, however, that he received them from his predecessor, Founayche. This evident contradiction is easily accounted for, as it is not likely that after taking so much trouble to suppress all evidence of the real origin of the Christian gospels, that an attempt would not be made to mislead in this direction. The great wonder is that at this late day, so much evidence can be obtained, which only shows, that at some point in their calculations, a misstep was made and that this evidence was overlooked, which makes it possible that in this the nineteenth century the true facts may be brought to light. The manner in which this last informa-

tion was obtained is of itself, strong testimony, to the fact that though truth may be suppressed for a time, it cannot be so crushed that it will not come uppermost at last. Our readers will do well to carefully study this communication, as it will shed more light upon the supposed divine origin of the Christian gospels than any other information extant, proving that the priesthood after obtaining them changed them to suit their own views and purposes, thus perverting the truth to the detriment of all mankind.—Compiler.]

PLOTINUS.

The Neo-Platonist.

“OURS IS A WAR FOR TRUTH:—As it was with me in the mortal form, so it is now with me in the spirit. While you fight with benighted souls in the mortal form, I am fighting with the deluded millions in spirit. The school to which I belonged is known to you moderns as the Neo-Platonic; by us it was called the Eclectic. The founder of this school was Ammonius the Peripatetic; but the person who really furnished the materials for this school was Apollonius of Tyana, and all the ideas that this school ever gave forth under Potamon, Ammonius Saccas and myself, were gathered from the originals of the school of that famous Hindoo, known to us by his Sanscrit name of Deva Bodhisatoua. His writings were the foundation, combined with some Platonic writings, which form the whole of what the Eclectic school taught. In the first place, the whole history of Jesus of Nazareth, so-called, was started by that Hindoo representing the life of Buddha, and afterward taught by Apollonius of Tyana. In my mortal life I was a particular friend of the Emperor Gallienus. I had frequent conversations with those who claimed to know anything of this Jesus, and proved to them so conclusively that Apollonius was the real Jesus, that my works were destroyed by the Christians; and the next spirit that communicates after me, shall be the one to tell you when and where they were destroyed. This pope comes here by the force of my mediumistic power. I acted in precisely the same capacity to the Emperor Gallienus that Apollonius did to Vespasian, that is, I was his oracle. I obtained almost all your modern physical phenomena. I had independent writing on copper plates,

which were closed and sealed together, and the writing was produced on the inside of those plates. I also taught in my own house on two days of the week while in trance or an ecstatic state. It is by the mediumistic power of us so-called heathens, that the Christian interpolaters and destroyers of other men's good works are compelled to come back here and confess their rascality. Fight them faithfully on your side, my good brother, and you will find that one Plotinus will ever help you when he can. I have exhausted the time allotted me for this sitting. Good-bye."

[For the historical record of Plotinus, we refer the reader to the *Encyclopædia Britannica*, also *Nouvelle Biographie Generale*.—Compiler.]

We have found enough evidence in the works referred to above to show that Plotinus was beyond all question a medium; and no one will deny that he was the first Neo-Platonic Eclectic author of whose writings we have any trace. { It is the spirit of this truly great and good man who comes back to testify to facts regarding the Christian Scriptures and religion, which absolutely confirms the spirit testimony of Ulphilas, Apollonius of Tyana, Vespasian, Deva Bodhisatoua, Felix, Ignatius, Gregory, Hegessippus and many others; that the original source of all that is called Christianity was the Scriptures of Buddhism, introduced into Western Asia, Europe and Africa, by Apollonius of Tyana, afterward modified by Amonius the Peripatetic, Potamon, Amonius Saccas, and Plotinus himself. Thus do the facts accumulate that must render as clear as the noonday sun that Christianity is a monstrous fraud and delusion, that has desolated the earth and filled the spirit world with demons. The reader may imagine with what curiosity we awaited the next control, that was to show the power of Plotinus, the spirit medium, to compel a Christian pope to disclose the most important secrets of his church. Reader, we are about to bring to your notice facts that must prove beyond all question, not only the authenticity and truthfulness of these astounding communications, but also the wonderful attributes of the medium through whom they are given. Read attentively the facts that we are about to lay before you, and doubt if you can that high and beneficent spirits are behind the revelations of truth being made through him and recorded and published by ourself. The communication referred to was from the spirit of Pope Gregory.

POPE GREGORY VII.

**By Whose Order the Library of the Palatine Apollo
Was Destroyed in the 11th Century.**

“GOOD DAY :—I come here by force, as the preceding speaker (the spirit of Plotinus) told you ; and what is worse, I am forced to tell you exactly what I did, when here in the mortal form. When living on earth I was known as Pope Gregory, and what I am here for to-day is to own to the destruction of the Library of the Palatine Apollo, which contained the whole of the writings of the School of Alexandria from the days of Potamon to the days of one Maximus. And what was my excuse for its destruction? Religious bigotry. I made the excuse for it, that I did not want the clergy to have their minds diverted from their holy work by studying heathen literature. (But the real cause of my action in that matter was, that there were recorded in that library all the facts that would prove that no such person as Jesus of Nazareth ever existed,) and therefore, feeling the weakness and insecurity of my position, I did all I could to strengthen it, by letting as few as possible know what the real contents of that library were. I am here also to state that there is a power—a band of spirits now occupying a position that enables them, when they want a man to return here and atone for the wrongs he has done during his mortal life, to force him to come back and communicate the truth. By the force of truth itself, he is compelled to come back and acknowledge his wrongs. It is the same with spirits as with mortals ; they love power and hate opposition as much there as they did here. That is all I have to say.”

Consult Chambers' Encyclopædia for sketch of Pope Gregory.

When I was told by this spirit, through the lips of the medium, that he had destroyed the library of the Palatine Apollo, which contained the whole of the writings of the Alexandrian (or Neo-Platonic) school, from the days of Potamon to the days of one Maximus ; or, in other words, from the early part of the first to the middle of the fourth century, I wondered whether it could be true ; for it seemed to me that no man possessed of the learning which such a library was said to contain, could have been so lost to every sense of moral princi-

ple, as to be guilty of such a cruel, heartless destruction of invaluable literature. When I came to seek for light upon this point I was surprised to find that there was no historical reference to the fate of the Palatine Apollo Library, and indeed no historical reference in many scores of works to such a library, subsequent to the reign of Julian the Apostate (so-called by Christians) in the fourth century. I found references to the fact that the Emperor Augustus had erected a temple to Apollo on the Palatine Hill in Rome, and had founded a library in connection with it. This temple was burned in the reign of the Emperor Julian, on the same night that the Temple of Apollo at Daphne, near Antioch, was burned. It was further stated that it was with the greatest difficulty that the Sibylline books were saved. Whether the library shared the fate of the temple was not stated. I infer however that it was not burned at that time, but existed until it was destroyed by the order of Pope Gregory.

[It seems to be a disputed question among writers as to whether Gregory I, or Gregory VII, ordered the destruction of the library Palatine Apollo. It is well known, however, that this library was wholly or partially destroyed several times. It is possible, in fact probable, that both of these Popes caused its destruction in the time of their various reigns, and this may be the solution of the much discussed question, which arises from the fact that John of Salisbury is the only authority for the statement that the Palatine Apollo library was destroyed by the order of Gregory, and cites his proclamation to that effect in his work, "The Policraticus." Who was John of Salisbury? A historian who was the private secretary of the Archbishop of Canterbury, and through him ambassador to the Papal See, which very fact gave him opportunities to obtain knowledge, the nature of which is not to be carelessly estimated in considering his works, which even to-day, are regarded invaluable. Men like Gregory I, and Gregory VII, whose whole lives were given to perpetuating the power of their church, would certainly not stop at the burning of a library to accomplish their object. Therefore, whether Gregory I, or Gregory VII, caused the destruction of the valuable library in question, the facts which come down to us show that it was destroyed in the interests of the so-called Christian church.—Compiler.]

EUTHALIUS.

A Greek Theologian.

“GOOD EVENING, SIR:—My name was Euthalius of Alexandria. I lived in the fifth century and was a commentator on the Pauline Epistles. Those epistles are those which were brought from India by Apollonius, and obtained by the latter through King Phraotes of Taxilla. The Gospel according to Matthew is not original, but is of Armenian origin. The Gospel according to St. Mark, was left by Apollonius with the Thessalonians according to the text of the epistle to them. The Gospel according to St. Luke is but a modified version of the legend of Prometheus Bound as rendered by Lucian and Marcion at Rome. The Gospel according to St. John was written by Apollonius of Tyana toward the later part of his life, when he was an old man, on the island of Patmos, where he retired to end his days, in isolation from the human race. That gospel is a blending with what the inspired seer hoped for, and the knowledge which he feared to impart in such terms as uneducated mortals could understand. The Acts of the Apostles relate the doings of Apollonius and his disciples, and this was fully understood by the Gnostics and Neo-Platonists up to the time of Eusebius of Cæsarea. Ammonius Saccas, Plotinus, and their followers, were Gymnosophists, Gnostics and Neo-Platonists combined. They had no idea nor intention of promulgating anything but what they regarded as truth. Truer or better men than were Ammonius and Plotinus never lived. This was made plain to me by the study of their writings. Apollonius, Ammonius and Plotinus were the purest and best of men, and their only desire was to elevate the human race. [Their teachings had relation to the Brahmanical and Buddhistical canonical narratives concerning the Indian Saviour Krishna. I now see an ethereal spirit of light which appears behind and over you [These words were addressed to us.] who says he is Krishna, of whom the story of his divine origin, persecution by the tyrant Kansa, and miraculous performances were exaggerations; and that his sole work was that of a moral reformer, and his only object to make the people of his country happy. For

these services he was worshipped, and regarded as an incarnation of Brahma, or the spirit of the universe. He shows me the figure three repeated four times, by which I understand him to imply that he was born 3333 B. C , in India, at the foot of a mountain near Mathura on the Junna. [We remarked we had always supposed Krishna to have been a myth.] No, he was a man, and the original of all the world's modern Saviours. The canonical epistles as far as I knew anything about them, were all derived from the writings of Apollonius of Tyana, who, to conceal that fact, has been called Paul or Paulus. The names of James, Peter, John, and Jude, were attached to the other epistles sent to communities too insignificant to be mentioned. All these teachings were appropriated, either successfully or unsuccessfully, by Eusebius of Cæsarea, to make good his theological Christian scheme. But, he failing in his purpose to some extent, and I seeing that it was a grand opportunity for me to gain renown, acknowledged their authority and set about establishing what Eusebius had failed to prove true regarding them from his standpoint. I put these Indian writings of Apollonius into my own shape and eliminated from them every mention of Apollonius or Krishna, and substituted therefor Paul, and the Christ idea. This work of Eusebius and myself became the better assured in proportion as the original writings and the traces of them became destroyed. What I have told you is the truth."

We refer to account of Euthalius, to *Nouvelle Biographie Generale*.

According to the spirit statement of Euthalius, it is very certain that the Gospels of Matthew and John were both the production of Apollonius of Tyana. The former written at an early period of his career, and closely in accordance with the Gymnosophic theology or philosophy ; and the latter near the close of his life after he had matured his theological conceptions. There is no doubt that the theological and philosophical views of Apollonius underwent very material modifications as he advanced in his realization of the spiritual department of natural forces and causes, and hence the spiritual nature of the later gospel as compared with the crude, and less spiritually developed characteristics of the first or original gospel of his adoption. There is a singular analogy between the name of Apollonius and John. They are both designations of the Light that lighteth all men coming into the world, the Sun. The sun among the Greeks was alike designated Apollo and Ion ; Ion the Greek name of the sun etymologically speaking,

“I” the one, and “on” the being—the one being. Eusebius and his successors who have labored so hard to deprive Apollonius of the credit of his theological labors, have substituted Ion or John for Apollonius. In view of all the facts we are led to credit the spirit statement of Euthalius, and to accept his statement that Apollonius wrote the Gospel of St. John, as it is called, on the Island of Patmos, where he also under spirit control wrote the Revelations.

The spirit of Euthalius tells us that the Acts of the Apostles relate the doings of Apollonius and his disciples, and that this was fully understood by the Gnostics and Neo-Platonists, up to the time of Eusebius, A. D. 325 to 350. This is undoubtedly the fact, since Saul of Tarsus or St. Paul was no other individual than Apollonius of Tyana himself. Ammonius Saccas, Plotinus and Porphyry were undoubtedly Gnostic followers of Apollonius, and all were what Euthalius testifies they were, as good and pure men as ever lived. It is almost certain, that the divine incarnation in Apollonius's system of philosophy and theology, was Krishna of the Hindoo theologies called Kristos in the Greek language and known in the various other languages by still other titles, as will be found in other communications.

The spirit says that the canonical Epistles, so far as he knew anything about them, were all derived from the writings of Apollonius of Tyana; and that to conceal their real authorship Eusebius attributed them to Paul or Paulus, which was but a modification of Pol, the abbreviated name of Apollonius. Euthalius tells us that Eusebius did not perfectly succeed in robbing Apollonius of the credit of his labors, and that he, Euthalius, completed that work. In view of the facts that Euthalius is acknowledged to have broken the Epistles, canonical and Catholic, and the Acts of the Apostles into chapters and verses, in order to add to the contents of the chapters, and as it is also admitted historically, on the testimony of Euthalius himself, that he collated them with the copies in the library of Eusebius Pamphilus at Cæsarea, there can be no doubt he was fully acquainted with the alterations that had been made from the originals by Eusebius. Indeed, he tells us that the Indian writings of Apollonius were at that time in the Pamphilian library at Cæsarea, and that he modified them to suit himself, and eliminated from them the names of Apollonius and Krishna, and substituted therefor Paul and the Christ idea.

POTAMON.

The Great Alexandrian Reformer.

“SIR :—There has never been a religious idea promulgated on earth in latter times, that has not had its counterpart in more ancient religious systems. The principal quarrels of the Christian church have been over the doctrines of the Trinity, or the effort to make three out of one. This has been the occasion of a vast amount of bloodshed. In my day I tried to reconcile these credal ideas of all religious systems, and to amalgamate them together ; but the same difficulties met my efforts that meet yours to-day. Ecclesiastics have but one means to keep their hold upon the people, and that is the encouragement of ignorance and bigotry. Wrest these from them and their power is gone. For trying to regenerate old ideas—for trying to make a better system or a more systematic religion, I was met by curses, and I ended my life in exile. I was banished because I tried to purify the then existing religious systems. But you have a far better day to work in, because you have the aid of the greatest art of modern times, namely, the art of printing, and you can scatter truth all over the land. Keep on with your work and although you may be persecuted there is one thing they cannot do—they cannot banish you nor take your life at this day. All the good you moderns enjoy has been the work of men who were infidels to the prevailing creeds and beliefs of their time. And in conclusion, I want to say a few words on the absolute proofs of spirit existence. We dare not as spirits give the masses of the present day absolute proofs of spirit-life, for should we do so they would not perform their mission here. Once in possession of the absolute proof of the after-life you would find this people becoming a nation of suicides. First they must understand the true duties of mortal existence before they can safely receive the absolute proofs of spirit existence. I am Potamon.”

On receiving the above communication, and having no knowledge ourself of who Potamon was, we concluded to look the matter up. With the exception of a four-line mention of him, in the American Encyclopædia, we could find nothing

concerning him in either of the English or American Encyclopædias or Biographical Dictionaries. After a protracted search we found the following reference to this great Religious Reformer in the *Nouvelle Biographie Generale*, published in Paris in 1862, of which we give our translation :

“Potamon, a Greek philosopher of the Alexandrian school, was born at Alexandria and lived in the third century of the Christian era. It is true that, according to Suidas, who speaks of Airesis and Potamon, this philosopher should have been contemporaneous with the Emperor Octavius-Augustus, but Porphyry, in his life of Plotinus, (c. 9.), said positively that Potamon, according to his understanding, treated of a new philosophy of which he laid the foundation. Now Plotinus was born about A. D. 250, and died at the age of sixty-five, and evidently lived in the third century of our era. The same ought to be the case with Potamon. Now what was this new philosophy of which Porphyry speaks, and of which he represents Potamon as the founder, according to those descriptions of Plotinus? It is found contained in two works, one of which was a commentary on the “*Timeus*” of Plato, and the other, “*A Treatise*” on first principles. Of these treatises there remains absolutely nothing; but we know something of the second from a passage of Diogenes Laertius in the introduction of his book “*On the Lives and Doctrines of Illustrious Philosophers.*” ‘It is but a short time,’ said this biographer, ‘since an Eclectic school was instituted by Potamon of Alexandria, which selected from the doctrines of all the different sects. Two things,’ Potamon explained, ‘are necessary to discern truth: on one part, the principle that judges, that is to say, reason; on the other, the exact representation of the objects of our judgment. As to the principles of things he recognized four—matter, quality, action and place; in other words, of what and by whom a thing is made, how it is made, and where it is made. He established as the aim to which all ought to tend, a perfectly virtuous life, without excluding at all times the needs of the body nor those things external to it.’ The results of this passage from Diogenes Laertius, combined with the testimony of Porphyry, are, first, that Potamon was the founder of the Eclectic school, and that, probably, this school owes its name to him; second, that he adopted the Peripatetic doctrine relative to the principles of things; and third, that in ethics he had attempted a kind of conciliation between Stoicism and Epicureanism.—C. MALLET.”

In the light of the foregoing spirit communication, it would seem that Suidas was right as to the time in which Potamon

lived and taught Eclecticism, and that Porphyry, and M. Mallet, the French author, were wrong. Potamon undoubtedly lived and taught under the Roman Emperor Octavius-Augustus at Alexandria, and not in the third century, as erroneously claimed by M. Mallet, on the authority of Porphyry. It would seem also to settle the question as to the disputed age in which Diogenes Laertius lived and wrote. Speaking of the latter, M. Aube says : " We know absolutely nothing of the life of Diogenes Laertius. It can hardly be affirmed that he was born at Laertia, a city of Cilicia ; in what year is unknown. We are reduced to conjectures as to the epoch in which he lived ; and on this point critics have widely differed. Some, by an evident confusion, made him live under the reign of Augustus ; others, in the time of Constantine." Now, as Diogenes Laertius said, in writing of Potamon, that the latter had a short time before established a new school of philosophy, it becomes almost certain that Diogenes was contemporaneous with Potamon, and that they both lived and wrote under the reign of the Roman Emperor Augustus, at or about the time when it is said that Jesus Christ lived and taught on earth. Is it not a most significant fact that so little is now known of those two great Eclectic authors, while their teachings and writings have been surreptitiously appropriated by the Christian priesthood and attributed to the fictitious man-god Jesus ? In view of the importance that we attach to the spirit return of Potamon, we cannot refrain from laying before our readers, the following translation of a passage from M. Aube's sketch of the life of this great author :

" The work of Diogenes Laertius has for its title, ' Lives and Opinions of the Most Illustrious Philosophers.' It comprises ten books, with a preface, which contains some general considerations on the origin of philosophy, the division of the schools, and the different parties among philosophers. Diogenes commences by opposing the opinion of those who place the cradle of philosophy in the East. Grecian philosophy, according to him, was autochthonous (native to Greece). The first period comprises the seven sages. The second, which is the age of development and maturity, commenced with Anaximander and Pythagoras and ended with Chrysippus and Epicurus. It is embraced entirely in two schools ; the Ionian school, of which Anaximander, the disciple of Thales, is the chief and Chrysippus was the last representative ; and the Italian school, of which Pythagoras is the father, and which became extinct

with Epicurus. Such was the plan of Diogenes as set forth in the preface to his work. It cannot be denied that this plan was extremely simple, but at the same time we cannot but be astonished that this historian made, so readily, an abstract of the most perceptible differences which distinguished the various philosophical doctrines; and that he mingled thus arbitrarily the most opposite schools of philosophy."

It will be seen from that extract from Diogenes' writings that as a historian he was governed by the Eclectic philosophy and sought to co-operate with his contemporary Potamon in promoting harmony among the rival religious partisans of their epoch. It is a sad outcome of their benevolent efforts that the Christian priesthood, who sought to turn their beneficent labors to their personal advantage, should have succeeded in concealing from their fellow-men the true source of their stolen and corrupted Eclectic treatises. The reason why Diogenes Laertius had so little to say about his contemporary, the greatest of all reformers, Potamon, is rendered very evident from the statement made in his communication, or the communication concerning him, that he was banished for his efforts to bring a religion of peace to his fellow-men. We would have the reader to remark, especially, that the communicating spirit has nothing to say about Potamon as the founder of a school of philosophy, but expressly claims that he sought to reconcile the varying credal ideas of all religions. For this humane and benevolent effort he incurred the united animosity of the prevailing religious sects of his country; for which he was banished and died in exile. The parallel which, as a spirit, he draws between his own experience and that which he reminds us we are passing through, is not the least significant feature of that communication.

Time and space will not now admit of a more extended presentation of the incidents connected with the receipt of that communication. We will, therefore, point out a few things in connection with it, that seem to us of pregnant importance. There can be little, if any, reasonable doubt, that Potamon lived at the very time when it is said Jesus lived—that he sought to institute, as the communication says, "A better system, or a more systematic religion,"—that although the writings of all the other founders of religious systems in Greece and at Alexandria, have been preserved and brought down to our time, with the exception of the brief reference to him and writings,

by his contemporary Diogenes Laertius, there is not an authentic trace of his writings preserved—that he was an illustrious philosopher and worthy to rank with the founders of the other great Grecian schools, in the estimation of the Eclectic biographer Diogenes—that the latter should have ventured to say so little concerning Potamon and his writings, or if he said more than has come down to us, that what he did say was suppressed by those who sought to rob this great religious reformer of the credit of his beneficent labors—that his teachings were condemned by the more powerful of the great rival religious sects or schools of philosophy, as they were called, that then prevailed—that, as the communication says, he was banished for his attempt to reconcile the contradictory creeds and dogmas of the various religious systems of his day and died in exile—that the original writings from which those of the present New Testament, as it is called, were derived, were in the Greek language—that they are conceded to have been obtained from Alexandria, the native city of Potamon and the scene of his great attempt to reform the prevailing religious systems of his time—that the Christian Fathers, so-called, should have utterly ignored Potamon, the great founder of the religious system that they appropriated and attributed falsely to God, in order that they might the more readily and thoroughly rule over their ignorant and too confiding fellow-beings—all these and many other facts point most strongly, if not positively, to the conclusion that Potamon, a great-souled, learned and benevolent Greek, was the true author of the religious system which, no doubt greatly modified and altered to suit the interests of ambitious and tyrannical priests, has come down to us, as the work of Jesus Christ.

But by far the most significant fact of all is the labored efforts of modern Christian sectaries and writers to show that Potamon did not found his Eclectic system of religion until the third century, and not at the very epoch at which it was said Jesus Christ lived and taught, as Suidas stated when he said “Potamon should have been contemporaneous with the Emperor Octavius-Augustus.” It is equally significant that the same efforts have been put forth to make it appear that Diogenes Laertius did not live and write his biographical work “On the Lives and Doctrines of Illustrious Philosophers” until the third century or later; the latter having, as before men-

tioned, said, in speaking of Potamon, "It is but a short time since an Eclectic school was instituted by Potamon of Alexandria, which chose from the doctrines among the different sects." The Christian plagiarists could not afford to have it known that the author whose writings they were stealing, lived at the very time when they pretended that their fictitious man-god lived. It is amazing that so monstrous and manifest a priestly fraud, as is the pretence that Jesus Christ was the author of the contents of the New Testament should have remained so long concealed. But for the fact that Potamon, the Grecian sage and reformer, at last found the means, through a poor, persecuted, and uneducated medium, to return after nearly nineteen hundred years and assert his place in the history of literature and learning, the great mysterious secret of the real origin of the Christian religion would have remained with the Catholic priesthood, the only Christian priesthood, in existence. The Protestant clergy of the various dissenting sects know nothing whatever of the religious system about which they claim to know so much and at the same time confess they know so little. Question them about what they preach for positive truth and they will tell you that it is all mystery—mystery—mystery.

How far the religious doctrines and practices selected by Potamon from all the prevailing religions of his day, have been retained by his Christian plagiarists may never be fully known, but that the latter have copied them largely seems very obvious. It is a conceded fact that The Gospels According to St. Matthew, St. Mark, St. Luke and St. John, as well as the Acts of the Apostles, are but modified versions of some older writing or writings, the author or authors of which had been most unaccountably concealed. It has not been pretended that Jesus Christ ever wrote a line of the contents of the New Testament, nor can it be seriously pretended that such a founder of a new religion lived at the time the Christian writers assign as the epoch of his earthly career; if it be once established that Diogenes Laertius lived and wrote during the reign of the Emperor Augustus, as we are ready to show was the fact against the world.

M. Aube has fully testified to the unprejudiced manner in which Diogenes has presented the doctrinal tenets and creeds of the prevailing religious sects of that early age, and there

cannot be a doubt that had any such founder of a religion, such as Jesus is represented to have been, lived and taught the doctrines attributed to him, Diogenes Laertius would have included him in his biographical list of illustrious philosophers.

Even Suidas, the Greek lexicographer, who stated that Diogenes Laertius, "should have been contemporaneous with the Emperor Octavius-Augustus," has shared the same fate as befel Potamon and Diogenes, at the hands of the Christian priesthood who, prior to the discovery of the art of printing, for fourteen hundred years monopolized the learning of the world. Some Christian authors have sought to make it appear that no such person as Suidas lived and that the name was assumed by the author of the writings bearing his name; others have sought to show that he lived and wrote as late as the fourth century, in order to remove him as far as possible from the time in which he actually wrote; but there can be little doubt that Suidas lived and wrote in or near the reign of Augustus, but where he lived seems not to be known. Giraldi, the Italian poet and archæologist, writing of Suidas, in the sixteenth century, says that it was under the reign of Augustus that he lived. Judging from the obscurity thrown over his history by Christian writers generally, we conclude that Giraldi was correct; he deriving his knowledge upon the subject from sufficient data in the Vatican, at Rome, where Leo X, allowed him to reside while visiting Rome with his pupil, Hercules, son of Count Rangone, afterwards known as Cardinal Rangone. For some reason, sufficient to his papal masters, Adrian VI, and Clement VII, he never acquired a higher position than Apostolic Prothonotary. We infer that Giraldi in his archæological researches, had learned too much concerning the true origin of the Christian religion and hence he was neglected and persecuted. The simple fact that he had discovered that Potamon, Diogenes Laertius and Suidas, were contemporaneous authors, under the reign of Augustus at the time Jesus Christ was falsely alleged to have lived, was enough to have cost him his life, and no doubt it would have done so, only for his influence with the people in the priest-ridden age and country. In view, therefore, of the circumstances that we have hurriedly thrown together in the great pressure of our general editorial labors, all tending so strongly to corroborate the statements of the foregoing spirit communication, we conclude that

the communication is authentically from the spirit of the founder of the Eclectic school of Alexandria, that he lived at the precise time when Jesus Christ is said to have lived, and that he attempted the greatest and noblest religious reformation that is known in the past history of the world. That Diogenes Laertius and Suidas, contemporaneous writers of that day, should have noticed Potamon as the founder of a grandly beneficent school of religious reformers, and that they should have made no mention of Jesus Christ, as engaged in such a work, at the only period when it is pretended he was so engaged, puts an end forever to the misrepresentation that the teachings and inculcations of the New Testament were the work of any such human or divine being as Jesus.

Every rational person might have known that the writings of the New Testament, were the work of a man or a school of men who sought to blend such portions of the preceding creeds, doctrines, ceremonies, practices, and religious formulas into a single religion, that would serve to harmonize and unite mankind in one common effort to advance the welfare of all. No person can attentively read the New Testament writings, and not perceive the fact that there is hardly a paragraph of them which does not contain very clear evidence that it is but a slightly modified reproduction of some tenet or doctrine of some one or more of the various religious systems prevailing at the time of their production, or that prevailed in the reign of Augustus, when Potamon lived and founded the Eclectic school of religious instruction. The religious systems of China, India, Persia, Egypt, Greece, Rome, Palestine, and even the Druidical system of Northern and Western Europe, were largely drawn from to make up the Eclectic system of religion founded by Potamon; a religion which for a period of more than a hundred years after he died in exile, was suppressed, and then revived as being of divine origin, and attributed to "Ies," the Phœnician name of the god Bacchus or the Sun personified; the etymological meaning of that title being, "i" the one and "es" the fire or light; or taken as one word "ies" the one light. This is none other than the light of St. John's gospel; and this name is to be found everywhere on Christian altars, both Protestant and Catholic, thus clearly showing that the Christian religion is but a modification of the Oriental Sun Worship, attributed to Zoroaster. The same

letters I H S, which are in the Greek text, are read by Christians "Jes," and the Roman Christian priesthood added the terminus "us," making the name of the fictitious author of the Eclectic system of Potamon, "Jesus." This was a tub thrown to the Parsee whale by the successors of Potamon. To that name the latter added the name of the Hindoo deity Christau, thus, as the representative of the new system, making not Potamon its founder, but Jesus Christ, the compound deified myth of the Orientals and Hindoos, the nominal head of the church.

In view of what we have here submitted for the unprejudiced consideration of our readers on a topic of transcendent importance, if truth is ever to attain to its proper place in the estimation of mankind, we claim to have taken a position in relation to the true origin and nature of the so-called Christian system of religion that cannot be shaken, and in order to test its value we challenge the Christian world to show that we are in error, in our claim that Potamon and his followers were the founders of the so-called Christian religion, and not Jesus Christ, as they claim. We ask our readers to invite the attention of the Christian ministry, everywhere, to this fact and require of them in the cause of truth to explain, or like men acknowledge that the religion they are teaching is false.

We will add in connection with what we have previously offered bearing upon the history of the great religious reformer Potamon, that we have given such references to him as have come down to us, or rather such references to him as the Roman Catholic priesthood have permitted to reach the public. Whether there is not in the Vatican library at Rome, among the secret archives of the Pontifical church, much fuller information in relation to this remarkable man, we may never know. Enough, however, has been disclosed to show that Potamon attempted to formulate a religious system by taking the best portions of the various religious systems of his time, and blending them so as to make a system that would be adapted to take the place of all other religious systems.

We remarked that we were impressed by the fact that while Diogenes Laertius, in the introduction to his inestimable work, "The Lives and Opinions of Illustrious Philosophers," mentions Potamon, and makes a general statement of his views and teachings in the introduction to his work, yet he does not pre-

tend to notice him in the body of his work. We inferred that Diogenes, had said so little concerning the teachings of Potamon as is preserved, from fear of consequences personal to himself, Potamon, having, as he says in his communication, been banished on account of his attempt to found a new and more perfect system of religion. On further investigation, we conclude that Diogenes Laertius did set forth the personal history and opinions of Potamon, as he did the personal history and opinions of all the other celebrated philosophers of his time. In his work over eighty illustrious philosophers are treated of by Diogenes Laertius, all of them anterior to Potamon, and yet not one word in the body of the work in relation to this the greatest and most modern of them all. The fact that Diogenes makes especial mention of him in the introduction to his work, as the founder of a new sect, that selected its doctrines from all the other sects, and the great end of which was to develop a perfect and pure life, shows how far Potamon was before all the other philosophers of Greece. His school was established at Alexandria only a short time before Diogenes wrote, and yet Potamon is not so much as mentioned in the list of philosophers, whose teachings he sought to embody in his work.

It will not do to say that Diogenes either intentionally or inadvertently omitted to give the life and opinions of Potamon. The probabilities are so strong as almost to amount to a certainty, that Diogenes did give a history more or less in detail of Potamon and his teachings. That this history of Potamon is not in the biographical work of Diogenes as it has come down to us, renders it most certain that it has been suppressed by those into whose hands that work afterwards fell. Who were the persons into whose hands the work of Diogenes fell? Most certainly they were the Christian priesthood, into whose hands the whole literary treasures of ancient times fell after the banishment and condemnation of Potamon. Then, it was the Christian priesthood who for some purpose suppressed that portion of the writings of Diogenes Laertius relating to Potamon. As in the order of arrangement adopted by Diogenes, in the preface to his work, he would have sketched the history of Potamon and his opinions last, it was an easy thing to eliminate that portion without in any way interfering with the biographies that preceded the biography of Potamon. Not so with the brief allusion in the preface to

Potamon and his teachings. It would be impossible to erase or remove it without showing that for some reason a part of the preface had been destroyed, and hence that precious remnant of the teachings of Potamon has been allowed to come down to us. These priestly foes to truth naturally thought that in those few lines of that preface, no one would ever perceive their relation to the origin of the Christian religion, and hence it did not share the fate of the biography itself. But for the return of the spirit of Potamon, his declaring what he attempted to do, and his ostracism and banishment, therefor, through the influence of the rival religious sects, the wonderful significance of that reference by Diogenes to Potamon would have continued to escape public observation. In the light of his spirit communication its true significance is rendered plain.

What was there in the writings of Potamon that was so obnoxious to his religious and philosophical contemporaries; and to those who have since sought to destroy every vestige of the religious system he founded in Alexandria in the reign of Augustus? Can there be a doubt but that he sought to blend with the metaphysical theories of Greece and Rome, the ethical and theological systems of the other peoples of his age, and thus establish a new system that should contain and effect all of good that could be derived from each and all of them? This was the part of true wisdom, and shows that Potamon was as far before the philosophers and priests of his time, as he was before the Christian plagiarists who appropriated his labors uncredited, in all that can give lustre to a human life.

As before said, we may never know exactly what Potamon taught, but when we consider the care with which the Christian priesthood have sought to conceal the fact that Potamon lived and taught at the very time when, it is said, the man-god Jesus lived and taught, we may naturally infer that the teachings and doctrines of Potamon were the same, or nearly the same, as those which they have attributed falsely to Jesus. To give the weight of divine authority to these doctrines, it was indispensable to destroy as far as possible all trace of their human origin, and hence so little has come down to us in the name of the true author of those doctrines, the founder of the Eclectic system of religion.

It has been the boast of Christian writers that there never was so perfect a religious system established upon the earth as

the Christian religion, and yet there is not a tenet, dogma, doctrine, ceremony, form or prayer, fast or feast, title of deity, form of church government, official rank or religious observance of any kind, that is not identical with some prototype to be found in one or more of the more ancient religious systems. That being so, the originator of that religion was an Eclectic, whether Potamon or Jesus; and as both must have lived at or about the same time, if the latter lived at all, and as Potamon is by all authorities conceded to be the founder of Eclecticism in religion, and as Jesus is not so much as mentioned by any one as having been a teacher of Eclecticism, it becomes more than a reasonable certainty that Potamon, and not Jesus, was the founder of what has been called or miscalled Christianity.

We have found access to information that we feel confident will show beyond all question that no such person, man, or God, as Jesus Christ, had anything to do with establishing the religion that has been taught in that name. We have at our command many incidental facts, all tending to show that the Christian religion is solely of human origin, and has nothing especially divine connected with it.

For more than a hundred years there was little or no trace left of the teachings of Potamon or of the Eclectic system of religion which he founded. About that time the books comprised in the New Testament, so-called, were brought to light, and were entitled the "Gospels According to St. Mathew, St. Mark, St. Luke, St. John, and The Acts of the Apostles," etc. Why they were so designated, and by whom they were so designated, no one knows, or if they did know, none have told us. Those titles show very plainly that they are not the Gospel (or God-spell) according to Jesus Christ. If they had been the latter, the Christian priesthood would not have hesitated to say so. We have just as much right to infer that those writings were different versions of the teachings of Jesus; and we have vastly more reason to think so, in view of the facts we have stated and those which we intend to adduce in detail in the course of this investigation.

The first follower of the teachings of Potamon who avowed his conversion to the Eclectic religion was Ammonius Saccas, of whom too little was known, or at least too little of whose teachings have been permitted to come down to us. Of this great teacher the *Biographie Universelle* says :

“Ammonius Saccus, thus called because, it is said, he was a sack or bag bearer in his youth. He was a native of Alexandria and lived toward the end of the second century. His parents were poor and Christians; they raised him in their religion. Disgusted with his wearing calling, he left it to give himself up to the study of Philosophy, in which it is believed he had Pantænus as his master. After some years he opened a school and drew around him a great number of disciples of whom the most celebrated were Herrenius, Origen and Plotinus. This school is ordinarily regarded as the first of the Eclectic philosophy. This opinion, nevertheless, needs rectification. Eclecticism is the doctrine of those who, without embracing any particular system, take from each system that which is most conformable to truth, and of these various selections arranging a new system as a whole. It was in this manner that Potamon proceeded. But it is impossible to give the name of Eclecticism to the philosophy [why not religion?] of Ammonius, a monstrous and singular collection of the most contradictory opinions. Indeed, not content with having amalgamated without arrangement the fundamental systems of the different Greek sects, Epicureanism excepted, he fell into the same confusion relative to religious principles; so that the chaos of his doctrines embraced alike philosophic opinions and sacred dogmas. He ought then to be regarded rather as the founder of Theosophy or the Illuminated. Ammonius never wrote anything. He confided his principles only to a small number of disciples and under the veil of mystery. Meantime, some historians make him the author of an ‘Evangelical Concordance,’ which is found in the seventh volume of ‘Bibliothèque de Peres,’ and that others attributed with better reason to a bishop Ammonius.”

The Encyclopædia Britannica says of Ammonius :

“Ammonius, surnamed Saccas or ‘Sack Carrier,’ from the fact of his having been obliged in the early part of his life to gain his livelihood by acting as a porter in the market, lived at Alexandria during the second century A. D., and died there 241 A. D. Very little is known of the events of his life. He is said by Porphyry to have been born of Christian parents, and to have belonged originally to their faith from which he afterwards apostatized. Eusebius (Church History, vi, 19,) denies this apostacy, and affirms that Ammonius continued a Christian to the end of his life. It is clear, however, that Eusebius is referring to another Ammonius, a Christian, who lived in Alexandria during the third century. Ammonius, after long study and meditation, opened a school for philosophy at Alex-

andria. Among his pupils were Herennius, the two Origenes, Longinus, and, most distinguished of all, Plotinus, who in his search for true wisdom found himself irresistibly attracted by Ammonius, remained his close companion for eleven years, and in all his later philosophy professed to be the mere exponent of his great master. Ammonius himself designedly wrote nothing, and the doctrines taught in his school were, at least during his life, kept secret, after the fashion of the old Pythagorean philosophy. Thus while all the later developments of Neo-Platonism are in a general way referred to him as their originator, little is known of his special tenets. From the notices of Hierocles, a scholar of Plutarch, in the early part of the fifth century A. D., preserved in Photius, we learn that his fundamental doctrine was an eclecticism or union of Plato and Aristotle. He attempted to show that a system of philosophy, common to both and higher than their special views, was contained in their writings. He thus, according to his admirers, put an end to the interminable disputes of the rival schools. What other elements Ammonius included in his Eclectic system, and in particular how he stood related to the Jewish and Christian theosophies are points on which no information can be procured. Few direct references to him exist, and these are not of unquestionable authority. He undoubtedly originated the Neo-Platonic movement, but it cannot be determined to what extent that philosophy, as known to us, through Plotinus and Proclus, represents his ideas. Eusebius mentions some Christian works by Ammonius. As Porphyry expressly tells us that Ammonius, the philosopher, wrote nothing, Eusebius must be referring to the later Christian of the same name. To this later Ammonius belongs the 'Diatessaron, or Harmony of the Four Gospels,' sometimes ascribed to the philosopher."

We here see another attempt, on the part of a Christian writer, to get rid of all trace of the teachings of Potamon and to prevent the discovery of the great secret of the Roman Catholic priesthood that Potamon and not Jesus was the founder of the Christian religion. Both of the writers cited, concede that Ammonius Saccas was reared a Christian by his parents. The English writer quotes Porphyry to show that Ammonius apostatized, but admits that Eusebius in his "Church History" denied this apostacy and affirms that Ammonius continued to live a Christian to the end of his life. It is true he attempts to get rid of that testimony of the most erudite and thoroughly informed Christian Father by saying: "It is clear, however, that Eusebius is referring to another

Ammonius, a Christian, who lived in Alexandria during the third century." We are not, however, told by this very astute writer that there was any reason to believe that the Ammonius whom Porphyry alleged apostatized from the Christian faith was the Christian Ammonius of the third century ; nor has he pretended that the latter Ammonius was ever charged by Porphyry with having apostatized from the Christian faith. There can, therefore, be little or no doubt that Eusebius referred to Ammonius Saccas when he claimed that he continued a Christian to the end of his life. Now, it being a fact, according to Eusebius, that Ammonius Saccas was a Christian, and that the Christian doctrines which he taught were kept secret while he lived, it becomes a matter of the deepest interest to know what those Christian teachings were which Ammonius kept secret. This English writer does not pretend that those secret Christian teachings were, what afterwards became known as the doctrines of the Neo-Platonists. It is true that the French writer above quoted says that the secret doctrines of the Eclectic school of religionists founded by Potamon, as the inception of what afterwards became Christianity were not the doctrines of Eclecticism ; but we will show before we close this treatise, that Ammonius Saccas was a follower of the Eclectic system of religion founded by Potamon at the very period when the Christian religion is universally admitted to have originated.

We have again, in the case of Ammonius Saccas, the evidence that his contemporaries sought to befog his history and teachings. Thanks to his followers, Herrenius, Origen and Plotinus, this attempt at Christian concealment was less successful than in the case of Potamon.

There can be but little room for question, in view of all the facts which have been and which will yet be adduced, that the teachings of Ammonius were only kept secret because of the certain destruction that would have awaited him had he publicly disclosed the fact that Christianity was not of divine origin, and that human spirits held direct communion with mortals. Those secrets are as carefully guarded to-day, by the Christian priesthood, as they were by Ammonius Saccas in the third century. Finding that they can no longer resist the light which Modern Spiritualism is throwing into the dark chambers of mystery in which God's living truths have been buried by impious priestly craft, these sanctimonious swindlers cry out,

“It is the Devil—it’s the Devil’s work—have nothing to do with it.” We answer them and say, “It has been the Devil’s work that these most important truths have been so long concealed.” It will yet prove that the proscribed Potamon and his followers, have been the saviours of their fellow-men, and not the cowed deceivers of their race, who have stolen the garments of sanctity, the more effectually to accomplish the enslavement of the people.

VESPASIAN.

Tenth Roman Emperor.

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

were only elementary. But this idea was incorrect, for since I became a spirit, I have failed to find such elementary spirits. But I have found diseased spirits, who are attracted to mortals by their diseases, and they make sick, and help to kill those they obtain control of. Another thing I cannot understand is, that with all my endeavors to get possession of the old books of the Jews, I did not succeed in getting one; for the Jews destroyed them rather than that they should be desecrated by heathens. Now, how Christians can claim that they have copies of the ancient Hebrew prophets, when I could not obtain one, I cannot understand. This is something I leave the present Christians and Jews to explain; because I searched their dead, their houses, their captives, but could obtain nothing of them except the acknowledgment that the Jews had such books, and none of them were allowed to fall into Roman hands. My main purpose in giving Josephus his life was, to get through him those books; but I failed even in that case. The reason why Josephus never mentioned this Apollonius was, because the Jews, and especially the Pharisees, would have nothing to do with a heathen prophet or philosopher. In fact the Jews were the lowest heathens of my time on earth. They worshipped everything they felt like worshipping. They had no especial code or system of laws. The man that succeeded in gaining the most followers governed everything for the time; and that was the reason we Romans were so severe with them. If they caught a Roman soldier by himself, they would cut his throat with as little hesitation as they would kill a dog. You will receive further particulars from Felix, procurator of Judea. He says he wants to give his solemn spirit testimony that he never heard of one St. Paul, who, it is said, pleaded his cause before him. I thank you for giving me this hearing."

We refer to the Penny Cyclopædia for account of Vespasian.

Such was the emperor who testifies as a spirit that Apollonius of Tyana was with him at the siege of Jerusalem, and acted as his medium for communication with the spirits of his ancestors. As shown in our remarks upon Apollonius, both Vespasian and Titus admitted in letters to Apollonius that they were under the greatest obligation to him for services rendered to them as an oracle or medium. The testimony of this spirit that there was nothing known at Jerusalem, at the time of its capture by the Romans, of any such person as the Christian Saviour, is most important as cumulative evidence that no such person lived at the time claimed as the period of his alleged earthly teaching. That Apollonius was looked upon in the Roman

camp as the reincarnation of the God Apollo or as an incarnated God, and the fact that he was a medium whose teachings were identical with the Christian Scriptures, affords the strongest evidence that Apollonius was the real origin of the Christian Saviour. His rebuking fevers and diseases, and driving them from the sick, was but the healing process so successfully practiced to-day by healing mediums. The suggestion or statement that spirits are sometimes diseased and that they are attracted to mortals, imparting to them disease and sometimes causing death, is a startling fact that seems to be largely borne out by observed events. Especially is this the case with epilepsy, as we have had much reason to know. Who knows how the books of the Jewish scriptures came into the hands of the Christian priesthood? Nothing of them was known to the most learned of the Greeks and Romans as late as the time of Vespasian. That Apollonius had much to do with saving the life of Josephus there is little doubt from what Vespasian says; for it was the work of Apollonius's whole life to master the religions and mysteries of every people then known to civilization. He undoubtedly used all his influence with Vespasian to save Josephus in the hope that he would learn the secrets of the Jewish religion through him. Vespasian states that he spared Josephus on that account. This whole communication of Vespasian is singularly confirmatory of the communication of Apollonius. Thus facts accumulate, all pointing to the one result that there is nothing original in connection with the Christian religion.

HERODES AGRIPPI II.

King of Judea.

“I WILL SALUTE YOU, SIR, BY SAYING:—Those who would obstruct these communications confirm the saying, ‘Fools rush in where Angels fear to tread.’ I was born into the mortal life about A. D. 30, and departed to the spirit life about A. D. 85. I lived at the time of the great triumphs and renowned career of Apollonius of Tyana, a man and a medium who, (if people must have a God and a Saviour) ought to be the leading character in that direction, to-day. I most positively assert, that under the name of Paulinus or Polionos, Apollonius was brought before me for disturbing the peace of the country; but nothing could be proven against him, except that he knew more about the Jewish religion than my own people did. In those days, the Jews gladly killed any Gentile who knew more of their religion, and who could expound it better than their learned Rabbies. As I could find no harm in the man except what I have stated, he was discharged. He was brought before me a second time about the time of the downfall of the Jewish state, which was about A. D. 67 or 68, when he was again charged with disturbing the country, by advancing ideas that were derogatory to the Jewish Jehovah. But again his accusers failed to prove their point. Apollonius was, in fact, a disciple and initiated member of the school of Gamaliel, and so well did he argue with his accusers, that they failed in all their attempts to prove anything against him. That Apollonius was the St. Paul of the present Christian religion is plainly proven, by reading the various epistles attributed to him. Those epistles will show to any candid inquirer or thinker, that Paul was not a Jew. Everything therein goes to show that he must have been a person well versed in Greek, and just such a writer and thinker as was the great Cappadocian sage, Apollonius of Tyana. The last time, during my mortal career, that I met Apollonius, was in the camp of Titus, before Jerusalem, about A. D. 70, where I saw such spiritual manifestations occurring through his mediumship, or in his presence, as Josephus relates as having occurred through Eleazer the Jew. Josephus was in the camp of Titus at that time. Those manifestations were similar to the various phenomena now well known to be produced by spirits through mediums, and were

such as to incite Vespasian and Titus to greater endeavors to overthrow the Jewish state. I have further to say, that there was no Jewish history or book, written in my time, that could prove my people to have a history extending over five hundred years before my time. The sacred writings all took their present shape in the days of Ezra the scribe. This communication is not from a 'Jew of the Jews,' but is from one who despised them because they would never submit to be properly ruled, and were always in a state of anarchy. They were bigoted on all points, and it was their bigotry that destroyed them as a nation. My name was Agrippa Herodes the Younger. I was king of Judea."

For account of Agrippa Herodes II, we refer to Smith's Greek and Roman Biography.

If the communication of Herodes Agrippa the Younger is authentic and true, then have we positive proof that Apollonius of Tyana was the St. Paul, or the Apostle Paul, of the so-called Christian Scriptures, and the true nature of the so-called New Testament is clearly and certainly known. We do not believe that any untruthful spirit, however bent on deceiving, could invent a story so consistent with so many and widely variant historical facts. We therefore conclude that the whole communication came from the controlling spirit intelligence of him who was known as Agrippa Herodes II. The only other question that remains to be determined, is the substantial truthfulness of the communication.

That Agrippa lived, as he says, during the great triumphs and renowned career of Apollonius of Tyana, is very certain; and, that he was thoroughly acquainted with the distinguished reformatory labors of Apollonius, is equally certain. Therefore, when, as a spirit, he comes back and testifies that Apollonius under the name of Paulinus or Polionos was twice brought before him on the complaint of the Jews, and was twice acquitted by him, he states what we have every just reason to believe was the fact. Agrippa was king from A. D. 48, until the conquest of Jerusalem, and the dispersion of the Jews, A. D. 70. It was during that time that Apollonius was brought before him, as he states. The complaint, in the first instance, was, that he was disturbing the peace of the country, which disturbance arose from his showing the people that he knew more about the Jewish religion than the Jewish priests knew themselves. As that was no offence under the law, Agrippa discharged him.

The charge in the second instance was that Apollonius was disturbing the country by advancing ideas that were derogatory to the Jewish Jehovah. But, on this charge too, he was acquitted. Why? Because as the spirit tells us, he, Apollonius, was a disciple of the great Jewish philosopher Gamaliel, and an initiate of his school, and was thus enabled to confound and defeat his Jewish accusers. This was, as the spirit states, about A.D. 67 or 68. At that time Apollonius must have been in his sixty-fifth or sixty-sixth year.

The spirit states that Apollonius was undoubtedly the St. Paul of the present Christian religion, and calls attention to the fact that the epistles attributed to the latter, were the work of a person thoroughly conversant with the Greek language and literature, and not of a Jew at all. This is undoubtedly the fact, and because it is the fact, Christian writers have labored so hard to break the force of it. Now in order to show our readers the positive identity of the Christian St. Paul and Apollonius the Cappadocian sage and Saviour, as he was called by his followers, we refer our readers to the account of the trial of the apostle Paul before Agrippa. Acts xxiv, xxv, xxvi.

As to the version of the trial of Apollonius before king Agrippa, as set forth in the Acts of the Apostles, by what person, or when written, the writer did not dare to disclose. It is a well known fact that this fictitious book was not written until after all the other books of the New Testament, as it is called, were written; and that it was written to explain the connection between the so-called Christian Gospels and the Pauline Epistles. Everything about that account of the accusation of Paul by the Jews, his defence, and of his being sent to Rome, shows that it was a concocted affair, to get away from the fact that it was Apollonius of Tyana, who created such an excitement among the Jews; and who was the real author of the Pauline Epistles. This trial, about which Christians make such an ado, is no where mentioned in Josephus's histories, which shows one of two things; either that it was considered by Josephus as a matter of too little account to be worthy of mention, or the mention of it has been destroyed. That neither Apollonius nor Paul, who are said to have figured so prominently at that epoch, should be mentioned by Josephus or any writer of that time, in any connection whatever, would show that there was some great reason for this studied silence.

Apollonius was certainly in Judea while the Jewish war was in progress, and there made the acquaintance of Vespasian whose prophet and seer he became. It was just before the breaking out of the war, that the trial before Agrippa took place, most probably not in A. D. 60, as has been supposed, but in A. D. 67 or 68, as the spirit states. It was no doubt this accusation of Apollonius before Agrippa, and his discharge, that constitutes the whole ground work of the fabulous account of the same occurrence in the Acts of the Apostles. It was most natural that a Greek, such as Apollonius was, who was a remarkable medium, and who created an uproar wherever he went, on account of the wonderful spirit manifestations which took place through him or in his presence, should have aroused the deadly enmity of the Jewish priests; but it was most unnatural that any Jew, and especially any Pharisee, should have caused such a commotion, and caused so long a detention in custody, as more than two years. Besides, the writer of Acts, inadvertently no doubt, says, that one of the charges brought against the accused by the Jews, was that he was "a ringleader of the sect of the Nazarenes." This charge could apply to no Jew of the sect of the Pharisees, as it is claimed that Paul was. It did, however, apply especially to Apollonius who was one of those persons whom the Jews, in derision, called Nazarites, who, about that time, assumed the designation of Essenes. Besides, it is very certain that Apollonius as a Nazarite or Essene, believed in the resurrection of the dead.

Indeed, however critically the statement of the spirit of Agrippa is compared with the account of this occurrence in Acts, the fact will become the more clear that Apollonius, and not the Christian St. Paul, was the individual to which the account in Acts relates. The spirit then tells us that the last time he met Apollonius was in the camp of Titus, before Jerusalem, about A. D. 70, where he saw such spiritual manifestations take place in his presence as Josephus relates as having occurred through Eleazer the Jew. The part of Josephus's writings referred to by the spirit, is to be found in the Antiquities of the Jews, Book viii., chap. ii, Section 5.

What the spirit of Agrippa says as to the antiquity of the sacred books of the Jews is certainly substantially correct. Whether none of them were earlier than Ezra the Scribe, we do not know, and have no time to ascertain. We have only

time and space to give the following facts concerning Ezra the scribe. We quote from McClintock and Strong's Encyclopædia of Theological Literature, article Ezra :

“Ezra, the celebrated Jewish scribe and priest, who, in the year B. C. 459, led the second expedition of the Jews back from the Babylonian exile into Palestine, and the author of one of the canonical books of Scripture. * * All that is really known of Ezra is contained in the last four chapters of the Book of Ezra and Neb. viii and xii, 26. In addition to the information there given, that he was a ‘scribe,’ a ‘ready scribe of the law of Moses,’ a ‘scribe of the words of the commandments of the Lord and of his statutes to Israel,’ ‘a scribe of the law of God in heaven,’ and ‘a priest,’ we are told by Josephus that he was a high priest of the Jews who were left in Babylon, that he was particularly conversant with the law of Moses, and was held in universal esteem on account of his righteousness and virtue.”

These historical facts, if they are facts, would point to Ezra and his time for the establishment of the Jewish canons, which were no doubt largely derived from the Chaldean annals. Whatever Jewish literature existed before that period must have amounted to very little. What Deva Bodhisatoua did for the Buddhist religion, and Pamphilus and Eusebius of Cæsarea for the Christian religion, it would seem Ezra did for the Jewish religion. In closing we do not hesitate to say that we regard Agrippa's communication as true, and that it proves beyond all question that Apollonius of Tyana was the St. Paul of the so-called New Testament.

PLINY THE YOUNGER.

“**SIR** :—Time is nothing to a spirit. We never grow old ; but we are cramped by our mortal conditions. I was appointed to the position of consul or procurator of Bythinia and Pontus about the last part of the first century of the Christian era, by Trajan of Rome ; and as I am an important witness in the settlement of the dispute concerning the reality of Jesus Christ, I come here to-day, by the invitation of a Persian sage, Aronamar. [The latter is the controlling guide of the medium.] **One of the greatest proofs that the Christians bring forward to establish the historical existence of Jesus, is my letter to Trajan. I did write such a letter but the name Christian was not to be found in it. That word is a forgery. The word I used was Essenes not Christians, The cause of my inquiry into the nature and customs of the sect calling themselves Essenes was, they were what you moderns call Communists, and Trajan wanted to know whether they interfered with the rights of other people. I found them a very quiet and inoffensive class of people, holding everything in common ; and I so reported to the Emperor. I had no knowledge whatever of the so-called Christian religion. I do not come here in malice to give this communication, but I do come because I wish to testify to the truth. As I hope for future happiness I affirm that what I have stated here is the positive and absolute truth. I have fulfilled my mission. Sign me Pliny the Younger.”**

If that communication is genuine, then the disputed points as to the letter of Pliny to Trajan are clearly explained and set at rest. That it is genuine I confidently believe. The letter to Trajan was by Pliny, but made no reference to a sect called Christians, but to the sect of the Essenes, from whom the Christian priesthood borrowed much of what they claim was divine and infallible truth. The Essenes were not Christians, having existed as a sect long before the alleged birth of their god-man.

Refer to Biographie Universelle for sketch of Pliny the Younger. For letter refer to Biblical, Theological and Ecclesiastical Encyclopædia, of McClintock and Strong.

Who can read that letter attributed to Pliny, as set forth in the above work, and believe that he, the friend and pro-consul of the beneficent and gentle Trajan, ever wrote it. From

beginning to end it bears the marks of the pious errors of the Christian priesthood, who sought to find or produce some plausible historical evidence that Jesus had an existence at some time and in some place. But they have manifested greater desperation of ever being able to produce such evidence, in seeking to make Pliny a witness for them, than we supposed possible. These pretended Christians of Bythinia and Pontus, Pliny is made to tell us, worshipped the image of Trajan and the statues of the Gods and that the Temples of the pagan Romans which had been almost forsaken began to be more frequented; that the sacred pagan solemnities, after a long interval, had revived; that victims for sacrifice were bought up, whereas for a time there were few purchasers. What kind of Christians were those?

In the light of the above communication of the spirit of Pliny and the internal evidence of fraud and forgery in the letter attributed to Pliny, we may conclude beyond all doubt or question that the letter was a pious fraud of a most unpardonable character. It is no wonder that independent investigators of Christian evidences have regarded it as spurious. Pliny says he did write a letter to Trajan reporting the result of his investigation of the practices of a religious sect of communists calling themselves Essenes, made at the request of the Roman Emperor Trajan; and that he found them a quiet, inoffensive people. That this is certain the historical character of the Essenes will show. And out of these few facts the spurious letter was manufactured. Is there any limit to the baseness of the founders of the Christian religion? We have failed to reach it yet.

Applied to the mystico-ascetics, the Essenes, the letter of Pliny becomes most appropriate and intelligible, but as applied to the Christian sect, wholly irrelevant and absurd. But, in the light of the explanation contained in the foregoing communication, the true import of Pliny's letter becomes clear; and that as late as the beginning of the second century, A. D. no such person as Jesus Christ was known, and no such people as Christians had ever been heard of. Thus do facts pile up to show the magnitude of the religious fraud that under the title of Christianity has been practiced upon the civilized world. In view of such spiritual developments as the above, if it is asked, "Of what use is Spiritualism?" we in turn ask, "Of what use is truth?"

ORIGENES OR ORIGEN.

Claimed to have been a Christian Father.

"SIR:—Many persons ask this question? Why do you and the spirits coming through this medium keep constantly agitating the question 'did Jesus Christ really live?' To those who are free from this, or at least to many of them, it makes no difference, but to the millions held in slavery to this soul-killing doctrine of redemption by his blood, this question is of vital importance. Centuries of time have elapsed since I entered the spirit life. I was reared a Pagan. I embraced this doctrine in my mortal life, but realized the foolishness of all its teachings before I entered spirit life. I regret that I ever wrote one sentence toward fostering and upholding the so-called Christian religion. The misfortune has been this. The Christian priesthood have been careful to preserve everything that I wrote in favor of their religion, but they have been equally careful to destroy all my written denunciations of it, at least so far as they possibly could. I was young when I first learned of Christianity. It appealed to my ardent nature so strongly, that it subjected my reason to a passion for religion, and especially for that religion. But as I matured in years, I became perfectly aware of the weak points of Christianity, and the more I studied it, the weaker the fabric became, and because I became an Infidel to that foolish teaching, I was accused by my contemporaries of having relapsed into Paganism. By the great Divine, I heartily wish I had never had anything to do with it. I am called one of the Christian Fathers. I deny the statement, because I do not want to be understood as the father of any religion. All religions are founded upon untruths, and they must and will all go down together. I here declare that Christianity and so-called Paganism are identical, for the one is the outgrowth of the other. All the evidence I could collect in my mortal life about their so-called Jesus, convinced me that no such person ever lived, and turned me against the Christian religion. I could find no evidence as to the existence or place of the birth of this Christ. There was not a scrap of authentic evidence to be found as late as the year 180 of the Christian era, that afforded any reliable information in relation to this so-

called Jesus Christ. The whole of the narratives in relation to such a person, were derived from the Greek and Egyptian god-makers I believed as a mortal, and as a spirit, I now know to be the fact. There never has been, and there never will be, so far as I can learn as a spirit, any interference whatever between God and man. But men and women have been interfered with by spirits; many of them with good purposes, but legions of them the devils of the spirit life. It is these poisoned and darkened human spirits that hang like a whip of scorpions o'er the earth to lash mortals for the errors they have made, and are still propagating. I have acquired a true knowledge of these things as a spirit, therefore I affirm that I have made this communication honestly, and have told the truth and nothing but the truth as I hope for eternal happiness. I was known when here as Origen."

Refer to Smith's Dictionary of Greek and Roman Biography.

We think if our readers will carefully read the account of Origen's life by the light of the foregoing communication from the spirit of that great and learned man, they cannot fail to see the vast importance of that spirit communication. It makes plain all disputed questions in relation to the views and career of Origen. The statement of Porphyry that he was reared a Pagan, which can be found in the account of Origen given in Smith's Dictionary of Greek and Roman Biography, is positively attested by the spirit, and there can be no doubt of its truth. As he says at an early age he learned of Christianity, and during his youth and earlier manhood was ardently attached to that faith. This change in religious convictions in all probability continued until his visit to Greece where he attended the school of Ammonius Saccas, the follower of the founder of Eclecticism, Potamon of Alexandria, after which time he no doubt adopted the teachings of Ammonius, who was himself a spiritual medium, and addressed his hearers while entranced, as do our modern mediums. From that time, no doubt, dated the alienation of Origen from the doctrines of Christianity which were all shown to be untrue by the teachings of spirits. From that time forward Origen was no more a Christian than was Ammonius Saccas; although ranked among the Fathers of Christianity. For the Christian Church to claim Origen as one of its greatest lights is a desperate resource, view the matter in any light we may; but such was the paucity of evidence for the first two hundred years of the Christian era, that the Christian priesthood were glad to avail themselves of

such writings of the excommunicated and heretical Origen as they could turn to their account, while all the rest of the voluminous writings of his mature life have been carefully destroyed or conveniently lost. The cat is, however, effectually let out of the bag by the spirit of Origen himself, who says he lived for many years an infidel to the Christian faith, and died so, after satisfying himself by the most thorough researches that there was no more truth in it than in Paganism, both being identically the same. His positive declaration that the writings concerning Jesus Christ in his time were unauthentic and untrue, ought to settle the question, especially when it is so fully borne out by all that has come down to us concerning the truly learned and steadfast Origen. That Origen did not know as much concerning the spirit life when on earth as we do to-day, his communication plainly shows. Space will not allow us to enlarge upon this subject. To do it justice would require a volume.

FLAVIUS JOSEPHUS.

Jewish Historian.

“I GREET YOU, SIR:—Centuries have rolled away since I passed from my earthly labors. There are things in the spirit life that are too deep for mortal comprehension. Away in the higher realms of spirit life there are prepared for you such stores of spiritual manna as you cannot conceive of, which will be poured down upon you as soon as you open up the conditions that will render this possible. The obstructions to this event, is not so much in spirit life as among mortals. On account of the density of your organism as compared with the spirit organism, you have the atmosphere around so psychologized that it is wonderful that a refined spirit can come to you at all. To do so, for such a spirit, is like a strong swimmer almost exhausted by buffeting a swift current. For a sensitive and refined spirit to force itself back to earth, and manifest through a medium is in every way more exhausting. [To this point the control of the medium seemed imperfect.] That is preliminary to what I want to say to you at this time. My life was an

eventful one. I lived at the time of the final overthrow of the Jewish nation, which was foretold by our seers, clairvoyants and trance mediums. I am here to-day, to testify in regard to a question which is of vital importance to humanity, and to untold millions of spirits also. It is in relation to the correctness of the doctrine of salvation through a Saviour. It has been claimed by historians and writers, that I was an Ebionite Christian. I positively deny the truth of that statement. I was a Jew of the sect of Pharisees, and at no time leaned toward the Sadducees or to the doctrines of the Essenes. I lived to see my nation dispersed and scattered. At the time when I wrote my histories, there was no such man as Jesus of Nazareth—a doer of wonderful works; and any person of ordinary comprehension, can see that the passage in which it is said I referred historically to such a man, was fraudulently interpolated by some Christian copier of my history. First, it interrupts the narrative which I was writing at that time; and in the second place, I always gave all the facts that I could glean concerning those persons of whom I wrote, and if so important a person, as this Jesus has been represented to have been, had lived at that time, I would have given a full description of him. There were no Christians at the time of my retirement from public life, in the year, 100, in the reign of Trajan. Christianity was the subsequent outgrowth of all the mystical religious systems previously existing. If any person will attentively examine the four Gospels, it will be found that all kinds of pagan worship are there expressed to the understanding of those who were initiated into a knowledge of their true meaning, and the final secret of the whole affair is to be found in the blue vault of heaven, being none other than a modified Sabaism, the worship of the Sun, Moon, Planets and Stars. The Jews were in many respects the same, and their idolatry consisted in symbolizing the signs of the zodiac. So general was this kind of star worship at the outset of the so-called Christian movement, that the founders of that religious system, at first, but slightly deviated from the older religious teachings, but as that system struck deeper, they sought to disguise by chicanery and interpolation of new expressions in the writings of the older authors, the nature of their religion, in order that the masses should never know that important fact. There is no priest nor clergyman living to-day, who can deny what I have here set forth, if they tell the truth. The only alternative for those who still persist in this work of concealment is, whether they will confess this truth before mortals, or whether they will wait to be forced to confess it before the immortal spirits. It is only a question of time. To all these so-called spiritual leaders I will

say, you will have to return to the only religion ever given by God to man, and that is direct communion with the spirit world pure and uncontaminated with pride and selfishness. This is the Christ—this is the Messiah—this is the light—that is to save all men. Yours for the perpetuation of truth, Josephus.

Refer to the *Encyclopædia Britannica* and *McClintock and Strong's Ecclesiastical Cyclopædia*.

We especially invite the attention of our readers to that most remarkable communication from the spirit of Josephus. Read it again in the light of what is said of him and his works by Christian writers, and doubt if you can its authenticity. It leaves nothing that has been doubtful concerning Josephus and his writings unexplained. To suppose it is the work of the medium's mind, or our own who took down the words as they fell from the medium's lips, is preposterous. The medium was insensibly entranced, and we were so busy writing as to have no time to think of anything else.

After nearly 1800 years in spirit life, after much preparation and effort on the part of high and learned spirits, who are co-operating with us in our efforts to get the naked truth before the world, this purified, refined and exalted Jewish historian's spirit returns, and through an illiterate medium, imparts the most important information that has ever come to mortals. The spirit of Josephus testifies most positively that for the first hundred years of the Christian era, nothing was known of such a person as Jesus of Nazareth, and nothing known of any religion called Christianity nor of any sect called Christians. In the face of that spirit testimony the authenticity of which can not be successfully questioned, we ask what earthly reason there can be to cling to the idea that Jesus Christ had an historical or personal existence.

The communication settles the question as to why Josephus wrote nothing concerning Jesus of Nazareth. That reason was that no such person lived in the only period of the world's history in which such a man could have lived. The charge, therefore, that Josephus was governed by prejudice in taking no notice of Jesus and his alleged history, falls to the ground. Josephus fully confirms the astro-theological nature of the four gospels and the astronomical origin of the Jewish, as well as the Christian religion. We regard the communication of Josephus, as a whole, as most important.

FLAVIUS PHILOSTRATUS.

The Biographer of Apollonius of Tyana.

“I SALUTE YOU, SIR:—I wrote the life and adventures of Apollonius of Tyana, by the order of Julia Domna; and no reasonable person would suppose for an instant that she would have desired an adept in Oriental languages to have transcribed them for her, if the character to whom they related had not been of great note. Whoever denies the statements of critics, that Apollonius of Tyana was a great man in his day and generation, denies the truth. Among the first and most remarkable discoveries of the Empress Julia, was the identity or striking resemblance of the sculptured features of the faces of the Roman deity, Apollo, and of Apollonius of Tyana, as they were then represented at Rome. I took the facts of my history of Apollonius from the Memoirs of Damis, (the St. John or beloved disciple of that great man) from his birth to the beginning of the second century; and from Mœragenes to the time of Euasthenes. All these men were biographers of Apollonius before my time, and from their works I wrote my history of him. But every effort has been made by succeeding popes and emperors since the reign of Constantine the Great, to destroy what I wrote of Apollonius. But it is a fact that he, Apollonius, was, by the Romans, worshipped in the days of Septimus Severus as the great Prometheus or the saviour of men, and this continued up to the time when I wrote his history. The feasts in honor of him were always celebrated, in connection with a certain star (such as the star of Bethlehem), and this star was in the constellation Aries or the Lamb. He was worshipped as the centre of God's eternal circle. Under the idea of propitiatory sacrifice, mankind had sacrificed every animal from a frog to a horse, and finally ended with human blood offerings; and this was deemed a necessity in my age to purify a soul. This was concurrent with the purification related by Euxenes. From his days to my time there was just as much of sacrifice observed as in previous times. The purest virgin of Rome had to die in honor of the god Apollo, and her soul passed to Apollonius in Paradise. Now I will say in conclusion,

I saw hundreds of persons kissing the Greek cross and offering up that last dying prayer of the Promethean saviour, accompanied with the burning of myrrh and frank-incense as incense, the same as you see this done in the Christian churches at your approaching Easter festival. The Catholic spirits are so shut up in their earthly acquired dependence upon their priests that they cannot ascend as spirits out of that condition, and they are forced back to the earth. No ascent is possible for them, while thus held, and they react upon you mortals with disastrous force. There was no such religion as the Christian religion in my day. There was a sect who worshipped the Hindoo Christos. Their religion was a mixture of Buddhism, Platonism and Greco-Gymnosophism; and their first and most important rite was circumcision. But they were not very numerous or widespread. They resided mainly at Ephesus, Cairo and Rome. The chief symbol of their religion was a circle within which were represented the human sexual organs. They were very secret in their movements and their teachings were very obscure. No one knew of such a person as Jesus of Nazareth at that time. The Nazarites were held in the greatest contempt by the Jews, and it was for that reason the Christian priesthood chose that obscure village of Judea for the scene of Jesus's abode. I am Flavius Philostratus."

Refer to Smith's Dictionary of Greek and Roman Biography.

It is not a little singular that this most invaluable work of Philostratus has never been wholly translated into English. It is very evident that the scholars of English speaking peoples, have too much regard for their popularity to venture to give their patrons an English translation of this Christianity—annihilating narrative of the life, adventures and teachings of the real author and founder of that ecclesiastical fraud. It is impossible for want of space to give all the extracts which seem important to get a true idea of the value of this communication. To those of our readers who wish to pursue the investigation of the subject of this sketch in connection with Apollonius, we would say that if they will refer to the account of Apollonius by Benjamin Jowett, M. A. Fellow and Tutor of Baliol College, Oxford, England, as published in Smith's Dictionary of Greek and Roman Biography, they will there find in connection with the life of Apollonius, a brief discussion of three very important questions, namely: I. The historical groundwork on which the narrative of Philostratus was founded. II. How far, if at all it was designed as a rival to the Gospel History. III. The real

character of Apollonius himself. These discussions will show how Christian critics flounder fruitlessly about to reconcile undoubted historical facts with the fraudulent pretences of the "Gospel history," as they are pleased to designate their string of theological fables. It is a fact that must end all possible controversy as to whether Philostratus borrowed any part of the "general story of our Lord's life," or whether the latter was not bodily stolen from the life and writings of Apollonius of Tyana, that Philostratus does not mention Jesus Christ, or his twelve apostles, or either of the so-called Christian gospels, as having furnished him any of the materials for his biography; but that the main source of his information was the memoirs of Damis and Maximus of Ægæ, of the life doings and teachings of Apollonius the beloved master, written while yet Apollonius was living. It is certain that when Philostratus wrote his biography, Jesus of Nazareth had never been heard of. That there is, therefore, any striking analogy between the life of Apollonius and the life attributed to the Christian Jesus, is sufficient to show that the latter is but a bungling parody, or plagiarism of Philostratus's *Life of Apollonius*. Of this fact we have now in hand ample spirit and historical testimony to fully establish. We also call attention to the third chapter of Charles Blount's English translation of Philostratus's Greek text, where will be found the sources from which Philostratus drew his materials for the biography of Apollonius.

According to Charles Blount it appears that while in his work, Philostratus speaks disparagingly of Mœragenes as a reliable authority, he mentions him in his communication, as his authority for the facts appertaining to some portions of his work. On the other hand, he mentions Maximus of Ægæ as one of his authorities in his work, while in the communication he does not mention him, but mentions Euasthenes. Why he does not mention the Testament written by Apollonius himself, in the communication we do not know, unless he made but little use of it in composing his biography. All the facts would seem to indicate that Damis did not commence his *Memoirs or Commentaries* on the life and labors of Apollonius, until after he met the latter at Nineveh, when he was on his way to India. At that time, Apollonius was past forty years of age. It seems that Maximus, had made a record of the events of his life while at Ægæ, in the Temple of Æsculapius, where, young as he then

was, he gained the greatest renown as a healer and philosopher. After leaving Ægæ, there seems to have been no record kept of his doings, until he determined to set out on the wonderings in the search, and in the dissemination of knowledge, which only ended with his great old age. Prof. Jowett says there seems to have been a gap in his history of nearly twenty years. That is true so far as historic records go, but not true so far as the spirit testimony of Apollonius is concerned. After his wanderings through the countries of Asia Minor, fulfilling his Pythagorean probation of long years of silence and contemplation, he went to Antioch and opened a school where he taught the modified Essenian philosophy which he had conceived, and which it was to be his life's mission to give to the world. It was there he held fellowship with the great Essenian patriarch Ignatius of Antioch ; and in time gained the highest name for learning and wisdom of all the philosophers of his time. Especially did he gain renown as a healer of all human maladies by virtue of his sympathetic and magnetic nature. At that period there seems to have been a great outpouring of spirit power upon the people of southwestern Asia, and especially upon the people of Judea. Hearing of the wonderful doings of Apollonius at Antioch, the Jews became importunate that he should appear among them, and at length prevailed upon him to visit Jerusalem for which place he set out. Apollonius in his spirit communication recounts the incidents attending his entrance into Jerusalem, and the result substantially as is related in the gospels of the Christians concerning Jesus of Nazareth. The jealousy of the Jewish priesthood was so aroused against him, on account of the popular excitement occasioned by his wonderful work of healing among them, that he was compelled to seek safety by flight. Returning to Antioch, he resumed his teachings there, and continued them until he decided to start for India. There is no doubt some good reason why that portion of Apollonius's life work is not forth-coming at this time, which will be disclosed in the future. It is by no means certain but that the copy of Philostratus's work that has been permitted to come down to us, has been largely suppressed by the Christian pontiffs or their kingly tools. That gap covers the precise time when it is said Jesus of Nazareth was performing those miracles of spiritual power, for performing which he has been worshipped as God. In this connection we are led to notice one passage in the Gospel According to Matthew, which shows

that the hero of that Gospel was not a Galilean, but quite another person. Matthew iv, 23, 24.

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

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

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

But more than all else, is the testimony of the spirit of Philostratus important, when he tells us that in the third century at Rome, the especial and original seat of the Christian Church, that Apollonius of Tyana was worshipped as the Saviour of men, at the very time he, Philostratus, wrote his biography. Is this not a most significant fact, for fact it is, as Christian writers are forced to admit? Had Jesus of Nazareth been so

worshipped at that time, what sense or reason would there have been in the Emperor Severus and his subjects to have worshipped Apollonius as a saviour? But this is not all, the star dedicated to Apollonius, was a star in the zodiacal constellation Aries or Agnis, the Lamb, in which the Sun crossed the equinoctial line, at the vernal equinox, thus identifying Apollonius as the crucified lamb, whose crucifixion redeemed the world from the desolation and death of winter. The sacrifice of the purest virgin of Rome to Apollo, the Sun-god, and the supposition that her soul passed to Apollonius in Paradise, shows the veneration in which the memory of the latter was held, at least one hundred and fifty years after his transition to spirit life.

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

It is certainly true that there was no Christian religion at Rome until more than fifty years after Philostratus's transition from earth. The religion relating to the worship of the Hindoo Christos was not openly taught and the sect was without influence. Their symbol, the phallic cross, showed the Indian origin of their belief. No such person as Jesus of Nazareth was then known, and the great probability is that Apollonius was the Nazarite who went through Galilee to Jerusalem. He was undoubtedly an Essene, and the Essenes were called Nazarites by the Jews as a term of reproach. It is impossible for us to dwell more fully on this most valuable communication, but we have adduced more than amply enough to show its substantial correctness from beginning to end.

COSMAS INDICOPLEUSTES.

A Greek Geographer and Antiquarian.

“MAY WE BE BLESSED IN THE SERVICE OF TRUTH :—I lived in the sixth century and I was a traveller. I am known in connection with what is called the Adulian Marble. It is claimed that this marble has inscribed upon it the life and career of Ptolemy Euergetes. Such is not the fact. I was the first one to call this to the notice of the learned of my day. The real facts of the case are these. I did not know them as a mortal, but I now understand them as a spirit. Upon that marble are the keys of the Christian religion. That is, the symbols are there. The learned of to-day treat this marble as if it were the history of a single king, when in reality it contains all such things as the doctrine of the trinity—the communion—the blood of Bacchus—the feast of the goddess Ceres, and other things analogous to Christian doctrines and observances. But the Christian priesthood are blind to things which they know to be true. They will never read inscriptions right, that are dangerous to their infernal superstition ; but light will be thrown upon these things. If mortals do not stand up to their duty, truthful spirits will. We want no interference by priests with the truth. Even now, in the excavations that are being made for ancient ruins, they are continually manufacturing plates, in imitation of ancient ones, to support the Old Testament, and their operations should be closely watched by Spiritualists and Materialists. No tricks are too dark for them, that they think will help them to prolong their power. If this communication is thought upon and acted upon, it will do a vast amount of good. My name here was Cosmas Indicopleustes.

For account of Cosmas Indicopleustes we refer to *Encyclopædia Britannica*.

When Cosmas tells us that “the Christian priesthood are blind to things which they know to be true ; that they will never read inscriptions right that are dangerous to their infernal superstition,” he undoubtedly speaks whereof he knows, and plainly implies that, they have acted upon that policy in regard to the Adulian inscription. Cosmas tells us that even now, that

priesthood under the pretence of honestly searching for the buried evidence of the truth of the Old Testament, are engaged in counterfeiting relics to bolster up that foundation of the Christian Scripture. But it will not avail. The truth is to be found, not buried beneath the mouldering ruins of mortal, and perishable antiquity, but in those realms of light and truth where dwell the truly great, and good and wise of all the ages. Brethren, sisters, look up into the beaming sky above you, if you would enjoy the sunburst of living light—not adown the dark vistas of the still lingering gloom of the dying and dead past. “Let the dead past bury its dead,” and let us seek light and guidance from the teachings of true, good, and wise who are before us; not from those who insist on groping backward into the darkness that grows deeper and deeper, the further it is penetrated. At least this to me seems the true way of wisdom.

JEAN JACQUES BARTHELEMY.

A French Scholar.

“GOOD DAY, SIR:—The great difficulty that an antiquarian and searcher into the mysteries of the past has to contend with is the opposition to anything that will throw light on the origin of the Christian religion. In the first place, you are all more or less dependent upon persons who subscribe their money to help you, in various ways, in your researches into the mysteries of the past; and you must be careful, no matter what you may discover, of not trespassing upon their religious beliefs. But no antiquarian that ever lived has failed to discover that the whole of the modern Christian religion, under the different forms of symbolic worship, is written upon all the temples and tombs of antiquity. But not being able, when I lived on earth, to do as I pleased, I left a key for those who desired to use it, or who had the means to show up the subject of the Christian religion in its true light, and this was called the Alphabet of Palmyra, by means of which certain inscriptions upon the ruins of the temples of that ancient city could be used to throw a flood of light upon all the ceremonies of Christianity. There,

is set forth the doctrine of the Trinity ; there, is to be found the censor ; there, is represented the eucharist in the feast of Bacchus ; there, are the priestly robes ; there, are the mitre and other insignia of popes, cardinals and bishops ; there, are officiating priests, all paraded before you on those ancient ruins ; and on other ruins in Kartoum, Egypt, and in what is known as the Abyssinian desert, these things have been frequently seen There, also you will find the identical head that is to be found engraved in Christian bibles, as the representation of Jesus of Nazareth, carved as the object of heathen veneration. On tombs especially this may be found. It was my belief at first, from the knowledge I obtained, that this face or head was the representation of Ptolemy Euergetes ; but I have found out, as a spirit, that it was of much later origin, and represents the likeness of the reviewer of ancient symbolism—Apollonius of Tyana. I have also, from the examination of drafts made by Sir Warren Hastings, of the cave of Elephanta, in India, found that instead of the Jews wearing the robe or dress that is set down in history as having been worn by Herod, that it was worn by the tyrant Cansa, representing the slaughter of the innocents, in the cave of Elephanta. I am also satisfied that the Adulian marble represents the life, adventures and miracles of Apollonius of Tyana and not of Ptolemy Euergetes ; because the characters that are there engraved or cut do not belong to the time or age of that king, but they do belong to an age about three hundred years later, which would bring them down to the death of Apollonius. Besides, I know that there were to be found in basso-relievo, on tombs and temples, the face and effigy of that extraordinary man. Another fact bearing on this point is this : In our antiquarian researches we acquire the faculty of distinguishing differences of character and style between the antiquities of different ages. I might possibly, after controlling this man for a certain length of time, be able to show you what we antiquarians understand as to these differences of face, form, symbols and signs, and thus distinguish those of one age from another ; but to do this upon the first control of this medium would be impossible for me. I want to say further, that there may be scholars who come here from the spirit world who will convey their ideas more clearly and explicitly than I have done ; for under the circumstances, it is with the greatest difficulty I have been able to force this communication through the medium. My name was Jean Jacques Barthelemy. I passed to spirit life in 1795. I was the author of the travels of Anacharsis the Younger."

Refer to account of Barthelemy in the Nouvelle Biographie Generale.

The spirit of this learned antiquarian and reader of inscriptions that returns and confesses that he did not dare to disclose what he knew to be the truth in regard to them, doubtless gives us a true account of facts as he knows them. As a spirit he congratulates himself that he at least left behind him in his essay on the language and alphabet of Palmyra, the key by which what he left undone may be attained. But the fact of greatest significance is that the monuments in Upper Egypt and Abyssinia that have been supposed to have been erected in honor of King Ptolemy Euergetes, are in reality the monuments erected by the Gymnosophists of Upper Egypt and the regions still higher up the Nile, in honor of the great philosopher, medium and teacher, Apollonius of Tyana. It is a historical fact that Apollonius travelled all over those regions - after his famous interview with Vespasian at Alexandria and made a deep and lasting impression among the meditative and philosophical religionists of those distant regions.

In relation to the Adulian inscription, in view of all the facts, I conclude that the throne or monument at that time was erected by Ptolemy Euergetes about 220 B. C., and that a part at least of the inscription upon it relates to that Egyptian king. But when Apollonius visited Adulis three hundred years later, his followers, who were then in control of affairs in that city, made an inscription upon it, commemorative of the doctrines and religious observances inculcated by Apollonius. In noticing the communication from the spirit of Cosmas Indicopleustes, I searched the works of various writers for information in reference to the Adulian inscription and found that a part of the inscription had disappeared. This is, to say the least, very significant. Is it not more than probable that some pious Christian priests have recognized the importance of erasing that tell-tale portion of the inscription? I do not hesitate to say, from my large experience in testing spirit communications, that the statements coming from Cosmas and Barthelemy are true. It is a fact, amply attested by truthful spirits, that they have vastly more opportunity of knowing what is true, even as to the affairs of earth, than they had when they were here in the mortal form; and having nothing to lose by telling the truth, and everything to gain by doing so, their statement may be depended on when not inconsistent with probabilities or known facts. The positive evidence of the truth

of these spirit statements is within reach, and they will doubtless be fully verified in time. According to the Penny Cyclopædia the inscription may be found in Montfaucon's *Collectia Nova Patrum*, also in Fabricus' *Bibliotheca Græca*, and Chishull's *Antiquita Asiaticæ*.

HENRY SALT.

An Eminent English Traveller.

“GOOD DAY, SIR :—There is no antiquarian—no inscriptionist—no linguist, but absolutely understands that all historic religions, either through relics, monuments or scrolls, have their origin in the sun; and that all the ancients, although their religions may be diversified, started on that central pivot, the Sun. And after a most laborious effort to come here to-day, and through an uneducated man to state what I know, I find it most difficult (as you mortals cannot and will not know, until you become spirits,) to carry out my purpose. We will commence with this, (what has been said being only preliminary.) ‘Abranax.’ You will find that this word wherever written or carved, is claimed to have been derived from the Hebrew *Ab Ben*, and has been said to designate what might be termed in Hebrew—‘father;’ but in no case can the learned claim that this is true, for in reality it relates to the Persian god *Mithras*; and the *Abraxas* or *Abranax*, means the amulet worn by the ancients; and in all cases is traced to *Mithras*, as typical of the Sun. I will next refer to *G. Belzoni*'s great discovery at *Thebes*, where *basso-relievos* cover the sides of a tomb that no antiquarian can claim to understand in any other light than astronomical. Also in the works of *Edward Ruppel*, and his discoveries in *Egypt*, *Nubia*, and *Kordofan*, it will be found that all the temple inscriptions and tombs, are, in every case, either built according to the ancient system of astrology; or, they are so sculptured, outside and in, as to render their astrological relations apparent. The first thing that strikes the attention of an antiquarian, are certain symbols always known as representing the sun, or the centre of the solar system. You will also find in the writings of *Belzoni*, concerning the *Oasis of Jupiter Ammon*, that the whole ancient system is a combination of the Sun with

the first sign of the zodiac, or with Aries, the Ram or Lamb. The same kinds of basso-relievos, only of a ruder character, are found in the bases of the temples of India; among the principal of which are the caves of Elora and Elephanta. And that this principle is just as much observed to-day, in these ancient countries, I am prepared to prove, by the temples of Shoemadoo near Pegu in Birmah, called in English, the Golden Supreme; also by the temple near Rangoon of the Shoe Dagon or Golden Dagon. These temples are built upon exact astronomical principles. This last modern Dagon throws a full light upon the nature of the temple of the Philistines, spoken of in the Hebrew text, where Dagon fell down before the ark. No learned commentator can deny the identity of the modern Dagon with the ancient one. And now for my final effort through this man, to show where, from inscriptions and ruins still existing, I think it will be found that true civilization began; and to do this I shall have to go back before real history begins, and show that man having left his rude home upon the Asiatic plains beyond the Himalayas, made his descent into the fertile plains of India, with all his rude barbarian health not yet enervated by luxury. There, finding the soil to yield him the necessaries of life without labor, and everything that goes to make up material happiness, he naturally became mentally developed. And in those regions, I think, between 12,000 and 15,000 years ago, was invented and introduced what is termed by the learned, the Sanscrit tongue, the language of the real Sun worship; and which has governed every system of religion since. If there is any religion without the symbol of the Sun in Aries, or in the first sign of the zodiac, I have failed to discover it. All kinds of life that have taken on form have been worshipped, simply as types or way-marks to the great material god—the Sun. In writing they almost always, or as nearly as possible, wrote from East to West. It is a well known fact that all the early Christians worshipped, or manifested their adoration, by bowing toward the East—the counterpart of pagan Sun-worship. And, in Palmyra and Thebes, the principal object worshipped by the forerunners of Christianity, was Aries the Ram or Lamb; and the Therapeutæ also worshipped the same symbol. You will find this proven in Sir William Jones' Asiatic Researches. I am sorry, as a spirit, that I allowed Christianity to blind my eyes to the truth. As I did so, I owe it to my mortal brethren here on earth to set them right. If this succeeds in doing what I intend it shall, (and I have no doubt it will if properly followed up,) I will have done my part toward retrieving my mistake. And now I have this to say to you, that whilst I leave you to withstand the concussion of error, I as a spirit will

always be with you in what I have here uttered. Yours for the public good, Henry Salt."

Refer to the *Biographie Universelle* for account of Henry Salt.

Such a man was Henry Salt, whose spirit, after a half century, returns to inform the world as to certain points of ancient history which his Christian prejudices prevented him from acknowledging when in the mortal form. Reader, think of what the world has been deprived of through the Christian training of this truly learned and accomplished antiquarian. If Henry Salt had, in 1809, when the result of his investigations into the antiquities of Hindostan, Abyssinia and Egypt was first published, then asserted what he now positively asserts, to wit: that all religions had their origin in the "sun," from which they all started as from one pivotal point,—it would not be necessary for me to draw down upon myself the opposition and enmity of religious bigots, in laying bare the truth in relation to those time-honored delusions, called Christian truths. That he should have found it most difficult to use the medium as well as he did, I can well understand, although he thinks that cannot be possible. I have not a doubt of the correctness of his interpretation of the Abraxas or Abrasax, which has been so clearly misunderstood. It is undoubtedly a Persian, and not a Grecian symbol, as has been erroneously supposed, and no doubt had relation to the sun in its annual revolution.

For account of Wilhelm Ruppel and Belzoni, we refer to Thomas's Dictionary of Biography.

The spirit of Salt no doubt recalls what he was perfectly familiar with in his earth life, when he speaks of the astrologico-theological discoveries of Belzoni and Ruppel. He must have been personally acquainted with both, and they no doubt concurred in opinions as to the astro-theological origin and character of Christianity. No well informed antiquarian will question the assertion of this spirit, that the temples of India and Egypt corresponded as to their respective symbols, and the signification of them. That the Burman Dagon of modern times is identical with the fish-god of the Philistines, there is no doubt. They represent, alike, the Sun in the sign of the Fishes, and because of that fact the former is called the Golden Dagon, everything being considered golden that expressed the solar light. But here we have the spirit of one of the most

learned men of the beginning of the present century, in the light of his mortal and spirit knowledge, asserting that the first written language was the Sanscrit, and that it had its origin between 12,000 and 15,000 years ago, in the elevated plains of Southern and Central Asia, among a people themselves fresh from a barbaric state ; and what is most significant of all, that that language was invented to express the worship of the Sun by that rude and early people. Even at that early period, the Sun, in the sign of Aries, was a leading feature of the religion of the primitive Aryan people. It was on account of the fact of the Sun's apparent movement from east to west, says the spirit of Salt, that the Asiatic peoples usually wrote from right to left instead of from left to right as we do. It is equally certain that the Essenes, who were the primitive Christians, worshipped the Sun, and always bowed or knelt toward the east in adoration of the Sun. It is equally certain that the principal object of worship by the Palmyrans and Thebuns who were the people from whom the Christians derived their religion in great part, was the Sun, in the sign of the Lamb. This spirit frankly confesses that he allowed himself to be blinded by Christianity, and comes to us, he says, to make amends so far as he may for his error, by disclosing what he could of truth. Reader, could you know the labor of testing the truth of these communications, you would regard them as more precious than gold, as sources of the most reliable knowledge as to the affairs of the past.

M. SERVILLIUS NONIANUS.

Roman Consul and Historian.

" I SALUTE YOU, SIR :—All the Christians that ever lived, or ever will live, will find their ideal Jesus but a phantom—a myth. They can chase it as a child would a butterfly through a meadow on a summer's afternoon, and it will elude their grasp. The Christian Jesus is nothing more than the Chrishna of the Hindoos ; the Beal or Bell of the Babylonians ; the Apollo of the Greeks ; and Roma or Romulus of the Romans ; modified in forms and ceremonies suited to modern superstition. All this I have learned in spirit life through the desire to be historically correct. When here I was a historian. As a spirit my inclinations lead me the same way. All the kings and princes of ancient times were worshipped at the same time the Christian Saviour was said to be on the earth. Now, I am here to tell the truth. There were no Christians nor Christianity in the time of Nero, from A. D. 45 to 68. We knew nothing of such a religion, nor was it in existence at that time. And I want it expressly understood that I was a historian, at that time gathering all the facts I could. If there had been the slightest evidence of it, I would have acknowledged it. But in my day, nobody knew anything of the Christian Saviour nor his apostles. There were two religions in the time of Nero that held supremacy, one was the 'Sun' and the other the 'Son.' You may ask me what was the difference between them. I answer the first was the sun worshipped in a material sense, and the second was the same solar orb spiritually or symbolically worshipped, in the Ahnnian of Zoroaster of Persia. These were the predominating religions, and all the priests understood them as I have stated. My name was M. Servillius Nonianus. I lived about from A. D. 50 to 70."

Refer to Smith's Dictionary of Greek and Roman Biography for account of Nonianus.

Nothing whatever is said in the biography about his historical works, from which we may infer that they shared the fate of the labors of other historians who lived and wrote at the time when it was said Jesus and his Apostles were creating such a sensation in

the world. That this communication is genuine we cannot doubt from the circumstances under which it was given. Here is another spirit who must have known of Jesus and his doings, if what is related of him was in any respect true; who comes back and positively denies that there was any such person, prior to A. D. 60, as Jesus Christ, or Jesus the Christ, or Jesus of Nazareth, or the Nazarene, or the Saviour of Men; or any Apostles who taught the religion of such a being.

PTOLEMY PHILADELPHUS.

“GOOD DAY :—Humility is one of the attributes of true greatness, therefore I come here to-day, after the lapse of centuries, to try to bring to you as much light as possible under the circumstances. I was born and brought up in a way that developed in me a taste for literature. I was absorbed by a passion for books, and through my library-keeper Demetrius, I succeeded in securing about 280,000 rolls or books. What did all this vast mass of learning do to benefit humanity? There are no religious systems existing to-day but what obtained the principal parts of their creeds and tenets from the Alexandrian Library. Learned men of all nations and religions resorted to Alexandria, and from them I bought the principal works relating to their religions. In the course of time those men after investigating the works on religion in the Alexandrian Library modified and remodeled their respective religions. If you examine the ancient Egyptian coins of the date of my reign you will find myself and queen represented as divine brother and sister; for in order to preserve the cast of features of the royal family unaltered it was regarded as necessary to marry your own sister; and Arsinoe was my sister. I always desired to receive the truth, come whence and from whom it might. I intended, had not my life ended too early to accomplish the work, to have founded a system of morality and spirituality, to comprise all that was good, true and valuable in the religions of every people that I could reach. I would have saved untold numbers of human lives, and would have led the development of mankind to a point far beyond that which has been reached to-day. Spiritual mediumship has been the light of all nations

and all peoples through all time. The nation or sect that scorns mediumship may flourish for a time, but they will soon perish beneath the wheels of progress. (I had another object in making the vast collection of books before mentioned. I expected to be able to furnish to the world a legal code that would have established justice and abolished human slavery.) It was this that caused me to liberate 100,000 Jews. But to accomplish this Herculean task, a mortal life was too short, amid the bigotry and ignorance of my age. Since passing to spirit life, I have been seeking mediums and have manifested myself through them, but never before have I found a medium I could control so well as the present one. You are absolutely correct in the stand you have taken regarding the Christian religion; and the more you search out and investigate the matter the more positive will become the conclusion that the Christian religion is the outgrowth of the library of Ptolemy Philadelphus. You can then throw down the gauntlet and challenge the world to an investigation of the facts. I will also say that your chronological tables are not correct. Perhaps at some future time I may be able to return and again communicate with you, when I will prove to you by comparing the works yet in existence that you are not living in the nineteenth century of the Christian era, but in the twenty-second. The originators of the Christian religion were many, each contributing something to the aggregate of what it represents. Potamon, in the reign of Augustus, more than two hundred years after the enterprise of projecting a new religion that should take the place of all previous religions that had been begun, arranged the incongruous materials in what he called the Eclectic system of religious observances and maxims. I am Ptolomy Philadelphus.

Refer to Biographie Universelle for account of Ptolemy Philadelphus.

When this communication was received, we had no knowledge of the history of such a king, beyond the fact that he reigned in Egypt at some period of history. This communication seems to settle the disputed question as to whether Demetrius was really the keeper of the Alexandrian Library under Ptolemy Philadelphus] a fact which has been strongly questioned, and which is another example of the manner adopted by these ancient spirits to correct history as it has come down to us, and give information to be obtained in no other way.

[The value of this communication, is not to be estimated lightly. We call the attention of our readers to the accounts now extant of that vast library, bearing upon the history of antiquity.

When we realize the difficulty attending the collection of books and manuscripts in ancient times, compared with the present, we can readily understand what a valuable collection it was for that period. Three times this vast accumulation of literature was destroyed, but not before many learned men had visited it and founded new systems of religion upon the knowledge there obtained. The library was considered the most valuable in existence, and even to-day scholars bemoan its destruction, although not giving credence to the report that it was destroyed by Christian vandals in the interest of their religion. To-day the world is agog because of the discovery of a few lines of ancient manuscript in Egypt. (We refer to the manuscript lately discovered by Mr. Petrie, found in the sands of Fayoum, along Western Egypt. Some of which are to be seen in the Egyptian Collection of the University of Pennsylvania.) In these manuscripts reference is made to thirty-five lines of Iliad, five of which it is claimed by scholars are not in existence in the copies which have come down to us, after being copied and recopied by the Alexandrine and Byzantine scribes; also with the four or five pages of Plato, found at the same time the discovery is made that Plato's text as we have it was touched up to suit the taste of the different critics and writers. If scholars admit these facts, how much ground it gives to the statements of these ancient spirits that their manuscripts have been mutilated and interpolated in copying in the interests of the Christian church by its writers, until they have entirely lost their original meaning at many points. Yet how little the information contained in the above mentioned and recently found manuscripts by Mr. Petrie is, compared to what has been obtained through these spirit communications which if accepted, will bring knowledge to the world of the greatest importance, and settle once for all, the truth, as to the source from whence the Christian religion sprung.—COMPILER. D

POŃTIUS PILATE.

Procurator of Judea.

"MY GREETING TO YOU IS THIS :—I was appointed Procurator of Judea in the commencement of the reign of Octavius Augustus. At that time the Jewish nation was in a very turbulent state. Many men were brought before me on all kinds of charges, for these Jews were the most bitter sectarian bigots in regard to their religious views that I have ever met with as a mortal or spirit. There never was brought before me such a man or so-called God as the present Christian system claims. There was a Jesus Onanias who was tried before me for highway robbery and was crucified by my soldiers ; but of the now renowned Jesus I know nothing whatever. In their Jewish ceremonies, conducted at their own temple in Jerusalem, they were just that kind of element to control as are the Jews of the present day. They were divided into three or four different sects, and each of these was striving to become the master of the others. It required the whole military forces under my command to prevent them from murdering each other in their own temple. At the time of my procuratorship in Judea, there was a great influx of visitors from all over the East—wise men, so-called, who came there for the purpose of trying to understand the Jewish rites and ceremonies ; but they were so strictly guarded in their worship that they would allow none to communicate the secrets thereof. You know from history that it was the Roman policy to conquer and rule all nations by allowing them to enjoy without interference their respective religious systems. We did this simply because we found that religious ideas had become so rooted in the minds of different people that they would be subservient to us just so long as we would allow their religions free scope. Now I want to enter into further particulars. There was a sect of Jews called Essenes. They were what you moderns call Communists. They believed in having everything in common. They were also guided by the same principles that now govern the Shakers. The whole Christian story was conceived and framed among the Essenian brotherhood, who were hermits and lived apart from society. Christians to-day cannot prove anything about their man-God ; and all their hopes would have been overturned and destroyed

but for the destruction, by the Mahommedans of the Alexandrian library. Christianity would not to-day have any foothold if it had not been for the Mahommedans. They can thank the bigotry of the latter for the success of their own religion. I was Procurator in Judea in the fourth year of the reign of Augustus. I held the position nine years. In the latter part of my life I was banished for participating in a revolt at Rome, and I died at what is known to you as Trieste, in Austria, on account of being banished. This is the whole sum and substance of my career. As I hope for a happy spirit life, I can say I know nothing of any person, Jew or Gentile, of any Jesus, excepting the one mentioned in this communication. I am Pontius Pilate."

[This communication from Pontius Pilate is positively confirmed at the present time by the gifted and learned "Rabbi Wise," who recently journeyed to Jerusalem ostensibly for the purpose of ascertaining if the Gospel account of Christ's trial before Pontius Pilate, and condemnation to be nailed to the cross was true. The learned Doctor says he searched diligently the records of Pilate's Court, which are preserved, for the trial of Jesus, but it was not recorded. He found the record of all sorts of criminals, both of a high and low degree, but the name of "Jesus of Nazareth" was not there and never had been. Thus it appears that this most important spirit testimony as to the trial, is confirmed by one of the most gifted minds of our day, who personally investigated the records of the court of Pontius Pilate, only to find that what is taught in the Christian churches to-day relating to the so-called personage Jesus Christ, is entirely without foundation. This testimony from Rabbi Wise comes to us almost ten years after the spirit of Pontius Pilate had voiced through the medium his important statement, viz.: that no such person as Jesus of Nazareth was ever tried before him as set forth by Christian writers. Rabbi Wise no doubt after making the long journey to Jerusalem earnestly and truly investigated the matter to learn whether the Christian Gospels were correct. This testimony is disinterested but goes far to prove that these ancient spirits are coming to earth for the sole purpose of bringing light to mankind who have been misled and are groping in darkness, mystified by these false teachings. Day by day and Sunday after Sunday, according to what is termed the "Apostles' Creed." millions of Christians repeat in their religious exercises "Crucified under Pontius Pilate," etc., yet in this nineteenth century, evidence

which cannot be set aside reaches us, not only from the spirit of Pontius Pilate, who, above all others, should know the truth pertaining to the question under consideration, but from a distinguished individual on the mortal plane who unknowingly corroborates the spirit's testimony. We can readily infer from the investigation by the learned Rabbi Wise that other claims of the so-called Christian religion if fully investigated would prove to be myths also. In view of these remarks we leave the reader to his own reflections, believing that the key we have furnished, is sufficient to unravel the mysteries hitherto concealed.—COMPILER.]

GYRILLUS LUGHAR.

Greek Patriarch.

“SIR:—The vicissitudes of life are great both in the mortal and spirit condition. No more ardent follower of Jesus Christ ever appeared upon this planet than I was, but my prospect—my hopes—my realization, as a spirit, have all been blasted. By what? By the non-realization of what I expected. All this is sad to think of; and, far better is it for me to return from the spirit world and state my actual realization of spirit life to all people, so that none can be deceived. Vain is that hope that rests upon another's merits. Cultivate the purity of your own mortal spirit and rely upon nothing but a determination to do right. Oh! sir, if I had to-day 1000 tongues, and as many transmigrations as the Buddha of old, I should ever aim to teach the truth and realities of a spirit life as I know them to be. Honesty in religion is no proof of its truth. Christianity has caused more blood to flow—more widows to weep—and more children to be fatherless, than have all other religions on earth to-day. I ask, can infinite love conceive deeper infamy than Christianity has brought to this planet? Millions on millions of ruined souls in the after-life and untold numbers on earth weep, when they reach the finality of common sense and reason, over what they have reaped from the teachings of Christianity. Oh! my heart is sad to-day. I feel the weight of the years that have elapsed since I left the mortal state, and

would ask mankind to pause and reflect, now ; for the time will come when it will be far more difficult to act as a spirit than it is now for them to act as mortals. Christianity is not from the Jews, but from the Greeks. It is a combination of the Platonic and Alexandrian doctrines, with the doctrines of Apollonius of Tyana, the Syrian Christ, about thirty-two years after the birth of the alleged Christ. Out of these, together with the forged letter to the Roman Emperor Trajan, from Pliny the Younger, A. D. 103, has grown Christianity. Deny these facts who can. In the British Museum, Library Department, you will find that I, Cyrillus, Patriarch of Alexandria, sent a copy of the scriptures, known as the Alexandrian manuscript, by Sir Thomas Rowe to Charles the First, King of England, and that manuscript was transcribed from the writings of Potamon of Alexandria, about the year 475, by Thecla, an Egyptian lady, and out of that transcribed copy, has their celebrated Alexandrian manuscript grown ; as any one will find to be true who will examine into the historical facts of the case ; and they are indisputable by the advocates of Christianity. I would say in conclusion, let the light of truth shine and let it drive away all darkness from the human mind. Cyrillus Luchar, Patriarch of Constantinople."

Cyrillus Luchar was a Greek Patriarch of Constantinople, noted for his efforts to introduce into his church the doctrines of the Reformed (Calvanistic) churches. He was born about 1568 in Candia, which at that time was under the sovereignty of Venice and the chief seat of Greek scholarship. In 1602 Cyrillus succeeded Meletius as patriarch of Alexandria. After the death of Timotheus, patriarch of Constantinople, he was elected his successor by a unanimous vote of the synod. His life as patriarch was full of vicissitudes. The Jesuits, in union with agents of France, several times procured his banishment, while his friends, supported by the ambassadors of the Protestant powers in Constantinople, obtained by means of large sums of money, his recall. His attempt to Protestantize his church created many enemies against him in the Greek Church, and in 1638 a synod convened at Constantinople to try him. But, before sentence was pronounced upon him, the Janissaries arrested him by order of the government, carried him to a boat, strangled him and cast the corpse into the sea. Some friends found the corpse and buried it on an island, and ten years later a solemn funeral was held at Constantinople.

In view of the facts connected with the communication of

Cyrillus we deem it one of the most remarkable and important that has ever come from any spirit since the dawn of Modern Spiritualism. The positive identification it affords of the origin of the so-called Christian Bible is so nearly perfect as only to require such collateral facts as are within reach to render it absolute and beyond question. The source and nature of the Alexandrian Manuscript of the British Museum is so clearly stated by the spirit of Cyrillus as to leave not a doubt that he had positive knowledge of the truth of his statement in regard to Potamon the Alexandrian having been the author of the original writings of which the Alexandrian Manuscript was a transcribed copy. It therefore becomes more and more clear that no man, nor man-god, such as Jesus Christ ever had anything to do with the "Holy Bible," as has been erroneously supposed and wrongly insisted on.

Refer to the Encyclopædia Britannica for the history of the celebrated Alexandrian Manuscript which will show the material correctness of the communication. It is no wonder that the giving of that communication was so cunningly resisted by interfering priestly spirits through the earlier part of that sitting. The same Jesuits who, in the interest of the Roman Catholic Church, sought the ruin and death of Cyrillus, because he was possessed of the dread secret of the entirely human origin of the Christian religion, might well fear the disclosure of that returning spirit. Hence their manifest attempt to prevent its being given, or to so couple it with deceptive communications as to cause it to be discredited. But in spite of all opposition the great secret is out and recorded.

After reading the history of the celebrated Alexandrian manuscript in the Encyclopædia Britannica, we can readily understand why the Christian critics of the Church of England in this age, seek to conceal the source of the Christian Bible. Why did not the learned Tregelles tell us how the name of Thecla, the martyred Egyptian lady came to be associated with the Alexandrian manuscript, by being placed upon the margin of the codex? Who placed it there? Why was it placed there? When was it placed there? Is it there in characters executed by a different hand than the body of the codex? Is the ink different? Is there any appearance whatever of difference in the age of the writing of the name Thecla, and the writing of the body of MS. Who was Thecla? When did she live? Why

was she martyred? Who martyred her? Why was she canonized by the Greek Church? When was she canonized by that church? When these most natural questions are answered it will appear that, "that shrewd conjecture" of Tregelles is an absurdity; and that the Latin inscription of Cyrillus is certain to demonstration. But apart from these unanswered questions, we have the spirit Cyrillus coming back and communicating through an almost unlettered medium, not only that Thecla, the Egyptian lady, transcribed the Alexandrian MS. but that she did it about 475, the period which palæographical criticism and analysis assign to its production, making known the most important fact of all that this noble Egyptian lady transcribed that manuscript from the writings of Potamon. It is hardly possible, if Spiritualism be true, that the spirit of Cyrillus should not have met the spirit of the canonized Egyptian Thecla and thus learned beyond all peradventure the nature of the writings that the latter transcribed. Those writings were, then, undoubtedly those of Potamon.

In view of the fact that Cyrillus, in his Latin inscription on the codex, mentions that Thecla lived shortly after the council of Nice, and that she transcribed Potamon's writings, we can readily understand the cause of her martyrdom. She knew that which the Roman Catholic priesthood could not afford to have the world know, and that was that Potamon was the author of the teachings that they had corruptly attributed to a deific man called Jesus who had nothing whatever to do with them. Thecla, the learned and noble woman, paid the penalty of her erudition with her life.

QUINTILLIAN.

A Latin Grammarian.

“MY BEST GREETING TO YOU:—When here, in mortal life, I was known as Quintillian, the grammarian, and lived at Rome from about A. D. 40 to A. D. 90. I was the master and teacher of Pliny the Younger; and it is by his invitation that I am here to-day. I am glad to bear witness to the truth. I was a teacher at Rome at the time when there was not a single man of any education but that was engaged in making proselytes to some religious views of his own. All of their religious views had a pantheistic tendency. In fact Pantheism had set men crazy, each and every one desiring to add another god to his household idols. In such a state were the religions of my day. In regard to that celebrated personage, whom the Christians claim once lived in Judea, there was no account of such a personage in my day; nor have I been able to find a single honest, unbiased spirit, in his or her religious views, who knows aught of Jesus Christ. Another thing that occurs to me in relation to the story of Jesus. It is my clear and positive conviction that the real Jesus was Apollonius of Tyana. While in mortal life I saw Apollonius. I was young then, and I heard him speak at Antioch. He preached the very same sermon or nearly so, that is called Christ’s sermon on the mount. Being young then I thought his sermon wonderful, but when I had grown older, and had seen other philosophers at Rome, I heard from them just as much truth expressed more clearly and in fewer words than ever fell from the lips of Apollonius. I am also clear in this, that the cross has been the symbol of various countries and religions since the days of Rameses II., of Egypt. There is not a single rite, form of baptism, ceremony or prayer but what has been stolen almost bodily from China or India, which any traveller in those countries can see for himself. As the ancient philosophers only taught as much truth as they could conceive, so you should examine everything submitted to you by the light of reason and analogy. If you do this no Christian teacher will dare to deny the facts which we spirits are bringing forward, from day to day. These spirit voices will make all false religions

bow at the shrine of eternal truth. This will finish my discourse."

Refer to the Encyclopædia Britannica for account of Quintillian.

It was this amiable and accomplished Roman whose spirit returned and, through a medium communicated the important facts which we have given. But for that communication we should never have heard of such a person. It would seem from his communication, that he was neither born in Spain nor in Rome, as has always been supposed, but in Syria, as he says that when quite young he, at Antioch, heard Apollonius of Tyana preach, and this before going to Rome where he heard the transcendent oratory of the Roman philosophers. His mention of the fact that he came at the invitation of his old friend and pupil, Pliny the Younger, very fully accounts for his finding his way to us, Pliny already having communicated several weeks before. If this communication is genuine and to be relied on, then it is very clear that nothing was known of such a historical personage as Jesus Christ or Jesus of Nazareth, as early as the middle of the first century of the so-called Christian era. It is equally clear that although the learned Quintillian has been in spirit-life for eighteen hundred years, he has never met a spirit who knew aught of Jesus Christ. His opinion that the real character or hero of the Christian story was Apollonius of Tyana, he having heard that remarkable man preach, is most significant; and his testimony that the Sermon on the Mount, is substantially plagiarized from the preaching of Apollonius, leaves no reason to believe that there is anything original in the Christian scriptures, especially so far as its ethical and doctrinal features are concerned. It would seem equally clear that the cross, the forms, ceremonies and church ordinances, practiced and revered by Christians, are not original, but borrowed from the religions of China and India, through Egypt after the reign of Rameses II. one of the greatest sovereigns of that country (1300 B. C.). Truly, in view of such spirit testimony as this, "These spirit voices will make all false religions bow at the shrine of eternal truth."

JULIUS LUCIUS FLORUS.

A Roman Historian.

"I GREET YOU, SIR :—My mortal life came to an end about A. D. 130. In the time when I lived on earth all was confusion. Mankind was struggling for more light. The spirit of progress was strong, but it afterwards became buried beneath Christianity. To that religion we owe the long dark night of mental slavery. This religion was in its infancy in Rome, in my day ; but I think I can truly affirm from what I positively knew, that not only did the man called Jesus Christ never live, but this—that none of his apostles, so-called, were known of at Rome when I lived there. I was engaged in writing a history of the Roman emperors at that time, and all sources of information were open to me, so that I could investigate all existing evidence and write a correct history of what I had taken in hand. Only a portion of my writings have been preserved and are in existence to-day. The reason of this was that there were three pages devoted to denouncing the Christian religion, which were condemned and destroyed by a pope called Urban IV., I think. (The Christian popes were cunning, but enough has escaped their destroying power to prove that their religion is founded on mythology, and that there is no so-called revelations in the Christian scriptures that have not been taken from works antedating the time of Christ.) The so-called revelation of Jesus has nothing new in it. It contains nothing that was not known to the ancients before that time. So much in relation to my mortal knowledge. I will now tell you that in the spirit life, I find that the ancient pagan idolater has a better opportunity to progress as a spirit than a bigoted and self-willed Christian. There are millions of Christian spirits in spirit life, many of whom know that their religion is a fraud, and yet will not acknowledge it to be so. They seek to keep up that mental slavery in spirit life which they maintained when here. The difficulty in the way of reforming these spirits is, that you are constantly sending fresh additions to them to swell their ranks. So long as this state of affairs continues, you must not wonder at the spiritual darkness that overshadows mankind. The enemies of truth that you meet here on the mortal plane are as nothing compared to the infinite number of spirits that

are contending against you on the side of life. But all that a true progressionist can do is to fight the good fight for truth here, and then become translated to spirit life as a missionary on the other side. In this work you cannot fail to attain infinite happiness. My name was Julius Lucius Florus, a Roman historian. I was in the height of my work about A. D. 125."

Refer to Smith's Dictionary of Greek and Roman Biography for account of Florus.

We feel assured that our readers will not begrudge the space we have given to this account of Florus. The remarkable analogy existing between the spirit account of himself and the fragmentary facts which have been permitted to come down to us concerning him, constitutes a most important proof of the power of spirits to return and correct the historical, as well as the religious errors of the past. This communication fully confirms Joubert's conjecture which will be found in the account of Florus written for the *Nouvelle Biographie Generale* as to the fact that but one and not three Floruses wrote concerning Roman history. The name of that Florus was Julius Lucius, and not either of the names that have been attributed to him. Here we have another historian, writing at the very time when Christian theologians claimed that the Christian Scriptures were being composed, and who had access to all sources of information of that period, who declares that there was nothing then extant in relation to any man Jesus Christ or his alleged apostles. He admits that the religion that afterwards was called Christianity, was then in its infancy at Rome, but its Scriptures had no existence then. He says that he devoted three pages to denouncing the Christian religion, which was then taking shape, and for that reason a part of his writings were destroyed by one of the popes, he thinks by Urban IV. The Roman Catholic Church authorities, had a much better reason than that for destroying or mutilating the writings of Florus, and that was the fact that there was no reference in them to any of the events which are claimed as historical in the Holy Bible. To get rid of the damning fact that there is no historical basis for their theological fictions, the Christian priesthood have been guilty of the heinous crime of destroying nearly all trace of the concurrent history of the first two centuries of the Christian era. What little of it they have permitted to come down to us, they have so altered and

changed, as to destroy its historical value. Thanks to beneficent and all powerful spirits the way is rapidly opening to restore to the world, the knowledge which those religious bigots thought they had forever destroyed. But precious testimony is that truly, when Florus, the Roman historian, returns from spirit life, and attests the fact that religious bigotry is as rife in spirit as in mortal affairs. He speaks truly when he says that state of affairs must continue, so long as we continue to manufacture religious bigots, and send them to swell the bigoted spirit hosts. No greater curse ever scourged humanity than religious bigotry.

URBAN VIII.

Roman Pontiff.

“GOOD DAY, MY SON:—I was known when here as Urban VIII., and I want to say this, that as a Pope and having been educated fully in Catholicism, I am able to give facts in regard to the mingling of paganism and Christianity. As Pope I took from the Pantheon at Rome, 450,000 pounds of bronzes to decorate St. Peter’s at Rome, and the bronzes were used with little if any alteration in their ornamental designs. There you may see the gods of antiquity converted into the Christian saints. Let those who have charge of that edifice deny this if they can. To my certain knowledge most of the churches at Rome are built on the ruins of heathen temples and of the material of the latter. Christianity has borrowed everything from paganism; and there is no Catholic priest who holds any office of consequence in the Catholic Church who does not know the common identity of a ceremony of the Eleusinian mysteries in Greece and the Lord’s Supper. They will not admit this as mortals, but there will come a time to them in the spirit life when remorse for their untruthfulness will lash them into giving the truth. ‘Why,’ ask these milk and water people, ‘do you so roughly attack Christianity?’ Because it claims for itself divine powers, and it has none. There is only one religion, and that is the religion of reason. There never was a spirit on this planet that in the end will possess any more power than another. So

they can rely, that each one will get their just deserts exactly. You can make the road long and tedious, or you can have the light. It is for you to choose, both in the mortal and the spirit life. I will close by saying, I hope for the success of truth and the banishment of error."

Refer to Chambers' Encyclopædia for account of Urban VIII.

There are many points of great interest and importance in the communication of Urban. His emphatic testimony to the fact, that Christianity is only another name for paganism, is one. But of especial interest is the declaration, that in St. Peter's at Rome, the bronze statues of the Greek and Roman gods now figure as the Christian saints, where some of them were placed by Urban himself. Not less significant is the declaration, that the ceremony of the Lord's Supper is identical with a ceremony performed in the Eleusinian mysteries, and that the Bishops, Archbishops, Cardinals and Popes of the Catholic Church, have always known this great fact.

AQUILA.

A Cappadocian Philosopher.

"I have been set down in history as a Jew—Afterwards as a Christian. There has been a great mistake. I was neither a Jew nor Christian. I was a Cappadocian, and they say I wrote a Greek version of the Old Testament. I did nothing of the kind. I combined extracts from the alleged teachings of the God Apollo with certain alleged facts in relation to Jove or Jehovah, but how these men succeeded in tacking my name to a Greek Testament I have been unable to find out even as a spirit. I lived in 128 A. D., and kept philosophical schools in certain portions of Judea and Cappadocia. In those schools I taught a mixture of Egyptian, Grecian and Judean doctrines, by which I gave great offence to the Jews, and on being summoned before a Jewish tribunal refused to recant anything that I had taught. The Jews, in consequence raised a sedition, and I was put to death by the Romans to appease them. But, as a spirit, I am no better or worse off for having taught my theology than the Jews for teaching the doctrines of their Jehovah ; or

the Christians for establishing the religion of their myth-god Erroneous teachings are not immortal. It is true that some are longer lived than others, but they all die of the dry-rot. Killed in the end by "old Father Time." Good and kind actions form the incense that is eternal in its freshness, and wafts the spirit who performs those actions upward and onward toward the great Infinite. My name was Aquila—no Jew nor Christian, but a Cappadocian philosopher."

Refer to the *Biographie Universelle* for account of Aquila.

Who can read that communication from the spirit purporting to be Aquila, and the accounts that have come down to us concerning him, and not be impressed with the identity of the communicating spirit? No one has attempted to tell us, what was the manner or time of Aquila's death. He, however, explains it. He was neither a Jew nor Christian, but a Greek teacher, of a mixture of the doctrines of the Egyptians, Jews and Greeks, which were so offensive to the Jews, that they compelled the Roman authorities to put him to death to stop their seditious commotion. Is it not most encouraging to know, that the lost or concealed facts of ancient history, are being brought to light by these ancient philosophers and learned men of old, even at this late day?

SYMMACHUS.

A Grecian Statesman and Orator.

"WELL, SIR :—You have, I think, a paper among you Spiritualists called 'Light for All.' That ought to be my salutation. In mortal life I was an orator, also a writer, and I wrote against the Christians. Now when a man writes against anything it is a proper question to ask: What are your reasons for doing so? In my case they may be set forth under three heads. First, because I knew there was no learned Christian but who must have known, on investigation, that the religion called Christian is but a duplication of the Eleusinian mysteries, and that those mysteries embody every dogma set forth by the Christian priests. Secondly, because I knew that these mysteries were remodeled by Ammonius Saccas, and that the doctrines that

the Christians were teaching were not the doctrines of their Jesus, but were the teachings of Ammonius Saccus; and were Therapeutic doctrines. (Thirdly, Theodotius, a Christian emperor or Pope, after my time, had 27,000 rolls of papyrus destroyed that contained the very doctrines that prove that those mysteries of ancient Greece were the original parent of the Christian religion. Fear was predominant—truth was not considered then. Spies and informers were set to watch your houses at all hours of the day or night, and if they could catch you reading anything contrary to the prevailing faith your life had to pay the forfeit. I have nothing to do as a spirit with those who were in this bond of iniquity, when I was in mortal form; but I think it is no more than my duty as a spirit to enlighten you as to the acts of priestly forgery in my day. There are three things that govern a spirit's happiness, as far as I have learned—love, charity, and justice to yourself. You sit in judgement upon your imperfections and becoming enlightened seek to correct them through your own inward consciousness of what is best for you. I lived about 220 A. D. They have classed me as an Ebionite Christian. To define my true position I can come no nearer to it than to say I was what you are—a Spiritualist, to all intents and purposes. As it is hard to express our ancient names through the medium I will spell mine as one of the versions of the Old Testament was attributed to me; but it was a forgery. I had nothing to do with it. It was Lysimachus, who lived at Constantinople about A. D. 270 who was the author of that version.”

Refer to the Nouvelle Biographie Generale for account of Symmachus.

Here we have another spirit returning and correcting the historical account of himself. He says he was not a Jew nor an Ebionite Christian, nor yet a Pagan, but a Spiritualist, and that he wrote against the Christians. There can be little doubt he was a Therapeutic follower of Ammonius Saccas, and if not himself initiated in the Eleusinian mysteries, had learned from the writings of Ammonius Saccas the facts that he sets forth. Truly, the key to the mysteries of all religions has been placed in our hands from the spirit world, and secret chamber after secret chamber is being opened with it never to be closed again. We deeply regret that time and space will not admit of a more extended notice of this undoubtedly genuine and truthful communication.

POMPONIUS MELA.

A Roman Geographer.

"I was a geographer, and lived at the time it is said the Christian Saviour lived. I travelled in and examined many countries. There was none of those countries but what had their Saviours at that time. I think that the tendency of religion was then from the old to the new, but I cannot say that the new was an improvement on the old. It had, to me, more the appearance of retrogression than progression. I cared not for religion, but valued truth wherever I found it. What was good in religion I accepted ; what was good for nothing, or invented by priests, I had nothing to do with. There was one thing that embraced all my religion, and that was my conviction that God was the universal life and that I was but one expression of that life. Therefore, I did not fear the consequences to myself. I knew I would get exactly what I deserved. When I became a spirit I found that action, with a real purpose for improvement, is the motive power to spirit progression. In spirit, if you stand and bewail your fate, you suffer the same as you would as a mortal, under that mode of seeking happiness. If you are up, active and doing, then the spirit life is a life of happiness. I met with one strange thing in my travels, and that was the fact that the goddess Diana, A. D. 44, was worshipped as the prevailing God at Antioch, and that there were no Christians there at that time. I spent three months there, and found none ; and I know that neither at Antioch, nor at Ephesus, nor at Athens, nor at Rome was there any person who knew anything about the man called Paul, at that time. As a spirit, I have investigated the subject, to find who this Paul was, and I found him to be none other than the Cappadocian Saviour, Apollonius of Tyana. Apollonius has told me himself, in spirit life, that he wrote the so-called Christian Epistles to his followers. I ask no man to accept this because it comes from myself, but I know, as a spirit, that it is true ; and if it is not found out to be so in this generation, it will be in the next. I died about A. D. 60. I was a native of Spain, at that time a province of the Roman empire."

Refer to Smith's Dictionary of Greek and Roman Biography, for account of Pomponius Mela.

Thus testifies another spirit, a noted writer who lived and

thoroughly observed and investigated all subjects of general interest during the very time that it is said that Jesus, the Christian Saviour, was on the earth, and that related to the scenes of his fictitious efforts. Especially did he note the matters relating to the religions of the various countries in which he travelled and of which he wrote. He tells us that as late as 44 A. D., he spent three months at Antioch, where the goddess Diana was the only deity worshipped and that there were no Christians there at that time. He testifies equally positively that he knows that, when he lived, there was no one at Antioch, Ephesus, Athens nor Rome, who had ever seen or knew anything about the man named Paul. Now it will be remembered that the first mention made of Paul, as a historical character, is in the book called "The Acts of the Apostles," Chapter VII, 58. It is not said who he was or why he is there introduced. This is exceedingly strange if Paul was truly a historical character. From that time he is made the central figure of what is called the New Testament, Jesus himself being put in the shade by him. He is first made to figure as a terrible persecutor of Christians. Why no mention of any Christians as existing at that day, nor of Paul their terrible persecutor, was made by contemporaneous writers, no Christian writer has ever explained. Miraculously convinced of his error, as is alleged in "The Acts," Paul became the foremost Christian in the world, not even excepting St. Peter, the rock on which the Christian Church was built. In Chapter XIII, of The Acts, verse 1, it is said: "Now there were in the church that was at Antioch certain prophets and teachers * * As they ministered to the Lord, and fasted, the Holy Ghost said, separate me Barnabas and Saul, for the work whereunto I have called them." This was the source of Paul's authorization to speak for the Holy Ghost. If there was no Christian Church in Antioch at that time, then the Christian mission of Paul is without support. The spirit of Pomponius Mela says that there was no such church, as late as 44 A. D., at Antioch, and his statement being in accord with contemporary history, is undoubtedly true. But still more significant is his statement that no person at Antioch, Ephesus, Athens or Rome ever heard of Paul, who is represented to have figured so prominently, at the time when he lived and wrote, in those centres of religion of that period.

CARDINAL STEFANO BORGIA.

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

Refer to the American Cyclopædia for account of Cardinal Borgia.

The importance of this communication may be understood from the fact that the learned Cardinal Borgia made it his especial business to collect the manuscript evidence of the writings of the Fathers of the Christian Church, and all that related to the anterior religious systems of the world. He therefore no doubt tells the exact truth in relation to the fact that the Roman Catholic Church could not afford to have the manuscripts of the Christian fathers fall into the hands of the learned critics of the beginning of the present century. What the Roman Hierarchy were able to secure from the French in 1803, is likely to become the world's property through

the confessions and admissions of returning spirits, who can no longer bear the load of guilt of concealing the truth from their mortal brethren. To these spirits we say, come one, come all! It is not yet too late for you to win the thanks and sympathy of awakening humanity.)

CARACALLA.

Bishop of Nicomedia.

“I SALUTE YOU WITH MY BEST WISHES :—It is astonishing to me in one way, and yet not in another, when, as a spirit, I look upon you mortals and see you in this liberal, enlightened and educated age, bowing before the superstition that such men as myself, during our mortal lives, endeavored to perpetuate for our own benefit. I do not believe that there were, at the Council of Nice, three persons present who believed in the truth of what was set down. If there were, it was on account of their ignorance. There was one thing that took place there that I think has not been recorded for the benefit of humanity. It was agreed among the bishops there assembled, to destroy all books that threw any light upon the mythological origin of the Christian religion. The result of that agreement, it is easy for you to estimate, since you have been receiving these communications from the spirits of the priests who flourished in that day and since; as you must have seen for yourself that this has been carried out as thoroughly as possible. I cannot even plead in my own favor that I agreed to this through ignorance. I was governed by the desire for earthly advancement. In fact, one-half your priests, ministers and bishops, are to-day materialists at heart, and they only advocate the Christian religion because it is popular, and yields them a happy temporal condition. Even in my day we resorted to bibliomancy to decide questions of church policy. That is, we opened at one page, then at another, reading the first verses our eyes met, and by that means decided who should be bishop and who not. But this was only subterfuge to cover the real object, for the priest who had the most gold to pay to the bishops, bought the best bishoprics. I will add, there was at that time nearly one hundred different versions of the gospels, so-called, and each

writer interpreted them to suit himself, as did the bishops likewise. Therefore, enlightened persons, to-day, must be fools to follow the teachings of such dishonest barbarians as we were. If this communication causes one person to reflect on what I have said I am amply repaid. I was Caracalla, Archbishop of Nicomedia."

Refer to McClintock and Strong's Cyclopædia of Theological Literature, for "Bibliomancy."

Here we have a spirit returning, and testifying not only that bibliomancy was practiced by the Christian prelates of his day, himself included, but that it was only a subterfuge of Christian prelates to barter away bishoprics for gold, and to conceal the vile and corrupt object of those in authority as Christian prelates. Still more than this, that in the Council of Nice, it was agreed among the prelates there assembled, to destroy all writings that could show the mythological origin of the Christian religion. A pretty religion this to dominate the interests of humanity here and hereafter. We do not wonder that this spirit should feel contempt for the superstitious veneration of such a religion in the light of modern civilization and progress. How long? Oh! how long, must humanity be governed through superstitious fears? How important are these spirit disclosures of the soul-debasing origin of a religion, impiously taught in the name of the great God-soul of the universe as infallible truth!

HEGESIPPUS.

A Greek Theologian.

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

Refer to McClintock’s and Strong’s Ecclesiastical Cyclopædia and Nouvelle Biographie Generale, for account of Hegesippus.

Such are the meagre biographical accounts of Hegesippus which may be found in the references. That there is hardly a trace of truth in what has come down to us regarding him seems very certain. That he was not a Jew, his name clearly indicates, it being evidently Greek. He tells us he was not a Jew, but a Greek ; that he travelled over all the countries then accessible to him ; that everywhere he found the theological idea of some God saving the people that was to be born into

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

ULPHILAS.

A Catholic Bishop.

“I AM HERE:—You may succeed for many years in keeping back the truth, but a time comes when that which is hidden must be revealed. I was a bishop in the fourth century. I was also a writer, and I translated a set of gospels and epistles from the Samaritan tongue. They are now in the University, at a place called Upsal, and they are called the Codex Argenteus. It was written on what are called silver tablets. In truth, the fact is that I copied the gospel and epistles of Apollonius of Tyana, not originally written by himself, but brought by him from Singapoor, India, in Asia. That is he wrote versions from the originals himself, but these teachings of Apollonius bore, not the names that the Christians have given them. I used the names that the Christians wished to have at the head of their different books. I was paid well for doing this, and managed to gain great popularity and preferment by it, on this mortal plane; but my condition as a spirit has been one of torture. And know this; there is an influence amongst progressed spirits that forces all evil-doers back here to confess their sins, and show just where they lied and where they told the truth. This they are obliged to do finally, although they may defer it for a long time. I have stated here, as a spirit, exactly what I did as a mortal, hoping that it will bring out the truth. I am Ulphilas.”

Refer to *Nouvelle Biographie Generale*, Feller's *Historical Dictionary* and *Historical Dictionary* by Menard and Desenne, 1823.

We have given here several references as to where may be found, (as they have come down to us) the historical facts, relating to Ulphilas and his Bible, in order to enable the reader to appreciate the unprecedented importance of that communication. We challenge the Christian priesthood and clergy, as well as all who believe in the truth of the Christian religion, to successfully question the truth and authenticity of the statements embraced in that communication. If they cannot do

this it simply remains for us to insist that this spirit has spoken only the truth in regard to the source from which he derived his Bible, or rather the copy of it, from which he made his translation. The spirit of Ulphilas testifies positively to that fact, and not only declares that the canonical gospels and epistles are identically the same as those written by Apollonius of Tyana, after the Brahaminical Gospels brought by him from Singapoor, but at the instance of the Christian hierarchy, he in the fourth century translated them from the Samaritan original of Apollonius, changing the names according to the wishes of his Christian employers. It was for rendering this detestable service to the Christian hierarchy, none of whom were competent to translate the Samaritan originals of the books they sought to steal to consummate their selfish purpose, that Ulphilas, the poor and comparatively unknown reader in the Roman Catholic Church, was advanced to the dignity of a bishop, a promotion hardly paralleled in the annals of priestly advancement. We will only notice one more fact in his remarkable communication, and that is that sooner or later, every consecrated error and falsehood will have to be disclosed by returning spirits; and this, because the spirit friends of truth, justice and right, have at last acquired the power to compel it.

ABGARUS.

A Grecian Priest.

“I SALUTE YOU, SIR:—Whether my name is recorded in history I care not; nor do I care whether it is disputed that I ever lived; but I know that I do live as a spirit, and what is more that I lived exactly at the time it is claimed that Jesus lived. Not only that—but it is claimed that I had correspondence with Christ. Now for the facts. My name was Abgarus. I was a priest at Abdera, in Thrace—afterwards a priest in Rome, in the reign of Tiberius Cæsar. I held correspondence with a Jewish priest who lived, at that time, in Jerusalem and whose name was Jesus Malathiel. This correspondence was taken advantage of by Felix, bishop of Urgel, in Spain, in the eighth century, in the time of Charlemagne, and was used by Christians after that time, to prove the real existence of Jesus Christ, when no such person existed; and I had no correspondence with any other person than I have named. The points at issue between myself and this Jesus was whether my god Apollo or his god Jah or Jehovah was the older. There was at that time proof positive in ancient books then extant, that the Grecian god Apollo under the name of Bel or Baal, was worshipped by the very father of the Jewish religion, Abraham, in Chaldea, before he became the so-called progenitor of the Hebrew nation, and therefore, I won the debate between this learned Jew and myself. And concerning this controversy some of the apocryphal books, thrown out by the Council of Nice, contained accounts of my controversy with that Jesus; but the Christians have so mutilated the original argument, that it cannot now be understood. They have done everything they could to utterly destroy that argument. I have come here to-day, to throw what light I could upon this point, and I have done it honestly as a spirit. I care not whether history confirms what I say or not. I departed the mortal life about A. D. 60. This is yours for the truth.”

We have thought this communication worthy of especial comment, in as much as it is especially calculated to show that the communications that have been given, and which have

purported to come from ancient spirits, are what they claim to be. We will now give what history says of Abgarus, in order to call attention to some most significant points of this astonishing correction of historical errors. We take the following account of Abgarus, from McClintock and Strong's Biblical Cyclopædia :

“Abgarus (Abagarius, Agbarus ; sometimes derived from the Arabic Akbar ‘greater,’ but better from the Armenian Avag, ‘great,’ and air, ‘man,’) the common name of the petty princes (or Toparchs) who ruled at Edessa in Mesopotamia, of one of whom there is an eastern tradition, recorded by Eusebius, that he wrote a letter to Christ who transmitted a reply. Eusebius gives copies of both letters, as follows : ‘Abgarus, prince of Edessa, to Jesus, the merciful Saviour, who has appeared in the country of Jerusalem, greeting. I have been informed of the prodigies and cures wrought by you without the use of herbs or medicines, and by the efficacy only of your words. I am told that you enable cripples to walk ; that you force devils from the bodies possessed ; that there is no disease, however incurable, which you do not heal, and that you restore the dead to life. These wonders persuade me that you are some god descended from heaven, or that you are the Son of God. For this reason I have taken the liberty of writing this letter to you, beseeching you to come and see me, and to cure me of the indisposition under which I have so long labored. I understand that the Jews persecute you, murmur at your miracles, and seek your destruction. I have here a beautiful and agreeable city which, though it be not very large, will be sufficient to supply you with everything that is necessary.’

“To this letter it is said Jesus Christ returned him an answer in the following terms : ‘You are happy Abgarus, thus to have believed in me without having seen me ; for it is written of me, that they who shall see me will not believe in me, and that they who have never seen me shall believe and be saved. As to the desire you express in receiving a visit from me, I must tell you that all things for which I am come must be fulfilled in the country where I am ; when this is done, I must return to him who sent me. And when I am departed hence, I will send to you one of my disciples, who will cure you of the disease of which you complain, and give life to you and those who are with you.’ According to Moses of Chorene, (died A. D. 470) the reply was written by the Apostle Thomas.

“Eusebius further states that, after the ascension of Christ, the Apostle Thomas sent Thaddæus, one of the seventy, to Abgar, who cured him of leprosy, and converted him, together

with his subjects. The documents from which this narrative is drawn were found by Eusebius in the archives of Edessa. Moses of Chorene relates further that Abgarus, after his conversion, wrote letters in defence of Christianity to the Emperor Tiberius and to the king of Persia. He is also the first who mentions that Christ sent to Abgarus, together with his reply, a handkerchief impressed with his portrait. The letter of Christ to Abgarus was declared apocryphal by the Council of Rome A. D. 494, but in the Greek church many continued to believe in its authenticity and the people of Edessa believed that their city was made unconquerable by the possession of this palladium. The original is said to have been brought to Constantinople. In modern times, the correspondence of Abgarus, as well as the portrait of Christ are generally regarded as forgeries."

It is to protest against such Christian forgeries as these in his name that the spirit of Abgarus returns, and to state the correct facts in regard to his letters to Jesus Malathiel, the learned Jew with whom he had the controversy about the antiquity of the Jewish God Jah or Jehovah. It would appear from the communication that Abgarus was not Abgar, king of Edessa, but was a Greek priest in the temple of Apollo at Abdera in Thrace, and afterward a priest at Rome in the reign of Tiberius Cæsar. It is therefore more than likely that Abgarus wrote letters to Tiberius, as Moses of Chorene states; but those letters shared the same fate as did the actual correspondence with the Jewish priest, Jesus Malathiel of Jerusalem. It would seem that the alleged correspondence between Abgarus and Jesus Christ, was declared apocryphal as early as A. D. 494; or in other words, spurious.

The reason for that declaration was not given nor was there any attempted explanation, as to how so recognized an authority as Eusebius, had been induced to cite the alleged correspondence as genuine. It would appear that the Council of Rome in 494 only declared the letter of Christ to Abgarus as spurious, but did not pronounce the alleged letter of Abgarus to Christ equally spurious. Both rested on the same authority and both should have shared the same disposition at the hands of the Roman Catholic Church. It would further appear that after the discrediting of the correspondence in question, no further use was attempted to be made of it as affording historical evidence of the existence of Jesus Christ until Felix, bishop of Urgel, in Spain, in the reign of Charlemagne, again attempted to use it

as authentic historical evidence of the existence and character of Jesus Christ. Now, who was the Felix, referred to in the communication? He was the bishop of Urgel, in Spain, in the latter part of the eighth and the beginning of the ninth century.

Refer to McClintock and Strong's Ecclesiastical Cyclopædia, for account of Felix.

View all the facts as we may, this communication must strike the attention of thoughtful persons as of especial significance in showing what the so-called Christian religion really is, and furthermore it points us to the truth as to this important item of history, exposing the falsehoods that were built upon the single fact that Abgarus had corresponded with a Jew named Jesus. It becomes more and more certain that the spirits of the learned and distinguished men of the past are perfectly conversant with the pious frauds and errors that have been perpetrated in their names, and that they have at last found a means of setting themselves and the occurrences of their times correctly before us.

GREGORY.

Bishop of Constantinople.

"I feel odd in coming back here. I come not of my own will. I am forced here to tell, in this communication, what I know about Christian interpolations, Christian robbery, and Christian lying. I lived for the sake of popularity. I deceived, because it gave me power. I professed a morality that I never possessed. In fact, I was a materialist at the bottom. I had no hope nor idea of an existence beyond the tomb, and I thought the best thing that I could do was to secure physical comforts here. I tampered with the books that have been described here to-day. I substituted names in them that were not in the originals, and from these books, which taught only pure morality, I helped all I could to destroy the idea of man performing any good work of himself, and to induce people to rely entirely for the atonement of their sins on Jesus. I also destroyed many valuable books, for fear some one would discover my fraudulent conduct. I confess that I was one of the principal parties who placed the Christian Scriptures in their present shape, or very nearly so.

It is known by every Christian priest, to-day, who knows aught of history, that Apollonius was the original Jesus; and the pagans in my day, in their answers to Christian bishops, said that those bishops positively knew they were lying when they claimed any other Saviour than the Cappadocian Saviour; and charged that, in their artfulness, when they could not destroy the knowledge of Apollonius and his teachings they interpolated the name of Jesus, when by every principle of right the name of Apollonius should have been allowed to remain there. If you must have a Saviour I do not see why you should not have the right one. It is better to build on a reality than on a myth. Apollonius, in spirit life, has a noble school of philosophy for spirits who desire to be educated. One of the most consummate villains that ever lived, and one that has done more to retard learning the truth regarding this Christ than any other, was Eusebius, for he spent his whole life in interpolating, mutilating and destroying everything that was against Christianity. And the first pope was also guilty of a similar destruction of those books. I might go on further, but the power of control is exhausted. Sign me Gregory of Constantinople."

The spirit giving that communication must have been Gregory Nazianzen, so-called from the fact that he was a native of Nazianzus in Cappadocia. He was afterwards made bishop of Constantinople and hence gives himself that designation. See account of him in the American Cyclopædia.

It is the spirit of this Christian saint and church father who confesses that he was forced to come back and testify his knowledge of the fraudulent character of the Christian religion. It would appear that he was not the self-denying, unambitious man that history has described him to be, nor was he the ascetic moralist he feigned to be. Even more than this, he frankly confesses that he was a materialist at heart, and had no hope nor idea of the after-life. Gregory admits that he himself tampered with the books described by Ma-Ming, Hegesippus and Ignatius of Antioch, who had all communicated before him at that seance—that he altered the names they contained, and destroyed many of them in order that he might not be detected in his deceptions. It is this Cappadocian Christian who testifies positively that the Cappadocian Saviour, Apollonius of Tyana, was the original of the Christian Saviour Jesus. If we may credit this spirit, Apollonius is still engaged in his great mission of education in spirit life, and is now enlightening the spirit world as he did this, by his vastly benevolent labors and

profound wisdom. That Eusebius was the consummate villain that this spirit testifies he was, is very certain from the unmistakable footprints he has left of his dishonesty and untruthfulness, in almost everything he touched. The first Pope who was engaged in the same work of destruction of the books from which the Christian religion was stolen, to whom the spirit of Gregory refers, was Pope Sylvester I., who is described in the *Nouvelle Biographie Generale*.

It is a well known historical fact, that prior to this epoch of the so-called Christian era, there was little unity of purpose and interest on the part of the Christian hierarchy. Then for the first time the present papal power took shape, and everything that was opposed to it was relentlessly destroyed or so modified as to assist in establishing this sacrilegious usurpation of the rights of humanity. It was then that men, wearing the garb of the votaries of divine truth, perpetrated falsehoods of the meanest and blackest dye, and labeled them religion. Most prominent in this work were Sylvester I, and Eusebius, bishop of Cæsarea.

EUSEBIUS.

Bishop of Cæsarea.

“ I yield under protest. I hate both my mortal and spirit life. I acted here, and still do act, a living lie. The prince of interpolators, forgers and plagiarists, now inhabits the organism of this man before you. Curse you and your book ; but I will have, I suppose, to get my name in it. I have fought these spirit powers during two long years before they got me here to-night. I am fast in the net of truth. (I am not (bad though I be,) the forger of the passage in relation to Jesus Christ, in Josephus. I merely copied it. Justin Martyr was the man who did that, in his epistle to Antoninus Pius, begging that he would not persecute the Christians, on account of the similarity of the Christian with the pagan God. In chap. ii of my Ecclesiastical history, you will find the sentence, as near as I can give it through this man, (Curse me if I was not watched, I would lie to you,) that the Epistles and Gospels of the ancient Therapeutæ, are the Epistles and Gospels of the present day. And another thing I was compelled to say in my history was, that the Gospel of Jesus Christ was neither new nor strange. (There is a book extant that will settle this Anti-Nicene Library question, and what it is and where to find it will be told here to-night by a spirit who will follow me.) There is no bishop, archbishop, cardinal, nor pope, that has not tampered with everything that could throw light upon Christianity. It had its origin with, and was founded by Apollonius of Tyana, and its principal exponent, or one who did most to spread it, according to the manuscripts that I copied from, was Ammonius Saccas. I think from my reading of them that he added the Egyptian (Alexandrian) element to the Hindoo originals. That is, he modernized them to suit the Egyptian schools of thought. All the Epistles and Gospels are, in reality, the creation of the Christian priests. Some were named as early as the second century and some not until the fourth century.” [Here the spirit stopped to say:] “ In the first place I hate to give this communication.” [He was urged to do it without reluctance. He answered:] “ It is a surrender of power. No man likes to give up power.” [He then resumed his communication.] “ All the Gospels and

Epistles of Apollonius of Tyana were in what might be termed the Syriac-Hebraic, or Samaritan tongue, and the Greek writers translated them, in those early ages, to suit themselves. That Christianity and paganism were identically the same, can be proven very easily by the feast in honor of Adonis or Adonai, which the Christians adopted—that is the Catholic Christians—and which is now their Easter festival, and you can see this at Rome on any Easter day. It requires very little learning to see their identity. The original (if ever there was an original,) Jesus Christ was a Hindoo god, known under the name of Christos, or Krishna, the modern way of spelling it, to disguise the real truth. According to documents that were extant in my day, this Christos or Krishna, was worshipped in the temple of Mathura on the Jumna, in the days of Sanchoniaton, 1200 years B. C. ; positive evidence of which I think is to be found in some manuscripts, of the time of Alexander the Great, still extant, 330 B. C. I do not come here to-night to confess anything willingly. I am caught in the web of circumstances—trapped by spirits who know more than I do. I have confessed only what their power made me confess. I have had to do it. You know my name.” [We replied, Eusebius of Cæsarea. He replied.] “I am Eusebius of Cæsarea. But to me this is the worst experience I have ever had to undergo. I would rather have spent a hundred years in hell than to have acknowledged what I have done here.”

At our request the spirit consented to allow us to make an appeal to him to reconsider his past life, as a necessary step to his own happiness, as well as an act of justice to the thousands of millions of spirits who have been kept in darkness, ignorance and misery, mainly through his dishonest and untruthful inculcations. He heard us with attention and patience, and in leaving the control, promised to weigh well what we had said to him, and to return and make known the result. In view of the great importance of that communication, we will give such facts concerning Eusebius as will serve to give it its due weight. Of Eusebius, Dr. Lardner says :

“‘Eusebius, bishop of Cæsarea, in Palestine,’ says Jerome, ‘a man most studious in the divine scriptures, and together with the martyr Pamphilus, very diligent in making a large collection of ecclesiastical writers, published innumerable volumes, some of which are these : The Evangelical Demonstration, in twenty books : The Evangelical Preparation, in fifteen books : Five books of Theophanie : Ten books of Ecclesiastical History : Chronicle Canons of Universal History, and

an Epitome of them: and of the Difference between the Gospels: Ten books upon Isaiah: Against Porphyry, who at the same time wrote in Sicily, thirty books as some think, though I have never met with more than twenty: Topics, in one book: An Apology for Origen, in six books: The Life of Pamphilus, in three books; Several small pieces concerning the martyrs: most learned commentaries on the 150 Psalms, and many other works. He flourished chiefly under the emperors Constantine and Constantius. On account of his friendship for Pamphilus, he received his surname from him.'

"Eusebius, as is generally thought, and with some degree of probability, was born at Cæsarea, in Palestine, about the year 270, or as some think sooner. We have no account of his parents, or who were his instructors in early life. Nor is there anything certainly known of his family and relations. * * It is somewhat probable, though not certain, that Eusebius was ordained presbyter by Agapius, bishop of Cæsarea, of whom he made a very honorable mention. He had a long and happy intimacy with Pamphilus, presbyter in that church, who was imprisoned in the year 307, and obtained the crown of martyrdom in 309. During the time of that imprisonment, Eusebius was much with his friend. After the martyrdom of Pamphilus, he went to Tyre, where he saw many finish their testimony to Jesus in a glorious manner. From thence, as it seems, he went into Egypt; where, too, he was a spectator of the sufferings and patience of many of his fellow-Christians; where likewise he seems to have been imprisoned. And because he did not suffer, as some others did, it has been insinuated, that he procured his liberty by sacrificing, or some other mean compliance, unbecoming a Christian. But that is a general accusation without ground. No one was ever able to specify any mean act of compliance in particular; as appears from Potamon's charge in Epiphanius."

"Agapius succeeded Theotecnus in the see of Cæsarea. And it is the more general opinion, that Eusebius succeeded Agapius in 315. This is certain, that he was bishop of Cæsarea in 320 at the latest. After which we can perceive that he was present at most of the synods held in that part of the world. He died in the year 339 or 340."

Speaking of Eusebius's Ecclesiastical History, Lardner says:

"Of all Eusebius's works the Ecclesiastical History is the most valuable, but, as it seems to me the least accurate of all his large works, that are come down to us in any good measure entire. Some faults may be owing to haste, others to defect of critical skill, others to want of candor and impartiality. For

our great author, as well as most other men, had his affections. He was favorable to some things and persons, and prejudiced against others. 1. He was a great admirer of Origen; in which he was in the right. Nevertheless, he should not have therefore omitted all notice of Methodius, because he was Origen's adversary. 2. He had a great zeal for the Christian religion; and, so far, undoubtedly, he was right. Nevertheless he should not have attempted to support it by weak and false arguments. 3. Abgarus's letter to our Saviour, and our Saviour's letter to Abgarus, copied at length in our author's Ecclesiastical History, are much suspected by many learned men not to be genuine. 4. It is wonderful, that Eusebius should think Philo's Therapeutæ were Christians, and that their ancient writings should be our gospels and epistles. (P. 55. D.) 5. Eusebius supposed Josephus to speak of the enrolment at the time of our Lord's nativity, before the death of Herod the Great, related, Luke ii, 1-4; whereas, indeed, the Jewish historian speaks of that made after the removal of Archelaus, which is also referred to in Acts v. 37. 6. Our author does justly allege Josephus, as confirming the account which Luke gives, Acts xii, of the death of Herod Agrippa. But whereas Josephus says, that 'Agrippa casting his eyes upward saw an owl sitting upon a cord over his head.' Our Ecclesiastical historian says, he 'saw an angel over his head.' I know not what good apology can be made for this. 7. He transcribes Josephus' account of Theudas, as confirming what is said, Acts v., 36; whereas, what Josephus says is reckoned to be a considerable objection against the Evangelical History. 8. In the Demonstration he transcribes a passage of Josephus relating to the wonderful signs preceding the destruction of Jerusalem, and then adds, 'These things he writes, as happening after our Saviour's passion;' though they did not happen till about thirty years afterwards. To the like purpose in the Chronicle and in the Ecclesiastical History, Eusebius transcribes largely that passage of Josephus, as giving an account of the signs before the Jewish war. Concerning this matter may be seen Joseph Scaliger. 9. If the testimony to Jesus, as the Christ, had been from the beginning, in Josephus' works, it is strange that it should never have been quoted by any ancient apologist for Christianity; and now in the beginning of the fourth century be thought so important as to be quoted by our author in two of his works, still remaining. 10. There is a work, ascribed to Porphyry, quoted by Eusebius, in the Preparation, and Demonstration. If that work is not genuine (as I think it is not), it was a forgery of his own time. And the quoting it, as he does, will be reckoned an instance of want of care, or skill, or candor and impartiality. 11. I formerly

complained of Eusebius for not giving us at length the passage of Caius, concerning the Scriptures of the New Testament, or however, of St. Paul's Epistles. But he abridges that, and afterwards transcribes at length several passages of an anonymous writer of little worth, concerning the followers of Artemon. It may be reckoned somewhat probable, that Eusebius's aversion for Sabellianism, and everything akin to it, led him to pay so much respect for that author. 12. I add no more at present. Many observations upon this author's works may be seen in Joseph Scaliger's Prologomena to the Chronicle. Dr. Heumann intended to write remarks upon the Ecclesiastical History; but I do not know that he has published them."

So wrote the learned and pious Dr. Nathaniel Lardner concerning the famed Ecclesiastical History of Eusebius. From what follows, it will be seen he was equally dishonest and evasive as to the doctrinal views he entertained. Says Dr. Lardner:

"It has often been disputed whether Eusebius was an Arian. It may be proper, therefore, for me to refer to some authors upon this question. The ancients were not all of one mind here. Socrates, in the 5th century, inserted an apology for him in his Ecclesiastical History."

"Among moderns it is needless to mention Baronius, whose antipathy to this writer is well known. Petavius readily places Eusebius amongst Arians. Bull vindicates him. Cave and Le Clerc had a warm controversy upon this head. Cave allows, 'That there are many unwary and dangerous expressions to be found in his writings.' 'That he has at best doubtful and ambiguous expressions in his controverted doctrine;' 'and that he was reckoned to be an Arian by Athanasius, and divers others his contemporaries, as well as others in the latter part of the fourth century, and afterwards.' Still he says, he did not hold the peculiar doctrines of Arianism. Fabricius and Du Pin do not much differ from Cave. Valesius, too, was favorable to our author. G. J. Vossius says, his works would sufficiently manifest him to have been an Arian if the ancients had been silent about him. Of the same opinion was James Gothofred. Tillemont is clear, that Eusebius showed himself an Arian by his actions and his writings. Montfaucon says the same thing exactly, and earnestly, and at large argues on this side of the question; and that he showed himself to be an Arian as much in his writings, after the Council of Nice, as before it. As for his subscribing to the Nicene Creed, he supposes that Eusebius was moved by worldly considerations, and that he did not subscribe sincerely. Which is grievous to think; better had it

been, that the bishops of that council had never met together, than that they should have tempted and prevailed upon a Christian bishop, or any one else, to prevaricate and act against conscience."

Such is the testimony of Christian writers as to the dishonesty, worldliness and unfairness of Eusebius as a writer and a Christian bishop. We quote farther from Smith's Dictionary of Greek and Roman Biography :

"The character of Eusebius, and his honesty as a writer, have been made the subject of a fierce attack by Gibbon, who accuses him of relating whatever might redound to the credit, and suppressing whatever would tend to cast reproach on Christianity, and represents him as little better than a dishonest sycophant, anxious for nothing higher than the favor of Constantine ; and resumes the subject in his 'Vindication' of the 15th and 16th chapters of the history. For the charge of sycophancy there is but little foundation. The joy of the Christians at Constantine's patronage of true religion was so great, that he was all but deified by them, both before and after his death ; and although no doubt Niebuhr has sufficiently shown that Constantine, at least up to the time of his last illness, can only be considered as a pagan ; yet, considering that his accession not only terminated the persecution which had raged for ten years, but even established Christianity as the state religion, it is not surprising that Eusebius, like others, should be willing to overlook his faults, and regard him as an especial favorite of heaven. As to the charge of dishonesty, though we would neither expect nor wish a Christian to be impartial in Gibbon's sense, [Why not, pray ?] yet, Eusebius has certainly avowed, that he omits almost all account of the wickedness and dissensions of the Christians, from thinking such stories less edifying than those which display the excellence of religion, by reflecting honor upon the martyrs. The fact that he avows this principle, at once diminishes our confidence in him as a historian, and acquits him of the charge of intentional deceit, to which he would have been otherwise exposed. But besides this, Eusebius has written a chapter bearing the monstrous title,—'How far it may be lawful and fitting to use falsehood as a medicine for the advantage of those who require such a method.' Now at the first sight, [and why not 2d, 3d, 4th, and any number of other sights ?] there naturally rises in our minds a strong prejudice against a person who, being a Christian in profession, could suppose that the use of falsehood can ever be justified ; and no doubt the thought was suggested by the pious frauds which are the shame of the early Church,

But when we read the chapter itself, we find that the instances which, Eusebius takes of the extent to which the principle may be carried, are the cases in which God is described in the Old Testament as liable to human affections, as jealousy or anger, 'which is done for the advantage of those who require such methods.' "

We have given enough and more than enough concerning Eusebius, to show his real character. We may now proceed to analyze the communication, which purports to come from his unwilling and resisting spirit. That this captured spirit should hate to face his work as a mortal and spirit, with such a record of evil doing, was natural, and that he should make his confession under protest ought to surprise no one. To realize that he had lived and was still living a lie, was anything but a pleasant necessity. That he should curse himself, and our contemplated publication, was equally natural; and not less so his fear that his unwilling and truthful spirit testimony would be made known to the world. Some idea of the kind of psychological warfare going on in spirit life may be gathered from the fact that after two years of effort, this stubborn and powerful spirit, was compelled to yield to a higher psychological force, and become a passive witness to the truth.

We desire to direct the attention of our readers to the disavowal of the spirit that he forged the passage in relation to Jesus Christ in Josephus' Antiquities of the Jews. It has come to be a general impression among critics, that the passage or section referred to, of Josephus, was forged, as well as interpolated by Eusebius. This the spirit denies, so far as the forgery goes, which he charges upon Justin Martyr, who used it in his epistles or apology to Antoninus Pius. Whether this be true or false, it is a fact that Justin Martyr, did write an epistle to the Emperor Antoninus Pius. Speaking of the undisputed works of Justin Martyr, McClintock and Strong's Cyclopædia says :

"Apologia prote upir Christianon pros Antoninon ton Eusebe, mentioned in the only two known manuscripts of the Apologies, and in the older edition of Justin is one of the most interesting remains of Christian antiquity. It is addressed to the emperors Antoninus Pius and to his adopted sons, Verrissimus the philosopher, afterwards the emperor Marcus Aurelius, and Lucius the philosopher, [we follow the common reading not that of Eusebius] afterwards the emperor Verus, colleague of M. Aurelius."

If there was any such language put into the mouth of Josephus by Justin Pius, in his letter to Antoninus Pius, we cannot trace it. But one thing is very certain, that Eusebius was the first to refer to such a passage in Josephus, and he was no doubt the interpolator of that fraud if not its author. He, as a spirit seems to regard this forgery as worse than any he ever committed. So far as the moral guilt is concerned, one "pious fraud," of that nature, is as bad as another. As will be seen in our extracts from Lardner's works, Eusebius did say, "that the ancient writings of Philo's Therapeutæ were our gospels and epistles." Not only so but the spirit of Eusebius comes back and testifies that such was the fact. The statement of the spirit that he was compelled by the facts to state in his history, "that the Gospel of Jesus Christ was neither new nor strange," is borne out by the following extract from Lardner :

"The contents of the fourth chapter of the Ecclesiastical History is to this purpose: 'That the religion published by Jesus Christ to all nations is neither new nor strange.'

"For though," says he, 'without controversy, we are but of late, and the name of Christians is indeed new, and has not long obtained over the world; yet our manner of life and the principles of our religion, have not been lately devised by us, but were instituted and observed, if I may so say, from the beginning of the world by good men, accepted of God, from those natural notions which are implanted in men's minds. This I shall show in the following manner: It is well known, that the nation of the Hebrews is not new, but distinguished by antiquity. They have writings containing accounts of ancient men; few indeed in number, but very eminent for piety, justice, and every other virtue. Of whom some lived before the flood, others since, sons and grandsons of Noah; particularly Abraham, whom the Hebrews glory in as the father and founder of their nation. And if any one, ascending from Abraham to the first man, should affirm, that all of them who were celebrated for virtue, were Christians in reality, though not in name, he would not speak much beside the truth,"

Now Eusebius lived and wrote three hundred years after the alleged death of Jesus Christ; and yet we have him declaring that the name of Christians was then new, and that their religion and customs were of long antecedent date. Who believes that Eusebius would ever have given such a death blow to the pretence that Jesus Christ had taught or established a new religion or any religion at all, had he dared to face the

facts that contradicted that pretence in his day? Who but the spirit of Eusebius would have recalled those annihilating declarations against Christianity made in his history of the Church? He well conjectured that those admissions on his part ought to be utterly fatal to the pretence of the originality of the so-called Christian religion. As will be seen by the communication from the spirit of Sir Thomas Bodley, the fact of the existence of the ~~Anti-Nicene Library~~ to which Eusebius refers, is fully explained. The testimony of the spirit of Eusebius to the fact that Christianity had its origin with, and was founded by Apollonius of Tyana, as expounded by Ammonius Saccas, is not more important than it is true. That Ammonius Saccas should have given them an Alexandrian coloring was to be expected, and this the spirit of Eusebius testifies was the case. When he says the Christian gospels and epistles were all the work of priests, we understand him to mean that the titles they bear, and their present modified forms, are the work of Christian priests. Equally important and truthful is the declaration of this spirit that the gospels and epistles of Apollonius of Tyana were in the Syriac-Hebraic or Samaritan tongue, and were subsequently translated into Greek by translators who construed them to suit themselves. The spirit testified truly when he said that Christianity and paganism were identical; and that the Christian Easter festival was but the feast of the Greeks and Phœnicians in honor of Adonis, which literally meant "Ad" the Lord, "on" the being, and "is" the fire, or One-Supreme-fire Being—the Sun. The confession of Eusebius, that it required very little learning to see that the original Jesus Christ was a mythical Hindoo god called Christos, is a stinging reproach of the Christian clergy who have shut their eyes to that almost self-evident fact. And here Eusebius states a most important and significant historical fact, and that is, that in his day there were documents extant that showed that Christos or Krishna was worshipped in the temple of Mathura on the Jumna, in the days of Sanchoniathon 1200 B. C. We find the following concerning Mathura in Johnson's Universal Cyclopædia :

"Mathura, or Muttra, a town of British India, in the North-western Provinces on the Jumna, is a decaying and disagreeable place, but as the birthplace of Krisna, it is highly venerated by the Brahmans, and visited by a great number of pilgrims. The shores of the river are provided with gorgeous flights of

steps, and the city contains an immense temple, from which, however, foreign conquerors have carried away the idols of gold and silver with eyes of diamonds. Sacred apes are kept here; they are fed at the public expense, and allowed to do what mischief they like; swarms of holy parrots and peacocks are also maintained."

As Mathura was the reputed birth place of the Hindoo myth Christos, it is more than likely his worship had its rise there, and the statement of the spirit that Christos was worshipped there as early as the time of Sanchoniathon, the oldest of all known authors, 1200 B. C., is confirmed by known facts. For any one to pretend that the medium, an almost illiterate man, ever concocted that remarkable communication is preposterous; and yet there are people who are so prejudiced or lost to all reason as to make that pretence.

ALGIPHROŃ.

A Greek Writer.

"I SALUTE YOU, SIR:—I lived while in the mortal form at Athens, Rome and Alexandria, about A. D. 175. There are numerous letters of mine extant to-day, on various subjects connected with all the affairs of life, but they have been very careful to let none come down to the present generation, that could in any way invalidate the Christian religion. If they had done so, the whole secret of the 'Wise Men of the East,' coming to worship the young child would be known to you. The story was brought from India to Alexandria by the Gymnosophists. There were four gospels then extant connected therewith, under the title of 'The Incarnation of Buddha.' Also, in my day there came from Singapoer, India, to Alexandria, seven wise men, who came to compare notes upon the subject of religion and philosophy; and from the holy city of Benares they brought accounts of the gods Brahma, Crishna and Buddha, in exchange for similar accounts of a great many Egyptian, Grecian and Roman gods; and as far as I read their works, I think they were worsted in the exchange, for more lazy, good-for-nothing nothings than the priests of Egypt, Greece and Rome have never been upon this planet. They were even worse than the

priests of to-day, for the latter work to cover up their tracks, while the pagan priests were openly licentious. I will say further, that I have seen at Alexandria books such as, if they were extant now, would overthrow the whole Christian fabric. My name I will spell—Alciphron.”

Refer to Smith's Dictionary of Greek and Roman Biography for account of Alciphron.

This graceful Greek writer comes back to say that some of his most important letters have been suppressed, especially those which could in any way invalidate the fraud of Christianity. In view of such frequent testimony to the vandalism of the Christian priesthood it becomes a question whether there are any of the ancient writings that have not either been suppressed, destroyed or mutilated to such an extent as to conceal the true nature and bearing of them. The communication of Alciphron settles the question as to the time when he lived, and shows that he was a contemporary of Lucian and Aristænetus. We have his positive testimony that the story of the wise men of the East coming to worship the young child was an Indian theological legend brought to Alexandria by the Gymnosophists of the former country, and related to the incarnation of Buddha. Of the truth of this statement I have no doubt whatever. That the Gymnosophists, of whom Alciphron speaks, were the originators of the Essenian religion we may very reasonably infer. Such testimony as this cumulative and consistent with recorded facts, must serve to convince the most prejudiced ignorance that truth is at last finding its vindication and approaching its final triumph.

SIR THOMAS BODLEY.

“GOOD EVENING, SIR :—I might as well give my name now, so as to be sure of it, for my control may get weak toward the end of this communication. I was known as Sir Thomas Bodley. I was the founder of the Bodleian Library, attached to the Oxford University, at Oxford, England. In the 16th century, I collected manuscripts, and particularly those of a very ancient date, and I know that there was a collection deposited therein by me, called the ‘Controversy against the Council of Nice.’ It embraced writings of the Controversialists previous to and for a century after that Council, that are known to history ; but how far the clergy have tampered with them since, I know not. I say this, because in the 16th and 17th centuries, if a priest saw a book or manuscript that was dangerous to Christianity, he did one of three things, stole it, bought it, or mutilated it. At Cambridge, you will find what is termed the Cambridge manuscript, of which sixty leaves were missing, ten of which have since been supplied. Supplied by whom, I would like to know ! The marginal notes of ancient scribes were damning evidence of the authenticity of the originals from which they copied ; and those lynx-eyed priests could not afford to let them come down to posterity. But if the manuscripts of this Anti-Nicene Library, or copies of them are now extant, I think you will find them in Robert Watt’s Bibliotheca Britannica, published in 1824, 4 qto vols., as it is the finest catalogue in the English language, and a work of vast research. That was the principal object of my coming here to-night. As there are others here to speak I close and thank you for this opportunity.”

Refer to the Encyclopædia Britannica for account of Sir Thomas Bodley.

We will state that the above communication was inspired no doubt by the following circumstances, to wit: Some weeks after receiving the communication from Apollonius of Tyana, in which reference was made to the Anti-Nicene Library, while looking up historical matters in reference to other communications, we were surprised to unexpectedly find a mention of a collection of manuscripts formerly known as the “Anti-Nicene

Library," which comprised a number of works controverting the action of the Council of Nice. Not thinking at the time that any one would ever think of questioning so well authenticated a fact, we made no note of the matter, and thought no more upon the subject, until a writer who thought he was well informed, publicly denied that such a collection of works ever existed. When we sought to find the reference that was so distinctly impressed upon our memory, to our surprise we could not lay our hands upon it. Failing to find it, we resorted, as we had done many times before, to the guide of the medium for assistance in our search for it. He promised to refer the matter to the Band of Spirits who had been using the medium, and this communication was no doubt the result of their action in the premises. In any sense in which the communication purporting to come from the spirit of Sir Thomas Bodley may be viewed, it would seem to be authentic. It was given immediately after the communication that purported to come from Eusebius Pamphilus, Bishop of Cæsarea, and was referred to by the latter as about to be given.

It will be seen that the spirit states that in the 16th century, he collected manuscripts, and particularly those of a very ancient date, and that among those manuscripts, there was a collection of them deposited by him in the Bodleian Library called, "The Controversy Against the Council of Nice," and that that collection embraced the writings of the Controversialists previous to and for a century after that Council was held.

It is equally a significant feature of that communication, that the spirit should so clearly testify to the vandalism of the Christian clergy, Catholic and Protestant, in the 16th and 17th centuries, when the fluctuating ascendancy of one or the other Christian faction was from time to time secured. No one knew better than Sir Thomas Bodley, the learned bibliotheker and critic, the extent of the destruction and mutilation of all then existing ancient works whether in manuscripts or in print. We have no doubt that the marginal notes, on many an ancient manuscript, sealed its doom. As directed by the spirit we sought the work of Robert Watt, a work we had never before heard of, and found it to be just what the spirit said it was, a work of four 4qto vols., published in 1824, which is truly "the finest catalogue in the English language, and a work of vast research." We have no doubt that that invaluable work contains the mention

of all the works ever embraced under the general designation of the "Controversy Against the Council of Nice;" but as Watt catalogues each work under its special title, we had nothing to guide us in our search. We have no doubt that this communication is authentic and true.)

MARCION.

The Father of Christianity.

(I SALUTE YOU, SIR :—For my own benefit and personal aggrandizement, I brought to Rome the Pauline Epistles. I obtained them in Antioch. I changed or interpolated them to suit myself; because, being a scholar, and understanding those epistles to contain facts that were not known by the world at large, I thought that they presented a rare opportunity to make myself great. These epistles were written or copied from the originals by Apollonius, Apollos, or Paulus; and in order to disguise the identity of their author, Apollonius of Tyana, I interpolated that description of Paul that was afterward copied by Lucian. The principal foundation of those epistles was the sign of the zodiac known as Aries, the Ram or Lamb. The early Christians, as will be proven by one who comes after me to-day (Lucian), all worshipped a lamb instead of a man on a cross. Those epistles were written in the Cappadocian or Samaritan tongue. It is my duty as a spirit here to-day, to state positively that I was the first person to introduce these epistles to public notice, in A. D. 130, and in the manner I have described. This communication is given for the benefit of all thinkers who wish to be enlightened upon the truth. I was a native of Cappadocia, the country of Apollonius of Tyana; and my name was Marcion.)

Refer to the works of Dr. Lardner for account of Marcion.

Who can read the analysis of the theological labors of Marcion by Dr. Lardner, in the light of the spirit communication of Marcion, and fail to recognize its complete demonstration that the epistles attributed to St. Paul by Christians, were nothing more nor less than certain epistles of Apollonius of Tyana, found some thirty-two years after his death at Antioch,

by Marcion, who copied them, he making such alterations as would conceal their real authorship and object, and that they were taken by him to Rome, about A. D. 130, where he hoped to become the head of the Christian religion by establishing a new canonical scripture. This spirit testifies positively that he was the first to introduce those writings to the public, and this fact seems to be amply sustained by indisputable historical evidence. According to Dr. Lardner, Marcion rejected three gospels of the Christians, the Acts of the Apostles, and other books now claimed to be canonical. This is simply absurd. Those books were then not in existence. The probability is, that Apollonius had never made public these writings, and as they were written in the Samaritan tongue, as Apollonius, Ulphilas, Hegesippus, and other spirits have stated, they were not available to the Greek and Latin scholars of that time. Nothing was more natural than that an educated and influential Cappadocian, whose native language was the Samaritan tongue, should have found those writings of Apollonius in Antioch after the death of that great medium, oracle and prophet, and copied or translated them, from the Samaritan, into the Greek and Latin tongues, with both of which languages he was familiar as with his own.

But we have these matters set perfectly at rest by the priceless researches of our countryman, Mr. Charles B. Waite, in his "History of the Christian religion to A. D. 200." This fearless and indefatigable searcher for truth has shown, beyond all question, that the Gospel of Marcion, is the original from which the four canonical Christian gospels have been fabricated by Christian plagiarists. We will therefore refer our readers to his invaluable labors in order to prove the importance and truthfulness of that startling communication from Marcion, entitled by Christian writers, St. Mark.

I ask the reader, whether in the light of the spirit communication from the spirit of Marcion, there can any longer be a question that there was a Gospel of Paul, and that the writer of it was none other than Apollonius of Tyana? This Gospel of Paul, was a Samaritan version of the Sanscrit gospel or gospels of Deva Bodhisatoua, obtained at Singapoer by Apollonius, and modified by him in accordance with his philosophic views. It was this Buddhistic gospel of Apollonius that was still further modified by Marcion in the

gospel which he took to and preached at Rome. It was still further modified by some writer thirty years afterward, and labeled the Gospel according to St. Luke. The author of the Gospel of Marcion, the Gospel of Luke, and the Pauline epistles being one and the same person and that person none other than Apollonius of Tyana, the only Apollos or Paulus or Paul, that ever had an existence. This shows the absolute truth of the spirit communication, for Marcion had propagated his New Testament in Pontus before going to Rome, and at least twenty years before Justin wrote. In speaking of the loss or destruction of evidence, Mr. Waite speaks of the writings of Marcion in the following just and forcible manner, which we cannot refrain from quoting in this connection.

“Pure Christianity has suffered no greater loss, than that of the writings of Marcion, the great theological thinker of the second century—the compiler of the first complete gospel—the collector of the epistles of Paul—the editor and publisher of the first New Testament. While the elaborate work against him, written by Tertullian, who called him a ‘hound,’ has been preserved, and the work of Epiphanius, who bestowed upon him the euphonious appellation of ‘beast,’ the writings of Marcion have perished, except such as are found in the references and citations of his adversaries. His works have shared the common fate of those of the heretics of the second century, none of which, in their original form, have been permitted to come down to us.

“Marcion was an educated man, and a profound thinker, and no relic of Christian antiquity, next to the Epistles of Paul, would to-day be more valuable, than his writings. Being himself a collector of gospel and New Testament manuscripts, his writings upon those subjects would forever set at rest the question, as to what gospels were then in circulation.”

Can there be doubt any longer as to what the Gospel of Marcion was, in view of all the facts of the case? Through an unlettered man, who never heard of Marcion, a communication is given, which makes known the fact that the Paul of the Christian Scriptures was Apollonius of Tyana; and that the so-called Pauline Epistles were the writings of that Cappadocian sage, written in the Samaritan tongue and by himself procured and translated into Greek. Mr. Waite has demonstrated that the writer of Marcion's Gospel, the Gospel of Luke and the Pauline Epistles were one and the same person. Can you doubt

that Apollonius of Tyana was that author? If you do, then what is yet to come, and now in hand, will settle that point beyond all doubt.

LUCIAN. A Greek Satirist.

“My salutation shall be, Death to Falsehood, whether in religion or in political affairs of spirits and mortals. The man who preceded me (Marcion) is the one from whom my description of St. Paul was taken, although never known to me by such a name. He was known to me as Apollos in the Greek tongue; as Paulus in the Roman; and it was understood by all scholars at the time I wrote, as relating to the life, travels, and miracles of one Apollonius, the oracle of Vespasian. In fact I merely followed the statements of Marcion, although I knew his statement was incorrect, never for an instant thinking that my description of this person would be seized upon by Christians, in after ages to perpetuate their fraud. I was of a satirical disposition of mind, and it made no difference to me if what I wrote was true or false. It was with me as with your dramatic writers of to-day; and it mattered not what events I sought to use, whether sacred or historical, so I could make them suit my purposes. All men are selfish so far as securing the necessaries and comforts of life are concerned, and gaining prominence over their fellow men. This is not so bad a quality of human nature as might be imagined. To attain prosperity and avoid adversity is a necessary incentive to human effort. At the time of the writings to which I refer, there was a new element introduced into religious affairs at Alexandria and Rome, as was told you by a spirit last week of the Gymnosophists, who, by comparing notes, with Grecian, Roman and Samaritan authors, found that one and the same idea ran through the religions of all nations, as to their gods having been born of virgins. In fact, in some countries, in Sicily, for instance this idea had become so common that death was imposed upon women who claimed to have been overshadowed or impregnated by God or Gods. That is all the light I can at this time throw upon the subject; and as a truthful spirit I want to assert nothing but what I know to be true. Lucian.”

Refer to McClintock and Strong's *Ecclesiastical Cyclopædia*, and Dr. Lardner, in Chap. xix, of his "Testimonies of Ancient Heathens," for account of Lucian.

Who can read the above communication and not feel impressed with the insignificant measures used by the writers of that time to formulate the Christian Gospels. Judging from the writings of Lucian as they have come down to us, we can glean very little of their true inwardness, they bearing evidence of the mutilation they have suffered at the hands of those who wished to make use of them for selfish purposes. This is especially true of the narrative of Peregrinus or Proteus, which the learned Dr. Lardner comments upon at length in his works, though not to his entire satisfaction, it seems, as he says after quoting a paragraph from Lucian in his work on "Testimonies of Ancient Heathens:" "I have rendered this paragraph as it stands in Lucian, but those titles seem not to refer to Peregrinus and it may be suspected that something is wanting hereabouts." Tanaquil Faber, in his notes conjectures that there were some expressions injurious to our Saviour, which a Christian Copyist more pious than wise left out." Dr. Lardner also seems to think that the mistakes are owing to ignorance or design or malice at the same time trying to explain them away in the interest of the Christian Church. To which we reply most certainly "something was wanting hereabout;" and that something was the absence of the interpolation of the word Christian, which was not in the original of Lucian. Unless Marcion was a Christian and his gospel was true Christianity, Lucian never would have used the term Christian in connection with Apollonius and his teachings, his object being to ridicule the attempt of Marcion to launch a new religion made up of the materials left by Apollonius at Antioch so lamely disguised as not to escape the keen observation of the great Grecian satirist. Lucian makes known the fact that Proteus, nicknamed by him Peregrinus, (who was none other than Apollonius of Tyana, the supposed son of the god Proteus,) "interpreted and explained some books and others he wrote." What books were those he explained, and what were those he wrote? They were undoubtedly books that his religious followers regarded as of divine authority, for Lucian says, the "Christians" spoke of him as a god and took him for a law-giver, and honored him with the title of "Master." All this is

historically true regarding Apollonius, provided always that the followers of Apollonius were Christians. That those who accepted the teachings of Apollonius, after they were attributed by cheating priests to Jesus of Nazareth, were called Christians there can be no longer any doubt among well informed persons.

It is this narrative of Lucian concerning Peregrinus or Proteus that the spirit alludes to when he says "Marcion is the one from whom my description of St. Paul was taken though never known to me under that name." He also claims, which is undoubtedly true that all the scholars and writers of that day knew he referred to Apollonius, when he wrote of Peregrinus. The name Peregrinus being only a nickname applied to Apollonius, and Proteus being the name sometimes given him, tradition making him the son of the god Proteus. This is good evidence that Lucian did not try to conceal the fact that he was writing of Apollonius or he would have made his character different. The fact is Lucian ridiculed every thing in the shape of fraud and imposition that came in his way, accomplishing much by his raillery against superstition and false teaching. This has been taken advantage of by Christian writers who manipulated his manuscripts to suit their purposes and behold, he steps forth into the Christian Church as one of their greatest saints. This spirit who admits that he wrote to suit himself and who, even Dr. Lardner has to admit, had so many inaccuracies in his writings, is the one whom we are taught to revere as a Christian saint. He is the untruthful author of one of the four Christian gospels. And I strongly surmise that Marcion's name, transmuted into that of St. Mark, was given to the third Christian Gospel, to disguise the fact that he was in reality the introducer of the Gospel of St. Luke. As Apollonius became the St. Paul of the Epistles, so Lucian, the Greek satirist, became St. Luke, and Marcion, the copier of Apollonius, the St. Mark of the New Testament. Thus, through spirit suggestion, we have been enabled to discover with considerable certainty who Luke, Mark and Paul were. That which no Christian has discovered or dared to disclose for the last seven-teen hundred years.

Reader, I regret to be compelled to pass the communications of Marcion and Lucian with so brief a notice. They are worthy of a special treatise. There is, however, so much pressing forward for recognition that I must move on.

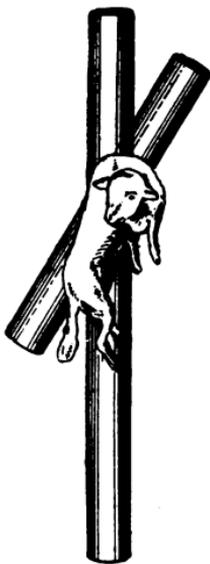
CONSTANTINUS POGONATUS.

“GOD SAVE THE TRUTH!—We have had redeemers enough. It is time to wake up to the fact that the true redeemer is a clear conscience; and it is in order to gain that, that I am here to-day. I presided at a council of prominent men, holding the highest positions in the Christian Church in A. D. 680; and what was that council assembled for? Simply because mankind had begun to progress and had done so to such an extent that a change of base had become necessary in order to veil the truth. Written upon ancient tombs in Egypt, Phœnicia, Greece and Rome, was the worship of the lamb, and it had become necessary to change this symbol. We finally adopted, after long debate, a religious symbol that we then thought was the least known, and that was the figure of Prometheus dying on a cross instead of upon a rock, which we thought would disguise the origin of it. But the form represented was really that of Prometheus—the head and face we adopted were those of Apollonius of Tyana. And from that time on, that symbol has been the badge of the Christian Church. The spirit who spoke first here this afternoon (Marcion) is the one through whose efforts I am here to-day. He made this offer to me: “If you will return and tell all you know of Christian symbolism I will do the same in relation to what I know of its origin and meaning.’ We have done so because we know what we have said is the truth, and at most we could only delay these communications for a few years. My name was Constantinus Pogonatus.”

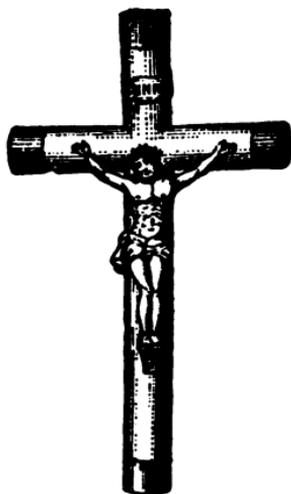
Refer to Smith’s Dictionary of Greek and Roman Biography for account of Constantinus Pogonatus.

There is nothing therein said about the substitution of the crucifix for the lamb as the symbol of Christianity; but we take the following concerning that matter from McClintock and Strong’s Cyclopædia of Ecclesiastical Literature:

“Among the many symbols which the early Christians used to represent Christ as the central object of their faith, the lamb was the most predominant. In the beginning of the sixth century the lamb bears a triumphal cross: then it is



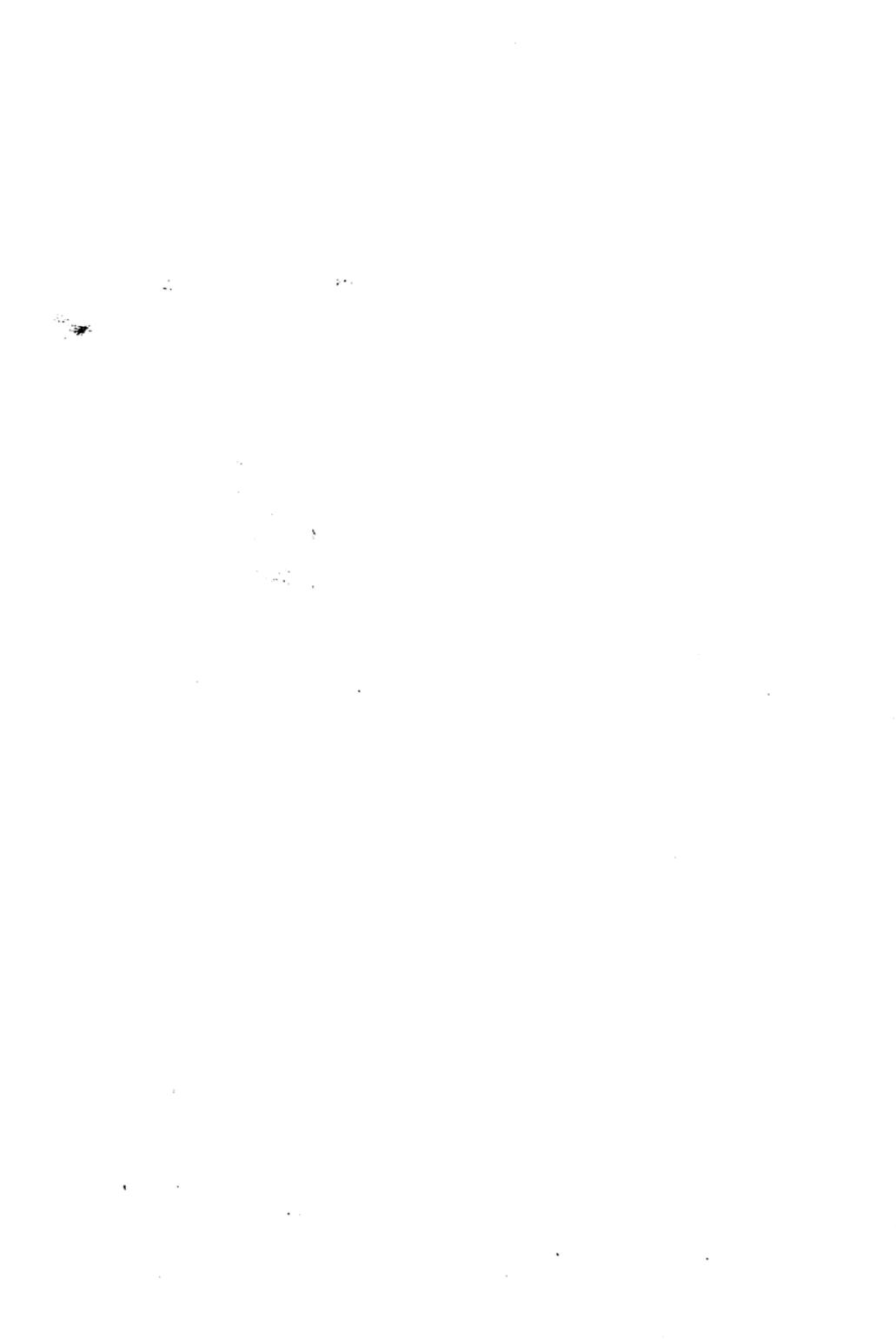
THE CRUCIFIED LAMB.



THE CRUCIFIED MAN.

The above engraving of the lamb nailed to the cross represents the Christian symbol prior to 680 A. D., though this fact is not generally known. At the Sixth Ecumenical Council held at Constantinople in that year, it was ordained that in place of the lamb, the figure of a man should be portrayed on the cross. This has been known and recognized since that time as the Christian symbol. After the decree of the council in 680 A. D., the representation and worship of the lamb on the cross was prohibited, and that of the man was substituted in its place. By these items of history, we learn how and at what period the story of the so-called crucifixion of Christ was formulated. (See communication of Constantinus Pogonatus, Page 160). The decree of the council prohibiting the representation and worship of the lamb as the Christian symbol, as translated from the Latin, is as follows:

“In certain representations of the images of the saints, a lamb is portrayed, etc. We, therefore accepting the old forms and shadows as signs of the truth and as traditional symbols of the church, prefer Grace and Truth, which we accept as the fulfillment of the law. So, that which is perfect, let us place in pictures, even before the eyes of all. We have decreed that that Lamb, which taketh away the sins of the world, Christ our God, ought to be portrayed henceforth in human form in place of the Lamb.”—In the Roma Sotteranea of Antonio Bosio Dell, concerning the image of Christ under the figure of a lamb.



lying on the altar at the foot of the cross ; then it appears with blood flowing from a wound, in its side as well as from its feet ; and finally, by the end of this century, a lamb is painted in the center of the cross, where the body of Christ was later placed. On the celebrated 'cross of the Vatican,' on which this lamb thus appears, are two busts of the Saviour ; one above holding a book in his left hand, and giving a benediction in the Latin manner with his right, while the one below holds a scroll in the right hand, and a little cross in the left. The sixth Æcumenical Council ordered that Christ should be represented with his proper human body rather than under the symbol of the paschal lamb, and in the following century crucifixes multiplied greatly throughout all Christendom. The way to this decision had evidently been prepared by several intermediate steps, by which the aversion and horror of death by the cross, though abolished as a mode of execution by Constantine, were gradually overcome in the minds of the Christian world."

We have in the foregoing communication beyond all question the real object for which the sixth Council of Constantinople was called together, which was nothing else than to get away as far as possible from the fact that for five hundred years, from the time Marcion took the epistles of Apollonius from Antioch to Rome, A. D. 130, down to the time that Constantinus Pogonatus convened the sixth Council of Constantinople, the object of Christian worship was a "lamb" and not a "crucified man." It was to conceal the heathen origin of the Christian religion and its purely astro-theological character that those high dignitaries of the Christian church convened at Constantinople ; the result of their deliberation, after long debate, being the substitution of the dying figure of the heathen god Prometheus, extended on a cross, with the head and face of Apollonius of Tyana, to represent Jesus Christ, instead of the "bleeding lamb of Calvary." The fact had become known that upon the tombs of Egypt, Phœnicia, Greece and Rome, was depicted the same worship of the lamb, and to get rid of this positive proof that Christianity was but a plagiarism of older religions, the crucifix was adopted as the badge of the new religion. I give the communication as it came to me. I do not feel warranted in questioning its authenticity. It is beyond all doubt a spirit communication, and the

reason assigned for giving it most reasonable. I infer the spirit intended to make a distinction between those prelates who represented large Christian constituencies, and those whose dioceses were small and of less importance.

CONSTANTINE THE GREAT.

A Roman Emperor.

"It is not a pleasant duty to communicate with you, nor would I perform it, had not a band of spirits fettered me with truth. A spirit dislikes to destroy his own fame, or the name he left behind him here on earth. But since I am compelled to speak, I will say exactly what the other speaker said. I possessed a valuable library. When I became a Christian I destroyed it. I was a fanatic, and was governed and influenced by fanatics; and what has been stated to you here, by a long line of spirit witnesses, is true. The four gospels were originally Buddhistic gospels, and were written in an ecstatic state by Deva Bodhisatoua. They were mingled with Platonism by Potamon. This is the true account of the Christian New Testament; and the day will come when it will be openly acknowledged, for the evidence of it will be so great that through some medium, if not this one, the original Buddhistic gospels, which are extant to-day, in spite of all the interpolating and destroying, will be discovered in India. I curse my fate, and I curse those spirits who forced me here to tell the truth; for I am so constituted, that even after these long years in spirit life, I would rather lie than tell the truth. I was known as Constantine the Great—Constantine the little—the nothing here to-day. I lived A. D. 337."

Refer to McClintock and Strong's Cyclopædia of Ecclesiastical Literature for account of Constantine the Great.

It was the spirit of this great and successful Roman emperor that was forced by the power of truth to come back to earth and confess the destruction of ancient writings that would have rendered the continuance of the Christian religion impossible; as it was but a modified form of Buddhistic superstition. More than this, he is forced to acknowledge that truth has power to overcome the most obstinate religious bigotry in spirit life, and force the latter to serve it instead of being obstructed by it. I have no doubt of the authenticity of the communication, and therefore regard it as quite important.

EPAPHRODITUS.

A Greek Grammarian.

“ I GREET YOU, SIR :—I might as well state who I am, and what my name was when in the mortal form, in order that we may understand each other more thoroughly. I am the man to whom Josephus wrote his two books in answer to Apion. My name was Epaphroditus. I was not, as history supposes, the freed man of Nero, nor was I Domitian’s secretary at Athens. My country was Idumæa. Josephus and myself corresponded a great deal. We both belonged to the Order of the Initiated—the Free Masons of the first century. We were mainly interested in investigating occult sciences ; and to prove to you that Josephus was not only interested, but a believer in Spiritualism, I will refer you to his account of Solomon, in which he sets forth that Solomon was initiated in the art of exorcising or driving out demons. Solomon received this gift from spirits under the mistaken idea it was from God. You will also find in his description of Solomon, that one Eleazer, a Jew, drove a demon out of the obsessed individual in Vespasian’s camp, and the test was this : that the cup of water should be set a certain distance from the obsessed man, and the demon would upset it, as it passed out of the man. The only object I have in introducing these things, is to prove that Josephus was a Spiritualist, and that the Society of the Initiated was made up of investigators of what is termed mediumship to-day. I can also inform you why there is no reference to Apollonius in Josephus’s writings. It was owing to the obligation assumed by those who entered into the investigation of these mysteries that they should never manifest any conscious knowledge when they saw a brother of the order performing any of those miracles, as they were called, for fear they would be charged with conspiring ; as the skeptics then living would have done everything they could to ruin them—in the same way they now seek to ruin mediums. Therefore, while they recognized and helped each other secretly, they never acknowledged each other openly. I know that Apollonius obtained, in India, the gospel of one Deva Bodhisatoua. I want to say, also, that all the writings among the learned, that is, the translated writings, were written in those days in the Samaritan tongue, and it was not until the second century

that there was any amount of those writings translated into the Greek and Latin languages. In the time of Trajan, the ancient arts were somewhat revived. He being a student of astrology and philosophy himself, allowed a freer discussion of the merits of different religions. In fact my age was the age of comparison, and we compared notes, and the materials that were thus collected, served as a basis for manufacturing that great fraud, Christianity. That is about all I can say. I passed to spirit life at Smyrna, A. D. 110."

Refer to Smith's Dictionary of Greek and Roman Biography for account of Epaphroditus.

The spirit of Epaphroditus tells us that Josephus and himself knew that the powers attributed to Solomon were derived from spirits and not from God, as the ignorant, and even Solomon himself supposed. But the greatest revelation of all, is the fact that the Order of the Initiated, to which Josephus and himself belonged, was composed of persons who were engaged in the investigation and practice of spiritual mediumship and spirit communion. It appears that Apollonius of Tyana, was also a member of that secret order, and that it was well known by the members of that order, Josephus among the rest, that the miracles attributed to Apollonius were only the result of spirit power exerted through him. It has already been very plainly shown by these spirit testimonies, as well as by the strongest corroborative proofs of historical facts, that Apollonius of Tyana, and St. Paul are one and the same person. Now as Epaphroditus and Apollonius were fellow members of the Order of the Initiated there can hardly be a doubt that the latter addresses the former (Philippians ii, 25,) in these words: "Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor, and fellow soldier, but your messenger, and he that ministered to my wants;" and again (Philipp. iv., 18.) "But I have all and abound: I am full, having received of Epaphroditus the things which were sent from you, an odor of sweet smell, a sacrifice acceptable, well pleasing to God." Whether the Epaphroditus thus spoken of by Apollonius or Paul, was the friend and fellow student of Josephus, or some other Epaphroditus we may not certainly know; but this much is certain, Apollonius, Josephus and Epaphroditus were beyond doubt contemporaries fellow Spiritualists and mediums, and co-members of the same secret Order of mysteries, out of which subsequently developed the

Christian hierarchy a scourge to the human race, the effects of which will not be wholly obliterated for centuries to come. It is such spirit testimony as that of Epaphroditus that settles the authenticity and truthfulness of these communications.

[There were several reasons why Josephus did not mention Apollonius in his historical works besides the fact that they both belonged to the Order of the Initiated, as referred to by Epaphroditus and other spirits. Apollonius in his communication gave it as his opinion, that Josephus failed to refer to him in his history on account of the intense prejudice existing between the Jews and the Gentiles. Josephus, as is well known was a Jew of the strictest type, and historian of his country, while Apollonius was a Gentile of even greater distinction as a leading character of his time. In this, history fully concurs, hence it is reasonable to conclude that Josephus could not well have given such an historical account as would have done justice to Apollonius, without speaking of the great Gentile and sage, so favorably as to offend the Jewish people, it being against their policy to favor the Gentiles in word or deed. Furthermore, Josephus was jealous of Apollonius, for the reason that Eleazer, his friend, who was also a Jew, (as well as a medium for casting out obsessing spirits) could not manifest superior, or even equal power to Apollonius in his wonderful manifestations, (or as they were called in ancient days miracles) and by this means become the oracle of Vespasian in place of Apollonius the Gentile. Notwithstanding both these great minds were members of the same order, their oaths evidently did not bind them as to their religious or political views, hence this fact may point to the reason why they could be closely allied in the order and yet powerful opponents on religious grounds. In conclusion will add, that in view of all these considerations, we have what is deemed, good and natural reasons, why Josephus did not record in history any account of Apollonius. It also appears from all reasonable deductions drawn from these ancient spirit communications, as well as from history bearing upon the subject under consideration, that Apollonius of Tyana was the character which formed the basis and framework upon which the history of Jesus of Nazareth was constructed. Notwithstanding it is claimed that Josephus referred to Jesus of Nazareth in his history, he emphatically denies the allegation in his spirit testimony and states that it was interpolated by Christian writers, and made to appear as evidence that such an individual lived and taught at that time. Even critical Christian scholars are compelled to admit the reasonableness of this statement as to the interpolation. Therefore we also, must conclude that it is untrue that Josephus alluded to Jesus of Nazareth, from the simple fact that such an individual did not exist at that time as represented by Christian writers.—COMPILER.]

F. NIGIDIUS FIGULUS.

A Pythagorean Philosopher.

“ I SALUTE YOU, SIR :—The time I lived in the mortal form was from about B. C. 13 to A. D. 25. I was an astrologer and philosopher. I also held the office of prætor at Rome. My business here this morning is to explain what I know about, what is termed, Christianity. I knew of Apollonius, but his name in my day had not become so well known publicly as afterwards. At Rome, at that time, there was a society known as The Initiated. It comprised the learned men of the then civilized world. The real name of that society—that is its secret designation—was, “The Sons of the Sun ;” and they understood all the teachings of the ancients as relating to the Sun, the planets, and principally to the signs of the Zodiac. Out of this religion, or secret society, of which Apollonius was also a member, has grown what is now called Christianity. Each of the gods had a star assigned to him, that astrologers, like myself, explained to the people, and told them what the gods wanted, by their positions in the houses of the heavens. Most of the Roman, Grecian and Egyptian priests were astrologers, but not truthful ones, they reading the stars in a way that would bolster up the superstitions they were propagating. There were also at Rome a class of mystics who pretended to great knowledge, but who in reality knew nothing but to place the minds of those who witnessed their performances in a chaotic state, in which state they experimented upon them psychologically. Understanding mesmerism they used all prominent men, whom they could psychologize, for their own interests. The next generation after them, as will be made clear by the next speaker here to-day (C. Velleius Paterculus), were engaged in preaching and teaching communism, under the name of Essenes, out of which sect the Christian religion started. They had also a secret name, which was “Brethren of the Star of the East.” The whole train of their ideas were stolen or appropriated from the teachings of the Gymnosophists ; and the latter were the “Wise men who saw the Star in the East,” or who, in other words, brought the mystery of that star with them. I have used all the time allotted me. My name was Nigidius.”

Refer to Smith's Dictionary of Greek and Roman Biography for account of Nigidius.

VELLEIUS PATERCULUS.**A Roman Historian.**

“I SALUTE YOU, SIR :—My communication here to-day, will be a continuation of what the previous spirit set forth. I was a soldier under Tiberius. I was also a historian, and during my campaigns wrote most of the notes, from which I constructed the history of Rome and Greece, after my time as a soldier had expired. In my travels from A. D. 25 to 36, I closely observed the forms and ceremonies of the religions in each country I visited, and also took great delight in examining the ruins of antiquity ; and I found upon those ancient temples and tombs exactly what I found at Rome, the religion of the Sun. Upon the oldest ruins in Phœnicia and in the Palmyrean desert ; also in Sicily, Egypt, the Isle of Cyprus, and Greece ; and throughout the then civilized world, all religions could be unlocked by one key, and that consisted of the signs of the zodiac. He who understood how to use this key rightly could confound all the priests who were then living. This was the leading idea of them all ; but, of course, as each one of these signs had some particular symbol to represent it ; so each one of them had their followers or worshippers. In Egypt I found principally two signs which seemed to be the leading ones—they were what are called Taurus and Sagittarius—the Bull and the Archer ; in Greece, the Ram or Lamb and The Fishes seemed to be the leading signs ; in Rome the sign of the Lion for which was substituted the Eagle, and Aquarius or the man pouring water. All these signs were to be found upon the tombs and temples of my day. There were also a great many representations of the Goddess with the wheat (by some called corn). These I found in all countries. Soldiers were all tyrants. There was a great appearance among them of worship of the gods, but in reality there were very few who believed them. A god was only of account as long as he prospered their affairs. When he failed to accomplish anything useful for them, they did as the Chinese of your times do, burned him or knocked off his head. I knew Apollonius of Tyana. I knew also his disciple one Damis. I saw them at Alexandria. They there taught in the different temples, but I was so busy as

a soldier, that I had not much time to listen to philosophy. This was about A. D. 36. Tiberius dying the next year, 37, I returned to Rome and there completed my history, of which only fragments have been allowed to come down to you moderns; and the reason of this suppression of what I wrote was, that in it was a full description of the workings of miracles by Apollonius, and the Christians could not afford to let this be known. It would have ruined their scheme. It also contained a complete description of the doctrines and teachings of the Essenes, who had three colonies at that time, one at Antioch, one in Samaria, and one in the Isle of Cyprus. I have now stated all I can that will be of much benefit. I will have to spell my name, Velleius Paterculus."

Refer to Smith's Dictionary of Greek and Roman Biography for account of Paterculus.

Against the imputation of his lack of fidelity as a historian, in the history which comes down to us, the spirit of Paterculus returns to confound his traducers by stating that it was not until after the death of Tiberius, in A. D. 37, that he left his military occupation in Egypt, and went back to Rome to write the history which mainly gave him his historical fame. That history, he tells us, contained a full recital of the miracles performed by Apollonius of Tyana, and a complete exposition of the dogmas and teachings of the Essenes; and that these portions of his work, the most important and valuable to posterity, were destroyed by the Christians to save their monstrous scheme of deception. I do not hesitate to declare my conviction that this communication is authentic and true in every particular. Who will say the graves are not giving up their dead and the judgment day drawing near?

GREGORY.

Bishop of Neo-Cæsarea.

I GREET YOU, SIR:—I was a collector of manuscripts, and besides, a bishop of the Christian Church. But I was by no means a destroyer of such manuscripts. I did however interpolate them. My whole collection of manuscripts fell into the hands of Eusebius who destroyed all of them that he could not use. These manuscripts made clear the fact that Apollonius, the Cappadocian, was the true Saviour, and was even worshipped in the temple of Apollo. The statue of that god was worshipped as if erected to Apollonius. As I was a resident of the same place as Eusebius, I know that what I have herein stated is the truth. I was known when here as Gregory, bishop of Neo-Cæsarea, about A. D. 266. I feel that this communication should be some compensation for the injustice I have done to mortals. One of the two most important manuscripts destroyed by Eusebius, was "The History of the Initiated," the other was "The Syntagma."

Refer to Biographie Generale, for account of Gregory, Bishop of Neo-Cæsarea.

It was the spirit of this Christian mystic that returned and confessed to the destruction of the manuscripts that would have proven the fraudulent nature of the Christian religion. Nothing is said of the collection of manuscripts made by Gregory, or that they afterwards fell into the hands of Eusebius, Bishop of Cæsarea. That such was the fact, I have not a doubt, and that the most important and valuable of them were destroyed by that greatest of Christian writers, seems equally certain. Where would Christianity be to-day, could "The History of the Initiated," have been saved from his infernal duplicity?

UMMIDIUS QUADRATUS.

Governor of Syria.

“I AM HERE TO-DAY IN THE INTEREST OF TRUTH :—My name when here was Ummidius Quadratus, sometimes called Venidius or Numidius Quadratus. I lived amongst all classes of people and all kinds of religious beliefs, in Syria, in those days. (There has never been among learned Christian scholars, one who has given the correct account of their sacred writings. The language used in the originals of them was what might be termed Hebraic-Samaritan, while they have claimed that most of the original copies of them were written in the Greek and Latin tongues.) But this was not the case. The copies in those languages were an after occurrence, and took place between the second and third centuries. All the Jewish writings that were extant in my day, from A. D. 50 to 60, were written in the Samaritan tongue. They were the production of Indian philosophers and mediums, and were first brought to my notice by a king named Agrippa, who said he received the copies of them from a follower of Apollonius. These copies were nothing more than an account of some god who was born of a virgin, which event took place some nine hundred years before my time, in India. It was said that the Queen, his mother, was overshadowed and the prince born to her was of royal blood, and that he threw away all worldly honors to pass into what was known to us as the ecstatic state. In my travels, from place to place, in Syria I have seen persons sitting under trees, for days, motionless. A good deal of this was natural, but much of it was forced through the use of drugs, something similar to the modern Chinese opium smokers. The most remarkable case of a real spirit materialization witnessed by me, took place at Antioch, where a man who refused to give his name, but whose name I have found out as a spirit was the same as my own, Quadratus, by means of a burnished silver glass would sit in front of you, the sun shining clearly into the room, and while he was in this ecstatic state, I saw reflected upon this glass seventeen people pass, one after the other, all of whom I knew when they were living in the mortal form. This I could not account for, as it was impossible for any person to have access

to the room where this manifestation took place. There was no one present except King Agrippa and myself, and the building was surrounded by Roman soldiers. This I was satisfied was an actual demonstration of what I termed the manes of my ancestors. But as a spirit, I know that it was nothing more than the manifestations you have in your seances of to-day. The Jews were a very sensitive people—exceedingly nervous and irritable—ever ready to fight, the moment they thought that their religion was assailed. They were mad, fanatical bigots, and it was in vain to reason with them; so we were compelled, in order to keep them quiet, to kill a few of them at every festival, to compel their respect. After reading those writings or copies of the teachings of Apollonius of Tyana, I went to Jerusalem, about the time when the Jews had their feast of unleavened bread, and from the light thrown upon that ceremony by the teachings of Apollonius—by the teachings of the Rabbis of Jerusalem—and the teachings of their sacred books; I found that the feast of unleavened bread was nothing more than a revival of the feast in honor of the goddess Ceres, as practiced in the Eleusinian mysteries, and as taking place in the House of Corn, or in the season of harvest. And I found also, that the old Testament which the Jews claimed was the foundation of all the others, was in reality nothing more or less than a copy of the Greek and Egyptian religions. These religions were all of the astrological order; and in the Jewish temple all the signs that were known to astrologers, were engraved or cut upon its doors or walls. For my part I could see no difference between the priests of Jehovah and the priests of Apollo—the one class was simply a copy of the other. In relation to the unleavened bread, the Jews claimed that they ate it in commemoration of a hasty departure—in some event which caused their ancestors to leave a country in so great a hurry, that they had not time to supply themselves with leavened bread; but I think the real reason for the observance was to prevent, at that season of the year, incurring the taint of leprosy, and that it was a blood purifying ceremony. This idea has crept into the Roman Catholic church, and they have their consecrated wafers instead.) [This explanation was given in reply to my question, why the bread used by the Jews at that festival was unleavened?] But to return. I was allowed to examine into matters of religion while sitting as a judge, and to learn secrets that none others were allowed to know, except the high orders of priests. In that way I found a religion something similar to what is known as Christianity, among the Essenes or Communists. I know of no modern people more like the Essenes than the Shakers. They had their own god,

after the idea of the Indians, and that was that a god always dwelt in the flesh, and he was known to them by certain marks upon his person, said to have been born upon him. But they had also another god, in the person of a woman who presided over the female portion of the Essenes; and I remember, since I come to compare them, (that is since I became a spirit) with the Christian teachings, that one of their teachers inculcated something that was almost word for word like the "Sermon on the Mount." That the latter is taken from the Essenes, I as a spirit now testify. Of this I am just as sure as I am of happiness. I might communicate a great deal more, but it is necessary for me to give way in order that others may speak."

Few communications have preceded this one that possessed greater interest and importance than this. (It is strange so little is known of the man whose spirit gives that communication; and yet not strange when it is remembered that he knew and understood the great secret of the origin of the Jewish religion. We refer to Smith's Dictionary of Greek and Roman Biography for account of Quadratus.

The greatest and most significant point of this unusually intelligent communication is the testimony of Quadratus, that by reason of his judical position in Syria, he had been enabled to become acquainted with the most carefully concealed secrets of the Essenes, who were especially numerous in that country when he governed it. He tells us these Essenes had not only their incarnated god, but their incarnated female god (or goddess) as well; and that he knows that the "Sermon on the Mount" is almost word for word a copy of the teachings of one of the incarnated gods of the Essenes. Upon this point his testimony is most emphatic. (Can we read that communication of Quadratus in connection with the historical reference we have given and not come to the conclusion that the Jewish feasts of the Passover, Pentacost and Tabernacles, were but copies of the older religious observances of the Parsees, Egyptians and Hindoos?) Thus another historical truth is brought to the light, despite the care that has been taken to conceal it, and that is that the Jewish religion is but very little older than the Christian offspring. Thus mystery after mystery is passing away before the all conquering light of the world of spirits. Who can doubt, who is not blind to the progress of this age, that a new era has dawned upon a long benighted world?

C. CORNELIUS TACITUS.

A Roman Historian.

“ I SALUTE YOU, SIR :—There may be many communications attributed to me, but nevertheless there has been a great deal in my name, that I have had nothing to do with. I have other work than coming here to mortals to deliver an eulogy over fallen greatness; and I should not have come here had I not an important object in view. That object is, to speak, as far as I am concerned, in relation to a passage in my works that the Christians wish to make out, refers to the Nazarene. Who were the Nazarites from whom the title of Jesus, the Nazarene, was derived? They were the people who were afterward called the Essenian Brotherhood. That sect originated at a place called Nazarita, a small village near Gaza. It was looked upon as the most contemptible place in all Judea or Syria. This sect shaved their heads—wore a kind of loose garment girdled at the waist and made no distinction as to their teachers. I also, at three different times in my life, saw spirit manifestations occur through that great medium Apollonius of Tyana. I saw him in the camp of Vespasian, where he was known as the oracle. A Jew named Eleazer was a medium and attempted to show what the spirits could do through him in the presence of Vespasian. He wanted to supplant Apollonius in the confidence of that emperor. A witness of this attempt was one Flavius Josephus. The countryman of the latter was defeated. He could get no manifestations in the presence of Apollonius. The manifestations occurred through Apollonius without hindrance. This is one reason why Josephus makes no mention of Apollonius or his work. Jealousy and discomfiture rendered Josephus silent as to him. I lived from A. D. 52 to the beginning of the second century. During most of that time I knew almost everything that was taking place, and especially in Judæa, because of the wars that were going on there. But I never heard of the Christian Jesus nor of Christianity. I did, however, hear of the Nazarite sect, who changed their name about A. D. 66 to

that of the *Essenian Brotherhood*. My name was C. Cornelius Tacitus."

Refer to *American Cyclopædia* for account of Tacitus. For account of Nazareth refer to McClintock and Strong's *Cyclopædia of Ecclesiastical Literature* and for the term *Nazarites* refer to *Chambers' Cyclopædia*.

This spirit gives a very different version of the performance of the Jewish medium, Eleazer, or rather of the spirits who attended him, before *Vespasian* in his camp, from that which *Josephus* gives, (*Antiquities of the Jews*, Book viii, chap. 2, Section 5.) It appears there was a rivalry between this Eleazer and *Apollonius*, as to which should be the oracle of *Vespasian*, and that there was a trial of mediumistic results through them, respectively, to determine that point. That *Josephus* and *Tacitus* were present at that trial there is every reason to believe; and that *Apollonius* was triumphant is equally certain, for he remained the chosen friend and adviser of *Vespasian* until his death. There cannot be a doubt that among the destroyed historical writings of *Tacitus*, there was an account of that remarkable contest of spirit forces; and because of its destruction the spirit referred to it. It fully explains why *Josephus*, who was with *Vespasian*, at the same time that *Apollonius* was his attendant oracle, has never mentioned the latter and his wonderful mediumistic work and prophecies. I regard this communication from the spirit of *Tacitus* of the highest significance and value, in unravelling the tangled web of so-called sacred history.

MANETHO.

An Egyptian Priest.

“Let us believe in that light which lighteth every man that cometh into the world. Centuries have come and gone since I became a spirit. My spirit knowledge may be summed up in a few brief sentences, among which the principal are, that Wisdom is the guide of Experience, and, by analogy, Experience is the father of truth. During my mortal life I was a priest of Heliopolis. That temple was built in the service of Osiris—the God of the Sun. Our religion was represented by the Zodiac, and was altogether of an astrological origin. This was known only to the initiated—the outsiders receiving the emblems as the real facts—to impress upon their minds the obligations of our religion. All the people were idolators, because they knew no better. It has often been asked, both by the learned and the unlearned, “If a man die, shall he live again?” I wish to say this: there is a desire that is universal in the breast of every living creature, and that is the desire for life. The desire must and will be satisfied. Out of every living creature there grows a life that is spiritualized—that never dies. What you moderns term materialization, was understood by us ancients to mean nothing more than this: that the medium contained within himself, or herself, that element which admitted of the veil, that conceals the spirit body from your sight, to be drawn aside. You all have a spirit body, as the development of the material body, which, under favorable circumstances, become visible to mortals. The Osiris of the Egyptians acted in the same capacity of intercessor between mortals and God, that the Jesus Christ of to-day does. God—the I AM of the Egyptians—was not accessible to mortal prayers or cries—as in Christian teachings; therefore a physical spirit—one that lived on this plane, acted as a pleader for them. All this was the preparation—the schooling—that enabled after generations to establish Christianity. And here I wish to remark, that during my long sojourn in spirit life, I have never met an enlightened spirit that claimed any pre-eminence over his or her fellows; for the common result in spirit life is, that the more learned, the more comprehensive your views, the more you become clothed with

the mantle of humility. There are none great in the kingdom of heaven—all desiring to learn that they may teach. In my Greek history, the greater part of which is now extant, I laid bare the foolishness of priests, and the avarice of kings. It was a struggle between these, as to which should be the most admired by the ignorant. Life, although progressive, retains the same principle in almost every age and generation. There is no God, and no Saviour, other than your highest conception of wisdom ; and with this remark I will close, by thanking you for this hearing. My name was Manetho,—before the so-called Christian era, two hundred and sixty-one years.”

Refer to *Nouvelle Biographie Generale* for account of Manetho.

The spirit of this learned Egyptian priest, comes and confirms the testimony of so many other ancient spirits, that the common object of worship by the votaries of Osiris, and other ancient deities, was the sun, the great central orb of our planetary system, and the great governing power of all that appertains to the welfare of the human race on our globe. This sun personified with human attributes, has been the revered Saviour of men in all ages and among all nations. He tells us that the spiritual nature and destiny of mankind was as well understood by the learned men of his time as it is to-day. The crime of these learned men was that they had not the honesty to impart that knowledge to the people. The same criminal policy is adhered to by the Roman Catholic priesthood, who stop at nothing to still conceal this most important of all knowledge, in order to prolong their unholy domination over their fellow beings. Manetho, returning as a spirit, tells us that the mythical falsehoods and flummeries of the Egyptian priesthood prepared the way for the subsequent establishment of the mythical falsehoods and flummeries that constitute the essential features of the Christian religion. Better, far better, would it have been for countless numbers of human souls, if no such preparation had ever been made by Egyptian or other priesthoods. Manetho does well, even at this late day, to return and make known the falseness of his earthly teachings. How far he attempted to lay bare the foolishness of priests, as he claims to have done, we are not permitted to know ; but trust, for the peace of his spirit, that he did all that was then possible. In the face of the undoubted spirit testimony of so many learned and influential departed ones, how can the religious errors, deceptions and

frauds of to-day endure? They cannot. The resistless rays of spirit light are forcing their way into the darkest and most despairing recesses of the human breast, there to kindle the latent embers of divine truth, that have been so long smothered beneath the ashes of the dead past; and they will ere long burst into a flame that will consume those who, in their blind folly, may persist in their work of smothering the blazing light from the spirit world.

VARRO.

A Roman Writer.

“ I GREET YOU, SIR :—In my day there was no man living who had access to all kinds of information as I had myself, and none who wrote more than I did; and yet, there is so little of it extant to-day. I say this in no spirit of egotism, but state it as a fact. My works were on all subjects—most of them historical—and they have been destroyed because of that great curse of mortals—too much religion. It is impossible, it seems to me, to be religious without being bigoted. My book, “The Key to Ancient Religions,” showed that religion has been the governing power in all civilized nations, and the basis of all religions has been Sun worship. (So well was this understood by a man, whose spirit was forced here to communicate that he destroyed my works to conceal that fact. That spirit was Constantine the Great. All of the most celebrated literature of the ancients has been destroyed by the Christian Hierarchy, and this was done from the third to the fourteenth century.) They could not afford to allow this adverse evidence to exist. It would have been fatal, as soon as the art of printing came in use. I travelled in almost every civilized country, and found, everywhere established, the religion of the Sun. All the gods that were worshipped were nothing more to the initiated than typical personations of the Sun, and all were the creation of men. In order to hold the masses of the people, they were compelled to have something tangible to worship. They, therefore, embodied their ideas in all shapes—gods with all kinds of heads, animals, etc. But to the

initiated, everything was understood as referring to the Sun and Stars. Any thorough investigator of Christianity will find the Sun idea therein. During my mortal life I wrote at least four hundred and fifty scrolls, or books, of which only two are now extant. You can judge of the extent of the vandalism of Christians, by this wholesale destruction of my books. My name was Varro. I lived B. C. 28."

Refer to Chambers' Cyclopædia for account of Varro.

The spirit of the "most learned of all the Romans," has returned, and through a medium who never so much as heard his name, gave that certainly authentic and most intelligent communication. He tells us that most of his works were on historical subjects. What has become of these, that no mention whatever is made of them? His "Book of Antiquities" was only one of a number of books of the greatest historical and ethnological importance. Varro, as a returning spirit, tells us that they were destroyed because of religious Christian bigotry. Oh, what a loss was that! when the "Key to Ancient Religions" was given to the flames by that impious imperial villain, Constantine the Great! Who could have known better than Varro, the librarian chosen by Cæsar, the true nature of all the ancient religions? They were in every instance, says Varro, nothing more than the worship of the Sun, and well understood to be so by those initiated in the secret mysteries of every form of religion. There is especial significance in the reference to the forced presence of Constantine, which was shown in the communication from him already given.

IGNATIUS.

Patriarch of the Essenes.

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

Refer to the Nouvelle Biographie Generale for account of Ignatius.

In the communication of Ignatius we have the fullest confirmation of the truth of the communication which we have heretofore published from the spirit of Pliny the Younger, in relation to his letter to the emperor Trajan regarding the Communists or Essenes of Bythia. Our readers will remember

that in his communication, the spirit of Pliny said, that in the year A. D. 100 there was no religious sect known in Bythnia as Christians. It is equally certain that there were no such religionists at Antioch at that time, who were called or known as Christians or worshippers of Jesus Christ. This is settled beyond all question by the fact that the Syriac version of the epistles attributed to Ignatius of Antioch, contained nothing that would strengthen the clerical or episcopal power of the Christian hierarchy, or that would maintain the divinity of Jesus Christ. That such passages were interpolated to effect those purposes, three hundred years after the death of Ignatius, shows the utter groundlessness of the Christian pretence that there was any such religion as Christianity or any such church as a Christian church prior to the second century. It is, however, an undoubted fact that the Essenes, a communistic sect of religionists, were thoroughly established in the Asiatic provinces of the Roman Empire at that time, the patriarchal seat of which was located at Antioch. Ignatius was therefore an Essenian, and not a Christian prelate. It would seem that Ignatius was himself at the head of the Essenes at the very time when Apollonius made his third and last visit to Antioch. We are told by the former that Apollonius came to Antioch to learn the religious doctrines of the Essenes, and that he was furnished with copies of the sacred books of that remarkable sect. The Essenes, he tells us, worshipped a perfect man who was supposed to concentrate within his own person all the emanations from the Divinity himself. They were therefore worshippers of an incarnate embodiment of God. The spirit of Ignatius tells us that the founder of his sect was a spiritual medium, and that his name was Bela, and not Jesus; and that he lived about 25 years B. C. More than this, he tells us that all the religious or doctrinal ideas in the Christian Testament were taught in Antioch, but not in their present form, in the first century, by the Essenes who were not Christians. Especially is the designation of the perfect man, the great central feature of the Essenian religion, to wit, the Alpha and Omega, identical with the Christ of John's Gospel. There can hardly be a doubt that Apollonius did incorporate the Essenian doctrines in his religious teachings. We cannot follow up the analysis of this invaluable communication as it merits. The field of inquiry that it opens up could not be exhausted in months spent in researches as to its full import.

TITUS LIVIUS.

A Roman Historian.

“ Let us unite in the hastening of the downfall of Superstition. I doubt if any person ever had a better opportunity than myself, for ascertaining whether there was any truth in Christianity, being contemporary with the alleged Jesus Christ, and intimately acquainted with Pontius Pilate. I have never been able to discover, either as a spirit or mortal, any positive, or, I may say, any negative evidence of the existence of Jesus of Nazareth. I am certainly one of those spirits that Christians may call a devil, because I violate the precepts of their sacred books (manufactured by priests), and deny that Jesus Christ was ever in the flesh. My reason for this denial must be given. First, no learned Jew—and I have conversed with many such, that I have met, knew aught of his existence. I have also seen and conversed with many of the governors of Syria, and with those of them who then ruled Syria, none of whom knew aught of this person, nor of any other person that seemed to approximate to the descriptions of him. But after my decease, there was a man who fulfilled all that has been claimed for Jesus, and that man was Apollonius. All Rome and Judæa were in excitement, at that time, over the conquests of Augustus Cæsar in Egypt: and many Egyptians were brought to Rome, and taught their doctrines there; and these were of an astrological character. They taught that different stars represented the birth, life, death, and resurrection of a person of the remote past, known by many different names. This legend was first promulgated or taught to his students by a Hindoo philosopher called Ma-Ming; and the Christian legend took its rise some where in the vicinity of the Nepaul mountains, and was afterward transferred to Singapore, whence it was carried to Antioch by Apollonius, where he was met by a sect calling themselves Nazarites, known after my death as the Essenian Brotherhood. Any one reading the life of Jesus Christ, can at once see that he was a communist. This sect was scattered all over the different parts of Syria, extending into Phœnicia and the Isle of Cyprus. In their teachings there was this resemblance to Jesus. There was a perfect man among them, to whom all confessed, who was never seen, and by these confessions this man became a great reader of human character, as are the Catholic priests of to-day. These, by taking advantage of the different emotions that animate the human breast, paved the

way amongst other generations for that curse of humanity—a pope. (The books I wrote, when here in mortal form, have been tampered with ; first by Eusebius, afterward by Innocent III. ; and almost utterly destroyed after the Council of Basle. Otherwise there would have been no mistake by moderns in regard to the origin of Christianity. I was known, when here, as Titus Livius, A. D. 17.”)

Refer to American Cyclopædia for account of Livius.

The wholesale destruction of the historical writings of Livius shows very clearly that the Christian church could not afford to have it known that Livius had made no mention of those historical fictions, that nearly two hundred years after his death, were woven into the religious legend concocted by Christian ecclesiastics. And furthermore they could not afford to have it known that Livius had recorded the fact that the Egyptian captives brought to Rome by Augustus Cæsar, thirty years before the alleged birth of the Christian Jesus, had taught in that city that the different constellations of the starry heavens represented the birth, life, death and resurrection of a person in the far past, known by many names. It was to conceal the fact that Jesus Christ was but a new materialization, or incarnation of this “ person of the remote past ” whose birth, life, death and resurrection, was only to be read correctly, by the passage of the Sun, in its annual course through the constellations of the Zodiac ; having his birth in the sign of the Goat, the Augean stable of the Greeks ; his baptism in Aquarius, the John the Baptist in the heavens ; his triumph when he becomes the Lamb of God in Aries ; his greatest exaltation on St. John’s, the beloved disciple’s day, on the 21st of June, in the Sign of the Twins, the emblem of double power ; his tribulation in the garden of Gethsemane, in the sign of the rural Virgo ; his betrayal in the sign of Scorpio, the malignant emblem of his approaching death in the stormy and adverse sign, Sagittarius, and his resurrection or renewed birth on the twenty-fifth of December in the same sign of the celestial Goat ; the ever existing and universal god, Pan, the poetical expression of the Cosmos, or whole of Nature, as known to mortals. (Livius tells that what remained of his works was destroyed after the Council of Basle, which took place about 1442. Shortly afterwards it was, that Leo X, made such strenuous efforts to find the missing books of Livius. As all the books then of any consequence or value, were in the hands of

the Christian priesthood, it is hardly likely that he should have failed to find them; and that he did not do what he meant to do, destroy them utterly. Those that were allowed to remain were not calculated to expose the fraudulent nature of Christianity, and hence were allowed to escape destruction. It is such spirit testimony as that of Livius, that must, in the end, bring retributive justice upon those who have committed such wrongs against humanity, as the destruction of the ancient literature of the world, to conceal their vile deceptions. We tell you, priests, prelates and pontiffs the end draweth near

Q. VERANIUS.

Governor of Britain.

“I GREET YOU :—I acted as governor of Britain, under Nero, in A. D. 60. I found in Britain the same principle that governed almost all nations of antiquity—that is, they had a God who acted as a Saviour. The antagonists of this system were what are termed Druids. There seemed to be a continual warfare between that order of priests and the Britons. These Britons had a god, who was much older than he is set down in history, called Odin. This Odin, it is claimed by moderns, was brought to Britain, two or three centuries later than he was, by the Norwegians. But that is simply a trick of priests, to throw inquirers off the scent. It came about in this way; Odin, in his teachings, characteristics, and forms of worship, was identical with the God of the first Christians; and this is admitted by all really learned commentators; but as they have been principally Christians, this fact has been concealed. Friga, a woman, in the teachings of Britain, instead of being the wife of Odin, was a virgin mother; showing that the idea was established among barbarous peoples, of being saved by a man born of a virgin. All this I studied, and compared their teachings with those of the Roman priests of the temple of Apollo, and I found that those barbarians had established a religious system identical with that known amongst the Greeks

and Romans. Although a military man, I am not here to-day to say anything about the conquests of that time, but tell you what I know of Christianity. I was governor of Britain from 55 to 60. They (the Britons) claimed that their god lived 600 years before that time. My name was Veranius."

Refer to Smith's Dictionary of Greek and Roman Biography for account of Veranius.

I regard that communication not only as perfectly authentic, but as stating the truth in relation to the fact that the fundamental religious doctrines of Christianity were thoroughly established among the Britons for hundreds of years before they were promulgated as divine truth by the Christian priesthood. That the Druid priests were hostile to the open and unconcealed doctrines of the priesthood of the ancient Britons, was owing to the fact that it was a fundamental principle with them to conceal everything that was taught as religion; and like their Christian successors, to render everything of a religious nature as mysterious as possible. Nothing was more natural than that Veranius who had been invested with priestly dignities by the Roman Pontifex Maximus, should have studied and observed the analogies between his own religion and that of the people, over whom he was appointed to govern. We question whether it is generally known that there was a more ancient system of religion than that of the Druids established in Britain, and which the priests of the latter religion were doing all they could to suppress, when the Romans invaded and conquered Britain. It was but retributive justice that Druidism had, in its turn, to succumb to the bigotry of Christian priestcraft. One step further in the direction of retributive justice will be taken, when Christian priestcraft shall in its turn go down with the withering and consuming light of Modern Spiritualism, which is to close the career of priesthood on the earth.

PORPHYRY.

A So-called Heathen Philosopher.

“GOOD DAY :—Many persons may question the conduct or language of spirits who are trying to uproot Christianity. These persons may say : “These spirits deprive me of my Lord—what have I left?” Oh ! foolish mortals ; to rely so implicitly on that which never existed. We spirits are constantly bringing forward more and more proof that Christianity has no basis in truth. It is nothing more than the mistletoe on the oak of ancient religions. The first question to be answered is ; did Jesus Christ, so-called, ever have a personal existence ? To this I answer he had not. I come to set forth such facts as I know to be absolutely correct, that will conclusively justify that answer. None of the early Christian Fathers were Christians. Any person who will attentively read their works will see that they did not know whether Jesus ever lived or not, and this was the case immediately after his alleged death. Those early Christian fathers never thought of establishing such a gigantic system of fraud as is practiced by the Christian priesthood to-day. In all the earliest books and manuscripts of the so-called Christian era, there was no mention of this Jesus, except as a kind of sun-god. Out of astronomy or astrology, the gods of all religions have arisen, one after another. These Christian fathers wherever they could alter those manuscripts, during the first one hundred and fifty years of their era, did so ; and they then began to shape their religion as you now find it. To do this they made use of all classes of writers, by them called heathen and pagan, to plant their religious fraud upon the earth. All this will be brought to light by thoroughly informed spirits. We are now forming a band in spirit life that will bring forth such proofs as will convince the world, or point out the sources from which those proofs may be obtained. There is not a priest in Rome or elsewhere that is fully initiated in the secrets of his church, who does not know that Christianity is a fraud ; for in the Library of the Vatican, at Rome, is the evidence that makes that point certain. The ecclesiastical custodians of that evidence, will have to produce the documents that contain that evidence. At Rome are most of the writings of the first three centuries of the Christian era, embracing the works of all of us, so-called, pagan writers. These have been mutilated but

not destroyed. Why have they not been destroyed? Simply because there is a power in the spirit world, that popes and cardinals fear. They know that spirit communion is all there is to religion, and they heed the warnings of materialized spirits who come to them. The priesthood know that the people have become too intelligent to be any longer blinded, by rites and ceremonies, to the simple fact of spirit communion. There are writings of Seutonius—there are writings of the emperor Trajan—in the possession of the Papal church, that would settle forever the question as to the personal existence of Jesus. It has also the possession of letters of mine, in which they have altered the word Gnosticism into Catholicism, and on the strength of that have claimed me as a Christian. At the time I lived there was nothing but contention and strife; but there was not one-half as much contention about Jesus, as there was about who should attain ecclesiastical precedence in the new religion. All this was the outcome of each individual philosophizing and theorizing for himself, and giving these thoughts different forms. In fact it was at a later day than that in which I lived on earth, that Christianity fully settled down in its present shape. This voice of mine is a spirit voice that priests do mightily fear. I am not done with them yet. But there is a shape in which I desire to get my communication that will compel these men to hear me. They will be made to hear me. When a man's citizenship is challenged, then it behooves him to prove his citizenship. So I challenge these priests. I have spoken longer than I intended. I was known when here as Porphyry."

Refer to McClintock & Strong's Biblical, Theological and Ecclesiastical Cyclopædia.

We deeply regret that space will not allow of giving the particulars of his philosophical doctrines, as these show most clearly and conclusively that Porphyry, one of the ablest and most learned men that ever lived, was a spiritual medium, and taught the grand truths now being brought to the knowledge of mankind, through humble and uncultivated mediums, sixteen hundred years after those truths were rejected and trampled under foot by the Christian priesthood.

We have never received or known of a spirit communication which seemed to us to be more important than this communication from the spirit of the great Eclectic and Neo-Platonic philosopher, Porphyry. We can well understand the difficulties under which this learned and truly advanced spirit, after sixteen hundred years in spirit life, labored in imparting the important information therein contained.

MARGANTONIO DE DOMINIS.

A Heresiarch and Apostate.

“GOOD DAY :—None can throw as much light on Christianity as the Catholics. Christianity is a Catholic institution, and not a Protestant one ; and yet, all the paraphernalia of both are the same, except that Protestants have somewhat modified them. During my mortal life I was a Catholic prelate, and held the title of archbishop. I was a man of science, and never allowed my religion to interfere with my reason. I knew the identity between Christianity and Paganism, and that the former was only a copy of the latter. In fact, in the Library of the Vatican at Rome were all the documents necessary to prove that the old Roman gods, rechiselled by the sculptors, are the apostles of the Christian religion ; that the Christians robbed the Pagan temples of all these old myths, in the shape of sculptured forms and basso-relievos ; and that all the rites and ceremonies and vestments are copied from the observances of the priests of Apollo. The mitre had, originally, twelve points, representing the twelve signs of the Zodiac ; but as Catholicism increased, it was necessary to conceal this fact in such a way that the astrological significance of it would not be too apparent to the public eye. If there is a “Prince of Lies,” spiritually speaking, his home is in the Catholic Church. Some persons may think I am hard upon them, but I do not feel so. It cost me one hundred and fifty years of misery, as a spirit, to get rid of a lingering desire, developed in me in mortal life, that held me to that myth of centuries—Jesus of Nazareth ; and I speak plainly here to-day, because I wish my mortal brethren to steer clear of any faith or hope in any redemption but their own strength of character, their own love of truth, and to discard all worship of any book, except the book of nature. Be natural in everything, and you will obtain not only happiness and bliss, but you will be enabled to help others to that point where we shall all be united in the fatherhood of God and the brotherhood of man. I was located, in 1620, at Savoy in the Strand, London. My Italian name

was Antonio de Dominis, Archbishop of Spalatro. In England I was called Marcantonio de Dominis."

Refer to *Nouvelle Biographie Generale* for account of Marcantonio de Dominis.

The foregoing communication is beyond any reasonable question, both genuine and authentic. This man was fully competent to know just what he testifies to as a spirit. That he was a man of unusually keen perceptions, is manifested by his discovery of the causes of the rainbow, which destroyed forever that pretty fable about that covenant between God and man. It will be seen that for twenty years he was a member and honored and trusted agent of the Society of Jesus, and was undoubtedly fully informed of the facts to which he testifies in relation to the robbing of the Pagan temples of their mythical objects of veneration, and that all the appliances and paraphernalia of the Roman Catholic priesthood were copied from the priests of Apollo. Well might this well informed Catholic spirit locate the Prince of Lies in the Catholic Church. Notwithstanding he understood the deceptive character of the Christian religion, he tells us that it took him one hundred and fifty years, in spirit life, to get away from the earth-formed desire of being saved by Jesus of Nazareth. Could any spirit give wiser counsel than does the spirit of Dominis, when he says, "Be natural in everything, and you will obtain not only happiness and bliss, but you will be able to help others to that point where we shall all be united in the fatherhood of God and the brotherhood of man?" This spirit found himself alike deluded, whether identified with Roman Catholic or Protestant Christianity. Both phases of that grand delusion are undoubtedly alike destructive of spirit happiness, or the testimony of spirits is worthless as an element in the stock of human experiences.

SEJANUS.

The Favorite of Tiberius.

“ I GREET YOU, SIR :—I have a word to say to all who seek for that which will give them physical enjoyment. I gained my success in mortal life, and also my death, through flattery of those in power. My main object in coming here to-day, is to throw what light I can upon the disputed point of the reality of a man, or so-called god, named Jesus. I am set down in historical accounts as departing this mortal life in A. D. 31, but it was in A. D. 36, one year before the death of one whom I acknowledged my master, Tiberius Cæsar. I travelled a great deal with him, and was very intimately acquainted with the Jew who taught philosophy—Grecian philosophy, not Jewish philosophy, (the elder Hillel) ; and I conversed with him upon that subject which now agitates modern thought—spirit communion—and in no case was he able to identify any of the alleged leaders of Christianity. He knew nothing of their lives, and as he lived at Jerusalem, engaged in teaching philosophy, (and Grecian philosophy, for Hillel was a follower of Plato) from A. D. 10 to A. D. 45, he must have known of them had they lived. Here is a Jew, who lived contemporary with the great facts that are claimed by Christians, and yet he knew nothing of them. The only thing that he knew of, that came any where near what the Christians claim, was that a Jew, Jesus Malatheel, was crucified for highway robbery, whose brother (not father) was one Joseph, who begged his body of one Simon, but this was not Joseph of Arimathæa. The last named character was a pupil of Hillel, and told him of this transaction privately. As the Jesus who was crucified was an Essene, they were afraid his body would be desecrated, and as this was repugnant to their ideas, they stole it in the night time. (If an extract from the Alexandrian Codex, which has been obliterated by means of chemicals, and which if now rubbed with certain compounds known among modern chemists ; or could the latter be placed over this obliterated portion of that Codex, you would recover the proof of the truth of what I here state. In my great desire to atone for a life of sensuality, I come here to-day, and I have made all plain that

the concentration of power allows me to utilize. My name was Sejanus."

Refer to *Nouvelle Biographie Generale* for account of Sejanus.

It was the spirit of this man who, in his desire to atone for his vile and corrupt life, comes back and testifies as above. His introduction of himself is fully borne out by the recorded facts of his earthly career. He denies that he was put to death in A. D. 31, as history has recorded; and says it was in A. D. 36. This is by far more probable, for, if it is true that the latter part of the reign of Tiberius was little else than a succession of executions, it is not likely this execution of the friends of Sejanus continued for six years. A year was ample time to dispose of all of them, and this is the period during which, it is most probable, they were devoted to destruction. This correction of a historical error is, under the circumstances, a sufficient proof of the truthfulness as well as the authenticity of the communication. The spirit of Sejanus tells us that he was intimately acquainted with Hillel the Elder, who taught philosophy at Jerusalem from A. D. 10 to A. D. 45, and that he had conversed with him on the subject of communion of spirits with mortals.

While the gospel story of the crucifixion bears the marks of fiction from beginning to end; not so the statement of the spirit of Sejanus. The latter is perfectly consistent with probability. But there is one special point in it that seems to show that not only was Jesus Malatheel, an Essenian culprit, who suffered for his crime, but that he furnished the ground-work for the gospel legend. It will be seen that it was one Simon, the Cyrenian, who was the person assigned as the executioner of Jesus; and whom the Jews compelled to bear the cross on which he was to be executed. According to the statement of Sejanus, after the death of Jesus, his brother Joseph, begged the body, not of Pilate, but of Simon, who no doubt had the custody of the body. That Simon should be mentioned in the gospel story as the person compelled to act as executioner, or at least to provide the cross, and that the spirit should have stated that it was to Simon the application for the body of Jesus was made, is one of those coincidences that gives certainty to that which it relates. There is also a singular significance in the fact that without any previous mention why it was done, or how they came to be at Golgotha, the gospel story says:

“There were two thieves crucified with him ; one on the right hand, and the other on the left ;” and then says : “The thieves also which were crucified with him, cast the same in his teeth.” That crucifixion, whatever it was, was certainly a crucifixion for a criminal, and not for a religious or political offence.

I have dwelt more at length upon the suggestions of the spirit communication of Sejanus than I otherwise would have done, because it offers the only rational clue to the true explanation of the real nature of the gospel narrative regarding the crucifixion of Jesus. I trust the readers will not think the time and space occupied in doing this wholly thrown away. Sejanus, you have nobly atoned for your misspent earthly life by your contribution toward the enfranchisement of the minds of those, who have discernment enough left to them, to profit by the far reaching suggestions that you have thrown out.

ALOYSIUS LILIUS.

An Italian Savant.

“ I SALUTE YOU, SIR : I lived in mortal form about 1550, and was employed on the calendars by the popes and bishops of my time. They had been so much tampered with that I did not know whether I lived in 1550 or 1350. There appeared to be about two hundred years so mixed up that it was almost impossible to rectify it or set it right. The different eras had become so mixed, one with another, that great confusion in regard to time prevailed. I was set at the task of trying to make things straight. On entrusting me with the books which were necessary for that purpose, the first thing that struck me was the fact, that the adventures attributed to Jesus Christ were nothing more or less than a legend in regard to certain stars. In fact, that the whole Christian story was derived from astrology, and the gods who were supposed to have lived before Jesus was said to have lived, such as Brahm, Buddha, Jupiter, Jehovah, etc. ; and that the doctrine of the Christian trinity is based on the pagan trinity, which was nothing more than fire, water and earth, according to those old books and manuscripts that were given to me at that time. No pope, bishop, or man of learning, knew when Jesus did live ; and when they were alone to themselves, they freely admitted that the whole story was mythical and intended to gain power for

* themselves. A great many of those books and manuscripts are still at Rome, but they are kept hidden from the world ; but the time will soon come when they must become known ; and I, for one, am doing all that I can, as a spirit to bring about the destruction of Christianity and the triumph of reason over bigotry. My name was Aloysius Lilius."

Refer to Thomas's Dictionary of Biography for account of Aloysius Lilius.

We regard this communication as in every respect most important. That it is authentic there can be no reasonable doubt. The task at which Lilius was set by the papal authority must, as he says, have necessitated the putting of books and manuscripts in his hands that are not accessible to any but the highest and most trusted orders of the Catholic priesthood. That those books and manuscripts should have disclosed the astrological origin and mythical nature of the adventures attributed to Jesus Christ is so highly probable as to render it certain that such was the fact. This spirit says nothing about having met with foul play at the hands of his priestly employers, but unless he was more cautious about concealing what he discovered as a mortal than he is a spirit, he must have dropped hints that probably cost him his life as soon as his task was completed. But if Modern Spiritualism has done nothing else, it has rendered murder but a poor method of silencing those called dead ; and though years and even centuries intervene, all truth will come to light and all wickedness be revealed even to earth's inhabitants. Indeed, it would seem that while Lilius was not a priest, he was on the most intimate relations of mutual interest with the Catholic prelates to solve the principles that no one of the Catholic prelates was competent to undertake. In those conferences this spirit tells us that they admitted to him that the religion that they were teaching as infallible truth was mythical and intended solely to secure them power. Even should this spirit not be correct, in supposing that many of the books and manuscripts used by him in his work are now concealed at Rome, it will make little difference ; for the spirits who knew of their existence and their contents, can impart enough to defeat every priestly fraud that has ever been perpetrated. Oh ! how we bless these spirits for their efforts to put the truth before the world, and how we thank them for letting us share with them in the glory of the results that will flow from their grand and noble efforts.

POMPÆIUS SATURNINUS.

A Roman Writer.

“ I SALUTE YOU, SIR :—Centuries in spirit life seem to pass with as much rapidity as one year in mortal life, because you are not subject to that fatigue of body that you experience on earth. I was, when on earth, more of a miscellaneous writer than a writer on any one subject. I was a generalist—not a specialist. During my time here I became neither an advocate of religions of my day, the politics of it, nor of the social condition of affairs ; for I saw much in each of these three departments of human interests to excite my contempt rather than my love. To see men of noble talents appealing to mythical gods seemed to be a waste of the real purposes of life. In politics the greatest flatterers were the grandest courtiers ; and in the administration of affairs, although administered by the emperor, yet justice was ever biased and even controlled by a plausible tongue. In social matters, in my day, one of two things occurred—man was either woman's master or slave. Between these two extremes there was no intermediate. In such a state were human affairs at the time of my abode on earth. There was only one consolation that I enjoyed, and that was the secret counsels of the Sons of the Sun or the Initiated. There, with our mediums, we enjoyed for a few hours that higher spirituality that our spirits called for. But our meetings had to be secret—covered from the eyes of the priests and priestly spies. No one suspected of belonging to the order could escape from the ruin sooner or later. Those Pagan Roman priests were just as powerful bigots as are the Roman Catholic Christians, and hesitated at nothing to increase their temporal power. As late as A. D. 150, at Rome, at Alexandria, at Antioch, and at Jerusalem, these Sons of the Sun received the teachings of the Gynnosophists, who were combined with the Therapeutæ, and their main doctrine was spiritism. We met at Rome and compared notes every six months ; but the ambassadors to these meetings were all disguised as traders engaged in mercantile pursuits ; and in this way we were able to learn the progress of the cause. No Jew by the name of Jesus Christ was known at Rome in my day ; nor did I ever hear from any of the ambassadors of the order the name of Christ-

ians mentioned. I knew nothing of Paul, but I knew as a mortal and know as a spirit, that Pol was one of the names conferred upon Apollonius of Tyana. I have every reason to believe that the Paul of the Christian Scriptures is Apollonius of Tyana. I have had this view of the matter from one whom I knew in the mortal form, as the result of his investigation. I mean Pliny the Younger, with whom I was intimately acquainted. My name was Pompæius Saturninus."

Refer to Smith's Dictionary of Biography for account of Saturninus.

"Pompæius Saturninus, a contemporary of the Younger Pliny, is praised by the latter as a distinguished orator, historian and poet. Several of Pliny's letters are addressed to him."

Refer to Thomas's Biographical Dictionary for account of Saturninus.

"Saturninus, or Saturnilus, one of the earliest of the Syrian Gnostics, flourished about 125 A. D."

It would seem from the communication of Saturninus that in the latter part of the first and fore part of the second century, there was a secret association or order known as the "Sons of the Sun," who were Spiritualists, who had their mediums, who held their secret circles, and who held communion with the spirits of the ascended dead; but this secret order was under the ban of the Roman priesthood, and its members hunted and watched by priestly spies; that at Rome, Alexandria, Antioch, and Jerusalem, the Initiated, or "Sons of the Sun," were taught by the Gymnosophists and Therapeutæ, whose main doctrine was Spiritism; that these early Spiritualists had semi-annual secret meetings of Spiritual ambassadors at Rome, where reports of the progress of the Spiritual movement were made from all quarters of the civilized world; that as late as A. D. 135, no such person as Jesus Christ had been heard of, nor had the name of Christians then been used to designate any religious sect; that no such person as St. Paul was then known; and finally, that there is every reason to believe that Apollonius of Tyana is the Paul of the Christian Scriptures. It appears that Saturninus was of the Gnostics, who were Gymnosophists as well; that he was a contemporary and personal friend of Pliny the Younger, who was himself no doubt one of the Initiated; and that he was a writer of versatile accomplishments. There was therefore an Ancient as well as a Modern Spiritualism, but it was bitterly opposed by the Roman

priests, and finally crushed by their successors, the Christian priesthood. It behooves those who value Modern Spiritualism, to profit by this communication from the spirit of Saturninus, and see to it that no sectarian opposition to its growth, whether from without or within, shall again bar the progress of the teachings of a more advanced Spiritism, as this spirit calls it. Let those who seek to sectarianize Spiritualism, know that it cannot be done and must not be attempted. These spirit testimonies are not given to go unheeded.

CARRA.

“GOOD AFTERNOON :—I lived, and was well acquainted with Jean Jacques Barthelemy, and he succeeded me in the National Library at Paris. We had many consultations together about his alphabet of Palmyra, and the inscriptions upon different ancient ruins ; and he goes with me in spirit. He is with me to-day, to say that in a town called Said, there is an inscription which defines what is meant by the term Essene. “Es” means “fire,” and “sene” means “worshipper,” or passer through, and in modern language would be termed worshippers passing through purification by fire. The inscription was on a flat stone covering a vault, about two miles from Port Said, and in the Samaritan tongue. And from other writings, as well as being so assured by one Ignatius of Antioch, in spirit, who was an Esséne, both Barthelemy and myself have come to the conclusion that all converts had to pass through fire—termed fire baptism—in order to be initiated into Essenism. He has also to say that the inscriptions on the Adulian marble, after the first clause, ended by two arrows, one pointing toward the north and the other south, relate to the life and miracles of Apollonius of Tyana. [I here asked whether the obliterated portion of the inscription had reference to that subject. He replied :] It seems to have been chipped off so as to conceal its purport. Apollonius is nearer to earth, at this time, as a spirit, than he has ever been, and will probably, in materialized form, be enabled, before long, in person to claim to be the true Messiah, and in this way make a final end of Christianity. Not that he claims any Messiahship, but he was a superior medium.—CARRA.”

Refer to Nouvelle Biographie Generale for account of Carra.

It was the spirit of this man, the friend and predecessor of the erudite Jean Jacques Barthelemy, in the office of Librarian of the National Library, that returns and communicates the interesting information above given. I doubt whether there has ever been any successful attempt to give the etymology of the term Essene, prior to this spirit exposition of it. That it is correct there can be little question. It would seem that Barthelemy's discovery of the inscription at Said that explains the meaning of that term, has been made since he became a spirit, thus showing that if the way is once fully opened to the learned in spirit life, they have it in their power to unravel and correctly explain every historical puzzle, concerning even the most remote past. It is a fact that purification by fire baptism was a common thing among those people, the object of whose worship was the sun. Will not some traveller to the Orient remember this spirit statement, and test its correctness, by visiting Said and searching for the inscription described? Doubtless there are those of the inhabitants of that old Syrian town, who have seen the stone and the inscription upon it. Ignatius of Antioch, to whom the spirit of Carra refers as having confirmed Barthelemy's interpretation of the Samaritan word Essene, was not only an Essene but he was the patriarch of that sect, and one of the most learned men of his age. The spirit's statement, on behalf of Barthelemy, that the inscription on the monument at Adulis, after the first clause, related to the life and miracles of Apollonius of Tyana, is undoubtedly correct, and hence the obliteration of it by some emissary or emissaries of the Christian church, whose piety far outstripped their honesty and truthfulness.

CLEMENT ALEXANDRINUS.

"I GREET YOU :—I always taught when seated. Too much religion has been a curse to me as a spirit. I knew of the writings of one Marcion—not that he was the author of them—but he substituted a myth for a reality. That reality was Apollonius of Tyana. I received copies from him, and I followed his text as far as it suited me. But there was one great desire that animated me as a mortal. That was to establish a fraternity of monks; and in this I succeeded, but I did not dare to let them know the light that I had received; so I used the name of Apollonius, which after my time was erased and the name of Jesus Christ substituted by Eusebius of Cæsarea. All his translations of my writings are, in the main forgeries. He took my communistic doctrines and used them to found a church. That is, the leaders of the Roman Catholic Church were to be Communists, but their followers were not allowed to become such. At Alexandria, the most renowned priests of the East and West, over the then civilized world, assembled to compare notes; and as has been before stated by a spirit who communicated through this medium, they formed that idea, which was afterwards put in operation by Constantinus Pogonatus, of the body of the god (Prometheus) to which was attached the head of Apollonius of Tyana, but which the ancient Christians would not accept, but continued to worship the first sign of the Zodiac, Aries, the Lamb or Ram. The former idea did not find its proper place until the sixth century. But the whole account of the decision of the Gnostics, the Gymnosophists, and othersects, who met in Council at Alexandria in A. D. 161, was written by me; and I hope that my writings, of which true copies, as they originally read, are now in the possession of the Maronite monks, of Mt. Lebanon, Syria, may yet be forthcoming. These once in the possession of moderns, and the whole fabric of Christianity will be stamped as a forgery. I am quoted as a father of the Christian Church. I deny it. I was a father of a socialistic community, of which celibacy was the principal tenet. My name was Clement Alexandrinus."

Refer to McClintock & Strong's Cyclopædia of Ecclesiastical Literature; also to Dr. Lardner's works, for account of Clement, What has become of Clement's "Institutions," which Dr.

Lardner refers to, but which he says has been lost, and why are we allowed to know so little of its contents? Let the spirits of Eusebius and his abettors in his pious frauds, appear and answer, for upon them rests the heavy responsibility of the concealment or destruction of that important ancient book. It will be observed that there is no historical mention that Clement of Alexandria ever founded or attempted to found a fraternity of monks; but who can read the synopsis, given in McClintock & Strong's Cyclopædia of his writings, and not see that his labors were all in the direction of monachism, and an ascetic and self-denying life; and that so far from being what is now regarded as an orthodox Christian, he was what orthodox Christians now designate a heretical Gnostic. For a Christian writer to speak of "the true Gnostic" as synonymous with "the perfect Christian," as does the Christian writer I have quoted, is to resolve Christianity into Gnosticism. What then is Gnosticism? Says a writer in the American Cyclopædia: "Gnostics; (Greek 'Gnosis,' knowledge,) a name given to various heretical sects, in the early Christian church." [A pretty Christian church was that, when heretical Gnostics were its exponents and dominant rulers.] "We know them," says this writer, "mainly through their opponents, almost nothing remaining of Gnostic writings, except the fragmentary quotations found in orthodox authors. Gnosticism was a natural result of the contact of Christianity with Oriental and Greek philosophy, and was the earliest attempt to construct a philosophical system of faith. It undertook to answer the most difficult questions, such as that of the origin of evil, and soon became extravagant, and met the opposition of the leading Christian writers."

Not the least significant declaration of the spirit of Clement is, that in A. D. 161, the most renowned priests of the East and West, throughout the then civilized world, assembled in council at Alexandria, embracing Gnostic, Gymnosophists and other sects, at which the idea was formed to adopt, as the symbol of a common worship, the body of the Grecian god, Prometheus, suffering for mankind on the Scythian Crag to which should be attached the head of Apollonius of Tyana. Whether Clement was himself a member of that Council of Gnostic, Gymnosophists and other priests, he does not tell us, but he does most plainly tell us that he wrote a full account of the decision they

came to in regard to the common religious symbol they determined to adopt. Nothing was more natural than that these Greek Gnostics and Gymnosophists should have adopted that especial emblem; and nothing more unnatural than that Christian prelates assembled in A. D. 680, at Constantinople, by Constantinus Pogonatus, should have adopted that identical symbol as the emblem of the Christian religion. Who has ever seen a crucifix, or statue, or picture, representing Jesus of Nazareth, the alleged Jew, that had not every lineament and physical attribute of the highest Greek ideal of human perfection. To combine the ideal beauty of Prometheus, the Greek saviour, with the real beauty of the sage, the seer, the benefactor, the teacher—the renowned Apollonius—was indeed, to unite, in one emblem, all that was divinely and humanly perfect and adorable. That Christian prelates should have deliberately adopted this compound effigy of a heathen god and a heathen philosopher, as the emblem of their religion, was to confess the heathen origin and heathen nature of all that is connected with it. To-day, in every Christian church, the people in their ignorance, are worshipping the same objects that received the adoration of the heathen Greeks and Romans. If they desire to worship a Christian Jew, as they claim to be doing, let them at least discard an emblem that relates only to the theology concerning a Greek god, and the life and acts of a Greek philosopher and teacher of men. Who will earn the thanks of unborn generations of men, by searching for the writings of Clement, as they were originally composed, among the Maronite monks of Mt. Lebanon? That they are there, I feel confident. Well may the spirit of Clement say: "These, once in the possession of moderns, and the whole fabric of Christianity will be stamped as a forgery." I regard this communication as of extraordinary importance in every way it may be viewed. It is beyond all question, a spirit communication, and there is no valid reason for questioning its authenticity.

HERMOGENES.

The Great Essenian Rival of St. Paul.

“My salutation shall be, Let us shed the light. I lived in mortal form in what is termed A. D. 122—that is, I was in full exercise of my mortal powers at that date. I am mentioned in the New Testament, Second Timothy, chap. i., 15, as Hermogenes, and am there set down as a heretic. In order to set myself squarely right before moderns, I am here to-day to tell the whole truth. The original Paul, and the man whom I followed as a mortal, was Apollonius; and Timotheus was a bishop, or an apostle, of the Nazarite, Essenian, or Therapeutic sect, for these were one and the same. He was acting as an apostle; and an apostle, in those days, meant a promulgator of some religion. Until that sect began to abuse the communistic idea—that of having all things in common—I was a member of it. But the bishops and leading men began to monopolize the enjoyment of the good things of this life. Apollonius himself had the same weakness that tinges the actions of modern mediums. He became desirous of controlling the moneys and the tongues of his followers; and upon this point he and myself parted. Human nature has been the same in every age and generation. You may find thousands of persons who condemn the good things of this life; but put them in a position where they can monopolize them, and they cannot resist the temptation of their surrounding circumstances. Apollonius is the real hero of the Christian legend. He is also the Paul of the Christian Scriptures; and what was revealed to him, by a voluntary spirit control, on the Isle of Patmos, makes him the John of Revelations. That book of Revelation, as understood by the ancients, is to be explained entirely by astronomy, or the movement of the starry hosts upon the dome of heaven. The key to Essenianism—the key to the language of the Therapeutæ—and the key to all that the so-called Apostle wrote, is to be found in the character and life of Apollonius of Tyana; not as these were exemplified by his mortal career, but according to the ancient accounts of that career, after his death, as his pathway was traced among the stars. I contributed largely of my material means to propagate the ideas set forth by Apollonius; and as long as he was spiritually minded, I was one of

his most faithful followers. But, when he became carnal minded, and grasped after the good things of this life, without regard to either principal or justice, I refused to be one of his adherents. By spirits who will come after me, at this sitting to-day, testimony will be given, in the face of which no mortal now living, or yet to be born in the course of coming generations, will dare to deny the astrological and astronomical origin of all religions. It was so understood by us—the initiated. And I would say this, on all my hopes of future happiness, that, if ever mortals wish to comprehend the symbolism of Christianity, they must become readers of the stars. The Essenes, Nazarites, or Therapeutæ, and all sects in the first and second centuries, owe their religious ideas to that Hindoo trance medium, Deva Bodhisatoua. If this causes any one or more persons to think upon these points, I will be amply repaid for the obstructions that have been thrown in my way by opposing spirits, to prevent me from communicating what I knew, to mortals. You have my name. Good bye ; and may God bless you for your efforts to promulgate the truth."

I regard that communication as containing, within itself, all that is necessary to prove the fact that the spirits of men and women who lived in the far historic past, can return and communicate with mortals, and that many of them have so returned, and through their medium, have disclosed facts and truths of the greatest importance to the welfare of humanity. The only positive reference to this Hermogenes that is anywhere recorded, is in the 14th and 15th verses of the first chapter of the Second Epistle to Timothy, which are in these words :

"That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us."

"This thou knowest, that all they which are in Asia be turned away from me ; of whom are Phygellus and Hermogenes."

Remember, that all other mention of this Hermogenes has either been lost or destroyed. Not a word is said as to why "all they which (were) in Asia (were) turned away from (Paul) ;" nor are we told who Paul was, or who Timothy was, that their religious or doctrinal views were different from the views of Phygellus and Hermogenes, "and all they which were in Asia," and formerly of the same religious sect with Paul and Timothy ; nor are we told what the sect was called, that Phygellus and Hemogenes turned away from. All this is fully stated by the returning spirit of Hermogenes, and in a

manner, and by means, that bear the strongest possible appearance of truth.

The only possible historical reference to this heretical Hermogenes may be found in Smith's Dictionary of Greek and Roman Biography.

In that most unexpected communication of Hermogenes, we behold a light that discloses the most important clue to the source of the sacerdotal or hierarchal features of the Christian religion that has ever been revealed. It has ever been a puzzle to thoughtful and well informed persons outside of the Christian priesthood, to discover how a church of the most arbitrary and autocratic character, could have been built up on avowed principles of common equality and perfect fraternity on the part of its constituents. The communication that I am commenting upon, makes this as clear as the noonday. Christianity had its source in the religious sect known as the Essenian Brotherhood or Fraternity. That organization was purely communistic, and perfectly democratic in its fundamental principles. It so continued, as it now appears, until Apollonius of Tyana, who became a member, and prominent Apostle of its religious doctrines, undertook to subvert the governing principles of that then well established sect ; and to substitute for them the anti-communistic and anti-fraternal principles of sacerdotal and hierarchal gradation. Then began a struggle for unity, fraternity and equality, against priestly dogmatism and aggrandizement, that was resumed when spirits of light and wisdom launched the present Spiritual Movement, after a lapse of eighteen hundred years. The genius of mental freedom had not then sufficiently penetrated the minds and souls of men, and the old cloud of sacerdotal usurpation rolled, again, over the star-lit dome of human aspirations. Hermogenes, the great democratic leader of the Essenes, confronted, and, for a time, drove back the friends of priestcraft, led by Apollonius, or Paul, the Essenian Apostate, but in vain ; and the latter became the successful founder of a bastard Essenianism, which after his death, one Marcion, of Pontus, put forth under the alias of Christianity. Apollonius left his Essenian bantling at Antioch, the great centre of Essenianism, where Marcion found it in the shape of a Gospel and eleven Epistles, which he called the Christian Scriptures according to Marcion; and this spurious bantling of the apostate Essenian, Apollonius, became the adopted waif of the Christian priesthood.

JEAN SYLVAIN BAILLY.

“GOOD DAY :—This mortal life is one of uncertainties ; and little did I think that I, who had devoted myself to the interests and advancement of all, should end my life on the guillotine. There is a fate that seems to hang over you, and you know not the hour when its fulfilment will occur. In my mortal life I was an astronomer. No astronomer that now lives, or that ever did live, but knows the identity of all religions with that science. But there are Materialist astronomers ; Infidel and Christian astronomers ; Arabic, Jewish, Egyptian and Chinese astronomers, both ancient and modern. As another spirit has said, individual actions on this mortal plane were afterwards transferred to the stars above, and it is there, and there only, that the key to all religions is to be found. Excavations are now being made, amid the ruins of ancient Babylon, which will prove, by the planispheres upon burnt bricks, the whole story of all the gods that were then known, and who are all to be found nursed in the lap of the constellation Virgo. But it is not even in Babylon that the finality of the zodiacal problems is to be found. The most ancient of all historical evidence that will prove that Christianity is nothing but a fable borrowed from the stars, is to be found at ancient Tyre ; as the Phœnicians, 2700 years before the Christian era, had the most correct ideas upon the solar system —analogous to what is known by modern astronomers. It is in that sunken city by the sea, whose secrets are to be brought to light by your modern divers, that the final and conclusive evidence is to be found which will give the death-blow to Christianity. For further particulars, and for points that I think will throw some light upon the subject, I would like our brother [myself] here, to obtain a French work written by me when living in the mortal form, the title of which is, “Christian Fables Astronomically Considered.” I departed this life in the French Revolution, in 1793. My name was Jean Sylvain Bailly.”

Refer to American Cyclopædia for account for Bailly.

Such was the learned man whose spirit came back and gave that remarkable and characteristic communication. The work which he requested me to procure, was doubtless the first of the

two last named publications. Of that work, "Essay on Fables and their History," the Nouvelle Biographie Generale says: "It was printed in the year vii., (2 vols., in 8vo.,) and was a posthumous work that the author had composed in 1781 and 1782; a copy of it was presented as a token of respect to the legislative body, and two deputies, Baudin and Rewbell, took that occasion to pay, from the tribune, a tribute of homage and regret to the memory of the savant and patriot. That so important a work should have remained unpublished in his hands for eleven years, is sufficient evidence of its searching character and the danger of making public the truths that it contained." I have read the "History of Astronomy," by Bailly, and can well understand the importance of getting a copy of that work, as the spirit suggests. If it can be had, I will procure it, and give the public the benefit of the discovered truths which I know it must contain. I do not know to what the spirit alludes, in regard to excavations going on amid the ruins of ancient Babylon, and the astronomical discoveries that are being made, or that will be made there; but this I well know, that all theological gods of every people, not excepting the Christian world, were the allegorical legends of the Sun's career in his annual route through the heavens. There is not a doubt whatever that the Phoenicians had a very advanced science of astronomy long—very long—anterior to the Christian era. Bailly makes this most plain by the proofs he adduces in his great "History of Astronomy, Ancient and Modern." Should the discoveries foretold by the spirit be yet found beneath the sea, at the site of ancient Tyre, they would not only give the death blow to Christianity, but the death blow to the insensate opposition that Spiritualism now contends against.

[We have no evidence that Mr. Roberts obtained a copy of the work to which the spirit alluded.—COMPILER.]

CARDINAL CAESAR BARONIUS.

“I SALUTE YOU, SIR:—(I was known as Cardinal Cæsar Baronus, or Baronio, as sometimes called. I was the author of an Ecclesiastical Annals, and librarian of the Vatican Library. In my search for information amongst the books and papers of that library, I was sworn that I would disclose or publish nothing that did not agree with the Roman Catholic creed. In my investigation of the old manuscripts there deposited, I found that Christianity did not have a beginning until the first half of the third century.) These manuscripts all show that one Papius, who was a priest in Syria about that time, was the originator of that religion. Christian writers have made it appear that he lived much earlier than he really did. The Christian story, as borne out by the facts, was derived from a Grecian tragedy the hero of which was a dying god, and the first man who taught such a doctrine was Apollonius of Tyana; and he, according to his own manuscripts, got the idea in India from the narrative regarding the Hindoo god Chrishna, which is in reality the Christ of the Christians. In fact you have, through the spirits that are coming to you, the key to all that relates to the Christian religion, in the fact that Apollonius was the Apostle Paul. (These documents to which I allude, although opposed to their religion, the Catholics have not destroyed. Whatever originals they possess are in the hands of the Order of Jesus, and no priest is allowed to read them unless he takes the oath of eternal secrecy. There is not a learned Catholic to-day that is in the priesthood, or that has ever been at Rome, but that knows that Christianity is nothing more than an old pagan idea revived, but as it gives them power their lips are sealed. I might speak for an hour, but I could not tell you more than I have done because I have condensed what I had to say. I was librarian of the Vatican prior to A. D. 1607, when I died.”

In reply to our question whether he knew that the supposed date of the four canonical gospels was from A. D. 160 to A. D. 185? He answered, “Yes, but they were none of them earlier than A. D. 220.” When asked how he could feel absolved from his oath of secrecy, he answered, “No oath, however solemn, is binding upon the human soul when it operates to the injury of the human race.” We refer to the *Nouvelle Biographie Generale* for account of Baronius.

The spirit of this learned and honored Catholic prelate has

come back to reveal facts concerning Christianity that should astound the world, and set mankind about discarding a religion of which the whole effect has been to conceal truth, and its whole purpose to propagate and perpetuate falsehood. In the light of that communication, we are inclined to believe that Baronius had a much better reason for his hesitancy to undertake the great task (that of preparing the Ecclesiastical History for publication) imposed upon him by St. Philip de Neri than his humility; and that reason was, that in undertaking it he was compelled to make oath to perpetrate one of the worst crimes of which any learned man can be guilty—that of concealing truth and fortifying error. Baronius well knew that this was demanded of him, and being a great-souled, honest and good man, he shrunk from the performance of so wicked a task. Thanks to the great ruling mind and power of the universe, time, which rights all wrongs, has opened the way for the return of this fearfully wronged spirit, and enabled him to undo the injury which he was forced by circumstances to inflict upon his fellow-men. Nothing could more plainly show the unwillingness with which that injury was inflicted than the unreserved testimony of this truly conscientious spirit. (Ye Spiritualists who would saddle Modern Spiritualism with Christianity, think of it! Cardinal Baronius was made to take a solemn oath that he would make known or publish nothing that did not agree with the Christian creed that existed in the Catholic Church. And why? Because that creed was false and would be spurned by all people of sense if he made known the truth concerning it. He tells us that Christianity did not begin until the time of Papius, who lived in the third and not in the second century, as Christian writers, including himself, had made it appear. We refer to McClintock & Strong's Ecclesiastical Encyclopædia for account of Papius.

(It is further testified by the spirit of Baronius that the manuscripts extant and in the Vatican collection when he wrote, showed that the Christian story was but a modification of a Greek tragedy, the hero of which was a dying god. More than this he testifies that those manuscripts showed that the first who taught such a doctrine was Apollonius of Tyana, and he, according to his own writings, got the idea in India, from the Brahmin narrative concerning the Hindoo god Chrishna, which is the original of the Christ of the Christians.) And even

more than this, Baronius testifies not only to the fact that Apollonius was the Apostle Paul, but he says, in that fact we are in possession of the key to all that relates to the Christian religion. In the face of that accusing testimony of Baronius, confirmed as it is by volumes of corroborative evidence, have we not a right to demand of the Roman Catholic church, that it shall plead to that fearful indictment of one of its most honored and shining lights? Do you or do you not know, ye Catholic priesthood, that the Christian religion is but a revival of paganism? How say you, guilty or not guilty?)

RUFUS QUINTIUS CURTIUS.

“ I salute you, sir, in the name of Truth triumphing over Error. I was intimately acquainted with Vespasian; I knew Apollonius; and I saw Flavius Josephus at Rome about the middle of the reign of Trajan. I come here to-day to say, that Titus, the son of Vespasian, brought to Rome some of the Hebrew scrolls that were recovered by Judas Maccabeus, after the destruction of the Temple of Jerusalem by Antiochus Epiphanes; and that the most, if not all, of the Jewish legends are borrowed allegorical recitals taken from the Persian and Egyptian mythologies. Their identity with the latter was understood by the learned or initiated. And here I wish to introduce a word, which is claimed by modern scientists to express an existing force—Odic. This force, which is termed by some moderns Psychic, was merely the preparatory conditions for answers, discerning some physical representation of future events. All augurs, or what are termed mediums amongst moderns, when inquiring into future events, drew a circle around them at the time; and any interference with them, or any crossing of that circle, unless summoned by the augur or medium, brought death to the intruder. This circle was drawn, by those called the ancients, to keep out all evil influences at the time these spiritual influences were in operation. All religions known in my day, whether of India, Persia, Greece, Rome, Judea, or Egypt, were understood astronomically; but this was disguised from the masses, because all who had any learning whatever knew they had but one common basis to rest

upon, and that was communion with spirits, whether brought about by invocation, or trance, or this odic or this psychic force physically manifested. But such manifestations were always called up by virtue of the mystic signs of the zodiac. These signs accompanied every circle. The breast-plate which Flavius Josephus wore, and in which he was discovered in the cave, when his life was saved by Vespasian, was none other than a representation of the Chaldean signs of the zodiac. That breast-plate has not been destroyed, but now exists, and is to be found in Paris, where a priest presented it to Charlemagne. It was among the spoils obtained at Rome by Alaric, king of the Huns. It has a mission in this world, and until that is accomplished, it cannot be destroyed. That mission is, to prove that the Hebrew teachings and writings are nothing but a copy of Chaldean, Persian and Egyptian writings that preceded them. How much better would it have been for priests, in the past, to have been honest with their followers, than deluding them with gods and fancy gods into the way of error? For the paths of Truth are pleasant, and all its ways are peace. My name was Rufus Quintius Curtius."

Refer to Smith's Dictionary of Greek and Roman Biography for account of Rufus Quintius Curtius.

It was the spirit of the Roman historian, rhetorician, and poet,—the intimate acquaintance of Vespasian and Titus, who knew Apollonius, and who had seen Flavius Josephus at Rome as late as the middle of the reign of Trajan, about A. D. 107,—who returns and communicates. That he speaks from personal knowledge of the truth of what he says, is manifest in a remarkable degree in every part of his spirit testimony. There cannot be a doubt, from the historical and critical notices in relation to his earth life, considered in the light of the communication, that Curtius lived from about A. D. 24 until A. D. 107. If we may regard the communication as reliable and truthful, it would seem that Titus brought from Jerusalem to Rome, about A. D. 59, some of the scrolls that Judas Maccabeus recovered after the destruction of the Temple of Jerusalem by Antiochus Epiphanes, in B. C. 170. It was doubtless from those Hebrew scrolls that Josephus obtained his account of the Maccabees. But the most significant fact is, that those scrolls showed that most, if not all the Jewish legends were borrowed allegorical recitals, taken from the Persian and Egyptian mythologies; and that this fact was well understood by the learned and those initiated into an understanding of their

astrological and astronomical meaning; while on the other hand, this was concealed from the ignorant masses, in order the more readily to lead and control them. It is wonderful to see how perfectly modern priestcraft has followed in the tracks of its ancient progenitor. One of the means of preventing a spread of the true knowledge of the true basis of all theological dogmatizing to wit: the communion of mortals with the spirits departed from earth, was to appeal to the superstitious fears which were the result of astrological inculcations. Mediums were in those days surrounded by a circle, in which were represented the signs of the zodiac, to invade which brought death to the transgressor. None but the priests who employed the augurs or mediums were allowed to approach or cross this mystical enclosure, and thus an effectual monopoly of all spiritual intercourse was secured to the designing and initiated few. I feel perfectly warranted in accepting the truthfulness of this spirit statement, inasmuch as it is corroborated by the most ample number of historical facts which time and space will not admit of introducing here. I think there is much food for thought furnished by the spirit mention of the identity of what is respectively called odic or psychic force, and its operation in producing the physical manifestations that attend the operation of that force, and its action as reflecting coming events.

Whether the breast-plate worn by Josephus, at the time of his capture at Jerusalem, in the cave in which he had concealed himself, at the time of the capture of that city by Titus, is in existence, or not, is of less importance than to know that it was a representation of the Chaldean zodiac. If this was the fact, it is of itself sufficient to show that the Jewish religion was but a formulated astro-theology, and would leave no other question to be decided than to determine whether it had any feature essentially original about it, or whether it was a literal or substantial copy of some antecedent astro-theological system. For account of the breast-plate of the Jewish high priest, of which office Josephus was the incumbent, we refer to McClintock and Strong's Cyclopædia of Ecclesiastical Literature.

M. ATILIUS REGULUS.

"I SALUTE YOU, FRIENDS :—I was consul for the Roman Empire in the first Punic war. I am here to-day for a mission. That mission is to unveil what priests have attempted to palm upon humanity as religion. All religions, in my day, were copied from the Egyptian Osiris, with this great light that shines above your head—the sun—as the central pivot ; which Sun has been corrupted into Son, and this because priests, finding that the masses would not worship nor adore anything that was not covered by a veil of secrecy, resorted to gods born of virgins, as the fundamental principle in nearly all the religions now existing on this mortal plane. In my time there was a constant struggle between the learned politicians and wily priests for supremacy ; and sorry am I to say that the priests almost always triumphed. There never would have been that decline in the Roman Empire, and its final absorption by the Catholic church to-day, if the Roman people had listened to the voice of its politicians and orators. The famous Grecian God, Prometheus, dying on the Scythian crags, was acknowledged as the saviour of man, when I lived on the mortal plane. A pure invention, the god which I have mentioned—a myth in that day, as much as Jesus Christ is a myth in this. I feel as a spirit an earnest desire to lift this religious bondage that is now binding the human race. No spirit, however exalted, has any saving power whatever, except as it can impress spirits and mortals to do right. Nothing will pass as a voucher for happiness in the spirit life except a clear conscience. If we trace things from cause to effect, it is well there was such a god as Apollo—whether myth or not—otherwise there would be no necessity for my coming here to-day, as an effect of that kind of teaching. As a spirit I have never found, with one exception, that any of these so-called gods had a real existence. This one exception is Gautama Buddha. I have seen him as a spirit ; but he is surrounded, in spirit life, by a sphere which I have no desire to enter—it is too monotonous for an old soldier. The kind of sphere that surrounds Buddha is one of rest. He taught that here, and, therefore, reaps that result in spirit. I like progression. I do not believe, so far as I have seen during

twenty-one, hundred years of spirit life, there is any doctrine or teaching that would impress me, or lead me to give up my individuality, for all the happiness of an eternal quiet. My name when here was M. Atilius Regulus, 251 years B. C."

Refer to Smith's Dictionary of Greek and Roman Biography for account of Regulus.

It was this beloved Roman martyr whose spirit returned and testified as set forth in his communication. His testimony is only cumulative as to the fact that the Greek and Roman religions were but copies of the Egyptian religion of Osiris, or the sun personified; and that the dogma of a belief in gods, the sons of virgins, was common to all religions in his day. It would seem from the testimony of spirit Regulus, that the rivalry between the priests and temporal rulers of men to obtain supremacy, was as desperate two thousand years ago as it has been ever since—the priests managing always to triumph in the end. It is an undeniable fact that Prometheus, dying on the Scythian crag, was regarded by the Greeks and Romans, hundreds of years before the alleged birth and death of Jesus, as being as much a saviour of mankind, as the latter Christian myth is now by Christians. We are told by this unselfish Roman spirit, that of the so-called gods that are claimed to have existed, he had seen but one as a spirit—and that one, Gautama Buddha. His description of the spirit sphere of that great and good spirit, is perfectly consistent with the teachings of that renowned religious leader. The communication is perfectly consistent with the historical facts regarding Regulus, and I believe is perfectly authentic.

ROBERT II.**Of France.**

“I am here to-day to help to spread the light. There was one fault in my earthly career that follows me as a spirit. I was too pious. Piety carried to an extreme length begets bigotry, and you become so absorbed in it, as a leading idea, that any one who does not agree with you, you regard as an enemy of truth. At the time I lived in mortal form, Catholic Christianity was in its darkest period. Nearly all light had become extinguished. Altars, priests, wafers and tapers created a kind of dim religious awe, which curses all spirits, that become enwrapped in that kind of religious folly. No religion that excludes the light of free inquiry will fail to produce, in your minds, a dim uncertainty which gradually brings you to that point that you throw over all the things of the mortal life to live in that religious world of your own imagining. As a mortal I believed too much. As a spirit I wish to undo that. I have found through inquiry and work in spirit life, that the Great Infinite has marked out no set of religious rules for men to be governed by; but there are rules that we may learn by experience—that which becomes a truth, morally certain to us. But priests have perverted the truth by means of dying rams, lambs, crosses, virgins, and Latin jargon. I know now as a spirit what I never knew as a mortal, and that is, that Christianity is an astrological legend, and every true Christian who has his eyes open to the truth, acknowledges it to be so, in spirit life. No one who ever lived was more earnest in propagating Catholicism than myself, and the priests conferred on me a title which has been a curse to me spiritually, that of “Pious.” That title, as bestowed by priests, has cursed every spirit that it was ever conferred upon. There is blood attached to it, and untold suffering; and many men whom the priests excommunicated, are occupying to-day, in spirit life, higher positions, and enjoying greater happiness, than the so-called pious ones of history. I know positively, from conversations had with that great spirit, Apollonius, that every head or bust or picture now held sacred as the head of Jesus Christ, by Catholics and Protestants alike, is the head of Apollonius of Tyana. I also know, from what I have learned from the conclave of emancipated spirits, and their accounts of their earthly experiences, which they have discussed openly in the spirit world, that the Jesus of the

Scriptures, the Paul and John, are all derived from the life of Apollonius of Tyana. The days of truth are upon you, and that which is crooked shall be made straight. The age of reason, now dawning, needs but one redeemer, and that is the effort of each person to be his own saviour. This is a guide-board that will never lead you astray. All are gods, provided their conditions and environments are god-like. I feel much relieved in coming here to-day. It is a duty I owe to the misguided. I lived in A. D. 997. That was when I was in the height of my power. I was known as Robert the Pious of France. Good-bye, sir."

We refer to *Biographie Generale* for account of Robert the Pious.

This spirit returns and testifies as above, after a lapse of more than eight hundred and fifty years. The one draw back to the spirit happiness of this remarkable man, was the fact that he was a bigoted votary of Christian Catholicism, or of Catholic Christianity. He testifies positively, as the result of his inquiries as a spirit, that the great Infinite has prescribed no set of rules for the government of men, and that experience is the only sure guide to follow. His testimony as to his positive knowledge as a spirit, that Christianity is but an astrological legend, while nothing new to those who have impartially sought to know the origin and nature of the so-called sacred scriptures, shows that they who were the most earnest and sincere Christians, in their mortal lives, have, as spirits, become awakened to the true nature of the terrible delusion which so completely held them in the vassalage of ignorance and superstitious fear. What an important truth he utters! when he says: "Many men whom the priests excommunicated, are occupying to-day, in the spirit life, higher positions and enjoying greater happiness than the so-called pious ones of history." We have heard much of the assemblies, bands, conferences, congresses, and other deliberate meetings of spirits, who are seeking to effect their respective parts in the great work of human regeneration; but we have never before heard of the "Conclave of Emancipated Spirits," of whom this great and renowned Catholic king speaks. The use of the term conclave, to designate the nature of that spirit assembly, shows that emancipated Catholic spirits are working to defeat the continuance of the religious delusion from which they have themselves escaped. How long will the walls of Roman Catholic

ecclesiasticism, in spirit life, withstand the pressure of these working emancipated spirits from without? Not long, we opine. The truth is becoming rapidly and widely known, and the fear and dread of it is fast becoming a thing of the past. The bulwark of Christianity—the Devil—is overthrown, and with him, the idolatrous veneration of consecrated myths and fables. The purely human origin and invention of the whole scheme of Christianity can be no longer successfully denied, and the glamour that arose from its supposed sacredness, is being dissipated by the light of truth, as the mists of night before the morning sun. I hail this announcement of Robert the Pious with the assurance of certainty: “The days of Truth are upon you, and that which is crooked shall be made straight.”

PYTHAGORAS.

The Samian Sage.

“I GREET YOU ALL: It is just exactly six months that I have been fighting my way through adverse conditions to reach you here. To be a sage and philosopher in ancient times was not a very difficult affair, because it was always a spiritual affair. All sages, in ancient times, were more or less mediums. But in your day they are more learned, materially, because of the different opportunities that you have to acquire knowledge. I received from a spirit the doctrine of metempsychosis, and I find that there is something in it, that is the spirit envelopment of the medium. I also devoted myself considerably to Euclid's works and was the first, in the Greek history at least, to find the properties of the hypotenuse, or fourth element; and it has been revived a great deal spiritually in the theory of the fourth dimension of space. [Zollner's theory]—a lame attempt to find out spiritual things by theory. There is another point which we must admit is infinitely beyond our grasp and that is to understand the properties of life in matter. We

can understand the materialized demonstration of it, but we cannot understand how it combines, and how surrounding atoms coming together produce thought. There are spirits in my sphere who understand this thing; but the knowledge of it cannot be forced upon the matter of this planet as long as there is such a determined opposition to spiritual things. All the spiritual things of the present day, as felt by the majority of mankind, are nothing more than adhering to all myths and stories of antiquity. There is no way to find out the elements of mind in any better manner than by seeking the God principle within yourselves. In that way you draw to yourselves a combination of the brightest intellects from the spirit world. All morality, as taught by me in my "Golden Verses," was simply the result of observation and experience, and I received many of my precepts from the poets before my time, Homer, Hesiod and others; and all of the sages in those days taught their own doctrines to certain schools of men, who retired into their caves or gardens, and there all such minds were moved in trance, in the same manner that I move this man to-day. Sometimes they were conscious, and sometimes when the deepest thoughts were given, in a deeply unconscious state. All gods and goddesses have grown out of names, to signify certain qualities that exist within the human body, such as patience, perseverance and all other virtues; and even the passions are represented in Grecian mythology, and were so understood by the learned of my day. And, as the cross is the symbol of the Christian religion; so these gods and goddesses were the symbols of certain appetites, passions and virtues. There is an approach of the noblest, highest and purest intelligences in the spirit world towards this earth, but between you and these spirits lies the magnetism of ignorance which hampers every intelligent spirit and keeps it from expressing what it really wishes to, when it does control a medium, and this magnetism is thrown off daily by mortals, and intercepts progression; and although you stand forward in the strife, you will find few at the present day with intelligence enough to comprehend what spiritual phenomena they get. And why should they care for more, when they will not understand what can be demonstrated. At my time it was just as difficult to make a man understand truth, as it is to-day—that is we labored under the difficulties of superstition. Priestcraft always stands in the way of progression. The more ignorant the hearers of a priest the less work he has to do; and the more enlightened they become the more difficulty he has to maintain his position. Therefore you will always find these teachers of superstition, enemies to progression. The ancient nations

of the world, at my time, had more intercourse with each other than you would suppose; and, living as I did, almost at the same time, as Confucius the Chinese philosopher, I met with some of his disciples and compared with them our respective teachings; and you will find that the "Golden Verses" of Pythagoras, and the "Wisdom Precepts" of Confucius have a sameness in their teachings. You will also find that the first great teachers living more natural lives—nearer to nature—did not express themselves with the elegance of some of the younger poets and philosophers; but in the very beauty of simplicity. Instead of using learned words to express your thoughts, it is best to put your ideas in the simplest form possible. You will hereby avoid misconception; you will, also, be better understood. It has grieved the spirits of my day to look from their schools of philosophy in spirit life, and see the progress of those superstitions that kill the soul, all over this great planet. It is almost impossible to uproot them, unless you commence with the child in the mortal form. There is another great difficulty with all spirits, Christian, Mohammedan and Pagan, they are so imbued with superstitions, that even if they reason themselves out of them at maturity, when they come to what is termed death—the earliest impressions being the most vivid, and marked the deepest upon their spirits, holds them in the meshes of superstition for long years after in spirit life. So there is nothing I know of that will redeem mankind so effectually as educating the child properly—spiritually especially. And I also see that this impress of superstition is marked upon the seed that makes the infant in the mother's womb. It grows with the first root in that womb; and I tell you that it is here that this radical reformation must, take place. But a false modesty chains people's intellects at the present time in the mortal life. It is at the very commencement of life that the purification must begin; and out of this will grow such an intelligence that superstition will no longer find a resting place in any mind. Six hundred years before the Christian era—in my time—these points were well understood, but they have been lost in the confusion and Babel that followed after. The principal power in the fostering of superstition has been ambition—men's ambition to rule by any means whatever. They cared nothing for truth and it was a set: "What I promulgate or die." War is one of the grandest destroyers of progression. That is, it inflames men's passions—and passionate reasoning is always wrong. Cool and calm deliberation is the best saviour I know of, and one that I would recommend to all spirits and mortals. There is one who will follow me here to-day, approaching nearer to your time,

who can discuss the ethics of the Christian and Pagan religions, better than any man or spirit that I know of, his name is Ammonius Saccas. He can throw more light upon the Christian superstition, because he is one of the founders of it. And, therefore, with my blessing to you all, you can sign me Pythagoras."

Refer to Thomas's Dictionary of Biography for account of Pythagoras.

What is found in the work above referred to is substantially all that is historically known of the Samian sage, one of the most remarkable men that ever trod the earth ; but, read in the light of the above communication from his spirit, after twenty-five hundred years above in spirit-life, how wonderfully do they display the secret of his undying influence over the generations of men who have succeeded him since upon the earth. We would call the reader's attention to the spirit's statement, that for six months his purpose had been frustrated, by the infernal influences which had overcome the medium, and taken him from the control of the intelligent and sage spirits who had been and were using him to give the truth to the world.

Important indeed is the assurance that in ancient times all sages were mediums, and drew their inspiration and profound knowledge from the exhaustless fountain of Spiritual wisdom, now so freely pouring forth its limpid waters of truth to cleanse and purify a priest defiled and grovelling world. To those calling themselves Spiritualists who would if they could, drag Spiritualism down to the level of Christian superstition, and make its Jesus-myth its cap-sheaf, we would say ; if we must go back to ages of Spiritual darkness to find a suitable character to lead or head the modern Spiritual movement, there would be some sense and reason in adopting Pythagoras as that leader or head, but none whatever in adopting the mythical character, Jesus, whom no one ever heard of until nearly a thousand years after Pythagoras, was worshipped by the learned and polished Greeks as the Saviour of mankind.

What the spirit says of the almost ineradicable effects of the erroneous religious training of children upon the enslavement of spirit in the after life, is what has been confirmed by thousands of returning spirits who have come back and testified thereto. Spirits whose infant minds were poisoned with every

kind of superstitious training have, with one accord, borne testimony to the ruinous effects of their early training, of a religious nature. If there is such a thing as an unpardonable sin, that sin is the one which every priest, minister, clergyman, and their mistaken followers, commit, when they inculcate in the minds of children of tender years, the theological falsehoods invented for the enslavement of the minds and consciences of mankind. To such an extent has this crime been perpetrated, that in the earliest embryotic stages of individual human development, the seed of superstition is implanted in the being to grow, develop, and curse it, not only through its existence in its mortal body, but to follow it beyond the grave far into its spirit life. It is such important truths as these that the spirits of the ancient sages and benefactors of the world, are laboring to bring before the present and future generations of earth's inhabitants.

AMMONIUS SACCAS.

"May the rays of the Sun of Truth never be obscured by Ignorance. At the time when I lived at Alexandria, in Egypt, there was a general inquiry into the religions of all nations, and the presentation of their different creeds and beliefs; and the object of this was to accumulate the utmost wisdom possible in the smallest space. Therefore Brahmans, Buddhists, and followers of Apollonius of Tyana and Potamon, and all the Roman schools, met to compare their ideas of God. The Gymnosophists, Gnostics, Eclectics and other schools were concerned in that comparison of religions; of all of which schools I became a teacher. Our principal guide-book, or symbol, as you would call it now, was a book compiled by one Marcion, and this man had taken its contents from a follower or disciple of Apollonius of Tyana, one Damis. Apollonius of Tyana had a book of figurative revelations written by his hand while controlled by spirits in the Isle of Patmos; and this has become what is called the Book of Revelations. But if you could find another book of Apollonius, "The Key to the Initiated," that key would show you that the book of "Revelation" is not a proph-

ecy of coming events, but was simply a combination of the teachings of the Brahman and Buddhist orders of priests, to express a kind of Masonry well known among themselves; and was destroyed by St. Cyril at Alexandria. (That is, the copy that fell into his hands, one of the only two copies that were extant in my time.) And I taught concerning these mysticisms, calling myself and followers Mystics. Potamon was my teacher; and he taught directly from the books of Apollonius of Tyana. These teachings were a combination of all the religions then known, out of which all the Christian gospels have been compiled. Christianity was not first taught at Antioch, nor was it taught in the first or second century, but about 225 A. D.; and was taught at first under the name of Gnosticism. I do not know whether I will have power enough to finish to-day. [Will you come again and finish what you wish to impart?] I will try to, but to sum up all these deceptions, and errors through a man who is entirely ignorant of them, is rather difficult. Gnosticism was taught by a Gnostic named Basilides, nearly similarly to what is contained in the Christian Gospels. He lived in my time, and his books came into the hands of those named, as the first Christian bishops, by Eusebius. But you need give no credit to Eusebius, or very little, except as to what relates to his time and fifty years previous. Apollonius of Tyana called his revelations by different names, in order to be understood in the different tongues of the nations he taught amongst. But his writings were altogether written in the Syriac-Cappadocian tongue and not in the Greek, as the translators of the Christian Scriptures pretend they were. It is difficult to sum all these things up on account of not being able to give you corroborative evidence of the truth of what I say. There are numerous books extant that cannot be reached, and we do not know how you can get at them, because the priests, both Catholic and Protestant, have them hidden in their libraries. At Alexandria, in my time, there was a great deal of contention—some saying I am a follower of Potamon—others, I am a follower of Ammonius, and so on; and the contentions of these schools resulted in the destruction of a great amount of valuable manuscripts amongst themselves and their descendants. But I have stated enough here to-day to make plain the origin of Christianity. [You were a Greek, were you not?] I was a mixture of Greek and Cappadocian. That is, I was born of a Greek father and a Cappadocian mother at Alexandria; and in my early life I was nothing more than a common porter. [Were you yourself a medium, and did you write and teach as a medium?] I taught under spirit influences at times. [Were you conscious then?] At

times I was, and at other times I was not. A great deal was written by my hand that was not dictated by my brains. [Were your written teachings not destroyed, for they say you left nothing written?] I left a half dozen scrolls containing a description of these teachings, of different bodies of men, such as the Brahmans, Buddhists, Gymnosophists and the Eclectics under Potamon; and commented upon them, writing my opinion as to how far they were correct, and how far they were erroneous. These writings were not all destroyed; some of them are extant, but they are kept by learned scholars for their own benefit. [How is it that you ancient spirits are cognizant of what has been done since your time, and what is in existence of those ancient books? How do you keep track of that?] We see the motives of those who come after us, and we watch them. There is an affinity between us and our writings, and the consequence is, we want to see their effect for good or evil, because we feel that these effects are a justification of our opinions while living on earth. Adieu."

Refer to McClintock and Strong's Cyclopædia of Ecclesiastical Literature and Dr. Lardner's work for account of Ammonius Saccas.

It is truly amusing, but pitiful, to read such theological flounderings as that of the learned Dr. Lardner, to argue away the facts that Ammonius Saccas, the Alexandrian philosopher, and the founder of the Neo-Platonic school of theology, was the author of the "Evangelical Canons," which Eusebius of Cæsarea afterwards followed; and that Neo-Platonism or the Eclectic system of theology and philosophy, not only antedated Christianity, but was the ground work upon which the Christian system of superstition was erected.

If Eusebius, who is the almost sole authority for the earliest facts concerning Christian ecclesiasticism, was so stupid as not to know what Ammonius it was whose "Evangelical Canons," he followed in establishing the Canonical books of the so-called Christian Scriptures of to-day, then is the Christian Bible without any authentic basis whatever; for if Eusebius, the Christian Church historian, could make such a blunder as to attribute the "Evangelical Canons" he followed, to a heathen philosopher, then the whole foundation of Christianity must necessarily rest on heathen mythology.

Eusebius was undoubtedly right in insisting that "Ammonius Saccas continued a Christian to the end of his life," and equally so was Porphyry who insisted that he was not a Christ-

ian at all, but simply an Eclectic philosopher. The contradiction between these claims is only apparent. The Eclectic or Neo-Platonic, or Alexandrian School of philosophy, flourished more than a century before, the Christian designation was attached to, or substituted for, the philosophical canons and tenets established and taught by Ammonius Saccas, and followed by Eusebius of Cæsarea. The protracted struggle for supremacy between the Neo-Platonists and the Christians, was to all intents and purposes, between those who honestly sought to show the mythological and philosophical origin of the so-called Christian Scriptures, and those who sought to conceal that essential fact by falsely pretending that those scriptures were a divine and new revelation of God's will to the human race. As, what is called Christianity, is nothing more nor less than the teachings of the "Heathen" philosopher, Ammonius Saccas, it was entirely proper for Eusebius, whose labor was directed especially to conceal the pagan source of Christianity, to call him a Christian. It was equally proper for Porphyry to insist that Ammonius was a "heathen" philosopher, who was willing the truth should be known as to the source of his system of philosophy, as contradistinguished from the Christians, who in his time were seeking by every means possible, to conceal the heathen origin of their religion. What Ammonius wrote in the way of "Evangelical Canons" we can only infer, for they have been concealed, lost or destroyed; but as they were followed by Eusebius, and as Eusebius was most prominent in the Council of Nice, (325 A. D.) that established the Canonical Scriptures of to-day, we may infer that the Evangelical Canons of Ammonius and the Canonical Christian Scriptures are the same. Thence, it becomes of the greatest interest to know what the "Evangelical Canons" of Ammonius were. This we claim, the above communication from his spirit through an uneducated medium, fully and satisfactorily settles.

Space will not admit of any further collation of facts, all tending to show the substantial correctness of the statements made by the spirit, and identifying the spirit in a way that is incontrovertible. We can hardly overestimate the value and importance of the statements of this learned and truthful spirit.

In closing we would call attention to the following corroboration of the correctness of Eusebius, in attributing the "Evan-

gelical Canons" which he followed, to Ammonius Saccas. The spirit says : " I left a half dozen scrolls containing a description of these teachings, of different bodies of men such as the Brahmans, Buddhists, Gymnosophists and the Eclectics under Potamon, and commented upon them, writing my opinion as to how far they were correct, and how far they were erroneous." What reason is there to question that the writings referred to by the spirit as left by him were the "Evangelical Canons" followed by Eusebius? We can see none, and for the present must leave the subject there.

Caius Valerius Maximianus Galerius.

A Roman Emperor.

"I SALUTE YOU ALL :—However new this may be to moderns, (I mean the demonstration of the fact of a departed spirit manifesting itself through the physical or natural form of another) it was old when I lived. I fought the Persians and fought them fearlessly, but of all the people that I ever met whilst in the material form, there are none whom I invoke the gods to curse more fiercely, than those things called Christians. Why should I hate them so fiercely? You shall have my testimony. Oh ! ye gods, what a patchwork this Christianity is. It is made up of the theories that they stole from all Pagan mythology and Pagan precepts, and combined them to construct that damnable refuge of theirs, to throw their sins upon an innocent person—that is they erected a myth, and then cheated their fellowmen with their god-man. In spirit life, where can you find in all the spheres of all religions that existed, such a nest of hypocrites, as the so-called Christians. It was myself who, through my powers as a general in the Roman army, made Diocletian issue his famous edict against the Christians. Because, not open to controversy, like the pagan priests, they shielded themselves behind that damnable mandate : 'Thus saith the Lord,' and wanted to combine church and state. I fought for my laurels. I gained them by overcoming the enemies of my country, and I wanted no meddling priests between me and legitimate power, won by my own good right

arm. The destruction of Rome was achieved through Christianity, and I, a Roman Emperor, feel it my duty to say that these scoundrels, the Christians, were begging favors for their religion in every court where they could get an entrance. For all men of intelligence knew the story of Jesus Christ was nothing but the old story of Christos or Chrishna of India revived. And when called upon to show what they believed they could show nothing but the writings of Marcion and Lucian, Romans who stole the writings of Apollonius of Tyana. The Gospel of Marcion, in my day, was stamped with the name of Marcion's heirs in a direct line. For at that time, be it known to you, when a man died and there was no name attached to the writings he left behind him, they were designated by his name. In fighting a Persian general and capturing his camp, I captured the writings of Zoroaster, and Diocletian submitted them to a comparison with the writings of the Christians. The Christian writings were declared to be fraudulent, and therefore his bloody decree against them. There is now an infusion of Spiritualized matter in the air you breathe upon this planet that foretokens the destruction of Christianity. I gave my name through the controlling guide of the medium in order to utilize all the powers possible in this control—Caius Valerius Maximianus Galerius."

Refer to Thomas's Dictionary of Biography for account of Galerius.

Such is briefly the account of the man whose spirit returned after more than fifteen centuries, to explain what has been so carefully concealed by the Roman Catholic and Protestant priesthoods, the true reason of Diocletian's persecution of the Christians through his edict of 303 A. D. In order that the reader may understand the wonderful significance of that communication, we refer to McClintock and Strong's Cyclo-pædia for account of Diocletian.

The communication of the spirit of Galerius, throws a flood of light upon the real cause of the issuing of those exterminating edicts of Diocletian against the Christians. It seems it was not until after the defeat of Narses, king of Persia, by Galerius, that the edicts in question were issued. It is admitted that Galerius was instrumental in bringing about the issuing of them. It is admitted that Diocletian submitted some propositions of Galerius, concerning the Christians, to a council of military and judicial officers, and not to the pagan priesthood as he naturally would have done had the question

been one of religion. And finally, it is admitted that the result of the deliberations of that council, was a judgment that the schemes of the Christian priesthood, included the destruction of the Roman institutions, political as well as religious.

No one can thoughtfully read that communication, by the light of the admitted facts of history, and not be struck with the great probability of its truthfulness, and authenticity. It was natural that Galerius should have felt so bitter a hatred toward a class of men, whom he believed to be the enemies of the Roman civilization. When, as he states, he captured the writings of Zoroaster in the camp of the Persian king, and discovered their analogy to the Christian writings, he determined to use them to expose the fraud of the Christian priesthood, in holding out this plagiarism of Persian paganism to the Roman people as the word of God. It would seem that the fraudulent nature of the Christian teachings were fully made out by the comparison instituted by Diocletian, of the Zoroastrian and Christian tenets, dogmas and doctrines, and hence the wise decree of Diocletian against the monstrous scheme of deception. It would also seem that the Christian priesthood have undergone but little change in all the centuries that have since rolled away; for we have them to-day plotting to overthrow the republican and liberal institutions of this country, as they did the then most advanced and beneficent institutions of the Roman Empire.

GEORGE DEYVERDUN.

"I ADDRESS YOU, MONSIEUR :—I first made the acquaintance of one Edward Gibbon at Lusanne, and we associated in a book which was a failure, called "Memoires de la Bretagne," and afterwards I speak of him, in my Research into the Rise and Progress of Christianity, and it called forth a work from Gibbon and myself called Æneas, The Lawgiver, in the Eleusinian Mysteries ; and I was just as well convinced as a mortal, as I have since become as a spirit, that the Eleusinian Mysteries, helped to make up Christianity as at present set forth ; and those Eleusinian Mysteries were composed of books commemorative of the Grecian harvest home, and at the harvest time they ate or drank the blood of Bacchus in the juice of the grape in conjunction with eating the bread or body of Ceres, the Goddess of Corn ; and here you have the real foundation of the supper of Jesus. An investigation into the ancient Greek will satisfy any person of the truth of what I here assert. In the mouth of this Æneas are put the words that signify ; "I am the bread and the life." He acts as the hero in the tragedy or affairs of life. This book is one that the Christians have done all they could to suppress. Ques. What was the title of the book ? Ans. "Æneas : the Lawgiver of the Eleusinian Mysteries." Ques. Is it extant ? Ans. Yes ; but it is very rare. It is one of Gibbon's works, but difficult to find it. The clergy, after the death of Gibbon bought up all copies but what were in the hands of a few individuals, to prevent it from becoming public. Christianity as I find it in spirit-life, is a combination of Indian, Persian, Egyptian and Grecian mythologies ; and all that they set forth as being accomplished by their god-man Jesus, can be found in those ancient mythologies. Such Messieurs, has been the result of both my mortal and spirit investigations. I thank you, because I wish the truth to be known. [You are a thousand times welcome. It is for us to thank you spirits who come back here, to give this information about things that have been so covered up or destroyed.] It is just as necessary for us to give you the information, as it is for you to receive it ; because it is a law of recompense for the mistakes of those who have lived before you. M. Deyverdun is my name."

Refer to *Biographie Universelle* for account of Deyverdun.

Perhaps the time has come when those "Critical Observa-

tions" of Gibbon, will be of greater general interest than they were when the Christian clergy bought up that work, overthrowing Warburton's hypothesis as to the divine authority of Moses as a lawgiver. It may yet be our privilege to obtain that work, and give it to the world, in a new edition, with such notes and comments as the work undoubtedly merits. But the striking feature of the communication of Deyverdun is, that our attention should be directed to this subject at this time and in this connection.

Heinrich Eberhard Gottlob Paulus.

"I SALUTE YOU, MYNHEER:—Has it ever crossed your mind that in all these communications that have been given to you in regard to Christianity, that there is one gospel about which very little has been said—namely, that of St. Matthew. You have had communications in relation to the Gospels of St. Luke or St. Lucian, of St. Mark or St. Marcion, and of St. John or Apollonius, but you have had none about the Gospel of St. Matthew. As a student of the so-called Scriptures, when in earth life I was struck by the fact that I could not find an original Gospel of St. Matthew. The other three gospels I found accounted for in the way they have been explained to you. The reason of this was that the Gospel of St. Matthew was a very different gospel from the other three, and originally was written in the Hebraic-Samaritan tongue. It is of Phœnician origin and embodies the Phœnician idea of a god-saviour, and in that tongue was known by the title of Mathieuo. The "ma" meant spirit or life as it exists in the human form; the "thieu" is analogous to the Greek "theus;" and "o" is the everlasting circle; and the whole word Mathieuo meant the spirit of God working in an eternal circle. And it was so understood in the days of Basilides the Gnostic, about 200 A. D., whose writings were extant in the days of Faust or Faustus, and were published by him. Indeed this was one of the reasons why the priests incarcerated him and levied upon his property, and sought to suppress the publication. A few copies, however, are still extant, one of which copies came to my notice. The whole of that work was ascribed to the action of

the Buddhist council—of Zaiska I think it was called—held under the authority of the Hindoo ruler or king, Ardilua Babekra, a Buddhistic priest and king. It was the digest of the sixteen gospels of Deva Bodhisatoua, all teaching of gods or god-men who were regarded as saviours of mankind. This Mathieuo claimed to be the principal disciple of Deva Bodhisatoua, or supporter of the doctrine of Christos, in connection with one Arjoun; and that while the first was the St. Peter, the second was the St. John of the Phœnician gospel of Mathieuo. This Phœnician version of the life adventures and career of Christos was accepted as sacred, and applied in their worship of their sun-god or god of fire, by the Phœnicians. There is a passage that you will find in the Christian Scriptures, of letting your seed pass through the fire to Molech. This Phœnician St. Mathieuo account of Christos fell into the hands of the Armenians, and became their sacred gospel as far back as the days of Abraham, and continued so until A. D. 350, when it was adopted by the priests and rulers of Catholicism, who in order to get the Armenians to agree with or follow their doctrines, inserted in it the sacred scriptures, and this is the origin of the gospel of St. Mathieuo as I read it in the Armenian tongue. In my life I was what might be termed a Unitarian, or one-god man, and it was the knowledge of the facts I have stated that made me an opponent of the New Testament. The Armenian gospel which came into my hands I obtained from a Greek, Constantius by name. He had obtained it at a town in Armenia near the foot of Mt. Ararat, and he showed me that it was of Armenian origin. I tried to get it translated, which I found most difficult, because it was written before the time of Attila, the Hun, and was in a very ancient text. After a great deal of trouble I found an Armenian at the Hague, in Holland, who understood the ancient Armenian alphabets as they had been handed down from his ancestors, who explained their meaning to me. Faust had the same Armenian gospel of Mathieuo translated by one Joannes, but this Armenian copy was nearly the same as the Gospel of St. Matthew now. But I undertook to find the whole matter out for myself and through the assistance of the Armenian named, translated it into German. But it was never published, on account of the opposition of my children. I think the original and the translation could still be found by applying to one of my relatives, who has them in possession at this time. I died at Heidelberg in 1851."

Refer to McClintock and Strong's Cyclopædia of Ecclesiastical Literature for account of Paulus.

In view of the unanimous ancient testimony that the Gospel of Matthew was not originally written in Greek, and was written in a Syro-Chaldaic tongue, it is marvellous that modern Christian priests should have committed the fatal blunder of claiming that there was also an original Greek version of that Gospel. That the Greek version of the first Gospel should only be a translation of a Syro-Chaldean original, is a fact that settles the question for the other three gospels as well. Being all of the same nature, as they appear in the Greek, they are equally copies of translations of older originals in some other tongue. Being in Greek, they are the work of Marcion, Lucian and Apollonius, who were all educated Greeks, and who doubtless used the same original or originals in giving their respective versions thereof. The claim that Matthew ever wrote a Greek Gospel is preposterous, for being a Jew, as is claimed, he could not have written in Greek, being uneducated even in the learned Hebrew tongue. It must not be forgotten that it is not claimed that the original of Matthew was in the Hebrew of the learned priesthood, but in the common tongue of Syria, Cappadocia, Messopotamia and Palestine. It is known that Apollonius wrote in that conglomerate or mixed Syro-Chaldaic tongue.

Thus do modern Christian divines labor against truth reason, and common prudence, to conceal the fact that the Gospel of Mathieuo, of the Buddhistic canons, afterwards adopted by the Phœnicians, and still later by the Armenian priesthood as their sacred gospel, was the original of the comparatively modern Greek canonical Gospel, according to St. Matthew. We have cited more than enough of Christian admissions, to show that what the spirit of Paulus claims in relation to the origin and nature of the canonical Christian Gospel of St. Matthew, is not only possible, but most probably, if not certainly true.

From what Jerome has testified in relation to a Nazarene or Syrian gospel, as being identical with the Gospel of Matthew, as found in our reference to McClintock and Strong's Cyclopædia of Ecclesiastical Literature, there is little doubt that about 350 A. D., as the spirit of Paulus states, the Catholic priesthood sought to win over the Armenian worshippers of the Hindoo Christos, by canonizing and adopting the Buddhistic-Armenian gospel of Mathieuo. Should the copy of the Armenian gospel

of Mathieuo be found of which the spirit of Paulus speaks, it will be hardly worth while for the Christian priesthood to continue to insist that the first gospel, or the original one, has any claim to be regarded as a sacred or divine book, and with its downfall, the other gospels, and the epistles will have to share its fate. Bold, fearless and independent as was Paulus, the acknowledged leader of German Rationalism, and much as he wrote throwing doubt upon the authenticity of the New Testament; he never made known his weightiest reason for impeaching the sanctity of that compilation of ecclesiastical plagiarism and deception. As a spirit he comes back and discloses that reason in the clearest and most satisfactory manner. From a learned doctor of this city, we have learned the fact that Paulus was opposed by his family and relatives without exception, which accounts for his suppression of his translation of the very ancient Armenian gospel of Mathieuo,

The spirit's reference to a Latin or Greek translation of the Armenian Gospel of Mathieuo by Joannes, for Faust or Faustus, and his incarceration, and the confiscation of his book, can have reference only to the following fact as mentioned in the American Cyclopædia, article "Faust."

"At the sacking of Mentz, in 1462, by one of the two rival archbishops, Adolph, of Nassau, Faust's workmen were scattered, and the printing process, which had been kept as a secret in Mentz, was divulged by them in other countries. A short time afterwards, however, Faust was enabled to resume his operations."

Be that as it may, there is good reason to question the truth of the spirit's statement that he saw a copy of Faust's published translation of the Armenian gospel of Mathieuo—confirmed as fully as his communication is by general historical facts in all other essential respects.

SIGEBERT HAVERGAMP.

"GOOD MORNING, SIR:—Let us not darken counsel with many words. It is this sentence that has caused the present chaos of beliefs. All truth is simple, and possesses the beauty of symmetry, whilst lying words need good memories to substantiate them. No man that ever lived, or perhaps who will live after me, devoted more of his time to the close analysis of the Greek and Latin classics than myself. But after all the study of the manners and customs of the East, I find that there is nothing in Christianity but what existed before that word was even introduced; and my authorities can be found in any library without proceeding to the trouble of looking for more proof upon the real identity of such a mad creation of mortal man as Jesus Christ. I knew it when here. I was false to my trust. Why? On one hand stood honor and preferment; on the other hand stood disgrace and despair. The further I went into the investigation of the claims of Christianity, the more I became convinced that it was a damnable imposition. First from the writings, as translated, of a follower of Apollonius of Tyana, called Damis, and which was extended at the Court of Tiberius Cæsar, and was there written by one who has no historical name, called Allosius. This man had it direct from Damis himself; and this was in the possession of the Societe Biographique, and it was submitted to me at Leyden by the French Ambassador. I examined it and returned it to them marked in German with this sentence that "No stronger proof could be had that Jesus Christ was Apollonius of Tyana, and also St. Paul and St. John, than is set forth in this manuscript," and I never saw it afterwards nor any one else; but it was submitted to me simply because I was the only one at that time, that held the key to the writings there expressed or set forth. [Was that writing the manuscript of Apollonius?] It was the writing of his disciple Damis. Now, I have no doubt but that this manuscript exists, for I think that the one that was entrusted with it was of such an ambitious character that he held it and left it to his heirs. [Do you remember who that was?] I do not know whether you will find his name extant or not, but he was known as Pierre Durand, he kept it to extort money from the Christians or Catholic clergy. [What position did he hold at that time?] At that time he was Secretary in the diplomatic corps; and he was a messenger. He was a good

scholar himself, and understood the points that I had made there, and it was necessary to buy his silence. All those annotations of mine upon the characters in the Hebrew Bible, (the Old Testament) were munificently paid for by parties interested in the propagation of Christianity. That is they bought me, to make them clear as possible, in order that they might be a standing reference to future generations. All these notes and comments have been a burden on my shoulders as a spirit; and I wish to add that I have something further to say, but I cannot get the proof, and I want to furnish you with the absolute proof. On some future occasion I think I can give you direct information that will tend to make all priests, both Catholic and Protestant think, to use an old-fashioned term, that "A hornet's nest has broken loose." But you see, in the first place, I have to feel my ground through this medium. That is, to be able to force my ideas in such a clear and lucid manner, that they can never be disputed hereafter. This is only an experiment for me, for what I shall do hereafter at a fitting opportunity. You may sign me Sigebert Havercamp, Professor of Rhetoric in Leyden University. Died in 1742."

Refer to *Biographie Generale*, for account of Havercamp.

From the above account of Havercamp, it may be seen that he was a very learned man, in all that appertained to antiquarian literature or numismatics. He was, therefore, the person of all others who would have been likely to have been sought to explain the nature of the manuscript of which he speaks. It is this truly learned man's spirit that tells us, through the organism of a medium, who never heard of him, that his study of Oriental manners and customs, convinced him, when on earth, that there was nothing whatever original about Christianity, so-called; and that everything relating to it existed before the word Christianity was known. Yet such was the tyranny exercised over even the most learned men of his time, by those interested in propagating that superstitious delusion, that Havercamp did not dare to divulge the truth in relation to it, as he knew it to be. What but a curse has the Christian religion been to humanity? Rightly does the spirit of Havercamp characterize it as a "damnable imposition." But the great disclosure made by this spirit, is the fact that as late as the eighteenth century, a translation (we presume in Latin,) of the writings of Damis, the beloved disciple of Apollonius of Tyana, made by one Allosius, at the Court of Tiberius Cæsar, was still in existence. The spirit tells us that Allosius, the

translator, had the original manuscript directly from the hands of Damis himself. This translated work, it seems came into the Societe Biographique, of France, and was submitted to Havercamp for examination, as the person best calculated to determine its character and value. The spirit tells us that after examining it, he returned it to the French embassy with this sentence written upon it: "No stronger proof could be had that Jesus Christ was Apollonius of Tyana, and also St. Paul and St. John, than is set forth in this manuscript."

CHARLES DE BROSSES.

"GOOD DAY SIR:—I was the first president of the parliament of Burgundy, about from 1760 to 1770; but it is not of that I wish to speak. It is in relation to my literary labors, rather, that I would speak. I wrote a work called *The Worship of the Fetich Gods*, the principal object of which was to show the belief of the African tribes in spirits. Instead of individualizing them, they generalized them, such as the spirits of the air, of fire, of water, of lightning, storms, earthquakes, etc., all of which they believe are evil spirits trying to ruin them through their destructive agencies; the power of which they so well knew. But it is not of this book particularly that I desire especially to hold forth at this time. No man, excepting myself, ever undertook to collect the writings of Sallust. I collected almost seven hundred detached fragments written by him, and tried to put them in place, in order to supply the missing parts. In pursuing this work and examining the history of his times, the first thing that struck my attention was the manifest sameness of all religions. That is, I discovered that Christianity was a mixture of the preceding religions, and that it ushered into the world nothing that was new, or nothing but what pagan martyrs had died scores of times for maintaining, before there was ever a Christian martyr. And a most singular feature of those writings was the simple changes that had been made in names. First there was a Brahm, then the Judean Abraham, then the Egyptian Ibrahim; all of these seemed to be the hero of the same tale. Then, in referring to the writings of the prehistoric Sanchoniathon, I found that

this same Brahm flourished as a god among the Phœnicians. Then we find, with a little alteration of idiom, the Grecian Bacchus, who was undoubtedly the same. And the striking analogy to the same original, of several other deities, can be traced by any patient student. If he proceeds further, those writings of Sallust will show him that the Christian religion was first put into its present shape by the librarian of Ptolemy Philadelphus; I fail to recall his name. [The spirit doubtless referred to Demetrius of Phalerus, the learned friend and librarian of the two first Ptolemies, who died after 283 B. C.] And that work was utilized by Apollonius of Tyana first, and Ammonius Saccas afterward. Ptolemy Philadelphus being a great scholar for his time, offered rich rewards for all kinds of manuscripts, or papyrus rolls; and learned men from all nations, impelled by their desire for the reward, came to Alexandria; and these, comparing their various religious books, found that but one religion ran through them all; a leading point of similarity being some doctrine regarding a trinity. This struck Ptolemy as strange, and he inscribed over the doorway of a temple this sentence: "Experience is the god of all morality." If he had used the word guide instead of god, it would have been better still. But I never finished my work on Sallust, on account of disease; and after my death, in 1777, the Catholics were very careful to appropriate all my writings; and to keep them from the public, resorted to the mean subterfuge of pretending that they were destroyed in the French Revolution." Charles de Brosses.

In the *Biographie Universelle* will be found the only account we can find of historical facts bearing upon this communication, there being no English reference to Charles de Brosses which contains any of the particulars referred to in the spirit's statement. But one reasonable conclusion can be reached; and that is, that the spirit of Charles de Brosses, and no other spirit intelligence influenced that communication. In relation to the spirit's statement as to the nature of his treatise on fetich worship, how fully it is borne out by the historical account of it. The reader may see the nature of his researches and their extent, and can form some judgment of his qualification to know whereof he speaks as a spirit. The fact that the writings of Sallust were so mutilated and scattered, shows that those who were engaged in that vandalism had some special reason for that destruction. The wonder is, that the destruction had not been total instead of so partial and general. No doubt the Christian clergy, into the hands of whom the learn-

ing of the whole ancient world came, on the decadence and final suppression of anti-Christian learning, saw in those writings of Sallust just what de Brosses discovered there, the fact plainly disclosed, that their boasted Christian religion was but ancient paganism in a modernized dress, and that it had been put in shape by Demetrius, the Alexandrian librarian of Ptolemy Philadelphus, more than 283 years before the so-called birth of Jesus Christ. In relation to Sallust, Johnson's Universal Encyclopædia says :

“Caius Sallustius Crispus, born in 86 B. C., at Amiternum, in the country of the Sabines, of a wealthy plebeian family ; was elected tribunis plebis in 52 ; expelled from the Roman senate by the censors on account of the dissipated and scandalous life he led ; reinstated in the senatorial dignity in 47 by being elected prætor, probably by the aid of Cæsar, to whose party he belonged, and whom he accompanied to Africa in 46 ; was appointed proconsul of Numidia, and returned to Rome loaded with riches ; formed the magnificent Horti Sallustiani (garden of Sallust) on the Quirinalis, and lived in luxurious retirement, devoting himself to the study of history. Died at Rome 34 B. C. Of his *Historiarum Libri Quinque* only fragments are extant, but his *Bellum Catilinarium* and *Bellum Jujurthinum* have been preserved, and are much appreciated.”

It will be seen, therefore, that if that history, by Sallust, in five books, contained the record of facts, made before the alleged birth of Jesus Christ, that showed that the religion now taught in his name was substantially compiled and arranged nearly three hundred years before that time ; that its destruction as a history was a necessity to the Christian clergy who were teaching the Christian religion as original and new, as well as divine.

CHRISTIAN THOMASIUS.

Jurist and Pietistic Philosopher.—Lecturer at
Liepsic and Halle.

GOOD DAY, MYNHEER :—I have had my name announced, in order to save time, which is precious to us spirits while controlling. We want to say all that we possibly can, bearing upon the subject we intend to communicate about, without exhausting our forces in giving names. After a thorough study of the Latin and Greek classics, I determined that the German people should have the benefit of reading these in their own language, and I was the first that really brought this about. But I was struck with a copy of Luther's revision, or a copy from the Latin which I read. (Now, Martin Luther was a great priest and philosopher and none knew better than he, in spite of his exhortations to the contrary, that Jesus Christ was a myth, and that Apollonius of Tyana, was the saviour of the Christian New Testament ; but as the century was dark in which he lived, he shaped a reform as best he could, under the circumstances. For if he had acknowledged the truth, he would have been instantly sacrificed to popular fanaticism ; and at his death, he left papers certifying to what he really did know, in regard to the Christian Scriptures ; and it was these papers that made the various schisms after his death. But from the days of Eusebius this Christian myth Jesus had such a hold upon the popular mind that it was impossible, for fear of death, to offer any fact in relation to that myth ; or in rebuttal of the life, adventures, and character of Jesus. These reformers, seeing very little difference between Apollonius of Tyana and Jesus the myth, said it made no difference whether the myth was accepted or the other—it would all be rectified in the future spirit life ; and this has been a fatal mistake for centuries, and one which will require all the gigantic efforts of materialists of the present day to free themselves from, because they have been cheated, defrauded and deluded by those who ought to have been the true friends of mankind—namely the priests. But I, in my day, could not state to those who came under my instruction, what I really knew in regard to the astrological formation of all religions ; and therefore spoke, at several times, with the hope that it would be understood in an allegorical sense ; but there were few who had the patience to follow out what I suggested to them. As a spirit, I would say, that the

German materialistic orders of to-day, would never have met with the progress they have, if Jesus of Nazareth, the myth, had been set before the people in the real life and adventures of Apollonius of Tyana. They would then have had a substantial historical basis to point to, whilst to-day, they, (the Christians) have none; and therefore they throw themselves open to the opposition of materialists and the destruction of true Spiritualism. This much for myself, with the hope that it will do good."

Refer to the Biographie Generale for account of Thomasius.

The spirit speaks of Luther's revision of the Bible which was translated from the Latin, and testifies that in that work there was evidence of the fact that Jesus Christ was a myth, and Apollonius of Tyana the real Saviour of the Christian New Testament. More than this, the spirit of the learned Thomasius testifies that Luther left writings certifying to the same fact among others which caused such a conflict of religious views after the death of that great reformer. The spirit further tells us that Luther and his followers said that they saw so little difference between Apollonius of Tyana and Jesus the myth, they did not feel warranted in undertaking to destroy the Christian delusion which was set on foot by Eusebius, in the beginning of the fourth century, and was continued until the time of Luther, when it became so firmly rooted in the popular mind, that even the sturdy and fearless Luther did not dare to give what he knew to be the truth to the world, and satisfied their consciences by remitting to the spirit life the correction of the errors of the mortal life.) This the spirit tells us was a mistake; but is it not a mistake that is being repeated by those persons who, claiming to be Spiritualists, are just as ready now, as was Martin Luther and his fellow reformers in the 16th century, to cling to the Christian myth, against fact, reason, and truth? Thomasius tells us that, one hundred years after the time of Luther, he could not state what he knew in relation to the astrological formation of all religions, but was compelled to be content to hint at that fact, and to hope that the time would come when the allegorical meaning of them would be understood. But the most significant statement is where the spirit reminds the Christians that had they set before the people, Jesus of Nazareth, the myth, in the real life and adventures of Apollonius of Tyana, they would have silenced the prevalent Materialism of Germany.

SATURNINUS.

**The Essenian Philosopher.—The Pupil of Ignatius
of Antioch.—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. They were obtained from 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 Brahmism 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 Brahmism 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. [Do you mean that he was there teaching at the time you were there teaching?] 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 hand-

kerchief 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 etherialization. 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 for 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 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. (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 ?) 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 among 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. 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. [Translated into what language?] A mixture of Hebrew and Armenian was the language used at Antioch in those days. [You say you translated it from the Syriac-Cappadocian language?] 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. [Do I understand you rightly? You were present when Apollonius was controlled by the spirit of Gautama Buddha?] Yes. [Please state what the nature of the communication was?] 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 Messopotamia, 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. [Running back through all that period?] Yes. [Buddha said this?] 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 run 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. [You lived during the time when it was said Jesus of Nazareth taught, which was about from 32 A. D. to 36 or 37?] 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."

Refer to the *Biographie Universelle*, also to McClintock and Strong's *Ecclesiastical Cyclopædia* for account of Saturninus.

Never did spirit or mortal enunciate a more certain and important truth than did Saturninus, 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, Buddhistic, Jewish, Essenian 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 intelligences of his day and generation. This rule seems to have been sadly disproved 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 over-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.

ROBERT BELLARMINÉ.

Roman Catholic Cardinal Archbishop.

“My salutation to you, my friend, to-night shall be: Death is the great avenue to truth. During my mortal life no one did more to maintain the power of the popes in temporal affairs than myself; and I was a most ardent Catholic. I will here state that if you can hold out here to-night, a veritable Catholic pontiff will follow me, who lived in the Sixth century, while I lived in the Sixteenth century. He will give you some peculiar views and light that I cannot give; and he will come here because I have prepared the way for him; for the stronger the materiality of a spirit is, the better able it is to demonstrate itself to mortals. The less material it is, the less it can do so, unless supported by spirits of a more material nature. [Here the spirit pointed to a remarkable oil painting, hanging in the room, on which was the following writing: “The Nazarene, painted by Raphael. Medium, N. B. Starr.” Representing Apollonius of Tyana.] That is the Christian’s Saviour. You ought to have a hundred thousand photographic copies of that picture made, to show the people who the real Jesus was. I wrote against the encroachments of the temporal power upon the rights of the popes, by reason of which I lost my power and became what you may term an exile. After two hundred years in spirit life, I can use a part of the Mohammedan creed, and say: There is no God and no one is his prophet. By that I mean, that all mortal flesh may, at times, be imbued by the spirits; but that no particular spirit, when weighed in what may be termed the philosopher’s scales—that is, the scales of reason—has any advantage at the final reckoning, over other spirits. Whatever your condition in mortal life may be, it is only a question of changing conditions and environments, and you become a different person. While on the mortal plane you may be able to command success, but change to the spirit state, and you will have to lean upon some other spirit for success. I intended, when I came here, simply to say, that through reading a Latin work, written by a monk, (who will speak here, if he has a chance), I knew that Christianity, in the first, second and third centuries, rested solely upon the doctrines of Apollonius of Tyana and Basilides the Gnostic, intermingled with Platonism.)

But, as well might the solid rock, standing upon the shore of the ocean, attempt to keep the mighty waves from beating against its breast, as for a mortal to have attempted to tell the truth about Christianity in the sixteenth century. This I say here to-night, and I say it under compulsion. [Here the spirit made the medium rise from his chair and in seeming agony of conscious wrong-doing asked.] Under the compulsion of whom? Under that of no single spirit, but by the disappointed hopes of millions, who believed and trusted in Christianity. It is by them I am compelled to come here to-night."

Refer to McClintock and Strong's Cyclopædia for account of Bellarmine.

It was the spirit of this learned and influential Roman Catholic Jesuit priest, both bishop and cardinal, that returns and testifies that he, as recently as the latter part of the sixteenth and beginning of the seventeenth centuries, knew that Christianity in the first, second, and third centuries, consisted of the doctrines of Apollonius of Tyana, the doctrines of Basilides the Gnostic, and the doctrines of Plato but that he did not dare, cardinal as he was, to make known what he knew about those matters, when in the mortal form. The Latin work to which he referred was a work written by a monk, John of Damascus, or John Damascenus, as he was called. In relation to the spirit's defence of the papal rights against the encroachments of the temporal power, we cite Chambers's Encyclopædia:

"In his work, 'De Potestate Pontificis in Temporalibus,' (On the Pope's Power in Secular Matters), he introduced the doctrine that the pope must be held as supreme over all kings. On this account the book was held as treasonable in Paris, Venice and Mentz."

It is to this condemnation of his teachings that he refers, when he speaks of having become, as it were, an exile. It would seem that the main purpose of the coming of this spirit was to prepare the way for the coerced communication of Pope Hormisdas, who will follow. Surely the battle for truth has been won, when such learned spirits as Robert Bellarmine are compelled to return, to thus bear testimony for truth, and against error.

HORMISDAS.

A Roman Catholic Pontiff.

“Well, as Lord Bacon says I must come here, I suppose I must; but may the devil take you all. [This was said after a terrible resistance on the part of the spirit, and after much persuasion on our part.] If you had held power for thirteen hundred years, you would not feel like laying it down here to-night. If what I labored for and consummated, had been followed up by my successors, your infidels would not have dared to send your bold, daring and vindictive spirits over here to fight us. I united the Greek and Roman Churches after they had once separated. And I lay all the folly of these infidels to the fools who afterwards broke that union. Curse the truth! Damn the truth! I would lie to you, but I cannot. I am forced to tell the truth by two spirits who stand watch here—Apollonius of Tyana and Lord Bacon. I knew that Eusebius was a forger upon the writings of Apollonius of Tyana. I know that Eusebius was a scoundrel. I know I was a scoundrel myself. Oh, spirit psychology! how great is thy power! I was one who helped to destroy Marcion’s Epistles, known in my day as the Pauline Epistles, which were nothing more than copies of the writings of Apollonius of Tyana, under that name. They were entitled, to the Galatians, Thessalonians, Corinthians and also Revelations. The Epistle to the Romans was considered spurious by me. In my day Jesus Christ was worshipped in the form of a Lamb; and shortly after my time this symbol was altered by Constantius Pogonatus to the Cross, to conceal his astro-theological origin. Romanism is Paganism changed into Christianity. I knew this, and I helped to destroy many copies of the writings of Apollonius, and of his disciple Damis, and also of the writings of Basilides the Gnostic. And I destroyed them for the worst of all reasons, namely, to secure power. I have told all I know. [Here the spirit made a great effort to break from the control, but he was forced to proceed.] I knew at Rome, in my day, one Quintus Curtius, whose ancestors had known and conversed with Apollonius of Tyana when the latter was living, and therefore had positive evidence that Apollonius not only lived, but that he wrote the Christian Gospels; just as you have positive evidence that your George Washington lived. [The spirit here begged to be re-

leased, and his request was granted. Before leaving the control, however, he asked :] Was either of you ever compelled to tell the truth while assembled thousands looked upon your disgrace?"

We did what we could to make this spirit feel that he had done a righteous act in disclosing what he had done, and assured him that it would redound to his own good as well as the good of humanity. We asked his leave to take his hand, which he granted ; and with our hands clasped, we again appealed to his better nature, and at last succeeded in bending his iron will. With great emotion he said : " I came cursing you, and cursing truth. I leave, blessing you for your patience and fraternal assurances."

Refer to *Biographie Universelle* for account of Hormisdas.

The spirit of this ambitious and politic pope was most reluctantly forced by the psychological power of liberal and advanced spirits, to come back and testify to his mortal knowledge of the spuriousness of the Christian Scriptures ; and his obstinate reluctance, after 1300 years in spirit-life, to confess that fact. So completely had his love of power possessed him, that notwithstanding that long probation in spirit-life he was as ready to conceal his soul-corroding secret, as when in mortal form he wielded the power of the Church of Rome. The spirit speaks wisely when he says, the division of the Christian Churches of the East and West, after he had united them, had hastened the downfall of the Catholic power in spirit-life ; and reduced it to such a state of abject helplessness, that the spirit of one of its proudest and shrewdest pontiffs was brought a helpless captive to the confessional, there reluctantly to be forced to confess his ecclesiastical offences. Had the union of the Greek and Roman Churches been preserved, there is no knowing how long the advent of Modern Spiritualism would have been delayed, and the reign of Christian superstition and bigotry have been maintained.

Hormisdas tells us that he knew Eusebius was a forger and a scoundrel, and admits that he himself was as dishonest as was Eusebius. (He states the fact that the Epistles of Marcion were in existence when he lived A. D. 525, and that he knew them to be copies of the writings of Apollonius of Tyana, Basilides and Plato, and that he helped to destroy those writings.) (He tells us that Jesus Christ was worshipped in his day, as a

Lamb, and to conceal the astro-theological significance of that Zodiacal symbol, the crucifix, or crucified man was submitted in the reign of Constantius Pogonatus—all of which is certainly, historically true. No crucified man was thought of by Christian priests and prelates until the latter part of the seventh century, when the Sixth Council of Constantinople substituted the crucified or crossified equinoctial Lamb, by a crucified man to symbolize the Christian worship. This substitution took place A. D. 680, fifty-seven years after the death of Pope Hormisdas.

Another undoubtedly true confession of Hormisdas is, that he helped to destroy many copies of the writings of Apollonius, of Damis the disciple of Apollonius, and of Basilides the great Alexandrian Gnostic. It therefore seems highly probable that as late as A. D. 525, there were still many copies of the writings of those true and real Fathers of Christianity; those pagans, as the Christian Clergy of later times have been pleased to call them.

APPIAN.

A Roman Historian.

“To search for the truth persistently will always, in the end, bring success. That will be the prologue to my communication here to-day. In my mortal life I acted as a collector and manager of internal revenues, under Trajan Hadrian and Antoninus Pius, at Alexandria. During that time I conversed with all classes of people from all the Roman provinces and all the countries that the Romans had conquered and held; and I found that the religion that was the most in antagonism with the religion of the Roman priesthood, went under the name of Essenianism. This religion was formulated by Ignatius of Antioch, Apollonius of Tyana and Basilides, the Alexandrian Gnostic. This religion interfered only with the interests of the priests. As far as the emperors, Trajan, Hadrian, and Antoninus Pius were concerned, they cared little or nothing for either religion. They leaned toward the philosophy of Plato. In

fact they were followers of Platonism, and cared very little for the priests who adhered to the pagan gods, Jupiter, Mars, etc. But in my time I never heard the name Christian mentioned. It is true there were followers of the Hindoo Christos at Alexandria at that time. [Why was the Hindoo god called Christos and not Krishna?] The religion I mention was a mingling of the doctrines of the Hindoo Gymnosophists, with the teachings and doctrines of one Apollonius (not Apollonius of Tyana). He was of Alexandria and the Greek modification of the name Krishna, made it Christos. During my life I wrote twenty-four books upon Roman history, about half of which are now extant, covering the time from the earliest history of Rome to the days of Augustus; and I added thereto by way of suffixes the annals of events in each country, from Augustus to the close of Antoninus Pius's reign. And because these latter writings embraced the time during which it is claimed Jesus Christ lived, and the Christian church was founded, and because I found no occasion whatever to make mention of either of them, these writings were destroyed by Christians in the days of Constantine the Great. All those destroyed writings can again be produced, provided I can find a medium whose hand I can control to write. Through such a medium I could reproduce these writings, and I intend to do it. I am seeking for such an opportunity. I also want to say, that in those days there were many persecutions of the followers of different sects and isms, and those who suffered the most were the Essenes. They had brought the modified doctrines of the Hindoo Gymnosophists to Alexandria and Rome, and they were persecuted for the reason that their teachings disturbed the even tenor of the pagan priesthood by their conversions. When they abstained from the propagation of their doctrines they were not persecuted under the reigns of the three emperors under whom I officiated. I met with a man whose name I cannot now recall, who wrote a biography of Apollonius of Tyana, but who was not Damis his disciple; he showed me some of his manuscript, and we conversed upon this subject. [The spirit most probably referred to Moeragenes who wrote a Biography of Apollonius.] He said, at that time, that at Rome he would show me that what he said was the truth; and this he did through a Daçian slave, who became controlled in my presence, when I saw this Apollonius of Tyana, and conversed with him as a spirit. I never disputed any of these things, but I was more of a stoic philosopher, than anything else. [How late did you live on the earth?] I lived until about 161 A. D., and during my life managed the affairs mentioned for the three emperors I have spoken of. There were four sects

of the Essenians. One of them sprung from Ignatius of Antioch, who at times called themselves Ignatians. These differed from the other sect chiefly in relation to the communistic life, where all things were possessed in common ; but Apollonius was the man who created the greatest ferment in matters of religion in those days. [You have mentioned four sects of the Essenians. Who were the others?] They were the Jewish Essenes and the Gymnosophists proper, who became the Gnostics of later times. It is hard to express all you have to say in so short a time. Essenianism took the shape of Gnosticism about A. D. 200, forty years after my time, and was fully established by Ammonius Saccas. He was the real father of what you now call Christianity—that is, he placed it in the shape, or very nearly so, that it now occupies. I might finish this communication by saying that these books of mine—I mean my historical books—were written without any prejudice in regard to any religion then existing. I simply noted down impartially such events as were authentically attested, or observed by me ; and for that reason what I wrote has not been allowed to come down to you, and to bring to you the real light and truth in regard to Christianity. I thank you for this hearing.

Refer to Smith's Dictionary of Greek and Roman Biography for account of Appian.

The spirit tells us that he was informed of the nature of the life and labors of Apollonius of Tyana, by Moeragenes, or some other writer of his biography, who proved the fact that Apollonius was a Spiritualist, by having him to materialize before him as a spirit, through the mediumship of a Dacian slave at Rome. Appian did not tell us whether he published that fact in any of his writings ; but if he did, it sealed the fate of the book in which it appeared.

Now, it is certain that Essenianism was the Greco-Syrian outgrowth of the Gymnosophism of India ; it is certain that it was modified by Ignatius of Antioch, Apollonius of Tyana, Saturninus and Basilides, until it took the form of Gnosticism at Alexandria ; it is certain that Gnosticism was modified by Potamon, Ammonius the Peripatetic, and Ammonius Saccas, until it became merged in the purely spiritual teachings of Neo-Platonism ; and as such, for more than three centuries, it is certain that it maintained a desperate struggle through Plotinus, Porphyry and their disciples, against the mercenary and selfish materialistic Christians, so-called. The latter, by the help of one of the most cruel and criminal rulers that ever

wielded the Roman sceptre, Constantine, at last gained the ascendancy, and the spiritual religion of the Neo-Platonists, was swallowed up by the Christian anaconda, which from that time, pretended to be identical with its swallowed victim. Such was the inception of that mighty ecclesiastical reptile, the Christian Church, that has so long and cruelly coiled around the suffering souls and bodies of earth's children, through so many generations.

We close by noticing one other point of this very important spirit testimony. We allude to the mention of the fact that the Gymnosophist religion in relation to the Krishna of India, was modified by Apollonius of Alexandria, and thus the Hindoo Krishna became the Greek Christos. It is interesting to know who this Apollonius was. We take the following concerning him from Smith's Dictionary of Biography :

“Apollonius, surnamed Dyscolos, that is, the ill tempered, was the son of Mnesitheus and Ariadne, and was born at Alexandria, where he flourished in the reigns of Hadrian and Antoninus Pius. He was one of the most renowned grammarians of his time, partly on account of his numerous and excellent works, and partly on account of his son, Aelius Herodian, who had been educated by him, and was as great a grammarian as himself. Apollonius is said to have been so poor, that he was obliged to write on shells, as he had no means of procuring the ordinary writing materials ; and this poverty created that state of mind to which he owed the surname of Dyscolos. He lived and was buried in that part of Alexandria which was called Bruchium. But unless he is confounded with Apollonius of Chalcis, he also spent some time at Rome, where he attracted the attention of the emperor Marcus Antoninus.”

This Apollonius of Alexandria was not only a contemporary of Appian but his fellow townsman and author. The spirit therefore speaks of what he knows personally when he states that this Apollonius treated of the religion of the Gymnosophists and modified them to suit his Greek views. Such incidents as these serve to confirm the authenticity of this and other communications from ancient spirits in the most remarkable and striking, if not unanswerable manner.

JOHN FIDENZA.

Saint Bonaventura.

“ I GREET YOU ALL :—No Franciscan monk in the 13th century was more anxious than myself, to arrive at truth, but truth in some ages and some generations is a most dangerous thing to handle ; and, therefore, I was authorized by certain ecclesiastical powers, at that time, to search into the contents of ancient manuscripts. The first manuscript that I examined, went to prove that Jesus was simply a character based upon the then Paganistic and Gnostic ideas, each struggling for ascendancy, and each trying to show something original, that the others had not. [What was that manuscript?] It went on to state that, “ I, Apollonius, Paulus, Paul, being in rapport with higher powers, (that is they controlling me) wish to state to the church at Thessalonica, to the Church at Rome, (or to the churches of other cities of the Roman Empire) that I demand of you to believe in Christos ; and fulfil his commands in the name of God, Amen.” That was the way those manuscripts commenced. [Was that merely the beginning of the Epistle to the Thessalonians?] It was not only the beginning of that Epistle, but of that of the Epistles to all the other churches. Certain persons such as Marcion and Lucian, obtaining possession of these Epistles, turned them in another channel. The favorite of Hadrian, who has communicated with you before, was the original of all the pictures of Jesus Christ in my day ; that was so in the 13th century. And I, discovering all these things, and knowing (to use the language of my time,) that “ a silent tongue insured a sound throat,” had nothing to say in regard to these facts. At that time I accepted what was the general belief, and interpreted it in that way. ([In what language were the manuscripts that were put in your hands?] They were in four different tongues. The doctrines of Apollonius, proper, were in the Syro-Cappadocian or Armenian tongue—that is they continued longer in the Armenian shape, and they are now in that shape for modern scholars to interpret. One of the principal depositories of those writings is to be found to the right of the entrance door of the Maronite Convent on Mount Lebanon, in Syria, and in front of the 6th apartment, and four feet from the bottom of the left of the niche in the shape of the cross. (Those Maronite priests, will never allow

those manuscripts to become known, unless they are compelled to. I was known in my mortal life as John Fidenza, a Franciscan monk. I was also called John Bonaventura. In leaving I would make the sign of the circle over your head instead of the cross. The circle divided from top to bottom and from side to side, constitutes the cross, the true meaning of the cross."

Refer to the Biographie Universelle; also the Nouvelle Biographie Generale.

In these biographical references are found ample matter to show who St. Bonaventura was, and what was the nature of his literary labors. It must be manifest to those who attentively read those biographical references to him, that this learned Catholic prelate had a very clear understanding of the Oriental origin of the writings known as the New Testament, and the mystical and allegorical, if not the mythological and astrotheological nature of the Holy Scriptures, as they were called. If the communication which purports to come from the spirit of this sainted Christian is authentic, and the statements it contains are true, then it is certain that Apollonius of Tyana, the pagan philosopher, was the Saint Paul of the Christian Scriptures, and the religion he taught was that of the Hindoo Krishna, by the Armenians, Cappadocians and Syrians called Christos. That St. Bonaventura had such writings placed in his hands for examination, is certainly not in the least improbable, for it is a well known fact, that many ancient works remained extant down to the time when the discovery of the art of printing threatened to disclose to mankind, the truth as to the pagan origin and nature of the Christian religion. From that time both Catholic and Protestant priests, exerted themselves to destroy or conceal everything that would betray the secret on which their hold on power over the human mind depended. From the writings of Bonaventura, it is evident he understood the true nature of the Christian religion, and it is admitted that he sought to ameliorate the intellectual and moral condition of the people of his time, a most unusual phase of priestly desire. View the matter as we may, and the authenticity and truthfulness of the communication becomes more and more plain. It is hardly possible to overestimate its significance.

After six hundred years, the spirit of Saint Bonaventura, comes back and makes a disclosure, which it would have cost him his life to have made at the time he was on earth. We

would be recreant to a most solemn duty did we not at whatever cost, give these too long crushed and hidden facts to the world at this time. To the spirit workers, who seem to have chosen us for the discharge of this duty, we must say you shall be heard. In relation to the valuable deposits of literary treasure among the Maronite Christians of Mt. Lebanon, we have every reason to know, that they are there. The time may come when they too will be forth coming in the interest of truth.

ANNIUS OF VITERBO.

A Learned Dominican Friar.

"I know not whether to salute you in a dozen different tongues or not. But to use a blending of Italian and English : Bellissimo the Truth ! the beautiful Truth. I was known in a priestly way as Annius of Viterbo, a Dominican Friar, in the latter part of A. D. 1400 or the beginning of 1500 ; and by vote was selected to an office which I fulfilled honestly and conscientiously, and which proved my death warrant. All the manuscripts contained in the Colbertine Library were submitted to me, to see what I could obtain from them for the support of the Catholic religion. Although my history is not given as fully as I shall now explain it. I come to do good in accordance with spirit directions and with what it is my desire to fulfil. But enough will be found to substantiate what I say to you to-day. What were those manuscripts in the Colbertine Library that were submitted to me for translation ? is the question ; and it shall be answered by me as a spirit, definitely, as I hope for future happiness. They were the remains of the Alexandrian Library, as first appropriated by Constantine the Great, and afterward in the sixth century, or somewhere after that time, by Caliph Omar. Those manuscripts were all founded on the doctrines of another spirit, who, however much he may be disputed in the annals of history, or however much he may be looked upon as a myth, laid the foundation of the great facts which I shall state here to-day. He lived before Mizraim, and he started out with this pungent assertion ; that no life can exist without heat. Heat is the governing principle of existence, and it comes from that glorious light—the sun,

that lighteth every man that cometh into the world. And again these manuscripts say: "As I find a decline of virtue in this world, I shall raise up an individual to reinstate it. [What was the name of that ancient writer?] As set down by Zoroaster it was Sunni or Ormuzd. But Sunni was the god of at least three dynasties before the time of the elder Zoroaster, of whom I am now speaking; and the spirit who will follow me to-day, Mizraim, who is set down in history as the founder of the Egyptian government, will tell how false it is. It is necessary that our communications shall interlock, in order to be understood. After a careful analysis of all these gods, and god-systems, I found that the principal point upon which they all centered was about 280 B. C. at the council Asoka in India—a Buddhistic council; and that out of the proceedings of that council, Ptolemy Philadelphus, some thirty-three years later than that council, had them translated by his distinguished librarian, Demetrius of Phalerus, who was the real collector of the Alexandrian Library; and that at the court of an Indo-Assyrian king, [Phraotes no doubt.] Apollonius of Tyana, blended the full and clear doctrines of the Brahmans and Buddhists with the books of the Platonic doctrines, both of the East and the West; and in this combination of doctrines, he taught an ideal character, almost similar to that of the modern description of the Jesus of Nazareth. His (Apollonius's) teachings, however, were a combination of the systems of all religions known to him, from the days of Mizraim, down to the time of Ptolemy Philadelphus, when it first took shape. Plato received the impressions, and taught those doctrines through his mediumship. [Was Mizraim his spirit control?] I will explain it. You must know, that there are thousands of millions of spirits on the other side who had been taught the doctrines of Brahma and Buddha, and who existed in the past. These spirits in mass overshadowed Plato, and produced in Greece a kind of reform on the Indian philosophies. Now all these things that I here mention I published in seventeen books of antiquities; and the consequence was, I was poisoned by Cæsar Borgia for doing so. He destroyed my life and confiscated my works because I proved too much for the place in which I was situated. I first took an oath that I would fulfil all the requirements asked of me, and as I was considered one of the best linguists of my time, I performed the work faithfully. The result was that my life paid the forfeit. [Now let me understand clearly, for it is very important I should do so. You say the manuscripts of which you speak are in the Colbertine Library, and that they demonstrate and prove the facts to which you have referred?] Yes. [What language were

they written in?] At the time I translated them they were in the Egyptian, Syrian, Samaritan, and other ancient tongues; and there were some also in the Armenian and Cappadocian languages, copies of the older original writings of Mizraim. That is they purported to be so, how truly I do not know, but they were dated in the first Egyptian dynasty. These Egyptian manuscripts I translated by the aid of the key that I saw at the entrance of the ancient temple of Apollo at Rome. That inscription key was covered at one time with a thin coating of plaster, but had become bare in my time. The signs there given as relating to Osiris and Isis of the Egyptians, I found used in those manuscripts. And it looked as if the Egyptians had really built that temple for the Romans, instead of the Romans building it for themselves. I died through violence in the way I have stated in 1502 A. D."

Refer to the Nouvelle Biographie Generale, and for works of Annius of Viterbo to the Biographie Universelle.

We have given these references to Annius and his works, so that the reader may judge for himself the inconceivable importance of spirit return, in establishing the truth in relation to the history of the human race prior to the time when the Christian priesthood obtained possession of the literary treasures of the more ancient world, and began their work of destruction, concealment, alteration and perversion of that ancient literature. Who can read that communication by the light of all the collateral facts, and question the authenticity of that communication? When it was given, we had not the faintest conception of its vast import, and queried as to its probable value. Judge then of our amazement when its great and inappreciable importance became manifest as the result of our subsequent investigation of the collateral corroborating facts! This spirit tells us that the manuscripts he translated into the Latin tongue are now in the Colbertine Library, which, if a fact, must settle the truthfulness not only of Annius as a spirit, but as a mortal as well. In order that the reader may know what the Library of Colbert is, we will refer them to the article "Libraries," for history of Colbert's work, to the Encyclopædia Britannica

We have gone to considerable trouble to look up the historical references given above, bearing upon this important testimony, so that our readers will be able to readily turn to them and examine for themselves what is extant in history that they may get an adequate idea of the nature of the undoubtedly

genuine works of ancient authors which Annius has preserved in his inestimable work ; and which the Christian Church and Christian writers have vainly sought to discredit and render useless. It is too late for these Christian slanderers of the learned, honored and trusted Annius to make him appear a credulous fool, and one who was so little fitted for the discharge of the great trust imposed upon him by the most distinguished and learned men of his time, as to be little less than idiot, if what they say of him is even partially true. How men of any discernment could have been hoodwinked into depreciating the learned labors of Annius, as Christian writers have done, can only be accounted for on the score of mental and moral imbecility, resulting from their desire to escape the logic of facts which militate against their preconceived views.

The spirit of Annius tells us that after a careful analysis of all those ancient writings he found that they all centered upon the labors of the Council of Asoka held in India, about 280 B. C., and that it was the proceedings of that council translated into Greek by Demetrius of Phalerus, the great Librarian of Ptolemy Philadelphus, which were afterward blended by Apollonius of Tyana with the doctrines of Platonism, out of which the ideal character of a saviour, similar to that of Jesus of Nazareth was first formulated. It appears that Plato was a medium, and was influenced by the spirits of more ancient sages and philosophers, to promulgate the teachings he did. If it should prove that there is among the Colbertine manuscripts a manuscript of Manetho in the Egyptian, and not in the Greek language, it will be useless for any one to question or deny the authenticity or truthfulness of this communication of Annius. That there is such a manuscript there, as well as a Chaldaic version of Berossus, we feel confident. It seems certain that if in 1220 to 1230 there is positive mention of the manuscripts of Berossus and Megasthenes, it shows that the probabilities are that they came into the hands of Annius and were translated and published by him. We cannot dwell longer on this most interesting and important subject at present. It must suffice to say that we have not a doubt that the histories of Berossus, Megasthenes and Manetho are correctly published in the Antiquities of Annius of Viterbo. Thus another proof is given that through the potency of spirit power, all error is being burnt up in the light of eternal truth.

MIZRAIM.

The Chaldaic King of Egypt.

“ Out of all I have searched for in the languages of earth to express what I feel in coming here to-day, I will say Vox Dei, vox populi. I was born two thousand and a little more than two hundred years before your myth Jesus, in a town called Chion, in Chaldea. I was brought up to understand the Chaldean astrolabe. I, with the same earnestness that you ask the people of to-day to believe in Jesus, asked the people then to believe in Baal. At the time I lived, the chief seat of the civilization of the world was about the junction of two rivers. These two rivers ran together, and the intermediate country was known as Edna, Eden, or Edina. I knew nothing of Abraham; but I did know of Ibraham, “Ib” meaning the whole and “Brahm” the world in which we live. At that time, the following circumstance gave rise to what is called the confusion of tongues and the tower of Babel. There was a numerous colony that had gone out from Chaldea toward the opposite shore, or toward Europe, as I might call it, where they acquired a different language from what we had, and we could not understand each other correctly; and they came back with the Ugh story about how they had been confounded by a god, Typhon, who they described as the ruler of winds and waves, storms, the elements, etc. He was represented on the altars erected to him, as a huge snake, and was worshipped under that shape. I becoming dissatisfied with the state of things in Chaldea, moved southward from where I was, and reached what was called Egypt. At that time I found that there had been four dynasties in Egypt, covering a period of nearly sixty-five hundred years; and I have no doubt, but that the Moses of the Israelites, and their exodus from Egypt, came from the story of myself, Mizraim, travelling into Egypt. I think that the two are parallel, from my examination of history after my time. Upon reaching the Egyptian civilization, at that time, I found that there was a great invasion of that country by a king from the East; and to show you the confusion of modern chronology, I will say his name was Mahalaleel. In modern chronology you will find him set down as the oldest man next to Methuselah, but he was simply a king in his day and an invader of Egypt. Although a stranger

in the country, I, having so large a concourse of people with me (somewhere about thirty thousand warriors, and a proportionate number of them unable to bear arms), and they being very important to the Egyptians at that time, they offered me a position, in which I beat this Mahalaleel; and therefore I was set down as the first ruler of Egypt, historians losing sight of the four preceding dynasties through the dissensions of men after my death. You will find that all Egyptian history, following my time shows that what I have told you is the truth; and upon this ground, that in place of the god Baal of the Chaldeans, which was represented by a human head with the horns of a bull, the Egyptians afterwards substituted the god Apis. You can see the reason for confounding the two religions, at a subsequent time. [How was the god Baal represented originally?] As a snake with the head of a man; but I left the snake part off, and replaced the human head by that of the Egyptian ox; and after that time Baal was worshipped in that shape. And then, again, during the time of my ruling there, there were large numbers of Arabs, from the various Arabian tribes, coming into the country and living there, similar to the exodus of the Israelites out of Egypt. In my opinion it is this portion of Egyptian history that makes up the whole of the so-called Israelitish history; because there were no such people as the Jews, in my day. You will find this Baal-Apis in the article relating to the priests of Cybele, in the ceremony where they stand under a grating in white robes, while Apis, or the sacred ox, has his throat cut, and the blood descends upon the priests, baptizing them in the blood of the redeeming god. I think you will find this ceremony described in some of Havercamp's works; it is certainly in the works of some of those writers who comment upon the Scriptures. After the performance of that ceremony the blood-baptized priest was held to be sacred, and any persons who touched the hem of his garment would be cured of any disease they had. [When these priests had been baptized in the blood of the sacred ox, Apis, they became healers of the sick?] Yes. The priest, after he came out from those conditions, was kept apart from the people, and no one was allowed to enter his apartment, except for some very important reason. He spoke for the oracles of Anubis and Iddo. Iddo was an Egyptian priest of one of the dynasties before my time, and set forth the idea of a great central power in the sun, out of which all life originated; and this Iddo taught the same doctrines as those attributed to Confucius, Jesus, and all the rest, so far as morality was concerned. I found his teachings so deeply engrafted in the minds of the Egyptians and

their religious system, at the time I became identified with it, that I allowed this to stand, as one of the things it would not do to trifle with. And then, again, those blood-baptized priests were acting as Iddo did, who was supposed to have been overshadowed by the divine spirit, and that all that he said was the truth; and he was said to vanish, as you see in the Psalms, when he said Selah. I used the word Pollo, which afterwards became Apollo. It was the same as saying Amen or Ammon. This Apollo grew out of that system, and he became a god afterwards in the reign of Psammetticus. But the Chaldean, Egyptian, and all other priests in my day had, particularly, the signs of the Zodiac as a part of their worship; and those signs were nine in number—not twelve as you have now. Each of these signs covered a period of what you call a month, extended so as to divide the year into nine parts instead of twelve. All these signs were indicated by the conjunction of certain stars, which enabled the priests to understand God's commands as given to us on the earth. By this I mean that one group of stars was made to designate each sign of the Zodiac, and these were used to explain certain things. These changes in the position of the stars relative to the Sun were afterwards interpreted by persons called Augurs among the Romans, but in our day were called Celestiaie. These priests wanted to publish a great many facts and circumstances, in my day, which I, as a rational man, thought was deceiving the people, and I forbade. All the religions taught before my time, had for their beginning, the idea of man being placed in a garden of beauty, and surrounded with all the necessaries of life, and that there was one thing in that garden that he should not touch. But in the religious systems taught in my day, there was this one remarkable distinction. They did not pretend that the woman was the betrayer, but man was represented to be so; and that he tempted the woman, and the woman yielding to his entreaties, brought forth all the trouble that flesh has been heir to, since that time. That was taught as a fundamental principle; but there were very few, I learned, who held to that doctrine. A majority were those who worshipped Apis, and followed those of his disciples, or prophets you might term them, who had been baptized in his blood. Any one who underwent that ceremony was ever afterwards considered sacred; and even in my day (I lived 2200 years before the Christian time,) this was so. At the time I went to spirit life there was, as I said, four or six dynasties preceding me, all of which were understood to have ruled Egypt. Every person was well acquainted with Christos of India, in those days. [Before your time?] Yes, and they, instead of taking

the Lamb or first sign of the zodiac for their sacrificial Saviour as the Christians did, they cut the throat of a bull and baptized the holy prophets in his blood. The sacrificial idea, as set forth in the first Egyptian dynasties before my time was cannibalistic, and men were sacrificed instead of the bull, Apis, and later Anubis the sacred dog. At the time in which I lived, it was understood that sixty-four hundred years before, under a certain king, the Great God had driven the first man as a transgressor, from a condition of pleasure, and that he, for bringing all the trouble he did upon his posterity was crucified by them, by running an arrow under the jaw through the neck, which was supported by posts coming up from the ground, thus suspending him, with his hands tied behind his back, and that gave rise to what was afterwards known as the cross. It puzzled astronomers who lived after that time, to know what that meant, and they took it to designate the sign of the Archer; and therein commenced the confusion in religious beliefs. [Can you tell me which were the nine signs they had in your time?] They had only one fish; they left the other out. They left out Leo or the Lion, and also the Goat. These signs were not known in my day as they are known now; or if they were known, I was not conversant with them. But the other nine signs were used. [Have you any idea at what time the twelve signs were adopted?] I think about 565 B. C., in the days of Anaximander. I think he was the one who first divided the zodiac into twelve signs. [Some think that Aries or the Ram was one of the original signs?] It was always represented by some cleft-footed animal. Sagittarius, half man and half horse, was represented differently in my day. That sign was represented by a combination of half man and half fish. I listened to those astronomical priests with the greatest devotion, and found them teaching the same thing that is cited in the Hebrew Scriptures about Elijah. These visions used to come through my organism, and I seemed to hear still small voices describing certain things to me, and I followed their directions. [Were you a priest of the Chaldeans.] I was what you would call an Assyrian, but was really from Chaldea. I was both a priest and a lawgiver—that is, I either preached or fought, according to the circumstances in which I was placed. The Zoroaster known in my day was the original or older Zoroaster, who lived sixty-five hundred years before my time. This Zoroaster, through the letter O, which is the initial letter of Ormuzd, represented the Great God I AM. The Egyptians afterwards adopted it as the emblem of eternity, and as including all that took place in nature. I have

said more than I expected to be able to say ; but I found the control easy, and I like to talk."

If that communication is genuine and substantially correct, then it is very certain that the time is fast coming when a true history of the ancient world will have to be written. Mizraim is unknown to extant history as a personage, and his spirit disclosures are all we have to guide us in critically following the wide range of information embraced in his communication. Inclining strongly as we do, to the belief that the communication is authentic, we will give our reasons therefor. Under the title "Mizraim," Smith's Dictionary of the Bible says :

"Mizraim, the usual name of Egypt in the Old Testament. * * Mizraim first occurs in the account of the Hamites in Gen. x., where we read, 'And the sons of Ham ; Cush, and Mizraim, and Phut, and Canaan,' * * If the names be in order of seniority, whether as indicating children of Ham, or older and younger branches, we can form no theory as to their settlements from their places ; but if the arrangement be geographical, which is probable from the occurrence of the form Mizraim, which in no case can be a man's name, and the order of some of the Mizraites, the placing may afford a clew to the positions of the Hamite lands. Cush would stand first as the most widely spread of these peoples, extending from Babylon to the upper Nile, the territory of Mizraim would be the next to the north, embracing Egypt and its colonies on the northwest and northeast. Phut as dependent on Egypt might follow Mizraim, and Canaan as the northernmost would end the list. Egypt, the 'land of Ham,' may have been the primitive seat of these from stocks. In the enumeration of the Mizraites, though we have tribes extending far beyond Egypt, we may suppose they all had their first seat in Mizraim, and spread thence, as is distinctly said of the Philistines. Here the order seems to be geographical, though the same is not so clear to the Canaanites."

It will thus be seen that the critical learning of post-Jewish times has been exhausted in vain to find why Egypt is generally called, in the Old Testament, Mizraim. The mistake made by all investigating critics, has been that they started out with the theory that Mizraim could not be the name of a man ; and hence the endless maze of confusion into which they were drawn. The same writer says :

"Mizraim therefore like Cush, and perhaps Ham, geographi-

cally represents a centre whence colonies went forth in the remotest period of postdiluvian history. The Philistines were originally settled in the land of Mizraim, and there is reason to suppose the same of the Lehabim, if they be those Libyans, who revelled according to Manetho, form the Egyptians in a very early age. The list, however, probably arranges them according to the settlements they held at a later time, if we may judge from the notice of the Philistine migration; but the mention of the spread of the Canaanites, must be considered on the other side. We regard the distribution of the Mizraitcs as showing that their colonies were but part of the great migration that gave the Cushites the command of the Indian Ocean, and which explains the affinity the Egyptian monuments show us between the pre-Hellenic Cretans and Carians, and the Philistines."

All this goes to show that Egypt was at an early day dominated by a Saracenic race, and they had become quite populous when the Philistine migration took place toward Palestine, the land of the Israelites. The Philistines were undoubtedly of Asiatic lineage, and not of African origin, and this fact is amply sufficient to show there was an early Assyrian domination in Egypt. When or how, or by whom that domination was brought about, history, neither (so-called) profane or sacred, throws any light upon. The statement of the spirit is very clear and consistent with every conceivable probability. He says he was born a little more than 2200 years, before the Christian era, at Chion or Chiun in Chaldea. The mention of this name incidentally leads to a singular correction of a sad misinterpretation of the word Chiun, (as it is used in Amos v, 26.) by Christian critics. The Jewish Jehovah is there made to say :

"25. Have you offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?"

"26. But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your God which ye made to yourselves."

"27. Therefore will I cause you to go into captivity beyond Damascus," etc.

Now, all this is perfectly intelligible, if it is addressed to the Assyrian Star worshippers, who, leaving Chion, in Chaldea, bore the tabernacle of Moloch and the star of their god (perhaps Aldebaran, the bright and royal star of the zodiacal constellation Taurus, the symbol of Baal the Great God of the

Chaldeans) towards the west and beyond Damascus. It is certainly preposterous to suppose that this threat had anything to do with the then inhabitants of Judea. And yet this is the stupid blunder into which so-called Biblical critics have fallen. Finding the word Chiun coupled with that of Moloch, which was undoubtedly the Sun-god or Fire-god of the Chaldeans, they supposed also that Chiun must be a Jewish god, than which no mistake could be more stupid. The book of Amos is undoubtedly a plagiarism of some Chaldean writings. Chiun, must be a Jewish change of the name Chion (as it was most probably spelled in the Chaldean) was undoubtedly the name of a city or place, and not that of an idol, either worshipped by the Israelites or by any other people. The translation from Chaldean into Hebrew, and from Hebrew into English, has not sufficed to obscure the real meaning of the passage of Amos, above quoted. We thus discover that even by the Jewish Scriptures so-called, the correctness of the spirit communication is singularly borne out. That there was such an Assyrian or Chaldean city as Chion or Chiun we have no doubt, even if no other mention of it than is made in that passage of Amos, can be found. Just as the Chaldaic Moloch was changed into the Moloch of the Old Testament, so the name Chion was changed into Chiun.

The spirit tells us that he knew nothing of Abraham; but that he did know of Ibraham—"Ib" meaning the whole and "Brahm" the world. We have no doubt that the etymology is correct, and the Jewish plagiarist substituted the Ab for the Ib of the Chaldeans, in order to conceal the literary fraud that was being perpetrated, to be palmed upon humanity for sacred truth. The etymology of the word Brahm is undoubtedly correct, and meant the whole universe and the soul principle or force which animated it. If "Ib" in Sanscrit or Chaldaic meant the whole, then it is not difficult to understand who and what the modified Sanscrit or Chaldean Ibraham was; and we may know it meant no human being, as Jews and Christians have pretended, but the universal life, soul and body of all known and unknown things.

But a fact that renders the authenticity and truthfulness of this remarkable communication apparent, is the statement that when he lived, while the priesthoods of the different religions then existing, all worshipped according to the sun's

progress annually through the signs of the Zodiac, they divided the zodiac into only nine signs, instead of into twelve, as was subsequently done. It is a fact well understood and known, that the more ancient astronomical priests divided the year into three seasons of four months each, to wit: Spring, Summer and Winter. The Autumn season was absorbed in the other three ancient divisions. In reply to our question as to which of the signs were not included in the original zodiac, the spirit answered the Lion, the Goat and the Fishes, or one of them. Whether that is capable of being confirmed we cannot say. It is, however, very remarkable that the spirit should say that in his time, the astronomical priests was called *Celestiaie*, which would indicate that the Latins borrowed their word *Cælestis* from the Egyptians.

Mizraim tells us that they had the same story of Eden, and Adam and Eve, in his day, but that instead of saddling the responsibility upon the woman for the sufferings of humanity, they were laid at the door of her male seducer. Little weight, Mizraim tells us, was given to the story, although it was the starting point of the religions then prevailing. It seems it was only the later times of the Jewish and Christian periods when the cosmogonical fiction was considered a matter of so much theological importance.

The religion of the Christos of India, the spirit tells us was well known in Chaldea and Egypt in his day. The sacrifice of human victims to the Chaldaic Moloch was anterior to the time of Mizraim, (2200 B. C.)

We will here add that the spirit tells us that the division of the Zodiac into twelve instead of nine signs, was in the days of Anaximander, the Ionian philosopher, and pupil of Thales, about 565 B. C. It was about that period that Anaximander flourished, and it is well known that he devoted much attention to Astronomy, and the measurement of the diurnal time.

The spirit tells us that the astronomical priests taught the same thing that is cited in the Hebrew Scriptures about Elijah; and more than this that he himself had had similar visions, and heard still small voices describing certain things to him. It would appear that Mizraim was a clairvoyant and clairaudient medium, as well as a Chaldean priest and law-giver. As to the long historic periods of which the spirit speaks, we have no means of judging of the correctness; we

therefore let them pass for what they are worth, in the estimation of each reader. That Mizraim was a historical personage, and not the name of a country or people, is very certain. It is a Chaldean and not an Egyptian name, and therefore we may know almost with certainty, in as much as the Jews designated Egypt by his name, that he figured so prominently in that country, as to warrant that designation of Egypt, by the Jews. As in the case of Odin the Younger, we have here an instance in which we are warranted in believing that there has been an extension, through spirit channels, of authentic history, to nearly one thousand years before the oldest authentic historical period heretofore known. If it should be found that Mizraim is mentioned by either Berosus, Manetho, or Megasthenes, in their, or either of their histories, the value of that spirit communication cannot be overestimated.

EUXENUS.

A Pythagorean Philosopher.

“ I SALUTE YOU, SIR:—In the first century before, what is called, the Christian era, Platonism and what was afterwards termed Gnosticism were almost identically the same. They were both scientific religions, founded on doctrines that were not historical. (The doctrines taught by Apollonius of Tyana were of such a character that the Christians could not afford to let them be known, and they perished in the first crusade against the contents of the Alexandrian Library.) After the time that I became the teacher of Apollonius, I was authorized by license to teach by the emperor Augustus Cæsar; but because I demonstrated that my philosophy was true; I was opposed by the priesthood. I challenged those priests to answer me, but this they did not attempt. My arguments were like these communications—no priest dared to question their correctness. I commenced to teach twenty-five years before what is termed the Christian Era, and lived until A. D. 56. I never regretted that I had taught the seven Pythagorean principles—which meant the seven years of purification adopted in my day by all Pythagoreans. This I will explain to you.

The first year was analogous to the period of innocence and childhood, during which the philosophical aspirant tried to forget all previous ideas, impressions and conditions, by which his previous life had been attended ; and to lose his individuality so as to commence a new life, like that of a newly born infant. The second year was devoted to a total silence, or voluntary abstinence from all acquisition of knowledge, except what the candidate could think out for himself. In other words, it was devoted to silent meditation. In the third year he was enabled to begin the contemplation of the facts of his pre-existence and the after existence, in their relations to his then existence, and to understand the true object of existence as a whole. In the fourth year the aspirant to philosophical wisdom purified himself from every contamination of the use of food that the Sage (Pythagoras) had set down as unfit to be eaten. In the fifth year, having purged the mortal body, he began to sit, lie down, or stand as directed by his spirit attendants ; in order to develop his mediumship for the occurrence of spiritual phenomena through it. In the sixth year the phenomena that occurred were divided, as you divide them, into two classes, to wit : mental and physical. The purpose of this was to determine whether the most striking phenomena that occurred through each candidate were mental or physical. In the seventh year, test experiments were made to ascertain whether the aspirant was best qualified for the occurrence of the mental or physical class of phenomena ; or whether competent for the occurrence of both classes combined. Apollonius of Tyana was found to be remarkably qualified for the occurrence of both mental and physical phenomena through his mediumship, and thus being fully developed for both classes of phenomena in an equal degree, he was authorized to act in both capacities, those of mental and physical mediumship. Thus duly initiated into the Pythagorean Order of Philosophy, he began to teach ; but like most sensitives, he desired to teach his doctrines in seclusion. The teachings which first made Apollonius of Tyana known will be recounted to you by the spirit of King Phraoetes of Taxila. He will tell you when and where it occurred, for these communications are given under the control of spirits who can and will explain everything so exactly that no learning can overthrow what is herein given. (Now, Apollonius of Tyana was, as I know from personal observation and knowledge, the Jesus of Nazareth of the Christians, and this was fully established by the subsequent writings of Saturninus of Antioch, Basilides of Alexandria, and Valentinus of the same city, all Gnostics, and those who followed them in the second and third centuries.) Those writ-

ings, if in existence, will prove that Apollonius was the Jesus of the Christians in after times. I have no intention to prove to you that truth is greater than falsehood, for the time has come when truth must and will assert itself. What I have told you is true, and this will be established beyond all doubt by the evidence yet to be given, if not already so established. Oh ! how I have longed for and desired the time to come when I could obtain the chance to testify that Apollonius of Tyana, whose memory and renown were killed through Eusebius at the Council of Nice, was the real Jesus of modern Christianity. I was Euxenus of Heracleia in Pontus."

Having said this the spirit asked to take our hand, and in the most pathetic and earnest manner thanked us for the work we were doing to enable the spirit workers to get the truth before suffering and deceived humanity. We can find little historical mention of Euxenus ; for, although the Pythagorean preceptor of Apollonius of Tyana, undoubtedly the greatest spiritual medium the world has ever known, his memory and services have been buried in the same obscurity that has prevented the true merit of his great pupil from being known to after ages.

Refer to Smith's Dictionary of Greek and Roman Biography for account of Euxenus.

This mention of Euxenus is taken from the Life of Apollonius, by Philostratus ; and but for that mention of him no one would know that such a man as Euxenus of Heracleia ever lived.

Refer to Biographie Universelle for account of Apollonius.

Such was the philosophical system of Euxenus the teacher, and Apollonius the pupil, of the school of Pythagoras, in the early part of the first century of the so-called Christian era. The spirit of Euxenus of Heracleia tells us that in the first century before the supposed birth of Jesus, that Platonism, and what was afterwards called Gnosticism, were almost identical in their teachings. This was undoubtedly the case, as any impartial inquirer into the doctrines of the Oriental and Grecian philosophies will be forced to admit. They were, as the spirit tells us, scientific religions as contra-distinguished from theological speculative religions ; and not the metaphysical abstractions that modern interpreters of their literal meaning, would lead their followers to believe. The writings of Apollonius of Tyana were undoubtedly well known as late

as the early part of the third century, and were regarded with religious veneration by many of the brightest minds of that early period of the so-called Christian era. (When the scheme was formed to establish the Christian church, as a representative of an entirely new and original religion, it became necessary to destroy his writings and suppress his teachings, and this the priesthood sought to do, and did, by every means that was in their power. The spirit is therefore correct, in all probability, when he says: "The doctrines of Apollonius, as they appeared in his genuine work, perished in the first crusade against the contents of the Alexandrian Library.") On this point, a writer in the *Encyclopædia Britannica* says:

"In 389 or 391 an edict of Theodosius ordered the destruction of the Serapeum," (the remaining Library at Alexandria,) "and its books were pillaged by the Christians. When we take into account the disordered condition of the times, and the neglect into which literature and science had fallen, there can be little difficulty in believing that there were but few books left to be destroyed by the soldiers of 'Amr."

Will any Catholic or Protestant prelate, priest or clergyman tell us why the Christian emperor, Theodosius the First, should have ordered the destruction of the Serapeum Library of Alexandria, if not to destroy the evidence it contained of the spurious nature of the Christian religion and its heathen philosophical origin? We venture to say they dare not attempt a public answer to that pregnant question.

If, as the spirit tells us, he was licensed by the emperor, Augustus Cæsar to teach the Pythagorean philosophy, it would seem that that great Roman ruler was himself a follower of Pythagoras, and not so the Roman priesthood. The latter, the spirit of Euxenus tells us, did not attempt to discuss with him the respective merits of their teachings, nor did they dare to question the truth of his teachings.)

The most significant part of this testimony of Euxenus is the statement, that Apollonius of Tyana was "remarkably qualified for the occurrence of both mental and physical phenomena through his mediumship, and thus being fully developed for both classes of phenomena in an equal degree, he was authorized to act in both capacities." And that, "duly initiated into the Pythagorean order of philosophy, he began to teach." The reference to Phraoetes, king of Taxila, as cog-

nizant of the earliest renown of Apollonius, has relation to the following circumstances. While Apollonius was on his way from Babylon to India, he visited king Phraoetes, of Taxila. "That prince," says the *Biographie Universelle*, "overwhelmed him with kindness, and gave him a letter to the chief of the philosophers, or Indian Gymnosophists, which was couched in these terms :

"The king Phraoetes, to his master Iarchas, and to the sages who are with him : ' Apollonius, a very wise man, who thinks you are wiser than himself, comes to see you to derive knowledge from your wisdom. Share with him freely all that which you know, and be assured that your instructions will not be lost. He is the most eloquent of men, and has an excellent memory. His companions also merit your good welcome, since they know how to love such a man.' "

Euxenus who resided at Ægæ during the time when it is said Jesus was on earth, tells us, that he knows from personal knowledge, that Apollonius, his contemporary and pupil, was the same who afterwards was considered the Jesus of Nazareth of the Christians, and that this fact was fully established by the subsequent writings of Saturninus, Basilides and Valentinus, the Gnostic followers of Apollonius. We have already so fully treated of, not only the analogy of the teachings of Apollonius with the teachings of the Christian scriptures, so-called, but of their substantial identity one with another, that we need not repeat our criticisms upon that point. We can well understand how Euxenus should have so long and strongly desired to come back to earth to vindicate the name and fame of his great mediumistic pupil.

JEAN BAPTISTE COLBERT.

Prime Minister of France.

“GOOD EVENING, SIR:—Speaking without arrogating anything to myself, I do not think that any person of modern times was more deeply absorbed in antiquarian lore than myself. You will find in August Wilhelm Von Schlegel’s tragedy of “Arion,” all the mythological allusions made by Æschylus in his “Prometheus Bound.” He was one of the greatest Sanscrit scholars that ever lived, and was thoroughly versed in the analogies between the Sanscrit and Greek languages. He demonstrated clearly that the ancient Egyptian virgin, Isis, with the infant god Horus on her breast, and the symbols of the Isiac religion were identical with the Christian Virgin Mary and the infant Jesus. Much of this I have learned in spirit life. This I give you now. What I learned in the mortal life will follow afterwards. In the library called after me, the Colbertine, about one hundred and forty miscellaneous manuscripts bearing upon the first knowledge concerning the Gymnosophists of India, in the times of Alexander the Great and Ptolemy Philadelphus. These go to show that the Gymnosophists were fire worshippers. Among them are manuscripts relating to what will be communicated to you by a spirit who has not yet controlled the medium, whose body was burned at Athens in the reign of Augustus Cæsar. After the teachings of the Gymnosophists, the Essenes and Gnostics composed the originals of the Christian Gospels and Epistles, which were afterwards parodied as composing the New Testament. This was demonstrated to you by the spirit of Euthalius, [see Euthalius, page 61.] He lived at Alexandria in 485 A. D. The next point I shall mention, as demonstrated by those manuscripts, dates about 560 to 580 A. D., and is contained in the writings of Moses Chorenensis, who first became popular in Armenia, and who fully proves that, in his day, the Armenians were Parsees or fire worshippers, and that they adhered to the doctrines of the Gymnosophists combined with the Platonic and Pythagorean philosophies of Apollonius of Tyana. (And he shows that about A. D. 280, and perhaps before that date, these Armenians inscribed upon the marble throne (not chair) at Adulis, their doctrines and belief, in contradistinction to those of the people known as Abyssinians, the latter being the doc-

trines attributed to Ishmael, the supposed son of Abraham. They made that inscription at that point in order to convert the Abyssinians to the teachings of Apollonius, which proved fruitless. There is a paragraph still extant, of the writings of Moses Chorenensis, that shows that all the learned have made a mistake about the nature of that inscription, but its suppression was ordered by the Council of Nice. It is still in the Vatican Library at Rome. This paragraph shows that the throne or judgment seat at Adulis had no relation to Ptolemy Euergetes, but was erected to commemorate the exploits of an Asiatic king named Hannes or Jannes. You will not find him mentioned in any English biography, and if at all, it will be in some other tongue. Following this we will have to skip from the sixth to the twelfth century, to the days of Cyrillus Lucaris, patriarch of Constantinople, and there we find the commencement of the Targums in the Codex Alexandrinus, now in the Royal Library in London. The manuscript to which I alluded, shows that Eusebius of Cæsarea fully understood these various tongues, and the combination of the Targums of Jonathan Ben Uziel, Aquila and others, with the writings of Apollonius of Tyana, called the Pauline Epistles, about A. D. 265, to conceal their origin. These matters were fully dwelt upon by Eusebius, which shows that the Armenians constructed, out of all these, what is now called the Codex Alexandrinus. The proof of this fact is still to be found in some of the towns of Samaria and Mesopotamia, in the Vatican Library at Rome, in my collection of manuscripts in Paris, and in the paintings of Murillo, who painted a Jesus according to the Abyssinian idea of that God, and represented him as an African. By a thorough investigation of the facts related by Belzoni, (concerning the statues of Apollonius that he saw in Upper Egypt,) you can reach a demonstration that Apollonius was the Jesus Christ of to-day. I examined all these things thoroughly; and according to a modern writer, Lamartine, you will find the most positive proof that the Christian religion is a fraud. You will also find proof of this among the Maronite Brethren in Syria, and also in the Indian Archæological researches of Sir William Jones. But I rest my statements mainly upon what I have learned from a man with whom I have become acquainted in spirit life. I mean Von Schlegel. He will complete what I have left unsaid. I am Jean Baptiste Colbert."

Refer to Chambers' Encyclopædia for account of Colbert.

That Colbert was a very learned man as well as a great one, his valuable collection of ancient manuscripts, now in the

Royal Library of Paris, sufficiently indicates. The reference of this spirit to the literary labors of Von Schlegel is especially pointed, in relation to the analogies between the Egyptian virgin Isis and her child Horus and the Virgin Mary and her child Jesus of the Christian Church; as also the analogies between the emblems of those two religions. As to which was the imitation and which the model, the great antiquity of the Isiac religion leaves no doubt. As we have never read the works of Von Schlegel, we do not know how fully he treats of the questions to which the spirit refers. (But when we come to what he says about the one hundred and forty manuscripts in the Colbert collection which relate to the doctrines and philosophy of the Gymnosophists of India, from 400 to 250 B. C., we come to a matter that admits of positive historical proof.) The Gymnosophists were undoubtedly worshippers of fire, as the emblem of the Sun, which was the central foundation of all religions.

As we have fully shown, in our previous criticisms of other spirit communications, the Gymnosophists gave rise to what was known in Syria as Essenianism; Essenianism was merged in Gnosticism; Gnosticism was merged in Neo-Platonism; and Neo-Platonism was finally merged in Christianity, thus we may readily see that Christianity, so far from having any originality about it, was but the latest modification of Oriental nature-worship, and no more divine than the source from which it flowed through so many modifying channels. But, so confident are we that the spirit of Colbert states what is the fact in regard to the import of the manuscripts to which he alludes, as treating of Gymnosophism and Gnosticism, that we do not hesitate to challenge the refutation thereof. When he refers to Euthalius as a spirit who will confirm what he says about those manuscripts, and the fact that the Christian Gospels and Epistles are nothing but parodies upon the more ancient Gnostic Gospels and Epistles, he leaves no room to doubt that what he says of those manuscripts is true. At this writing Euthalius has communicated and testifies positively to that fact.

Even more significant is the reference of the spirit to the manuscript writings of Moses Chorenensis, as establishing the fact that as late as 560 to 580 A. D. the people of Armenia were Parsees or Sun worshippers—their religion being a combina-

tion of Gymnosophism and Grecian philosophy. But most significant of all, is the spirit's statement that the writings of Moses Chorensis, show that the inscription that has been obliterated on the marble throne at Adulis, placed there about 280 A. D., or earlier, was inscribed thereon by Armenian priests, to record the doctrines and teachings of Apollonius of Tyana, to which they adhered. (It is little less significant that on the authority of the manuscripts of Moses Chorensis, that the spirit of Colbert should state the fact that the historical portion of the inscription of the Adulian marble does not relate to Ptolemy Euergetes as has been almost universally supposed ; nor to an Abyssinian king as some suppose ; nor partly to Ptolemy Euergetes and partly to an Abyssinian king ; but that it relates wholly to an Asiatic king named Hannes or Jannes, as the spirit gave it. We have examined this part of the spirit's statement with the greatest care, and feel justified in maintaining its substantial correctness against the most searching criticisms of the learned world)

GODFREY ARNOLD.

A German Mystic.

"I thank you, sir, for this opportunity of communicating with you. What I come to say to you to-night is connected with, and is a condensation of, what Euthalius of Alexandria, who lived about A. D. 435, has said to you. Our communications must necessarily overlap and support each other. [See Euthalius, page 61.] The Christian Scriptures from Acts to Revelation are but plagiarisms of the doctrines to that great saint of antiquity, Apollonius of Tyana. (I knew positively, from what is said in Belzoni's miscellaneous article, No. 1, now in the British Museum and in the Florentine Library, that on ancient authority Paul of Tarsus was absolutely Apollonius of Tyana). As for myself, after a careful review of all the grounds that have been traversed by Dr. Nathaniel Lardner and other learned commentators, who were engaged and paid by the Church to find some proof of the truth of Christianity. I found, from the Targums of Jonathan Ben Uziel and Aquila,

that Christianity was a fraudulent imitation of the ancient doctrines of the Trinity, of which ancient trinities the generative organs were the most prominent representative symbol. All this was perfectly apparent to me ; but as I was an ecclesiastical adoptionist, I merged all that I knew in the Christian religion. What was contrary to it I ignored ; for which dishonesty I, as a spirit, am obliged and compelled to here tell you what I knew about these things. Godfrey Arnold."

Refer to Biographie Universelle for account of Godfrey Arnold.

The spirit of this thoroughly informed writer comes back to earth and discloses the fact, of his knowledge, while in earth life, that the Gospel of John and Canonical Epistles of the New Testament were nothing else than plagiarisms of the writings of the great sage Apollonius of Tyana, and that Paul of Tarsus, was absolutely Apollonius of Tyana. How far any writing of Belzoni confirms this fact, we have no means of knowing at this time ; but it is impossible, in view of the utter want of historical status of Paul of Tarsus, and the perfectly historical status of Apollonius, to question the statement of the spirit of this thoroughly informed man. It seems equally certain that what he says, as to the Christian plagiarism of the ancient doctrine of the Trinity, is substantially correct.

Whether the Targums of Ben Uziel and Aquila contain anything to prove this, we do not know, but think it more than probable, if not certain. The nature of Arnold's investigations and literary labors were just such as would have led him to the discovery of the Christian frauds that he claims to have made. He no doubt, with all his desire to do nothing to impede the growth of Christian piety, too clearly intimated the heathen source of Christian theology, and hence the bad odor into which he fell as a Christian writer. The spirit of Arnold has done well, in seeking to atone for his earthly insincerity, by the above disclosures. It will be well for all spirits who were once engaged in the same work of concealing and suppressing truth, to follow his example.

August Wilhelm Von Schlegel.

A German Philologist and Orientalist.

“He who exposes errors must expect to be opposed by an army of fools. I know this was true in my day, and I know it must be true in yours. Born into the mortal life with a certain sense of the mystical—knowing naught of the far past—I was fortunate to strike that line of intelligence which was of great advantage to me; namely, antiquity; and I wrote my description of Ion on the same principle that Æschylus wrote his Prometheus Bound. My principal business here to-night is, to prove to you that the Tamil language of India is more ancient than the Sanscrit; and that while you now find it in Madras, Ceylon and Southern India, its outlines and structure prove it to be more ancient, in India, than the Sanscrit. The principal belief of the Tamils was the divine nature of the male and female human organs of generation, the symbol of which was the phallus. They had their Trinity in the father, mother and child, which constituted their trinity in unity. These religious ideas can be traced in the Tamil language, traces of which are still found at the foot of the Himalayas in northern India, where the Tamil people dwelt before the Brahmans crossed into India from Thibet with their god I-brahm. Indeed this I-brahm was merely an eastern offshoot of the Baal or Bel of the Chaldeans. The Chaldean civilization is the oldest that we spirits can start with. That spirit who came to you sometime since—Deva Bodhisatoua—I have met in spirit life, for there like attracts like—is about to effect a conjunction of forces between Eastern spirits and Western spirits in spirit life, and by that means he will open the way between the two worlds, so that all the past may be revealed to mortals, when grand will be the result. You need not fear that should you fall, that this will not be accomplished, for others will rise up behind you greater than yourself, and these things must go on. There seems to be a great desire on the part of all the European powers to monopolize the lands of the East and destroy its people; but these will yet take an awful revenge on their European oppressors. The spirit work of action and reaction between the two worlds goes on unceasingly. I find my control getting weak. I am August Wilhelm Von Schlegel.”

Refer to Chambers' Encyclopædia for account of Von Schlegel.

If our readers will look up carefully the reference we have given to Von Schlegel they may be able to form some idea of his qualification to judge of the true nature of the Sanscrit language and its relation to the Tamil tongue. The general idea has been that the Tamil literature is of recent date as compared with the Sanscrit literature. This the spirit of Von Schlegel denies, and refers to its less complex structure in proof of this. In this connection, it would also prove interesting to the reader, to look up the account of the Tamil people and language which may also be found in Chambers' Encyclopædia.

It must be very evident to the reader of these references that the Tamil language is not a Brahmanical or Sanscrit dialect, but an independent language which had its origin in a distinct region or centre of civilization from that which gave rise to the Sanscrit and its kindred Aryan idioms. As such it has an especial historical importance, and this the spirit of Von Schlegel fully understood when he thus called attention not only to the difference between the Tamil and Sanscrit languages, but showed that the Tamil was the more ancient of the two. The Tamil language was of Semitic or Chaldaic origin, and no doubt existed in Northern as well as Southern India before the Aryan Brahmans invaded India from Tibet, and established the Sanscrit language there.

In the light of a number of similar assurances given by other spirits through other mediums, we regard the reference of the spirit of Von Schlegel to Deva Bodhisatoua, and his spirit labors to unite all the spirit friends of Spiritualism, and through that union of spirit forces to open the way between the two worlds, so that the history of all the past may be revealed to mortals, is the most hope inspiring assurance that has come to mankind from the spirit life. Deva Bodhisatoua was the 13th Buddhist patriarch, and some two or three centuries before the Christian era established the Reformed Buddhist canons which still prevail in India. He was, in other words, to Modern Buddhism, what Eusebius Pamphilus was to Christianity, its founder.

BODHISHORMAH.

A Buddhist Priest.

"I GREET YOU, SIR :—As the Buddhistic religion, its writings, precepts and morals, have been given to modern readers, they have not been allowed to show the influence they exerted in forming what is called the Christian religion. Everything that would show this has been suppressed, first by the Christian fathers Jerome, Chrysostom and Eusebius of Cæsarea, and afterwards by the Christian writers who followed them. All these learned Christian commentators have done all they could do to veil the connection between Buddhism and Christianity. I am here to-day to say that the Pentateuch, Psalms and Proverbs of the Old Testament, and the New Testament from the Gospel of John to Revelations, were originally in the hands of the Buddhists, and were taught to the followers of that religion, in my day, about A. D. 340. But Christian authorities have set me down as about A. D. 495, in order to cover what I had of Buddhistic writings then extant, and to make them appear to be copies instead of authentic originals. I want to show that the religion of Buddha was not an offshoot of Brahmanism. It was derived from the teachings of Zoroaster in the first place, and the teachings of Osiris of the Egyptians in the second place. [Am I to understand that Buddhism was not of Indian origin?] Yes; and now for the proofs of this. At the little village of Bang in Bombay, on the road from Guzerat to Maltoa, are the five subterranean chambers which represent the five mountains of Buddha, and they are called the Panch Pandou. It was there that I taught in my time, although these chambers gave the date of Buddha as nine hundred years before that time. The great trouble with Christian commentators is, that they want to bring all religions within the Mosaic period; and that biases their judgment and leads them astray. I want to say, here, that the Panch Pandou and the temple of Boro Bado, as it was called by us, were the sources from which the civilizations of Mexico, Central America and Peru originated; for the same kind of crosses that are found in the Panch Pandou, and in the temple of Boro Bado, are identical with those to be found in the Aztec temples of Mexico, the temples of Central America, and the temples of Peru. The three gospels of Matthew, Mark and

Luke were derived from, and were part and parcel of the Ancient Gymnosophic religion which Apollonius received from Phraoetes, king of Taxila. Apollonius was a medium for spirit control. I was also a medium among the Chinese. I taught amongst them at the foot of the celebrated Mount Sung. [Was that region celebrated as a place of learning?] Yes; and also for learned hermits to congregate and die. I am satisfied that if you will follow the clews that I have given you, in this communication, that you will find that Sun-worship was identical with Buddhism, the latter only being a reformation of the former. These things have been ignored by modern archæological scholars, because they would conflict with the teachings of Christianity. [Have the gospels of Matthew, Mark, Luke and John been modified from the original writings, other than in the change of names and the scenes of the events related?] The idea of Jesus is rather Egyptian than Indian. The most virtuous, holiest and purest man of his generation, became the object of the veneration of the people, and was held up as an example for after generations to follow. They deified them and certain stars were dedicated to them. These celestial personifications were taught mystically by the priests to heighten the effect upon the minds of their ignorant followers. If you have any other questions, I will answer them if I can. [We know that the Gospel of St. John varies from the three synoptical gospels in essential particulars; and we have much reason to believe that while the Gospel of John, the Pauline Epistles, the Catholic Epistles, and Revelations, are of Buddhistic origin, that the gospels of Matthew, Mark and Luke, and the Acts of the Apostles, are of Brahmanical origin, and relate to the Hindoo Christna. Is that conjecture correct?] The books, from the Gospel of John to Revelations, in the New Testament, were borrowed from the Buddhistic visions of Deva Bodhisatoua. [In what respect did the Buddhists and Gymnosophists differ?] The Buddhists, in my time, were what you term Spiritualists. The Nirvana or heaven of rest, as it was originally taught, meant simply a place where the spirit regained its power after leaving the mortal form, and after a longer or shorter time, having recuperated in strength, it passed on through those spheres of spirit existence that you Spiritualists talk of. On the other hand, the Gymnosophists were more of the perfectionist belief, and taught that the released spirit of the righteous went straight to God. That was the essential difference between the two teachings. My name was Bodhishormah."

We can find no mention whatever of Bodhishormah, and

can therefore only judge of the authenticity of the communication by the collateral facts that bear upon the matters testified to by the spirit. But these are so numerous and so pointed as hardly to leave room to doubt its authenticity. That the medium could have invented such a communication, no reasonable person can suppose ; for apart from the significance of the several statements therein contained, the general tenor of the communication establishes the distinct individuality of the communicating spirit:

It is to be hoped that the time is not far distant when the true and perfect teachings of the Brahmanical, Buddhistic and Gymnosophic religions of India, will be given to the people of Europe and America. When that is done, the Christian plagiarism of those teachings will be laid bare and the Christian delusion at an end. For centuries the Christian priesthood monopolized the learning and knowledge of the world, but that monopoly no longer exists. Untrammelled scholarly thinkers have gone to the front in antiquarian, archæological, philosophical, and scientific researches, and the truth in all these directions, is being brought to light with resistless force. Neither the Christian Fathers nor modern Christian commentators or their deluding performances, can stay the resistless force of the on-coming flood of light from the ancient world.

It will be seen that this Buddhist spirit claims the Buddhistic origin of six of the chief books of the Old Testament, as well as the more important parts of the New Testament. This claim has never before been presented, so far as we know ; and yet it is consistent with much that is positively known. Not one of the books of the Old Testament is of Hebrew origin, as it has been claimed they were. They are, beyond all question, of Eastern origin, having only been parodied by the Jewish priesthood, and put before their followers as Jewish originals, as the various Targums plainly show. The Psalms and Proverbs of the Old Testament are in their nature, construction, and use, so similar to the Buddhistic books now extant, as to show that they are either varied versions of one original, or varied versions, the one of the other. In either case it is impossible that Judea should have been the country of their origination. There is just as much historical certainty that neither of the Gospels according to Matthew, Mark, Luke and John, of the New Testament, originated in Judea ; and it is in

the highest degree probable, that the country of their origination was India. The spirit says he knows that this was the fact so far as the Gospel according to John, the Pauline Epistles, the Catholic Epistles and the book of Revelations are concerned. That he does not include the synoptical Gospels and the Acts of the Apostles, grows out of the fact that they were of Brahmanical rather than of Buddhistic origin.

The spirit says that Christian authorities have set him down, chronologically, as having flourished about A. D. 495, instead of A. D. 340, to conceal the nature of the Buddhistic writings in his possession. Of this we have no means of judging, not having been able to find any historical reference to Bodhishormah. The truth of the matter may be yet established.

But now, we come to a portion of the communication that is as important as it is new to us. The prevailing impression has been that Buddhism was but a schismatic offshoot of Brahmanism, and merely amounted to an attempted reformation of that Aryan religion. The testimony of Bodhishormah is the first denial of that supposition. (He says that Buddhism had nothing to do with Brahmanism, but was derived from the Zoroastrian and Egyptian systems of Sabaism or Star worship. As proof of this fact the spirit tells us that at the village of Bang, in Bombay, India, on the road from Guzerat to Malioa are five subterranean chambers, which represent the five mountains of Buddha, and that they are called the Panch Pandou, that it was there he taught Buddhism; and that the inscriptions in those chambers showed that Buddha had flourished 900 years before his time, (340 A. D.)

It is with stinging satire that the spirit says: "The great trouble with Christian commentators is, that they want to bring all religions within the Mosaic period, and that biases their judgment and leads them astray." The spirit is more than charitable to suppose that the learned, among those commentators, do not know that in taking that course, they are not seeking to find, but seeking to avoid the truth.

This spirit confirms what was testified to by Deva Bodhisatoua. The latter claimed to have been a medium, and while in a state of trance wrote the books which were obtained by Apollonius at Singapore. This spirit refers to the visions of Deva Bodhisatoua as the source of the parodied Christian writings, from the Gospel of John to Revelation, inclusive.

The spirit no doubt makes a correct statement as to the difference between Gymnosophism and Buddhism. The Buddhists were certainly Spiritualists, while the Gymnosophists were perfectionists, and held that there was no necessity of progressive advancement in spirit life. The importance of the light this communication throws upon many points of historical doubt, cannot be too highly estimated.

SERVIUS SULPICIUS GALBA.

A Roman Emperor.

"I GREET YOU :—There is but one way open to all spirits to progress, and that is, to study to tell the truth, as far as they knew what it was, when they lived in mortal forms. That is the only recompense they can make to mortals for the wrongs they have done. I was born B. C. 20 at Rome. I died or passed away in A. D. 69; and you can see by these dates that I cover the most important period of the establishment of the so-called Christian religion. I was consul at Rome in A. D. 33, governor of Africa in A. D. 45, and finally emperor of Rome for a very short time, when I was assassinated in the forum by soldiers under the command of Otho. In A. D. 33, while consul at Rome, a letter was addressed to me by one Philus of Antioch, stating that there was a great insurrection there, on account of the entrance into that city of a doer of many wonderful things; and he was apprehended there and sent to Rome, where he was brought before me. His name was Apollonius of Tyana, or Tyanæus, as we called him in those days. He was charged with having defrauded the people. I said to him: "If you can produce before me those manifestations of power which you are charged with having produced by fraudulent means, I will free you and remain your friend for the rest of my days." There was a man present whose name was Martianus. He was bent like this. [Here the medium's person was used by the spirit to imitate a man bent nearly to the ground.] He had never stood erect since he was born. Apollonius turned to him and said: "I command you to stand straight," and instantly he was straightened before us. I ac-

quitted Apollonius, and he was allowed to return to Antioch, or to go where he pleased. The next time I met him was in Carthage, in Africa, in A. D. 45. He was again arrested—this time by one Publius Ælius, who was his accuser and his judge—because he did not restore his daughter to health. It was proven that Apollonius had received from him something like twenty talents of silver, but he had given it to the poor. He, however, had restored the sight of the son of this Publius, although he could not cure the daughter. He was going blind, and Apollonius removed the cataract from his eyes, thus restoring his sight. [Did he do that by a surgical operation?] No; he did it by magnetic power. Under its influence the film grew thinner and thinner, and finally disappeared from his eyes. I did not see Apollonius again until A. D. 50, when I was again at Rome. This man, at that time, had grown into great favor. He was looked upon as the incarnated representative on earth, of Jupiter, or Apollo, or both. From the time when I began to understand things, about B. C. 5, until the time of my death in A. D. 69, I never heard of but four different kinds of religious doctrines that then prevailed, and I will name them. First, the Pythagorean or Platonic; second, the Gymnosophic; third, the Essenian; and fourth, the Apollonian. Those at least were the four principal religions, outside the worship of the Greek and Roman myths of my day. As far as I was myself concerned, my individual belief, would be more likely to correspond with Mahomet's. That is, I was a fatalist, and believed that whatever happens must be, and I submitted to that necessity. I do not claim to have been an ambitious man—I do not claim to have been a virtuous one; but as a spirit, sir, I do claim to be an honest one. [Have you any knowledge as to whether Apollonius of Tyana, did or did not go to Jerusalem about the year A. D. 33?] Two years later than that, in A. D. 35, I heard of it. [What did you hear in relation to it?] I heard from Pontius Pilate that a man, whom he told me was Apollonius, rode through Jerusalem on an ass; and because he had cured lepers outside the gates of that city, the people gave him a great ovation. [Did the Jewish priests have him punished?] He left the city very suddenly, because of the uproar he created among the Jews, which ever took place when anything threatened to interfere with their religion. Servius Sulpicius Galba, once emperor of Rome."

Refer to *Encyclopædia Britannica* for account of Galba.

This spirit tells us he was born in B. C. 20 instead of in B. C. 3, as the date of his birth has been supposed to have been. There are some things that would go to show that the date

given by the spirit as the time of his birth, is more nearly correct than that which is assigned by historians. If he was born in B. C. 3, he would have been only thirty-six years old at the time he was consul in A. D. 33, or in 31, as is the date fixed as the time of his appointment to the consulship by Tiberius. It is hardly possible that one so young should have attained that rank. Besides, it is mentioned by Suetonius, that Augustus, who died in A. D. 14, predicted the future rise of Galba. If that be so, then Galba must have been then only 17 or younger. For that reason this statement of Suetonius has been questioned. But if Galba was then old enough to have shown his fitness for official promotion, he must have been born about the time he stated (B. C. 20.) He had no doubt been called to official position before the death of Augustus, and thus displayed his qualifications for public service. Still further than this, it is admitted that very little is known of the early life of Galba. This is because it has been found convenient to place the date of his birth several years later than the time of its occurrence. The spirit certainly understood what he was saying, for he not only names the year B. C. 20 as the time of his birth, but he says that in B. C. 5, he was old enough to understand and remember the current events of that period. We regard this variation from the supposed date of his birth as one of the strongest proofs possible that this communication is as authentic as it is true. Galba is spoken of as an aged man when appointed, by Nero, governor of the province of Spain, and his administration as that of a man worn out by age or governed by fear. If Galba was only in his seventy-second year, at that time, it is hardly likely that he would have been greatly disqualified from manifesting his usual ability as a general and governor of provinces. We therefore incline to believe that Galba was a much older man at that time.

This communication, if it may be credited, throws much light upon the suppressed portions of the Life of Apollonius by Philostratus, and in the most surprising manner confirms the communication given by the spirit of Apollonius. See communication, Apollonius page 17.

If the statement of the spirit of Apollonius is correct, he must have been thirty-one or thirty-two years of age when he went from Ægæ to Antioch, and if he was taken to Rome to be tried by Galba the consul, at that time, he was in his thirty-

second year. It is true that Apollonius did not say anything of the commotion he had created at Antioch, but he did expressly state that he went to Antioch, and from there to Jerusalem. This would indicate that Apollonius returned from Rome, after his release by Galba, and no doubt finding the disaffection towards him still existing, was all the more willing to go to Jerusalem, where his renown as a medium of spirit power had preceded him. At all events, it is just this part of the history of Apollonius that is missing. It is hardly likely that Damis his disciple, who wrote annals of his life, and Philostratus who wrote his biography, should have said nothing of these most striking and important events in his life. It is certain that none of the writings of Damis have been permitted to come down to us, and the oldest copy of Philostratus', *Life of Apollonius* does not date earlier than the tenth century. The wonder is that any part of the latter work was allowed to come down to us.

It is a historical fact that Galba was consul in A. D. 33, and if Apollonius was apprehended at Antioch, as the spirit states, it was before him that Apollonius would have been brought for judgment. It was about that time Apollonius must have gone to Antioch, and his advent there, after the wonderful things related as having occurred through him at Ægæ, while with the priests in the temple of Æsculapius at the latter city, no doubt would have caused the greatest consternation among the Græco-Roman priesthood. We infer that Philus of Antioch was a Roman priest. The details of the result of the hearing of Apollonius at Rome, are entirely consistent with the wonderful manifestations of spirit power that are known to have occurred through Apollonius, not only before, but for more than sixty years after that period.

It is also a historical fact that Galba was by Nero appointed governor of the province of Africa in A. D. 45, and that he was then at Carthage. It is also a historical fact that having been driven from Rome by Nero, that Apollonius went from Rome to Gaul and Spain, and from the latter country went to Africa, and was at Carthage, at the time the spirit of Galba states he was there. We may therefore infer that the incident referred to by the spirit, the arrest and discharge of Apollonius in Carthage actually took place. From Carthage he crossed to Italy, and from Italy set sail for Greece, and from that country

went to Egypt where he was when Vespasian was declared emperor, on the death of Nero.

The spirit tells us that the next time he saw Apollonius was at Rome in 50 A. D., when he was again in that city. This must have been before the second edict of Nero against the philosophers, and not afterwards as has been supposed. It is a well-established historical fact that by A. D. 50, Apollonius had become greatly renowned, and exerted a powerful influence over the minds of the ruling classes as well as the common people. We have thus the facts which go far to confirm, if not to establish, the positive truth of the detailed statements of the spirit.

The spirit tells us that the four principal religions that prevailed in his time were the Pythagorean or Platonic, the Gymnosophic, the Essenian, and the Apollonian. He further tells us that these were combined in a fifth called the Eclectic. Whether Galba was or was not what he claims to have been, a fatalist, we have no means to determine, and must therefore take the spirit's statement on that point for what it is worth.

But what the spirit says in regard to Apollonius's visit to Jerusalem is of the greatest interest, if true; as it shows who the Jesus of Nazareth was, who created such a confusion among the Jews of Jerusalem in A. D. 34-35. The spirit tells us that two years after Apollonius was at Jerusalem, that Pontius Pilate told him of the entrance of Apollonius into Jerusalem riding on an ass, and that the Jews gave him a grand ovation on account of his healing lepers outside the gates of the city. Now it is historically true that Galba and Pontius Pilate were at Rome at that time, Pilate having been summoned to Rome to answer for some acts of misadministration as procurator of Judea. Nothing could be more probable than that Galba and Pilate met at that time, and it is hardly less probable that such a conversation was had, or that such a narrative on the part of Pilate was given to Galba.

We do not hesitate to say that we credit this communication, it being so consistent with historical probabilities, and so entirely consistent with the communications that have been before given relating to the same circumstances. Thus the testimony of spirit after spirit is piled up, all tending in the most surprising manner to show that Apollonius of Tyana and his labors, are the sole basis of the so-called Christian religion; and thus the fraudulent nature of that religion is being demonstrated beyond all reasonable doubt.

JUNIANUS JUSTINUS.

A Latin Historian.

"I SALUTE YOU:—In coming back here I am like a whipped school boy, who has a tale to tell. Although I have studied for many years to give a clear and definite explanation of the history of my time, yet I have never been able to strike the conditions and circumstances to enable me to do so, until you prepared the way for me. [I assure you I am only too happy to have had it in my power to do it.] You may rely upon the fact that you are doing a great work for us spirits and for humanity. [My most earnest hope is that I can do more.] But our power is not great as against the avariciousness of mortals at the present time. The more perfect you can make the conditions for us to come, the stronger the spirit friends can be united with you, and the more they can do for you. But it seems as if Hades itself had broken loose on the mortal plane. I was in my mortal life a historian, and I epitomized or copied (about half of which has been permitted to come down to you) from the history of my friend Pompeius Trogus. The whole of his history of universal affairs down to B. C. 28, was in my possession. I use your Christian names and dates, because they will be better understood by your readers. Trogus said that in his day that the two great governing powers, amongst the ignorant, were Jupiter at Thebes and Apollo at Rome. But mark you, he said that amongst the enlightened, the Pythagorean religion of the Greeks was blended with the Christos religion of India. [That was prior to the Christian era?] Yes, sir. I copied that portion of Trogus' history which related to Christos, who was later than the elder Zoroaster. That portion of my history that related to Apollonius, later on, was allowed to stand, but the name of Apollonius was changed or dropped, and the Christos of whom Trogus wrote, was altered into Christ. In my day the name was Hesus Christos. In the days of Eusebius it was made Jesus Christ. At that time the only religions that prevailed, beside the worship of the Greek and Roman gods, were the Pythagorean, the Hesus Christos, the Gymnosophic and Gnostic systems; and what was called the Eclectic system, a combination of all the religious systems then prevailing in the East or in the Roman Empire. I wrote these facts down faithfully, but the Chris-

tians have never allowed anything that I wrote to stand as it was, except what sustained their own scheme of deception. Basilides and Valentius taught the doctrine of three gods in one, or the Trinity of the Gnostics. The male and the female principles in nature, and their product, the universe or the child, represented the trinity in all created life. This was the trinity that all the Gnostics, in my day, taught. The false trinity was started by Eusebius, and was made to assume its present Christian form some two or three centuries later. The especial reason why the founders of Christianity destroyed so many manuscripts written prior to A. D. 260 was because they threw too much light upon all these matters, and showed that the Pythagorean first, the Platonic and Essenian next, the Gymnosophic and Gnostic next, and finally the Eclectic system, which combined the principles of all the others; together formed the actual basis for Christianity as it now is. This is as well as I can state these matters as a spirit under the circumstances; but I am afraid I have performed my office poorly. I have, however, done the best I could. I hope you can get at the facts from what I have stated."

Refer to Smith's Greek and Roman Biography for account of Pompeius Trogus and Justinus.

In the work above referred to will be found under the title of Justinus the accepted account of the literary labors of Pompeius Trogus, and Junianus Justinus. The reader may readily perceive the magnitude of the priestly crime, that deprived the world of the literary treasure contained in the great Universal History of Trogus. It was fortunate indeed that Justinus should have duly appreciated the inestimable importance of that now destroyed history. Indeed we regard it as providential that he should have been prompted to write an epitome of its most important contents, for only in that way has any portion of them been permitted to come down to us. But these priestly enemies of truth, it seems, have not even permitted the excerpts of Justinus, taken from that treasury of historical information to come down to us intact. But a portion of them have escaped the destruction of those enemies of humanity, the founders of the so-called Christian church; and Justinus has been censured by modern critics for "the slovenly" manner in which he executed what they are pleased to consider as an abridgement of Trogus. Had they had the common sense or fairness to judge Justinus correctly, they would have seen the mutilated and fragmentary condition in which his

historical compendium had been allowed to come down to us ; and they would have reserved their censure for the moral miscreants who, in the name of the Christian religion, had mutilated the work of Justinus.

Just here we stop to call the reader's attention to a point that seems to have received no attention from general critics. It was made manifest by the communication given by Euthalius. (See page 61.) It is historically known that Euthalius broke the Acts of the Apostles and the Pauline and Catholic Epistles into verses ; but the reason for this has never been rightly understood. Originally those books of the Bible were continuous, and did not admit of interpolated sentences, without the interpolations being manifest to critical readers. When broken into distinct and separate paragraphs, it was much more practicable to interpolate paragraphs without detection. Euthalius told us that he set about completing the work of theological deception which was begun by Eusebius of Cæsarea, and made such additions and omissions in his versions of these books as he thought would serve his purpose. It would seem that to the fact of Justinus's work being only an epitome of Trogus's great work, is the preservation of any part of it due. The Eusebiuses and Euthaliuses into whose hands the compendium of Justinus fell, found they could, without certain detection, eliminate a large portion of it ; and as much of it was calculated to make plain the Christian theological fraud in which they were engaged, they, instead of destroying the whole work, as they had done with the Universal History of Trogus, concluded to destroy the obnoxious parts of it, and allow the remainder to come down to our time. Only in this way can the destruction of the whole of Trogus's work, and the destruction of only a portion of Justinus's, be accounted for. Otherwise the whole of the latter would have shared the same fate.

It has been seen that the time when Justinus lived and wrote has been a matter of historical and critical doubt. This doubt need no longer exist, for the guide of the medium, in announcing the presence of Justinus, said that he was a Latin historian in the reign of Titus Pius Antoninus (A. D. 161.) It would therefore seem certain that the words of "Imperator Antonine" in the preface of Justinus's history, were rightfully there, and were not "an interpolation foisted in by some of the

earlier editors, &c." Pius Antoninus reigned from A. D. 138 to 161, and it was undoubtedly within that period that Justinus wrote his history. Now, the spirit of Justinus says he had the whole work of Trogius in his possession when he wrote his own. It would, therefore, appear that it must have been after that date (A. D. 161) that the work of Trogius was destroyed, as it was then extant and in the possession of Justinus. It was to conceal the fact that Trogius' history was in existence at so late a day, that any question was raised as to the period in which Justinus flourished. But that concealment will no longer avail. By that strange fatality that seems to attend the perpetration of crime against humanity, the words "Imperator Antonine" have been preserved against all priestly efforts to avoid them, in the extant copies of the preface to Justinus's history. Those words seem to have been providentially preserved to authenticate the spirit testimony of Junianus Justinus; as has also the prenominal Junianus, about which there has been the same doubt. The corrections and explanations of historical facts, such as these, in so many instances, throughout this unprecedented series of communications, are most convincing proofs, not only of their authenticity and truthfulness, but of their inappreciable value.

Pompeius Trogius, through the guide, claimed to have written history in the time of Julius Cæsar, which must have been prior to B. C. 44, when the latter was assassinated. It is not improbable that he survived Cæsar, and also flourished in the reign of Augustus, who died in A. D. 14. Indeed the spirit of Justinus says that the history of Trogius came down to B. C. 28, three years after Augustus attained imperial power.

The compliment which the spirit of Justinus paid to us, in attributing to our humble efforts to advance the truth, his ability to give his invaluable spirit testimony, is one that we highly appreciate; and nerves us with strength to persevere in the work we have in hand. In view of the opposition, misrepresentation and persecution that we have had to endure and overcome, we think it must have been to that that the spirit referred when he said: "But it seems Hades itself had broken loose on the mortal plane."

Justinus tells us that the history of Pompeius Trogius made manifest the fact that before the Christian era, among the learned Greeks, the Pythagorean religion blended with the

Christos religion of India, was the accepted religion. And further he tells us that he copied those portions of Trogus' history that related to the Christos religion, but that portion of his history that related to Apollonius was permitted to stand with the name of Apollonius suppressed and the name of Christos changed to Christ. We have no means of judging how far this is correct, as we have been able to find no translation of Justinus's History, but from the fact that the scholastic writers of the Middle Ages made frequent quotations from Justinus's History we may infer it is in the main correct, as they wrote to please the Christian believing world. From the testimony of this and other spirits, especially Plotina Pompeia, it would seem there was a worship devoted to a Christos Hesu or Hesus Christos at a very early period, and before any authentic historical mention of Jesus Christ was ever heard of. If such was the fact, it is not difficult to determine whence the name Jesus Christ was derived.

It was unquestionably true that the Gnostics, Basilides and Valentinus, who not remotely followed the trinitarian doctrines of the Gymnosophists, based their whole theological system upon the natural trinity of father, mother and child. The Christian divergence from that true trinity has been the cause of more bloodshed and suffering than any other theological error that was ever promulgated.

This spirit certainly speaks the truth when he says that the reason why the founders of Christianity destroyed so many of the works that were written prior to A. D. 260, was that they threw too much light upon the real sources from which they borrowed their religion. It is a recognized fact that the doctrines of Pythagoras, Plato, the Gymnosophists, the Gnostics, and the Eclectics, as well as nearly all or most of the Brahmanical and Buddhistic doctrines of India, and the Magian doctrines of Persia, are blended and conglomerated with groundless personal fictions, in the Christian Bible. No one can read and compare the Christian doctrines with the doctrines of all those ancient religions and not see, at every step, that the former is not a spurious version of the latter.

As we have been able to confirm the truth of so much that the spirit testified to, by the most unexpectedly preserved collateral facts, we cannot see how those portions of it, the direct or collateral proof of which cannot be reached, can be reasonably questioned.

ΠΛΟΤΙΝΑ ΠΟΜΠΕΙΑ.

Wife of the Roman Emperor Trajan.

“ I salute you, sir, in the interest of truth. I lived, that is, in a prominent way, a very short time after the death of Apollonius of Tyana. I saw him when I was a young girl, but never had any acquaintance with him, he dying before I reached womanhood. Of the Jews of my time, that is, in the reign of the emperor Trajan, the Pharisees and Essenes were the two principal sects. The Saducees did not believe in the resurrection. They were very few in number and exerted but little influence. It was believed throughout the Roman Empire, at that time, that Apollonius of Tyana was the human representative of the god of Apollo, on the earth ; in fact was regarded as his son. There was no Jesus Christ known of in my day. There was a Christos Hesus, which was a combination of Indian and Scandinavian gods. This combination of gods was brought about by the slaves that had been brought from Asia and Northern Europe into Italy. There was a worship of this combined god under the designation of the Christos Hesusian religion. I myself received divine honors after my death, and I was considered as being taken from the husband of my mortal life to be the companion of the god Apollo in the spirit life. I took a great interest in all classes and grades of Roman citizens ; and did my best, in all kindness, for them. I had no prejudice against any religion. The religion of India was made to assume a different shape from that which ancient manuscripts set it forth to be. Among all the letters addressed to my husband, the emperor Trajan, up to the time of my death (A. D. 128), relating to religious matters, I never saw any that did not relate to the religions of Christos Hesus or Apollonius. [Did you ever see the letter of Pliny the Younger to the emperor Trajan ?] Yes ; I saw a letter relating to the Essenes of Antioch, sent at the instance of Apollonius of Tyana and Ignatius of Antioch to the emperor. It was forwarded to Trajan from Pliny by the hands of one Paulus of Thessalonica. Paulus travelled into Bythnia and had an interview with him there. Pliny was the prefect of Bythnia at that time. Paulus, who was a Greek Jew, was merely the messenger or bearer of the letter to Rome. But Pliny saw nothing wrong with the Essenes, and reported that they were quiet and inoffensive citizens. There was no

antagonism at that time between the Platonic and Eclectic philosophies. The Eclectic philosophy was an offshoot from the doctrines of the Gymnosophists, but they had gained but little headway in my day. The principal religion of that time was the worship of the ancient Grecian and Roman myths. Essenianism was, in almost all its practical features, communism; everything was held and enjoyed in common. I want to dwell particularly on the Christos of India, as he was understood in my day. He was regarded as an incarnation of deity, and was worshipped as such. His religion had been brought through the intermediate countries to the Mediterranean sea, and had become modified from the form it had, at Singapoer, where Apollonius terminated his eastward journeying. As Apollonius moved westward from India, he came to be regarded as the ancient Christos. There were no miracles performed by him. What he did in the way of healing was through his mediumship. But the greatest part of the change in the religion of Christos was made by Apollonius himself. The Revelation written by the hand of Apollonius on the isle of Patmos, was considered in my time as one of the greatest and most mystical manifestations of mediumship, and was read as such by the learned. [Was there any reference to Jesus in that mystical communication?] There was no reference to Jesus whatever. I belonged to the mystics, or secret inquirers into what you would consider spiritual phenomena. We had our meetings or circles for that purpose. [Was the emperor Trajan also a member of the mystics?] He understood that such phenomena occurred, but he was more of a Materialist in his views. I leaned more to the spiritual and he more to the materialistic view of things; but as long as he lived I was never interfered with in my researches by him. In the year A.D. 85, Apollonius taught at Rome under the name of Paulus or Paul. [Do you know that to be the fact personally?] It was a well known fact in my day. He received divine honors after his death, as the son of Apollo. In his biography he is represented to have been the incarnation of the God Proteus. That was simply the work of Philostratus who wanted to claim Apollonius as a Greek. In my time, when any man made his mark in the world, all Greek writers wanted to claim him as a Greek. Although I had no personal acquaintance with Apollonius, I conversed with those who were acquainted with him, and who received all knowledge of him from Damis, his disciple. I also knew many Jews who were followers of Apollonius. They became so from what occurred through Apollonius when he was at Jerusalem. The account that they gave of his journey to that city, was precisely the same as the modern account of the same events, attributed

to Jesus of Nazareth. The Nazarites of my day were the same as your modern monks. They shaved their heads as the crowning act of their initiation. I never visited their settlements, but those of them who were sent to us, always had their heads shaven. [Did they get their name from a place or settlement?] They came from Gaza. The Nazarites of my time were the same in belief as the Unitarians of your day—that is they were the worshippers of one God, and did not acknowledge an intercessor. But they changed their views, subsequently, and united with the Gnostics, with whom they became identified. I think this will be made plain by sculptured inscriptions on the ruins of ancient Hierapolis. I think if the ruins of that ancient city could be properly explored, the truth of my communication can be established. I felt that I could give my communication, to-day, and I have therefore accompanied the medium here for that purpose. [The medium told us that the spirit that wanted to control him, had been with him for several hours previously.] I think if you will carefully examine the most ancient copies of the letter of Pliny to Trajan, you will find in what respects it has been changed and interpolated. I am informed that the two most ancient copies of it are in the Vatican Library at Rome, and the Royal Library of Berlin.”

Refer to Smith's Greek and Roman Biography and the *Biographie Universelle* for account of Plotina Pompeia.

Such was the illustrious woman whose spirit returns and gives that remarkable communication. We will now proceed to test the communication by such facts as have come down to us in history.

The spirit tells us she lived in a prominent way (meaning as a Roman empress) a short time after the death of Apollonius of Tyana. This is the fact. Apollonius died about A. D. 99 or 100 and Trajan succeeded Nerva in A. D. 98. His distinguished wife only became famous shortly thereafter, when her noble qualities of head and heart and her influence over Trajan became recognized by the Roman people. Plotina must then have been yet a young person. The spirit tells us that of the Jews of her time, the principal sects were the Pharisees and Essenes, the Saducees having sunk into comparative insignificance. This is undoubtedly true, for a belief in an after life, which the Saducees opposed, had by that time become almost universal.

The spirit testifies positively to the fact that Apollonius of Tyana was in her time regarded throughout the Roman world

as the human representative of the god Apollo, on the earth, and was in fact regarded as his son. She testifies with equal positiveness that no such person as Jesus Christ was then known. She admits that there was a god, known as Christos Hesus, which was a combination of Indian and Scandinavian gods, which was brought about by the meeting of the Eastern and Western slaves transported by their Roman conquerors into Italy. The spirit tells us that this combined god was worshipped under the designation of the Christos Hesu religion. Of the truth of these statements we can only inferentially judge. It is known that Apollonius received divine honors more than two hundred years after his death, from a large part of the Roman world. It is also known that it was a common practice of the Romans to make captives of their prisoners of war, and to carry them in triumph to Rome to swell the honors of the conquerors. It is reasonable to infer that those captives would adhere to the religions of their respective countries. It is not unreasonable to suppose that these various religions should become blended as they met in Italy, and especially since the Hindoo Krishna and the Druid Hesus were one and the same god, or personification of the sun, and both had undoubtedly the same source or origin.

We have every reason to feel that the testimony of this spirit is in all essential particulars correct, and being so, it is most important as collateral confirmation of the testimony of many other spirits who have preceded her. But no points of her testimony are more important than those which relate to Apollonius's visit to Jerusalem, and to the fact that he preached in Rome in A.D. 85, during the reign of the emperor Domitian, under the name of Paulus or Paul, thus identifying Apollonius with the Jesus and Paul of the Christian Bible.

FACILIDAS.

Negus or King of Abyssinia.

"I GREET YOU, SIR :—I reached the height of my time in 1642. I had to deal with the Jesuits of my time. They attempted to force their religion upon my people. I was Negus of Abyssinia in 1642. I want you to notice particularly that the Adulian inscription was found within the borders of Abyssinia. We were not worshippers of the Jehovah of the Jews, nor of the Osiris of the Egyptians, but were a characteristic and distinct people. We used the same religious forms that are used by the Brahmins of India, but did not partake of their religion. The pyramids were built in the way they are, to mark the point in the heavens of the sun's greatest elevation in his annual route, after reaching which it began to descend. I want you, if you can, to get some of the time-serving archaeologists of your time to examine the ruins of Chendi, in Sennaar, and compare the ruins that remain there, and the symbols thereon inscribed, with the pyramids of Egypt, Boro Bodo, Mexico, Central America and South America. If they will make that examination they will find that most all of the past and present religions were derived from that portion of Sennaar that is in the neighborhood of Chendi. I challenge them, one and all, to successfully question what I have stated. People do not want to have the truth known. They want something else that accords with their ideas, as you have yourself said. [What was the nature of the Adulian inscription?] The language of it, as it was understood by me, meant that a great king of our country proclaimed a trinity which was immaculately great, that all people must be subordinate to. [Who was that king?] His name commenced with an A. [Was it Aeizanes?] That was his name. All names had great significance, and the names of the most powerful generally began with the letter A, that symbol representing the first one. It also denoted the great developing forces in nature, to the artless people of ancient times. [Was there any trace of the teachings of Apollonius of Tyana in Abyssinia?] There was no trace of his having travelled over that country, so far as I know. He might have passed through the country, but he could have left no lasting impression behind him. Most of the people inclined to pantheism or nature worship. It was for that reason they got me

to drive the Christians out of their country. They were teaching doctrines that were in conflict with what the Abyssinians believed. One of the most marked things to be observed in Abyssinian architecture is this ; the use of the figures of monkeys, to represent the development theory of the origination of species. You will find in the representation of the earliest age, a monkey with his tail curled upon his back, and as age after age succeeded, the tail of the monkey was represented as shorter and shorter, until there was only a stub ; and in the latest age of development, the tail was represented as altogether gone, thus by thousands of years anticipating the Darwinism theory. [Have you met Darwin in spirit life?] I have, and it was in conversation with him that I learned the significance of the architectural record I have spoken of. I was myself not very well informed, and have learned much as a spirit. [What was the rank you held?] I was negus or king, and as such drove the Christians out of the country, when I reigned in peace. A particular friend of mine in spirit life will follow me, Father Amiot, a French Jesuit. My name was Facilidas."

The only reference we can find to Facilidas, is in the article "Abyssinia" in the Encyclopædia Britannica.

FATHER AMIOT.

A French Jesuit.

"A Jesuit, sir, has very little right to come into your sanctum. [Certainly he has. You are very welcome.] I must of necessity come here to-day. [We are very happy to have you come.] At the time I left Europe for China, I was led to think the devil had put his servants in the livery of heaven. No man can to-day visit Canton, Hong Kong, Peking, and other parts of China, and not discover that the further he can get away from the contaminating influences of Christianity, the more he will find that the Buddhistic doctrines and sacred observances are identical with those of Christianity, even to the eucharist. This much I discovered, and I said : The servants of God have given the devil power to duplicate their service on earth. But, as a spirit, it is my duty to come here and say, that Christianity owes its origin to Buddhism. It is useless for pseudo-philoso-

phers to try to make it appear that Buddhism did not exist until six hundred years after the Christian era. There is a time coming, and mark my words well, when this thing called Christianity will not stand before unbiased thought and reason. There are no Jehovahs—no creators—on the other side of life. The development of matter is one thing and the force of spirit or life is another. They are distinct. The expression of life in matter is an effect of spirit on matter. They are governed by some undiscovered law, by which their amalgamation must produce expression in organization. Buddhism, as far as I have learned of it as a spirit, or as a mortal, started out with the idea of one central power, giving life. All religions, so far as I know as a spirit, are incorrect in one thing. They are all deistic. I have met spirits whose life on earth dates back all the way from the present time to eighty or ninety millions years ago, who knew nothing but the central force of life as the cause of all things. These naturally diverged in their beliefs. Some finding that by asking particular benefits of one god, they have gained more from that god than any other, they adopted him; and this praying to these different gods has caused the division among men that you see. He who confuses or conceals all truth, and seeks to tear up its very foundations, is considered the grandest result of human progress; yet he is a miserable failure. I mean the Pope. I would not say this today, could I longer withhold it. [You have spoken of pseudo-philosophers, how do you know what they are doing?] I see the actions of the spirits about those whom they are associated in their work. It is by the influence of spirits hostile to the truth that they write the nonsense they do. [Are those spirits Jesuits?] They embrace all classes of spirits who want to prevent the truth from becoming known; and they concentrate their power around such persons as they can use."

Refer to the *Biographie Universelle* for account of Amiot.

The spirit of this learned and laborious Christian priest returns to testify positively to the fact that the Buddhistic doctrines and observances of China, were in the last century identical with the religious doctrines and observances of the Roman Catholic Christian Church. No one was more competent than himself, he having resided in China for forty-three years, to judge of the identity of the Buddhistic religion with Christianity. With that strange perversion of reason which is an unavoidable result of religious enslavement, this otherwise able and intelligent man was content to conclude that "the Servants of God had given the devil the power to duplicate

their services on earth." As a spirit he is forced to admit that Christianity owes its origin to Buddhism, and that a time is approaching when it will be rejected by mankind. The spirit repudiates all deistical ideas, as inconsistent with the laws of life and the organization of matter. In this he takes a position with the most advanced thinkers of the present age. He tells us he was led to that conclusion by his intercourse with spirits of vast antiquity. The spirit seems to have gotten bravely over his subserviency to the papacy, when he pronounces that institution a miserable failure. We venture to say the utterance of that truth was the signal for his spirit emancipation. Surely time is fast making an end of the mummeries of priestcraft, and the slavish fears of its victims. Stand firm ye friends of mental freedom and human rights, and you will ere long see the reign of enlightened freedom.

CHARLES FRANCIS ALTER.

A German Jesuit.

"I SALUTE YOU, SIR :—The man or woman who originates or introduces anything new in this universe, is one of the Saviours of mankind. In my mortal life I was a Greek scholar, and wrote some two hundred and fifty to two hundred and eighty dissertations in the Greek, in the French, and in the German tongue. Throughout my researches, I found that the Greek tongue and the Sanscrit idioms are very much alike. I was well informed in regard to all the Greek ideas of Eclecticism, and in the Gospel of Apollonius of Tyana, as presented by his disciples Potamon and Ammonius Saccas. You had a communication given you that is mixed in its character. The spirit had not the power to tell you just what he wanted to say. [The communication referred to was that of Facilidas, the Abyssinian negus.] I claim to know what he intended to say, from my knowledge of the Greek, and especially from some Pythagorean manuscripts, written either by Pythagoras, or his followers, corroborated by Diodorus Sicculus, which manuscripts were extant in Vienna, and had been obtained from the same source as the Manuscript Greek copy of the Testament of

Cyrillus Lucaris, (The Alexandrian Codex). They were part and parcel of MSS, that I preserved when at Constantinople. Diodorus, by his comments upon it, and by the comments of other historians before his time, shows that the primitive letters or signs of the Sanscrit language, are to be found in the Gheez language of Ethiopia. Facilidas wanted to testify to that fact, but he failed to do what he intended. It is easy for spirits to take control of the medium, but it is not so easy to say just what they want to state. [Is it on account of that resemblance between the letters of the Sanscrit and the Ethiopian languages, that there is so strong a resemblance between the letters of the Greek and Coptic alphabet?] Yes, and according to all I ever learned, either through the Latin or Greek in relation to the Ethiopian and Sanscrit tongues, I concluded that if there was any one place where man first attained to civilization, that place was at or near Sannaar in Abyssinia, now called Nubia, but at the beginning of this century, it was all embraced under the designation of Abyssinia. In the school of Ammonius Saccas, the two principal mystic symbols or signs were the phallic cross and Aries or the Ram. And those symbols can be seen upon the ruins still existing about five miles from where Cosmos Indicoplustes discovered the Adulian inscription. [What was the name of that place?] I have the name at the end of my tongue, but I cannot speak it. You will find it mentioned in the Cyclopædia of Ancient Ruins, under the title of Ancient Architecture. It was very foolish in me that I did not write about these facts; but I did so as much as I could, in exactly the same way that the spirit of Cornelius Agrippa told you he did in his time—that is, I symbolized or parableized them. There is no class of men so deep and subtle as your modern priests and religious teachers of all kinds. The truth with them, must ever yield to the demands of the stomach. I only come to prepare the way for the next spirit, Herennius, the contemporary of Plotinus, who will now proceed to enlarge upon what I have stated, as the facts were known to him in his day. I thank you for this hearing. [Had you the writings of Herennius before you?] Yes. [Were they among the papers you found at Constantinople?] Yes, and from reading his writings I naturally formed an attachment for Herennius. Indeed, I have been informed by him, in spirit life, that he was my controlling guide. [Then you were a medium?] Yes, and a member of the Jesuit order. Charles Francis Alter. I died at Vienna in 1804."

Refer to the *Biographie Universelle* for account of Charles Francis Alter.

Charles Francis Alter was just the man to make the philological discoveries of which he as a spirit speaks. There is no historical mention made of his researches in relation to the Eclectic philosophy of Potamon and Ammonius Saccas, but we venture to say that among those two hundred and fifty dissertations there will be found much to confirm this statement of the spirit.

The explanation given of the failure of Facilidas to completely say what was intended, is consistent with the experience of many spirits. From the communication it would appear that Alter was sent to Constantinople, but whether upon a literary, a religious or a diplomatic mission, does not appear in the current mention of him and his labors. If it should prove true that the oldest known written language had its origin in Ethiopia and not in India, and that the Sanscrit alphabet is almost identical with that primitive Ethiopic alphabet, then will the whole of the theories in relation to ancient history, and especially in relation to what is called sacred history, have to be abandoned. We are not yet prepared to put forth a theory to substitute them; but, if what is promised by spirits in the way of information is ever fulfilled, it will be no longer necessary to theorize at all. It is unfortunate for us, and most fortunate for those who would conceal the truth about these matters if they could, that so little is known about the history and antiquities of Ethiopia.

The spirit tells us that in the school of Ammonius Saccas, the two principal mystic symbols were the phallic cross and the Ram, and that these symbols are found with, if not derived from the inhabitants of Ethiopia. The spirit frankly admits that while he knew these things, he did not feel that he could afford to more than hint his knowledge of them. The spirit's explanation of the relations existing between himself and the spirit of Herennius, is perfectly consistent with probability, as we have every reason ourself to know by many experiences.

HERENNIUS.

A Contemporary of Plotinus.

“My salutation to you, sir, shall be: By the combination of the efforts of spirits and mortals engaged in the service of truth, we will demolish all error. My name was Herennius, and I was the contemporary of Plotinus. [Then in my estimation you were the contemporary of one of the greatest and best men that ever lived.] There were some things, about which he and I could not agree. He leaned too much, or too entirely towards the purely transcendental—that is, he was like too many of your modern lecturers; he lived in the clouds, I preferred to live here below. That was the chief difference between us. To make my position clear to you modern people, I will say, I was a materialistic Spiritualist. That is, while I believed in spirit life and spirit return to earth, I wanted to gain all I could here. It was well known in my time at Alexandria, and to Ammonius Saccas himself, and to others, that the original or first writings or tablets of man’s history, were found in Ethiopia and not in India or Tibet. Such was the teaching of my time, and as far as I could find they were well supported by the descending line of Neguses in Abyssinia. The people of that country were taught by Jewish Rabbis in the third century, and their religion then became mixed with Judaism. These Jewish Rabbis went there about A. D. 290, and wanted the Ethiopians to accept their rites of circumcision, etc. But before that time these people had a clear and positive record that will yet come to light, extending back 14,000 years. This will show that the civilizations of India had its origin there, of which the Buddhistic went westward X by way of the continent that then existed, and extended far to the westward in the Pacific ocean, but which is now sunk beneath the sea, except its higher portions, which form the islands of that ocean. From the extremity of that land, it passed to the Western Continent, striking it near the Isthmus of Panama. This account of the current of civilization has all been explained to me in spirit life; otherwise I would not be able to give you this. But the facts first mentioned were taught by Ammonius Saccas. We, the initiated, always sat in circles in my time. Our organization was known as the Golden Circle. This term was intended to express the highest

idea we had of brilliant mentality and untarnished honor. [Will you please state what was done at your circle meetings?] The neophyte, after he had undergone the probation prescribed by Apollonius of Tyana, a part of which was the seven years of silence prescribed by Pythagoras, was admitted to membership. All candidates for admission did not fulfil the whole of it, but as far as they could. On being admitted to the circle, the neophyte was seated on a kind of centre piece, and the rest formed a circle around him. In a short time spirits accepted him, by taking control of him in some way. [Did you not regard Plotinus as an extraordinary medium?] Yes; but he was gloomy. He could get external manifestations of spirits, but he was like a great many of your modern mediums—he was peculiar. If the neophyte was not accepted by the spirits, and was not controlled by them to produce manifestations of a positive character, he was put out of the circle until such time as they could control him. That was the way we operated. There was, about that time, great disputing at Alexandria and Rome. Circles continued to meet in those cities, and the spirits produced their manifestations at them as best they could. The party showing the greatest mediumistic power won the most favor for the time. And that is why there were so many changes before the dawn of Christianity. Just as Christianity began to take its present shape, there was a grand assembling of all the learned men of the world, who came from India under the name of Gymnosophists; who came from Singapoer under the name of Buddhists; who came from Abyssinia as Geezaleze; and from about Syria and Judea as Essenes, who mutually compared their religious systems to see which was the best. And these learned men set about formulating what would have been one of the highest and noblest religions that was ever conceived by the minds of men. But it was overthrown by that consummate scoundrel Constantine; and ever since then you have been made to carry a weight that almost crushes you to the earth. There is no sense in the religion founded by Constantine. It contains all ceremonies of the ancient pagans combined with a god that never existed; and therefore I hope that the time will come when through your efforts, and the man I am controlling, and through others who think and act, that we can overturn this gigantic Christian fraud. I thank you for this hearing."

Refer to McClintock and Strong's Encyclopædia of Theological Literature, under the title "Neo-Platonism," part 7.

AMELIUS.

A Disciple of Plotinus.

“I GREET YOU, SIR:—That the sun of eternal truth may shine through the clouds of ignorance that now obscure the reason of the majority of mankind, is my prayer. I was a disciple and follower of the school of Apollonius, Potamon, Ammonius Saccas, and Plotinus; and was the friend of Porphyry. I looked upon Plotinus, my master, as the God of my time. It is true that at times he was gloomy, and what you might term ascetic; but for all that, the manifestations of spirits through him, and the grand developing power he possessed on those who were mediumistic, were of such a character that for a hundred years after my time his disciples were murdered because they would do no sacrifice at the dictation of either the followers of Jupiter or Jesus. Why, Eclecticism was checked in its infancy, no one perhaps understands more clearly than myself. The pagan priests preferred to see their ceremonials kept up through the Catholic Church than to allow them to die out before the consuming effects of the light of eternal truth. But the absurdity of those ceremonials is now very plain. The encroachments of the Christian priesthood upon the domains of the ancient religions, such as Brahmanism, Buddhism, Parseeism, Judaism and all the other ancient religions, gave them such power as to supersede all of them; but the priesthods of all those ancient religious systems have now become prepared to unite to strike a blow at that fraud on humanity called Christianity. The initiation of proselytes, in my day, was different under different masters. The initiation instituted by Apollonius of Tyana, was not the same as the initiation instituted by Potamon, although they resembled each other; and Ammonius Saccas, Plotinus and Porphyry differed in the initiation of their disciples. Porphyry says he once communicated with you, [Yes, he did, and Plotinus too,] and he asks me to say that he is accused by Christians with not representing his master, Plotinus fairly; and that he appropriated his books, altering them to suit his own notions. And he desires me to say to you, to-day, that if his works cannot be gotten, he will control a medium and rewrite them through his or her hand; for he will have justice done to Plotinus and himself.

He too highly appreciated and loved Plotinus to have misrepresented him. That is his declaration. The proselytes of Plotinus were initiated with the sacred cord of the Brahmans; and as soon as they were initiated, they declared that they would renounce all their former life—that it should be a blank to them—and that they would always wear that cord and protect it with their lives. And for one hundred and fifty years after my time, they were sworn upon their sacred cord. It was to them their Bible. I know, and positively assert, as I hope for happiness in the spirit life, that the statues of my master and of Apollonius were privately worshipped by Alexander Severus. These statues stood by each other in his temple, and they were so much alike that you could hardly distinguish the difference. In fact it was really taught in my day by some of the disciples of Plotinus, and especially by Porphyry, that he (Plotinus) was a reincarnation of Apollonius of Tyana. He, Plotinus, did not so believe, but thought he was controlled by the spirit of Apollonius. And now I wish to testify to another point, and that is, that the initiation was performed by reading from a scroll written in the Geezaleze language, which was claimed to have been written by Marabolalek in the temple erected by him. This writing was said to have been written about five hundred years before the time of Ptolemy Euergetes. But this ancient people had begun to decline in civilization, and they were overrun by the Egyptians and other nations, which tended to destroy their former ascendancy. Like other successful nations, they had grown luxurious, and were overrun by conquerors, pretty much as were the Jews. [Are any of this ancient race now in existence?] The Copts of Egypt are the nearest to them; unless there is a purer type of them in Kordofan. I have now stated what occurs to me at present; but should I hereafter think of anything beside, which it is desirable or important to mention, I will, like Porphyry has done through me to-day, get some disciple of Plotinus to communicate it to you. [I hope you will do so, for the spirit testimony that relates to Plotinus and his followers is of the greatest interest and importance.] It is certain that he was the only perfect follower of Ammonius Saccas. By that I mean that his teachings were not blended with the philosophical doctrines of Plato and Pythagoras, as were the teachings of Apollonius of Tyana and his followers."

Refer to *Biographie Universelle* for account of Amelius.

Dr. Laulnaye the Cyclopædist in the *Biographie Universelle* to which we direct the reader's attention for account of Amelius, states that Amelius composed nearly a hundred treatises

of which none have come down to us. Here we ask, why have none of those hundred treatises that Amelius wrote and published, been permitted to come down to us? We answer, because the founders of the religious or theological fraud called Christianity could not afford to let it be known what the Eclectic philosophy was, as they were seeking to found a false religion by engrafting it upon that philosophy. The whole literature of the Eclectic authors and philosophers has been destroyed or concealed, except such perverted portions of their writings as their Christian enemies have seen fit to preserve, in order to mislead their followers as to the true teachings of Eclecticism, and the manifest Christian corruption of those teachings. The simple fact that every trace of Eclecticism, or Neo-Platonism, as Christian writers have called it, as to the the theological nature of that philosophy, has been obliterated or concealed, show that the originators and developers of the Christian scheme of human enslavement by priestcraft, saw that this was a necessity if they were to succeed; and thus the fact of their conscious guilt is made manifest beyond all question. Some of our readers may remember, that the spirit of Pope Gregory VII., or the Great Gregory, came, and confessed, through the medium that, about A. D. 1078, he ordered the Library of the Palatine Apollo, at Rome, to be burned, in order to destroy the vast collection of writings by authors of the Alexandrian school which were there deposited; and which if they became known to the world at large would have made an end of the Roman Catholic power. In the commission of that awful crime against the rights and interests of humanity, the writings of Amelius no doubt perished with those of his predecessors, contemporaries, and successors, in the promulgation of the Eclectic religion, or philosophy.

By this communication from the spirit of Amelius, it would appear that Potamon was not the originator of the Eclectic philosophy, even if he was the first to establish it as a distinct school—designated the Alexandrian school. The originator of it was Apollonius of Tyana, who sought to found a religious system that would become universal, which included more or less of the dogmas, doctrines and tenets of Brahmanism, Buddhism, Gymnosophism, Magianism, Judaism, Pythagoreanism, Platonism, Stoicism and the other phases of Greek

and Roman philosophy. Amelius seems to have shared with the learned Porphyry, the religious veneration with which the latter regarded Plotinus, his great master. The statement of the spirit that Plotinus was an extraordinary medium for spirit control, is fully borne out by historically recorded facts, and to this fact he owed his great distinction as the leading disciple of another extraordinary medium, Ammonius Saccas. Indeed, it was to his wonderful gifts as a medium, that Ammonius owed his great distinction as a teacher of men. He was an unlearned man, having been in his earlier life a common porter in Alexandria, and his teachings were given in his private circle while in a state of ecstasy or trance. These ancient mediums naturally incurred the hatred of the ruling priesthods, as do our mediums of to-day, and their followers, who refused to bend to the Roman and Christian superstitions, were subjected to torture and death by the priestly propagators of those superstitions.

From what spirit Amelius says, it would seem that the Christian and pagan priests united and combined in crushing the infant Spiritualism of that early period, just as the Roman Catholic and Protestant Christian priesthods are combined and united to-day in crushing the infant Spiritualism of to-day, by the social, religious, and political ostracism of all who stand up in its defence. But the time has come in the progress of events, when the triumphs achieved by Christianity are to be the means of sealing its doom. Not only has the human mind on earth outgrown the conditions which enabled the priestly tyrants of Christianity to fasten that delusion upon it, but the human mind in spirit life, which has slumbered in listless indifference through unknown ages, is awakening to the realization of its inherent power, and is moving with united and resistless force against all the obstacles to human progress, the most formidable of which is the Christian superstition, with its sixteen centuries of unquestioned domination.

It is not the least significant feature of this communication that the spirit declares that the statues of Apollonius and Plotinus stood side by side in the imperial temple of Alexander Severus, and that they bore a striking resemblance to each other. That they were held in the highest veneration by Severus is very certain. Plotinus was a contemporary of Alexander Severus, they being about of the same age; but Ploti-

nus survived him thirty-five years. As a disciple of Ammonius Saccas, Plotinus must have gained great distinction at an early age, if what the spirit says is true, for Alexander died in A. D. 235. The veneration of Alexander for Plotinus must have arisen from the fact that the latter was the incarnation of, or was controlled and inspired by, the spirit of Apollonius of Tyana, who was especially venerated by Alexander. Amelius tells us that Porphyry regarded him as the re-incarnation of the spirit of Apollonius, while Plotinus believed himself to be only the medium for that venerated spirit.

STRABO.

Historian and Geographer.

“I will salute you by saying : The truth must be unveiled. We cannot longer afford to have any ‘Holy of Holies.’ I will commence by saying : If the records of the past had been allowed to stand, there would have been no Christianity to-day. It was known and fully understood in my time, and it was taught, that the doctrines of Pythagoras, Plato, and the Gymnosophists, together with the doctrines regarding the gods and goddesses of Greece and Rome, were to be found in the most ancient inscriptions and writings, whether on stone or papyrus, in Nubia, where there were evidences of a civilization so remote that we ancients, as you would term us, had lost all knowledge of it in the obscurity of time. I wrote upon this subject and put my work in shape ; but I know not whether I can give you the title of it correctly through this medium. It meant ‘Ancient Relics.’” I wrote a book with that title, and it is now in the possession of the Greek Church, and, I think, in the hands of a Greek patriarch, at Moscow, Russia. It was saved by the Caliph Omar, because of the singularity of its cover, which had upon it a representation of the ancient serpent worship. This cover was that of a book then extant, and I used it as the cover of my book. After my death it was sent to Alexandria, where it was captured. It was on sheepskin dyed red. About the beginning of what is called the Christian era there was a great revival among a class of people similar to your modern

Shakers, who went by the name of Essenes; but they did not become a distinct people until about from A. D. 60 to 75. Ignatius of Antioch was the first to bring them into prominence; but their teachings were nothing new, and were almost the same as you will find in the Pauline Epistles to the Galatians. But let me return to the point I want to make. Both in Sennaar and Abyssinia, and among the ruins scattered throughout Nubia, you will find inscriptions which are similar to those to be seen in the temple of Chrishna at Mathura, on the Jumna, in India. If you will compare the oldest inscriptions of the Temple at Mathura with those in Africa, to which I have referred, you will find that nearly all the letters of the ancient Sanscrit can be found in a pre-historic form amid the ruins of Sennaar and other ruins of Nubia. During the last years of my life there was an extraordinary young neophyte who was preparing himself, by close communion with the spirit world, to become the god of his time; but I died too soon to see him commence his ministry and the performance of his miracles. He then went by the name of "The Son of Apollo," or Apollonius. The nearest likeness of this man that you can obtain, is the one which was painted in 1874, by the artist medium N. B. Starr, who was inspired by Raphael. The next spirit who will communicate is Phraotes, who was king of Taxila. I passed away in A. D. 24."

We take the following account of Strabo from the *Encyclopædia Britannica*:

"Strabo, an illustrious geographer, was born at Amasia, a city of Cappadocia. The time of his birth cannot be ascertained but he is known to have flourished during the age of Augustus and Tiberius. Some writers have fixed his birth about B. C. 60, and Clinton makes it occur not later than B. C. 54. He studied grammar and rhetoric under Aristodemus, at Nysa, in Caria; philosophy under Xenarchus, a peripatetic; and he took lessons with Tyrrannis of Amisus. Influenced by the authority, probably, of Boethus of Sidon, who had been his preceptor, he adopted the tenets of the Stoics. He obtained the friendship of Cornelius Gallus, governor of Egypt. Strabo composed a history in forty-three books which unfortunately is now lost. In order to collect materials for his great work, he travelled in many different regions, and after much toil and research, completed his geography, which is justly regarded as a very precious relic of antiquity. It consists of seventeen books, all of which are not, however, entire."

Strabo was one of the most remarkable of ancient writers. In this brief account of him and his vast labors, we can see the

tracks of those Christian devils who destroyed so much of the literature produced between B. C. 500 and A. D. 325, and especially everything during that period, of a historical character, which showed the falsity of Hebrew and Christian theology? The great work on which Strabo expended all the resources of his nature and most active years, has been destroyed, while his geography, which was entirely fragmentary and unconnected, has been allowed to come down to us in a more or less mutilated condition. Why was the one destroyed and the other mutilated? Have we not a right to infer that it was because it was not possible to have mutilated the connected historical narrative without the design and object of the mutilation being clearly manifest; while such mutilation of the fragmentary work was possible without the true object of the mutilation being discovered. This course has been pursued in so many instances, that it will be found to have been a canonized rule of Christian dealing with ancient literature.

Well does this spirit say: "If the records of the past had been allowed to stand, there would be no Christianity to-day." The one fact, that those records are not in existence, is sufficient to show that the authors of the religious fabrication called Christianity, were compelled to destroy them to conceal the monstrous crime against their fellow-men in which they were engaged; and the pertinacity with which this work of suppression and concealment is kept up by their successors, down to the present time, makes the guilt of the Christian clergy, in endeavoring to perpetuate that imposition, as great as was the guilt of those who originated it and imposed it upon humanity. These people give Strabo the title of geographer, but for no better reason than that their guilty consciences prompted them to conceal the fact that he was a historian of the most profound erudition and of the highest authority. In view of the numerous probabilities that this communication is authentically from the spirit of Strabo, the information it gives becomes of the highest interest.

It has been the generally received opinion that the Sanscrit language is the oldest written language of the world. In the light of the spirit disclosures that are being made in these unprecedented spirit messages, this claim will have to be given up; and, indeed, the whole history of the ancient world will have to be rewritten. The spirit of Strabo tells us: "It was

known, and fully understood in my time, and it was taught, that the doctrines of Pythagoras, Plato, and the Gymnosophists, together with the doctrines regarding the gods and goddesses of Greece and Rome, were to be found in the most ancient inscriptions and writings, whether on stone or papyrus, in Nubia, where there were evidences of a civilization so remote that we ancients, as you would term us, had lost all knowledge of it in the obscurity of time." If this statement of the spirit can be made good by still existing evidence, as we are strongly inclined to believe will be done, then Moses, the Jews, and Christianity, must all be eliminated from the world's history, or be classed among the myths of the past, for they must stand or fall together.

It is a conceded fact that Strabo went to the confines of Ethiopia, which then included all the country beyond the southern borders of Upper Egypt. He is conceded to have been a singularly intelligent and keen investigator and observer of facts, and must have observed what Prescott referred to in his Conquest of Mexico, when he wrote concerning the Ancient Toltecs of that country :

"Their shadowy history reminds us of those primitive races who preceded the Egyptians in the march of civilization; fragments of whose monuments, as they are seen at this day incorporated with the buildings of the Egyptians themselves, give to these latter the appearance of almost modern construction."

If the fragments of such monuments of a pre-Egyptian civilization are to be seen at this time, they must have been equally, if not much more apparent nineteen hundred years ago, at the time when Strabo travelled over Egypt to its farther confines. It is hardly likely that those traces of a civilization, compared with which Egyptian civilization was then recent, should not have attracted the special attention of so close an observer of men and things as was Strabo, who was in Egypt with the especial view of inquiring into all such matters. The spirit tells us that he wrote a work upon Ancient Relics, treating of that and other analogous matters. He describes that work with singular minuteness; says it is still extant, and explains how it came to be saved at the burning of the Alexandrian Library. If what the spirit says is true, it is very apparent that he took a special interest in following the travels of that work; and fully explains the positiveness with which

he speaks of the Ethiopian origination of the philosophies of India, Greece and Rome.

What the spirit says respecting the founding of Essenianism is true, beyond reasonable doubt. The Christian writers have claimed Ignatius of Antioch as a disciple of St. Peter, who about A. D. 69, ordained him as a Christian bishop. It is hardly necessary to say that this little piece of Christian history is the purest fiction, since St. Peter was nothing more nor less than a stone or rock, which was supposed to support the Roman Catholic Christian Church. Ignatius of Antioch was not a Christian at all, but an Essene, who organized that sect of religionists, and became their first patriarch about A. D. 67. The spirit tells us that their religious doctrines were not new, and were similar to those contained in the Epistle to the Galatians. This is not only true, but the other Pauline Epistles contain much doctrinal matter that was derived from the Essenes by Apollonius, the St. Paul of the Christian Scriptures, and was incorporated by him in the writings taken by Marcion, the Gnostic, to Rome, about A. D. 140, from Antioch, where he obtained them. At that date the Essenian sect had merged into that of the Gnostics.

But the special interest of the communication centres in the point made concerning the identity of the Sanscrit alphabet with a much more ancient alphabet to be found sculptured on the ruins existing in Abyssinia, Nubia and the neighboring countries of Africa.

The reference of Strabo to Apollonius of Tyana, is very important, in as much as it shows, that as early as A. D. 25, the renown of the latter had become general, although he had not then begun his great mediumistic mission. His mediumship and personal and mental characteristics must have been very remarkable, to have received the title of Apollonius or "The Son of Apollo," the Grecian personification of the source of all light and life—the "Glorious King of Day"—the Sun.

The reference of the spirit to the remarkable spirit painting of Apollonius, is not the least important feature of this communication. The picture is an oil painting likeness of a man of thirty-three or thirty-four years of age, the expression of whose features and attitude indicates the greatest purity of life, benevolence of heart, and strength of mind and character. It is a picture that fixes the attention at once, and grows in

interest the more it is examined. It was painted by the hand of the venerable artist medium, N. B. Starr, and it is inscribed "The Nazarene, painted by Raphael through N. B. Starr." At a materializing seance given at the residence of Col. —, in Philadelphia, a spirit purporting to be Raphael, appeared in materialized form. We asked permission to speak with him, which was granted. On going forward to the cabinet, we saw before us the materialized form of a man who bore a strong resemblance to a picture purporting to be a likeness of himself, which stood on an easel beside the cabinet, to which he directed our attention by pointing to it. We then inquired of him if he knew of the picture painted through the hand of Father Starr. He answered, "Yes." We then asked him whose portrait it was. He answered: "Apollonius was the Nazarene." From these spirit statements, and the fact that spirits through several other mediums have made similar statements, we infer that we have a speaking likeness of Apollonius at least as he appears spiritually to spirit eyes.

PHRAOTES.

King of Taxila.

"May the Sun of Truth ever shine upon your head! I have been more than six months fighting my way here. The corroborating evidence that I shall give you to-day of the mediumship and exalted character of Apollonius of Tyana, is such, that millions of Catholic spirits would rather cease to exist than I should give it. I am Phraotes of Taxila. [Is the name not Phraortes.] No. It is Phraotes. I belonged to what was termed the Diamond Circle, by interpretation the Mountain Circle, and was sworn to help to propagate the truth to the best of my knowledge. I recognized but one master on earth, whom I was expected to listen to, and he was enigmatically called "The Sun of Truth." He was the chief of the Gymnosophæstæ, and his name was Iarchus. The laws of the Gymnosophæstæ, required all princes, in those days, to take a journey to a sacred shrine upon a mountain in Northern India, and there they were instructed in all the virtues they were expected to practice. On leaving Babylon and Nineveh,

for Taxila, the coming of Apollonius was announced by couriers, who had preceded him, who represented him to be a good and wise son of the Diamond Circle; not because he had been accepted and initiated, but because he performed all the signs required of a member. In other words he showed that the spirits were with him in great power. When he arrived, I introduced him to the learned of my court, and sent him forward to Iarchus. The place where he (Iarchus) resided was called in our time the Mountain of the Wise. There he was initiated; and received many theurgical rites; and afterwards returned to whence he had set out. I think he was at that time about forty-seven years of age. He received and carried back with him the sacred Testament of the Mountain of Light Circle. He received all the evangelical books save one, and that one he failed to get, simply because it could not be had at that time at the Mountain of the Wise. It had been taken South by way of Ceylon to Singapore. It was known in those days as the Hamadan. It was afterwards called the Book of Matthew, because it was written by a follower of Buddha, whose Hindoo name was something like that. This book was obtained by Armenian traders from Singapore, two hundred years before the time I speak of; and they would never return it. It is therefore in Armenia that you must seek for the true version of Matthew."

Such was the communication of the spirit of Phraotes, the fellow Gymnosophist of Apollonius of Tyana. It is impossible to question the genuineness and authenticity of that communication, as our readers may readily see, if they will read the Life of Apollonius by Philostratus. It is strange, but true, that the only historic mention of Phraotes is found in connection with the account given by Damis, the disciple of Apollonius, of their mutual journey into India by the way of Nineveh, Babylon and Taxila. There is in that biography quite a detailed account of what occurred at the court of Phraotes during a three days visit of Apollonius. This account we are indebted for to Philostratus, the biographer of Apollonius. The following letter of introduction and recommendation of Apollonius, to the Gymnosophists or wise men of India, will show how Phraotes of Taxila esteemed him. It was given to Apollonius as he was about to resume, at Taxila, his journey to India, at which time he was furnished with fresh camels and supplies, and a guide, by his royal friend.

"King Phraotes to Iarchus his Master, and the Wise Men

that are with him, sendeth greeting : Apollonius being himself a very wise man, but thinking you to be wiser, is coming to you, that he may be acquainted with your discipline. Send him therefore away from you instructed in whatever ye know, as being assured that none of your learning shall be lost. He is the most eloquent of all men, and hath an excellent memory. Let him also see the throne whereon I sat, when you, Father Iarchus, gave to me my kingdom. Furthermore, his companions deserve much praise, in that they love such a man. Farewell."

The spirit of the King who gave that letter to Apollonius, returns and testifies that for more than six months he had been fighting his way through opposing spirit influences to give his communication. Phraotes tells us that he himself was a member of the Gymnosophic association, called the Diamond Circle or the Mountain of Light Circle, and that as such he was sworn to propagate the truth to the best of his knowledge. As a member of that high circle, Phraotes tells us that its chief was mystically called "The Sun of Truth," and that his name was Iarchus. He tells us that as a prince he was sent to a sacred shrine upon a mountain, in Northern India, where he was instructed in all the virtues that should adorn the character of a ruler. Phraotes tells us a fact which Damis failed to record, that the coming of Apollonius to Taxila from Babylon, was announced by Babylonish couriers in advance, who represented to Phraotes, that Apollonius was a good and wise son of the Diamond Circle; not because he had been accepted and initiated, but because he performed all the signs required by a member. Could anything more strongly indicate that Apollonius was under some Hindoo spirit influence, if not under that of Gautama Buddha himself. Phraotes tells us that on his arrival he introduced him to all the learned people of his court, and sent him forward to the Mountains of the Wise, to Iarchus, his Master. He testifies that Apollonius was initiated in all the mysteries of Buddhism or of the Gymnosophæstæ, and then returned to Antioch from whence he set out, a fully authorized Buddhistic teacher or preacher. Phraotes tells us that Apollonius was at that time about forty-seven years of age.

But the most important and significant part of this spirit's testimony, is his statement that Apollonius carried with him from India the sacred Testament of the Mountain of Light

Circle ; and that he received all the evangelical books save one, which one he failed to get because it was not to be had at that time at the Mountain of the Wise. Phraotes tells us it had then been taken by way of Ceylon to Singapoer. Whether or not there was a Buddhistic gospel called the Hamadan we do not know, neither do we know of any follower of Buddha whose name resembled Matthew. These are matters we must let pass for what they are worth. But that Armenian traders brought a Buddhistic gospel from Singapoer, into Armenia, and that that gospel related to the Hindoo Saviour Christau is certain. This accounts for the fact that one of the oldest copies of that gospel was found in India by Pantænus in the second century. On that point, McClintock & Strong's Cyclopædia of Theological Literature says :

“Pantænus, a Christian philosopher [in other words an Eclectic philosopher,] of the Stoic sect, flourished in the second century. He is supposed to have been a native of Alexandria, and to have taught philosophy and religion there, about A. D. 180. He went on a mission to Ethiopia, [the Greeks called the country of India, Ethiopia,] from whence he is said to have brought the Gospel of St. Matthew, written in Hebrew. (Eusebius Hist. Eccles. v. 10.)”

From the cumulative testimony pouring in upon this subject it is quite evident that the Hebrew writing part of the story is the work of Eusebius, who did not dare to let it be known that Pantænus had found the Gospel of Matthew written in the Sanscrit or Pali tongue. It is therefore highly probable that what Phraotes says about the Singapoer Buddhistic Hamadan, and its being identical with the Christian Gospel of St. Matthew is substantially, if not literally true. It is this vast accumulation of spirit testimony, all tending to establish the fact that the so-called Christian Scriptures are borrowed or stolen from the Buddhistic scriptures of India, corroborated as it is at almost every point by undeniable historical facts, that leaves no room for reasonable doubt of its general and essential truth. Well did the spirit of Phraotes say that there were millions of Catholic spirits who would rather cease to exist than this truth should become known to mankind.

JOHN FREDERICK GRONOVIVS.

Critic of the Seventeenth Century.

“ I am very happy to have the chance of giving testimony. My name was John Frederick Gronovius. I occupied the chair of belle-letters in the University of Leyden. I was the translator of Sallust, Livy, Pliny, Seneca, etc., and I must say, in all truth, that the translations of these works are not very correct. I must also say that the manuscripts from which those translations were made, were very much changed from the originals by Christian priests and professors, in order to conceal the real origin of Christianity. It was worth as much as your place would bring you pecuniarily, in my day, to show up the truth. But I here declare that the real text of the letter of Pliny to Trajan, proves that he was not speaking of the Christians, but of the Essenes of that time. And a great many other passages have been interpolated or suppressed. You will never get the truth as long as Christians fill the professorships in your colleges and control your libraries. But the spirit of free inquiry which is being aroused by writers of your time in relation to ancient literature, will soon obtain the proof that what these spirits have stated through this medium is true. It is astonishing to me that any Spiritualist writer, or one who claims to be such, would try to show that the Christos of India, on the authority of Bently, a Christian bigot, was born about A. D. 600, in Arjourn, when the real facts of the case, on an ancient authority I have seen, are, that he was worshipped by the soldiers of Alexander the Great, and that at that time that worship was nine hundred years old. I read in that ancient authority that the soldiers of Alexander the Great, when they arrived at Thebes, in Upper Egypt, they found their god Chrisna, and fell to worshipping him. It is therefore preposterous to pretend that Chrisna was born 600 years after Jesus of Nazareth. The great trouble has been, and ever will be, with Christian writers, that they cannot get over the identity of the name Christ with Christos; and it will always be a cause of grief to them, because they cannot escape from the truth of what I here state.”

Refer to the Biographie Universelle for account of Gronovius.

We are grateful to the deeply learned man whose spirit gave that important testimony to the fact that the letter of Pliny to Trajan did not relate to the followers of Jesus of Nazareth, but

to the Essenian followers of the Hindoo Christos. In the light of these spirit communications, Christian writers could have made no greater blunder than to claim their identity with the Essenes of the Asiatic provinces of the Roman Empire; and especially, that Ignatius of Antioch, the very originator of the Essenian name, was a Christian bishop. By taking this insensate course, they have forever made an end of their theological and ecclesiastical fraud. The Essenes were beyond all question, the followers of a blended Hindoo and Magian philosophy or religion, the great central object of their worship being the most pure and mediumistic member of their sect, who, (as the Grand Lama of Thibet, was supposed to be animated by the spirit of Gautama Buddha), was supposed to be animated by the spirit of Christos, the Hindoo Saviour. They were in no sense followers of Jesus, and had been swallowed up in the Paulite sect founded by Apollonius, and the subsequent Gnostic and Neo-Platonic sects of philosophy, at least two hundred years before the name of Jesus of Nazareth was ever heard of.

Gronovius especially testifies to Christian tampering with and corrupting of the text of the various ancient authors who were criticised or translated by him. He admits that pecuniary considerations prevented him from disclosing what he knew to be the truth upon that point. He well says: "You will never get the truth as long as Christians fill the professorships in your colleges and control your libraries." Men who have been so long trained to cover up and conceal truth, will never scruple at any measure that is necessary to that end. It is now, as it was in the time of Gronovius, pecuniary considerations that control them.

The rebuke of the stupid attempt of superficial writers, to drag down the Hindoo Chrisna in order to exalt the Christian Jesus, shows that spirits are taking cognizance of what is going on, in that department of literature, at least. As the spirit says, the worship of Chrisna was an old religion when Alexander the Great invaded India three hundred and twenty-seven years before the Christian era. Gronovius rightfully says that the great cause of Christian grief has been, and ever will be, that they cannot get over the identity of the name Christ with Christos who was the object of divine worship by the soldiers of Alexander, more than three centuries before it is pretended Jesus Christ was born.

ABULPHARAGIUS.**Bishop of Guba.**

"You have had here, before, a German Jesuit-priest, (Charles Francis Alter), you shall now have the testimony of a Roman Catholic bishop. A variety of testimony, all bearing upon one point, is always calculated to strengthen it; but the direction of my studies was a little different from that of the other spirits who have communicated here. Mine reaches in the direction of the Armenian writers, Moses Chorenensis and Meisrob. (That was the way the name was spelled and not Mesrob). After a close examination of the Armenian, Greek and Latin Testaments, I came to the conclusion that the Armenian version combined with the Coptic, was from the original Gheez, which showed a mixture of the idioms of Upper and Lower Egypt as they were found at Alexandria. The whole secret of what is called Christianity, is made plain by the New Testament, and one book of the Old Testament—the book of Daniel. This Daniel is represented as teaching the doctrines of the New Testament, less the miracles; and is said to have lived at the courts of Darius Hystaspes and Cyrus, and he was there known as the younger Zoroaster. He taught the religion of the Sun, a modern version of which are the Shastras. All this I read and studied, but the commentators of my day led me astray, because my mind was prejudiced in their favor. But you are getting more knowledge than then existed—you are getting deeper into the meaning of all religions than you think for. These ancient spirits are gathering their forces, and they are determined to show that Christianity is a fraud. I left this mortal life in 1284, and five hundred years passed away before I was willing to seek for the truth. All that time, in spirit life, was wasted by me in trying to propagate Catholicism there. The spirit who helped me out of my condition of ignorance, and to whom I am much indebted, was Apollonius of Tyana. Therefore in justice to him I promised I would return here and tell all I could possibly think of to set things right. I now belong to the spirit organization, known in spirit life as "The Illuminati." I would say to you, sir, that your enemies and opposers will resort to subtler and more desperate measures to obstruct you, than they have heretofore done, and you must be on your guard against

them. Their proceedings will not be so apparent, but more dangerous. So I hope you will keep all your lights burning on the watchtowers of truth. The fact is, the Jesuits of the Roman Catholic Church, are supplying the opposition to you, with money to impede you, and are paying so-called Spiritualistic journals to throw back the truth despite your efforts to advance it. The spirit psychological power which was provided for this seance, is expended. Having possessed great psychological power when here, and still retaining it, I was chosen to close this sitting. It may seem a poor satisfaction to come back and give a communication after your earthly work is ended ; but, still, it is a great consolation to know that the truth will live despite one's earthly errors. I was known as Abulpharagius, bishop of Guba."

Refer to McClintock and Strong's Cyclopædia of Theological Literature for account of Abulpharagius.

The spirit of this Armenian scholar comes back to testify to his long and worse than useless Christian delusion ; and his conversion to the truth at last through the good offices of the spirit of Apollonius. The testimony of this spirit to the fact that the Armenian Version of the Scriptures (Christian so-called) was from the Coptic version, of the still more ancient Gheez version is exceedingly suggestive if not important. Not less suggestive is his statement that in Armenia, as late as 1286 A. D. there were extant proofs that the Daniel of the Old Testament was known as Zoroaster the Younger at the courts of Darius Hystaspes and Cyrus. The spirit tells us that he taught the religion of the Sun, a modern version of which are the Persian Shastras. According to Abulpharagius the secret of Christianity is, that it is essentially the Sun worship taught at Babylon by Zoroaster. This, we have adduced a vast amount of facts to demonstrate, and the spirit well says that those that seek are getting more knowledge of these things than was to be had in his time. We have every reason to credit this spirit testimony, for it is entirely consistent with all human probability.

When Christian bishops, patriarchs and priests, join the army of progress and turn in to help undo the errors of their past lives, as spirits, it is about time for their mortal followers to heed this most ominous sign that the time has come for them to do likewise.

MINUCIUS FELIX.

A Montanist Patriarch.

“Some evidence must be forced, others give it because they are on the side of truth. I am neither a Jewish Gnostic, a Cappadocian, nor an Eclectic. I am simply a Naturalist. I think that you will find some evidence in Gibbon, that I helped to create, or that I endorsed a thing called Christianity. I knew nothing of any such thing. I was a Montanist; and the most correct idea I can give you of Montanism is modern Mormonism. I advanced nothing in regard to the life of man, woman or child on this planet, but this: We are all gods to a certain extent, and Pantheism is true Spiritualism. The point I have to make in controlling this medium is summed up in a brief sentence. All ancient and modern civilization originated, not upon the elevated plains of Asia, but upon the waters of the Blue and White Nile. There are spirits who will come here and prove that all the learned archæologists of the present day are wrong, in supposing that Indian civilization is more ancient than the civilization of Ethiopia in Africa. It is there you must look for the true Sun—the true God—the Great Light, and you will find that Christianity is an outgrowth from Buddhism. Sun worship, from Zoroastrianism and the Egyptian Osirianism of Hermes Trismegistus, to the origin of Christianity, are at bottom one and the same thing. I would say in conclusion it has been alleged that I was a bishop. I had nothing to do with any church. I was the patriarch of a tribe.”

Refer to Smith's Dictionary of Greek and Roman Biography for account of Minucius Felix.

Whether Gibbon speaks of Minucius Felix in his relation to Christianity we cannot say; but certainly he has been very generally credited with having been a Christian and a Christian writer. Felix, as a spirit, testifies that this was not the fact, and that he was a Montanist and a patriarch of a tribe of followers, we presume in Africa, where he was born, and where he no doubt taught Montanism with Tertullian. His “apology” was written in defence of Montanism and as much against the Gnostic Christianity of Marcion as against the persecuting decrees of the Roman government against Montanism, or Tertullianism, as it was also called. To show how

Tertullian and Minucius Felix regarded the Christianity of Marcion, we need only cite McClintock & Strong's Cyclopædia :

"Montanism, it is apparent, then, must be treated as a doctrinal development of the third, rather than of the second century ; for though the history of the sect may be dated back to the middle of the second century, it remained for Tertullian to give definite shape to Montanism, and it is as a separate sect that we can first deal with the Montanists (or Turtullianists as they were called in Africa), in the third century, continuing to flourish as a sect until the close of the sixth century, and all this time, being the subject of legal enactments under all the successors of Constantine down to Justinian (A. D. 530)."

Think of it ! This Montanist sect of Ancient Spiritualists continued for more than two hundred years to withstand the continued persecutions of the Christian and Pagan emperors of Rome, who, it seems, made common cause against the Spiritualism of their time. Great indeed must have been the spirit power behind those Montanists, to have so long borne up against such a protracted, unbroken and heartless persecution, by the Christian and Pagan tyrants of Rome. The influence of Tertullian and Minucius Felix, must have been great indeed with these Ancient Spiritualists, to have inspired them through so long and desperate a struggle, to sustain the great truth of spirit communion with mortals.

The testimony of this spirit in relation to Africa and not India being the scene of the most ancient known civilization, at least of the Old World, would indicate, that in the third century, it was understood and known that the worship of the True Sun—the True God—the Great Light of the world, originated on the waters of the Blue and White Niles, and that the other religions of the world, including Christianity, or what is now called so, were in substance but the same worship of the Sun. We are not aware what gave rise to the idea that Minucius Felix was a distinguished lawyer, but as Tertullian, his contemporary and fellow advocate of Montanism, was also said to have been the same, we take it that they distinguished themselves in defending the persecuted Montanists. View the communication in any way we may, and the genuineness, authenticity and truthfulness of it seem unquestionable. Short as it is, its importance cannot be overestimated, as a means of reaching long concealed truths.

JOHANN JAKOB GRIESBACH.

“GOOD MORNING :—I will begin this communication by saying, that the translators of manuscripts from the time of Eusebius of Cæsarea, translated to suit themselves. You can throw this in the teeth of the learned world and defy them to dispute what I here state. There are five ancient Testaments. First, the Brahmanical Testament of Christos to his disciple Arjourn, the Gospel of St. John of after times; second, the Zend Avesta of the Parsees, devoted to sun-worship, but intermixed with the sacred writings or Testament of Christos; third, the Testament of King Ardelos Babekar, a revision of the writings of Gautama Buddha made at the Council of Asoka; fourth, the Testament of Apollonius of Tyana, the Greek Version of the latter, with explanations, issued at Antioch, about A. D. 56; and fifth, the Testament of Jesus Christ, originated by Eusebius of Cæsarea. Besides the five Testaments named, there was a Gheez translation of the two first named Testaments, made by one Arsaces, a brother of a king, made about 450 B. C. This last was translated into the Coptic of Upper and Lower Egypt, and this Coptic translation of Arsaces’ version was used by the great Armenian theologian Mesrob and those who followed him. These various Testaments began with passages which when translated are nearly the same as the first chapter of the Gospel of John; and that chapter contains the key to the zodiacal interpretation of all religions. When in my mortal form, I knew of two Greek Testaments—the Greek Testament before the time of Eusebius Pamphilus, and the Greek Testament after that time. The Greek Testament before that time speaks only of Apollonius as the great Saviour of mankind and the great incarnation of the Deity, known by various titles, such as “the Redeemer of Men,” “the Sun of Truth,” “the Light of the World,” and “God Expressed in Flesh.” The title “Above All” was applied to Apollonius. The Greek Testament was submitted to me in the manuscript which was forwarded from England to me at Jena. I translated it, but not correctly. I made it to conform to what we believed. Seventeen pages had been torn out of it, which were replaced by interpolated matter. This Greek Testament of Eusebius was afterwards greatly interfered with by Greek scholars, in the fourth century, and Cyril had a good deal to do with shaping it toward its modern form, as the Testament of Jesus Christ.

Even in the days of Constantine the Great, it was necessary to bring a terrible pressure to bear upon the pagans in order to supplant Apollonius by Jesus ; and so futile did this endeavor of Constantine prove, that it amounted to nothing more than substituting one name for another. All the doctrines, ceremonies, and forms of religious exercises, were retained, which accounts for the entire want of novelty in the Christian Scriptures, and their similarity to all previous Scriptures. I am well satisfied with what I have done to-day. I was known in earth life as a very positive man, and no interference could avail to defeat my testimony."

As this is a communication of the highest value and importance, we feel it our duty to give our readers reference as to where may be found a full and critical account of the intelligence from whom it purports to come. We therefore refer them to McClintock & Strong's Cyclopædia of Theological Literature for account of the life and theological labors of Griesbach in order that the reader may understand the full import of his testimony as a spirit. In our estimation, no more important information was ever given by a returning spirit. He sets out with a statement that the most superficial investigator of biblical and other ancient literature, cannot help but know to be true, and that is, that the translators of manuscripts, from the time of Eusebius of Cæsarea, translated to suit themselves. At the Council of Nicæa, in A. D. 325, the plan was consummated of establishing the dogmatical canon of what was called the Christian religion. Perhaps no one had a more prominent hand in that work than Eusebius. On this point we quote from McClintock & Strong's Cyclopædia as follows :

"The part taken by Eusebius in the Council of Nicæa, is described by Valesius as follows: 'In this greatest and most celebrated council, Eusebius was far from an unimportant person ; for he had the first seat on the right hand, in the name of the whole synod addressed the emperor Constantine, who sat on a golden chair, between the two rows of the opposite parties. This is affirmed by Eusebius himself, and by Sozomon. Afterwards, when there was a considerable contest amongst the bishops relative to a creed or form of faith, Eusebius proposed a formula at once simple and orthodox, which received the general commendation both of the bishop and of the emperor himself.'"

After that establishment of the Christian creed or form of faith, which had no existence, formulated or otherwise, up to

that time, the whole business of the Christian priesthood was to destroy or conceal, or oppose everything which did not agree with that impious and infamous sacerdotal prescription. This is manifest in the wholesale destruction, of by far the greater portion of the literature of that period running from the time of Alexander the Great to the beginning of the fourth century of the Christian era, and especially of everything that bore upon the subjects of theology and history. The fragmentary manner in which any part of the literature of that period has been permitted to come down to us shows that it must have contained much that was inconsistent with the interests of the Christian clergy, who, after the time of Constantine, and until the 15th century, monopolized the literature, "profane as well as sacred," of the world.

The spirit tells us that such a hold had the name of Apollonius obtained upon the public mind, that the most terrible pressure was brought to bear by Constantine the Great, in vain, to supplant Apollonius by Jesus, in the hearts of the people, and that the only change he could effect in that matter was the substitution of another name for that of Apollonius. All the doctrines, practices, and teachings of Apollonius were retained, says the spirit. Such was beyond all successful refutation the fact.

We can well understand the cause of the panic which the critical theological revelations of Griesbach caused the Protestant as well as the Catholic Christians of his time. He no doubt was honest and fearless enough to go to the very verge of the domain of pagan Christosism. We can well understand why this spirit, who has been compelled for seventy years to keep silence regarding the great secret of which he was the possessor, should say: "I am well satisfied with what I have done to-day." Well did he say that, for it was the signal of his emancipation from the errors of his earthly theological career. He was, no doubt, what he claims to have been, a very positive and fearless man; but even he, dared to disclose but a part of what he knew.

It is to his immortal credit that he proclaimed the result of his investigations, in his "Symbolæ Criticæ," "that the manuscripts of the Alexandrian and Western recensions, on which his system is founded, were grossly corrupted in the age succeeding that of the Apostles; that those which he held in the

highest esteem were corrupted in every page by marginal scholia and interpretations of the fathers, and contained innumerable and very serious errors." It is also a most significant fact, that in the same treatise, Griesbach said, "that no reliance can be placed on the printed editions of the works of Origen, on the fidelity of his different transcribers, on the accuracy of his quotations, or, finally, on the copies of the Scriptures from which he quoted." Having done this, Dr. Nolan very naturally and logically said, "we have only to take his own account of the state in which he finds the best part of his materials to discover the extreme insecurity of the fabric which he has raised on such a foundation." Decidedly so, Dr. Nolan, say we; but it was, as Griesbach well knew, on precisely that "extreme insecurity," that rested the fabric of Christianity in the construction of which he was acknowledged to be one of the most competent theological artizans. It is this concatenation of corrupted and falsified ancient literature that is called by the Christian world "The Holy Scriptures of their Lord God, Jesus Christ." For the sake of common honesty, why not drop the sanctified fraud; and allow mankind the the chance of being honest and consistent? Why not!

HAICO.

The Great Armenian King.

"My arraignment of Christianity here to-day, may be very severe, but not more so than it deserves. I was known when in this mortal life as Haico. I am regarded as the founder of the Armenian nation, or at least called so; but in reality the Armenians existed as a people fifteen hundred years before my time. My special office here is to make clear some important points in corroboration of the testimony of other spirits who came before me. There are two spirits who have been particularly instrumental in having me come here, although the band of this medium assisted them and myself in bringing it about. One of those two spirits was Ardilua Babekra, and the other Apollonius of Tyana. When you come to investigate the truth concerning what I say here to-day, by the light of history, you will be struck by the singular fact that all Armenian

history, from the day of Meisrob Madoza, about the 4th century, A. D., when the Armenians embraced Christianity, or most of it, remains intact. But hardly a word of their history, before they embraced Christianity, has been permitted to survive. Thank heaven! through controlling this medium I am enabled to-day to set before you some facts, which, if not supported by absolute proofs, all can see and understand the justice of. Before the Christian era, between 2100 and 2200 years, I existed in mortal form. I was the contemporary of the great Bel or Belus, the founder of the Assyrian empire. The Armenians of my day were worshippers of what is, in your day, called the Parsee religion, but in my day they were known as the votaries or followers of Zarathustra. They worshipped Sol, or the Sun. The reason why the Christians would not let our ancient manuscripts survive, (those prior to A. D. 400), was simply because what they called their Old Testament belonged to myself and people. It is Armenian and not Jewish; and its historical characters are all nothing more than altered names and accounts of Armenian kings and heroes. Let the most learned ethnologists of to-day be called upon to point out the difference between six Armenians and six Jews who are dressed alike and not allowed to speak, and I defy them to successfully show the difference between an Armenian and a Jew. Their forms, features and all their physical characteristics are the same in both; and so thoroughly have the Christians attempted to cover up or disguise it, that they have made a Joseph a Jew, sold to the Ishmaelites or Midianites, in the so-called ancient Jewish Scriptures. It was to the Armenians that this Joseph was sold. He was a Midianite sold to the Armenians, and this whole story was set forth in old Armenian manuscripts, while the Armenians were Sun worshippers, and long before they became Christians. The Armenians had, as have the Hindoos of to-day, a sacred or literary language and a spoken language. [Here the spirit hesitated for a moment, and then said.] No one can know but myself the buoyancy of my spirit, and its tendency to bear me upward, and the effort of will that it requires to hold me here to allow me to make these facts known. The famous legend in the Hebrew Scriptures in regard to Solomon, grows out of the history of an ancient king, who was worshipped in my day as Solomonna, literally meaning the Sun born into human mortal life, of a virgin named Monna. Almost all of what is called the Hebrew Testament before Ezra has been stolen from Armenian sacred writings, history, or general literature. It was this Solomonna and not Moses who wrote what

is termed the Decalogue long before my time. So it was set down in my day, partly by descriptive signs and partly in legendary lore. It is well for me, that with all their literary vandalism, they have not been able to conceal the name of Haico, and that there was the Haiken philosophy and teaching. They were too indelibly stamped upon the minds of the people, prior to the advent of Christianity, to be obliterated. It has often been said that the temple Belus or the temple of Bel, was the original Tower of Babel. I will make clear to you what the purpose and use of that structure was. It was simply intended to store the king's tribute, which, in those days, was largely derived from the farming population and paid in grain. That temple or tower was used to store away the grain paid as tribute to the king. The Assyrians of my time differed from the Armenians in this one particular. They were great astronomers, and they modelled a serpent deity after the great dragon in the heavens, and worshipped it as the symbol of the all-pervading power. It is claimed that Meisrob Medoza invented an Armenian alphabet. This is a Christian untruth, for his Armenian alphabet was old when I lived. In the sixth dynasty after my reign, an Armenian king, Atharavin, placed the worship of the Samaritan god, Jehovah, in the Armenian manuscripts, and this was the origin of the Jewish Jehovah. And, now, I am particularly desired by my friend Ardilua Babekra to give you a clue by which you can find out this Christian duplicity. He was the great reformer of Buddhism, but these Christians, in order to set investigators astray, have placed him in Persia instead of India, and represented him as a reformer of the Zend Avesta; and they called him Ardshir Babegan, the reformer of the Zend or Parsee religion, when in reality he was a reformer of Buddhism. The spirits I have named sent for me to right these two points; first, in regard to Babekra being an Indian and not a Persian king; and, second, in regard to Meisrob inventing the Armenian alphabet. Both of those spirits were interrupted by interfering influences when here to communicate. But Haico fears not the powers of evil; for too long has he contended with them, and he understands all their duplicity and untruthfulness. I would also say that the great pyramid of Egypt was called Cheops, and was not built by Cheops. It was built in the beginning of the ante-historical period by Rameses Pharaoh Phraath, and was in existence in my time. Its object was twofold. Like the temple of Belus, it was used as the depository of the king's tribute, and also for astronomical observations. And in conclusion, I would say that in the Geez pyramids in

the upper valley of the Nile, there are secret vaults or chambers which have never been discovered by explorers, and the secrets of which none but spirits can disclose. This they will do when Christianity has lost its prestige and not before. It has taken me six months to prepare for this communication and to get here to give it."

Refer to *Biographie Universelle* for account of Haico.

Well does the spirit say that his "arraignment of Christianity may be severe, but it is well deserved. That the name of the spirit was Haico, as he gives it we have no doubt, and not Haig as the French writers give it. The spirit speaks of his spirit mission, which was to corroborate the testimony of other spirits who had preceded him. This would indicate that, in spirit life, there is a systematic and organized effort being made to establish the ancient history of the world, and to correct the many errors into which mankind have been led, concerning it, by Christian and Jewish writers, either intentionally or otherwise. We need not be in doubt as to who leads in this movement, when we find such disciples of Sakya Muni or Buddha, as Apollonius of Tyana, and Ardilua Babekra, calling back the ancient Armenian King Haico, to aid in their glorious work.

The spirit with great emphasis points to the fact, that from the time that Christianity obtained a foothold in Armenia, in the fourth century, the history of that country has remained almost complete; but that hardly any of the history of that people prior to that time, has been allowed to come down to us. This is true, and leaves little doubt that this striking fact is owing to the unwillingness of Christian and Jewish writers to have the history of Ancient Armenia, and its religion and literature known. The reason for this will become apparent, as we proceed. Moses Chorenensis, to whom we are indebted for all that is historically told of Haico, flourished in the 5th century. He was an Armenian, and was appointed to the bishopric of the Christian church at Bagrevand. It is very evident from the very little that he says in regard to Haico, that he did not care to go any further into his history than he could help doing, in writing a history of Armenia. It is, however, much to be thankful for that he mentioned him at all; and thus enabled us to authenticate the communication of the spirit of Haico. It is undoubtedly true that Haico flourished

in the twenty-second century B. C., that he was the contemporary of Belus of Babylon, king of Assyria, and that he was a most distinguished Armenian king, who undoubtedly reigned when the Armenian nation had reached the zenith of its distinction and power. How any one could have supposed that the Armenian kingdom or empire originated with him it is difficult to imagine. Haico says that the Armenians had existed as a nation fifteen hundred years before his time, which would have given that people an antiquity of three thousand six hundred and twenty-five years B. C. He says that the ancient Armenians were the religious followers of Zarathustra, and were worshippers of Sol, or the Sun. From the statement of the spirit, it would appear, that the Armenians, even as early as the time of Haico, had a very perfect literature, and that is borne out by the fact that an Armenian grammar which he, Haico, highly prized has come down to us. What has become of that very ancient literature? Haico tells us it was stolen by the Jews to make up their Bible. Through this spirit disclosure, we are enabled to advance much nearer to the great secret facts upon which the Jewish and Christian theological systems rest, and which once fairly understood, will put an end to their antiquated religious impositions. Heretofore the supposition has been that the Jews borrowed largely from the Chaldeans and Egyptians, in constructing and compiling their so-called sacred books. It now appears that they were vastly more indebted to the Armenians, who were even a more advanced people, in literature at least, than the Assyrians. Indeed, from what the spirit says, there is much reason to believe that the Jews were nothing more nor less than Armenians, who for some reason became separated from their fellow Armenians. Haico tells us that the Jewish story of Joseph being sold to the Ishmaelites or Midianites by his brethren, was derived from the fact that Joseph, who was a Midianite, was sold to the Armenians—the whole story having been set forth in old Armenian manuscripts long before they abandoned their worship of the Sun.

Haico tells us, that like the Hindoos, the Armenians had a sacred or literary language, as well as a spoken one. This was no doubt the fact, and this was a very prevalent custom among ancient civilized nations. There is much reason to think it had its origin in the upper valley of the Nile, among the autochthones of that region, than anywhere else.

But we here come to a more interesting disclosure which bears truth upon its face. Haico tells us the legend of King Solomon, grows out of the history of an ancient Armenian king, who was worshipped in his day as Solomonna, which literally meant the Sun, or Sol, born into human mortal life of a virgin named Monna. This Armenian Solomonna has been made to figure as the Jewish king. But more than this, Haico tells us, that what is called the Decalogue, was written by Solomonna, and not by Moses or his Jehovah. These matters the spirit tells us were in his day known, partly through written, and partly through legendary tradition. He disposes of that Jewish fable about the Tower of Babel, and the confusion of tongues, in a very simple and effective manner. It appears it was constructed as the great granary or garner-house of Belus, king of Assyria, to store his collected tribute of grain, which must have composed the great bulk of his receipts or income.

Haico then tells us the great point of difference between the Assyrians and his own people, was entirely a religious one. He says the Assyrians were great astronomers, and adopted as the emblem of their religious faith, a serpent deity, modelled after the great Dragon in the heavens. On the other hand, the Armenians worshipped the Sun, a much more advanced religion than that of Dragon or serpent-worship. Haico, testifying from personal knowledge, is not only correct, but he is fully corroborated by facts preserved in the undoubtedly Chaldaic Book of Daniel.

It is a valuable fact to be informed that the great pyramid of Cheops was in existence in the time of Haico more than 2100 years B. C., and the spirit statement that it was erected to serve as the king's coffer, as well as an observatory, is the most rational explanation possible of those pyramidal structures of which the so-called Tower of Babel was one.

We have no doubt that in the secret chambers of the pyramids of Ethiopia are the treasures of knowledge of which this spirit speaks; and we, from the depth of our heart, say, may the day soon come when Christianity will so far have lost its prestige that the spirits will disclose those long buried treasures to waiting humanity!

MONTANUS.

The Phrygian Ecstatic.

“I SALUTE YOU, SIR :—Brave comrade in the war for truth, let us fight to the last. In my day myself and people knew nothing of halfway measures. When we embraced a cause we were hot, impetuous, and fierce in our denunciations of those who did not agree with us. It is not by feeding on the milk of condescension, and approving of errors, that you may expect to climb the rugged steeps where truth dwells ; but by eating of the meat of strength-giving reason and self-reliance. I regarded my enemies as fools, because they would not be convinced of the reasonableness of my enunciations. By adopting this course, even if you are wrong you will gain followers. First learn the truth and then deny it not, no matter what the consequence. And now for my communication. When I was on earth, everything was undergoing transition. Old and effete idolatrous religions were beginning to die out before the great question, propounded by the Patriarch of Chaldea, Jovinus, (called in your Old Testament Job), whose works I read, and which bore the date of 2200 years before my time : “If a man die shall he live again?” I found it repeated in a little book called the “Analysis of Pythagoreanism” which was extant at that time. This set me to thinking, and I then resolved to follow the directions of Pythagoras, in order to establish communication with what were termed the manes of our ancestors. This, by the aid of two female mediums, or extatics, as we called them, I accomplished. Their names were Priscilla and Maximilla ; and from what we received through those extatics, myself and followers became converts to the teachings of the great spirit intelligences that controlled them. With the fervor of our race, we started out together, to prove that what we asserted was true, by word and act. Even the most learned and influential priests could not make a stand against our facts. From A. D. 175 to 250, we increased so rapidly as a sect, in spite of the opposition of the priesthood of other systems then known, that our meetings were suppressed by the ruling powers of different countries. We actually proved, at the time of making our statements, that we had the true light that lightened every one that cometh into the world, because it was equally available to man, woman and child.

The Montanists were the predecessors, or founders, of the Eclecticism of Potamon, Ammonius Saccas and their followers, which was a blending of Platonism and Pythagoreanism. One of the so-called Christian fathers, Origen, became a follower of mine. We had those phases of spiritual phenomena called trance, healing, physical appearances, and other manifestations of spirit power. Maximilla was a healing medium. Priscilla a medium for materialization and other physical phenomena, and I was the trance medium, and taught in a state of ecstasy. There was one phenomenon that was very impressive. We mediums became transfigured and illuminated, so that the people could with difficulty look upon us. I taught from the revised Buddhistic canons, of the reign of Ardelos Babaker, which Apollonius brought from India. It was translated into the Phrygian dialect by a priest of Cybele."

Refer to McClintock and Strong's Cyclopædia of Theological Literature for account of Montanus.

We have in this communication of Montanus another of those surprises that have become so frequent in the course of these astounding spirit disclosures. There need no longer be any question that Montanus was an actual personage, and that he was the founder of the sect known as Montanists, of which, the so-called Christian Father, Tertullian, was a prominent and influential advocate. Neither need there be any question as to who and what he was; nor as to the nature of his opinions and practices. We have no more doubt that the spirit of Montanus gave that communication than that we are now consciously penning these lines.

Montanus tells us, that at the time he lived everything was undergoing transition; that he was led to reflect on the question that was put into the mouth of Job, and that having met with a little work called the "Analysis of Pythagoreanism," he was led to follow its advice in order to establish communion with the spirit world; that his experiments were successful; and that himself, Priscilla and Maximilla became developed as mediums, and went forth to prove to the world, in the 2d century of the so-called Christian era, the truths which are being demonstrated by Modern Spiritualism. It was this attempt of intelligent and beneficent spirits to give the truth to the world, at that early day, that was defeated, mainly, no doubt, through the misunderstanding of Montanus and his female co-workers in the mediumistic field, as to the real nature of the phenomena

that occurred through them. This is not surprising, for now, with all the light and experience in the way of spiritual phenomena that has been enjoyed by the present generation, we have people who imagine they are the mortal or mundane agents of the divine supreme intelligence, called God. The spirit tells us that the book called Job was the work of a Chaldean named Jovinus and was not a Hebrew book at all. This is very certainly correct, in the main at least. We are told that Montanus and his followers were rigid ascetics. This, we take it, meant nothing more than that they followed the precepts of Pythagoras, who, by the way was the great spiritualistic teacher of philosophy among all the Greek philosophers.

It will be seen, by attentively reading the communication, how consistent it is with Tertullian's description of the opinions, doctrines, and practices of the Montanists. But for his testimony, which the advocates of Christianity could not dispense with, every trace of Montanus and his mediumistic work would have been destroyed. Had the work which he set on foot been fully carried out, Spiritualism would not have had to wait until 1848 to find a foothold on the earth. But it was not to be. The interests of priestcraft were too weighty for the truth to be permitted to weigh against them, and hence the vehemence and vindictiveness with which every gowned humbug, of the priestly class, has followed it, down to the present hour. Montanus is certainly right when he says that Montanism was the foundation upon which the Eclectic or Alexandrian school of Potamon, Ammonius Saccas and Plotinus was founded. They were all mediums, and were controlled to teach while entranced, as is sufficiently evident from the facts that have been recorded concerning them. Montanus well says that the ablest and most influential of the priests could not stand before the phenomenal proofs he and his associates gave of the after life.

But one of the most significant features of the communication is, that Origen, as well as Tertullian, was a Montanist, or in other words a medium for spirit control. That either of them were ever, in any sense, Christians, is absurd; unless it is admitted that Apollonius of Tyana was a Christian, and his teachings pure and unquestioned Christianity. Montanus tells us plainly that the books he used were the canons of Buddhism, which were brought from India by Apollonius; and

which, he might have added, were the original books from which the Christian Scriptures were derived.

Who can question that but for the dishonesty and selfishness of priests, Christians as well as heathens, Spiritualism, with all its momentous and inextinguishable truths would have been the common possession of all mankind, long before the present time. There has been more than enough Christian misrepresentations concerning Montanus, his teachings, practices and disciples, than would suffice to overwhelm a thousand frauds such as that of Christianity.

AKIBA.

A Jewish Rabbi.

“I greet you, sir, by saying : The Sun of Truth never sets. It may be obscured by clouds of ignorance and error, but it will finally burst through these clouds and cheer the whole world by the brilliancy of its light. I was a strict Pharisee ; but you must not think that a Jewish Pharisee was of the ridiculous character that he is represented to be in the modern New Testament. While I allow we were rather too much inclined to ceremonial law ; yet we were the true Spiritualists of our time, though not without a great deal of supercilious egotism. [Have we not a good many of these Spiritual Pharisees to-day?] We were the party or sect who in those days were opposed to all idolatrous mummeries, in so far that we had but one God, Jehovah, and Moses as his prophet. All this was well enough for us while here on the earth, but we have found as spirits that our views of Spiritual things were too narrow and contracted. And now, having prefaced my remarks, I want to speak of Jewish history as known to me when on earth ; and upon this subject I will be as clear and explicit as I possibly can. At that time there was a great struggle between different nations to prove their respective religions were more ancient than any other ; but there was no learned Jew of my time who did not know that our religion, as founded upon the Old Testament, antedated my time by only about four hundred and thirty-two years ; and to disguise this fact we resorted to all kinds of chronological forgeries. The Jews having become pretty well scattered, at that time, we introduced into the

Old Testament the sun worship of Zoroaster, and even one of his books which is known to you in modern times as the Book of Daniel. It was the younger Zoroaster who, as a Persian Magian, figured as Daniel is represented to have done at the courts of Darius and Cyrus, where he was much respected and highly honored. But in the original book of Zoroaster, or the Book of Daniel, there was a table, or what you term an almanac, of the time in which he lived. This occupied the place of an appendix to the book; but it was destroyed by Rabbi Saadias Gaon, for fear that the Jews would take to astronomy, he claiming that they were forbidden to do so by Moses. That my pupil Aquila ever had anything to do with Targum writing I know to be utterly false, and that the Targums attributed to him, and placed in my time and in my school, by Eusebius, were but versions of the writings of Apollonius of Tyana made by a copier, and that copier not Aquila, but Plotinus. Things have been so mixed by designing men, that it is very difficult to set ancient history in its proper light. When I was about twenty years of age I knew Apollonius of Tyana. I met him at Smyrna, where I listened to his teaching, and became a proselyte to some of his ideas, but not to all of them. While he delivered his discourses he underwent that wondrous phenomenon of modern times, transfiguration of face and form, as it is described to have occurred with the so-called Jesus Christ. Rays went out from his garments, and his face became so bright that the eye could not endure it. Upon my advent into spirit life, I became very anxious to seek out Moses, but with the very worst of results. I found that the ancient Chaldeans, under the name of Seth, and the Moabites, under the name of Mo, were the people from whom we Jews had been receiving our traditions and worshipping the hero of them, under the name of a prophet who never existed. This is what I have discovered as a spirit. There are many spirits who come here to you who wish to clear up points in their lives, but they in a measure fail when they get here. They cannot withstand the earthly conditions against which they have to contend. These spirits being told that their names have been connected with certain doctrines which they never entertained, when they come here to tell the truth to the best of their ability, spirit and mortal influences seek to cause them to say the contrary of what they wanted to say when they came. Therefore, if you receive mixed communications at any time, and the spirits only make themselves only partially understood, they should have the advantage of the doubt. I think the spirit of Aquila was in that condition when he came to communicate to you. He tells me that he became mentally

befogged, and he tells me to say this to you, so that there need be no discrepancy between his communication and my own. One thing more before I am done, and that is, there are learned Jews, who are almost beggars, in Jerusalem to-day, who know where there are concealed priceless manuscripts, which, once in the possession of the learned, would prove the falsity of the whole Jewish religion. But these Jewish custodians of those treasures are so bigoted that they would rather starve to death than let the world know the truth about their religion. Perhaps this communication may indirectly be the means of opening their eyes to a different course. I thank and bless you for this hearing. You have my name."

Refer to *Biographie Universelle* for account of Akiba.

In the work above referred to will be found the historical and traditionary account that has come down to us concerning the acknowledgedly learned and distinguished man, whose spirit gave that startling communication. If the statement it contains can be verified, it is very evident that the Jewish religion and Scriptures were not a whit less false and deceptive than are the Christian religion and Scriptures, which have been tacked on to the former by Eusebius and his successors.

The spirit of Akiba tells us that in the beginning of the Christian era, there was a great rivalry between the priests of different nations, as to which one of their religions was the most ancient one among them. This was the fact then, and it is in a measure the fact to-day, so far as the antiquity of Buddhism and Christianity is concerned. All religions that have ever prevailed have been but copies of one original religion, more or less varied, to suit the different states of civilization which they were modified to suit. It was a source of mortification for classes of men who claimed to have the only truth, in the way of religion that have existed, to find that other people had substantially the same religion, and hence the rivalry to show which was the oldest and original. Especially has Christianity found itself confronted with this perplexing difficulty; for, being the youngest of the modifications of the old heathen religions, and having borrowed or stolen its every garment from the back of heathen victims, its priesthood are driven to their wits' end to know how to conceal that mortifying fact. Especially are they driven to desperation, to show that the Buddhistic tatters, in which their

boasted, only true religion, is compelled to figure, were not stolen and appropriated by their predecessors dishonestly. In order to do this, they have irrationally sought to show that Buddha did not live and teach his religion until six hundred years after the alleged life, sayings and doings of Jesus Christ ; and that Buddhism is but a heathen corruption of the religion founded by, and in the name of this Jesus Christ. There was a time when the ignorance of Oriental literature made it safe for the Christian priesthood to put forth such a falsehood ; but what was safe for many hundreds of years, has become fatally ruinous to those who had not the discernment to know that time would bring out the truth. To have acknowledged that the analogies existing between the Buddhistic religion and Christianity were sufficient to establish the fact that the one was but the corruption of the other, as the Christian priesthood have been forced to do, amounts, now, in the light of known and indisputable facts, to an acknowledgement that Christianity is nothing more than a corrupt version of Buddhism. Buddhism certainly ante-dates Christianity by more than a thousand years, for Christianity had no existence until the beginning of the fourth century.

The spirit of Akiba tells us that in his time there was no learned Jew who did not know that the Jewish religion as set forth in the Old Testament, did not ante-date the second century of the Christian era more than about 432 years ; and that to disguise that fact that himself and the Jewish priesthood resorted to all kinds of chronological forgeries. Akiba further tells us that the Jewish priesthood introduced into the Old Testament the sun worship of Zoroaster, and even one of his books, the Book of Daniel. He tells us that this Daniel was the younger Zoroaster, who figured as a magician at the courts of Darius and Cyrus, where he was respected and highly honored, [and he might have added, at the courts of Nebuchadnezzar and Belshazzar as well.] Further he tells us, that attached to the original book of Daniel or Zoroaster, there was appended a chronological table or almanac ; but that this table was destroyed by Saadias Gaon, for fear the Jews would take to astronomy, he claiming that the Jews were forbidden to do so by Moses.

The spirit tells us that when he was about twenty years of age, he knew Apollonius of Tyana, and that he met him at

Smyrna where he listened to his teachings, and became a proselyte to some extent of his ideas, but not to all of them. This is in the highest degree probable, for Apollonius was in Smyrna, teaching his religious and philosophical doctrines about the time when Akiba was twenty years of age. He further tells us that when Apollonius delivered his discourses, at that time, that a wondrous transfiguration of his face and form took place, and so radiant did he become that the eye could not endure it. There is not a doubt that Apollonius was such a medium as Akiba describes him to have been. It was undoubtedly, on account of these outward manifestations of his mediumship, that the influence of Apollonius was so great, widely extended, and long continued; and from this fact, no doubt, the same or similar manifestations were attributed to the mythical personation of this great and justly renowned heathen philosopher and medium, by the Christian priesthood.

The spirit tells us that in his fruitless search for the Jewish myth, Moses, in spirit life, he found that under the name of Seth, the ancient Chaldeans, and under the name Mo, the Moabites, were the people from whom the Jews had received their traditions, and that they had been worshipping a prophet who never existed. We have no doubt whatever in regard to this statement of the spirit. We find the word Sheth, the equivalent of Seth, treated of as follows in McClintock and Strong's Cyclopædia :

"In the A. V. of Numbers xxiv., 17, Sheth is rendered as a proper name, but there is reason to regard it as an appellation, and to translate, instead of, 'the sons of Sheth,' 'the sons of tumult,' the wild warriors of Moab, for in the parallel passage (Jer. vlviii, 45), Shaon, 'tumult' occupies the place of Sheth. Rashi takes the word as a proper name, and refers it to Seth the Son of Adam; and this seems to have been the view of Onkalos, who rendered 'he shall rule all the sons of men.' The Jerusalem Targum gives 'all the sons of the East;' the Targum of Jonathan ben Uzziel retains the Hebrew word Sheth, and explains it 'of the armies of God who were to set themselves in battle array against Israel.'"

There can hardly be any doubt that the whole of the Jewish Scriptures were derived from the Chaldeans, if not the Moabites and Armenians. There is certainly every reason to regard the Chaldeans as the sons of Seth, as they no doubt so regarded themselves, rather than of Abraham, the undoubted Patriarch of the Hindoos, called I-brahm in the original signification of that name.

LUCIUS APPULEIUS.

An Ancient Satirical Writer.

This spirit was announced by the guide of the medium, as Lucius Appulceius, who lived in the latter half of the second century. This was a mistake as the communication will show.

“I WILL SALUTE YOU BY SAYING:—Let us unite our efforts to kill that curse of modern times, called Christianity. I may introduce myself as a satirical philosopher and a follower of Lucian. If the works of Lucian had not been interfered with, there would have been no necessity for the spirit communications that you are now receiving. For, in the dramatization of his great work “Prometheus Bound,”—Lucian prefaced it by expressly saying that he drew his material, not only from Æschylus, but from the gods of all nations that he knew of; and that he did this because of the similarity of their teachings. He was also, to a great extent, the writer of the Gospel of St. Luke, which received his name at the hands of the Gnostics, after his death. It was the custom in those days, when a man died, leaving anonymous writings behind him, to give his name as the author of them. The ideas set forth in the so-called New Testament, are founded on what I term the Apollonian-Essenian doctrines—the Essenes of my time being the strictest of the strict, in following the teachings of Apollonius of Tyana. As for myself, I pinned my faith, or belief, or knowledge upon no man’s skirts. I thought for myself, and acted accordingly. The only work of mine that has been permitted to survive Christian vandalism, has been of the least use, it being nothing more than a kind of satirical poem called, “The Golden Ass,” the materials of which were largely drawn from Lucian. But, in two works written in the early part of my life at Carthage, and afterwards revised at Rome, I set forth so clearly the religious beliefs of my time, that everything that is clouded and obscured in the teachings concerning the Indian and Scandinavian gods, would have been as apparent to-day as the noonday Sun. These works were destroyed by order of Constantine. As a spirit I have long sought an avenue through which I could set these matters right before the world. I wrote without prejudice of any kind. I had that within me which was not unlike my control of this man, (meaning the medium) and I was used in writing, as he is in speaking. [Who was

the controlling influence in your case?] He claimed to be the Jewish historian Flavius Josephus ; but as a spirit, he tells me he most frequently used one of his disciples in that way. By being developed for spirit control, I came to the knowledge that I was myself a spirit. But my Spiritualism was of a materialistic order. In the books I have spoken of, I set forth the doctrine that Apollonius of Tyana was a reincarnation of Gautama Buddha ; but I have learned differently in spirit life. Apollonius was simply controlled by Buddha, to keep alive his teachings. In the time when I lived, every effort was made by the active followers of Apollonius, to promulgate his teachings, as they contained all that they thought good and useful in all religions and philosophies, then known. Their idea was to promulgate a religion of peace among men ; and this was most ably forwarded by Potamon, Ammonius Saccas and Plotinus. The two last, after my time ; I was a contemporary of Potamon. I never met him, although I read his doctrines. The only improvement that he made upon the teachings of Apollonius, was that he adhered more closely to the Platonic doctrines than did Apollonius, who leaned more to Pythagoreanism. The mythical gods of my time such as Jupiter, Orpheus, Osiris, etc., were but substitutes for Chrishna, Buddha, Pythagoras, Hesus, etc., all of them being supposed to be the sons of God here upon earth—which meant nothing else than that they were mediums for the control of spirits. With the most earnest regret that the works of my time had not escaped Christian destruction, I will have to give way to others. But it seems to me that I am absolutely myself, while controlling this medium."

After the spirit yielded control, the guide of the medium stated that Appulceius, as he called him, was born at Carthage, but went to Rome, Athens and Alexandria. For account of Appuleius, we refer to Chambers' Encyclopædia and Smith's Dictionary of Greek and Roman Biography.

The spirit tells us that in the two books concerning the teachings of religions, he set forth the doctrine that Apollonius of Tyana was a reincarnation of Gautama Buddha ; but as a spirit he had learned his mistake, and that Apollonius was simply controlled as a medium by Gautama Buddha, to keep alive his teachings. We have here the undoubted secret of Apollonius's visit to the Wise Men of India, and the distinguished honors conferred upon him by the learned followers of Gautama Buddha. When we recall the wonderful mediumship of Apollonius, we can well understand the influence he

would have with those devout worshippers of Buddha, when they found him to be the chosen mouthpiece of their divine master. We can almost picture in our mind the scene that attended the outgivings of that venerated spirit through his beloved and most favored medium, Apollonius the Cappadocian Greek. It is to the immortal honor of those proud and supercilious Hindoo priests, that they were willing to accept the teachings of the spirit of Buddha in their own most sacred retreat, through the mouth of a stranger to their race and country. Such spiritual tolerance as this should forever stand as a most worthy example for all time, to all people.

And now we come to notice a fact, mentioned by Appuleius, which furnishes the key to unlock the mysteries that attended what has been called the Christianity of the three first centuries of the prevailing era. He tells us that when he lived, every effort was being made by the followers of Apollonius to promulgate his teachings, as they contained all they thought good and useful in all religions and philosophies then known. He tells us that their idea was to promulgate a religion of peace among men, and that Potamon, Ammonius Saccas and Plotinus worked grandly for that end. Oh, what a misfortune it was that the efforts of these great, good and benevolent men were neutralized and defeated by the founders of the prevailing Christian religion ! Appuleius tells us in what respect the Eclectic religion of Potamon differed from the Essenian religion of Apollonius ; and that it was mainly to be seen in the greater leaning of the latter to the Pythagorean doctrines, while Potamon followed more closely the doctrines of Plato. This is beyond all question the fact, as any one conversant with the teachings of the different philosophic schools of Greece well knows.

Appuleius tells us that the Greek and Egyptian divinities were identical with Chrishna, Buddha, Pythagoras, Hesus, &c., all of whom were supposed to be the sons of God upon the earth ; and meant that they were mediums for the control of departed spirits.

ARDILUA BABEKRA.**The Famed Buddhist Reformer.—Miscalled,
King Asoka.**

“ I GREET YOU, SIR :—I will, in giving this communication, speak very slowly, because I want every sentence I utter to tell on behalf of truth. I will begin by saying that the great mistake of modern times is, the supposition that Buddhism is an offshoot from Brahmanism, and that Buddhism stands in the same relation to Brahmanism that Christianity does to Judaism. It is true that Guatama Buddha was an Indian prince, and also a Brahman, but he was not a reformer of Brahmanism. Buddha, according to his history, which was extant in my day, was born in the Nepaul mountains, about five hundred and fifty years before my time ; and he began to teach a system of spiritual universalism, while Brahmanism was essentially a Trinitarian religion. And he further held that, as no man brought anything into the world, and could take nothing out of it, that if people endeavored at all to live a pure life, they reached the sphere or heaven of rest suited to their individual natures and conditions—all of which doctrines you will plainly see in Modern Spiritualism ; whilst the Brahman's doctrine was that of caste and of the elect, both in this world and in the next. But all religions are subject to leeches in the persons of priests ; and these priests, by their mistaken zeal and cupidity in regard to this world's goods, corrupt and defile all religions. Buddha's teachings, in their earliest form, did not constitute a religion. They constituted merely a moral philosophy. It was because those teachings had been corrupted by the Buddhist priesthood, that I endeavored, about B. C. 250, to purge Buddhism of its false teachings and in some senses of its idolatrous proceedings. It was for that purpose that I convened the Council of Asoka, a name by which I have been known ; but it was the name of the place, and not of the man. The only place, in extant works, in which my name is mentioned, is in the writings of Abel Remusat. My right name is Ardilua Babekra, but in the book to which I refer, the name is given as Ardelos Babeker. I will now speak

of the Council of Asoka itself, and of its object. This Council acted the same part in Buddhism as the Council of Nice did afterwards in Christianity. I designed to discover by the aid of the priesthood, how much of their teachings were genuine and how much false, in their accepted Buddhistic books. I, as a spirit, know that with the exception of the moral precepts of Buddha and his parables—called “Illustrations from Nature”—that all the remaining Buddhistic writings were by the priests, after Buddha’s death. Among the Buddhists of Ceylon and of the kingdom of Ava, or Birmah, you must look for the evidence of the truth of what I here assert, that is, that the rolls and books of reformed Buddhism, found among the people I have named, are almost a counterpart of your Christian New Testament; and more than this, you will find there, that the dresses of the priests of this modern Buddhism are identical with the dresses worn by the priests of the Catholic Church. At the Council of Asoka, there appeared a chief or priest who had journeyed in a boat, similar to a Chinese junk, all the way from the coast of what you now term Peru, who claimed that his ancestor had been sent out as one of the seventy disciples of Gautama Buddha, and had planted that religion in the country of Peru. There were others at that Council who had letters or writings coming down from their ancestors, who had founded the Panch Pandu. The object of constructing those subterranean temples was, that those who did so might be secure in the enjoyment of their worship from the surrounding savages. At the temple of Boro Bodo, is evidence of the truth of what I have said here to-day; but which evidence will not be placed before the public until the day, which is now rapidly approaching, of the junction of the two worlds, spirit and mortal, which desired day no one is helping to forward more rapidly than yourself. Apollonius of Tyana received from Iarchus, the Reformed Buddhistic Testament, and that Testament was the one that has been followed by Christians, they altering it to suit themselves. But Christian scholars are doing everything they can to prove that Buddhism is later than Christianity. Thanks to the great architectural works of our ancestors we have at our command that which will ever confound them. We had at that Council of Asoka, what Apollonius (called St. Paul by the Christians) describes as a Pentacostal shower. This, in fact, took place at Asoka. The billions of Buddhistic spirits who congregated about this Council were so glad that their religion was about to be purged of its corruptions and perversions, that they caused the most wonderful manifestations of their presence, at that time and place. In conclusion I would say, for the many Buddhistic priests who were at the

Council of Asoka, from the Geez country in Africa, that they claimed that the oldest stone works on this planet are to be found in the ruins throughout Abyssinia, Nubia and Kordofan ; and that the oldest civilized inhabitants of those countries worshipped the Sun. And their signs can be interpreted, using the sun and its movements as the explanatory key. They want this claim inquired into, and promise to aid in the search to that end. They claim that any experienced archæologist can easily prove the facts to be as stated, by examining the still existing ruins of those countries." [Where was Asoka, at which the Council was held, located?] "It was very near to Bombay. I will only add that many of the priests who attended the Council of Asoka, assembled previously at Singa-poor, and came thence to the Council."

It is rarely indeed that a communication has been given that has been of equal interest and importance to the one by Ardilua Babekra. We refer our readers to Major Alexander Cunningham's most interesting and valuable work, "The Bhilsa Topes, or Buddhists Monuments of Central India," London, 1854, (chapter viii, page 87), for a full account of the ruler who has been regarded in history as Asoka, King of Mahada.

This spirit seems to have fully appreciated the importance of his communication, when he said in opening his remarks, "I want every sentence I utter to tell on behalf of truth." His very first statement is not only undoubtedly true, but of inappreciable importance to those who want to know the real origin and nature of the greatly misunderstood Buddhistic religion. He says: "I will begin by saying that the great mistake of modern times is, the supposition that Buddhism is an offshoot from Brahmanism, and that Buddhism stands in the same relation to Brahmanism that Christianity does to Judaism. It is true that Gautama Buddha was an Indian prince, and also a Brahman, but he was not a reformer of Brahmanism." This is so directly in opposition to what is the common opinion of Orientalists, that it comes upon us with startling force ; and yet, there is so much to support and sustain it, in Brahmanical and Buddhistic literature, that it seems like an axiomatic truth. The spirit then goes on to define what was the fundamental difference between Buddhism and Brahmanism. He settles the fact that Buddha did not live in the sixth century of the current era, but nearly eight hundred years before the supposed birth of Jesus Christ. He says that at that early age, Buddha began to teach a Spiritual Universalism, while

Brahmanism was essentially a Trinitarian religion. By this we understand the spirit to mean that Brahmanism was a formulated, creedalized, sacerdotalism, while Buddhism was what Modern Spiritualism is to-day, an unformulated, uncreedalized, moral and spiritual teaching. This is made very plain by what the spirit adds on that point. He says: "He [Buddha] held that as no man brought anything into the world, and could take nothing out of it, that if people endeavored at all to live a pure life, they reached the sphere or heaven of rest, suited to their individual natures and conditions." This, as the spirit so emphatically says, was identical with Modern Spiritualism. But here he declares the great essential difference between Brahmanism and Buddhism. He says that instead of being a religion, it was a moral code, in the blessings of which, all mankind could participate, by practicing of virtue, as Buddha taught it; and that the great doctrine of Brahmanism was that of cast and of the elect or chosen few, both as related to this world and the next. Here was begun a struggle not unlike that which is going on to-day between Spiritual Universalism and the creedalized Christian sectarianism of the various churches. We question very much whether the most skilful critics of our time could have more distinctly and concisely stated the relative positions of Brahmanism and Buddhism, than the spirit of this Indian king did through the lips of the unlearned medium.

But here we come to the knowledge of the real object that the king of Maghada had in view, and which he seems to have accomplished to a surprising extent. He tells us that "all religions are subject to leeches in the person of priests, and that these priests, by their mistaken zeal, and cupidity in regard to this world's goods, corrupt and defile all religions," which is true. He tells that "Buddha's teachings, in their earliest form, did not constitute a religion, they constituted merely a moral philosophy." This was undoubtedly the fact, and would have continued so, if the popularity of Buddha's spiritual teachings had not appealed to the cupidity of politic Brahman priests, who saw it their interest to attach themselves to, and to sacerdotalize the beneficent teachings of the good and benevolent Guatama Buddha. It is this same ordeal through which Modern Spiritualism will have to pass, as soon as it attains a hold on the popular mind which it is rapidly doing. The

friends of Spiritualism will do well to remember the fate that befell this ancient Spiritual movement, at the hands of trained and unscrupulous priests. Set your faces as a wall of adamant against everything of an ecclesiasticising, sectarianizing, or sacerdotalizing tendency in Modern Spiritualism, for therein lies its safety and its utility to the human race.

The spirit of this Indian king tells us that about B. C. 250, finding that the teachings of Buddha had been corrupted by the priesthood, who had fastened themselves upon it, he sought to bring Buddhism back to its primitive simplicity and purity, and that it was for that purpose he convened the Council of Asoka. And here we have one of the most surprising disclosures that we have met with in all our varied and extensive spiritual experiences. The spirit tells us that his name was not Asoka, as has been generally supposed and believed; but that Asoka was the name of the place at which the Council was held that was convened by him. He tells us that his name was Ardilua Babekra. He further tells us that if anywhere mentioned, his name slightly modified will be found in the writings of Abel Remusat, where it is given as Ardelos Babeker.

The spirit of Ardilua Babekra says that according to the history of Buddha, extant in his time, Buddha was born five hundred and fifty years before him, or in the 9th century B. C. The facts set forth by Major Cunningham absolutely confirms the statement that the teachings of Buddha were not a religion, but a system of moral philosophy, and that it had been perverted by priestly interests from its original object. It was to place it again in its original position that Babekra convoked the Council of Asoka, and broke up the sacerdotal administration of Buddhism. It appears that so beset was he in effecting this object, that in inscribing the moral edicts of his reign, he says nothing about Buddha as a god or man, but substitutes the word "Dharma," especially meaning "Virtue" as the great aim and object of Hindoo veneration and obedience. Asoka regarded Buddha as not only the great teacher of virtue, but as the embodiment of all virtue or ethics, and so designated him as Dharma, the human teacher of and embodiment of virtue, rather than Buddha, the divine embodiment of wisdom, as the priests taught the people to regard him. The edicts attributed to the king of Maghada, do not emanate from the priesthood, but

from the civil department of the state, as is evident from the careful manner in which everything of a sectarian or sacerdotal nature is excluded from these edicts. Indeed we are amazed when we see how fully this communication is confirmed by the collateral facts that in any way relate to the matters of which this great Indian ruler speaks. He was undoubtedly a Spiritualistic Universalist, and so detested the Brahmanical theory of special election and reprobation, that he seems to have been unwilling to tolerate anything that had the appearance of priestcraft. What Ardilua Babekra undertook to forever destroy through the Council of Asoka, Constantine the Great, six hundred years later later, sought to revive and perpetuate through the Council of Nice. As to the respective merits of these Indian and Roman rulers, it is hardly worth while to inquire. The heathen ruler stands forth as a radiant sun, when compared with the Christian saint. As to Asoka being the name of a place we have no certain means of knowing beyond the fact that it is connected with the great council of Buddhist priests held in India about B. C. 250-241. Asoka is certainly known to be the name of a flowering tree indigenous to India and is infinitely more likely to have given its name to a place than to a king. It is admitted that the name Asoka, no where characterizes the king in the inscribed edicts of that reign, the king being therein designated as "Priyadarsi, the beloved of the Devas," (or beloved of the Gods). It is therefore almost certain that the spirit tells what is true when he says Asoka was not his name and Ardilua Babekra was. The spirit tells us that with the exception of what he calls "The Moral Precepts or Illustrations from Nature," Buddha left no books behind him; and that all the other books attributed to him were the work of priests, in which Deva Budhisatoua, whose communication is given on page 48, seems to have had the greatest and most influential part. There is especial significance in the statement of Babekra, that the reformed Buddhism of his time, will be found in Ceylon and Burmah, as it was in that direction especially, that the reforms instituted by Babekra, took root and flourished; and especially significant is the spirit mention of the close similarity between the sacred Buddhist writings of those countries, and the so-called Christian Gospels.

The spirit tells he had among those who came to the Council of Asoka, a priest from the Buddhists of Peru, those from

among the direct descendants of the constructors of the cave temples of the Panch Pandu, and from Ethiopia in Africa. We are told that at the temple of Boro Bodo, in Java, revelations are to be made which will confirm the truth of all that this spirit has stated, but it will not be given to mankind, until the day when the two worlds shall be united, which he predicts will soon occur. As to this great spirit's statement, that we are prominently helping to bring that day about, we can only say we will never do a tithe to accomplish that end which our soul desires to do.

Babekra tells us that Apollonius received from Iarchus, the chief of the Wise Men of India, the reformed Buddhist Testament, which he, Apollonius, altered, and which has been followed by Christians. This is being demonstrated conclusively by an array of facts which admit of no dispute.

That gathering at Asoka, was perhaps, the greatest spiritual circle that was ever assembled on the earth, being composed of one thousand or more fully developed and acknowledged spiritual mediums, for every Buddhist priest was required to pass the test of mediumship. That there should have been a Pentacostal shower of spirit impartation was natural, but that we should have the long concealed fact that the pentacostal gust took place at Asoka in India, and not at Jerusalem, made known from the spirit world, is certainly a curious coincident, to say the least. The spirit undoubtedly refers to the following portion of the New Testament. (Acts ii, 1.)

“And when the day of Pentacost was fully come they” (the apostles, “were all with one accord, in one place.

“Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

“And there appeared unto them cloven tongues of fire, and t sat upon each of them.

“And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance.”

We find this in Acts, but the spirit tells it was also in the writings of Apollonius, from which the writer of Acts obtained it. It is an admitted fact that the Book of Acts was the last book of the Christian Scriptures written, and is made up of odds and ends thrown together, to account for the connection of the writings or epistles of the Apostle Paul with the Christian Gospels. As Apollonius of Tyana was beyond all

question, the author of the Epistles attributed to St. Paul, it was no doubt from some of his lost and destroyed writings that most of the Acts was compiled. That there should have been such a rushing storm or "holy gust," and spiritual fire at the Spiritualist Council of Asoka was very natural, but that any such event took place at Jerusalem, there is no evidence whatever. The Book of Acts is the work of an unknown author who did not dare to refer to a single authority to show the truth of any of his narrated events.

The testimony of the spirit as to the claim of the Gees Buddhists, that the oldest proofs of civilization are to be found in Nubia and Kordofan, is in accord with the testimony of several other spirits who naturally knew the truth of what they said.

But the extreme length of this review of the matters relating to the great Indian reformer, forbids that we should prolong it. We must, therefore, reluctantly close it at this point, leaving much unsaid that we ought to say if time and space permitted.

Rabba Joseph or Joseph the Blind.

“ I will salute you by saying : There is no God we can serve that will do us as much good as the truth. I am claimed to have been the writer of the Ketubim, called by others the Hagiographa. I was at the head of the school of Sora, in the third century. I was not the transcriber of either of the classes of writings mentioned. They were put into their present shape, in the ninth century, by a Greek Jew named Georgius. Whether you will be able to corroborate this I cannot say. But I did put in shape the Jewish writings of the Minor Prophets. I also wrote a great deal upon the teachings of Gamaliel ; but the real Jewish records, before the time of Ezra the scribe, are all plagiarized from ancient sacred Armenian writings. The whole of the Pentateuch really belongs to the time of an Armenian king, who was contemporary with Psammeticus the Egyptian, and was extant in my day. By this I mean that these Armenian writings were in the library of the academy at the head of which I was. The actual writings and teachings of Gamaliel have been very much tampered with by Christians, and this was known in after times, as shown in the writings of Moses of Chorene, who is claimed to have embraced the Christian religion, but who in reality was an Ebionite follower of Krishna, (as the name was spelled in Armenian) ; and when you read about Josephus having been an Ebionite Christian, you must understand it to mean the same as when the term was applied to Moses of Chorene. I think that the most that I have said here to-day can be corroborated by that celebrated Armenian spirit, Haico, who has communicated with you before. I mean corroborated by the history of Haico. The Ebionites of the time of Gamaliel and Josephus were all tainted with Gymnosophism. They were Jews who had become acquainted with that Indian philosophy through Apollonius of Tyana. It has been one of my most imperative obligations as a spirit, in conjunction with many spirits of the sixth century to bring to light the Armenian, Pythagorean, Judean, Gnostic and Eclectic systems, the writings, concerning which, are sufficiently extant to overthrow the purpose of the Christian priesthood to conceal or destroy them. I will be with you, with all my spirit power, to crush this gigantic superstition—Christianity. I was known as Rabba Joseph, sometimes called the Blind.”

The spirit guide of the medium remarked that this spirit must have been a Gymnosophist himself, as he came almost naked. We have been unable to find any historical reference to such a person as Rabba Joseph or Joseph the Blind, of the third century, and yet we cannot divest ourself of the inclination to regard the communication as genuine and true. The spirit who gave it was thoroughly informed upon many points of history on which he has touched, and we cannot conceive what motive any spirit could have in deceitfully inventing it. The spirit sets out by saying that he has been supposed to have written the Ketubim, called by others the Hagiographa; and says he did not, but that he did transcribe the Minor Prophets. He supposes that the former writings were put in their present shape by a Greek Jew, in the 9th century, named Georgius. And further says he was at the head of the Academy of Sora, in the third century. What was the School of Sora? We copy what is said of it in McClintock and Strong's Cyclopædia, under the head "Schools."

"Sora, called also Matta Mechassia, a town on the Euphrates, about twenty-two parasangs south of Pumbaditha, is famous in Jewish history as the seat of a renowned academy, which was inaugurated A. D. 219, by Abba Areka, more commonly known by his scholastic title of Rab. Rab died in 247 at Sora where for twenty-eight years he had presided over the Soranic school, remarkable for the pleasantness of its site and accommodations, and numbering at times, from a thousand to twelve hundred students. Rab's successor in Sora was R. Huna, (born about 212; died in 297), a distinguished scholar of Rab's. His learning contributed to sustain the reputation of the school, which could, under him, yet number eight hundred students. After an administration of forty years Huna died, and the rectorship was fitted by Jehudah, bar Jeches kel, who died in 299."

We can find no historical reference to this personage in any of the biographical collections, and are inclined to think that the spirit who gives his name as Rabba Joseph is this Rabba Jehudah. Why there should be this variation in the name, we know not. If this conjecture is correct, it is more than likely that he transcribed the Minor Prophets, he was also supposed to have transcribed the Ketubim or Hagiographa. What were the latter? We give the definition of the term from the American Cyclopædia:

“Hagiographa (Greek *agios* sacred, and *graphein*, to write), or Holy Writings, (in Hebrew *Ketubim*, writings), the name given by the Jews to their third division of the Old Testament Scriptures. There are various suppositions concerning the earliest arrangement of this division by the Jews, founded on contradictory statements, in Josephus, Philo, Jerome, the Talmud, &c., including a passage of Luke, (xxiv, 44): ‘the things written in the law of Moses, and in the prophets, and in the psalms.’ According to the arrangements now general among the Jews, the Hagiographa includes three divisions: 1.—The Psalms, Proverbs, and Job. 2.—The Songs of Songs, Ruth, Lamentations, Ecclesiastes, and Esther. 3.—Daniel, Ezra, Nehemiah, and the Chronicles. These books received the name of ‘Hagiographa’ or ‘Holy Writings,’ because, though not written by Moses, many of the prophets, strictly so-called, were nevertheless regarded as inspired.”

As to which were the Major and which the Minor Prophets, we cite McClintock’s and Strong’s Cyclopædia :

“We have in the Old Testament sixteen prophets; that is four greater and twelve lesser prophets. The four greater prophets are Isaiah, Jeremiah, Ezekiel, and Daniel. The Jews do not properly place Daniel among the prophets, because (they say) he lived in the splendor of temporal dignities, and led a kind of life different from other prophets. The twelve lesser prophets are Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephania, Haggai, Zechariah and Malachi.”

We may therefore fairly conclude that the spirit of Rabba Joseph not only knew what he was saying, but that he spoke the truth. He says he did translate the Minor or Lesser Prophets, but not the Hagiographa. As head of the Academy of Sora, nothing was more probable than he should have done so. He also tells us that he wrote a great deal upon the teachings of Gamaliel. This he certainly would have done as the head of the School of Sora. Gamaliel was a learned doctor of the law, a Pharisee, and member of the Sanhedrim of the Jews. 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. He was the author of many religious and civil reforms, and remarkable for humanity, charity and tolerance. He was the first to be distinguished by the title *Rabban* (our master).

The respect with which his opinions are always quoted by the Rabbies is irreconcilable with the tradition that he was converted to Christianity. It was the writings of this learned Jewish teacher upon which the spirit says he wrote. That none of the writings of Rabba Joseph have come down to us, except in the Minor Prophets, should surprise no one; for hardly anything that could throw light upon the origin of the Jewish scriptures has been spared, either by the Jews or by the Christians.

But we are now called to notice a statement, which if true, will necessitate a modification of the commonly supposed origin of the Jewish scriptures. The spirit says, that the Jewish records, before the time of Ezra the Scribe, are all plagiarized from ancient sacred Armenian writings; and that the whole of the Pentateuch really belongs to the time of an Armenian king, who was a contemporary of Psammeticus the Egyptian, and was extant, and in the library of the Academy of Sora in the 3d century. Psammeticus was king of Egypt about B. C. 670, and the Armenian King who was contemporary with him was perhaps his predecessor of Haikak II., who lived from 607 to 569 B. C. His name we cannot fix. But the king referred to may be Haikak II., himself; for it is historically stated Haikak II., joined Nebuchadnezzar in his expedition against the Jews, and brought into Armenia a Jewish noble named Shambat with his family. From this Shambat descended the Armenian royal family of the Bagratides or Bagradites, some of whom still hold high offices in Russia." It will thus be seen that there was an intimate and influential connection between the Jews and the Armenians, just about the time that the Jewish Scriptures were first published, that is B. C. 450. It would therefore seem that the Armenian people were older as a nation than the Assyrians, and as the spirit of Haico testified, they had a much more ancient literature.

The spirit of Rabba Joseph tells us that the writings and teachings of Gamaliel have been very much tampered with by Christians; and that this was shown in after times in the writings of Moses of Chorene, who is claimed to have been a Christian, but who was in fact an Ebionite follower of Krishna, and when you read about Josephus having been an Ebionite Christian, you must understand it to mean the same as when the term was applied to Moses of Chorene. For the first

time since the Christian priesthood gained an ascendancy over the learning of the world, more than thirteen hundred years ago, has a ray of light been thrown upon the nature of the Ebionite religion. In their efforts to conceal the fact that the Ebionites were worshippers of the Hindoo Saviour, Krishna, and not of Jesus Christ, everything relating to them as a sect has been thrown into the greatest confusion. But now that a thoroughly informed Jewish spirit returns and testifies to that fact, all confusion and difficulty disappears; and the erroneousness of the Christian statements regarding them becomes plain and unquestionable. The most condensed, yet, at the same time, comprehensive account of the Ebionites, we find in Chambers' Encyclopædia. It is as follows:

“Ebionites (Heb. ebion, poor), a name probably given originally by the hierarchical party among the Jews, to those of their countrymen who professed the Christian faith, and who generally belonged to the poorer and more ignorant class; (John, chap. vii, 48, 49). Subsequently, it would seem, the Gentile Christians, who were ignorant of Hebrew, employed it in a distinctive sense to designate their Jewish co-religionists, who, in addition to their belief of Christianity, observed the Mosaic law. Irenæus is the first writer who makes use of the name. It is highly probable that the Ebionites first became an organized body or sect, at Pella, a city in Peræa, on the eastern side of the Jordan, whither they had betaken themselves on the breaking out of the Roman-Jewish war in the time of Hadrian. Here, indeed, a strictly Jewish-Christian church continued to exist down to the fifth century. Among the Ebionites, however, there was by no means a unanimity of religious feeling, or uniformity of opinion. Two great divergent parties are clearly recognizable—the Ebionites proper and the Ebionitic Nazarenes. The former were little different from Jews; their conceptions of the Saviour were meager and unspiritual. They believed that Jesus was simply a man distinguished above all others for legal piety—pre-eminently a Jew, and selected as the Messiah because of his superior Judaism. Of course they denied his supernatural birth, yet not his resurrection; for ‘they lived in expectation of his speedy return to restore the city of God (Jerusalem), and to re-establish the theocracy there in surpassing splendor.’—Neander. They were the genuine descendants of those Judaisers who plagued the church in the time of the Apostle Paul. The Ebionite Nazarenes, on the other hand, who at the close of the fourth century seem to have dwelt chiefly about Beroëa in

lower Syria, but at an earlier period may have been more widely diffused were Jewish Christians, in the better sense of the term. They conceived it to be their own duty still to circumcise, keep the Sabbath, &c., but they had no wish to impose the peculiarities of Judaism on the Gentile Christians. They did not believe that Christianity was merely a glorification of Judaism, but a new life come into the world, in which the Gentiles might at once participate, without undergoing a Mosaic ordeal. Like the stricter Ebionites, they used a Gospel of Matthew; but it contained what the other did not—an account of the supernatural conception and birth of the Saviour. According to Neander, who has very thoroughly investigated the question, there were a great many varieties of opinion among the Ebionites, springing out of the differences above spoken of, which it would be tedious to record. It is sufficient to say that Essenism modified Ebionism greatly, through the introduction of a Jewish mysticism, which recognized in Moses and Christ an inward identity of doctrines, and regarded them as revealers of the 'primal religion,' whose teaching, however, had been sadly corrupted. It is extremely probable that an Essenic Ebionite wrote the Clementine Homilies."

We may here reach several rational conclusions. 1st. That the Ebionites were in no other sense Christians, except that they regarded the Hindoo Krishna with religious veneration. This is made very apparent by the admission that Essenism "modified greatly" Ebionism. Ebionism was manifestly only a modified Gymnosophism older than the Nazarite or Nazarene, and the subsequent Essenic modification of Ebionism. 2d. We may rationally conclude that the Ebionites, the Nazarites and the Essenes were but Græcised versions of the Gymnosophism of India, and had nothing whatever to do with Jesus Christ or Christianity. 3rd. We may conclude that the priestly founders of Christianity could not avoid the necessity of claiming the Ebionites, the Nazarites and the Essenes as Christians, because they were the only persons in existence who during the first one hundred and fifty years of the Christian era, could with any show of excuse or reason be called Christians; and they were no better off when for the next one hundred and fifty years they were compelled to recognize the Gnostic and Eclectic philosophies as Christian heresies. What has since been called orthodox Christianity had no existence until the time of Eusebius of Cæsarea, in the

forepart of the fourth century. 4th. We may conclude that the Ebionites were not Christians, but followers of the Hindoo teachings attributed to Krishna, the incarnation of the spirit Brahma, the Hindoo Saviour of men. It is just this that the testimony of Rabba Joseph shows. He says the Ebionites of the time of Gamaliel and Josephus were all tainted with Gymnosophism. They were Jews who had become acquainted with the Indian philosophy, through Apollonius of Tyana. We hope yet to be able to find some direct reference to Rabba Joseph, or Joseph the Blind.

The spirit says that he has felt it his duty in connection with many spirits of the sixth century, to bring to light the Armenian, Pythagorean, Judean, Gnostic and Eclectic systems, the writings concerning which are sufficiently extant to overthrow the scheme of the Christian priests to conceal or destroy them. From which we infer that it was in the sixth century that the wholesale destruction of the literature of the philosophies named was entered upon; and further, that those who were engaged in that destruction are yet to testify in corroboration of what spirit Rabba Joseph had said.

MOSES MAIMONIDES.

The Learned Moorish Jew.

“PEACE BE WITH YOU :—My teacher in the mortal life was a follower of the Alexandrian or Aristotelian philosophic principles. His name was Averroes. I became deeply interested in what he showed to me in writings that were then extant. But owing to the fanaticisms of my countrymen who were Mohammedans, I was obliged to disguise my real views through life. In reality I was a follower of Aristotle and Apollonius of Tyana. There were two Apollonian systems; one that passed toward the East, and the other toward the West. The Western system passed through the hands of Potamon, Ammonius Saccas, Plotinus and other men of that school. It was a strange position that I occupied—an Eclectic philosopher in a Mohammedan country. But my school was private. Our investigations had to be carried on very much as your investigations of Spiritualism are carried on now, in private apartments of our own.

In Cordova, in my time, about A. D, 1200, our investigation of alchemy and science, although not interfered with by the government, could not be openly exposed. There is one point on which I want to enlighten you. There are thousands of spirits who would kill me this instant if they could prevent what I am about to tell you. It is this. The Augian Codex, which is claimed to have been written in the 9th century, and which is now in the Cambridge Library, affords the clearest and most positive proofs that Apollonius was St. Paul. Another thing I want to tell you is, that the Alexandrian Codex was well known and read among the Moors of my time, and was believed by many of them. That will have to close my communication."

Refer to Chambers' Encyclopædia for account of Moses Maimonides.

The spirit of this learned Jewish Spiritualist returned, and under the most adverse circumstances, succeeded in giving that most valuable communication. That the spirit knew whereof he testified is evident, and hence the vast importance of his testimony. He tells us that his teacher was Averroes, and that he became deeply interested in what his master showed him in writings that were then extant. Now, if we know who Averroes is, we may have some idea of what it was he pointed out to Maimonides which so interested him. For account of Averroes we refer to American Cyclopædia.

In the work above referred to may be found a historical account of this distinguished man under whose instruction Maimonides became acquainted with the Greek philosophical systems, and laid the foundation of that vast knowledge which he displayed in his later life and labors. We are led to infer from the testimony of the spirit, that Averroes, in professing the Aristotelian philosophy, did so to disguise his still stronger attraction to the philosophical system of Apollonius of Tyana. This was the course taken in Italy some two hundred and fifty years later, by Georgius Gemistus and Cosmo de Medici; and there is no reason to believe that the latter adopted that course from the example of Averroes and Maimonides. That all four of these distinguished men were conversant with the philosophy of Apollonius of Tyana there can be little doubt, and they knew and understood its true relation to what was called Christianity.

The spirit tells us what is undoubtedly true, but what has

not been known for several centuries ; that is, that there were two Apollonian systems, one of which took root in the East, the other in the West ; and that the Western system was modified by Potamon, Ammonius Saccas, Plotinus, and others of the Alexandrian school. The natural inference is, that the Apollonian system of the East was more nearly what Apollonius taught. It was no doubt owing to that divergence in the respective Apollonian systems that ever since it has been impossible to reconcile the Greek Catholic and Roman Catholic churches, and unite them under one theological system. Maimonides, as a spirit, tells us that he was an adherent of the Western Apollonian system, or that system that underwent the Eclectic modifications of the Alexandrian school. He states that he taught the Apollonian-Eclectic doctrines privately, as the Mohammedans were at that time very intolerant toward the people of other religions, in Spain. He compares his school to our spiritual circles. While the philosophy of Aristotle served to conceal the Apollonian doctrines, alchemy and science served as an excuse for the experimental investigations of spiritual phenomena by Maimonides and his followers.

That Maimonides was a Spiritualist is evident from the whole tenor of his literary labors, in the direction of spiritualizing Judaism. That the Jews should have come to regard Maimonides as second only to Moses, the great law-giver of the Jews, shows how nearly Maimonides came to leading the Jews from dead materialism into the living light of spiritual truth. That Maimonides should have endeavored to explain by the light of reason, the Bible, and all its written as well as implied precepts ; and that he asserted that all alleged miracles, whether Jewish or Christian, could not have been wrought in opposition to the physical and everlasting laws of nature ; show how fully he had attained a position not a whit behind the most advanced Spiritualists of to-day. We ask the reader to re-read and ponder upon the account of the religious and philosophical views of Maimonides, as given in Chambers' Encyclopædia, if they want to know what the most advanced spiritual philosophy embraces. We are simply amazed to see how, under the disadvantages which then prevailed, Maimonides should have taken a position more than seven hundred years in advance of his time. But for the return of his spirit, this most interesting fact would never perhaps have been

known to mortals. The spirit then tells us that there were thousands of spirits who would destroy him, if possible, to prevent him testifying to the one fact that seems to have been his main object in returning, and that one fact nothing less than that "the Augian Codex affords the clearest and most absolute proofs that Apollonius was St. Paul." In relation to the Augian Codex we refer to McClintock and Strong's *Cyclopædia of Biblical Literature*.

The spirit tells us that the Alexandrian Codex was well known and read among the Moors of his time, and was believed by many of them. If this was the fact, as we have no doubt it was, it only shows that it was regarded by the Arabian Moors, as an Eastern and not a Judean production. Thus do the facts accumulate, all pointing to the Apollonian origin of the "Holy Scriptures," as they are called. But we must here rest for the present. Words, however, fail to express the astonishment we feel at these spirit revelations of long concealed and important historical facts.

PROCOPIUS.

The Greek Secretary of Belisarius.

"I GREET YOU, SIR:—My name when on earth was Procopius. I was the Greek secretary of Belisarius. The principal period of my life was, from A. D. 534 to 565. I wrote a history of the emperor Justinian, and this is the only part of my writings that has not been concealed or destroyed. But I also wrote on many religious topics. I was a follower of the emperor Julian, that is I was a Pythagorean or Platonist, those two systems of philosophy being nearly the same. I did not feel inclined to embrace either of the other religions of my time. There were none that seemed so sensible as the writings of Pythagoras and Plato. I think the Eclectics by their amalgamation of religious and philosophical doctrines, ruined the beauty of the text of Plato. I had no sympathy with either of the parties in the contention that was carried on by Eusebius Pamphilus and others of the disputants of that and subsequent times. The Krishna of India which had been worshipped before the time of Eusebius, was a black man, and it was Eusebius who changed him into a Jew instead of a

Hindoo. He thought that more followers could be obtained for a white Christ than for a Hindoo one. But prior to that time, in all the temples erected for the worship of Krishna, he was represented as a Hindoo. The words put into the mouth of Julian in relation to deifying the Judean Saviour, in his dying hour, are not true in any sense whatever. He defied all the gods. He was in fact a Deist or believer in one overruling power, or God. But in my time gods were not looked upon as spirits. The god idea meant something great—immeasurable; something that mortals could not comprehend, and with whom only spirits could converse with. I knew that mortals could converse with spirits. I conversed with them myself, when in the mortal form; and I was told many things by them that were both true and false, as I have found as a spirit. But it is due that I should say this for many spirits; they do not lie wilfully—they know no better. When I lived everything relating to religion was in a fearful chaotic state, and many spirits were as much confused as mortals, especially in relation to such matters.”

Refer to Smith's Dictionary of Greek and Roman Biography for account of Procopius.

As the testimony of this spirit is in several respects most valuable, we will add some comments upon his literary attitude in respect to religion. We cite what is said of Procopius in McClintock and Strong's Cyclopædia :

“As a historian Procopius took Herodotus as his pattern, and even remembers his master's fatalism in the material conception of history. Procopius assumes the role of a sceptic, and as such regards himself as above all positive religion and dogmatic disputes. On account of the cold, unsympathetic manner in which he writes of Christianity, some have not believed him a Christian, but a deist, Jew, or even a heathen. He was, however, at least in outward confession, a Christian, as appears from his second work, *Peri Ktismaton, De Ædificiis*, which contains a history of all the churches, convents, and other public buildings reared under Justinian at the public expense in the Roman empire. Another of his writings, entitled *Anekdotia*, or *Sacred History*, in thirty chapters, is a sort of complement to the books *De Bellis*. Justinian and Theodora are here painted in the darkest colors. Procopius says that he wrote it because in his first work he could not, through fear of torture and death, speak of living persons as they deserved. Some grossly obscene passages concerning Theodora, who was evidently a very bad woman, have been expunged in most

editions. There seems little doubt that Procopius was the author of the work."

As Justinian is regarded as one of the great lights of the early Christian ages, it may not be amiss, in this connection to know who the Theodora was, whom he chose as his associate in the government of the Roman Empire. It will serve to show the just grounds Procopius had for exposing the corruption that reigned at the court of Justinian. This is all the more required, because English Christian writers have made such efforts to conceal these evidences of the monstrous nature of a Christian religion that would tolerate such moral turpitude. We translate from the French of La Lalle, in the *Biographie Universelle* :

"Theodora, Empress of the East, wife of Justinian, was celebrated at once for her deportment, the lowness of her origin, her ambition, her intrigues, her beauty, and for the force of character that she displayed on some occasions. Her mother, a courtesan of the lowest stage, placed her in a theatre, with her elder sister. Unpossessed of talents or education, Theodora only succeeded in low comedy ; but she became distinguished among the prostitutes, by force of immorality. Applauded in public by the vilest populace, she soon excited general contempt. A certain Ecebolus took her to Egypt. Driven from town to town by the magistrates, who saw with indignation her corruption of youth, she returned to Constantinople, when Justinian allowed himself to be seduced by her attractions and the vivacity of her wit. He at first made her his mistress under the reign of Justin, lavished riches upon her, which she immediately dissipated, and soon announced his intention of marrying her. (At that time Justinian was invested with governing power.) The empress Euphemia, aunt of Justinian, and Vigilance, his mother, opposed this dishonorable marriage ; but after the death of those two princesses, Justinian wrung consent from the aged emperor, who even revoked the Roman laws, in virtue of which the principal officers of the empire were not permitted to marry theatrical actresses. Theodora was crowned with Justinian in A. D. 527 ; and the death of Justin, which took place shortly after, left him free, at his will, to dispose of the sovereign authority, which the blindness and weakness of the emperor did not allow him to contest. All bowed before Theodora. Ambition, politics, even religion served as pretexts for the exercise of her revenges ; for she sometimes affected a great zeal for the orthodox religion as she did for the interests of the empire, and with the spoils of her victims she caused

churches or other public monuments to be constructed. * *
A modern German jurist, touched with the fact that she had favored the work undertaken by Justin and Justinian for the reform and compilation of the Roman laws, has sought to vindicate her memory, but his hypothesis is not sustained in the face of so much unanswerable testimony and uncontested facts. Theodora died of a cancer, in the month of June, 548. Justinian was the only one who mourned for her. He gave her name to several cities and to a province. After having traced a horrible picture in his Anecdotes, Procopius praises her in his history."

The reason why Procopius withheld the truth concerning Theodora, in his public history, is very evident. Procopius wrote for the perusal of the emperor Justinian, and did not dare to make known in that history, facts which would have cost him his life; but, like the true friend of humanity that he was, he took care to record that truth for the information of after generations. We are thus enabled to know something of the characters of those people who were the most concerned in fastening the curse of Christianity on mankind. The shameless and degraded courtesan becomes the empress of the Roman Empire, converts the palace into a brothel, and while living a life of profligacy and shame, becomes the builder and endower of Christian churches, and the beloved and flattered patroness of the Christian priesthood and religion. Can a religion thus established ever be anything but a curse to all who, through the systematic perversion of their mental and moral natures, become its deplorable victims.

If what the spirit of Procopius says is true, then for the first time the fact becomes known that many, if not most of his writings, have been concealed or destroyed; for he says that in addition to his history, he also wrote on many religious topics. Nothing is more probable than that such was the fact. As to the doubtful question of Procopius's religious and philosophical views, the spirit leaves no doubt whatever. He tells us that he was a follower of the Emperor Julian, (the "Apostate," as he is called); in other words, a Pythagorean or Platonist, which he says were nearly similar. We have here a clearer exposition of the philosophical views of Julian than can be found in any extant account of him. His writings certainly show that he was even more of a Pythagorean than a Platonist. In other words, he was a Spiritualist, if not a developed spiritual medium; for Pythagoreanism was nothing less than a

very thorough knowledge of spirit intercourse with mortals and the secret propagation of that knowledge and its proper uses. Procopius tells us, through a medium who never heard of him even by name, that he did not feel inclined to embrace either of the other religions of his time, Christianity being then the most prominent one at Constantinople, where he resided. He tells us that he had no sympathy with either of the parties to the Christian controversy, in which Eusebius took so prominent a part. All this goes to show that Procopius had no leaning to Christianity whatever; and sets at rest all questions as to the religious views of this very learned, accomplished, and able man.

Procopius, speaking of what he had every opportunity to know, says, that the Krishna of India, who had been worshipped in the Roman provinces before the time of Eusebius, was a black man, and that it was Eusebius who changed him into a Jew; because he, Eusebius, thought that more followers could be obtained for a white Christ than a Hindoo one. If this can be shown, by existing antiquities, to have been true, as we believe it can be, then have we very certain data to show what pre-Eusebian Christianity was, and what its post-Eusebian spurious imitation is.

The spirit explains what it was, that Julian, in his dying moments said. The spirit refers to the allegation that Julian in the agony of a violent death recanted his philosophical views, and acknowledged the truth of Christianity. The spirit of Procopius admits that Julian did make a dying utterance of his contempt for all the gods, thus showing that he was neither a Christian nor a pagan votary of superstition, but a self-poised philosopher in the most trying hour that a man was ever called to endure. Julian fell mortally wounded at the head of his troops, while repulsing the assault of the Persian army, on his rear guard, on the plains of Maranga, while retreating before it. He had held imperial power only for the short period of one year and seven months; but in that time he had given evidence of the transcendent greatness and goodness of his character. He died at the too early age of thirty-two years. Had he been permitted to survive, there can be little doubt that philosophy would have supplanted the Christian and Pagan superstitions of his age, and the truths that have been made manifest through Modern Spiritualism, would long since have dispelled

the night of ignorance that settled over the world with the fall of Flavius Claudius Julianus. This accomplished man died as he had lived, a true philosopher, and with a clear perception of immortality.

Procopius, who was a follower of Julian, says that he not only knew that mortals could converse with spirits, but that he, himself, had conversed with them when in the mortal form. He tells us, that, in that way, he was told many things that were true, as well as many things that were false, as he since found them to be as a spirit. He adds what is equally true and just, when he says: "Many spirits do not wilfully lie—they know no better." It is, however, none the less unfortunate that there has been and still is so much of spirit testimony that is the result of the ignorance, prejudice and dishonesty of subservient and bigoted spirits. The spirit makes the further plea for the untruthful spirits of his time, that everything relating to religion, was then in the greatest confusion, both in the spirit and the mortal life. Opinions are equally unsettled at this time, and it is to be hoped they are destined to become greatly more so in the near future; for in our opinion, a settled condition of the human mind is the death of the soul. In nature, change is the universal order of things, and man, mentally, morally, physically and socially is not such a monster as to have immunity from the operation of that blessed natural law.

We cannot pursue these thoughts further now. But we truly hope that the time is not far distant when we may meet and converse with these ancient friends face to face, and hear from their own lips, the recitals, of the events of the respective times in which they lived. It is, however, none the less gratifying that under the present imperfect conditions they can so perfectly convey their thoughts to mortals. Our gratitude to them cannot be expressed in words.

EUNOMIUS.

The Great Arian Leader.

The guide of the medium, introduced this spirit by saying :
 "This spirit seems to have great trouble to give his name. He is very much opposed by spirits that are unfriendly to him, and to his purpose in coming here. He was an Arian. His name is Eunomius, and he wants me to say this to you."

"I will salute you, sir, by saying, that there can be no peace while Christianity exists, for it is the religion of persecution and death. Instead of Jesus being entitled to the designation, 'The Prince of Peace,' he should have been designated 'The Prince of Errors.' But all this is as nothing. It was only the doctrines of Apollonius of Tyana, promulgated in his day as the highest morality that men could conceive of. But to-day, before the light of advancing knowledge, it sinks into utter insignificance. Moral principles can be utilized under such conditions as they meet. When I lived on this mortal plane, I was a rabid Arian. What fools we mortals were to fight over the respective tenets of our ideal creeds ! for there is no creed now extant, but is based upon ideal presumption. All that I have to comfort me in spirit life is this, that I took the course I did, thinking that I was doing right. You must remember that it is a strictly spiritual principle that if you are enthusiastic and honest in what you teach, you are never condemned in spirit life for it. In relation to my mortal contests and contentions with the bishops of my time, I have simply this to say, that we never fought about Jesus. The Arian and Athanasian controversy was simply a fight over the *Kristos* of the East and the *Hesus* of the West. This was the real subject of controversy between Arius and Athanasius."

Here the communication abruptly terminated, the guide of the medium stating that the spirit was so opposed that he could hold the medium no longer. We refer to Smith's Greek and Roman Biographical Dictionary for account of Eunomius.

In the account of Eunomius as referred to, is related that all his works were destroyed by imperial edict. Is it not a most significant fact that such special pains were taken by the Christian priests and emperors of Rome to destroy the works

of Eunomius? Not only were the works of Eunomius destroyed but also the works of those orthodox Christian writers who attempted to answer his reasoning against the so-called orthodox Christianity. Why were the latter destroyed, if not because they disclosed just what it was that Eunomius was contending for? The boasted established Catholic Christian Church, as late as the beginning of the fifth century, could not afford to have the Arian views of Eunomius, even remotely understood; and so, by decree, the imperial and priestly rulers of Rome sought to destroy all trace of the great secret that the writings of Eunomius disclosed. What was that secret? Nothing more nor less than that orthodox Christianity was a monstrous sacerdotal imposition, which was being forced upon the ignorant masses of the Roman empire by the combined power of the civil and priestly rulers of that mighty nation. Little did these artful and selfish foes of truth dream, that in spite of their efforts to conceal their infernal work and silence the able mind of grand old Eunomius, that the time would come when his outraged spirit would return and expose their villainy to the gaze of all coming generations of mankind. Justice may slumber long, but at last awakes, and retribution follows. Truth may be buried beneath the accumulated error of ages; but the time comes when its light bursts forth with resistless might, striking terror to the hearts of error's minions. So in this instance, when the spirit of Eunomius, after nearly fifteen hundred years of anxious and fruitless waiting for an opportunity to vindicate his memory, finds that he is beset with these myrmidons of bigotry and error from the spirit side of life, up to the last word he uttered; but in vain. Eunomius disclosed the real issue in the controversy between Arius and Anathasius and their respective adherents and followers. That issue, Eunomius tells us, was not about the heathen doctrine of a triune-god, nor about the inferiority of the Son to the Father God, as the Christian hierarchy have sought to make the world believe; but it was whether the Christos of the Armenian and Grecian Gymnosophists, as worshipped by the Ebionites, Nazarites, Essenes, Gnostics and Eclectics, should prevail as the theological representative of a universal religion, over the Scandinavian, Germanic, Celtic and Gallic Hesus.

It was undoubtedly to settle this great and essential point, that Athanasius prevailed upon Constantine to convene the

first general council of so-called Christian bishops that was ever held, at Nicæ, in A. D. 325. And by this communication of Eunomius we are made acquainted with the reason why no record was kept of the proceedings and discussions of that most important and memorable Christian council. It has ever been a puzzle to modern Christian writers and critics why there was no record preserved of the details of the action of the Council of Nice. That such a record was made seems certain, but for some reason that could not be avoided, it has been destroyed. Refer to Dr. Nathaniel Lardner, in chapter lxxi of his work treating of the Council of Nice.

In the work of Dr. Lardner above referred to, our readers will find all that has been permitted to come down to us concerning the objects and actions of the Council of Nice, as collated by the learned and pious Dr. Lardner, in order to show that the facts have never been permitted to become known to modern Christians or to the world. Dr. Lardner very justly admits that it is preposterous to suppose that the Meletian controversy, or fixing the time of celebrating Easter, had anything especially to do with the convening of the Council of Nice, and that the determination of the Arian controversy was the great object for which that Council was called together by the Roman Emperor, Constantine the Great. The question therefore comes up as to what the Arian controversy was; and Dr. Lardner cites the ecclesiastical histories of Socrates and Sozomon to show that it consisted simply of a dispute as to whether the word consubstantial was or was not properly applicable to the relations of the bread and wine used in the Eucharistic ceremonial, to the body and blood of "the Son of God." The manifest disgust displayed by Dr. Lardner for the alleged action of the Council of Nice, shows how trivial a matter he considered this absurd point, as a ground for convening a general council. In view of these concessions on the part of so learned and critical a Christian writer as Dr. Lardner, we feel warranted in concluding that in its origin, what is called the Arian controversy, was something very different from what it became after the meeting of the Council of Nice. It is true that after the time of Arius, and the unrelenting and murderous decree against the concealing of his writings, and their universal destruction, his opponents and enemies narrowed it down to the doctrinal question which has been used

to cover up and conceal the real question raised by Arius. It must never be forgotten that the Arian controversy began at Alexandria, in Egypt, in the early part of the fourth century, at a time when the learning of the world had met at that great literary centre, through the commercial intercourse between Europe and Asia by way of Alexandria. Prior to that time, while there is frequent and general mention of *Kristos* and the worship of that Hindoo deity throughout the provinces of the Roman Empire, by Jew as well as Gentile writers, there is no where to be found any authenticated mention of Jesus, Jesus Christ, Jesus of Nazareth, Jesus the Son of God, Jesus the Son of Mary, or any such person as the Christian's God. It was not until after the meeting of the Council of Nice, that the name of Jesus was given to the god, who up to that time had been known to the Armenians, the inhabitants of Asia Minor, and the Greeks as *Kristos*, and to the Latins as *Christos*. Why is the name Jesus coupled with *Kristos* or *Christos*, from that time forward? That is the question which the communication we are considering solves.

Eunomius, whose spirit purports to give that communication was a most decided and persecuted Arian, who lived and adhered to the opinions of Arius, so ably and renownedly, shortly after the death of the latter, and must have known just what the difference between Arius and his enemies was. If the communication is authentic, we cannot see how its truthfulness can be questioned, for it is so entirely consistent with all the collateral facts. Is the communication authentic? If not, what is it? We positively know that neither the medium nor ourself had any conscious agency in its production. The medium was, as we know, unconsciously entranced when it was given; and our own mind was so entirely occupied in recording the words as they fell from the medium's lips, as to have no time to think of anything else. The communication cannot be, possibly, otherwise than from some spirit intelligence. Was that spirit intelligence Eunomius? Why not? We can see no good reason to question that it is from him, and every reason to question that it came from some spirit personator of Eunomius. The spirit is entirely frank in admitting his folly in wasting his mortal life in a useless fight about ideal creeds; and says that his only consolation for that folly, as a spirit, is, that he was sincere in what he did. It is this spirit who says:

“In my mortal contests and contentions with the bishops of my time, I have simply this to say, that we never fought about Jesus. The Arian and Athanasian controversy, was simply a fight over the *Kristos* of the East and the *Hesus* of the West. This was the real subject of controversy between Arius and Athanasius.” It is true this is too brief an explanation of that great theological controversy, but it serves to explain it in a marvellous degree. The spirit intended to proceed, but he was so beset by adverse spirit forces that he was compelled to yield the control without finishing what he intended to say by way of further explanation. That the spirit was thus interfered with by spirits, who were hostile to the truth being made known, is sufficient proof of the importance they attached to the spirit testimony of Eunomius.

Who, then, was the *Kristos* of the East? He was the incarnated spirit of the Hindoo god Brahm, who in course of time became the Abraham of the Jewish and Christian Scriptures, the name signifying Father Brahm, or Father God.

We must add some facts that will show that, in truth, up to the time when Eusebius wrote his Ecclesiastical History, between A. D. 325 and 340, the name of Christian, was little known, if known at all, and the religion called Christianity, was much older than either the Jewish or Christian religions. We cite the following from the seventy-second chapter of Dr. Lardner's Works. He says :

“The title of the fourth chapter of the first book of Ecclesiastical History” [of Eusebius, bishop of Cæsarea] “is to this purpose: ‘That the religion published by Jesus Christ to all nations, is neither new nor strange.’ ‘For though,’ says he, ‘without controversy, we are of late, and the name of Christians is indeed new, and has not long obtained over the world; yet our manner of life and the principles of our religion have not been lately devised by us, but were instituted and observed, if I may so say from the beginning of the world, by good men, accepted of God, from those natural notions, which are implanted in men's minds. This I shall show in the following manner: It is well known that the nation of the Hebrews is not new, but distinguished by its antiquity. They have writings containing accounts of ancient men; few indeed in number, but very eminent for piety, justice and every other virtue. Of whom some lived before the flood, others since, sons and grandsons of Noah; particularly Abraham, whom the Hebrews glory in as the father and founder of their nation. And if any

one, ascending from Abraham to the first man, should affirm, that all of them who were celebrated for virtue, were Christians in reality, though not in name, he would not speak much beside the truth. For what else does the name of Christian denote, but a man, who by the knowledge and doctrine of Jesus Christ, is brought to the practice of sobriety, righteousness, patience, fortitude, and the religious worship of the one and only God over all. About these things they were no less solicitous than we are ; but they practiced not circumcision, nor observed Sabbaths any more than we ; nor had they distinction of meats, nor other ordinances, which were first appointed by Moses. Whence it is apparent that that ought to be esteemed the first and most ancient institution of religion, which was observed by the pious about the time of Abraham, and has been of late published to all nations, by the direction and authority of Jesus Christ.'''

We have here the admission by the originator of what is called orthodox Christianity, that the Christian religion did not originate with Jesus Christ, and that Christianity, as such, was new as late as three hundred and twenty-five years after the pretended birth of Jesus Christ. In that admission, Eusebius concedes that what he called the Christianity of the preceding three hundred and twenty-five years, was the religion that was instituted before or about the time of Abraham, the Ab-Brahm or Father Brahm of the Hindoos. Here we have the founder of orthodox Christianity conceding that the Christianity attributed to Jesus Christ, was not the religion of that Jesus Christ, but merely adopted and promulgated in his name by Eusebius and his Christian coadjutors, at the time, or after the Council of Nice. Is it any wonder that the teachings that were attributed to Crishna, more than thirteen hundred years before that time were called Christian teachings ; and that the Ebionite, Nazarite, Essenian, Apollonian, Gnostic, Eclectic, and Neo-Platonic followers of the Hindoo Crishna should be regarded and treated by subsequent Christian writers as heretical Christians ; as if it were possible for the originals to be the heresies of that which, at a later period of the world's development, grew out of those original tenets and doctrines ! But there is one thing that must never be forgotten, that it was the Hindoo Christ who was a shepherd, and not the Jesus Christ of Judea, who was the son of a carpenter, and who, as is alleged, worked at his father's trade.

We may therefore very well understand to whom the following portion of the tenth chapter of St. John applies :

“ Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

“ All that ever came before me are thieves and robbers : but the sheep did not hear them.

“ I am the door : by me if any man enter in, he shall be saved, and shall go in and out, and find out, and find pasture.

“ The thief cometh not, but for to steal and kill, and to destroy ; I am come that they may have life, and that they might have it more abundantly.

“ I am the good shepherd : the good shepherd giveth his life for his sheep.

“ But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth ; and the wolf catcheth them, and scattereth the sheep.

“ The hireling fleeth, because he is a hireling, and careth not for the sheep.

“ I am the good shepherd, and know my sheep, and am known of mine.

“ As the Father knoweth me, even so know I the Father ; and I lay down my life for my sheep. And other sheep I have, which are not of this fold ; them also I must bring, and they shall hear my voice ; and there shall be one fold and one shepherd.”

Now those words put into the mouth of Crishna by his disciple Arjoun, had some analogy and unmistakable meaning ; for Crishna's business in early life, it is said, and by his followers believed, was that of a shepherd, whose duty it was to guard the sheep under his care against thieves, robbers and wolves. But when they are put into the mouth of a carpenter's son, who never was a shepherd nor anything to do with taking care of sheep, they are sadly out of place. Arjoun, the beloved disciple of Crishna (or Crishtau as a learned Brahman informed us was the real name of the Indian Saviour) might well and truly make his master say and repeat it, “ I am the good shepherd ;” but for St. John to make the Jew, or the alleged Jew, Jesus, say, “ I am the good shepherd,” is manifestly to admit that St. John's Jesus was the Hindoo, and not the Judean Saviour of men. But we are not confined to the plagiarized Gospel of St. John for the proof that the Lord Jesus of the Christians was the Hindoo Crishna or Christau, for in Hebrew xiii, 20, we read :

"Now the God of peace, that brought again from the dead, our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant."

Now, this language applied to the great Brahm, the serene God of peace among the Hindoos, and to his incarnated Son, the true and only "Great Shepherd of the sheep" that figured as a god, in any such sense, had a consistent and direct meaning; but when applied to the carpenter's son of Judea, it is simply absurd. The Christian Jew Jesus was never in any sense "The great Shepherd of the sheep;" while the Hindoo Crishtau was in the strictest sense the "The great Shepherd of the sheep," if he was anything at all.

We will add in this connection a word in relation to what the Hindoo Crishtau, who slew so many monsters (as did the Greek Hercules) was. Sir William Jones tells us that Col. Vallancy, who was thoroughly conversant with ancient Irish literature, told him that in Irish, Crishna means the Sun; and "we find," he says, "Apollo and Sol considered by the Roman poets as the same deity," the Sun. In this undoubtedly true statement of the learned and pious Sir William Jones, we have the key by which to solve the whole riddle concerning the so-called New Testament. The whole story of the life and labors of the Hindoo Crishna, from whom the Irish derived the name and its meaning, had relation to the Sun in its yearly revolution, as its track was marked by the constellated stars through the sidereal heavens. Apollonius who brought the religion of the Hindoos into the Roman empire, was known by a name that meant the Son of Apollo—Apollo in turn meaning the Sun. The name Apollo meant the same as Sol, and was frequently abbreviated into Pol. In the book of Acts, these names are changed in the spelling, by the author of that fiction, into Saul and Paul, both those names being thus modified to conceal the fact that they were of the same meaning, and related to Apollonius, the great propagator of the religion of Crishna in the first century, and beyond all question, the writer, expounder, and advocate of the Hindoo theology, set forth in the so-called Christian Scriptures, no part of which has any relation to any Jew whatever. But we must not delay further upon this point. We have shown clearly enough who and what the Kristos or Christos of the East was, of whom the spirit of Eunomius speaks.

Now who was the Hesus of the West? So particular were the priestly founders of the present Christian religion to conceal everything relating to the god Hesus of the Celtic Druids, that we can find but little mention of him, and that little in that learned and invaluable book, the Celtic Druids by Godfrey Higgins, London, 1826. At page 130 under the head "The Druids Adored the Cross," he says :

" Having shown that the cross was in common use before the time of Christ, by the continental nations of the world, it is now only necessary to show that it was equally in use by the Celtic Druids in Britain, to overthrow the arguments used to prove certain monuments, Christian from the circumstances alone of their bearing the figure of a cross. The very learned Shediua, (in his treatise de Mor. Germ. xxiv.) speaking of the Druids, confirms all that I have said on this head. He writes that they (the Druids) seek studiously for an oak tree, large and handsome, growing up with two principal arms, in form of a cross, beside the main stem upright. If the two horizontal arms are not sufficiently adapted to the figure, they fasten a cross beam to it. This tree they consecrate in this manner. Upon the right branch they cut in the bark, in fair characters, the word HESUS : upon the middle or upright stem the word TARAMIS ; upon the left branch BELENUS ; over this, above the going off of the arms they cut the name of God, THAU (The Tau of Ezekiel ix. 4.) ; under all, the same repeated THAU. This tree so inscribed, they make their kebla, in the grove cathedral, or summer church, toward which they direct their faces in the offices of religion, as to the amber stone or the cove in the temples of Abury ; like as the Christians do to any symbol or picture at the Altar."

We deeply regret that Shediua did not inform us from whence he derived the information he therein sets forth. But we cannot doubt that, as he was a devout Christian, he had the most conclusive authority for making it. But here the fact is rendered plain that the Druids of Germany, Gaul and Britain, had a divine trinity, of which Thau was the Supreme god, Hesus the human executor of the will of the first, and Belenus, the solar light and heat through which all life was originated and preserved, were the three personified beings of the Divine Trinity. In that trinity we have the incarnated second person, in the Druid God and Saviour, Hesus, the Hesus occupying the same position, and representing the same theological functions, as the Crishna of India in the Hindoo Trinity,

and Jesus in the Christian Trinity. This is not all ; but we have this Druid Hesus connected with and attached to a natural not an artificial cross, so much nearer were the Druids to the worship of the True God—the God of Nature—than the Christian idolators who bow in adoration before the carved crucifix. There is every reason to believe that the Druid religion was derived largely if not solely from India, whether by way of the interior of the continents of Asia and Europe, or by way of the Mediterranean, or both, we will not undertake to decide. The god Thau of the Druids is in all probability derived from the God Thot of the ancient Egyptians ; the god Belenus, to whom the Beal, Baal or Bel fires of Bealtine, (or the day of Belan's fires) were lighted, was the Chaldean or Phœnician god Baal, or the Sun in the sign of the Bull ; while the god Hesus was almost certainly derived by the Druids from the Phœnician god IES or JES, the Phœnician Bacchus, or the Sun in the Season of the vintage and harvest time.

There are an infinite number of known facts which all concur in showing that there was an intimate commercial intercourse kept up between the people of Western Europe and the highly civilized nations of the east, which was largely if not mainly carried on by way of Gaul, Africa and the Mediterranean, by the Phœnicians, long before the Romans overrun Africa, Greece and Asia Minor. It was through that commercial intercourse that the religions of Asia and Africa became transferred to Western and Northern Europe, long before the Roman conquests of Gaul, Germany and Britain, and long before any Christianity was taught in that country. This adopted Oriental religion was everywhere prevalent when the Roman legions first invaded those countries, and the influence it exerted upon the minds of these children of nature was so great and lasting, that it has never been entirely eradicated, but is kept up by the uncultivated masses, in ceremonies and observances, the origin of which but few of the educated classes understand. Who then, was the Hesus of the West, of whom Eunomius speaks ? He was the Saviour of the Celtic and Gallic Druids, for Hesus was a god especially venerated by the Gauls as their protector and preserver as Mr. Higgins says in the following words :

“The Gauls had a god called Hesus ; was this from the

Greek word zoo, or the Hebrew word iso, or both? In the Hebrew, if the e were the emphatic article, then the word would be literally The Preserver. He was also often the destroyer : in Gaul, Mars."

We would suggest in reply to Mr. Higgins' question, that the word was not derived from the Greek nor the Hebrew, but from the Phœnician word ies or jes which meant the Sun and nothing else. Strong as is the temptation to protract these comments, we must hasten to a conclusion of them. We find, then, that at the time of the Roman conquests of Britain, Germany and Gaul, that the Druid god Hesus was the great object of worship throughout those vast regions of the world. It was ever the policy and practice for the all conquering Romans to allow the conquered people to enjoy their religions, whether in accordance with the Roman religion or not. Never did this policy serve the Roman rulers to a better purpose than among the conquered nations who were under the religious leadership of the Druid priests, for, but for this toleration the Roman sway over them could not have been maintained ; as it was for three hundred and seventy-five years, from the time of Julius Cæsar to the reign of Constantine, in the first half of the fourth century. Up to that time there were almost constant local rebellions, which would have become general but for the tolerance of the Romans in the matter of religion.

For some time the Roman Empire had been divided into the Eastern and Western provinces ; governed respectively by independent rulers, at Rome and Niccomedia ; when Constantine the Great having overthrown his imperial colleagues, became sole master of the Roman world, and established the seat of empire at Byzantium, the name of which he changed to Constantinople. Prior to that time A. D. 323, the rival worship of the Roman mythology, throughout the Greek speaking provinces of the Empire, was the sects which adhered more or less tenaciously to the Gymnosophic tenets and doctrines of the Hindoo theology, of which the life and teachings of the Indian Saviour, Crishna, were the main foundation. By the Greek gymnosophist sects he was called Kristos, and his followers were called by various names, such as Ebionites, Nazarites, Essenes, Gnostics, &c. Little if anything had been known, up to that time of the god Hesus of the Druids of the Western Empire. Constantine was with his

ather, Constantius Chlorus, at York in Britain when the latter died, and he succeeded to the government of Gaul, Germany and Britain. He was fully acquainted with the popularity in those provinces of the god Hesus, the second person of the Druidical Trinity. He conceived the idea of conciliating the subjects of his Western provinces, by adopting their god as well as the Kristos of the East, and with that view, no doubt, broached the subject to some of the leading Gnostics or Eclectics, at Alexandria, then the centre of the learning of the world. Among those to whom he submitted his plans were Alexander and Arius. The former desiring to curry favor with the emperor, readily lent himself to the plan and became its strenuous supporter. Arius on the other hand set his face firmly against the impious suggestion, and hence the breaking out of a controversy which has never ceased to create disturbance in whatever shape it has been revived. To carry his point, Constantine summoned the recognized leaders of various sects of the worshippers of Kristos to meet at Nicæa, where he assembled them in his palace, to the number of more than 300 and submitted his scheme of adopting the Saviours of the Eastern and Western sects, in the person of one god, to be called Hesus Kristos, who was to take the place and combine the characteristics of the Kristos of the East and the Hesus of the West. Under the lead of Athanasius, who was made bishop of Alexandria next year for his services, the assembled bishops (so-called) voted to adopt the scheme of Constantine, at the Council of Nice. Arius and a few others who refused to submit to the theological scheme, were excommunicated and banished. This, the spirit of Eunomius tells us, was the real issue between Arius and Athanasius, and this was the question which was settled in the first Christian council that was ever held; for Eusebius was forced to admit shortly thereafter that the name Christian was then (after A. D. 325), only recently known.

In view of the facts collated, can any one doubt that the Jesus Christ of the Christian Scriptures was nothing more nor less than the combination of the names of the heathen gods Hesus and Kristos, that combined name being substituted for that of Kristos, which up to that time had been the name by which the Crishna of India was known by his Greek followers. As a further proof of this fact, it is only necessary to say, that while

there is frequent historical mention of *Kristos* and the worship of that *Gymnosophic* god, in Greek and Latin authors, prior to the Council of Nice, there is nowhere to be found a single mention of *Hesus* or *Jesus Christ*. This is of itself sufficient confirmation of the statement of *Eunomius* as to the nature of the *Arian* controversy. Here we must close. We hope, however, that we may have some future opportunity of going further into this subject.

It was a master stroke of governmental policy on the part of *Constantine* to seek to blend the prevailing heathen religions of his time into one heathen system, that would reconcile the warring interests of the various priesthoods who kept the *Roman* people in one constant scene of turmoil and contention. Unfortunately he was only too successful, and fastened upon the civilized world the most irrational, inconsistent, and accursed form of heathenism that ever held the human mind in thrall.

CARNEADES.

A Greek Philosopher.

The guide of the medium announced the presence of *Carneades*, Greek philosopher, who, B. C. 155, founded the *New Academic School*. He said that the spirit was one who had so little interest in mundane matters, that it was with the greatest difficulty he could remain to give his communication, and so, to save time, requested him, to announce his name and place in history.

“ I GREET YOU, SIR :—Strong, positive, and brief, must be my testimony, on account of my spirit having little or no affinity for the present mortal life. Therefore, what has been said by the guide of the medium, must suffice for my introduction. I attempted, in my day, from B. C. 165 to 155, to combine the *Christism* or *Christosism* of that time, with the *Pythagorean* and *Platonic* systems of philosophy, and met with great success, simply because *Pythagoras* was a worshipper of *Prometheus*, and the life, character and career of *Pro-*

metheus were almost identical with those of the Christos of India—the story of Prometheus being nothing more than a plagiarism by the Greeks of that relating to Christos. The Platonic philosophy was derived from, and was a combination of, the doctrines regarding Christos in the East and Prometheus in the West. As far as I was concerned, I knew that all the god-systems, or Christs born in the flesh grew out of the heathen idea of sacrifice as a propitiation for sin. Man in his primitive state, first offered up the lowest reptiles for this purpose; in time he substituted beasts as offerings; and finally ended by human sacrifices as the noblest offering to offended deity. I so instructed the inner circle or school of my philosophy. After I was transferred to the spirit life, I found that Christosism was changed into Christianity between the 4th and 5th centuries by different bishops of the Christosite churches. The reason why they made this change was to meet the wave of western doubt which flowed upon their teachings through the Hesus element of Western Europe, the two teachings meeting in Rome and Alexandria, about A. D. 250. I have made my statement as clearly as I could under the circumstances and thank you for this hearing.”

Refer to Smith's Greek and Roman Biography for account of Carneades.

What our readers may find in the work above referred to is what has come down to us of the philosopher, Carneades, and his New Academic doctrines. We have herein a specimen of the manner in which the theological views of the ancient philosophers have been buried under their polemical speculations, and abstract reasoning on metaphysical and ethical topics. While it is admitted that Cleitomachus, the intimate friend and pupil of Carneades, confessed that he never could ascertain what his master thought on any subject, we have modern writers who assume to know all about it. These wise-acres have never taken into account the possibility of these ancient philosophers finding means to return, and making known just what it was they labored to accomplish. It would seem from the foregoing communication, that Carneades has attained as a spirit a most advanced stage of development, and that it was with the greatest difficulty he could return to set himself right as a teacher of philosophy.

If it is true that the Grecian doctrines concerning Prometheus were derived from the Brahmanical doctrines concerning Crishna of India, and if it is further true that Pythag-

oras was a worshipper of Prometheus, this of itself would be sufficient to account for the similarity of Pythagorean and Brahmanical doctrines. It is not expedient here to go into a critical comparison of what is known concerning those philosophies, respectively; but we cannot forego noting the further facts, that Apollonius of Tyana was a follower of Pythagoras, who at the mature age of fifty years went to India to perfect himself in the Pythagorean philosophy; and that from that time forward he regarded the Indian philosophers his masters; and not Pythagoras, who like himself was but a receiver and teacher of the Indian philosophical doctrines. Facts like these, that are brought out by these astounding spirit disclosures, establish their authenticity beyond reasonable doubt.

But we have another surprise in the statement of the spirit that the philosophy of Plato was nothing more than a combination and reconciliation of the doctrines concerning Christos in the East and Prometheus in the West. It is very certain that the philosophy of Plato was an essentially spiritual system, as contradistinguished from the more or less materialistic philosophical systems of Greece and Rome. No one had a better opportunity to know what the philosophical system of Plato was than Carneades, and we therefore are inclined to accept his construction of it as correct.

Carneades frankly admits that he accepted neither the doctrines concerning the Hindu Saviour Crishna, nor the Grecian Saviour Prometheus, and tells us that he knew that both those divinities were the result of the superstitious idea that there could be a vicarious offering for sin. As to this he is undoubtedly right. This was the error of primitive man, and it is as rigidly adhered to by the Christians of to-day, as it was adhered to by the naked savages who first fell into that lamentable error.

The spirit of Carneades tells us that the Christosism of his time, as he had learned as a spirit, had been converted into the Christianity of Constantine and Eusebius, in the fourth century. He tells us that the Bishops of the Christosite churches found it necessary to make that conversion of Christosism, to resist the wave of Hesusism from the West. This is very certain, it being a necessity to Constantine to reconcile the warring elements of Christosism and Hesusism in his dominions, and hence he joined the politic bishops in blend-

ing the opposing waves of interest and thought in one Hesus Christos, which has been imposed upon the nations ever since, by the combined power of tyrannical rulers and impiously selfish priests, and which has come down through the centuries to us modified by Christian writers to Jesus Christ. It is very certain that about A. D. 250 this was the great question of agitation throughout the Roman Empire. We regard this communication not only as authentic, but as showing the Hindu origin of Christianity, beyond all reasonable doubt.

SOTION.

The Teacher of Seneca.

This spirit asked us to take him by the hand. We did so, when he thus addressed us.

“We meet in peace only to prepare for war. In my mortal life I was a philosopher and grammarian, in the School of Alexandria; and was the teacher and preceptor of Seneca. I was of the school of Potamon, although I lived before his time—that is, I helped to begin that which he carried out. I was engaged in the active affairs of this life, principally from between A. D. 15 to A. D. 40. I am here to-day for a special purpose, and that is, to prove that before the time of Eusebius, Christianity was Christosism, and that Christos of India was the god known as the Saviour of men throughout the period I have named. You have heard it said that, ‘Great was Diana of the Ephesians.’ This Diana, in my time, was supposed to be the Virgin who brought Christos into the world. The advent of this belief in Greece took place after the Indian conquests of Alexander the Great, and after B. C. 325. Diana was supposed to occupy the same relation to the incarnate god Crishna, that the Virgin Mary occupies in your Roman Catholic Church, of to-day, towards Jesus Christ. But, as for myself, I was not a believer in such doctrines. I was a Peripatetic philosopher, and a follower of the great Gymnosophist Calanus; and if you will read the moral essays of my pupil Seneca, you will find them full of Gymnosophic doctrines.

The learned men of my time all believed about the same as do your Modern Spiritualists; but with the fatal mistake that they supposed they walked and talked with God, and not with human spirits. This has been fatal to Spiritualism in all past ages; and even to-day, through the machination of spirits, some of your most trusted lights are likely to ruin your cause by thinking they have a special mission to enlighten the world. Special missions have been the curse of Spiritualism in all countries and in all ages. I was known as Sotion."

The guide of the medium described this spirit as being the opposite of the spirit Carneades, who preceded him; and said, that while the latter was so spiritual that he could hardly enter and remain in the dense atmosphere of the earth, that Sotion had returned with almost the facility of materiality. On leaving he took our hand and assured us of his spirit co-operation. We take the following concerning Sotion from Smith's Greek and Roman Biography.

"Sotion. There appear to have been three or four philosophers of this name. The following alone are worth noticing: 1. A native of Alexandria, who flourished at the close of the third century B. C. (Clinton, *Fasti Hellen*, vol. iii, p. 526.) Nothing is known of his personal history. He is chiefly remarkable as the author of a work entitled *Diadochia*, on the successive teachers in the different philosophical schools. It is quoted very frequently by Diogenes Laertius, and Athenæus. It consisted of at least twenty-three books. He was also, apparently, the author of a work, *periton Timonos sillon*, and of a work entitled *Diokleioi elegchoi*. 2. Also a native of Alexandria, who lived in the age of Tiberius. He was the instructor of Seneca, who derived from him his admiration of Pythagoras (Seneca, *Epist.* 108). It was perhaps this Sotion who was the author of a treatise on anger, quoted by Stobæus. Plutarch also quotes him, as the authority for certain statements respecting towns founded by Alexander the Great in India, which he had heard from his contemporary Potamon the Lesbian. Vossius conjectures that it is the same Sotion who is quoted by Tzetzes as the authority for some other statements relating to India, which he probably drew from the same source. 3. The Peripatetic philosopher, mentioned by A. Gellius (*N. A.* i, 8) as the author of a miscellaneous work entitled *Keras Amaltheias*, is probably a different person from either of the preceding."

In the historic doubts concerning these several philosophers, or rather supposed philosophers, we have one of those singular

coincidental surprises that we have met with in inquiring into the authenticity of these most remarkable and important communications. The spirit of Sotion, by a single statement, clears up every doubt concerning himself and his labors. He does not mention any other philosopher by the name of Sotion, which he would certainly have done if there had been a philosopher Sotion previous to himself. We therefore incline to believe that the first Sotion, mentioned above, was identical with the second. If it is true, as the spirit stated, and we have no question of it, he sought to reconcile the various philosophical systems of his time, in the spirit of the Eclectic school of philosophers. There can be little, if any doubt, that he was the author of the work entitled *Diadochai*, on the successive teachers in the different philosophical schools, as well as the other two works attributed to the same author. The third supposed Sotion is undoubtedly the Sotion who was the preceptor of Seneca, and has only been supposed to have been a separate and distinct person, because he is spoken of as a Peripatetic or Aristotelean philosopher, while the preceptor of Seneca was a great admirer of Pythagoras and his philosophy.

The spirit tells us that he, as a philosophical teacher and writer, anticipated the Eclectic system of Potamon of Alexandria, or in other words, he sought to combine the philosophies of the various schools in one philosophical system. It is not a little singular that Sotion is mentioned as the contemporary and personal friend of Potamon the Lesbian; and that he should speak of having anticipated the Eclectic philosophy of Potamon of Alexandria. We are therefore led to believe that the latter Potamon was a descendant or relation of Potamon, the friend of Sotion. It very naturally accounts for the later Potamon taking up and completing the work begun, prior to A. D. 40, by the friend of his ancestor or relative.

The spirit speaks of himself as having been a Peripatetic philosopher, and a follower of the great Gymnosophist, Calanus. This would show that Sotion was what he claims to have been, an independent philosophical thinker, and that he was a teacher of philosophy, as early as A. D. 15, fully acquainted with the Gymnosophic teachings of Calanus, as well as with the Aristotelean, Pythagorean, and other philosophical systems of Greece.

But, the spirit, after taking the method he did to identify

himself, states that the special object of his return to earth was to show that Christianity before the time of Eusebius, was Christosism, and that Christos of India was the god known as the Saviour of men throughout the Greek provinces of the Roman Empire during the period from A. D. 15 to A. D. 40. If any one was likely to know this fact, it was Sotion, who, as a student of all known religious and philosophies, tried to reconcile them one with another. He significantly speaks of Diana of the Ephesians as the supposed Virgin who had brought Christos into the world. It is certainly the fact, that "Diana of the Ephesians" was a very different divinity from Diana of the Romans, who was considered of no great account, on account of her being the goddess of the plebeians.

From the account of the goddess Diana of Ephesus and her temple, by Rev. Frank S. Dobbins in his *False Gods or the Idol Worship of the World*, page 171, it is very plain to see that she was regarded by her votaries in precisely the same light as the Freya of the Scandinavians, the Isis of the Egyptians, and the Virgin Mary of the Christians, or as the mother of the incarnated god and saviour of mankind. Why she was called Diana we do not know, but from the fact that the pillars of her temple were furnished by 127 kings, shows that her worship was very extensive, and no doubt extended over all the countries of the East. That she was regarded as the virgin mother of Christos has not been permitted to be known to us; but, since that fact is communicated by so well informed a follower of the great Gymnosophist Calanus, as Sotion, when taken in connection with the collateral facts of history, which all tend to confirm it, there can hardly be a doubt of the fact. At Mathura on the Jumna, in India, the supposed birth-place of Crishna, there is a representation of this same goddess, suckling the infant Crishna, on the walls of the temple, erected long ages before the alleged birth of Jesus Christ, in that sacred town, in honor of the Hindu Saviour Crishna. In view of all the facts, can there be a reasonable doubt that the worship of the Hindu Christos was the only Christ worship of the time of which spirit Sotion speaks, and for three hundred years afterwards?

Sotion tells us that he was a follower of the teachings of Calanus, but that he did not believe in the Brahmanical theology. He alludes to the fact that Seneca, his pupil, was also

a great admirer of the precepts taught by Calanus, and that he, Seneca, incorporated many of Calanus's ideas in his writings. He tells us that the learned men of his time were all Spiritualists.

SEPTIMIUS GETA.

A Roman Emperor.

“I will salute you, sir, by saying: You are a man after my own heart. I loved my friends and opposed my enemies. I was known in my mortal life as Septimius Geta, son of Septimius Severus. I was murdered by my brother Caracalla. There is one thing that I now know, and that is that my brother would never have murdered me had it not been for the meddlesome priests of my time. About from A. D. 200 to 212, there was a fight between what the spirit who proceeded me (Sotion), calls Christosism and the worship of Apollo the pagan God of Rome. The followers of the first using the word Maia to designate the mother of Christos, which was afterwards by the Christians changed into Mary. The followers of Apollo, regarding him as identical with Horus the Egyptian Saviour recognized the great Isis as his virgin mother. I said, when appealed to decide between the two parties, daring my brief reign, that they were both too ridiculous to be worthy of any official recognition. In doing this I sealed my fate. I gave offence to both parties. And finding my brother a more pliable tool in their hands, the priests helped him to murder me. As far as I was myself concerned, I was a fully initiated member of what was called in my time the Diamond or Mountain of Light Circle. I was a believer in and a follower of the Eclectic system of philosophy. I think that one Photian wrote a history of my life. It is now in the hands of the Maronite Christians of Mt. Lebanon in Syria.”

Refer to the Biographie Universelle for account of Geta.

The spirit of Geta mentions the fact that the worshippers of Christos in Rome, at the commencement of the third century, used the word Maia to designate the mother of Christos which was afterwards changed in to Mary by the Christians. In re-

lation to the name *Maia* we take the following from "A Dissertation on the Mysteries of the Cabiri," by George Stanley Faber, A. M., (Oxford, 1803. Vol. i, page 298) :

"Atlas, the allegorical astronomer, At-El-As, the Solar god ; and *Maia*, who was feigned to be one of his seven daughters, borrowed her name from the ancient word *Maia*, a mother. If we recur to the Brahmanical theology, we shall learn, that the mother of Buddha, the Hindoo Mercury, was called *Maha-Maya*. She was feigned to be the wife of the rajah *Sootah Dannah* ; but this rajah nevertheless was not the father of Buddha, who was esteemed on the contrary to be an incarnation of the god *Vishnu*. *Maha-Maya* is literally the great mother, and she was no doubt the same mythological character as *Cybele*, or the *Ark*, the magna mater of classical antiquity. Her husband *Dannah* I take to be the Grecian *Danaus*, or *Da-Naw*, and consequently, like Buddha, the great diluvian patriarch ; for *Noah*, as I have already intimated, is indifferently described, as the father, the son, or the husband, of the vessel which he constructed ; the father, as having built the *Ark*, the Son, as having issued from it, and the husband as being closely connected with it. As the allegorical parent of Mercury was denominated *Maia*, and that of Buddha *Maha-Maya*, so the mother of the Chinese *Fohi* was called *Moye*, or *Maia*. *Ratramnus* mentions, that the Brahmins believed Buddha to have been born of a virgin. This is merely the counterpart of the Chinese tradition, that *Fohi* was born without a father, and of the Greek legend, that a virgin was the mother of *Perseus*."

It is true that Faber says, on the authority of Maurice's History of India, that Buddha was esteemed an incarnation of *Vishnu*, but he was equally esteemed as the latter avater of *Brahm*, and as an incarnation of *Krishna* or *Crishna*. It would seem that the Greek Gymnosophists worshipped less the Buddha incarnation of *Crishna* than the God himself, and hence instead of claiming to be the followers or worshippers of Buddha, as did the Buddhists of India, they claimed to be worshippers of *Crishna*, by the Geeks changed into *Christos* or *Kristos*. As Buddha was regarded as the son of *Maha-Maya*, the great mother virgin, the Greeks changed that name into *Maia*, and the Indian virgin mother of the incarnated *Christos* was venerated and worshipped by the *Christosites* of Rome in A. D. 212, as testified to by the spirit of *Geta*. It is thus seen that the story of a virgin begotten divine man is not

original as attributed to the fabulous Jesus Christ and his equally fabulous virgin mother, Mary. The whole theological fiction was borrowed from the Hindus, names as well as incidents, as all the facts plainly show.

Geta tells us that the Romans regarded their Apollo as identical with the Egyptian god Horus, and recognized the virgin goddess Isis as his mother. It would thus appear that the Greeks and Romans having no religion, but such as they stole or borrowed from India and Egypt, divided among themselves as to which system of those foreign mythologies they would adopt, and they fought over the matter until a third element of dissension was introduced in the mythological systems of the Scandinavians and Celtic Druids, which after the Roman conquests of Germany, Britain and Gaul, were brought to Rome and Alexandria. With these widely divergent priest-interests in full play, there must have been lively times in the Roman Empire during the first three hundred years of the so-called Christian era. Poor Geta was made aware of that at the cost of his life and his empire.

As proof of the truth of the statement of Geta, that the worship of Isis and other Egyptian deities were worshipped by the Romans, we take the following item of news from the Catholic Standard of August 18th, 1883. It says :

"The excavations still in progress in the rear of the Church of the Minerva, have brought to light a portion of a magnificent column of Oriental grey granite, probably forming part of the portico of the temple of Isis and Serapis. The lower end bears, in demi-relief, figures of exquisite workmanship, and life size, representing priests seated on a species of stool, holding each a bundle of lotus flowers. This interesting fragment has been successfully raised and placed beside the obelisk, still awaiting its final destination on the square of the Collegio Romanus."

That there was a Temple of Isis in Rome upon the columns and walls of which were portrayed the worship of Isis, the Egyptian virgin Mother of the Sun-god Horus, and the rival for Roman favor, of Maha Maya the great mother of Buddha, the incarnation of Crishna, the Sun-god of India, called by the Greeks Christos or Kristos, is ample confirmation of the statement of Geta, that the Maia of the Romans, Maha-Maya of the Hindus, and the Mary of the Christians were one and the same mythical personification, and was allegorically

intended to represent the Constellation Virgo, which among all people was regarded as the mother of the Sun personified.

There seems to have been some dispute as to whether Geta had the prenomen of Lucius or Publius. The spirit gave his name simply as Septimius Geta, and therefore we think that he had no other surname than Septimius.

The spirit tells us he was a fully initiated member of the Diamond of Mountain of Light Circle. If this was true, Geta was no doubt fully posted as to what all these religious squabbles were about, and despised them accordingly. The fact of the matter was that the Gymnosophists were the only portion of the Hindus who understood the fictitious nature of the Brahminical and Buddhistical theological teachings, and it was no doubt owing to this fact that their religion spread so rapidly over the Roman Empire, after Calanus imparted this great philosophical secret to Alexander the Great and his generals.

There is no mention of any history of the life of Geta by any Phocion or Photian, and whether such a work is in existence we cannot say ; but it is not improbable that some of the Diamond Circle may have commemorated the all too short career of this promising young ruler. If such was the case, it was no doubt kept a secret, and may have in the course of time found a sanctuary in the convents of the Maronite Christians of Mt. Lebanon.

JACOB JOSEPH VON GORRES.

“GOOD DAY, SIR :—It seems to be the misfortune of Germans that they have names that are very hard to force through mediums who speak a foreign tongue. My name was Jacob Joseph Von Gorres. Although I wrote on all the topics of my day, the principal point of my communication will have relation to my work *Die Christliche Mystik*. It is upon this that I wish particularly to dwell. I was a mystic follower of Bœhme, Agrippa, and such writers on mysticism ; but I tried to reconcile the mysticism of the 16th century with the mysticism of my time, about all of which I would have told the truth had not prejudice prevented me from doing so. All mysticism of that and previous times, centered in the teachings of Hermes Trismegistus and Christos of India. I use the Greek word Christos instead of the Indian name Crishna or Christau. Now, that was the central or commencement point of all modern Christianity, as it was taught by Apollonius of Tyana, Potamon, Plotinus and the Alexandrian School in general ; but afterwards it was greatly altered at the Council of Nice, to suit the views of Eusebius and those of his school. There is only one direction in which you must look for the evidence that will substantiate the truth of these communications, and that is among the Catholics, for Protestantism is only a bastard Catholicism. The bishops and priests of the Catholic church know that what I here assert is positively true ; and they have, in different parts of the world, the documentary evidence to prove what I here assert. But they have thrown the responsibility of most of their sacred writings upon the Jews, because they claimed to be God’s chosen people, and that their prophets had direct communication with the deity, Jehovah ; and as none but the learned few could read their Hebrew text, so Eusebius and his followers thought it a sharp stroke of policy to conceal the fraudulent proceedings in which they were engaged, in founding the Christian church. Almost the whole of the books that make up what is called the Bible, or the ancient Jewish history, is taken from the writings of the elder Zoroaster, and were taught by the Armenians, Chaldeans, Moabites and Samaritans. There is no Jewish Rabbi of any learning, to-day, who could prove from any works I met with, that they had a literature extending beyond the Baby-

lonish captivity of the Jews. All tradition prior to that time shows that the Jewish narratives were taken from the legends of the people I have named. As a spirit I have investigated all kinds of sectarianism, and I find that the one common mistake of mankind in all ages has been in mistaking the communications of spirits for the outgivings of God. If they will, now and hereafter, correctly understand this, all sects will come together in the fatherhood of truth and the brotherhood of men. Other spirits here may have something more important to say to you, than what I have given. I thank you for this hearing. Farewell."

Refer to Chambers' Encyclopædia for account of Von Gorres.

The spirit properly expresses the relations between Catholic and Protestant Christians, when he designates the latter as bastard Catholics. It is amazing that people of intelligence cannot see and understand this fact. But for the bastard Protestant Catholicism that prevails to-day to such an irrational extent, the Roman Catholic Church and its unrighteous mental and moral tyranny could not stand in the blazing light of the Spiritualism of the nineteenth century. We have no doubt that the spirit testifies to what is true when he says that there is to-day in the possession and control of the Roman Catholic hierarchy the documentary proof of the truth of this, and the other communications which have been given by spirits bearing upon the same points of theological history.

It has ever been an unexplained history how the founders of Roman Catholic Christianity came to base their theological fraud upon the theological fraud of the Jews, and to make Judea the source from which the former fraud was derived. This spirit explains this in a singularly clear and satisfactory manner. In substance he tells us that the Jews were a peculiar people in the one particular, that they claimed to be the chosen people of God, and that the language in which their religion was explained, the Hebrew tongue, was little known outside of the Jewish priesthood, or the territorial limits of Judea. To tack the Roman Catholic Christianity upon this pretentious, but little known theological system, says Von Gorres, was considered by Eusebius and his followers as a sharp stroke of policy in launching their new scheme of ecclesiasticism. Hence the anomaly of having the bigoted, intolerant, and notoriously immoral inculcations of the Hebrew Scriptures, or Old Testament, as it is called, blended with the

peaceful, tolerant, benevolent, humanitarian and ethical inculcations of the Gymnosophical teachings of Apollonius of Tyana, in the so-called New Testament, compiled by Eusebius in the beginning of the fourth century. The so-called Christian religion is the one anomalous religion, the traditions or scriptures of which are a mass of the most irreconcilable contradictions. In all other religions the leading objects, whatever they may have been respectively, are consistently maintained throughout, and this was even the case with Judaism, with which the founders of Christianity so inconsistently and fatally connected their heirarchical as well as ecclesiastical schemes. But Eusebius and his Christianizing followers had another object in view than that which the spirit of Von Gorres mentions, and that was to divert attention as far as was possible from the source of the Gymnosophic oriental teachings of Apollonius of Tyana which Eusebius sought to appropriate as the basis of an original religion, or a religion that would be so regarded. Thanks to the spirits of those who have lived in the past, and who made these matters an object of special attention, the scheme of those mental tyrants is destined to be brought to naught.

The spirit tells us that, "Almost the whole of the books that make up what is called the Bible, or the ancient Jewish history, is taken from the writings of the older Zoroaster, and were taught by the Armenians, Chaldeans, Moabites and Samaritans." That so learned and competent a witness as Von Gorres should testify so positively upon that point is of the greatest significance.

There is a strong array of authorities in history to sustain the correctness of the testimony of the spirit of Von Gorres as to the plagiaristic nature of the Hebrew Scriptures, so-called. Being so fully sustained in his statements that the Old Testament was derived from the teachings of the Armenians, Chaldeans, Moabites and Samaritans, we can neither doubt the authenticity or the substantial correctness of the communication. Hence we may conclude that the spirit was fully justified, from his mortal as well as his spiritual knowledge, in claiming that there was no such thing as a Hebrew literature until after the Babylonish captivity. A vast array of facts already adduced show that such was the fact.

The concluding statement of the spirit, that all religious

sectarianism had arisen from the one mistake, that in all ages mankind had mistaken the communications of spirits for the voice of God. Such is undoubtedly the fact; as the events of Modern Spiritualism, as they multiply and their true import is understood, will amply demonstrate.

Frederich Heinrich Wilhelm Gesenius.

A German Orientalist.

“I will salute you, sir, by saying:—Fools always oppose the truth, and as the fools are in the majority, and those who are willing and trying to learn the truth in the minority, you may get nothing but kicks for trying to enlighten mankind. It was so in my day, and, as a spirit, I see it is the same in yours. The Hebrew language is nothing more than the ancient Chaldean tongue. I know this as a spirit, and I knew it when here. The proof of this may be had by a comparison of Chaldean and Hebrew alphabets; and in making such a comparison, to use one of their scripture terms, the wayfaring man though a fool cannot err therein. The whole of the Jewish traditions in the Old Testament were revised and placed in their present shape, about B. C. 650, and were taken from the Chaldean traditions, and you have the proof of this when you see that the ancestor of these Jews was Abraham or Ibrahim as the name was in the Chaldean tongue, or I the one, and brahm the soul—the one soul of all things. This man, we are told, was a native of Ur of Chaldea, and not a Hebrew at all. This was all set forth by Zoroaster the Younger, or Daniel, as the Jews have called him, at the courts of three or four Chaldean or Assyrian kings. But Ezra, sometime later, made a revision of the account of Daniel or Zoroaster; and while the tradition in relation to Daniel, before the time of Ezra, is adhered to, today, by the Greek Church, the revised version of the same tradition by Ezra is adhered to by the Roman Catholic Church. So much for the Old Testament, and now for the New. The Rabbies of the time when the latter Testament was in course of taking shape, such as Gamaliel, Akiba and Onkelos, were so superstitious, and imbued with the idea of what they termed

Moses, that they regarded the Jews as the lineal descendants of Abraham, or Ibrahim. But Moses was only a combination of two names, Moab and Sesostris; Mo meaning the man, and ab meaning the father, or Moab the father man; and the other, Sesostris, a king of a people, known in ancient times as Sethites. This seems to have been the derivation of the name Moses. These people looked upon the combination of those names, and the traditions connected with them, as showing that they were lineal descendants from Ibrahim, or Abraham, as the name has been called by the Hebrews; so that, when Apollonius disputed with the learned Rabbies, when he rode into Jerusalem on an ass—and when he discoursed with them about their traditions, and defeated them in arguments, he had to fly from Jerusalem to Tarsus, where he became the celebrated Paul of Tarsus. My communication needs no other corroboration, than the penetration of a critical scholarship and clear sound sense, to determine the truth of what I have here set forth. My name is Frederich Heinrich Wilhelm Gesenius. [We will do what we can to corroborate your testimony by the facts of history.] I think you are the man to do it well. You may rely upon my help in your efforts to get the truth before the world."

Refer to Chambers' Encyclopædia for account of Gesenius.

It was a learned and justly distinguished Hebrew and Oriental scholar and author, whose spirit returned and gave that, all too brief, communication. He certainly testifies to that which he knows to be true, in that communication. His appreciation of the unwillingness of fools to seek for, or to receive the truth, is as just as it is lamentable. This learned spirit tells us that the Hebrew language is nothing more than the ancient Chaldean tongue, and that he knew it to be so while in the mortal life. Having been the author and publisher of a Hebrew and Chaldee Dictionary of the Old Testament, he must fully understand the relations of those languages to each other. He tells us that the proof of their common identity may be seen by a comparison of the Hebrew alphabet with the Chaldee alphabet. This is beyond all question the fact, as was fully admitted by the learned Thomas Astle, F. R. S., F. A. S., Keeper of the Records in the Tower of London, in his work, "The Origin and Progress of Writing," page 37. (Lond. 1803.) He says:

"The Chaldaic letters are derived from the ancient Hebrew, or Samaritan, which are the same or nearly so, with the old

Phœnician. The prophet Ezra is supposed to have adopted the old Hebrew characters, for the more beautiful and commodious Chaldee, which are still in use."

Here is sufficient proof to show that the Chaldee, Hebrew, Samaritan, and Phœnician letters were so analagous, that their common origin was undoubted. The only question that remains to be determined is, which of these alphabets was the original or oldest of the four? It is true that Mr. Astle thought that the Chaldaic letters were derived from the Ancient Hebrew and Samaritan; but he gives no reason for that opinion. He does, however, state that which shows that his opinion was the reverse of correct, for he says:

"Though the cosmogony of the Chaldeans and Babylonians is deeply involved in fables, as is the case with all ancient nations, yet they evince that they cultivated the sciences in the most remote times."

Not only were the sciences of arithmetic and astronomy cultivated by the Ancient Chaldeans but they carried them to such a state of perfection as to astonish the learned of modern times. It is not pretended that the ancient Jews were a scientific or a literary people. That the Jews claimed their descent from a Chaldean, Abraham of Ur, is as the spirit suggests, an unmistakable admission on their part that their written language, as well as their origin as a distinct nation, was derived from Chaldea. We, therefore, conclude, without seeking other proof, that the Hebrew language is nothing more than the ancient Chaldee, even if slightly altered.

The spirit of the learned Hebrew and biblical scholar, Gesenius, tells us that the whole of the Jewish traditions, in the Old Testament, were taken from the Chaldean traditions, and put in their present shape about B. C. 650, and as proof of this he referred to the fact that Abraham, the father of the Jewish people, was a Chaldean. From that fact, which the Jews themselves admit, they very consistently, claimed that as the posterity of a Chaldean, they had a common right of inheritance to the Chaldean traditions, which related to the pre-Abrahamic age. Claiming their descent from the Chaldeans, nothing was more natural than that the Jews should claim the Chaldaic language as well as the Chaldaic traditions, as of right belonging to themselves. The spirit of Gesenius tells us that the Jewish Abraham, was but a modifica-

tion of the Supreme Intelligence, Ibrahm, the etymology of which was I the one, and brahm the soul, or the one soul of all things, and that this was taught at the courts of Nebuchadnezzar, Belshazzar, Darius and Cyrus, by Zoroaster the Younger, who was called Daniel by the Jews. By these explanations of the spirit, we have the matter made plain that the Chaldeans were an older people than the Jews; and that whatever was held in common by them, was derived by the latter from the former, and not by the former from the latter. This was the case with the Chaldean traditions, the Chaldean alphabet, and much of the Chaldean literature, which the Jews undoubtedly adopted, when they sought to establish a history and literature of their own.

We have another most curious fact explained, and that is, why the Book of Daniel varies, as between the version of it adopted by the Greek Church, and that adopted by the Romish Church. The first is the original Jewish version of the Chaldean Daniel, while the latter is the modified Jewish version of Ezra the Scribe. This, no doubt, is as consistent with all the collateral facts as the other statements of this most intelligent and thoroughly informed spirit; but time will not admit of our looking the evidence of it up.

The etymology of the name Moses, as being made up of the two names Moab and Sesostris, or rather the first syllables of those two names is certainly very astounding, as it is so foreign to any heretofore suggested etymology of the name Moses. We can very well understand how the first syllable Mo would be derived from Moab, the supposed Father of the Moabites, as their vicinity to and relation with the land of Canaan, would intimately connect them with the Jews; but the ses which terminates the name, is in its derivation much more obscure, and hence the surprise with which we found the identification of Sesostris as a Sethite, instead of an Egyptian king, as we always supposed him to be.

We will close this critique by briefly noticing what Gesenius says in relation to Apollonius's visit to Jerusalem. It appears that the offence that he, Apollonius, committed, was to demonstrate to the Jewish priests that he knew the fraudulent and deceptive nature of their so-called sacred writings. It was for this offence he was tried before Felix, Festus and Agrippa, as Paulos or Polionus. As this was a religious, and

not a civil offence, and not prohibited by the Roman laws, he was finally discharged, when he no doubt fled to Tarsus, as Gesenius states. We feel it proper to say, that during the most of the time we were engaged in making this investigation, we were made sensible of the assistance of a spirit or spirits, who accompanied us.

ST. CHRYSOSTOM.

A Christian Father.

“GOOD-DAY SIR:—Are ecclesiastics and theologians of any benefit to humanity, whatever? This is the question that is uppermost in my mind to-day. After thousands of years of contention about the truth of their respective systems, whether Pagan, Jewish, Mohammedan or Christian, what real benefit have those various systems of theology conferred upon mankind? To me, all those systems blend together and amount to one thing, and this is misunderstood spirit-control. Men and women of all nations of the world, have, throughout all time, been mediums for spirit control, but their minds were so confused with the superstitions of their day, that they could not give what the controlling spirits really intended to give to the world through them. You will never obtain the unadulterated truth through mediums whose minds are prejudiced. If the mediums leaned toward error, no matter how wise and truthful the controlling spirits were, the utterance became tinctured with their own thoughts, as the thoughts of the spirits flowed through their brains. But here and there, among the mediums of antiquity, there have been minds that were un-biased, and it has been through these mediums that you have received the gems of truth that constitute your treasures of knowledge to-day. In my mortal life all was confusion and strife, and the conflict was fierce and heated—not as to how much truth there was in religion—but upon such useless topics as the Trinity, Baptism, &c., which I call foolish by-paths. There has been so many spirits here who have given their testimony as to the history of Jesus, that it seems like a repetition for me to testify upon that point. But I will say this, upon all my hopes of an immortal life and the happiness to come from

It, that the real Jesus was Apollonius of Tyana. This I know, and I will at some future time write a pamphlet, any one of the statements, of which, I will challenge the Christian Church to disprove. In it, I will prove conclusively, that there was no Jew named Jesus Christ, nor any such person as Jesus of Nazareth. The document that will prove this, is the Epistle sent to the Emperor Trajan by Potamon of Alexandria, which is in existence to-day, in the Ambrosian Library at Milan, but the Roman Catholic priesthood are far too cunning to let its existence be known. Why then, you may ask, do they preserve it? I will tell you why. Every pupil of the Roman Catholic Church that becomes a priest, is entrusted with these secrets of that church, and is sworn to keep them with strictest good faith, under the penalty of death if he betrays them. By such means they compel them to cling together. I come here to-day, only because I want to do something toward emancipating mortal man from superstition. I lived at the time the Christian religion first took shape, and helped to found it. I think I am a competent witness as to its merits, if it has any, and as to its demerits which are many. I passed to spirit-life in A. D. 406, and my name was Chrysostom.

Refer to the American Cyclopædia for account of Chrysostom.

Underlying all religions, the Spirit of Chrysostom tells us, was the fact of spirit control of mediums, and then says, in terms not unworthy of his high reputation for eloquence: "Men and women of all nations of the world have, throughout all time, been mediums for spirit control, but their minds were so confused with the superstitions of their day, that they could not give what the controlling spirits really intended to give to the world through them. You will never obtain the unadulterated truth through mediums whose minds are prejudiced. If the mediums leaned toward error, no matter how wise and truthful the controlling spirits were, their utterances became tinctured with their own thoughts, as the thoughts of the spirit flowed through their brains." In that paragraph we have the secret fully laid bare, of the cause of so much foolishness and error having been taught to mankind in the names of revelation and religion. The sensitives through whom those revelations came were not less sensitive to mortal surroundings, conditions and tendencies, than to the spirit influences who sought, through their mediumship, to impart a knowledge of truths that were necessary for the growth and progress of humanity. Hence such a jumble of truth and error in every

religious system that has found a foothold among men, the Christian religion not excepted. This very experienced spirit imparts a knowledge of a fact which seems to have been too little observed and considered, by those who are seeking to determine the laws governing the spirit control of mediumistic sensitives. It is, that the spirit controlling the physical organism of an entranced medium, is compelled to make use of the brain of the medium to materialize, in words, the thoughts which they desire to convey to mortals; and, that in doing this, they find it impossible to entirely overcome the effects of the mental habits of thought to which the medium's brain has been subjected. That this is a great and important truth which should be fully considered in estimating the value of any spirit communication, needs no demonstration which common experience does not afford. With enlightened and unprejudiced mediums, through whom to work, the wise, good and loving spirits of earth's noblest, best and greatest departed ones, would long since have banished error from the earth, and truth would now have a universal reign among men. Let it be the especial object of those who desire to promote so desirable a condition of human affairs, to encourage in every possible way, the attainment of "enlightened mediumship" in order that the salvation of humanity may be rendered possible. As if to give weight to this point of his testimony, the spirit says: "But here and there, among the mediums of antiquity, there have been minds that were unbiased, and it has been through those mediums that you have received the gems of truth that constitute your treasures of knowledge to-day." By "unbiased" mediums, the spirit refers to such prophets, seers and sages as had escaped the psychological influence, in the midst of which they had lived, and thus were rendered susceptible to the more perfect influence of wise and good spirits, who ever seek to enlighten mortals, and lead them from the deeply worn highways of error over which they are journeying, unconscious of the nearness of the better way into which spirits of light and truth seek so persistently and lovingly to lead them. In Spiritualism at least, away with all prejudice, selfishness and bigotry, in order that unadulterated truth may descend from the supernal realms of wisdom and love.

In the stormy mundane experiences through which Chrys-

ostom had to pass, the reader will see how vividly the returning spirit recalled them when he said: "In my mortal life all was confusion and strife, and the conflict was fierce and heated—not as to how much truth there was in religion—but upon such useless topics as the Trinity, Baptism, &c., which I call foolish by-paths." No one can read the accounts of Chrysostom's earthly career, and not see that he cared little if anything about the theological dogmas which caused such fierce contentions among the prelates of the Catholic Christian Church, not only in the time of Chrysostom, but long after that time. We have seen with what reluctance he was forced to become the archbishop of Constantinople, and how, against the imperial power of Arcadius, and the corrupt influences of Eudoxia, he insisted on the practical observance of the moral precepts of the Christian theology, rather than upon the observance of the doctrinal speculations which were put forward as the more essential requirements of the Christian Catholic Church. It is not at all surprising, that his great benevolence, purity of life, unselfishness and love for humanity, should have been so little appreciated by the people of his time, who were so completely besotted by the effects of unknown centuries of spiritual ignorance, superstition and bigotry that the unusual virtues of Chrysostom should be regarded by them as criminally antagonistic to their hoary and cherished prejudices. As a spirit, Chrysostom returns to earth the same great, fearless and steadfast friend of truth and humanity that he was when he was on earth, and points us to the great need of the hour, enlightened and unprejudiced mediumship.

How modestly and apologetically the spirit introduces his testimony in relation to the history of Jesus! and with what impressive asseveration he says: "Upon all my hopes of an immortal life and the happiness to come from it, I will say that the real Jesus was Apollonius of Tyana. This I know, and will at some future time, write a pamphlet, any one of the statements of which, I will challenge the Christian Church to disprove. In it I will prove conclusively that there was no Jew named Jesus Christ, nor any such person as Jesus of Nazareth." The spirit says he knows these things now, and leaves us to infer that he knew them when he was creating such a commotion among the Christian prelates of the Eastern

Church in the latter part of the fourth century. But this is not all, for he tells us that he had knowledge of the Epistle sent to the emperor Trajan by Potamon of Alexandria, which contains the absolute proof, to which he refers, that no such man as Jesus of Nazareth ever existed. More than this, he tells us that this Epistle of Potamon to Trajan, is in the Ambrosian Library at Milan, at this time, having escaped destruction at the hands of the Christian priesthood. If this be so, it shows very plainly that the spirits, or some of them at least, know just where the proofs of the truth of their testimony may be found by mortals, and gives us reason to hope, if not to expect, that some day the truth in relation to all these ancient matters will become known to the world generally. In order that the reader may be able to judge of the probable correctness of this very positive statement of the spirit of Chrysostom, I cite the following in relation to the Ambrosian library from the *Encyclopædia Americana* :

“This collection of books at Milan, famous in modern times, on account of the discoveries made by Angelo Maio, was opened to the public, in 1609, by Cardinal Frederick Borromeo, a relation of St. Charles Borromeo. The cardinal archbishop of Milan, a lover of knowledge, caused the books to be purchased by learned men whom he sent through Europe, and even Asia. At the opening of the library, it contained about 35,000 printed books, and about 15,000 manuscripts in all languages. It now contains 60,000 printed books (according to Millan, 140,000.) It was called the Ambrosian Library, in honor of St. Ambrose, the patron saint of Milan. Angelo Maio, in his preface to the fragments of the Iliad, which he obtained from the treasures of this library, has shown how the collection has been improved, particularly by the addition of the Pinellian manuscripts.”

It is to this precious repository of ancient literature that the spirit of Chrysostom refers, as containing the proof positive that no such persons as Jesus Christ or Jesus of Nazareth ever lived. It seems hardly possible that any spirit, much less the spirit of the good and benevolent Chrysostom would invent such a statement untruthfully. It is no doubt so far correct, as it was possible for the spirit to communicate the information through the brain of the medium. It was no doubt the principal object of his communication, to make known the facts, that Potamon of Alexandria wrote an epistle to the emperor Trajan, in which he disclosed facts, which showed that Apollonius of Tyana was

the real author or founder of the Christian religion, and that Jesus of Nazareth was not. It is not a little significant, in this connection, that the whole book of Diogenes Laertius, in which he gave an account of the life and teachings of Potamon of Alexandria, has been suppressed intentionally, while the history of all the Greek Philosophers, down to the time of Potamon, by the same author, have been preserved intact. Indeed, but for the fact that Diogenes Laertius mentioned, in the preface to the Lives of the Philosophers, that he had devoted a special book to the treatment of Potamon and his philosophical teachings, we would not have been permitted to know that such a man ever lived. Notwithstanding the time when Potamon lived and Diogenes Laertius wrote concerning him has been concealed, and the impression has been promoted, that he lived late in the second century at the latest. If what the spirit of St. Chrysostom says is true, and it be a fact that Potamon wrote a letter to the emperor Trajan, who was himself a philosopher, he must have flourished in the reign of that learned and liberal emperor, which extended from A. D. 97 to 117. Now, it is a well known fact, that Potamon, in his Eclectic system of philosophy mainly followed the spiritual teachings of Apollonius of Tyana, and was in all probability a contemporary of the latter, who died at the advanced age of nearly a hundred years in the beginning of the reign of Trajan. It is therefore in the highest degree probable that Potamon did write just such an epistle to Trajan as Chrysostom says was extant in his time on earth, and which is still extant in the Ambrosian Library at Milan. As Diogenes Laertius closed his Lives of the Philosophers with that of Potamon of Alexandria, the probability is, that he was his contemporary, and lived and wrote in the early part of the second century,

If there are those who think that the spirit of Chrysostom would not have given that testimony as a returning spirit, let him or her remember the reason which the spirit, in closing, assigns for his so testifying. "I come here to-day," says he, "only because I want to do something towards emancipating mortal man from superstition." Is it unnatural, that a spirit, after nearly fifteen hundred years in spirit life, who knew the evil effects of propagating religious errors, should seek to undo the evil to which he contributed when in the mortal form? Would it not be most unnatural and cruel if he did not seek to do so? The brevity of

the communication shows how inadequate the opportunity was, that he availed himself of, to do himself full justice. Let us all the more appreciate his effort, and be grateful that under the circumstances he was enabled to give us so much instruction.

ANANIAS.

A Jewish High Priest,

“I SALUTE YOU, SIR :—I was born in Jerusalem, in the year 2 B. C., as it is now called. I was the highpriest of the Jews, from A. D. 45 to A. D. 65. My name was Ananias. You will find a brief account of my doings in the twenty-fourth chapter of Acts. I was one of the accusers of Apollonius before Felix. The name ought to have been Apollos, instead of Paul. The charge that was there set down against him was, that he was a seditious and pestilent fellow. That was not the charge made against him at all. The charge was that he had attempted to enter the Holy of Holies, claiming the divine right to do so. When the priests and populace attempted to restrain him, and keep him from entering there, such was his power that he entered the Holy of Holies, and none present could stop him. We called this power, the power of God, but you people call it mediumship. It was for this I accused him before Felix. He had violated and profaned the temple, and I accused him of it. As a spirit I must confess that I was more governed in this by a feeling of jealousy than anything else. The Jews had sworn to destroy him, but he had proselyted a great number of them to his faith. [What faith was that?] It was the faith of Christos or Chrishna. You read of Paul or Apollos having been let down from the walls of Damascus, in a basket; but that occurred at Jerusalem and not at Damascus. From A. D. 35 to A. D. 65, the only Christ that was preached in Judea was the Christos of Apollonius. [Of what faith by name was Apollonius?] He belonged to the Essenes. The Essenes were not Jews, as has been wrongly supposed. Any person who followed their teachings could join the Essenes, no matter what his or her nationality. This Apollos or Apollonius, was summoned before Felix and his wife Drusilla, where he produced such extraordinary spirit manifestations, that as

he [Felix] could not let him go, not having the power to do so, he did the next best thing for Apollos, and kept him in prison until his successor arrived, when he was sent to Rome, where he was liberated. I am Ananias son of Nebedus. I am particular in telling you this, because there was another high-priest of the Jews about that time who was named Ananias."

Refer to *Nouvelle Biographie Generale* for account of Ananias.

The spirit who gave the above communication represents himself to have been the pontifical accuser of Apollonius before Felix, the procurator of Judea, and says the story of that event is to be found in the 24th chapter of Acts. If this statement is true, and the facts are such as to demonstrate it to be so, then all pretence that there is anything especially divine about the alleged outgivings and teachings, of Jesus Christ and St. Paul, must fall to the ground and the whole religious system that has been erected thereon must also fall to the ground, never again to furnish materials for any similar structure of error and imposture. In this connection, the first point to be considered is, that outside of the Book of Acts, and the Pauline Epistles, there is no historical mention whatever of such a person as Paul, the Christian convert from Judaism. No one knows who wrote the Book of Acts, nor is it known just when it was written, but certainly not until long after the four Gospels, the Epistles and Revelations, and in all probability, not until the early part of the fourth century. The author of that book, whoever he was, does not refer to a single author or book as authority for any of the statements herein contained. Why this should have been so, if he desired to have the truth of his statements known, I cannot well conceive. I can however see very clearly why, if he was not recording the truth, he would write just as he has done, without giving a clue to the real nature of his production. Through the communication under review, we are enabled to show just what the Book of Acts is, and what purpose it was written for. That purpose was to conceal the fact, that the real author of the Pauline Epistles was no other person than Apollonius of Tyana, the Apostle of Essenianism to the Greeks, Romans and Jews, who was born just at the date fixed as the birth time of the founder of Christianity, and who for fully three quarters of a century from A. D. 25 to A. D. 100, devoted his life to propagating the doctrines, which in a modified and corrupted form

were made the foundation of Orthodox Christian Ecclesiasticism. In the account of the accusation of Paul before Felix, which begins in chapter twenty-four of Acts, to which we refer our readers, we find Paul represented to have been a Jew, and in his defence before Agrippa he is made to say that which will be found in Acts xxvi, 4-32.

Such is the account of the hearing alleged to have been given to Paul before Agrippa, Bernice and Festus. At that hearing it is not pretended that Paul was required, according to the Roman law, as previously adjudged by Felix, to meet his Jewish accusers face to face, and to justify his actions in their presence. The whole affair seems to have a star chamber one, and intended to provide an excuse for sending Paul to Rome, where he would be safe from the murderous intentions of the Jews against him while he should remain in Cæsarea. There can be little doubt that, at that one-sided hearing before Agrippa and Festus, Paul used the same means, whatever they were, to gain their favor, that he had used when taken privately before Felix, two years previously, to gain the good will and protection of the latter. It is, at least, very evident, if Paul made any such defence of himself before Agrippa as that put into his mouth in Acts xxvi, when there was no one present to confront his mis-statements, that he did not say one word of any of those things when he was confronted by his Jewish accusers before Felix. In order that the reader may see the contrast between the public hearing before Felix and the private hearing before Agrippa, we will here refer them to Acts xxiv, 1, 4-27.

Such is the story of the accusation by the Jews, under the lead of Ananias the high priest, against Paul, before Felix. A greater farce than the trial was, as it is described in Acts, could hardly be imagined. That it is a bungling account of a real occurrence we have reason to infer; but what that occurrence was is a question that is by no means settled by the narrative itself. View it in any light we may say it is a bungling attempt to conceal the real occurrences, to which, whatever facts it contains relate. That it has no reference to any person that was ever a Jew, or upon whom the Jewish law has any operation, is very clear. Lysias, the chief captain, took him out of the hands of the authorities of the Jewish religion, on the ground that he, Paul, was a Roman and not a Jew; and this

claim Paul himself made in his defense before King Agrippa—a claim that Agrippa regarded as conclusive. Now, if Paul had been a Jew, and had “gone about to profane the temple,” the proper tribunal to have adjudged him, would have been the Jewish Sanhedrim or council, from before which body chief captain Lysias took him by force while he was being tried. In his defense before Felix while he is made to appear to have denied that he attempted to profane the temple, he in the next sentence confessed that he did so, according to the Jewish definition of what constituted such profanation. He says: “But this I confess unto thee (Felix), that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets.” But he went further and admitted that he had been found by his accusers “purified in the temple.” If, purified according to Jewish worship, he had been found in the temple, it would have constituted no ground of accusation against him; but he claimed to be there, purified by some heretical observances, which was necessarily, in the eyes of the Jewish authorities, an offence against their religion, and which it was within their jurisdiction to try, to condemn and to punish for, and especially if the offender was, or had ever been a Jew. Again, in his hearing before Agrippa, he stated his defence to be that he had called upon the people of Jerusalem and all the coasts of Judea, “that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me.” That Paul had committed some great crime against the Jewish law, and one requiring death, there can be no doubt. The only question is, what was the crime? If we now turn to the communication of the spirit of Ananias the high priest, who was the official accuser of Paul, we will find the whole matter explained in a remarkable manner, and so conclusively as to leave no room to question the substantial truth of his statement, in regard to this whole affair.

In the first place the spirit tells us that the person whom he accused before Felix, was Apollonius, a Greek Essene, or Nazarene follower of Christos or Krishna, and who was called Apollos instead of Paul. If this be true, it is very evident that the intention was to so change the name of the accused, in the Book of Acts, as to prevent the real person from being identified.

This will be shown to be the fact by all the circumstances as they are therein related. Ananias tells us that he did not charge Apollonius with being a seditious and pestilent fellow, as alleged in Acts; but that he did charge him with profaning the temple, and committing, what was in the eyes of the Jews, the crime of all crimes, that of invading the Holy of Holies in the temple. The truth of this statement is singularly sustained by Philostratus's Life of Apollonius of Tyana, which life was largely devoted to making himself acquainted with all the secret doctrines and ceremonies of the various religions and mystical systems of his time. Philostratus relates that when at Ephesus, Apollonius sought admission to the mysteries of the Ephesian goddess, which was refused him; and on his insisting upon his right to be admitted to them, his life was threatened by the Ephesian priests, so that to save himself he was obliged to flee by night, but before doing so he predicted a fearful pestilence that was to come over the Ephesians, when they would be glad to invoke his healing powers. As Apollonius predicted, the pestilence did occur, when he was sent for, and by his influence over the afflicted people, he soon banished the pestilence. On his again demanding initiation into the mysteries of the Ephesian temple, he was welcomed by the Ephesian priesthood to their most interior secrets. With the exception of the refusals at Ephesus and Jerusalem, Apollonius found no difficulty in being initiated in all the religious mysteries of his age, not excepting the mysteries of Persia, India and Egypt. It is, therefore, in the highest degree probable, that on Apollonius going to Jerusalem, and knowing he would be refused admission to the Holy of Holies, by the Jewish authorities, that he watched an opportunity to obtain a knowledge of the secrets of that sacerdotal humbug—that finding such an opportunity he attempted to enter the Holy of Holies, in which attempt he was opposed by those who were present, and that having overcome the resistants, he had entered the carefully concealed place, and discovered the fraud that was there concealed. The language of the charge which Ananias, through Tertullus, made against Paul was "Who hath gone about to profane the temple." This is just what spirit Ananias tells us, that Apollonius, called Apollos, did at Jerusalem. Ananias admits that he was animated more by jealousy than by sectarian hatred, in his deadly hostility to Apollonius; and

very naturally so, after such a display of "the power of God" as Apollonius had manifested, in forcing his way into the Holy of Holies. In this Apollonius certainly had profaned the temple; and, according to the Jewish law, merited death at the hands of the Sacerdotal power.

Ananias says that Apollonius had proselyted a great number of the Jews to his faith, and in reply to my question, stated distinctly that his faith was the faith of Christos or Crishna; and subsequently he adds: "He" Apollonius, "belonged to the Essenes." Here we have three points repeated, that had been testified to most positively by other spirits who had previously communicated. Ananias says that Apollonius was an Essene, this was undoubtedly the fact. Now on the other hand, Tertullus, when arraigning Paul before Felix, charged him with being a "ring leader of the Nazarenes." Who then were the Nazarenes? There was certainly never any sect of the followers of Jesus Christ who were called Nazarenes. In the Old Testament, there are but two mentions made of Nazarites, who were distinguished as a religious sect; and, in the New Testament no mention is made of them whatever, while it is certainly known that there was a sect of communistic ascetics, who were known to be especially hated by the Jews, who were called Nazarites. It is also a fact, clearly ascertained, that the Nazarites, in their religious doctrines and ceremonial observances were very analogous to the Essenes, who seem to have swallowed up the older sect about the middle of the first century A. D. The word Nazarite was manifestly changed to Nazarene, for the same purpose of concealment of the identity of the person alluded to, and in the same manner that Apollus was changed to Paulus. Now, Apollonius, being an Essene and a ringleader of them, as was the fact, Tertullus no doubt, charged him with being a ringleader of the Nazarites, the name by which their opponents, the Jews, designated them. Now, no one has ever pretended that the Paul of Acts was a Nazarite or an Essene and such a charge against him would have been preposterous. The person accused before Felix was no doubt a ringleader of the Nazarites, as he does not appear to have made any denial of the charge. It is therefore rendered almost certain, even from the account in Acts itself, that the person there accused, was Apollonius of Tyana, as Ananias, himself testifies positively was the case.

The spirit testifies to another point, in relation to the Essenes, which is undoubtedly correct; and that is that the Essenes were, in no sense, a Jewish sect, as theological writers have supposed and claimed. They included in their number not only Jews, but the people of every nation who adopted their rules and modes of life. But a still more important point is, that the Nazarites or Essenes were followers of the Christos or Chrishna of the Hindoo Gymnosophists, and not of Jesus Christ at all. This seems entirely consistent with what is known of their religious doctrines and ceremonies. Like the Hindoo Gymnosophic followers of Chrishna, they lived a communistic and ascetic life, and excluded from the people around them, who were not of their faith—like them the Essenes revered the sun, as the emblem of light and life, and like them they were believers in the life of the spirit after the death of the body, and sought spiritual development, and spirit communion through the cultivation, of Spiritual mediumship. In a word they were the Spiritualists of their time, and as such were as much hated and persecuted by the priests of their day, as the Spiritualists of to-day, are by the priests of every religion now in existence.

The Spirit says: "You read of Paul or Apollos, having been let down from the wall of Damascus in a basket; but that occurred at Jerusalem, and not at Damascus." The spirit refers to what is said in Acts ix 19, 20, 21, 22, 23, 24, &c, to which we refer our readers.

Now there certainly was no occasion for this spirit, if he had a purpose to deceive to contradict the allegation that the escape of Paul or Apollos by the basket was not correctly stated, as having taken place at Damascus, but that it occurred at Jerusalem. If it was not true, or could not be shown to be so, it was risking the self-impeachment of his veracity. But let us see which is the most probably correct. Damascus was not a Judean city, and not under the control of the Jews at the time in question, and it is hardly likely the Jews would have contemplated so dangerous an offence as the murder of Saul for no other cause than that he preached doctrines that were offensive to them. It is not pretended that Saul preached a crucified Christ, nor that he had charged the Jews with the brutal murder of Christ. The story is certainly very improbable in any view we may take it. Now, at Jerusa-

lem the situation of affairs was very different. The Jews were there the prevailing portion of the people, and they would naturally be greatly incensed at any such effort to proselyte the Jews ; besides it is admitted, in the same connection, that Saul had to flee from Jerusalem to save his life, and he was assisted to do so by the brethren. [Who were the brethren ?] That was the especial designation of the Essenian or Nazarite brotherhood. But we are not obliged to confine our questioning of the correctness of the Damascus story to conjecture for the same Saul under the name of Paul tells the same story himself, in 2 Corinthians xi, 32, 43, as follows :

“ In Damascus the governor under Aretas the king, kept the city of the Damascenes with a garrison desirous to apprehend me ;

“ And through a window in a basket was I let down by the wall, and escaped his hands.”

Now there is something very contradictory in these two statements. In Acts it was the Jews who threatened the life of Saul, and to avoid whose vengeance he escaped in the manner stated, while in 2 Corinthians, it was the Syrian governor who was desirous to apprehend him, no doubt for some civil offence, and not for a religious one at all. At any rate it is most improbable that either King Aretas or the governor of Syria were Jews, or governed by Jewish hostility to Saul. The natural conclusion is that the author of Acts has largely contributed to enhance a simple statement put into the mouth of Paul, in 2 Corinthians ; or, on the other hand, that the two verses last quoted were afterwards interpolated in the 2 Corinthians epistle, in order to give some authority to Acts on that point. It does indeed look very much as if the latter conjecture is the true one ; for those verses close chapter xi, and have no connection whatever with what precedes or follows them. Such is the muddle in which these Testament makers have involved the simplest and most easily ascertainable and reconcilable matters. To blunder constantly seems to be the inevitable fate of all who seek to conceal the truth or to propagate falsehood.

I now come to the consideration of the last point of the spirit testimony, which is in every way a most important disclosure ; and that is the secret of Paul's alleged mysterious influence over the minds of Felix, Festus and Agrippa, as well

as over the minds of Drusilla and Bernice. Ananias tells us that when privately in the presence of these influential rulers in Judea, he, Apollonius, produced such extraordinary spirit manifestations that they were convinced of the truth of his teachings. As it was, Apollonius, the ringleader of the Nazarenes, who wrought these spiritualistic marvels, and not any Saul of Tarsus, or Jewish convert to Essenian Christosism, we need have no difficulty in accepting the spirit's statement as true, that Apollonius of Tyana, and Saul of Tarsus, afterwards called Paul, were one and the same historical personage.

Having thus fairly established the authenticity and truthfulness of the communication, we cannot too highly estimate the importance of the spirit testimony of Ananias to the fact, that the only Christ that was preached in Judea, from A. D. 35 to A. D. 60, was the Christos of Apollonius. Now the Christos of Apollonius was not the Judean Christos, and had no relation to any Jesus Christ whatever. It is because the latter Christ is claimed by Christian writers to be the Christ of the Essenes, that his identity with the Hindoo Christ, of the temple of Mathura, on the Jumna, becomes an incontrovertible fact. So many facts, all attested by the testimony of the spirits of those who had personal knowledge of them, and all concurring in so remarkable a manner in leading us to one and the same conclusion, render it certain that the world has been held for decades of centuries in the meshes of religious deception of the most high-handed and iniquitous character.

CHARLES MARTEL.

King of France.

"I WILL SALUTE YOU BY SAYING:—I hope the truth will triumph although it has many opponents. I was a warrior—not a priest. I am known as Charles Martel. I was the grandfather of Charlemagne, and secretly—not openly—a materialist in my belief. I overcame the Saracens in battle; for which I am heartily sorry as a spirit, for I believe that my victory over them kept Spiritualism back, for a thousand years. And what a singular army it was that I commanded! It was in three divisions, each of which had to be kept entirely separated from the others, or they would have killed each other about their different religious beliefs. The first division was composed of troops drawn from what you term Italy, Greece, and in fact from all the countries along the shores of the Mediterranean Sea. Their religion was the worship of Jupiter and their standard an imitation of your plow. The second division was drawn from Gaul and Germany, and they were worshippers of Christos. Their battlestandard bore the figure of a lamb. The third division came from Britain and Scandinavia and their standard had upon it a pine or some other evergreen tree. They were worshippers of Hesus. Those were the principal religions of my time; and there was much similarity between the last two mentioned. The followers of Jupiter were distinguished for their multiplicity of gods, as every force in nature and every human passion had its presiding god or goddess. You may imagine the difficulty that I labored under to have to control these three hostile forces and to use them without allowing them to intermingle. Their religious hatred of each other would have overcome them much sooner than the enemy could have done it. The spirit who will follow me, will be Radbod. We always fought against each other when we happened to meet; but as spirits we are endeavoring to pave the way for a true knowledge of the past, in relation to the Christian Church. As I before said, as a spirit, I have one grand regret, and that is, that I ever stopped the advance of the Saracens.—Fraternally, Charles Martel.

Refer to *Nouvelle Biographie Generale* for account of Charles Martel.

RADBOD.

King of Friesland.

“ I will greet you for the spirit for whom I will speak. I will also greet you for myself—Aronamar. The spirit for whom I will speak, drove out from his domains a disciple of Boniface’s who came there to convert his people from Hesusism to Christosism. He says his name was Swivert. He says he heard all that this Swivert had to say, and he became convinced from that that he had originally gotten his religion from Hesusism, and Christosism was only an offshoot of Hesusism ; but as a spirit he has found that the reverse of this is true. On his driving out this Swivert, he went back to Charles Martel and enlisted him in his favor, and this finally brought on a war that had for its object the establishment in Friesland of the religion that was taught by Boniface. But finally it became the desire of Charles Martel to possess the whole of the territory of Friesland, and they contended for the remainder of their lives for the supremacy over it, sometimes one gaining and sometimes the other. This Radbod says that Hesus, as he understood the matter, was not the god of their religion. He acted in the same capacity for them that Apollonius did for the Greeks and Romans in bringing the Hindoo gospels into the Roman provinces. Hesus brought the same gospels to Marseilles about B. C. 800. He was a merchant, or trader, but became a propagator of the doctrines of Hesusism. The book from which he taught was called Arjouna, after Arjun the disciple of Christos. As the name of Pauline Epistles was given to the writings of Apollonius, so they gave the name of Hesus to similar writings which were given to his disciples and carried all over Northern Europe. Therefore, Hesusism began eight hundred years before the Christian era ; Christosism did not begin in Western Europe until seven hundred years after that era. Hesusism had gained a great ascendancy there and had some of the finest schools in Ireland and Gaul, and was ardently taught by St. Patrick and others. The communicating spirit says this is given you to be published, so that there can be some light as to his times to those who are not too blind to see. His name is Radbod.”

Refer to Biographie Universelle, article Charles Martel, for account of Radbod.

We deem it best before commenting upon this communication from Radbod to give the communication of Winfred, or St. Boniface, as the two communications are so intimately connected with the same points of ancient history as to make their joint consideration most desirable.

WINFRED—OR ST. BONIFACE.

A So-called Christian Saint.

“I GREET YOU SIR:—It is strange that the Catholics of to-day claim me as having been one of the expounders of their doctrines. They are wide of their mark. I was a priest of Christos. I was born in 680 A. D. and died about 734 or 736. I had three disciples. One of them went to Britain, another through Germany, and Swivert, the third, went to Friesland, with what success the king of that country (Radbod) has informed you. The other two met with failures. I had a good deal to do with influencing the zeal of the Christosite division of Charles Martel's army. In fact my position in that matter was similar to that of Peter the Hermit toward the Crusade in after years. I belonged to the religious faith which I called reformed Christosism, and, as it was taught by me, it was set forth in the books that were rejected at the Council of Nice. In that way I was at war, spiritually speaking, with the teachers of the original Christosism—my position being about the same toward them as Martin Luther's position was towards Catholicism. About the only remnants of my teachings now extant, as they were before they were changed and interpolated, are to be found among the Maronites of Mt. Lebanon. I believe, and in fact I may say that I know, that the books rejected at the Council of Nice were of more importance as truly defining Christosism, than those which were adopted. My original name was Winfred. It was afterwards changed to Boniface. I was a Briton. I was born in the vicinity of what is called Durham.”

Refer to *Encyclopædia Americana* for account of St. Boniface.

In the three communications of Charles Martel, Radbod, and St. Boniface, we have a concurrence of testimony such as

is most rare on any point of ancient history. The first of the three spirits to communicate, Charles Martel, tells us that the army he collected to drive back the Saracen invaders of France, was composed of three divisions, two of which, he says, were made up respectively of the followers of Christos, and the worshippers of Hesus. And further, that there was much similarity between those two classes of religionists. If this is true, then it is certainly a fact that as late as A. D. 741, when Charles Martel, died, the followers of Christos were not worshippers of Hesus, nor the worshippers of Hesus the followers of Christos, and that these two classes of religionists of Charles Martel's army were so hostile towards each other that if they had been allowed to come together, they would have set to cutting each other's throats. More than this it becomes very evident that Christianity as it was established by the Council of Nice, had no place in any of the countries whence Charles Martel drew his forces to drive back the Saracen Mahomedanism that advanced upon France from Spain. This is absolutely corroborated by the testimony of Radbod, king of Friesland, who, through the spirit interpreter of his message, tells us that Hesusism was the religion of his country as late as A. D. 700, and that Christosism was not only not accepted by the Frisians, but its introduction was resisted even to a resort to arms, to prevent it. The spirit testifies upon this point with surprising clearness. He states that he drove out from Friesland a disciple of Boniface, who was sent there to convert his people from Hesusism to Christosism and that the name of this disciple was Swivert, no doubt the Swidvert who is mentioned as having been sent, or who went from Britain to Friesland to convert the heathen worshippers of Hesus of that country. As Boniface gave the name Swivert, as well as the interpreter for Radbod, I infer that the correct name was Swivert and not Swidvert, or if the latter it was pronounced Swivert. Radbod tells us that he allowed Swivert to fully expound his religious doctrines to him, and thus became convinced that Swivert's religion, which the spirit calls Christosism, was only an offshoot of Hesusism, his own religion and that of his countrymen. He tells us, however, that as a spirit he had discovered that the reverse of this was true, and that Hesusism was an offshoot of Christosism. The questions not explained by these communications are in what respects these

two religions differed and in what respects they agreed. It would not be a very difficult thing to surmise the truth in relation to these matters, but I prefer to wait for fuller spirit testimony upon those points. It is enough for our present purpose to know that Hesusism and Christosism were regarded by their followers as being not the same religious faith, however analogous they may have been, and that they were so far antagonistic to each other as to justify war to prevent the one religion from overcoming the other. It would seem to have been merely a conflict between priestly factions who were unwilling to blend their interests and thus have ended their bloody strife. Radbod tells us that upon his driving Swivert from his dominions, the latter went to Charles Martel, and enlisted him in his favor which led to a war, the object of which was the establishment in Friesland of the religion that was taught by Boniface.

I stop here to ask the reader's attention to two points of this most interesting and valuable communication. Radbod tells us that Swivert was a disciple of Boniface, and does not make any allusion to either Boniface or Swivert being Roman Catholic Christians. Again he tells us that his war with Charles Martel was not about Roman Catholic Christianity, but about the religion of Boniface. There is a volume of meaning in those twice repeated references to the religion of Boniface. It is not pretended that Boniface consulted the Roman Christian Church about his scheme to convert the heathens of Germany, Friesland, Scandinavia, etc. nor that he had any authority from that Church to take the measures he did. It is very evident, therefore, that the movement of Boniface was one entirely independent of the Roman Catholic Church. As the reader will see in the biographical sketch of Boniface to which we refer when Boniface failed in converting the Frieslanders to his religion, he did not report his failure to the Roman Catholic authorities, nor did he complain to them of his treatment at the hands of Radbod. These facts all point in a very conclusive manner to the fact that Boniface did not regard himself as a Roman Catholic Christian at all, or as in any especial way related to the Orthodox Christian religion. Boniface went back from Friesland to England, where we are told he was an abbot, but as abbot of what, or by whom created we are not told.

We are told, however, that in 718, Boniface went to Rome where Gregory II authorized him to preach the gospel to all nations of Germany. It seems that after the visit to Rome he resumed his attempt to convert the Frieslanders to his religious views. It is not pretended that he preached to the Germans and Frieslanders, Jesus Christ and him crucified, nor that he preached the paramount Christian authority of the Roman Church. It is, therefore, almost certain that Boniface was not a Roman Catholic Christian, as he distinctly tells us he was not. It is more than likely that he went to Rome in 718 to get the Roman Church to use its influence with Charles Martel to induce the latter to support him in his scheme of proselytism in Germany and Friesland. It is hardly likely he went to Rome to obtain a consent to a scheme which he had undertaken and carried on without any such consent or authorization; his object must have been one independent of Roman Catholic authority. This is rendered almost certain from the fact that two years later he was invited to Rome, where he was made a bishop, we are told, by Gregory II. This may or may not have been the case, but if it was done, it was because the Roman Church sought in that way to appropriate the missionary labors of Boniface among the worshippers of Hesus. As Boniface was invited to Rome, and not cited to appear there, it shows that as late as A. D. 723, when Boniface was in his 43d year, the Roman Church did not claim to have any theological or ecclesiastical authority over Boniface and his missionary labors. This is a point to be specially remembered in connection with what the spirit of Boniface says in relation to his religion and the nature and object of his proselyting scheme. In the meantime I will return to what the spirit of Radbod said through his spirit interpreter in relation to Hesus and the religion that was taught on his authority. This is a matter of the greatest moment in connection with the correct history of the religious state of Western Europe prior to the establishment of the Roman Catholic Christian religion in that portion of the world.

He tells us that Hesus was not worshipped by the Frisians as a god, nor as the object of the religious worship that was conducted in his name. He says, he, Hesus, acted in the same capacity in relation to that religion that Apollonius did in relation to the Hindoo gospels which he preached to the Greeks.

In other words he was the introducer of the religion of Chrishna of the Hindoos among the barbarous people of Western and Northern Europe. Radbod, through his very intelligent spirit interpreter, tells us that he, Hesus, brought the same gospels to Marseilles, about B. C. 800. It would thus seem that many centuries before Chrishnaism or Christosism obtained a foothold in Greece or Rome, the religion of the Hindoo Chrishna had been carried into Western Europe by way of Marseilles. Whether by a person by the name of Hesus or not, may admit of reasonable question. It is known that the Phœnicians, at a very early period, had established extensive commercial relations between the cities of Tyre and Sidon and India and the East, on the one hand, and between those cities and Western Europe, by way of Marseilles, on the other. It would appear from the spirit testimony of Radbod, that in the course of this commercial intercourse between India and Western Europe, some learned man among those Phœnician merchants, who being conversant with the languages of India and of the European barbarians, conceived the idea of introducing among the latter the religion of the Brahmins of India, and with that view procured and conveyed to Marseilles the Hindoo gospels in relation to Chrishna. This religion was one in which the Sun, the great centre of light, heat and life, was the main object of veneration, as it had been of every religion that was ever formulated or taught, not excepting the most orthodox phases of Christianity. It was, without doubt, at the time of the introduction of the Hindoo gospels at Marseilles that Druidism took its rise as a theological organization, in as much as it is a historically known fact that Hesus was, with the Gallic Druids, especially a venerated character, and it was, no doubt, from the Gallic Druids that the worship of Hesus spread over Germany, Scandinavia, Friesland, Britain and Ireland. I am of the opinion, however, that Hesus was not so much a man, as a general name of the Phœnician worshippers for the Sun-god, by the Greeks called Bacchus, and by the Phœnicians called Ies, Yes, or Jes, which may have been modified by Greek transmission into Hesos, or by the Latin transmission into Hesus, as the name was written or spoken by the Gallic Druids. In the course of so many hundred years the belief may have become general that Hesus was a merchant or trader who abandoned his business to become the

founder of the Druid worship of Hesos or Hesus. This is a point, however, that is of no material importance in this connection. It is enough to know that the Hesusism of the Gallic Druids was essentially an offshoot of the Oriental religions of India and Phœnicia, in which the Sun, under the personifications of Chrishna and Ies, or Jes, was the central object of veneration. But the spirit did not stop there, but says: "The book from which he '(Hesus)' taught was called Arjouna after Arjun, the disciple of Christos." He then adds: "As the name of the Pauline Epistles was given to the writings of Apollonius, so they gave the name of Hesus to similar writings which were given to his disciples and carried all over Northern Europe." Whether this is true or not as to the facts, it is sufficient for us to have so much reason to believe that such was the general belief in relation to the origin and nature of the worship of Hesus, in the time of Radbod.

It is hardly likely that such a history of Hesusism prevailed at that time without either a more or less reliable historical or traditionary basis existed for it. Indeed, it is wonderfully in accord with all historical probability. If Hesusism had been so long established in Western and Northern Europe as fifteen hundred years, under the management of the Druids, at the time of Radbod, it was natural that this Frisian king should have regarded it as much older than the Christosism which found its way there, and just as natural that as a spirit he should have found that Hesusism sprang from Christosism, in as much as it was certainly several hundred years younger than the Brahmanical religion of Chrishnaism, from which it was almost certainly derived. It had long been known that there were remarkable analogies between the religions of the Brahmins and the Gallic and Celtic Druids, but why this was so has never been explained publicly, in modern times, until returning spirits through this medium, made these astounding valuable disclosures in relation to these long lost facts. Modern writers have been led to conclude that the Druids had no written works and that they taught their religion orally and traditionally only. In the light of these spirit testimonies, it is almost certain that this is a mistake. Druid schools were almost certainly established in Gaul, Britain and Ireland, and were flourishing as late as the eighth century, and perhaps later. That St. Patrick was a Druid, and his school at Armagh

a Druid school, is a fact testified to by the spirit of St. Patrick himself. We cannot dwell at greater length upon this telling anti-Christian testimony of Radbod, king of Friesland, and will proceed to the still more important testimony of St. Boniface, as he has been called, in relation to the same subjects of that period of the world's history.

The spirit Boniface opens his testimony by expressing his surprise that the Catholics of to-day should claim him as having been one of the expounders of their doctrines ; and then says : "I was a priest of Christos." At what place, he does not tell us. But we may infer, at some place on the continent of Europe, as he speaks of having sent one of his three disciples to Britain. It is not pretended that Winfred, or Boniface, attempted to convert the heathens of Britain to his theological views, nor is it pretended that he made any movement of a proselyting character until after he had left his native country. This is all the more strange, if after leaving that country, he felt it necessary to send a disciple to that country to propagate his views and doctrines. The great probability is that he was educated in Brittany, France, where there were numerous schools, and then decided to go out and preach what, as a spirit, he calls reformed Christosism. Prior to this time he may have leaned to the Hesusism of the Druids, but meeting with evidence in his course of studies of the fact that Hesusism was but a corrupt or altered Christosism, as the spirit of Radbod testifies he knows to have been the fact, he decided to reinstate Christosism in something like its original purity. The probable correctness of this conjecture is greatly strengthened from the fact that the Christosism of Apollonius of Tyana, came into contact with the Hesusism of the Gallic Druids, in what now constitutes the northern provinces of France. It was in the schools of that part of Gaul where such bitter and unrelenting controversies took place in relation to theological subjects in the earlier years of Christianity in that country. The spirit names only one of the three disciples of his theological teachings, and that one he calls Swivert, who went to Friesland. It is much to be regretted that he did not mention the other two by name, as it would have enabled me more fully to have corroborated the communication.

It seems that all three of those pioneers, in teaching the Christosism of Boniface, failed, not only as these spirits testify,

but as history shows. Why they failed, is stated by the spirit of Radbod, when he said that Swivert convinced him that the Christosism of Boniface was but a later and corrupt version of the Druidical Hesusism which prevailed in his dominions. These followers of Hesus were unwilling that their ancient religion should be superseded by a younger version of the same religious doctrines.

Here the spirit of Boniface lets us have a glimpse at a portion of history that has been enveloped by very thick fogs. It is nothing less than to show us very clearly the relations which Charles Martel bore to the contending religious controversies of his time. Spirit Boniface says: "I had a good deal to do with influencing the zeal of the Christosite division of Charles Martel's army. In fact my position in that matter was similar to that of Peter the Hermit toward the crusade in after years." Boniface, who was a man of great foresight and ability, no doubt saw with dread the resistless advance of the Saracens, and the imperial ascendancy of the Crescent over the people of Western Europe, and used all his influence and energy to arouse a spirit of determined resistance among the rude and comparatively ignorant masses of Western Europe, and no doubt did enable Charles Martel to gather that heterogeneous army, with which he met the Saracens on the plains of Poitiers and made it possible for Christianity to plant itself permanently in Western Europe. It was for these services no doubt that Boniface obtained the friendship and support of Charles Martel, the saviour of Europe from Mohammedan sway.

But let us now come to the spirit's testimony in regard to the religious doctrines he taught. He says: "I belonged to the religious faith which I called Reformed Christosism, and, as it was taught by me, it was set forth in the books that were rejected at the Council of Nice. In that way I was at war, spiritually speaking, with the teachers of the original Christosism—my position being about the same toward them that Martin Luther's position was toward Catholicism." If this is true then the real history of Boniface has been lost, or designedly concealed. Why is it not true? If the spirit of Boniface influenced that communication, its truthfulness is hardly to be doubted. What good reason is there to doubt that he influenced it? It is preposterous to pretend that it is of mortal invention. The mortal does not live who could in that

remarkable manner have successfully personated that earnest and able religious leader. It is equally impossible to believe that any other spirit could have untruthfully personated the "apostle of Germany." We have the strongest possible reason to believe that Boniface was not a Roman Catholic Christian. Indeed, he tells us that he was not, but an active and zealous opponent of its teachings. The Roman Catholic Church has had its revenge on Boniface for his opposition to it, for they have not only suppressed all trace of his teachings, but have represented him to have entertained theological views the very opposite of those he did entertain, and unscrupulously appropriated the credit of his labors.

The spirit then throws a blaze of light on the Orthodox Christian doings of the Council of Nice. Boniface tells us that he knows "that the books rejected at the Council of Nice, were of more importance, as truly defining Christosism, than those which were adopted." What were those rejected books? Why were they rejected? In what did they differ from the books adopted? Who voted their rejection? These and scores of other questions that force themselves upon us, the Orthodox Christian Church has never answered, nor have they allowed Boniface or any other person, who adhered to them to answer any one of them. If those rejected books could be reproduced, (as they may be if the power of spirits continues to increase as it has done) the religious fraud called Orthodox Christianity would soon be a thing of the past never again to be repeated in any other form. Boniface thinks there may be some fragments of his teachings, as a priest of Christos, still extant, but if so, they will be found among the Maronite Christians of Mt. Lebanon. This is most probably the fact for the Maronites are the nearest approach to the Essenian Christosites of the first century that are anywhere to be found on earth at the present time.

Here must close these comments. The vastness of the import of the testimonies of Charles Martel, Radbod and Boniface, it is impossible to over-estimate. They furnish in themselves the materials for a special essay of considerable extent. We cannot more than skim over the ground that they open to the view, and must leave elaboration for a more fitting opportunity.

LUCIUS OF CYRENE.

The Secretary of Damis or Demas, the St. Peter of the New Testament.

“PEACE BE WITH YOU :—My name, in the mortal life was Lucius of Cyrene. I was the disciple of Apollonius and one of the greatest propagators of the Apollonian Christosite religion. I had three different names, owing to the different languages in which it was written—Lucius, Lucas and Luke. I was the writer or transcriber of the Life of Apollonius, as dictated by Damis or Demas. It was I, who helped him to write all those epistles in the New Covenant. The four Gospels were translated from the Sanscrit by Apollonius, and they were sent out by him in four different languages—the Greek, the Roman, the Armenian, and the Syriac Hebraic. The Apocalypse was written by Apollonius himself. The other books were in the form they were dictated to me by Damis and as transcribed by me. I copied them in the Cappadocian tongue, which was a mixture of Greek and Syriac. I am referred to at first as Lucius of Cyrene, in Acts xiii, 1. The second place I am referred to is, in Rom. xvi, 21. I am also referred to in Col. iv, 13, as, “Luke the beloved physician,” and Phil. verse 24, as Lucas. I have been called by those different names. It was Lucian the Satirist who afterwards placed these things in their present shape. Lucian and Marcion were the St. Luke and St. Mark of the Christian Scriptures. Apollonius was deified by the Romans and his statue was set up in the Temple of Jupiter. That is all I can now say. I thank you for the privilege.”

Refer to McClintock and Strong's Cyclopædia of Theological Literature for account of Lucius of Cyrene.

Is it not a most significant fact that, if there was an established Christian Church from the era called the Apostolic age, that nothing certain should be known by the Greek and Roman fathers of that church about any of the persons who were said by them to have had a hand in founding that church ; and is it not an equally significant fact that there is not a single version of what is called the New Testament that is

older than the latter half of the fourth or the beginning of the fifth century? If there were older versions of it, what have become of them? That the oldest versions now extant were derived from an earlier source is evident, but how nearly they follow the older versions from which they were derived we may never know, unless the spirits of the men who, so many centuries ago, produced the latter will be able, as returning spirits through some medium or mediums to reproduce them. Through this means, as these spirit testimonies very plainly show, such spirits have found the means to throw such a flood of light upon that which remains of the original Scriptures, Jewish as well as Christian, that little will be unexplained in the end. Until the communication of Lucius of Cyrene, was given we had not been permitted to know just what the Memoirs of the Life of Apollonius of Tyana were, which came into the hands of Julia Domna, the wife of Septimus Severus, and which Philostratus used so extensively in writing his Life of Apollonius of Tyana.

But in view of what this spirit says, in relation to the matter, it would seem that those Memoirs of Apollonius were written by Damis, after he was ordained or consecrated by Apollonius as "the rock" upon which he was to build his church. What that life of Apollonius by Damis was, we cannot know, for even those portions of it which Philostratus used, have not been permitted to come down to us. While there are evidences of suppressions more or less considerable in extent, all through the work, there is a gap of twenty years, in Philostratus's Life of Apollonius, which covers the part of it during which he was most active and acquired most of his great renown as a prophet, preacher, and worker of miracles. And most significant of all, this gap covers nearly the whole of what was called the period of the teachings of Jesus Christ, which the Apostles continued.

Had the Memoirs of the Life of Apollonius by Damis, and the biography of Apollonius by Philostratus been permitted to come down to us as they were written, there would not be a vestige of the Christian superstition in existence to-day. The one has been entirely destroyed or suppressed, and the other mutilated in the most diabolical manner, in order to hold the human mind in the thrall of a delusion that has prevented mankind from rising above the plane of heartless selfishness,

despairing ignorance; grovelling debasement and inhuman tyranny. Despite it all, the sun of truth is rising from behind these clouds of mental and moral night, and its all conquering rays are dissipating them as the mists of a June morning before the rays of the summer sun. The reader may wonder why these communications are so brief and leave so much unexplained that the world needs to know. As we have penned these testimonies, as they have fallen from the lips of the medium, we have had an almost irresistible desire to question the spirit witnesses, in our eagerness to know all that is to be known concerning these matters, but we have been kept too busy as an amanuensis to have time to frame intelligible questions, and in nearly every instance the power of the controlling spirit has been exhausted. We have, however, been in a great measure compensated for the delay, by receiving through subsequent spirit witnesses the information we so much desired, and in a more complete and satisfactory manner than if called out by questioning of the spirits as to the matters about which we wanted to know.

From what the spirit of Lucius says, we may readily understand why there should be so much confusion of opinion among critics concerning the writings comprised in the New Testament, and especially concerning the epistles. When they were written, to whom they were written, why they were written, and what they mean, no Christian writer seems to have any certain knowledge of. Why? Because they have started out with the fatal error of supposing them to be what they are not, and persistently close their eyes, ears and understanding against everything that will not square with their erroneous assumptions. How long they will be able to persevere in this folly we may not certainly know; but not long, unless the enemies of truth should prove stronger than the friends of truth who are identified with it. We have an abiding faith this will never again be.

Lucius tells us that Apollonius translated his four gospels from the Sanscrit, and rendered them in four languages, Greek, Roman, Armenian and Syriac-Hebraic. If this is true, then it is very certain that these translated Sanscrit gospels were the originals from which the Gospels of St. Matthew, St. Mark, St. Luke and St. John were compiled, no matter when or by whom. Why is it not true? The spirit who so testified has given

ample evidence to establish his identity. He was the contemporary of Apollonius and Damis, their friend and follower, and indeed a most intimate and trusted friend of those founders of Christosism at the very time when it is admitted that Christianity first took its rise among the Greeks and Romans. Unless some sufficient reason to question the authenticity of this communication can be given, we certainly have good ground to conclude that what the spirit says is true. The communication is in remarkable accord with the testimony given concerning himself and his labors, by Apollonius and also with all the other testimonies of spirits who have testified to events of that period.

The spirit says, "The Apocalypse was written by Apollonius himself." What Apollonius said upon that point was, that while on the Isle of Patmos, where he went to seclude himself from the world for a time, he was entranced, and his hand was made to write that production by some ancient oriental spirit. We therefore understand Lucius to mean that the Apocalypse was written through Apollonius.

We may infer from what the spirit says, that Damis, after he became the Petra, or rock on which rested the system called by these spirit witnesses "Apollonian Christosism," had a version of the New Testament as it then was, rendered into the Cappadocian tongue, by Lucius of Cyrene, and it is not at all unlikely that it was this version which has been alluded to as the Gospel of Peter, which, as is supposed, came into the hands of Marcion and Lucian, or St. Mark and St. Luke, as the Christians have designated the Gnostic Heretic and heathen Satirist. It must not be lost sight of that one and the same person is meant under the several designations of Damis, Petra or Peter, and Timotheus, the latter name being equivalent to master or patriarch. It is the fact oft repeated, that one and the same person has been designated by several different names, and rarely by the real one, in the New Testament, that has thrown that whole compilation into inextricable confusion. If this is not what was designed by those who helped to do it, it is singular how they could have so completely effected it.

The spirit very clearly shows that he was not the Evangelist Luke, or the Luke who wrote the book "Acts of the Apostles," and in this his statement is confirmed by Christian critics. How long will it be before every barrier will be swept away before it? Not long we opine.

SEVERUS.

Patriarch of Antioch.

"I GREET YOU, SIR, BY SAYING:—Our efforts are directed towards such points as we think will be likely to attract attention and cause thought. In this mortal life I bore the name of Severus. I was the founder of a sect of Monophysites—a foolish sect, continually in my time and afterwards contending about the Trinity. We were then trying to shape the Christian religion as it now stands. The greatest difficulty that I found at Antioch was when we undertook to make Hesus Christos a Jew. When we taught that, we were frequently mocked and ridiculed. Even the most ignorant people of those times had their traditions and it was difficult to make them relinquish the teachings of their forefathers. When in the mortal form I never thought that this Christian system would gain the foothold it has to-day. I used it in my earth life simply because I thought it was better than the religions of the numerous gods that were worshipped by the people. There was one Jacob, a Syrian, who did much more than myself to place the Monophysites in power; but they lost all they had gained in a short time after his death. One Felix II, a pope or bishop, I think, finally exterminated them. And so ended, when my sect ended, my connection as a spirit with this mortal plane. Since that time I have never returned to this earth until you see me here to-day. Myself and all my followers now belong to the school of Plotinus in the spirit life. We are Spiritualists in this way: We do not think spirits have any right to meddle in mortal affairs for evil, and try to intercept all meddling spirits who bring nothing but confusion to earth's people; and in this way we hope to help you. There is nothing worse for mortals than babbling and foolish spirits. That all of us may be blessed with the sunlight of truth is my greatest hope and most earnest desire."

Refer to Smith's Dictionary of Greek and Roman Biography for account of Severus.

"Of the numerous works of Severus only fragments remain."

In these references to Severus and the part he had to shaping the Christian religion, to which we refer our readers, we have all that his orthodox Christian enemies have permitted

to come down to us concerning these interesting subjects. Read by the light thrown upon them by the foregoing communication, we can well understand why so little has been permitted to reach us concerning Severus and his times. It is questionable whether Severus could properly claim to be the founder of the doctrine of Monophysites, as he says he was. It is, however, very certain that he was the founder of that phase of Monophysitism which refused all toleration of the orthodox Christian doctrine. It is an important point of the testimony of Spirit Severus when he tells us that, at Antioch, as late as A. D. 513 and perhaps as late as 538 that the idea of Hesus Christos being a Jew was ridiculed by the Syrian descendants of the Phœnicians who were worshippers of IES or JES, the sun god. This was no doubt the fact, and it shows that such a thing as orthodox Christianity had not at that late date been firmly established. The pretence that it had prevailed five hundred years earlier is wholly untenable.

AGABUS.

A Supposed Christian Prophet.

"I SALUTE YOU, SIR :—My name was Agabus. In Acts xi, 27, 28, you have an account of me as fortelling a famine in Judæa. In reading that chapter you are lead to suppose that I came from Jerusalem, which was not the case. I was an Armenian and a proselyte to the doctrines of Apollonius the Cappadocian. I was won to that faith through the logic or teachings of Damis or Demas. Our meetings in those days were simply for the brethren to give way to the spirit ; and you will notice that after all those meetings, some who attended were sent in one direction and some in another, but in all cases the most powerful mediums were sent to the most skeptical people. In this laid the success of the Apollonian religion. Apollonius, as well as Damis and his other disciples knew that success was to be won by evidence. Apollonius learned this from the Gymnosophists of India ; and for that reason, in the first and second centuries, they used mediums to propagate

their system. The followers of the religion of Apollonius, treating of Christos or the Indian Christ, was made up of nearly all the nations that he could then reach, and in fact had very little to do with the Jews, who are made to appear, by the Christian books, to have been the principal adherents of that religion. The fact is that the most powerful propagators of it were Greeks and Romans: and that is why you find most of the epistles written in Greek or Latin. These two nations and those tributary to them were the most powerful adherents of the Christosite Apollonian system. You will notice that I do not call any of these movements religions, but only systems, because there can be no religion, as I have found out as a spirit, but that which is founded on the scientific book of nature. This idea of a descent of God among men, or of men being god-made, is something that all humanity will have to get rid of, and the sooner they do it the better. I passed to spirit life in about A. D. 97."

Refer to McClintock and Strong's Cyclopædia of Theological Literature for account of Agabus.

Agabus deemed it unnecessary to say more than that he was the person mentioned in Acts xi, 27, 28, in order to identify himself. He does not say whether he did or did not make the prediction, concerning the famine therein mentioned, but he expressly denies that he went down from Jerusalem to Antioch at that time. He tells us he was an Armenian, and had been converted, not to faith in Jesus Christ, but to faith in the doctrines of Apollonius the Cappadocian, and this through the logic of Damis or Demas. The spirit leaves us to infer that at that time a meeting of Christosite mediums was held at Antioch which he as a medium attended, and that he did then and there make a prediction or rather his spirit control, called the "Holy Ghost" in Acts xxi, and the "the Spirit" in Acts xi, not unlike that mentioned. It would seem that these mediums' meetings were not unfrequent and were held to assign the work of proselyting to each of those who were entrusted with the public work of demonstrating the power of "the spirit" or "Holy Ghost" through them. From the fact that Agabus is specially mentioned among the mediums who assembled in Antioch (about A. D. 45) we may infer that he excelled as a medium for prophecy. The spirit very well says that it was in the extensive use made of mediumship in the first and second centuries, that lay the secret of the great success that attended the system of Christosism that Apollonius the Cappadocian

sage established in the Roman world. It was only after Apollonius returned from his visit to the Gynnosophist followers of Christos in India that he set about founding the system which the Christian hierarchy and Church fraudulently appropriated in the fourth century, as something that specially belonged to them, and not to Apollonius, the real creator of that system.

Agabus certainly states what was the fact when he says that the Jews were least of all concerned with the Christosism from which Christianity was borrowed or stolen. We prefer to say stolen, because the efforts which have been made by the Christian Church to deprive Apollonius of the credit of his theological teachings, show that the appropriation of his labors was dishonest and criminal from the outset. Agabus has manifestly learned the folly of religion as a means to spirit happiness; and we fully agree with him that the idea of a god descending among men, or of any man being god-made must be abandoned, and the sooner it is done the better for all humanity.

JOHN BIDDLE.

An English Theologian.

“GOOD DAY, SIR:—During my mortal life I was a Socinian writer. My name was John Biddle. I was many times in jail for denying the truth of the Trinity; and I finally died in jail, of what is termed jail fever, and all because I could not raise one hundred pounds sterling. To convey to your mind any idea of the indignation I feel at the way I was treated by the Christians would be utterly impossible. They knew, as did President Bradshaw, my most bitter opponent, that what I asserted was the truth. My doctrines were founded upon the same facts that your Modern Spiritualism rests upon, with this exception that what you call spirits, I called angels. All this drew upon me the hatred and malice of the priests of my time, who petitioned parliament and the king to have my teachings suppressed. My writings were burned. But since I entered spirit life I gathered around me a force of congenial spirits, and if I do not succeed in making my mark upon the Christian

Church before long, it will not be because I have not tried hard enough to do it. I would say to you, foster skepticism wherever you can, for it is the axe that will cut down the tree of superstition. I am sorry to see your difficulties, sir, and that you find so few helpers in your battle for truth. I was thrown into prison in May, and died there in September 1662."

Refer to *Biographie Universelle* for account of John Biddle.

Who can say how far the Spirit of John Biddle has not had a hand in setting on foot and maintaining the movement known as Modern Spiritualism. He explains how it was that at the risk of his life, and all that a man holds dear, he defied the power of the priestly, bigoted Christians of his time and denounced doctrines of the Holy Trinity as untrue. He says his doctrines were founded on the same facts which support Modern Spiritualism, to wit : The spirit life, spirit return, and spirit communion with mortals, with the exception that he regarded those returning spirits as angels. Under such inspiration he was made bold to defy the whole power of the English priesthood. There is no mention of Biddle having been confined, at the time of his death for the non-payment of one hundred pounds sterling. With that exception the communication is in remarkable accord with what has been recorded concerning him. It is a demonstrated fact, that by their persecutions in the past, the Christian Churches, Catholic and Protestant, have been filling the spirit world with enemies who will yet see the utter overthrow of the power that they have so cruelly and unscrupulously labored to perpetuate.

ST. FRANCIS DE SALES.**A Bishop and Priest of Geneva.**

“ I GREET YOU SIR :—When here, I never hesitated to preach the truth in the presence of heretics. I wish to ask you how you, a small body of people and in so small a minority, expect, successfully, to beard the powerful Catholic Church? What does it matter, even if you know the truth in relation to Apollonius of Tyana, or in regard to Crishna Hesus, or the other gods? You forget that all the valuable manuscripts concerning them are in possession of our church. You will need proof to show that your standpoint is correct; and like many of the Protestant Churches (all of which are nothing more than bastard churches) it will appear that it has nothing more to support it but the sayings and doings of a lecherous monk. You may know, when I tried to convert the famous Theodore Beza, on his death bed, to the Catholic faith, that I was in earnest about propagating my religion when here, and I am yet so in spirit life. The priests of my church have hidden their tracks well, and it will cost an immense outlay of time and money to prove that these apostate spirits have been communicating to you the truth. You cannot do it, and I challenge you to the trial.”

By way of consolation to this spirit, we assured him that he was widely mistaken in supposing, that in nearly every instance, the testimony of those apostate spirits had not already been proven true, and that his own spirit admissions would furnish the best possible proof of their truthfulness. Even this bigoted and admitted enemy of truth found himself incapable of falsifying in our presence, knowing, as he did, that the information we had received and disclosed, to be what he desired most to conceal from the world.

Refer to McClintock and Strong's Cyclopædia of Theological Literature for account of St. Francis de Sales.

The spirit of St. Francis de Sales could in no manner have more pointedly identified himself than by giving an account of his efforts to win the aged Beza to the Roman Catholic Church. St. Francis evidently considered that particular service as being the most meritorious of his zealous and certainly most remarka-

ble efforts on behalf of his religion. Even he could not deny the correctness of the spirit information which had been given to us in relation to Apollonius of Tyana, the God Christos of the Hindoos, and the God Hesus of the Gallic Druids. His lame attempt to take comfort from the fact that so much of evidence in support of those things had been destroyed, or was in the private keeping of the Roman Church, showed most clearly what a desperate strait has been forced upon the spirit defenders of Christianity by these remarkable spirit testimonies. I will only add that the name of this spirit was given by the guide of the medium, or we would never have known from what spirit it came.

[The character, purposes and unscrupulous nature of St. Francis de Sales as an individual, are fully set forth in his characteristic communication. The admissions he makes as to the priests of his church covering their tracks well is true to life, also to the fact that the valuable manuscripts bearing upon the true history of so-called Christianity are in the possession of the Church, except what have been destroyed. This Spirit is a fair representative of the Church at large.—COMPILER.

SILAS OR SILVANUS.

A Disciple, not of Jesus, but of Apollonius of Tyana

“I GREET YOU, SIR:—I was one of the most intimate disciples of Apollonius of Tyana, sometimes called Paulinus, Paul and Apollos, according to the different dialects of the various countries which he visited. About the first mention of me, you will find in the 15th Chapter of Acts, 22d verse. You will also find mention of me in the 1st verse of 1st Thessalonians. The book of Acts, is set down by the best commentators as having been written about A. D. 59, while the Epistle of the Thessalonians is set down for A. D. 52. Both of these statements are wrong. The 1st Thessalonians was written about A. D. 40; and portions of Acts about A. D. 60—other parts of it later. It never assumed its present shape until the time of Lucian. The 1st Epistle to the Thessalonians was the first ever written by Apollonius; and you will note, if you examine that epistle, that he does not charge the Thessalonians with

those vices that are named in the other epistles. The reason for this is very simple when understood. It was because the Thessalonians were Chrestus-Christosites, Thessalonica being the capital of ancient Macedonia, and he, Apollonius, had made a few converts there. He had to write to them very kindly, fearing that they would go back to their old teacher, Chrestus. The propagation of the Apollonian system of Christosism was opposed by the Greek Promethean system, and by the teachings of Chrestus concerning Christos; and also by an Ethiopian version, of which you will hear more hereafter, from the spirits. I think I have said all that can be of benefit or that I can now recall this morning. Yours for the truth, Silvanus, surnamed Silas.

Refer to McClintock and Strong's Cyclopædia of Ecclesiastical Literature for account of Silas.

We refer our readers to the passages in which Silas or Silvanus is mentioned in the New Testament in Acts xv, 22-41.

This passage of Acts shows very clearly, that Silas, whose real name was Silvanus, was the chosen and, no doubt, intimate, if not the most intimate friend of Paul, whose real name it appears was Apollonius. The next passage we refer to is Acts xvi, 16, where we read :

"And it came to pass as we went to prayer, a certain damsel possessed with a spirit of divination, met us, which brought her masters much gain by soothsaying.

"The same followed Paul and us, and cried, saying, these men are the servants of the most high God, which show unto us the way of salvation.

"And this did she many days. But Paul being grieved turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

"And when her masters saw that the hope of their gains were gone, they caught Paul and Silas, and drew them into the market-place to the rulers.

"And brought them to the magistrates saying, These men being Jews, do exceedingly trouble our city." &c. &c.

If this story has any truth about it, it appears very evident that, whoever Paul was, he did not profess or want to be known as the "The servant of the most high God" who showed the way of salvation to the inhabitants of Thyatira, and especially to Lydia the seller of purple. But what in the name of common sense could have made Paul so angry at that divining spirit? If Paul was what the Christian priesthood have insisted he was,

“a servant of the most high God,” that divining spirit was only divining the truth, and Paul ought to have had the honesty to own up to his truthfulness. But instead of doing that, he jerks this truthful spirit out of his chosen medium. It does look as if Paul, as he is represented to have been in Acts, was a “very bad” Christian “egg,” view him which way we will. In Acts xvi, 25, we are told that Silas was thrown into prison with Paul, and we read verse 26 :

“And at midnight Paul and Silas prayed, and sang praises unto God : and the prisoners heard them.

“And suddenly there was a great earthquake, so that the foundations of the prison were shaken : and immediately all the doors were opened, and every one’s bonds were loosed.

“And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew his sword, and would have killed himself, supposing the prisoners had been fled.

“But Paul cried with a loud voice, saying, Do thyself no harm : for we are all here.

“Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas.

“And brought them out, and said, Sirs, what must I do to be saved ?

“And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.”

Now it strikes us that Paul and Silas did not regard the Lord Jesus Christ as “the most high God” ; for if they had they would not have professed to be the servant of the former and denied that they were the servants of the latter, which they virtually did in resisting the allegation of the divining spirit, in that very connection. In Acts xvii, 4, we read :

“And some of them (the Thessalonians) believed, and consorted with Paul and Silas ; and of the devout Greeks, a great multitude, and of the chief women not a few.”

This verse is perfectly consistent with what the spirit of Silas said about Apollonius having made some converts in Macedonia where the Christosism of Chrestus was the most generally accepted. In verse 10 we read :

“And the brethren immediately sent away Paul and Silas by night into Berea.”

In verse 14 and 15 we read :

“And then immediately the brethren sent away Paul, to go as it were to the sea ; but Silas and Timotheus abode there still.

“And they that conducted Paul brought him unto Athens ;

and received a commandment unto Silas and Timotheus for to come to him, with all speed they departed."

In Acts xviii, 5, we read :

"And when Silas and Timotheus had come from Macedonia, Paul was pressed in the spirit, and testified to the Jews, that Jesus was Christ."

In 2 Cor. i, 19, we read :

"For the Son of God, Jesus Christ, who was preached among you by us, even by me, and Silvanus, and Timotheus, was not yea and nay, but in him was yea."

In 2 Thess. i, 1, we read :

"Paul and Silvanus and Timotheus, unto the Church of the Thessalonians, in God our father and the Lord Jesus Christ."

In the First Epistle general of Peter, addressed to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, chapter v, 12, we read :

"By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting and testifying that this is the true grace of God wherein ye stand."

Reader we ask you to read these portions of what is called the New Testament, by the light thrown upon them by the testimony of the spirit who called himself Silvanus, but who said he was surnamed Silas, and question if you can the truthfulness of that startling and momentous revealment of what the so-called Christian Scriptures really are. He tells us that he was one of the most intimate disciples of Apollonius of Tyana, who was sometimes called Paulinus, Paulus and Apollos in the different countries which he visited. He expressly claims to have been the person called Silas, in the Acts of the Apostles ; but who is rightly called Silvanus in 2 Cor. i, 19 ; in 2 Thessalonians i, 1 ; and in 1 Peter v, 12. If this is true, then it is certain that those three epistles were written by one and the same person, and that person Apollonius of Tyana, also called Paulinus, Paulus and Apollos. It is a circumstance strongly indicating this, that the chosen friend of Paul, was in all those epistles called Silvanus, while in Acts he is in no instance called Silvanus, but always Silas. It is true the spirit said he had the name of Silas, but we have a right to infer that he had that surname given to him long after those epistles were written, by some person who had a reason for substituting the name Silas for Silvanus ; and it is not a very violent presumption to presume that the object was the same that led the writer

of Acts, to substitute the name of Paul for Apollonius, in those stories concerning these two intimate Christosite friends.

The spirit then proceeds to throw a new light on the respective dates of Acts and 1 Thessalonians. He says: "The book of Acts is set down by the best commentators as having been written about A. D. 59, while the Epistle to the Thessalonians is set down for A. D. 52." Both of these statements," he says: "are wrong. The First Thessalonians was written about A. D. 40; and portions of Acts about A. D. 60—other parts of it later. It never assumed its present shape until the time of Lucian." This, so far as Acts is concerned, is most probable; and affords the only way of accounting for the confusion that has prevailed concerning it. The whole of the difficulty seems to have arisen from the fact, that much of what is related must have been written by an eye-witness of the events described; while other portions of it were manifestly related to events that occurred subsequently to what is called the apostolic age. Another mistake has been that Lucian or Luke, who was its real compiler, (as we have the book now) was a contemporary and travelling companion of the person called Paul in Acts. No greater mistake could have been made, for that compiler of Acts was the contemporary of Marcion, or Mark, as he is called, and did not live until after the reign of Trajan, and did not compile the book of Acts until A. D. 150 when he and Marcion were rivaling each other in trying to rob Apollonius of Tyana of his theological labors by appropriating them to their respective theological schemes. That Lucianus the Greek Satirist and St. Luke of the New Testament were one and the same person, is most probable if not absolutely certain. It is true he has had the credit of having satirized the Christian religion; but if this was so, then the Christianity which he satirized was the Christosism of Chrestus, if not also that of Apollonius of Tyana as well. In our comments upon the communication given by Lucian, we cited from Dr. Lardner's works, his satire upon Peregrinus whom we clearly showed to be no other person than Apollonius of Tyana. Indeed, it was necessary for Lucian, in order to rob Apollonius of his theological writings, to appear to bitterly antagonize them, while he sought to give them as the teachings of his mythical Son of God. At all events there was no other Christianity known prior to the time of Marcion and

Lucian, or Mark and Luke, than the Christosism of Chrestus and Apollonius of Tyana, and perhaps an Ethiopian version, and that Christosism was based solely on the doctrines concerning Christos which were taught by the Brahmans and Buddhists of India, many hundreds of years before the so-called Christian era. To show that Lucian has been connected with Christianity, by his writings or otherwise, we refer to McClintock and Strong's Cyclopædia of Theological Literature, article "Lucian," Vol. 5, p. 539.

We do not hesitate to say that it was Lucian, and no other person, who wrote the dialogue entitled *Philopatris*, as will be found in the reference to Lucian above given, for being the writer and compiler of the Gospel according to Luke, and the Acts of the Apostles, he of all other men would be most likely to know just what he meant when he wrote and composed those canonical Christian books. At any rate I have adduced more than enough to show the probable correctness of the spirit's statement, that the book of Acts was not put into the shape it now has until the time of Lucian, which was not until towards the middle of the 2d century or afterwards. But in what the spirit says about the date of 1 Thessalonians, we have another even more surprising proof, not only of the identity of the spirit witness, but of his personal knowledge of the truth of what he says upon that point. He claims that that epistle was written by Apollonius of Tyana, his friend and master, about A. D. 40; and that it was the first epistle that he, Apollonius, wrote. In corroboration of this statement, he refers to the fact that the tone of that epistle is milder towards those whom he addresses, than is the tone of any other of his epistles. Says Spirit Silvanus or Silas, he does not therein "Charge the Thessalonians with those vices that are named in the other epistles." If any one will carefully read the First Epistle to the Thessalonians he will see that at the time it was written, the persons to whom it was written had not yet been incorporated into an ecclesiastical body, with a fixed policy of government and a set of established doctrines, but to people whom the writer was preparing for both these requirements of a religious or sectarian organization. In all the other Pauline epistles, and even in the Catholic epistles, the people addressed had passed beyond the stage which the writer's converts in Thessalonica had reached at the time the

epistle to them was written. In this respect, therefore, the 1 Thessalonians fully confirms the spirit's statement. But we come to something even more strongly confirmatory, when we come to consider the reason which Silvanus assigns for the author's particularly and unusually tolerant tone towards his Thessalonian followers. He tells us it was because the Thessalonians were Chrestus-Christosites, meaning that they were Christosite followers of Chrestus, the Macedonian Gymnosophist, who, with his followers, was expelled from Rome by Claudius, some time between A. D. 42 and 50. He says at the time Apollonius wrote that epistle to the Thessalonians he had but few converts or followers there, and he was afraid to write dogmatically to them, lest they should go back to their old teacher Chrestus. This statement is fully borne out all through that epistle, as the following passages of it will show. In 1 Thess. ii, 14, the writer says :

“For ye brethren, becoming followers of the Churches of God which in Judea are in Christ Jesus : for ye also have suffered like things of your own countrymen, even as they have of the Jews :

“Who both killed the Lord Jesus and their own prophets, and have persecuted us, and they pleased not God, and are contrary to all men ;

“Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway ; for the wrath has come upon them to the uttermost.”

Now, it must be remembered that the people of whom the author of that epistle was speaking, lived in Macedonia in the reign of Claudius. Who were they? Certainly not worshippers of the Greek and Roman gods ; for had they been, what “sins did they fill up alway,” and what “wrath” was it “that had come upon them to the uttermost?” Claudius certainly did not visit his wrath upon the worshippers of the heathen gods, for they were but following the Roman laws. He certainly had reference to some other class of Macedonian or Thessalonian subjects of Claudius. Who then were they who incurred the wrath of Claudius? Suetonius, the Roman historian, has recorded the fact that Chrestus and his followers were driven from Rome under an edict issued by Claudius. Why? Because we are told he was engaged in exciting his followers to disturb the public peace by the propaga-

tion of his religious doctrines. Those religious doctrines were not heathen, nor yet were they Judaical. For we are told that Aquila and Priscilla were followers of Chrestus, and were driven from Rome by that decree of Claudius against Chrestus and his converts. It was to find Aquila and Priscilla, the banished followers of Chrestus, the Macedonian, that Paul or Apollonius went to Corinth. Why would he have sought them out if they had been Jews? and still more, why would they, if they were such fanatical Jews as to suffer banishment on account of their religious zeal, have been so ready not only to adopt the Christosite (or Christian if you please) doctrine of Apollonius or Paul, but to assume to expound them, as we see in Acts, xviii, 26? The fact is they were not Jews, as any one may see by their purely Greek names. They were Chrestosites, or Chrestians, when Apollonius or Paul converted them to his Christian views.

Remember that the people in Macedonia, who persecuted the followers of Paul, were the same who, at Antioch, troubled similar followers of Paul and his apostolic brethren, to whom Judas and Silas were sent (Acts xv, 22 and 24.) Now, who were they? They were not adherents of the Jewish faith, nor yet adherents of the Greek and Roman religions; but certain which went out from us. May we not ask: Certain who? Certain what? As the compiler of Acts has not permitted us to know, we are not rash in inferring that they were certain teachers of Christosism, who had gone out from the Apollonian or Pauline party of Christosites. Who were these Christosites or Christians, if not those of the Chrestus-Chrestosite party? We leave this for Christian theologians to answer. In all these circumstances we have strong corroboration of what the spirit of Silvanus or Silas says about the opposition to the teachings of Apollonius or Paul in Macedonia by Gymnosophic Chrestosites, of whom Chrestus was the acknowledged leader at that time. Those of our readers who carefully read the communication of Chrestus, will take note that in reply to our question as to whether he knew ought of Damis, the intimate friend and trusted companion of Apollonius, his reply was that he had not met him, but had received threatening letters from him, commanding him to cease preaching his Gymnosophic Christosism in Macedonia. Damis, himself, as a spirit, testified, as the reader may remember, that he was called Timotheus, by

the Thessalonians, that being as much a title as a name. The Macedonian opponents and persecutors of the converts of Paul or Apollonius, in that country, were, as spirit Silvanus or Silas states, followers of Chrestus, and those converts of Paul or Apollonius were from a rival sect of Christosites, and not from those adhering to the Jewish faith, or who had been followers of the Greek or Roman religions. It is only on this supposition that we can see any analogy between the opposition to the doctrines of Paul or Apollonius in Thessalonica, and the alleged opposition to the teachings of the same Paul or Apollonius in Judea by the Jews, supposing wrongfully, that he, Paul or Apollonius, was a Jew and not a Greek. View the whole matter as we may, we reach the natural conclusion that what the spirit of Silas or Silvanus says about himself, and the book of Acts and the First Epistle to the Thessalonians, is true in every essential particular. That being so, the identity of the Saul or Paul of Acts with Apollonius, the Nazarite-Essenian teacher of Buddhistic Christosism in the Roman Empire, from A. D. 30 to A. D. 102, is made indisputably plain and irrefutable.

The spirit then closes his communication with a disclosure which, until that moment, we had not looked for ; and that is, that the opposition to the Apollonian or Pauline system of Christosism was threefold, and not dual, as we had been led to imagine and believe. Not only was it opposed by the Gymnosophic or Brahmanizing Christosism of Chrestus, and by the Greek Jupiterian and Promethean systems of theology ; but, from what the spirit of Silvanus says, it was also opposed by an Ethiopian Christosism. We have had many intimations from time to time, that we now see point to such an Ethiopic Christosism, but which when they were given we did not perceive could have any relation to an anti-Apollonian Christosism of that nature.

We do not know how these things appear to those who read them ; but to myself, to whom they come through the lips of the unconscious medium, are astounding. We know, as certainly as mortal man can know anything, that these revelations come from the spirit world ; and have every possible reason to believe they come from the learned, influential and thoroughly informed spirits, ancient as well as modern, from whom they purport to come.

FRUMENTIUS.

An Abyssinian Bishop.

"I SALUTE YOU, SIR:—My name is Frumentius. I was an Abyssinian bishop in the fourth century, and the original writer of the Ethiopic version of Christosism, as contained in the four gospels received by a pagan priest of the sun, not historically named, from Calanus, in the days of Alexander the Great. I was a sun worshipper myself and so understood the matter that I regarded Christos as the Child of the Sun. In my day it was a common thing to believe that all the pure spirits of the dead upon this earth passed to the sun. Consequently, I wrote this Ethiopian version to show that the god of the sun, in his kindness, sent his son here, to die for the sins of mortals. If my version had been left intact this would clearly have appeared to those who read it; but as will be explained by a spirit who will come after me, and by tricks well known to Christians, they left just so much of my record stand as suited the propagation of their own faith. The rest was destroyed; how, will be explained by a spirit before these sittings are ended. Bless you for the good work you are doing; but you will find that none are so blind as those who will not see."

Refer to McClintock and Strong's Cyclopædia of Theological Literature for account of Frumentius.

This reference will suffice to enable the reader to judge of the probable authenticity of the communication. It will be seen that what the spirit of Frumentius claims or alleged, in relation to his Ethiopic version of Christosism, is borne out by a "tradition" that "ascribes the translation of the New Testament to Frumentius." The spirit tells us he was the original writer of the Ethiopian version of Christosism, as it was contained in the four gospels received by a pagan priest of the sun, not historically named, from Calanus, in the days of Alexander the Great. This Ethiopic Version, therefore, had nothing whatever to do with the religion of Jesus Christ, but related to the Hindoo or Gymnosophist Christos, of whom Calanus the Gymnosophist friend and teacher of Alexander the Great, was a follower and disciple. Frumentius tells us he was a sun-worshipper, which

is perfectly consistent with the fact that he was a Phœnician and a native of Tyre, where the worship of the sun was the universal religion. He says, as such a sun worshipper, he regarded Christos as the Child of the Sun. This he very naturally did, for the Gymnosophic Brahmans regarded the sun as personated in the Christos of their astronomical religion. In this, Frumentius acted with perfect consistency ; and it is a very significant fact that the founders of Christianity, as it is now taught, claimed that this Solar Christos of Frumentius in his Ethiopic Version was identical with their Jesus Christ. It shows very clearly that their Jesus Christ, was, like the Christos of Calanus and Frumentius, nothing more nor less than "the child of the sun," or the solar myth, a fact which these spirit testimonies have established beyond refutation.

Frumentius tells us that in his day it was a common thing to believe that all the pure spirits of the dead upon this earth passed to the sun ; and that consequently he wrote his Ethiopian version to show that the god of the sun in his kindness, sent his son here to die for mortals. This was a doctrine that prevailed among the sun worshippers of Persia and Phœnicia, and the Greek worshippers of Prometheus, the sacrificed saviour, in all of those systems being none other than the sun personified ; as any one can readily perceive who will look beneath the forms, ceremonies and observances which prevailed among all sun-worshipping peoples. The Ethiopic version of Christosism, as it was translated from the Sanscrit of Calanus, has not been allowed to come down to us, and for the very good reason that had it been permitted to do so, the sun-worshipping heathen origin and meaning of what is called orthodox Christianity would be understood, and the prevailing superstition in regard to it would be brought to a speedy end. Frumentius referred to Ephraim, bishop of Odessa, as the spirit who would explain the method used to suppress those portions of his Ethiopic version of the New Testament, which were in the way of the ecclesiastics who founded Christianity. View this communication as we may and it will stand every test as to its authenticity and truthfulness.

CHRESTUS.

The Rival of Apollonius of Tyana.

At my weekly sitting with the medium and before the communication from Chrestus was given the guide of the medium took control and said—"Mr. Roberts, the spirit who is here to communicate is one who has something very important to say to you, and Aronomar is so anxious that you should understand this, that he will take control of the medium himself for a moment." Aronomar through the medium, addressed me as follows :

"I GREET YOU :—In this work in which we are both engaged, you doing your part and I mine, I have now to show you that we do not wish to set Apollonius up as a god or christ ; and the spirit I am about to introduce to you, will show you that his claim for special consideration was the fearless advocacy and maintenance of his ideas. The spirit who is about to take control of the medium will give you the particulars concerning the doings of himself and Apollonius. He was opposed by Apollonius, and can tell you about him, as well as about himself. You can ask him any questions you desire to have answered, because I have concentrated a very strong force around the medium, and I think we can sustain the spirit until you have done with questioning him."

Here Aronomar yielded the control to the spirit, and the following astonishing communication was given :

"I SALUTE YOU, SIR :—In the time of Claudius Cæsar, I was at Rome, engaged in propagating the Gymnosophic ideas in relation to the Indian Christos in contradistinction to the ideas of Apollonius of Tyana, in relation to him. He taught the reformed Buddhist doctrines concerning him, while I taught the Brahmanical doctrines. The difference between the two doctrines were simply, that according to Apollonius's way of teaching, mankind were to depend mainly, or solely, upon Christos as their Saviour ; in my way of teaching, Christos could only be their Saviour provided their good works and deeds accompanied a belief in him. My idea was the same as that of genuine Christianity, to-day, in relation to salvation. Apollonius taught the doctrines of Universalism. In order to

stop all progress in the direction of my teachings, Apollonius, Paulinus or Apollos, went and stopped with Aquila and Priscilla, and worked with them, while his agents or followers worked against me at Rome. At the time this agitation occurred, there was an edict issued by the emperor Claudius which ordered the expulsion of all Jews from Rome, as Suetonius has been made to record it; but this is an interpolation by Christian writers to conceal my historical identity. This passage in Suetonius has greatly bothered your modern theologians, Adam Clark, Dr. Lardner, and other commentators, to know whether Christ, so-called, was ever at Rome. I was the man who was at that time in Rome, and I was the opponent of Apollonius. My name was Chrestus, and it seems strange that with such a name, learned theologians should ever have mistaken me for a Jew. In their zeal to find some evidence to prove that their Christ had an existence, they are ready to accept anything, however irrational and improbable. I was a Macedonian, and a slave to Claudius, but was set free by him on the account of the appeals of my friends and followers. At length I acquired such power and influence by my preaching and teaching the doctrines of Christos, and by my mediumship, which was manifested in support of my teachings, that Claudius expelled myself and all my followers from Rome. It is important that you should thoroughly know what the name Chrestus meant. I was named after what I taught. In the contest between myself and Apollonius, he had more friends than I had; and mainly among the patrician order. He being a freeborn citizen and I having been a slave, of course the whole patrician order worked against me. In order that you may thoroughly understand the import of this communication, I will say that Apollonius received his gospels from India through Iarchus; I received mine directly from Calanus, the teacher of Alexander the Great. When I say I received my gospels directly from Calanus, I mean they came down to me through my ancestors from the time of Alexander, one of whom was with Alexander, and was personally acquainted with Calanus. I was born about A. D. 6, and lived until A. D. 92. [Where did you go on being expelled from Rome?] I went back to my home in Macedonia. [Did you ever meet Damis, the friend and disciple of Apollonius?] I never met him, but I knew of him. He sent me threatening letters commanding me to cease teaching my doctrines. He was then in Thessalonica. [What was your occupation in Macedonia?] I was a scribe to the Macedonian priests, but I was not a follower of the Macedonian religion. I adhered to the Christos

religion, as did my ancestors before me. [What was your Macedonian name?] I will have to spell it for you. Ruthalia. I want further to say that the edict against myself and followers was said to be issued against us as Jews, but that term was applied to all persons who we regarded as vagrants or disturbers of the peace and good order of Rome, and not as designating the followers of Judaism. That is why the interpolator of Suetonius chose the term Jews for those people against whom the edict of Claudius was issued. You will find me called Chrestus in Suetonius."

Here the communication ended, the spirit being unable to hold the control longer. Curious to know whether Suetonius had made any reference to this man, I went, immediately after the close of the sitting, to see whether that author's writings contained any such passage as that to which the spirit had referred. Judge of my surprise when, on turning to the "Life of Claudius" by Suetonius, I found this sentence: "Judæos, impulsore Chresto assidue tumultuantes, Roma expulit."

The sentence which immediately precedes it, and that which follows it have no connection with it, and it has every appearance of being an interpolation, as the spirit thought it was. In order to show what confusion this brief sentence in Suetonius has occasioned, I here quote the following account of Chrestus from McClintock and Strong's *Cyclopædia of Theological Literature* :

"Chrestus, a person named by Suetonius (Claud. 25) as having incited a sedition among the Jews at Rome, which led to their expulsion from the city (comp. Acts xviii, 2). There have been two different opinions as to whom Suetonius meant by Chrestus (see Kuinol, ad Act. in loc.); whether some Hellenist, who had excited political disturbances, as Meyer and DeWette suppose; (see Conybeare and Howson, St. Paul i, 386), the name Chrestus (Greek, Chrestos, useful) frequently occurring as borne by manumitted slaves: or whether, as there is good reason to think (Lipsius on Tact. Annals xv, 44; Grotius on Acts, xviii, 2; Neander, Planting and Training, ii, 231.) Suetonius does not refer to some actual dissension between Jews and Christians, but confounds the name Christ, which was most unusual, as a proper name, with the much more frequent appellation of Chrestus (see Tertullian, Apol. 3; Lactantius, Instit. iv, 7, 5; Millman, Hist. of Christianity, i, 430). Orosius (Hist. vii, 6) places Claudius's edict of banishment in the ninth year of his reign (i. e, A. D. 49 or 50) and he refers

to Josephus, who, however, says nothing about the matter. In King Alfred's Anglo-Saxon version of Orosius, however, this reference to Josephus does not occur; the register simply connects the expulsion with a famine. "In the ninth year of his government there was a great famine in Rome, and Claudius ordered all the Jews that were therein to be driven out" (Bosworth's Orosius, p. 119 of the Saxon and 179 of the translation. See this statement of Orosius commented upon by Scaliger, *Animadv. on Euseb. Chron.* p. 192). On the contrary, Pearson (Aun Paulin.) and Vogel (*Gabler's Journal*) without, however, giving decisive grounds for their opinion, suppose Claudius's twelfth year (i. e. A. D. 52) to be the more likely one. With Anger (*De temporum ratione in Act. Apost.* p. 118) one might, on negative grounds, assert that, so long as Herod Agrippa was at Rome with Claudius, the edict of expulsion would hardly be published; that is previous to the year A. D. 49. Dr. Burton, however (*On the Chronology of the Acts*, p. 26), puts the date of the edict some time between A. D. 41 and 46, supporting his opinion by the fact 'that no mention is made of Claudius's decree in the *Annals of Tacitus* which have come down to us; and that since the last books of the *Annals* occupy the first six years of the reign of Claudius, it is probable that Tacitus mentioned this decree in one of those books. The year referred to in *Acts xviii, 2*, is A. D. 49."

Who can read that conflict of opinion, and not see that the real nature and cause of the edict being issued by Claudius has been suppressed, and in all human probability, by the author of the book of the Acts of the Apostles? Upon this point I will have something special to say further on. Dr. Lardner in his *Credibility of the Gospel History*, says :

"I conclude with the banishment of the Jews from Rome. 'After these things Paul departed from Athens, and came to Corinth. And found a certain Jew, named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, because that Claudius had commanded all Jews to depart from Rome,' *Acts xviii, 1, 2*.

"Dio says, that Claudius did not banish the Jews from Rome, but only prohibited their assemblies. But Suetonius who lived nearer the time, says, 'He expelled the Jews from Rome, who were constantly raising disturbances, Chrestus being their leader.'"

"It is disputed by learned men whether by Chrestus, Suetonius means Christ. I need not concern myself with that point here. This passage proves what I bring it for.

“Josephus has no where particularly mentioned this event. This edict of Claudius seems not to have been long in force. That may be one reason of this omission in Josephus; another reason may be, that it was not an agreeable task for him, to mention any disgrace cast upon his people. If some disputes between the Jews and the followers of Jesus Christ were really the cause of this order, that might be another reason; Josephus having been very reserved, if not altogether silent, about the affairs of the Christians.”

So says Dr. Lardner. It is not perfectly manifest that what the spirit says concerning the cause and nature of the edict issued by Claudius is true, and hence the confusion that afterwards arose, as to who the real disturbers of the peace of Rome were. Dio was certainly right in saying that Claudius did not banish the Jews from Rome; nor is there a particle of evidence outside the passage of Suetonius, which we have cited, that says any thing about the Jews having been driven from Rome in the time of Claudius; and it is more than questionable whether Suetonius mentioned the Jews at all in his reference to the edict. He no doubt did mention something about the decree against Chrestus and his followers; but the term he applied to them has no doubt been changed by some transcriber of Suetonius who doubtless had more than one object in view. There was an absolute necessity for that transcriber to conceal the identity of Chrestus and his theological doctrines in relation to the Brahmanical Christos, if he was a Christian zealot; and at the same time he no doubt sought to disgrace the Jews, the hated opponents of the Christian religion, by making them appear to have been the enemies of peace and good order at Rome. The absurdity of such a pretence is apparent, in as much as the number of Jews at Rome was very inconsiderable, at that time, and they would not have been allowed to raise a single disturbance without a liability of being exterminated instead of being expelled from Rome. How would the interests of Roman subjects have been advanced by sending such lawless people to other parts of the Empire? The pretence is inconsistent with all probability. That there was something not fully elucidated as to this question is made very certain by the mention of Dr. Lardner that, “It is disputed by learned men whether by Chrestus, Suetonius means Christ,” and it is not a little laughable to see how complacently the learned Doctor evaded that very important

question. Says he: "I need not concern myself with that point here." He forgot to add "Or anywhere else," for he never alluded to the matter afterward. As the spirit suggests, it never occurred to any of these learned men to recognize in the Latin name Chrestus the Greek Christos, which no Jew ever bore. Even if the Greek Jesu could be traced to the Jewish Jeshua or Joshua, the Greek Christos can in no manner be traced to any analogous Jewish name. When therefore, the founders of Orthodox Christianity coupled the Greek Christos with the Latin Jesus, as having any relation to any Jew whomsoever, they committed a blunder from which they can never escape. But the Latin Jesus was not derived from the Jewish name Joshua at all, but from the Phœnician Jes, the designation of their sun-god, Bacchus; and thus it becomes plain, that, in no other than a sun-worshipping sense, were the two names Jesus and Christos ever applied to the same object of worship, whether god, man or myth. The spirit tells us he was called Chrestus by the Romans, because he taught the Brahmanical doctrines concerning the Indian god Christos. The truth of all the points we have been examining will be strongly supported by what we will adduce hereafter in connection with what the spirit says of himself.

Besides, it is not amiss here to recall the etymology of the name Chrestus, speculated about by Meyer and DeWette, as quoted above from McClintock and Strong's Cyclopædia, &c. It is there said that "the Chrestus (Greek Chrestos, useful) frequently occurring as borne by manumitted slaves." We are not told where the name Chrestus so frequently occurs, as borne by manumitted slaves, but it is not a little significant that the Chrestus to whom Suetonius refers as a returning spirit, testifies that he was a manumitted slave. We incline to believe that both Meyer and DeWette met with other references to the Chrestus of Suetonius in some connection that showed that he, Chrestus, was a manumitted slave. It is very odd, if Chrestos in Greek meant useful, that Chrestus on that account would be applied to the manumitted slaves. It would be singularly out of place in that connection. It would be much more appropriate to have applied that name to a bond slave as they would be much more useful to him who held him, than if set free. A single fact like this goes very far to establish the authenticity and truthfulness of the communication. But this is not all.

In showing that Chrestus was a manumitted slave, we have very strong reason to believe that Chrestus was not a Jew, but a slave of some other nationality. The spirit tells us that he was a Macedonian, and not a Jew, and that his followers were Christosites, who took the name of Christians two centuries or more later. We have a singular confirmation of the truth of this in what is said in McClintock and Strong's Cyclopædia, under the head of "Claudius." It is there said :

"Indeed the Jews were treated by him, (Claudius) with indulgence, especially those in Asia and Egypt, (Josephus Ant., xix, 5, 2, 3 ; xx, 1, 2) although those in Palestine seem to have at times suffered much oppression at the hands of his governors (Tacitus, Hist. v, 9 etc.); but about the middle of his reign those who abode at Rome were all banished thence (Acts xviii, 2; see Hebenstreit, *Du Judæo exule*, Liep. 1714.) From the language of Suetonius in relating this event (Claud. 25) *it is evident that the Christians were also indiscriminately included in the execution of the edict, as a sect of the Jews, if, indeed they were not the most numerous part of that portion of the inhabitants.*"

I have underscored the latter part of that quotation to show how absolutely the communication of Spirit Chrestus is in accord with the facts of history, as illuminated by learned theological criticism. It is therein admitted that the edict of Claudius against Chrestus and his followers was principally against Christians, or Chrestians, and not against Jews at all, the very fact which Chrestus, as a returning spirit, testifies to. To call these Christians, or Chrestians, a Jewish sect, is a singular inconsistency, that could be only accounted for by the necessity there was to maintain the interpolated untruth that the edict of Claudius was issued against Jews. This same writer admitted that the Jews in Asia and Egypt were treated by Claudius with indulgence. If this was so, why would he have treated them with less indulgence at Rome? That he did not do so, becomes certain, as appears by the testimony of Chrestus and the corroborating facts that we have hastily thrown together, bearing upon this point. Not only have we the errors of history and Christian theology here set at rest, in a most remarkable and unexpected manner; but we have the identity of a most important historical personage, which has long been unknown to the most skillful critics, established beyond question or cavil. Having thus established the identity

of the spirit witness and his entire veracity, in relation to the matters we have noticed, we will now proceed to the critical consideration of the other statements contained in his communication.

The spirit tells us that when at Rome, in the reign of Claudius, he was a teacher of the Gymnosophic doctrines or ideas in relation to the Indian Christos, in contradistinction to the ideas of Apollonius of Tyana in relation to the same Christos ; and he adds : " He, (Apollonius) taught the reformed Buddhist doctrines concerning Christos, while I (Chrestus) taught the Brahmanical doctrines." And then he proceeds to state : " The difference between the two doctrines were simply, that according to Apollonius's way of teaching, mankind was to depend mainly, or solely, upon Christos as their Saviour ; in my way of teaching, Christos could only be their Saviour, provided their good works and deeds accompanied a belief in him." Of the correctness of this statement we can only judge from the further statements of the spirit, and the collateral facts which corroborate them. It seems certain, however, that Chrestus was an agitator of certain sectarian doctrines which created a great ferment and excitement among the inhabitants of Rome, which finally led Claudius to banish him and his secretaries from that city. His opponents were not the Roman pagan priesthood, for in that case it is hardly likely that any of them would have been permitted to go forth to propagate their disturbing doctrines throughout the Roman Empire. The nature of the edict shows two things : 1st, that the controversy between Chrestus and his opponents was one, the result of which, was local in its character ; and 2d, that the opposing party was not identified with the national religion. Who, then, was the opposing party ? Chrestus tells us it was Apollonius of Tyana and his Essenian followers. We now approach a point which shows in a very positive manner that this Apollonius was no other person than the Paul of The Acts of the Apostles, and the real author of the Christian Epistles (wrongfully denied to be his work) ; and which were certainly the work of no other person than Apollonius. Chrestus tells us that Apollonius, otherwise called Paulinus and Apollos at Rome, sought to put a stop to the teachings of himself, and to accomplish this, went away from Rome and stopped with Aquila and Priscilla, and worked with them,

while his followers remained at Rome, to work against him, Chrestus. It seems certain, in view of all the facts, that it was the hot dissension between the rival parties or sects of Christosites that led to the expulsion of the party or sect that was headed by Chrestus. Who were Aquila and Priscilla? We are told in Acts xviii. 42.

“After these things, Paul departed from Athens, and came to Corinth :

“And found a certain Jew named Aquila, born in Pontus ; lately come from Italy, with his wife Priscilla ; (because that Claudius had commanded all the Jews to depart from Rome ;) and came unto them.”

We have here a very fair specimen of the historical value that attaches to the anonymous patchwork of intentional deceptions which is known to us as the *The Acts of the Apostles*. The writer of “*The Acts*” says that Aquila was a Jew of Pontus, but admits that he went to Corinth from Italy, and then parenthetically is added “because that Claudius had commanded all the Jews to depart from Rome.” If this is in any respect true, then, Aquila and Priscilla were followers of Chrestus before they became followers of Paulinus or Apollonius, or of Paul, as the same man has been manifestly called by the Christian plagiarizers of his theological and philosophical writings ; and perhaps they were very prominent and influential followers of that persecuted Christosite rival of Apollonius. There is, however, another very significant reference to the movements of Apollonius or Paul, which goes very far to confirm the testimony of Chrestus, and to show the connection of these two originators of the Christian religion the one to the other. In “*The Acts*” xvi, 8, 9, 10, 11 and 12, we read :

“And they “(Paul and Silas),” passing by Mysia, came down to Troas.

9. “And a vision appeared to Paul in the night ; there stood a man of Macedonia, and prayed him, saying Come over into Macedonia and help us.

10. “And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11. “Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis ;

12. “And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony and we were in that city abiding certain days.”

Any one who reads this can see that it is a much mixed story, and as we think an intentionally mixed story. It will be seen that the verses 8 and 9 and the first line of verse 10 were written by neither Paul nor Silas, but by some third person about them. The remainder of verse 10 and verses 11 and 12 are apparently quoted from a personal account of Paul's journeyings, as written by himself. Why did not the writer or compiler of Acts relate that vision about a man of Macedonia as related by Paul himself? From the fact that it was no call from a visionary man of Macedonia that Paul received, but a call from a real man of Macedonia, none other than Chrestus of Macedonia, the Gynosophic teacher of Christosism, the man who subsequently became the Great Christosite rival and opponent of Apollonius at Rome in the reign of the emperor Claudius. The writer of Acts desired to conceal the real nature of that Macedonian call to Paul, and the identity of the man who made it; and in order to do so falsely invented the story of the alleged vision of Paul. The untruthful writer little supposed that the spirit of Chrestus would ever find opportunity to return and state facts concerning himself and Apollonius of Tyana that would expose to the light of day, his dishonesty and untruthfulness. But let us return to what the spirit, Chrestus, said about Apollonius having gone to make common cause with his former followers, Aquila and Priscilla, neither of which names are Jewish at all, but Greek.

The particular point to which we invite the reader in that connection is, that Aquila and Priscilla were banished from Rome, under the edict of Claudius, which was mentioned by Suetonius as having been directed against Chrestus and his followers. It is therefore certain that Paul, whether Apollonius of Tyana or not, became the religious partisan of two of the chief supporters of Chrestus at Rome, they having abandoned the sect of Chrestus and attached themselves to that of Paul, as his converts. In this the spirit statement of Chrestus is shown to be literally true. It has been sufficiently demonstrated that he equally testified to the truth when he said he was not a Jew, and that Aquila and Priscilla were not Jews but Christosites, and that Paul who was none other than Apollonius knew they were Christosites and not Jews before he went to hunt them up at Corinth. Chrestus, it is plain, must have felt quite aggrieved at the course of Aquila and Priscilla in

abandoning his Gymnosophic version of Christosism and adopting the Buddhistic version of the same Christosism as proclaimed and taught by Apollonius. Otherwise he would not have mentioned them as he did in his communication. Indeed it would seem that the movement which Chrestus had set on foot at Rome, began to decline from the time of the banishment of himself and followers from Rome, and the conversion of Aquila and Priscilla to the doctrines of Apollonius or Paul was no doubt largely due to the fact that the latter doctrines were not proscribed as were those of Chrestus; and they could adopt and teach them without subjecting themselves to further persecution at the hands of the Roman authorities. Be this as it may, we have given enough and more than enough to establish, not only the authenticity of the communication, but its surprising correctness and instructiveness. We have a right therefore, to claim that unless there is some manifest untruth in the other parts of the communication, that it is equally entitled to credit throughout.

Now, the spirit tells us that Apollonius taught the one especial and distinctive doctrine of a dependence upon Christos as their Saviour, making faith in that doctrine the essential principle of religious duty. If this is true, as we have not a doubt it is, then it is certain that Apollonius of Tyana was the person called St. Paul in the Christian Scriptures, and that the Christian Scriptures are nothing more than plagiarisms of the writings and teachings of Apollonius concerning the Hindoo Saviour, by him called Christos. The one aim of the founders and upholders of what is called the Christian religion has been, to pervert, conceal, suppress or destroy all reliable information in relation to Apollonius of Tyana, his teachings and his followers. In this one fact we have sufficient proof that Christianity could not afford to have the truth known concerning these things. In the light of such spirit communications as this one from Chrestus, and scores of other spirits who have testified to what they personally knew about the origin, nature, and objects of Christianity, we can well understand why everything concerning Apollonius and his Christosite teachings, as well as Chrestus and his Christosite teachings, in the reign of Claudius, have been designedly, systematically and fraudulently suppressed, by a class of men who have made a trade of concealing the truth concerning the theological fraud called, or rather mis-called Christianity.

The spirit then tells us how he came to have a knowledge of Gymnosophic Christosism, and in this, his statement is surprisingly consistent with all the collateral historical facts. Not only does he tell us how he received his knowledge of Christosism, but he tells us with unmistakable clearness how Apollonius received his knowledge of the same theological system, and why the latter differed from his own. He says: "In order that you may thoroughly understand the import of this communication I will say that Apollonius received his gospels from India through Iarchus; I received mine directly from Calanus, the teacher of Alexander the Great * * * I mean they came down to me through my ancestors from the time of Alexander, one of whom was with Alexander and who was personally acquainted with Calanus." This statement of the spirit is singularly explanatory of the call of Paul to go to Macedonia. If we may believe spirit Chrestus, which the writer does not hesitate to say he does, it would seem that Calanus placed a copy of the Gymnosophic gospels concerning the Hindoo Christos, in the hands of Alexander, or some of his generals, after his return to Babylon from his conquest of India. By the latter, these gospels seem to have been taken into Macedonia, after the death of Alexander, and were there secretly taught by the ancestors of Ruthalia, the Macedonian slave of a Roman master, at Rome called Chrestus. The latter tells us that in Macedonia his occupation was that of a scribe to the Macedonian or Roman priesthood of his native country, that he was not their follower, but an adherent to the Christosite or Gymnosophic religion of his ancestors. It seems, furthermore that when taken from Macedonia to Rome, he, Chrestus, began to propagate his Gymnosophic Christosism either secretly or openly, and soon gained a following of sufficient influence with the emperor Claudius to procure his freedom. Chrestus had, no doubt, heard of Apollonius's visits to India, and his adoption of the Hindoo gospels concerning Christos, which the latter had procured from Iarchus, the Buddhistic patriarch. Thinking to procure the co-operation of Apollonius in his Christosizing scheme at Rome, he sent to him in Asia asking him to come to his help. Apollonius, it seems, from what the spirit says, and from what is said in Acts xvii., about the visionary call to Paul, went not to Macedonia, but to the Macedonian who had called for his help, who was

then propagating his Christosite doctrines at Rome. The help that Chrestus received from Apollonius is very clearly set forth in the communication from the former. Apollonius, instead of becoming a helper and follower of Chrestus, became his sectarian enemy and the leader of a party or sect that supplanted the religious movement which he had fairly inaugurated. From that time forward but little was known or heard of Chrestus and his followers, while the Apollonian or Pauline party came into such prominence in the European provinces of the Roman Empire, as to challenge the Roman religion throughout the vast area of the civilized world. Never was there a spirit communication given which was more calculated to lay bare the awful crimes and deeds of those who perpetrated the theological fraud called Christianity than the communication we have been considering; and never was a communication more strongly corroborated by apparently remote and wholly disconnected facts.

If there are persons who can read that communication in connection with the facts that we have been able to throw together as tests of its truthfulness, and not see that Christianity, so-called, is nothing more than the heathen theological doctrines and dogmas concerning the Hindoo Christos—that the New Testament is nothing more than plagiarism of the writings and teachings of Chrestus and Apollonius of Tyana—and that Apollonius was the person called Paul or St. Paul—then we can only say we are at loss to see that they possess sufficient reasoning powers to perceive the truth when it stares them in the face.

Reader, remember that but for the fact that the Christian enemies of truth omitted to erase the name of Chrestus from that one sentence of Suetonius, it would have been impossible to have established the authenticity and credibility of that most important spirit communication. We say important communication meaning all that the word important can imply. We hold that nothing is more important than the establishment of truth and the banishment of error, in all that in any way is calculated to promote human welfare and prevent human misery. It is for this we labor, as few men have ever labored, in order to accomplish these necessary conditions for human progress. We know how few the number is, comparatively, who sympathize with us in this our purpose; but this

does not lessen the importance of these great objects in our sight. As time passes, and the light of supernal wisdom streams upon this world of ignorance, of selfishness, and of mental and moral cowardice, the truth will become more lovely and welcome and error more hideous and forbidding, until all mankind will joyfully partake of the blessings which truth alone brings.

ARONOMAR.

On the morning of April 23d, 1885, I had a brief sitting with the medium at which he was first controlled by his guide, who told me that Aronomar, the supervising control of the medium, desired to speak with me. In a few moments I received the following communication from Aronomar :

“ I SALUTE YOU, SIR :—I will say to you, that ever since these communications were first given to you, I have done everything to guard them from interference that was possible for me to do ; but I have labored under four disadvantages : 1st, to secure the communications against interruptions ; 2d, to have the communications as clear, lucid, and as true as possible ; 3d, to overcome the psychological, spirit forces who know of my intentions, and the mean material conditions that I am compelled to meet, and who use their forces to prevent me from carrying out my plans ; and 4th, and lastly, to compel the controlling spirit, when hostile, to tell the truth and nothing but the truth. It is, therefore, for yourself to watch the communications with a critical eye, and where they contain manifest untruth, or will not stand the test of strict analysis by the light of every collateral fact, then reject them as useless for any other purpose than to show what difficulties attend the propagation of truth from the spirit side of life. I will now communicate in relation to the Chaldean paraphrases. I had, as you perhaps well know, four names, by which I am known to history. Aronomar, which was Persian ; Belteshazzar, which was Chaldean ; Daniel, which was Samaritan Judæan (after my time) and Zoroaster, which was also Persian. At the time in which I lived at Babylon, there was, what you might call, a Council, called together by Nabopolassar, the father of Nebuchadnezzar, of all the learned men of the neigh-

boring nations of the Chaldean empire. The object of this assembly of learned men was to record the traditions or unwritten histories of these various countries. I was the president or head of that Council. I understood seventeen different languages. The Chaldean, Egyptian and Phœnician languages were the most important of these. It was at this Council that the Talmud was first made. The Jews had nothing to do with it except to carry that compilation away with them when they returned from their Babylonian captivity. It is this Talmud of Babylon, that is so revered by the Jews of to-day, which their ancestors bore away with them in the reign of Cyrus. Now the most remarkable fact you will find to test the truth of my testimony, is, that, while you will find Targums of all the other books of the Septuagint, you will find none, of the books of Daniel, Ezra and Nehemiah. The reason for this was that to have written Targums of those books would have shown the Chaldean origin of all of them, the point the Targum writers aimed to conceal. From my time to the time of the history of Aristobulus, the tutor of Ptolemy Physon, there were seventy-two mishnaical doctors, but the Jews make them run down to the time of Juda or Jehuda, the Holy, the compiler of the Mishna, but this is only done to conceal the Septuagint of Aristobulus, which was afterwards revised by that learned man, Demetrius Phalerius, the distinguished librarian of Ptolemy Philadelphus. What I have said here refers to various other communications you have and will receive. I merely give you the above at this time as corroborative, of what has been given as well as a part of the testimony relating to those matters yet to follow."

In order that the reader may see the vast import of that introductory communication we will cite what a writer in the *Cyclopædia Americana* says in relation to the Talmud :

"Talmud (from the Hebrew *lamad*, he has learned;) doctrines. It signifies among the modern Jews, an enormous collection of traditions, illustrative of their laws and usages, forming twelve folio volumes. It consists of two parts, the *Mishna* and *Gemara*. The *Mishna* is a collection of rabbinical rules and precepts, made in the second century of the Christian era. The whole civil constitution and mode of thinking, as well as language of the Jews, had gradually undergone a complete revolution, and were entirely different in the time of our Saviour from what they had been in the early period of the Hebrew commonwealth. The Mosaic books contained rules no longer adapted to the situation of the nation; and its new political relations, connected with the change which had taken place

in the religious views of the people, led to many difficult questions, for which no satisfactory solution could be found in their law. The Rabbins undertook to supply this defect, partly by commentaries on the Mosaic precepts, and partly by the composition of new rules, which were looked upon as almost equally binding with the former. These comments and traditions were called oral traditions, in contradistinction to the old law or written code. The Rabbi Juda, surnamed the holy, was particularly active in making the collection (150 B. C.,) which received the name of Mishna, or second law. The later Rabbis busied themselves in a similar manner in the composition of commentaries and explanations of the Mishna. Among these works, that of the Rabbi Jochanan (composed about 230, A. D.) acquired the most celebrity, under the name of Gemara (Chaldaic for completion or doctrine.) This Mishna and Gemara together formed the Jerusalem Talmud, relating chiefly to the Jews of Palestine. But after the Jews had mostly removed to Babylon, and the synagogues of Palestine had almost entirely disappeared, the Babylonian rabbis gradually composed new commentaries on the Mishna, which about 500 A. D., were completed, and thus formed the Babylonian Talmud."

It would require an essay to show the vast importance of this communication by way of explaining what the Jewish Scriptures really are. That the spirit was Zoroaster, the great Persian sage and seer, I have had too much proof to rationally doubt.

[Aronomar gave other communications in this series previous to the one above, but it has been deemed proper to insert his principal testimony in the latter part of this work, under the title of Zoroaster, to which we call the special attention of our readers, and as the history of Aronomar is therein fully set forth and commented upon, it is not deemed expedient to enlarge upon the same here.—COMPILER.]

ST. DECLAN.

An Ancient Sun-Worshipper.

“MAY THE LIGHT OF TRUTH—THE SUN—EVER SHINE :—In the spirit controlling this man (the medium) you have before you one of the so-called Christian Saints. Yet I was no saint. I was only made to be one through ignorance and superstition by Catholic Christians after my time on earth. My name was Declan—Saint Declan. The place where I principally flourished was Ardmore, in the county of Waterford, Ireland. I lived in the fourth century of the Christian era. The doctrines that were taught by me embraced the secret meaning of all the round towers in Ireland. Our religion was the Druidic. Our books were all written upon scrolls, and embraced some of the finest specimens of illuminated writings that there were then in the world. Our whole religious teachings and practices had their origin among the Phœnicians, from whom we derived them. The Phœnicians visited and traded in Ireland and Britain one thousand years before the Christian era. The sun was designated by us IES, a designation we received from the Phœnicians, but it was corrupted by the Scandinavians into HES, meaning fire, fire-man, or sun-man, who afterwards figured as the sun-god, or Son of God. It was not until nearly three hundred years later that some of Augustin’s followers introduced into Ireland the Christos religion of the East. St. Patrick taught the same sun-worshipping Druidical religion that I taught. When the Christosite priests gained a foothold in Ireland and Britain, finding that they could not destroy the respect of the people for ourselves and for our religious teachings, they called us saints and said that our sanctification had all come from Rome. By reference to the writings of Herodotus and Pliny you will find that the Phœnicians were trading with Britain long before their times, and went there to obtain tin, on which account they called Britain the Tin Island. You can, I think, by a very straight line of historical facts prove the truth of what I have said here to-day.”

In this communication we have, not only, the most absolute proof of the truth of Spiritualism, but of the power of ancient spirits to return and impart the most important historical facts. I have not been able to find any mention of St. Declan in any

of the English or French Encyclopædias or Biographical Dictionaries. It was only after much searching that I at length succeeded in finding the following mention of St. Declan in a History of Ireland written in French by M. l'Abbe Ma-Geoghegan (Paris, 1758) vol. 1, 159 :

“ Usserius, Colgan Wareus and others make mention of four holy bishops, whom Usserius calls the precursors of St. Patrick, because they had preached the gospel in Ireland, some years before Pope Celestine charged him, St. Patrick, with the conversion of the people of Ireland. These saints were Declan, Ailbe, Kieran, and Ibar. Usserius gives us an abridged history of the life, country, and mission of each of these saints. Declan, said he, was the son of Erc, Prince of Nandesi, of the royal race of the Kings of Teamor. He was apparently of the Fiacha-Suidna race, brother of Conn Keadcaha, whose descendants were banished from Midia in the third century, because of their revolt, by King Connac-Ulfada, having been baptized by Colman, a priest distinguished for his sanctity, and afterwards appointed bishop, was instructed in Christian religion by Dymna; then recently returned from his native country. The young proselyte made such rapid progress in sacred learning that he attracted to him a great number of followers, among others Mochelloc, Bean, Colman, Lachnin, Mob, Findlugue, and Caminan, who each built a cell or chapel in the neighborhood of Mag-Scethih, formerly the camp of the Ecu, Campus Scuti, in the territory of Nandesi, in the county of Waterford, which was Declan's place of residence.

“ The desire to perfect himself caused him to go to Rome with some of his disciples. He wished to derive from that source the spirit and manners which would correspond with his position, and to receive from the Vicar of Jesus Christ the authority and rank necessary to preach the Gospel. Having arrived at Rome he was received with distinction by the Pope St. Siricius, and his noble, mild and affable bearing joined to great humility, rendered him the admiration of the clergy and people of Rome. St. Declan, after dwelling some time at Rome, was ordained bishop by the pope, and sent back to this country with full power to preach the Gospel.

“ The history of the life of St. Declan relates, that at Rome he found St. Albe. The latter was a native of the territory of Eliach, otherwise Elic O'Carroll, then in the province of Momonie, but at present in the province of Laginie. His father and mother were Olcnais and Sandith. He was instructed in his youth and baptized by a Christian priest, sent as missionary to Ireland from the Holy Pontiff.”

This is all that we have been able to find in relation to St. Declan, but it is more than enough to establish the authenticity and credibility of the communication which purported to come from his spirit. It is impossible to conceive how any personating spirit could have given that communication, or why such a spirit should have sought to deceive us as to the identity of St. Declan. What then are the salient points of this unexpected Druidic testimony? 1st. That St. Declan was a Druid follower of IESUS or HESUS, the designation of the Sun personified, and that he was not a Christian or a follower of Jesus Christ, as the latter was set forth by the Roman Catholic Church. 2nd. That Christianity was not established in Ireland in the time of St. Declan, St. Kieran, St. Albe and their contemporaries, and not until perhaps more than a hundred years later by some of the assistants of St. Augustin; and 3d. That Druidism was derived from and was based upon the sun-worshipping theology of the Phœnicians, who first propagated those theological doctrines in Western Europe, and notably in Spain and Gaul, whence it spread to Germany, Scandinavia, Britain and Ireland. That the Catholic Church should have canonized the Druid priest and leader Declan, and his successors in Ireland, as Christian saints, shows as nothing else could show, the close and intimate connection of Catholic Christianity with Druidical heathenism; and we are thus led to a certain indication that Christianity, if anything at all, is, essentially, nothing more or less than the ancient heathen worship of the sun called by another name. It is seen that the spirit gave his name correctly, his place of residence and the time when he lived.

The spirit refers to the round towers of Ireland as expressing or symbolizing the religion of which he was a priestly leader. We have thus the certain indication that the round towers were Druidical structures devoted to the study and observation of the sun's course through the zodiacal constellations, and were, in that connection, as much astronomical observatories as sun-worshipping temples. But we have also another most unexpected fact revealed by this distinguished Irish Druid priest and leader, and that is that the Druid religion was attended with a literature of which we have not been permitted to receive a trace. If it is true that the Druid scrolls embraced some of the finest specimens of illuminated writing then in

existence, it is very certain that there must have been a very perfect Druidical literature then extant, and perhaps for three, four, five or six centuries later. What has become of that literature? Let those people answer who have made Christian saints out of those heathen Druidical priests, and Christianity out of the Druidical worship of the Sun under the name of Hesus; the latter religion having preceded Christianity in Ireland by not less than from one thousand to twelve hundred years.

St. Declan declares that St. Patrick taught the same sun-worshipping religion in Ireland that he did, which is most probably, if not certainly, true. It is a fact that nearly everything relating to St. Patrick is thrown into the greatest uncertainty because of the almost total destruction of the history of his labors and theological teachings. Declan speaks of the Christosite priests having at first sought to destroy the worship of Hesus under the teachings of the Druid priests, but having totally failed to make any impression upon the minds of the Irish people, they made a virtue of necessity and set about making Christosite saints out of the Druid priestly teachers of Hesusism and claiming them as good orthodox Christians. This communication of Declan very plainly shows that the Hesusism of the Druids existed in Ireland long before Christosism was heard of there; and that when Christosism at last succeeded in gaining a foothold there, it was only by adopting the ancient Druid priesthood and the sun-worship of the Irish people—christening their new venture, in the way of theological adoption, Hesus-Christosism; they, even, being content to put Hesus before their Christos in order to carry their point. Surely the truth is breaking through the clouds of theological duplicity and falsehood with which the world has been so long enveloped.

We call upon the Christian destroyers of ancient Druidism to account for the absence of all historical evidence of what that religion was, and what became of it. Unless they do this we must regard the testimony of the spirit of Declan as irrefutable. It has been falsely pretended by Christian writers that the Druids had no written doctrines or history, and that they entrusted everything to the memory of their teachers and pupils. If this were true, it would make the Druids an exception to all other ancient teachers of religion. That they had a written language, an advanced literature, and



BURNING OF THE CONDEMNED BOOKS.



largely attended schools, is sufficiently shown by the grove-temples, in the open air, where vast assemblies convened to receive instruction, and to worship Hesus their sun god many hundred years before the returning soldiers of Alexander the Great brought a knowledge of the Hindoo religion concerning Christos among the Greeks and Romans in Europe. We are promised ample corroborative evidence, not only from spirit but mortal sources, of the truth of this most interesting and indeed important testimony of spirit Declan.

LEONARDO BRUNI.

An Italian Author.

“I SALUTE YOU, SIR :—That (making the sign of the Greek Cross with his forefingers) and that (making the sign of the Latin Cross in the same manner) have condemned more souls to ignorance, and perpetual contention, and opposition to truth, than all other things combined. I was not a theologian, and yet I had to disguise my true sentiment, in order to gain favor with Catholics and obtain a living. It will now be in order to give you a short history of my life. My name was Leonardo Bruni. I was engaged principally in literary matters, and by favor of the Medici family was promoted to the Secretaryship of the Government of Florence. I copied and endorsed a half dozen of the most absolute forgeries, which are now among the secret archives of the Vatican Library at Rome. They were intended to make the edicts of Theodosius appear as part of the decrees of the Roman Catholic Church, when in reality this was not the case. It seems there were two versions of the Christosite gospel. One was that given to the Greeks and Romans by Apollonius of Tyana, and the other was that which was brought among them by an Armenian, but unfortunately his name was erased from it. It appeared to me that the version of the Armenian was purer, and less corrupted than that of Apollonius. But as the followers of Apollonius were the more numerous, and constituted the strongest party, Theodosius sided with them, and massacred the other party. The second manuscript of the six that I copied, bore upon the life of Apollonius, and purported to be by Philostratus, but it was

evident that Eusebius had changed the whole of that work to suit the Christos and Hesus doctrines, leaving such parts as it would not benefit his purpose to alter, and omitting such parts as conflicted with his views. The third manuscript was an old Carthaginian document. This manuscript showed that the Council of Nice had appropriated the "Ies" of the Phœnicians and made it "Jes." The fourth document was an attempt to prove that Peter was the first pope, when the word "pope" in that document clearly showed that it was not known until the time of Constantine, and that then it was only used as applied to bishops. The fifth manuscript showed that shortly before my time (1180 or 1190) Pope Celestine III. destroyed all the documents he could find that gave direct information about Iarchus's or Apollonius's version of the Hindoo gospels; and that what he had not destroyed had been rewritten to suit the Christian ideas of his time. The sixth manuscript that I had in my hands was a copy of the Druidical religion. It was beautifully written and showed plainly and positively that the Druids were strictly sun-worshippers and had instituted certain rites of initiation peculiar to themselves. I passed to spirit life in 1444, in Florence. I was at heart, and secretly, a materialist."

This is a most remarkable communication in any light in which it may be viewed; but, viewed as an authentic and truthful communication, its importance as a contribution to human knowledge cannot be over estimated.

Refer to *Biographie Universelle* for account of Bruni.

This communication of Bruni was given on March 14, 1884. It contains a most remarkable corroboration of the communication given by Chrestus, the rival of Apollonius of Tyana, at Rome, in middle of the first century. If the authenticity of these two communications can be established, and the truthfulness of the spirit testimony they contain can be demonstrated, there must be an end of all further pretence that any Jew, whether Jesus Christ or Paul of Tarsus, had anything to do with composing any portion of the New Testament. We will therefore submit the facts to fair, fearless and faithful analysis, in order that these two points may be correctly decided.

At the time that communication was given, we had never heard of Leonardo Bruni; nor did we know anything of his literary or official position, nor anything about him whatever. It was written down as it fell from the medium's lips by myself, as it is given. It then certainly comes from some spirit, who, at the time, had control of the medium's physical organism.

This we know as certainly, as that we live. Who was that spirit, if not Bruni himself? Could not Bruni, having the desire to return and testify to what he knew, and having so perfect an opportunity to do so, as well control the medium's organism, as could any spirit who desired to personate him? But, besides, what motive could any spirit have in seeking to personate Bruni in that manner? To have done it the deceiver would have had to be as thoroughly informed about Bruni as himself, and his services as Apostolic Secretary to four popes, a thing which was only known to Bruni and his pontifical employers. The disclosures made in that communication would never have been made by anyone connected with the Roman Catholic Church, for the things therein stated could never be shown to be untrue, and hence would almost be as fatal to its theological assumptions as if shown to be true. Besides, no Roman Catholic spirit, sufficiently well informed to give that communication, would have done it. On the other hand, no one not a Roman Catholic spirit could have given that communication, except Leonardo Bruni himself. For these conclusive reasons, we insist upon the authenticity of the communication. The next question to be determined is, whether the communication is true. Why is it not true? Why would the spirit of the learned, trusted, and honored Bruni come back from the spirit-life to cover his soul with guilt by stating that which was not true? Would he have done it? Did he do it? It is absurd to imagine it, much less to believe it possible. There is, however, one contingency that it is only fair to consider; may the spirit not have found it impossible to say what he intended through the medium. There is nothing about the communication which shows that the spirit was not testifying connectedly, logically, and satisfactorily to himself. In view of all the facts, therefore, we conclude that the communication is as true as it is clearly expressed.

Let us now proceed to analyze the spirit's testimony and see whether it is in any way inconsistent with the strongest probability. The spirit, in closing, says he was a materialist at heart and secretly. He certainly could not have been a devout Roman Catholic, after coming to the knowledge which he says he did, as to the origin and nature of the Christian religion. It is hardly likely that every effort was not made to induce him to enter the priesthood, and take upon himself the vows of fidelity

to the temporal and spiritual interests of the Holy Mother Church. It is not a little strange that a layman should have been chosen to be the apostolic secretary of the pope ; and that he should have continued to hold that confidential and important position through four consecutive pontificates. The reason for this was, without doubt, his vast learning and unusual lingual acquirements. At the time, during which Bruni held the office of apostolic secretary, as well as during the three preceding centuries, the Catholic Church, through its laity as well as its priesthood, was ransacking the world to find and destroy everything in the way of ancient literature that would throw any light on the history of the first five centuries of the so-called Christian era. This work of Roman Catholic vandalism was begun in earnest in the Pontificate of Hildebrand, who as pope, took the name of Gregory VII, and was known in church history as The Great Gregory. His first act in that direction was the burning of the Palatine Apollo at Rome. That library was founded by Augustus Cæsar, and contained the literature of the preceding eleven hundred years. Much of that literature was in the Greek, Asiatic and African tongues, which were then but little known among the Latin speaking priesthood, and it was impossible for Gregory or his subordinate clergy to know what that invaluable depository of learning contained that would reveal the real origin and character of the religion of which he was the chosen head. Fully qualified by nature for any crime that would be calculated to promote or perpetuate the religious fraud in which he was heart and soul engaged, he ordered the Library of the Palatine Apollo to be burned, with all its precious store of information. By such means did the Roman Catholic Church hope to conceal the religious imposition they were seeking to fasten upon the minds of humanity for truth. But for the honesty of an English monk, John of Salisbury, who, in the twelfth century, recorded that pontifical act of vandalism, it would have been impossible to have fastened that crime upon that unscrupulous and wicked foe of truth, The Great Gregory. It would seem that in the fifteenth century, the Latin clergy were no better qualified than those who preceded them to know what was contained in the Greek and other manuscripts which came into the possession of the church in the time of Bruni ; for, if they had been that church would not have found itself compelled to entrust the translation of

these manuscripts to a person who had not taken upon himself the priestly vows. The office to which Bruni was called is designated "apostolic secretary." What were the duties of that office? Just such duties as the spirit of Bruni says he was engaged in; that of translating such missives and manuscripts as the Latin popes were unacquainted with. Thus, it seems clear that the spirit's statement that he was put in possession of documents such as he described, is most probable, if not certainly true. Finding his statements true and consistent in so many respects, it raises the presumption that they were equally true as to the rest of the testimony.

He could have uttered no greater truth than when he said that the Catholic Cross had condemned more souls to ignorance, perpetual contention and opposition to truth, than all other things combined; if by the Catholic cross we are to understand the church or religion of which it is the symbol. It was no doubt to do his part in counteracting that fearful injustice to humanity, that Bruni returned and gave that pregnant testimony. He tells us that it was through the influence of the Medici family that he was promoted to the Secretaryship of the Government of Florence. This fact is not stated in any of the mentions of Bruni that we have found. It is, however, no doubt true, from the fact that the influence of the Medici in Florentine affairs, at that time, was of an overruling power. He does not say how he came to be appointed apostolic secretary to Innocent III, the pope who undertook to complete the work which was begun by the papal incendiary, The Great Gregory; but, it is manifest, that it was on account of his superior learning; for, not only was he not a priest, but he was very young at the time he was chosen. Neither does he tell us when it was that he copied and endorsed the six works or manuscripts of which he speaks; but, we have every reason to suppose it was while he was acting as apostolical secretary, and most likely during the pontificate of Innocent III. We merely notice these matters as showing the general consistency of the whole narration. Passing from these introductory portions of the communication we come to that portion which indicates the especial purpose of the spirit's coming back to the earth. He says;

"I copied and endorsed a half dozen of the most absolute forgeries which are now among the secret archives of the Vati-

can Library, at Rome. They were intended to make the edicts of Theodosius appear as part of the decrees of the Roman Catholic Church, when, in reality, this was not the case. It seems there were two versions of the Christosite gospel." One he tells us, was that given to the Greeks and Romans by Apollonius of Tyana, and the other was that which was brought among them by an Armenian; but unfortunately his name was erased from it. "It appeared to me," said he, "that the version of the Armenian was purer, and less corrupted than that of Apollonius; but, as the followers of Apollonius were the more numerous, and constituted the stronger party, Theodosius sided with them and massacred the other party."

In that statement of the spirit of Bruni, we have given to us the key that unlocks the closet in which has so long been concealed the skeleton of truth, murdered by the Roman Catholic church. In order that the reader may the better comprehend its startling import, we will have to make an inconveniently lengthy quotation concerning the theological and ecclesiastical doings of Theodosius, to whom the spirit refers. To do this as it should be done would require the limits of an extensive essay. But this will not be expected of us at this time. Treating of Theodosius, Smith's Dictionary of Greek and Roman Biography, says:

"Theodosius was the son of a Christian father whose ancestors acknowledged the creed of Nicæa; and next to Constantine he became the great glory of the Christian church. The merits of Gratian secured him from the orthodox Christians a rank equivalent to that of saint; and after his death they found a worthy successor to his orthodoxy in the more vigorous emperor of the East. Theodosius was not baptized until the end of the first year of his reign, when he was admonished by a serious illness no longer to delay this ceremony. In A. D. 330, before he commenced operations against the Goths, he was baptized at Thessalonica by the archbishop Ascolius, in the orthodox faith of the Trinity; and his baptism was immediately followed by a solemn edict which fixed the faith of his subjects (Tillemont, 'Histoire des Empereurs,' Vol. 5, page 198; Cod. Theod. 16, tit. 1. s. 2) and branded with the name of heretics all who dissented from the imperial creed."

We here copy what Gibbons says of that edict in his *Decline and Fall of the Roman Empire*, Vol. 5, chap. 27:

"Before he" (Theodosius) "took the field against the Goths, he received the sacrament of baptism from Ascolius, the orthodox bishop of Thessalonica; and as the emperor ascended from

the holy font, still glowing with the warm feelings of regeneration, he dictated a solemn edict, which proclaimed his own faith, and prescribed the religion of his subjects. It is our pleasure (such is the imperial style) that all the nations, which are governed by our clemency and moderation should steadfastly adhere to the religion that was taught by St. Peter to the Romans, which faithful tradition has preserved, and which is now professed by the Pontiff Damasus, and by Peter, bishop of Alexandria. According to the discipline of the apostles and the doctrine of the gospel, let us believe the sole deity of the Father, the Son, and the Holy Ghost, under an equal Majesty and a pious Trinity, we authorize the followers of this doctrine to assume the title of Catholic Christians; and as we judge that all others are extravagant madmen, we brand them with the name of heretics, and declare that their conventicles shall no longer usurp the respectable appellation of churches; besides the condemnation of divine justice, they must expect to suffer the severe penalties which our authority, guided by heavenly wisdom, shall think proper to inflict on them."

If that is a true version of the edict of the emperor, Theodosius, it establishes several facts beyond reasonable controversy. 1st. That Theodosius was frightened, by a serious illness, into becoming a convert to the doctrines professed by Pope Damasus and Peter, the bishop of Alexandria. In this edict, Peter, the bishop of Alexandria, must have been as high theological and ecclesiastical authority, in the estimation of Theodosius, as was the Pontiff Damasus. It is, therefore, quite clear that a bishop, at the time of issuing that edict, was of equal rank and authority with that of the Roman Pontiff. 2d. In the time of Theodosius, A. D. 379, there was no authentic record of what St. Peter had taught to the Romans, and all that Theodosius ventured to claim, on that head, was, that those alleged teachings "had been preserved by faithful traditions." If there had been in existence, any authentic teachings of St. Peter to the Romans, Theodosius must have known of it; and, as he did not, and based his action upon "traditional statements" only, it is very certain that the Christian Scriptures were not regarded as historical records of the events they narrated, by Theodosius, or that St. Peter did not teach the doctrines therein contained to the Romans. Remember that this was more than fifty years after the Council of Nice had canonized the Apollonian Gospel and Epistles concerning Christos-Prometheanism. What then were the faithfully preserved traditions concerning the teach-

ings of St. Peter to the Romans, to which Theodosius in his edict alludes? We leave the reader to answer as his or her reason dictates. 3d. Until Theodosius commanded his subjects to believe in the doctrine of the Trinity, and enforced his commands upon them by the most inhuman methods, that doctrine was rejected and resisted by the Greek and Roman followers of the Christos of the Hindoo Gospels, the only Christos that was then known. That so senseless and unnatural a doctrine should have been forced upon any people, by any means, however tyrannical, is a mystery even more mysterious than the arithmetic that can make one three, and three one. 4th. Until Theodosius issued that edict, there were no persons at Rome or elsewhere who had been called "Catholic" Christians. If there had been, Theodosius would not have felt it necessary to say to his Roman subjects: "We authorize the followers of this doctrine" (the Trinity) "to assume the title of Catholic Christians." Prior to that time they had not assumed that title, or if they had done so, they had done it without adequate authority under the laws of Rome. 5th. And finally the persecutions instituted by the Christian Theodosius, were visited upon the Arian followers of the same Christos, whose teachings Theodosius professed to follow, and not upon the followers of the so-called heathen gods of the Roman Pantheon. Indeed, it becomes more and more evident that in the reign of Theodosius, the worship of the other gods of the people of the Roman Empire had been abandoned for the Apollonian and Chrestusite versions or modifications of the Christosite teachings of the Brahmans and Buddhists of India.

Now, in order to give the reader an idea of what the religious controversy was about, in which Theodosius took so conspicuous a part as a bigoted, cruel, and cowardly partisan, we feel warranted in referring them to Gibbon's "Decline and Fall of the Roman Empire," Vol. 5, chap. 27.

It was in the manner set forth in Gibbon's work above referred to, that Christianity was fastened upon the Roman world, in the latter part of the fourth century, prior to which time such a thing as a Christian church was unknown. Before that time the followers of Christ, as Gibbon and the church historians call them, were the followers of Apollonius of Tyana, and Chrestus, his opponent, who both taught the doctrines attributed to Christos in the Brahmanical and Buddhistic

religions of India. This will become apparent when the communication of Chrestus as already given, see page 441, is re-read. It is the church that was founded by such measures as those resorted to by Theodosius, that to-day is seeking to subvert the religious liberty of the people of America, and whose impious minions aim to subordinate it to the gowned humbug of Rome. If any religion was ever conceived in sin and brought forth in iniquity, it is the religion which Theodosius and his priestly minions, by violence and most iniquitous persecutions, fastened upon the Roman world. Remember that the victims of their cruelty were as much, or even more so, worshippers of God and Christ than themselves, and that their only offence was, that as followers of Christ they refused to have the ancient worship of Christos subverted by those whom Theodosius in his edicts called "Catholic Christians." The Arians were the followers of Christos, as his doctrines were taught to Alexander the Great, and his Macedonian Generals, by Calanus, the Gymnosophic Christosite, while Theodosius and his party of Christosites adhered to the Christosite teachings of Apollonius of Tyana, with perhaps a few unimportant modifications. The two versions of the Christosite gospel, of which the spirit, Bruni, speaks, as constituting the first of the manuscripts which he says he copied, in order to show that Theodosius' edicts were a part of the decrees of the Roman Catholic church, and related to Jesus Christ instead of to the Apollonian teachings concerning the Hindoo Christ or Christos, were no doubt in existence as late as the early part of the fifteenth century. Where are they now? The spirit thinks, or says, they are in the secret archives of the Roman Catholic church, at Rome. If that is correct, the world may yet know just what those two versions of the Hindoo Christosite gospel were. But there are several points, which are worthy of particular notice, concerning them. 1st. The spirit says that one of them was inscribed with the name of Apollonius, while the other had the name of its author, copier or compiler, erased from it. Why was that done? Who was he? Bruni says he was an Armenian, but does not tell us why he so concluded. Whether he was told so by those who ordered him to copy that manuscript, or whether he so concluded from the general tenor of the manuscript itself, he does not say. For reasons that we made plain in our comments on the communication we received from Chrestus, we conclude that

the writer of that version was not an Armenian, but a Macedonian, and none other than the man known to history as Chrestus. 2d. That the version, the name of the writer of which was erased from it, was the purer and less corrupted of the two Christosite gospels. 3d. That in the time of Theodosius, the Apollonian Christosites were the stronger party, and that on that account he sided with them and massacred the other party. As we before said, it was at the time that Theodosius issued his first edict against the opposite party of Christosites that any body of religionists were called Catholic Christians ; and then, for the first time, what is now called Christianity, had its inception. We have the testimony of several other spirits, which all combine to show, in the most conclusive manner, that this part of the testimony of Leonardo Bruni is true.

The spirit tells us that the second manuscript put into his hands to be copied, bore upon the life of Apollonius, and purported to be by Philostratus, but that it was evident that Eusebius had modified the whole of that work to suit the Christos and Hesus doctrines, &c. Whether the spirit is right in charging Eusebius with altering and mutilating Philostratus' "Life of Apollonius," we cannot certainly know ; but certainly the learned and critical Bruni had every qualification to judge correctly on that point. As to the biography of Apollonius, by Philostratus, having been most shamefully and dishonestly mutilated and changed, before the time of Bruni, is certain, and that it was mutilated and altered by Catholic Christians to conceal the fact that Apollonius of Tyana, and not Jesus Christ, was the introducer of what Theodosius called Catholic Christianity among the Greek and Latin speaking peoples.

The spirit tells us that the third manuscript that he copied was an old Carthaginian document which showed that the Council of Nice had appropriated the god "Ies" of the Phœnicians, and made it "Jes." Again we are compelled to take the words of the spirit for what they are worth, as without the inspection of the document which the spirit says he copied, we cannot be certain about it. But it is a fact that Carthage was a Phœnician colony, and the worship of Bacchus under the name "Ies" no doubt prevailed there until after the third century of the Christian era. If some Carthaginian writer knew of the adoption of the Carthaginian god "Ies" under the modified name of "Jes," it was not out of ancestral pride he

made a special reference to such a triumph of the religion of his Phœnician ancestors, especially in view of the fact that the once enterprising Phœnician people had been brought under the hand of Roman supremacy. Why the spirit should have mentioned the existence of such a Carthaginian manuscript, if it did not exist and he did not have it in his hands, as he states, it is very difficult to conceive. We therefore believe it to be true. If it is true, the identity of the "Ies," or Sun-god of the Phœnicians, with the Jesus of the canonical scriptures of the Council of Nice is very certain. The spirit of Constantine the Great, by whose command that Council was convened has returned and stated the same fact, admitting that he sought to blend the religions which were predominant in his empire, by adopting the gods that were then principally worshipped by his subjects. The Phœnicians, after colonizing the then civilized world, had ceased to exist, as a distinct people, but their religion, which was essentially the worship of the Sun under the name "Ies," pronounced "yes," had been established all along the southern shores of the Mediterranean sea, had passed into Spain, Gaul, Germany, Scandinavia and the British Islands, where it crowded upon the more ancient Zoroastrian religion, or fire-worship which had been established there long before by Assyrian or Persian migration. At all events there is nothing in the testimony of the spirit that is not consistent with the strongest probabilities on that particular point.

The spirit says the fourth document which he copied was an attempt to prove that Peter was the first pope, when the word pope in that document plainly showed that it was not known until the time of Constantine, and then was only used as applied to bishops. This point of the spirit's testimony is fully borne out by the fact that the Greek Catholics have never, to this day, recognized St. Peter as a Roman Catholic pope, or a pope of Rome. As it is plainly shown by the edict of Theodosius, given above, there was no religious sect called Catholic Christians until Theodosius decreed that his party of Christosites should be called Catholic Christians. Whether Bruni copied such a manuscript as he states, bearing upon that point, we must take his word for it, but it is certainly in no way contradicted by any established historical fact.

Bruni then tells us that the fifth manuscript to which he referred, showed, that shortly before his time, (1180, 1190) Pope

Celestine III destroyed all the documents he could find that gave direct information about Iarchus's or Apollonius's version of the Hindoo gospels; and that what he had not destroyed had been re-written to suit the Christian ideas of his time. Pope Celestine III was pope in 1191 and no doubt helped as far as he could, to destroy all trace of the Hindoo origin of the Christian religion, a work that had been begun by Gregory VII, when he ordered the burning of the Library of the Palatine Apollo at Rome, about 1075 A. D., and which Innocent III followed up with so much earnestness and unscrupulous zeal. That Celestine III was especially engaged in that same work is now made known for the first time. No one dare deny that Apollonius did visit India, that he there studied the Hindoo Christosism under Iarchus, who was the Patriarch of the Reformed Buddhistic Sect, and that he returned into the Roman empire bringing with him the Iarchian version of the Buddhistic gospels concerning the Hindoo Christ. It is hardly less certain that Apollonius was not only greatly enamored with the philosophy of the Iarchian gospels, but that he regarded Hindoo wisdom and philosophy as far before those of the Greeks and Romans. This is made very plain by what has been allowed to come down to us of the Biography of Apollonius, by Philostratus. It is also certain that the Catholic Christian clergy have taken especial pains to obliterate everything that would show what those Hindoo Gospels were, or how Apollonius construed them in the philosophy which he taught. That the Catholic Christian church had some specially good reason for concealing everything they possibly could about the Essenian Christosite teachings of Apollonius is perfectly manifest in the pains they have taken to accomplish that concealment. They did not suppose that the time would ever come when the truth would be known through returning spirits whose earthly labors they were seeking to appropriate with the most unholy and selfish aims and purposes. This is now an accomplished and demonstrated fact; and constitutes the grandest triumph that Spirits have ever gained over the fearful obstacles that impious and selfish men ever devised to obstruct the reign of truth on earth.

The spirit of Bruni tells us that the sixth manuscript to which he referred was a copy of the Druidical religion. He says it was beautifully written, and showed plainly and positively

that the Druids were sun-worshippers, and had instituted certain rites of initiation peculiar to themselves. It is not a little significant that the Catholic Christian church has been just as careful to conceal or destroy everything relating to the Druidical religion as they have been to conceal or destroy everything relating to the teachings of Apollonius of Tyana. When we know that the former religion was nothing more or less than the worship of the Sun under the designation of the god, or divine man, Hesus; and the latter nothing more or less than the worship of the sun under the designation of the god or divine man Christos, we certainly need not be at a loss to know why those religionists who sought to steal and appropriate this same sun-god or divine man, under the combined name of Hesus Christos, as a new god, having no relation to either of the appropriated gods, sought to destroy or conceal the truth about their stolen and spurious deity. It is rarely, indeed, such a vast array of information has come from any returned spirit as is contained in this communication from Leonardo Bruni. The spirit, it appears, did pass to spirit life in 1444, as he states.

The communication from Chrestus, will be found on page 441 which not only confirms this communication of Bruni but is itself confirmed in the most remarkable manner by Bruni's testimony. To those who desire to know the truth in relation to the origin, nature, and objects of the Christian religion, nothing can anywhere be found that can compare with these, to ourself astounding spirit revelations. It is unfortunate that there are too few who can duly comprehend and appreciate their momentous import. These testimonies are what the world needs to know. We beseech those who cognize their importance to exert themselves to help us extend the circulation of them. Only in that way will mankind be prepared for the greater revelations that lie beyond.

ST. DOMINIC DE GUZMAN.

Founder of the Dominican Order.

“ I GREET YOU, SIR :—I will begin my communication by stating that I persecuted the Albigenses, in my mortal life, in which I was afterwards helped by Simon de Montfort, and I founded the Order of Dominican Friars. There are tens of thousands of spirits who will curse me for what I am now about to say, and that is, that I am sorry I ever helped to found such a society of fanatics, for in spirit life I see the sad results of superstition and bigotry. The worst part of my punishment results from the fact that I knew I was helping to uphold a fraud, for I had read the works relating to both the Christos of the East and the Hesus of the West, and so did all the popes who lived from eight hundred until my time. The greater part of those works that I read were written in Italian, and I received them from Venice, and not from Rome. The Catholicism of spirit life differs considerably from that among mortals, in the following particulars: The most rabid Catholics we have in the spirit life are those who lived on earth between the eighth and fourteenth centuries. They are the persecuting class of spirits, and would, if they could, destroy everything that does not belong to the Mother church. My coming here to-day severs all connection with Catholicism for me forever. I made up my mind to do this some twenty years back, and this is my first effort to free myself altogether. I intend to search for a place of rest until I am recruited, and I expect to find that rest only amongst the Buddhists. And, in conclusion, I will say that I hope that popes, bishops and priests will cease to torment mankind with their gods, whether as mortals or spirits.”

Little did we think that this once bigoted and cruel Catholic leader would ever come back to declare his recantation of Catholicism. How sincere he may have been we do not pretend to know, nor do we care. It is enough to know that he found the opportunity and the occasion to declare his deliverance from a bondage, in which he had been held for fully seven hundred years. In order that the reader may know who Dominic de Guzman was, we refer to the Encyclopædia Americana.

In speaking of the aid of Simon de Montfort, that he received

in his persecution of the Albigenses, the spirit has allusion to the war carried on by orders of the Roman Pontiff against Count Raymond of Toulouse, during which the most cruel butcheries of peaceful human beings any where recorded in history, took place. As we said before, we cannot know how truthfully the spirit spoke as being repentant, but if he spoke truthfully about the matter, the power of Catholicism is fast coming to pieces in spirit life. Whether it is or not, the coming of these spirits show that there is some powerful influences exerted against it that brings dismay to the hearts of the most obdurate of these leaders.

LOUIS THE PIOUS.

King of France and Emperor of Germany.

“I GREET YOU, SIR :—I was known when here as Louis the Meek, a king, in A. D. 824 and later. I was the propagator of the teachings of Dionysius the Areopagite. It was called the religion or teaching of the Mystics. This Dionysius has been supposed to have lived at four distinct periods, in the first, third, fourth, and fifth centuries, by different writers. The fact of the matter is, that he was a disciple of Apollonius of Tyana, and lived in the first century. The mysticism that he taught was a combination of the Eleusinian Mysteries with the Christosite teachings of Apollonius. The manner in which I received a knowledge of them was, through one Balbus, an advocate of those mystical teachings. They were in fact the doctrines of Jupiterean-Christosism; but for seven hundred years after my time they were so tampered with and altered by religious fanatics, who called themselves mystics, that they bear very little evidence now of their original character. The sum and substance of the whole of the doctrines of the Mystics was, that they rested on the divine (so-called) history of Christos. In the Eleusinian Mysteries it was represented that when Latona was with child by Jupiter, she gave birth to Adonai; but, in the modification of that doctrine, as it was taught by Dionysius the Arieopagite, she gave birth to Christos, and it was to this god to which the theology of the Mystics

related. On my reaching the spirit life I made the most diligent search to find this god Christos, but although I have met the spirits of millions of his followers, none of them could say they had ever seen him. The Christians have tampered very much with the teachings of the mystics, and they are now using them, so modified, as their own."

Refer to *Nouvelle Biographie Generale* for account of Louis the Pious.

In the account given of Louis the Pious, as above referred to there is not a word said that would indicate that he was a follower and teacher of the Mystic religion. If such was the fact, we can well understand why the Christian bishops were so bitterly hostile to him. They no doubt had some special reason for that hostility, other than their partiality for Lothaire. That reason has been carefully suppressed, if Louis was the heretic, which, as a spirit, he claims to have been, and an active encourager of the mystical teachings of Dionysius the Areopagite. But as we cannot determine thereby the authenticity and truthfulness of the communication which purports to come from Louis the Pious (Louis the Meek as he called himself), we must look to some other source to be able to do so. By the by, there is great significance in this difference in designation. The spirit manifestly did not want to be regarded as a pious man, in the Christian meaning of the term, but admitted he was meek, as his whole history shows him to have been, in his forbearance with his Christian enemies.

Louis the Meek sets out by telling us that he was the propagator of the teachings of Dionysius the Areopagite who was the founder of the Mystic school of theology and philosophy. Who was this Dionysius? We take the following concerning him from Smith's Dictionary of Greek and Roman Biography :

"Dionysius, surnamed Areopagite, an Athenian, who is called by Suidas a most eminent man, who rose to the height of Greek erudition. He is said to have first studied at Athens, and afterwards at Heliopolis in Egypt. When he observed, in Egypt, the eclipse of the sun, which occurred during the crucifixion of Jesus Christ, he is said to have exclaimed, 'Either God himself is suffering or he sympathizes with some one who is suffering.' On his return to Athens he was made one of the council of Areopagus, whence he derives his surname. About A. D. 50, when St. Paul preached at Athens, Dionysius became a Christian (The Acts xvii, 34), and it is said he was not only the first bishop of Athens, but that he was installed in that

office by St. Paul himself (Euseb. H. B. iii, 4, iv. 23; Suidas). He is further said to have died the death of a martyr under most cruel tortures. Whether Dionysius Areopagite ever wrote anything, is highly uncertain; but there exists under his name a number of works of a Mystic Christian nature, which contain ample evidence that they are the productions of some Neo-Platonists, and could scarcely have been written before the fifth or sixth century of our era. Without entering upon any detail about those works, which would be out of place here, we need only remark that they exercised a very great influence upon the formation and development of Christianity in the middle ages. At the time of the Carlovingian emperors, those works were introduced into Western Europe in a Latin translation made by Scotus Erigena, and gave the first impulse to that mystic and scholastic theology which afterwards maintained itself for centuries."

Here we have a most conclusive demonstration that in relation to his propagation of the Mystic Theology of Dionysius the Areopagite, the spirit of Louis the Meek told the exact truth, for he was the very Carlovingian emperor whose acceptance of that theology gave the impetus to that mystic and scholastic theology which afterwards maintained itself for centuries in Western Europe. It is, therefore, a demonstrated fact that the works of Dionysius the Areopagite were those which Scotus Erigena translated from the Greek into Latin, no doubt at the instance of the Carlovingian emperor, Louis the Meek; and, that instead of the originals having been written by some Neo-Platonist in the fifth or sixth century, they were written by Dionysius himself in the first century, as they purport to have been. It was, no doubt, to get rid of this manifest fact, that a question was attempted to be raised as to whether he wrote anything. It would be singular, indeed, if this "most eminent man," who rose "to the height of Greek erudition," had never written anything. The inconsistency of such a suggestion of doubt upon that point is in the extreme pitiful. If those books, as translated into Latin by Scotus Erigena, are still in existence, we can very certainly know just what Dionysius the Areopagite did write in the first century, and we have in those writings a correct version of the teachings of that disciple of Apollonius of Tyana. To show how anxious even so learned a Christian as Dr. Lardner was to get rid of Dionysius the Areopagite and his writings, we will quote vol. ii., page 687 (London, 1829), of his works. He says:

“I need not stay to show that our Dionysius of Alexandria did not write any notes or commentaries upon the pretended Dionysius the Areopagite (as some have thought), it having been already done by others. And, as Tillemont says, there are now scarce any persons, of ever so little learning, who believe the works ascribed to St. Dionysius the Areopagite were composed so early as the third century.

“It has been observed how few of Dionysius' works, either tracts or epistles, have come down to us entire. Du Pin says, the loss of his works is one of the most considerable of this kind which we could suffer. We have, however, divers fragments, which are very valuable, and some of considerable length.”

From the testimony of Louis the Meek, the Carlovingian emperor and propagator of the Mystic Theology of Dionysius, given through a medium who could not have had any knowledge about the matter, that the loss of the works of Dionysius, which Du Pin deploras, and which Dr. Lardner rejoices at, is not so great as either of them imagine. Those works are in existence, beyond all reasonable question in the Latin translation of them by Scotus Erigena. Who, that desires to have the truth known concerning the origin of the Christian religion, can over-estimate the importance of this spirit revelation of the truth in relation to Dionysius the Areopagite, his theological teachings, and the continued existence of his writings? We confess that we were startled beyond expression, as fact after fact burst upon us, all concurring in absolutely corroborating the testimony of this imperial propagator of the Mystic Theology of Dionysius. The dispute about the time when Dionysius lived, of which the spirit spoke, was in relation to the date of the writings which have been attributed to him, which was as widely varied in point of time as the spirit states.

But we now come to a more surprising statement of the spirit, when he says: “The fact of the matter is that he (Dionysius) was a disciple of Apollonius of Tyana, and lived in the first century.” We have, in the course of the past four or five years, published volumes of spirit testimony on the part of the spirits of ancient men and women of historical note, all concurring in showing that Apollonius of Tyana was the St. Paul of the New Testament, and the real founder of the Christian religion; but nothing that has heretofore been given has been more conclusive of that fact than this testimony of Louis

the Meek. If it is true that Dionysius the Areopagite was a disciple of Apollonius of Tyana, and left a Mystic Theology, the written doctrines of which came into the hands of Louis the Meek, then there is no escape from the conclusion that Apollonius of Tyana was the Paul of Acts.

We find it said, Acts xvii., 33, 34, that after Paul had spoken to the people of Athens in the midst of Mars Hill, "So Paul departed from among them. Howbeit, certain men clave unto him, and believed; among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them." Here we have Dionysius the Areopagite identified as the adherent of Paul of The Acts of the Apostles. Now we have the positive testimony of the spirit of Louis the Meek that not only was he a propagator of the teachings of Dionysius the Areopagite, but that the latter was a disciple of the Christosite teachings of Apollonius of Tyana. If this was not the fact, why would the spirit have testified that it was so? As there are so many concurring circumstances to show that the general testimony of the spirit is correct, why should we doubt the correctness of that part of his testimony? We can see no good reason why we should doubt it, and therefore accept it as truthful and correct.

The spirit says that the Mysticism taught by Dionysius the Areopagite was a combination of the Eleusinian Mysteries, the Christosite teachings of Apollonius of Tyana, and that they were the doctrines of Jupiterian-Christosism. He then tells us that in the Eleusinian Mysteries it was represented that when Latona was with child by Jupiter, she gave birth to Adonai; but, in the modification of that doctrine, as it was taught by Dionysius the Areopagite, she gave birth to Christos, and that it was to the latter god to whom the theology of the mystics related. It would seem that the spirit used the designation Adonai for Latona's son as equivalent to the designation Apollo, by which name he was known to mankind. Both designations, however, mean the Sun in Summer, as did the designation which Dionysius the Areopagite used as applicable to the same child of Latona, the Christos of the Hindoos, which, as a convert to the teachings of Apollonius of Tyana, he sought to substitute for the Greek mythical personification of the same Summer Sun. In this, Dionysius was no doubt governed by the fact that the Greek myth was but a more

modern imitation of the original Hindoo myth. If the works attributed to Dionysius the Areopagite show the teachings of that celebrated founder of the Mystical Theology to have taught what the spirit of Louis the Meek says he did, then there can be no doubt whatever that those writings were really the production of that learned Greek ; a fact which Christian critics have labored so hard to disprove. Why? Because, if Dionysius the Areopagite was a Christosite follower of Apollonius of Tyana, and not a Christian follower of St. Paul, as The Acts declare he was, the identity of Paul and Apollonius, as one and the same person, is made certain, and the whole Christian Scriptures are shown to be a plagiarized version of the Hindoo theology concerning Christos, and can have no relation to Jesus of Nazareth, or Jesus Christ, whatever. If we can ever find the time and means to reproduce in English the Latin version of the teachings of Dionysius the Areopagite, as translated into Latin by Scotus Erigena, we will do it ; for therein we know that we shall find the positive proof that Christianity is nothing more than a spurious counterfeit of the ancient Hindoo theology.

The spirit tells us that on his reaching the spirit life he made the most diligent search to find, not Jesus Christ, but the god Christos, about whom Dionysius the Areopagite had written ; and that although he had met millions of the followers of that god, he had found no one who could say they had seen him. It thus appears that Christos, in the Hindoo theology, was as much a myth, and as far from being a man or spirit, as Jesus Christ the spurious imitation of him is. Of the Balbus, of whom the Spirit of Louis the Meek speaks, as to the person who converted him to the Mystic theology of Dionysius, we can find no historical mention. The name would indicate that he was of Roman extraction. The date A. D. 824, given by the spirit as the time he received the writings of Dionysius the Areopagite and his conversion to his doctrines is quite consistent with probability, as Louis was in the middle of his reign at that time, which began in 814 and continued to 840: Indeed the communication affords a very remarkable explanation as to the manner in which the works of Dionysius the Areopagite were introduced in Western Europe in the time of the Carlovingian Emperors, and how it was that his mystic and scholastical theology took such a root there, that it maintained itself for centuries.

At this point we had closed our review of the communication, having no thought of pursuing the subject, when we had another sitting with the medium, whose spirit guide said : "Mr. Roberts, the spirit of Louis the Meek could not tell you who the Balbus was from whom he obtained the knowledge of the teachings of Dionysius the Areopagite. He says he was strongly opposed by the spirits, who did all they could to prevent him from telling you anything about the matter. He wanted to tell you that the Balbus of whom he spoke was Michael Balbus the emperor of Constantinople. He says he succeeded Leo the Armenian." Judge of my surprise on following the clew that was thus most unexpectedly given, to find conclusive proof that the information was correct in every essential respect. Not only was Michael Balbus the imperial contemporary of Louis le Debonnaire, but he has always been regarded as an enemy of the Roman Catholic Church. I take the following brief account of Michael Balbus from Rose's Biographical Dictionary :

"Michael II., emperor of the East surnamed the Stammerer, a native of *Armoricum* in *Phrygia*, was an officer of rank under *Nicephorus*, and was a principal instrument in raising *Leo the Armenian* to the throne. After the murder of *Leo* (Dec. 820), *Michael* was invested with the purple. Though he favored the *Iconoclasts*, he permitted the worship of images beyond the precincts of the capital. He is therefore reckoned among the enemies of the Catholic Church."

We may thus see that nothing is more probable than that there was a close bond of sympathy existing between the two emperors, Louis of France and Germany, and Michael Balbus of the Eastern Roman Empire, who were alike the enemies of the Catholic Church. It was quite natural that a *Phrygian*, as Michael Balbus was, whose native language was Greek and who had at his command the vast stores of ancient Greek literature that had been collected at Constantinople, should have met there with the writings of *Dionysius the Areopagite*, and have been so impressed by them as to desire to seek to propagate them. With that view, no doubt, he sent Greek copies of them to Louis the Meek who had them translated into Latin and not improbably by *Scotus Erigena*. Indeed it would seem that *Scotus* was the person who brought the writings of *Dionysius the Areopagite* from Michael Balbus to Louis le Debonnaire. As the absolute proof of the truth of this communication goes very far to settle the identity of St. Paul with Apol-

lonius of Tyana, as well as of the New Testament itself with the writings of Apollonius, a brief account of Scotus Erigena may not be out of place here. The *Encyclopædia Americana* says of him :

“Erigena (John Scotus). The birth place of this eminent scholar and metaphysician has been disputed ; notwithstanding the patronymic usually affixed to his name, signifying the Irishman, the weight of evidence seems to predominate in favor of Ayershire in Scotland. At an early age he visited Greece, and especially Athens, where he devoted himself to the study of Oriental as well as classical literature, and became no mean proficient in logic and philosophy. Charles the Bald, king of France, invited him to his court, and encouraged him in the production of some metaphysical disquisitions, which gave great offence to the church by the boldness with which he impugned the doctrines of transubstantiation and predestination. But his grand offence was the translating into Latin of a pretended work of Dionysius the Areopagite, the supposed first Christian preacher in France. Many passages in this treatise, although popular among the clergy of the East, were extremely obnoxious to the Romish hierarchy ; and a peremptory order from Pope Nicholas to Charles, commanding the immediate transmission of the culprit to Rome, induced that monarch to connive at his escape into England, in preference to delivering him up to the vengeance of the papal see. Alfred the Great received Erigena gladly, and placed him at the head of the establishment lately founded by him at Oxford, then called the King's Hall, and now more generally known as Brazenose College. Here he continued to lecture on mathematics, logic and astronomy, about the year 879 ; after a residence of a little more than three years, disputes arising, traditionally said to have proceeded from the severity of his discipline, he gave up his professorship, and retired to the abbey of Malmesbury, where he again superintended a number of pupils, whom the fame of his learning had drawn to him. The time of his decease or murder—for he is said to have been stabbed to death by his scholars, with iron styles or bodkins, then in use for writing—is variously stated as having occurred in the years 874, 884, 896 ; it is however more credibly asserted, that the jealousy of the monks rather than the insubordination of his pupils, was the real cause of his death, in as much as his heterodoxy had given great offence to their fraternity. This statement of facts has, however, been, with considerable probability, disputed by other writers, who are of opinion that the English historians have confounded John Scotus Erigena

with another John Scot, abbot of Ethelingay, who taught at Oxford. In proof of the latter supposition, Mackensie, in his first volume of Scottish writers, quotes a letter from Anastasius Bibliothecarius to Charles the Bald, written in 875, which speaks of Erigena as then dead. Doctor Henry in his History of England, thinks it probable that he died in France. A treatise written by him with great acuteness and metaphysical subtilty, *De Division Naturæ*, was published in Oxford, in folio, by Doctor Gale, in 1681. A work of his, against transubstantiation, entitled *De Corpore at Sanguine Domini*, is also extant, printed in 1558. He is said to have been as celebrated for his wit as for his learning."

Through the communication of the spirit of Louis the Meek, we have the fact established that the work which Scotus Erigena translated into Latin, was really the writing of Dionysius the Areopagite, and not a pretended work of that author of what has been acknowledged to be mystical theology. We have, therefore, in that Latin translation of Dionysius's theological writings, an extant approximation to the theological teachings, not of St. Paul, whose convert it is alleged he was, but of the writings of Apollonius of Tyana, whose convert he really was. This most important theological fact is made positively certain by the damaging blunder of the writer of *The Acts*, in alluding to the fact that Dionysius the Areopagite was a convert to the preaching of Paul at Athens. We can very well understand why the work that Erigena translated was pronounced spurious by the Roman hierarchy, and why they should have sought to destroy the man who possessed such perfect knowledge of the real origin and character of the religion they were propagating as something that was genuine and original. Why should the translation of a spurious work have caused such an alarm at Rome? If it could have been demonstrated that the work attributed to Dionysius the Areopagite was not the work of that writer, it is preposterous to suppose that such a deadly purpose would have been aroused against Scotus Erigena; and which seems to have followed him until his murder was accomplished. It was because the Roman hierarchy could not successfully deny the genuineness of the work which he translated, that they sought to destroy this man, who was perhaps alone qualified to attest its genuineness. But the especial point we want to make in this connection is, that it was, in all probability, Scotus Erigena, who procured

the copy of Dionysius the Areopagite's work when in the East, while yet a young man, and perfecting himself in the knowledge of classical and Oriental literature. On his return from that journey, it is highly probable that he returned by way of France, where he became known to Louis the Meek, at whose instance, and under whose protection he published his Latin translation of the theological works of Dionysius the Areopagite. It was no doubt on this account that Charles the Bald, the son of Louis the Meek, called him to his court, and became his patron and protector against the Roman hierarchy.

In view of all the facts adduced, we are impressed with the conviction that through this communication from the spirit of Louis the Meek, we have been brought to the threshold of the depository in which is to be found the long kept secret of the founders and propagators of the Christian religion, the knowledge of which when once in possession of the world, will put an end to the impious, mental, moral, and spiritual tyranny, which has so long been perpetrated by them. Nothing is more certain than that we have a Latin version of the theological teachings of Dionysius the Areopagite in the translation of Scotus Erigena. It is because it is a true version of the writings of the former that its genuineness, or the genuineness of the original Greek, from which the translation was made, has been denied by Christian writers. The spirit says that Dionysius the Areopagite was a convert to the doctrines of Apollonius, and taught his Christosite doctrines combined with the Eleusinian mysteries and ceremonials. It is undoubtedly this evident fact, as disclosed in Scotus Erigena's Latin translation, that made the Catholic Church so hostile to him ; and to seek to discredit the work he, Scotus, attributed to Dionysius the Areopagite. In their hostility to that learned writer, the Catholic hierarchy betrayed the secret they sought to conceal, and which has been completely revealed by the spirit communication of Louis the Meek.

CELESTINE III.

A Roman Pontiff.

"I SALUTE YOU, SIR :—I am here, to-day, as a friend, although I expected to come as a foe. I thought better of it. It was stated by a spirit that I interfered with manuscripts relating to the Life of Apollonius of Tyana. It was not with that work that I interfered ; but it was with the writings of Pota-mon and Plotinus. When here I was known as Pope Celestine III., about A. D. 1190. The manuscripts that I suppressed were a combination of the Apollonian, Gnostic and Plotinist schools. Plotinus was nothing more nor less than what you call a medium. We called it inspiration. He was influenced by the spirits of Plato and Pythagoras. Those manuscripts, or what is left of them, can be found in the library of Florence. I suppose I will excite the rage of thousands of spirits who will curse me for what I have said, and charge me with having betrayed my trust. But I am weary of the monotony of Catholicism. I want something broader and more liberal ; and when I return to my spirit state I will search for the heavens of philosophy and science. I feel deeply indebted to you for this opportunity to free myself."

I translate the following concerning Celestine III., from the *Biographie Universelle* :

"Celestine III. was elected pope on the 20th of March 1191. He was known under the name of Cardinal Hyacinth, Deacon, with the title of St. Mary. He was aged eighty-five years, and succeeded Clement III. Upon his elevation, Henry VI., designated emperor, went to Italy to have himself crowned, and to claim his rights over Sicily, as chief, under Constance, his wife ; but as he appeared at the head of his troops in hostile attitude, the consecration of the pope was deferred, which equally retarded the coronation of the emperor. The Romans went before Henry, and promised him that he should be crowned if he would give up his castles of Tusculum, which disturbed the country. Henry agreed to this proposition. It is said that at his coronation the pope pushed the crown with his foot which the Cardinals raised and placed on the head of Henry. * * * Celestine zealously urged the crusade and sought to incite the princes to that enterprise. He approved of the crea-

tion of the Order of Teutonic Knights which was formed in Palestine. He excommunicated Leopold, Duke of Austria, for having held King Richard a prisoner, against the rights of the people. He complained against the divorce of Philip Augustus; but did not follow it up. The end of that affair belonged to later times. Pope Celestine died on 8th of January, 1198, after a pontificate of six years, nine months, and nine days. The Cardinals refused to allow him to name his successor in his last moments, under pretext that the election ought to be free, but in reality because some among them specially aspired to succeed him. Innocent III bore away the prize. There are extant seventeen letters of Celestine III."

We have no means of knowing what works Celestine III had a hand in destroying, but we may infer that as he was succeeded by Innocent III, who was very largely concerned in the destruction of the anti-Christian literature of that period, that the latter only sought to complete a work which his predecessor had begun before him. As we have no certain means of corroborating this communication it will have to pass for what it is worth on the mere statement of the spirit. There can be little doubt, however, that the writings of Potamon and Plotinus, whatever they were, were what the spirit describes them, as embracing the doctrines of Apollonius of Tyana, the Gnostic, and Plotinist schools, and it is equally certain that they have been carefully suppressed by the Roman Catholic authorities.

M. GOCGEIUS NERVA.

Emperor of Rome.

I SALUTE YOU, SIR :—I am afraid that during your mortal life you will be in much the same position I was. I found it hard to maintain peace while the work of reform was a necessity ; but nevertheless, I never became discouraged in trying to do as nearly right as I could under the circumstances that surrounded me, although my reign was a very short one. I am here mainly through the efforts of the hero or saint of my time, Apollonius of Tyana. He was in Rome, when I was there, for a short period. There was no other god advocated by him but Christos of India, whose disciple he claimed to be ; and whose doctrines and logic he expounded in my time. That he was the Paul of the Christian Epistles I know, because he submitted them to me to read for myself. They were written in the Latin and Greek tongues by himself. I allowed him full sway during my reign, and upon one ground only—not that I believed what he taught, but simply because he was a Pythagorean as I was myself. The real secret of my becoming an emperor of Rome was, that I belonged to the secret order of the Pythagorean Brotherhood. As to whether there was any other god than Christos taught in those days, I will say, that there were about fifteen of them, among which the most prominent were Prometheus of the Greeks, Horus of the Egyptians, and Hesus of the Scandinavians. These were the principal Saviours of men that were preached in my day. The foundation of the history of each and all of them, as far as I can give it, was the theory of a woman overshadowed by a god, who gave birth to a divine man. I would further say that in my day, at Rome, all religions seemed to drift towards the central theory of a great god, who had a son who would die to save the world. But from manuscripts written at least four thousand years before my time, the same idea seemed to pervade all ceremonies and observances, but in every case relating to the great Sun of Light that you behold above you. It was useless for Apollonius to try to convince me of the existence of a god, or a son of a god ; I being, in fact, initiated into a thorough understanding of the secrets of the Order of Light—that light that lighteth all men that cometh into the world. [Was that a Pythagorean idea?] It was. As to the spiritual

manifestations occurring through Apollonius, although they were grand in their way, yet similar manifestations were common in my day. There were many astrologers of my court through whom the same phenomena occurred. I believe I have said all that it is necessary for me to state at this time. I thank you for the opportunity you have given me to do it. [How did your being a Pythagorean influence your election as emperor of Rome?] That order had gained great power among the nobility of Rome and Greece. It was almost unknown to the common people. The order was composed of the aristocracy, and its members united to forward my elevation. I am Cocceius Nerva, emperor of Rome."

Refer to Biographie Universelle for account of Nerva.

The spirit of Nerva tells us that it was mainly through the efforts of the spirit of Apollonius of Tyana that he was present to give his testimony concerning what he knew about the life and writings of the great Cappadocian sage. No spirit had a greater reason than he, to desire that that testimony should be given to the world. Nerva tells us that Apollonius was, for a short time, at Rome, in his time; and that while there he expounded the doctrines and logic of the Christos of India. It is true that the spirit does not tell us when it was that this visit of Apollonius to Rome took place. It is a historically known fact, however, that Apollonius was at Rome several times during his life, and the last time during the reign of Domitian which occupied the period from A. D. 81 to 96. At that time Apollonius must have been a very old man. It was most probably during that period that Nerva met him at Rome, perhaps during the six years that Nerva was associated with Domitian in the consulship, from A. D. 90 to 96. The spirit says that Apollonius submitted his epistles to him for perusal, and that he knows them to be the so-called Pauline epistles. He says that he did not interfere with the Christos teachings of Apollonius, because they were both initiated members of the Pythagorean Brotherhood. He frankly states that he did not agree with Apollonius's Hindoo teachings, he adhering to the Pythagorean philosophy. This adherence to Pythagoreanism, the spirit tells us, was the means of his being chosen emperor, than which nothing is more probable. We venture to say that this was the true reason of Nerva's elevation, although he was held for conspiracy that rid the Roman empire of the tyrant Domitian.

The spirit tells us that there were fifteen other gods, besides the Hindoo Saviour Christos, who were worshipped at Rome in his time ; among whom, Prometheus, Horus and Hesus were the most prominent. He says they were all based upon the same theological theories. A god-begotten, virgin-born man, who was to die to save the world. If this was so, it is not difficult to know where the Christians borrowed that heathen idea from ; although it was very old when it was made the foundation of the so-called Christian theology.

The spirit speaks with great indifference as to the mediumistic gifts of Apollonius. It would seem that while the spirit had great regard for Apollonius as a philosopher and a Pythagorean, that he took very little interest in his Oriental mysticism. This testimony is therefore all the more valuable, for it is free from the bias of partiality. When the spirit, therefore, testifies that he knows from personal knowledge that Apollonius was the author of the epistles attributed to St. Paul, the Christian Jew, we ought to have some very good reason to do so, before we adjudge that testimony to be untrue.

While there are only general reasons for regarding this communication authentic and true, yet those general reasons are very strong, and entirely consistent with probability. There we must leave the matter.

INNOCENT III.

Pope of Rome.

The spirit who gave the following communication was evidently unwilling to testify what he knew concerning the true history of the time in which he lived ; under protest, however, his statement was as follows :

“ I do not want to speak, but I am caught in the working of my own trap. There are two kinds of psychology—one in which it is necessary that a mortal shall perform the operation—in the other, a spirit is the operator upon a spirit through a medium. Myself and other spirits have been using this latter phase of psychology to defeat all efforts exerted in the direction of what you call progression. To-day I am such a psychologized spirit, and I am held by four minds—one is the spirit of Aronomar, another Leibig, and acting with them are Franklin and Jefferson. I am closely watched in what I say, and must speak the truth ; what I will say, therefore, will be positive, brief, and to the point. I suppose there never was a person in power, who, in the course of his mortal life, exercised his will more severely than myself—in fact, I was known as the enemy of princes and heretics. A Pope, preceding my time, had made all temporal power subordinate to the spiritual power, so-called, of the Church ; but in my time, not long afterwards, there was a united effort of princes and prelates to free themselves from the absolute power of the Church of Rome. One of my most deadly enemies was Albert of Cologne, though he was a seeming friend. So artful was he, in protecting himself, however, that I could find no pretext by which I could convict him of treachery. This Albert of Cologne was the teacher of Thomas Aquinas, afterwards called Saint Thomas Aquinas. You will remember a communication from the spirit of Cyrillus Lucaris, patriarch of Constantinople, in regard to a celebrated copy of the Scripture, sent by him to the king of England. It is in what is called vellum, and beautifully bound. It lacks just twelve pages of being perfect. They were taken away and copied by Albert of Cologne. Those twelve pages and the marginal notes, established the fact that that book was a Plotinian or Eclectic manuscript, or scripture, combining the Apollonian and Christosite systems in contradistinction to our sacred books of that time, which were, in reality, but copies

of the writings of Marcion and Lucian, in relation to the Greek god Prometheus. The latter were preferred because they were less liable to be disputed, and there was no historical evidence to disprove them, except what was entirely in the hands of the Roman Catholics. The Apollonian system was so well supported by historical evidence in my time, that it could not be disputed. But the Marcion and Lucian system was in such a position that its enemies could bring nothing against it historically. It was this system of Marcion and Lucian that Hildebrand and myself sought to establish beyond any power to overthrow it. I am desired further to state that psychology is the main instrument used by spirits to lead those astray, who seek to give the truth of spirit intercourse, with mortals, to the world. By our psychological power exerted upon them we confuse their senses, and thus cause them to act in ways that will lessen or destroy their influence. The fact is that, as spirits, we are adepts in the use of this power ; and we use it for the purpose of propagating our ideas wherever we think it will serve our purposes. We often carry this power to the extent of obsessing and possessing those whom we feel can obstruct the propagation of our views. I was known as Innocent III."

Refer to the American Cyclopædia for account of Innocent III.

The reader can well judge, from the sketch of the life of Innocent III in the American Cyclopædia, how far the communication which purports to come from his spirit is characteristic of him, We feel so sure of the identity of the spirit and the authenticity and correctness of the communication, that we feel little inclined to multiply words in that connection. That the spirit was a most reluctant and unwilling witness was manifest not only by the tenor of his communication, but still more by his manner while controlling the medium. The hesitation with which he uttered each sentence showed how willingly he would have left the control if he could possibly have done so. And now, what is the great lesson which his communication teaches? Nothing less than the laws of psychology are understood and used by spirits such as he himself was and is, to control the actions of men, by psychologically inspired or produced delusions in the minds of those whom they desire to use, to promote their immediate aims and ends. Perhaps no man who ever live and figured prominently in human affairs, better understood the psychological power wielded by the Roman Church, than Innocent III. Certainly no one, not even the great Hildebrand, to whom the spirit refers and who was

known to history as Gregory VII. or the Great Gregory, wielded and used that psychological power with more unlimited and almost uniform success. Such was his earth-life as it was made manifest by his history. It is the spirit of this man, who is compelled, by a similar but more irresistible psychological power, to return to the earth and through the mortal organism of a medium make known the fact that for six hundred and sixty-eight years, since he passed to the spirit life, he and his Roman Catholic spirit coadjutors have been using, as adepts in the knowledge and use of psychological laws, a vast power over the minds of humanity, of which, in their self-deluded condition, they have been wholly unconscious. But further than this, he is forced to admit, that while engaged in that fearful work of deception and wrong he had come in contact with a psychological power that had taken him captive, and rendered him helpless for the time to conceal the truth in relation to the infernal work in which he had been so long engaged. This spirit seems to have supposed that he was being compelled to disclose, for the first time, the fact that psychological laws operated even more fully as between spirit and spirit, than between spirit and mortal, or mortal and mortal. In this he was mistaken, for many spirits before him have testified even more strongly to the same fact. It is none the less important, however, that we should, one and all, as students of psychological laws, weigh deeply the testimony of this imperious and obdurate spirit bigot and tyrant. It is some compensation to us in our deadly grapple with this spirit power of darkness, to know that we have it in our power, to aid in overcoming a psychological power that has ruled the world with a rod of iron, and which would have continued to rule it unquestioned but for the powerful and beneficent spirit forces that have made Modern Spiritualism a possibility. By the light which they are letting in on the dark doings of priestcraft, the world is rapidly becoming informed as to the agencies by means of which they, the priesthood, have managed to enslave their fellowmen both as mortals and as disembodied spirits.

In this instance the spirit seemed to understand who his captors were, and the unavoidable necessity he was under to tell only that which was true. There is something very marked about the comparison which Innocent III. makes between his own labors and policy and that of Hildebrand or Gregory VII.

He says: "A pope preceding my time had made all temporal power subordinate to the spiritual power, so-called, of the Church; but in my time, not long afterwards there was a united effort of princes and prelates to free themselves from the absolute power of the Church of Rome." He admits that among those, in the church, who opposed his imperious exercise of power was Albert of Cologne; and that he sought to find some pretext to charge him with treachery, but without avail. It was the aim of Gregory VII. to strengthen the temporal power of the Church as a barrier behind which the spiritual power could be secure and permanent; on the other hand Innocent III. gave his whole attention to wielding the spiritual power of the Church without any reference whatever to the exercise of temporal power. Thus while the aim and object of both those greatest of the popes was the same, to wit; the establishment of the supremacy of the Roman Catholic power, their methods of effecting it were quite opposite, although supplemental of each other. Not only so, but the use of the spiritual power of the Church by Innocent, was by far more potent and successful than were the temporal means which the Great Gregory resorted to, to accomplish the same thing. I must, however, leave this most instructive portion of the communication without further comment and pass on. The name of Albert was mentioned, no doubt, because of his connection with the Codex Alexandrinus about which Innocent directly testifies, and in order that the reader may know to what copy of the Scriptures Innocent alluded to, I will refer our readers to the account of that celebrated copy of the New Testament, as given in the Encyclopædia Britannica.

In the communication of Innocent III. in relation to the real nature of the Alexandrian MS of the Christian Bible, as it is called, we have one of those surprises which have so frequently attended the deliverance of these remarkable testimonies by the spirits of those who had personal knowledge of the facts to which they have respectively testified. In numerous instances we have had the most unquestionable spirit testimony to the fact that orthodox Christianity was nothing more nor less than a slightly modified version of the teachings of Apollonius of Tyana in relation to the Hindoo Saviour of men, Chrishna, or Christos, as he was called by Apollonius and his Greek disciples; we say unquestionable testimony, because the

testimony of those spirits was so clearly corroborated by a vast array of historically recorded facts as to leave no room for doubt as to its correctness. But now we have the positive testimony of a most unwilling witness, none other than the haughty and imperious pontiff, Innocent the III., testifying to the fact that he knew that the religion which he taught, in the name of Jesus Christ, had no relation whatever to that God, Son of God, or alleged divinity. He tells us that he knew of the existence of the Alexandrian MS of the Scriptures which was sent by Cyrillus Lucaris to king Charles I. of England in 1628. The spirit of Innocent III. tells us that that manuscript contains the Eclectic version of the Apollonian and Christosite systems, which would indicate that Apollonius did not teach essentially a Christosite system but one sufficiently analogous to the latter to admit of their being combined in accordance with the fundamental principle of Eclecticism. But this is not all, the spirit further tells, that Marcion and Lucian, or, in other words, the evangelists, Mark and Luke, undertook to adapt the teachings of Apollonius to the doctrines concerning the Greek Saviour Prometheus; and that the versions of Marcion and Lucian were preferred by the Christian priesthood because they were less liable to be disputed as being authentic, and there was no historical evidence except what was in the hands of the Christian authorities, that could be used to discredit them. Nor is this all, for the spirit goes further, and tells us, that in his time, as late as 1216, the Apollonian system was so well supported by historical evidence that it could not be disputed. This is a truly startling disclosure of the wilful deception that was practised in the name of Jesus Christ, by the Roman Catholic Church of the thirteenth century, of which church Innocent was a most distinguished representative. But, as if to emphasize this self-condemnatory disclosure, the spirit says: "It was this system of Marcion and Lucian that Hildebrand and myself sought to establish beyond all power to overthrow it." It is a fact that the spirit of Hildebrand or Gregory VII., also called the Great Gregory, long before returned, and through the same medium confessed that he ordered the Library of the Palatine Apollo, at Rome, to be burned (about 1080) in order to destroy the historical proof there collected and deposited, of the Apollonian origin and character of the Christian religion. That Innocent

III. should connect himself with Gregory in seeking to complete the concealment which the latter begun, by that crime against learning and truth, of burning the most valuable depositories of knowledge which the world ever possessed, shows, in the most remarkable manner, that the spirit was not only telling the truth in what he said, but that he fully understood the crushing import of his testimony as against the deception, in which, as a Roman Pontiff, he had borne so prominent and important a part.

But this is very far from being all that the reference of this spirit to the Alexandrian Version of the Scriptures demonstrates. That renowned manuscript seems to bear within itself the most unquestionable evidence of the truth of what Innocent III. said concerning it. He told us that, while it was in reality an Apollonian or Eclectic Scripture that it was such scripture, as modified by Marcion and Lucian, to adapt it to the Greek doctrines concerning Prometheus, the Greek Saviour. Now as the reader has seen, that celebrated version does not contain the twenty-four first chapters of Matthew's Gospel; does not contain from John vi, 50 to vii, 52, and does not contain from 2. Cor. iv, 13, to xii, 6. Why those portions of what were established as canonical Christian Scriptures are absent in the Alexandrian MS. we are not told by those who have made a critical examination of that celebrated and very ancient version of the New Testament. That it is a mutilated production, or copy of some older manuscript or manuscripts, is very certain, but by whom mutilated, to what extent mutilated, or to what end, we can only conjecture with the present light before us. But there is one very significant fact which goes very far to corroborate the testimony of spirit Innocent III. and that is that while the Gospels of Mark and Luke are given in full and without mutilation in the Alexandrian Version, nearly the whole of the Gospel of Matthew is gone and a very important part of the Gospel of John, as well. Now, nothing is more certain than that the Gospels of Matthew and John contained substantially the teachings of Apollonius and the Essenes in the first century, while the Gospels of Marcion and Lucian were but modified versions of the two older and first named Gospels, and in no sense original gospels. It is true Innocent III. does not claim that he had anything to do with suppressing the portions of the Alexandrian MS. which seem to be miss-

ing ; and we may therefore infer that the MS. did not contain the missing portions of Canonical scriptures in his time, but he states that Albert of Cologne did mutilate it, by removing twelve pages of it, which, in connection with marginal notes that established the fact, that that celebrated writing was but a modified version of the writings of Apollonius of Tyana, and the Eclectic school of which Plotinus was so distinguished an exponent, and which school made the teachings of Apollonius so prominent a feature of their system of theology and philosophy.

At this point the spirit manifested great anxiety to leave the control of the medium, but he was not permitted to do so by the psychological power that held him against his will. Finding he would not be released until he had emphasized what he had only partially disclosed at the opening of his communication, he said :

“I am desired further to state that psychology is the main instrument used by spirits to lead those astray who seek to give the truth of spirit intercourse with mortals to the world. By our psychological power exerted upon them, we confuse their senses, and thus cause them to act in ways that will lessen or destroy their influence. The fact is that as spirits, we are adepts in the use of this power and we use it for the purpose of propagating our ideas, wherever we think it will serve our purposes. We often carry this power to the extent of obsessing and possessing those whom we feel can obstruct the propagation of our views.”

I have thought it well to repeat this long paragraph of the communication, in order to impress its importance upon the attention of the reader. This spirit utterance comes from one of the most powerful and successful psychologists that ever swayed the thoughts and actions of mankind, by his masterly exercise of that mysterious power. As a spirit he continued, as he testifies, to exercise that power upon spirits and mortals, as an adept in the knowledge of its use. Who can doubt but that every step, stage and condition of the movement known as Modern Spiritualism, has been beset and interfered with by this terrible opposing power? In view of this undoubted fact, what is the lesson it teaches and what the duties it points out, to every friend of Spiritual truth? Is it not that they should be ever on their guard against the operation of this subtle hostile power, and in every possible way studiously avoid contrib-

uting to its successful exercise, by the most rigid observance of rectitude on their part, and the avoidance of condemning mediumistic sensitives for thoughts, words, and actions which are less their own than those of their spiritual enemies, who besiege them and seek to degrade them by the exertion of their infernal influence over them. If Spiritualists, generally, would pursue this most reasonable course, in the very nature of things, the fell influence of these spirit enemies of human welfare would soon be rendered impotent to do further harm, and they would, themselves, be relieved from a spirit condition that at least must be misery itself. So long as Spiritualists continue to cling to the creeds, dogmas, doctrines, tenets, ceremonies, observances and practices to which these spirit bigots devoted their mortal lives, just so long are they contributing to the continuance of a power in spirit life which is descending with crushing force upon us, and staying the march of human progress as nothing else could or would do. It is right at this point where the final battle is to be fought, which is to give a final triumph to truth over error ; and this seems to be the very point which so many half-hearted friends of truth in the Spiritual ranks seem so much to dread and to desire to avoid. To these mistaken friends we would say : Think not that Truth and Error can continue to exist together. One or the other must and will prevail. For long and weary centuries Error has borne almost unquestioned sway ; and it stands to-day demanding not only toleration, but abject obedience. Spiritualism has given formal notice to Error that she must yield her power ; and demands of those who would follow her lead, that they bear themselves like men and women who have turned their faces finally and forever in the direction of light, liberty, and progress. There is but one kind of Spiritualism, and that is Radical Spiritualism ; all else is only Spiritualism in name. The man or woman who approves of anything that is openly or secretly opposed to Spiritualism, is practically an enemy to it, whatever they may claim to be to the contrary. The communication of Innocent III. makes this sufficiently evident. Heed it, friends, for it shows where and how the victory for Truth is to be won. The sentence with which this captured spirit enemy of Truth closed, shows how utterly incapable he was of profiting by his experience at the hands of more powerful and advanced spirits than himself. He was conscious that his

power to effect further deception was gone, and left, cursing those who had been the means of breaking it. He was, however, a wiser spirit than when he came, and may we not hope a better one.

ALBERTUS MAGNUS.

Or Albert the Great.

"MY BEST GREETING TO YOU :—During my mortal life I was claimed as one who was deeply versed in the sciences of my day, but my biographers, after my death, thought I had shown a weakness in regard to one science, which is called Astrology. They have, however, made a mistake as to what I understood astrology to be. As a priest, I had no other way to reach the minds of my people than by disguising what I sought to teach them. I therefore taught certain planets affected the life of man. If I had taught openly what I thus sought to impart to them, I would have been burned as a heretic ; so I used that science in an allegorical and metaphysical sense, to convey important truth to the minds of those whom I wished to reach. And I will here say, that the astrologers, from the tenth to the fifteenth century, were of the utmost importance to humanity, in keeping science alive. Through astrology, I was enabled to teach who the real Jesus was, and to show that the whole story was borrowed from the stars. To those who had my explanatory key, which I furnished to those whom I wished to understand me, the truth was known. By this means I helped to build up a system which was afterwards taken up by the philosophers and scientists of the seventeenth century, and which you, of the nineteenth century, are reaping the benefits of. Many commentators of the present age say that some of the greatest intellects of the middle ages ruined themselves by advocating astrology ; but to them I would say, they do not know what the real motive of their action was. Had they known it, they would have hesitated before they condemned. I know of no misery that can equal that of the life of a man who lives in an age when he can hardly find one mind with which he can hold converse. Therefore I turned to the inner man for support—to the spirits ; and long after every eye in the town was closed in sleep, I held communion with those spirits who had passed on before me ; and through their teachings I gained such comfort as no mortal tongue can express. It is

true that to the man of science there is no aid like that of the immortals. If the scientists of to-day would only place themselves in rapport with those spirit helpers, they would enter a domain from which materialistic science is ever debarred. I lived in 1280. My name was Albertus Magnus, Archbishop of Ratisbonne."

Refer to *Biographie Generale* for account of Albertus Magnus.

Such is the account given of this extraordinary man, who has been so greatly misrepresented and misunderstood by those who have written regarding him and his works. He was not the superstitious slave of delusion that they supposed him to have been ; nor was he the ignorant votary of what is called astrology. He, as a returning spirit, plainly tells us that he was a Spiritualist and a medium, and communed with spirits as Spiritualists do at this time ; and that he only professed a belief in the science of astrology to conceal that fact from the Catholic priesthood, who would have burned him as a heretic had they really known what he was doing. While he professed to have faith in astrology, he tells us it was merely to conceal the fact that he was a Spiritualist and held communion with spirits. He tells us that he used astrology in an allegorical and metaphysical sense, to teach that which he knew to be truth, but which he did not dare to teach openly. No doubt this spirit speaks a great truth when he says that the astrologers from the 10th to the 15th century kept science alive. We have not the opportunity to get into the real meaning of the teachings of Albertus Magnus, but we have no doubt he went as far as he dared to go, in stating what he knew in relation to the astrological character of the mythical Jesus. It would seem that as late as the latter part of the 13th century, Albertus Magnus attempted to organize a Spiritual movement, in which he was unsuccessful, only because of the bitter hostility of the Roman Catholic priesthood to any Spiritual movement whatever. How pathetic is the statement of this spirit, that nothing can equal the misery of the man who, knowing that which is true, does not dare to disclose it to a contemporary. Albertus Magnus, through the lips of an organism, the mind of which had no cognizance of his existence, thus vindicates his mortal labor against the misunderstanding which ignorance has sought to fasten upon his memory. Truly may it be said that the secrets of the past are being brought to the light, through the means of Modern Spiritualism.

SOCRATES SCHOLASTICUS.

An Ecclesiastical Historian.

"I GREET YOU, SIR :—The Greeks—that is the Pagan Greeks, so-called, and the Mohammedan Turks, held the Christians in derision for their foolish aping of the communion ceremonies of the Eleusinian Mysteries of old, in which Ceres, the goddess of corn, and Bacchus, the god of wine, formed the principal figures. There was no gospel like the gospel of Christos of India, which was translated into the Greek tongue, and formed the worship of the Greeks, as it constituted almost the whole basis of the philosophic system put in shape by Pythagoras, the Samian Sage. In later years it was this gospel of Pythagoras that Apollonius of Tyana discussed with Iarchus. But the manuscript of the original gospel of Christos, that was in possession of Iarchus, was so superior to the version of it by Pythagoras, that Apollonius became a Gymnosophist. It was the custom in those days, when two of the most learned persons met to compare views, that they should have no witnesses ; so no one knew what took place between Iarchus and Apollonius, except what either of them choose to tell. They made the mistake of supposing, that what they received from their spirit guides came from God or his messengers. That was the mistake of antiquity, and it is the mistake of to-day. One medium thinks he or she has better and superior guides to those of others. There are many places to-day, if mortals had the time and money to visit and explore them, where the positive proof of these communications could be obtained, commencing with Bodleian Library, then at Venice, and at Rome, but principally among the Armenian and Maronite convents. And if the Christian missionaries do not succeed in destroying the manuscripts of the Grand Lamas, as they descended from one to another, all the evidence that any scholar could want to show that from Persia the Zoroastrian wave went to India, and the countries beyond, would be had.—Crishna served as the god who put Zoroastrianism in its proper shape ; while Buddha does the same for the Gymnosophic Christos. But both these systems were more or less mixed with the teachings of Hermes Trismegistus. I know this communication contains too much truth to suit the time in which you live ; but I hope that we, who are in the service of truth, may, by sledge hammer blows upon

the surface of error, put to rout the army of religious fools who would prolong that condition of things."

Refer to Smith's Dictionary of Greek and Roman Biography for account of Socrates Scholasticus.

It was the spirit of the learned and impartial historian of ecclesiasticism in the fourth century, who gave that instructive communication. No one, when in mortal life, had any better opportunity to know what the Christianity of Eusebius and Constantine was, than Socrates Scholasticus. He lived at the time that Christianity was being creedalized and doctrinized into its present orthodox shape. He tells us that the Christian ceremonial of the communion service, or Eucharist, was the foolish aping of a similar ceremonial observed in the Eleusinian mysteries in honor and worship of the heathen goddess Ceres and the god Bacchus. There is nothing more certain than this, and, that Christian priests and clergymen should still continue to take part in that heathen mummary, is simply madness on their part, if they would make any pretence that the Jesus Christ, in whose honor they practice it, is anything else, or more, than the Grecian Bacchus, the sun in the sign of Virgo, personified.

But of especial import is the statement of the spirit of Socrates, that the Pythagorean philosophy of Greece was wholly based upon the gospel of Christos of India. The similarity, if not the identity, of the Pythagorean and Buddhist doctrines, was fully understood at the period when Socrates lived, and had been understood long before, by all the learned people of Greece. It was no doubt this knowledge, on the part of Apollonius of Tyana, a disciple of Pythagoras, that induced him to visit Iarchus in India, about A. D. 46, to ascertain how faithfully Pythagoras had interpreted the Indian gospel of Crishna. Socrates tells us that Apollonius found the manuscripts of that gospel in the hands of Iarchus so superior to the version of them by Pythagoras that he (Apollonius) became a Gymnosophist. This spirit statement fully explains how it came, that so strict a Pythagorean as Apollonius had proved himself to be, before going to India, became the renowned apostle of the Gymnosophic religion and philosophy, after his return from his visit to Iarchus, the patriarch or chief of that wonderfully well informed sect of philosophers.

Socrates tells us in his communication, that whatever may

have passed or may not have passed between Apollonius and Iarchus, that they both made the mistake of supposing they were in close and intimate communion with God: and he remarks that this was the common mistake of antiquity as of modern times. In this he concurs with scores of other spirits, of various religions and sects who have communicated to the world.

 We note particularly what the spirit says as to what the repositories of confirmatory evidence that exist at various points of Europe and Asia, would show as to the truthfulness of these communications. It is to be hoped that not only Thibetan literature, but the Brahmanical, Buddhistic and Gymnosophic literature, as well, will escape the vandalism of Christian Missionaries; for all these alike, would contribute to show that each and all of those Oriental religious systems were more or less remotely derived from the Zoroastrianism of the ancient Armenians; and that they were nothing more or less than sun-worshippers connected with ethical and social laws, modified to suit the wants of each of the peoples adopting them. But still more significant is the mention by Socrates that the teachings of Brahmanism, Buddhism and Zoroastrianism were largely mixed with the teachings of Hermes Trismegistus, the most enigmatical character in ancient history.

GABINIUS.

Roman Governor of Judea.

"I GREET YOU, SIR:—During my government of Judea I was constantly fighting the Jews of that time. There were two classes of them. They were not exactly divided into Sadducees and Pharisees, but their differences were mainly about what was called the Ezraite version, and another version of their sacred writings made by a man by the name of Onkelos. And at this point I will have to correct the history of your time. Onkelos lived about seventy-five years before the Christian era. He had departed this life about twenty years before I was governor of Judea. The most noted Ezraite advocates were Rabbi Aristobulus and his son Alexander. These two were finally subdued by me, after a cost of many lives and great expense to the Roman government. On assembling at Jerusalem two of the most learned Jews, two of the most learned Greeks, and two of the most learned Romans, in council, to consider these matters, I found that the history of the Jews, as recorded by Ezra, consisted of the mixed traditions of the Chaldeans and Armenians, which the Jews became acquainted with at the time of their captivity. If the Jewish books are critically examined, the evidence will be found in them that proves that they were borrowed from the two nations I have named. They state that the father of the Jews, Abraham or Abrahm, was a Chaldean and not a Jew. Moses, their great law-giver, appears to have been a Midianite when his alleged doings are carefully read. The council, of which I have spoken, satisfied me that the Jews were nothing other than runaway Egyptians. I will say, as has another spirit before me, if you have placed before you a Jew, a Copt, and an Armenian, and these should be dressed alike, you cannot distinguish between their ethnological characteristics. Their general attributes of form and feature proves them to be of a mixed race and not of a distinct race of men, and that neither of them have any claim to the antiquity they set up for themselves. Some of my testimony you can corroborate—other parts of it you cannot. I was governor of Judea about 57 B. C."

Refer to Nouvelle Biographie Generale for account of Gabinius.

With great directness the spirit of Gabinius, states the object

of his spirit mission. In the first sentence he uttered, it is very plain that he came on a special mission which it was necessary to perform without any circumlocution whatever. He had come to testify to what he knew of Jewish affairs and the state of Jewish literature in the first century B. C. That this spirit should have had a very distinct knowledge of this was very natural, for he was certainly a man of marked mental ability as well as of considerable educational acquirements. Gabinius states that during his rule in Judea, he was almost constantly fighting with the Jews. This fact is sufficiently confirmed by the historical account of his government of Judea. It has never been correctly understood just what was the cause of the commotion among the Jews at the time Gabinius assumed the governorship of Judea. As we have seen, it was supposed that it grew out of the rival claims of Aristobulus and Hyrcanius to the Jewish throne. The spirit of Gabinius informs us what the real question at issue was, between the parties ranged respectively under Aristobulus and Hyrcanius. It was vastly more a religious one than one that was political, as historians have erroneously supposed. One single fact is sufficient to show the correctness of what the spirit says upon that point. We are told that after Gabinius had compelled Alexander, the son of Aristobulus, to submit to the Roman power, he went to Jerusalem and confirmed Hyrcanius as high-priest. This shows that the contest between the Jewish factions was about religious matters more than political. The changes which Gabinius made in the government of Judea were measures intended to overcome the religious factional hostility that kept the Jews in a state of cruel domestic strife. Not only does the spirit truthfully testify to the religious nature of the Jewish commotion, of which he speaks, but he shows that it was not a conflict between Pharisaism and Sadduceeism, such as one hundred years later deluged Judea with the blood of those contending Jewish factions. The spirit says the Jewish contention was not about the spiritualistic or anti-spiritualistic theological doctrines that was the main ground of difference between the Pharisee and Sadducee sects of the Jews; but was about the superiority of authority as between the sacred writings of Ezra the Scribe, and Onkelos the writer of the Targum of the Pentateuch. Nothing is more probable than this is true, as the account of Onkelos and his Targum will show in the *Nouvelle Biographie Generale*,

APIANUS.

A Pupil of Paracelsus.

"I WILL SALUTE YOU, SIR:—By saying that truth often becomes apparently annihilated, but the wounds which it receives from error are only on the surface; so truth will ever triumph in the end. My master, Paracelsus, often frightened me by the violence of his emotions. He used to fight the devil with the broad-sword, to my great terror, until I came to understand him. Clairvoyantly, the devil was just as apparent to him as this medium is to you. I, myself, continued to dig, or explore into some of the foolishness of my master, but I found in all cases, there was this difference between my master and myself. When he received either spoken or written communications, they all purported to come from God or the devil. With myself, Zoroaster, Trajan, Berosus, and Marcellinus, a bishop, communicated with or through me. These spirits, properly speaking, were my guides, but I knew it not. All the communications that came to or through me, were in opposition to the popular theology of my day; and, although I became imbued with the ideas thus imparted, I strictly avoided speaking of them, unless compelled to do so. One of the most striking points of the teachings of these spirits was this; that I should believe in Unitarianism and not in Trinitarianism. I thought at first that I was possessed by a devil; but, on reading the classics, and finding that some of the most intelligent of the ancients were guided, or accompanied by demons or spirits, I undertook to advocate doctrines contrary to the age in which I lived, which ended in causing me physical suffering, but spiritual happiness. None of the spirits who communicated through me, in any sense, taught the idea of a God in the form of a man. They all taught that in spirit life they had never found anything to work the regeneration of men but the exercise of their own virtues. I wish my communication was more what I desired it to be, but it may not be without interest. I was known as Apianus. My spirit guide and friend, Marcellinus, will follow me."

Refer to *Nouvelle Biographie Generale* for account of Apianus.

There can hardly be a doubt but that Paracelsus was a healing medium, as well as a wonderful clairvoyant, but not knowing whence his power of healing was derived, he

attributed it to God, and hence he was opposed by the devil. Apianus was a contemporary of Paracelsus, and was, no doubt, a mediumistic pupil of the latter, as he claims to have been. The nature of his mediumship seems to have been quite different from that of Paracelsus. While Paracelsus was controlled by spirits who adhered to the popular theology concerning the Christian God and devil, Apianus was controlled by those who opposed that theological superstition. So heterodox were the teachings of his guides, that Apianus tells us that he considered himself possessed of a devil; but that learning that the most intelligent of the classical writers had had their familiar demons or spirits, he became imbued with their teachings, and undertook to advocate doctrines contrary to the popular opinions of the age in which he lived. He mentions especially the fact that none of the spirits who controlled him ever taught the idea of a God-man.

We cannot but believe that the spirit world made a desperate effort, in the sixteenth century to get the people of the earth to realize the truths of Spiritualism; but the power of the Roman Catholic Church was too potent to admit of it. Certainly, what phenomena were regarded as necromancy, alchemy and astrology, at that time, were nothing more or less than the manifestations of spirit intelligence and power through mediums. That so little is said about the thaumaturgical labors of Apianus and his relations with the alchemists and astrologers amounts to nothing, for it was the policy of the Christian priesthood then, as it is now, to conceal the fact of spirits intercourse with mortals, and hence so little has come down to us in regard to Apianus's theological and astrological views.

MARCELLINUS.

“I SALUTE YOU, SIR:—There is nothing strange or concealed but which shall, in the course of time, be revealed. All the bishops of my time leaned toward Unitarianism, and it must be distinctly understood, that they were bishops of Christos and not of Christ. They taught Unitarianism. So much so, that you will find, on reference to Dr. Priestly, a learned Christian critic, that according to Athanasius, the preaching of the second portion of the Trinity was almost unknown until the time of Eusebius of Cæsarea. I am drawn here to-day simply because I controlled the spirit who communicated before me, and I did so at the instance of Zoroaster, Cham or Ham, Rameses II and Demetrius Phalereus. We found the mind of Apianus, such as we could act upon in a benighted age, for Christianity is heathenism of the darkest kind—it is the heathenism of heathenism. Brahm, Ibrahim, and the precepts of Hermes Trismegistus were used in my day to lay the foundation of what is now termed Christianity. But much that they used was stolen from the works of Pythagoras, Plato, and the Alexandrian school. The two former had relation to Gymnosophism, the others to Eclecticism. These two systems were the foundation of Christianity. I have said all I will be able to say to-day. I was a bishop of the Armenians. I attended a Council of Bishops at Rome, but it was a council of Unitarians—not Trinitarians.”

We take the following account of Marcellinus from McClintock and Strong's Cyclopædia of Theological Literature.

“Marcellinus, a native of Rome, son of Projectus, is said to have been made bishop of Rome, May 3, A. D., 296. As he lived in a period of violent persecution, we have but little certain information concerning him; the acts of a synod said to have been held at Sinuessa, in 308, relate as follows:—Diocletian had succeeded in compelling the hitherto steadfast bishop to come with him into the temple of Vesta and Isis, and to offer up incense to them; this was afterward proclaimed by three priests and two deacons who had witnessed the deed, and a synod was assembled to investigate the affair, at Sinuessa, at which no less than three hundred bishops were present—‘a number quite impossible for that country, especially in a time of persecution’ (Dr. H. B. Smith, in Dollinger's Fables, p. 82,

foot note.) Marcellinus denied everything for the first two days, but on the third came in, his head covered with ashes, and made a full confession, adding that he had been tempted with gold. The synod declared that Marcellinus had condemned himself, for the *prima sedes non iudicator a quoquam*. This resulted, however, in Diocletian causing a large number of the bishops who had taken part in the synod, and even Marcellinus, himself, to be put to death, August 23d, 303. Although the Roman Breviary, itself, credits this account of the weakness and punishment of Marcellinus, this account of the synod is now considered spurious both by Romanists and Protestants. Indeed, Augustine and Theodoret declared the statement of Marcellinus having betrayed Christianity and offered sacrifice to idols, false. Dr. Dollinger, in his *Fables respecting Popes in the Middle Ages*, says: 'the acts of the pretended synod are evidently fabricated in order to manufacture a historical report for the principle that a pope can be judged by no man. This incessantly repeated sentence is the red thread which runs through the whole; the rest is mere appendage. By this means it is to be inculcated on the laity, that they must not come forward as accusers of the clergy, and on the inferior clergy that they must not do the like against their superiors.' As the date and occasion of the fabrication Dr. Dollinger assigns those troubled sixteen years (498-514) in which the Pontificate of Symmachus ran its course. At that time the two parties of Laurentius and Symmachus stood opposed to one another in Rome as foes. People, senate and clergy were divided; they fought and murdered in the streets, and Laurentius maintained himself for several years in possession of part of the churches. Symmachus was accused by his opponents of very grave offences. * * * * * The hostile parties were numerous and influential, * * * and, therefore, the adherents of Symmachus caught at this means of showing that the inviolability of the pope had been long since recognized as a fact, and announced as a rule. * * * This was the time at which Eunodius wrote his apology for Symmachus, and this, accordingly, was also the time at which the Synod of Sinuessa, as well as the Constitution of Sylvester was fabricated. Marcellinus is commemorated in the Romish Church, April 24th."

Is it not just as evident that Marcellinus was not a Roman bishop, as it is evident that there is no truth whatever as to the Synod of Sinuessa? This whole pretended Synod, it is admitted, was devised to bolster up the claim of Pope Symmachus as against the claim of King Odoacer, that he had the

right to prohibit the incumbent of the papal chair from selling any portion of the property of the church. Whoever Marcellinus was, it is almost certain he was not a bishop at Rome. As a spirit he says he never was at Rome except to attend a Gnostic Council there, and this is most probably what gave rise to that supposition.

The spirit undoubtedly discloses a great truth when he says that the bishops of his time were nearly all Unitarians, and cites Dr. Priestly to show that prior to the time of Eusebius of Cæsarea the preaching of the second person of the Christian Trinity was almost unknown. We take the following concerning Dr. Priestly's religious views from Chambers' Encyclopædia, article Joseph Priestly :

"Joseph Priestly, son of Jonas Priestly, a cloth-draper of Fieldhead, near Leeds, was born at Fieldhead on 13th of March, 1733, O. S. His mother having died when he was six years old, he was adopted by an aunt, by whom he was sent to a free school. There he learned Latin and Greek. During vacation he taught himself various languages, both ancient and modern. For some time he was obliged to abandon his studies, owing to weak health ; he then betook himself to mercantile pursuits. With returning strength, his literary studies were resumed, and successfully prosecuted at a dissenting academy at Daventry, under Mr. (afterwards Dr.) Ashworth, successor to Dr. Doddridge. Though his father and aunt were strong Calvinists, their house was the resort of many men who held very different opinions ; and the theological discussions which he was in the habit of hearing, seems to have had much effect upon young Priestly. Before he was nineteen he calls himself rather a believer in the doctrines of Arminius, but adds : 'I had by no means rejected the doctrine of a Trinity or that of the atonement.' Before leaving home, he wished to join a Calvinistic communion, but he was refused admission, the ground of refusal being, that he had stated doubts as to the liability of the whole human race to 'the wrath of God and pains of hell forever.' During his residence at the academy, he conceived himself called on to renounce nearly all the theological and metaphysical opinions of his youth. 'I came' he says 'to embrace what is called the heterodox side of every question.' In 1755 he became a minister to a small congregation at Needham Market, in Suffolk, with an average salary of thirty pounds per annum. While here he composed his work entitled 'The Scripture Doctrine of Remission, which shows that the Death of Christ is no proper Sacrifice or Satisfaction for Sin.'

His leading theological doctrine seems to have been, that the Bible is indeed a divine revelation, made from God to man through Christ, himself a man and no more, nor claiming to be more. He seems to have rejected all theological dogmas which appeared to him to rest solely upon the interpretation put upon certain passages of the Bible by ecclesiastical authority. Even the fundamental doctrines of the Trinity and of the Atonement he did not consider as warranted by Scripture, when read by the light of his own heart and understanding. * *

* * In 1773, he was appointed librarian and literary companion to Lord Shellburn, with a salary of two hundred and fifty pounds per annum, and a separate residence. He accompanied the Earl on a continental tour in the year 1774. Having been told by certain Parisian savants that he was the only man they had ever known, of any understanding, who believed in Christianity, he wrote in reply, the 'Letters to a Philosophical Unbeliever,' and various other works, containing criticisms on the doctrines of Hume and others. His public position was rather a hard one; for while laughed at in Paris as a believer, at home, he was branded as an atheist. To escape the odium arising from the latter imputation, he published, in 1777, his 'Disquisition Relating to Matter and Spirit.' In this work, while he partly materializes spirit, he, at the same time, partly spiritualizes matter. He holds, however, that our hopes of resurrection must rest solely on the truth of the Christian revelation, and that on science they have no foundation whatever. * * * On leaving Lord Shellburn he became minister of a dissenting chapel at Birmingham. The publication, in 1786, of his 'History of Early Opinions concerning Jesus Christ,' occasioned the renewal of a controversy, which had begun in 1778, between him and Dr. Horsley, concerning the doctrines of Free Will, Materialism and Unitarianism."

We have given more than enough concerning Dr. Priestly to show that he had given his special attention to the subject to which Spirit Marcellinus alludes. Being conversant with the Greek-Latin and other ancient languages, he no doubt studied closely the views entertained by those who were called Christians in the first three hundred years of the so-called Christian era, concerning Christ. It is therefore in the highest degree probable that Dr. Priestly did declare, (whether on the authority of Athanasius, as the spirit says, we cannot say) that Jesus Christ as the second person of the Christian Trinity was not preached until the time of Eusebius. And we say he might just as truthfully have gone further and said, that Jesus

Christ was never heard of or preached prior to that time, either as part of the Godhead, or as a man; for until Constantine conceived the idea of uniting the Oriental worship of Christos with the Western worship of Hesus or Iesus, the worship of Iesus Christos was never heard of. It was a matter of state policy with Constantine, and not of religious impulse at all. This politic movement was opposed by Arius and his followers, and hence the fierce and terrible contest that had so long raged between these Christian factions.

The spirit of Marcellinus tells us that he controlled Apianus, the pupil of Paracelsus as a medium; and that he did so at the instance of Zoroaster, Cham or Ham, Rameses II and Demetrius Phalereus. He says they found the mind of Apianus such as they could act upon in a benighted age, and sought to use him to get the truths of spirit-life before earth's people. Zoroaster, the spirit whom Marcellinus first mentions was the great Persian or Assyrian Sage whose teachings now form the basis of the Parsee religion. The second spirit named is Cham or Ham, which would indicate that he was also a great leader and teacher, whether in Egypt or elsewhere, we are not permitted to know with certainty, for any history that may have existed in regard to him has been either lost or destroyed. We take the following concerning him from Johnson's Universal Cyclopædia:

“Ham, a son of the patriarch, Noah, and the brother of Shem and Japheth, was, according to Genesis, the father of those nations, which inhabited the Southern countries, Egypt, Lybia, etc. The Coptic or native name of Egypt is Kein, Chemia with Plutarch, Cheme in the Rosetta inscription, which signifies ‘hot’ or ‘burnt’; and this circumstance has occasioned a very strange piece of reasoning. By supposing the Hebrew name Ham is derived from the Hebrew root haman, to be had, to be ‘burnt’, and by supposing that this name of ‘hot’, ‘burnt’, ‘sunburnt’ was given to the son of Noah prophetically with reference to his descendants, Gesenius has tried to establish an agreement between the biblical record and the historical fact. It must be remembered that the descendants of Ham were not all Africans. The Canaanites and Phœnicians, the Cushites of the Euphrates Valley, a South Arabian race of importance, all were Hamitic. Some of these peoples were closely associated with the Semitic races, and made use of languages essentially Semitic.”

It is certainly most singular that Cham or Ham should be

mentioned in connection with Zoroaster and Rameses II, if he was not at one time a historical character of little less note than those undoubtedly historical characters. Who was Rameses II? Under the head "Egypt" the Encyclopædia Britannica says of him :

"Ramesus II, is without doubt, the greatest figure in the long line of Pharaohs, and, at the same time he is the one of those characters of whom we have the best idea."

The other spirit mentioned is none other than the learned Demetrius Phalereus, the renowned Alexandrian scholar. Of him we gather the following facts from Thomas' Dictionary of Biography.

"Demetrius Phalereus, a distinguished orator and philosopher, born at Phalerum, in Attica, about 345, B. C., was a pupil of Theophrastus, in philosophy. It is said he was condemned to death with Phocion, but saved himself by flight. About 316 B. C., Cassander appointed him governor of Athens, which, for ten years, enjoyed prosperity under his wise and popular administration. Three hundred and sixty statues were erected to him by the Athenians. When Athens was taken by Demetrius Poliorcetes, 306, he retired to the Court of Ptolemy, king of Egypt. He died in Egypt, about 284, B. C. He wrote historical and philosophical works which are all lost. Cicero and other ancient writers extol his merit as an orator and statesmen."

A writer in Smith's Dictionary of Greek and Roman Biography says of the literary labors of Demetrius :

"His numerous writings, the greater part of which he composed during his residence in Egypt, embraced subjects of the most varied kinds, and the list of them given by Diogenes Laertius shows that he was a man of the most extensive acquirements. These works, which were partly historical, partly poetical, have all perished. * * * It is also believed that it was owing to his influence with Ptolemy Lagi that books were collected at Alexandria, and that he thus laid the foundation of the library, which was formed under Ptolemy Philadelphus."

These, then, were the spirits who influenced Marcellinus to become the special control of Apianus with the view of using the latter to expose the heathenism of Christianity in the latter part of the third and the beginning of the fourth century. It was a strange combination of spirit forces—Zoroaster, Cham or Ham (the Cham being very suggestive of Shem, the brother of

Ham) Rameses II and Demetrius Phalereus. We may conjecture that the total destruction of the vast literary labors of Demetrius was not accidental. No man perhaps ever lived who was so fully acquainted with Indian, Assyrian, Persian, Armenian, Arabian, and Egyptian history, theology and philosophy as Demetrius; and he no doubt set forth what would have made it impossible for the Christian theology to have fastened itself on the world as it has done. These two communications show how the hidden things of even the distant past may be brought to life through Spiritualism when opportunity is afforded ancient spirits to make known the truth concerning the times in which they lived.

LACTANTIUS.

“SIR:—I wish you well. My subject will be the identity between paganism and Christianity. The Christian writers have been the vilest interpolators of the pagan authors. They have stolen every good thing from them that they could find and have claimed it as their own. They have simply forged a new system in imitation of the old, and the old is not very highly honored by it. If the great infinite God ever wished to make a revelation to man it is strange that he would give a system that is identical with the then known systems in existence. I refused utterly to accept a high position which was tendered me if I would help to build up this religious system known as Christianity. Sir, it is one of the brightest jewels in my crown in spirit life that I so refused. All those men who lived between the second and third centuries identified themselves with Christianity, because its outlook was the most promising. In the first place its moral code is stolen from ancient systems and principally from the collection of manuscripts of Ptolemy Philadelphus. In the second place it is a combination of Neo-Platonism, the Gnosticism taught at Rome, and the Pantheism of Egypt and Greece; and the strangest thing of all is found in the doctrine of the Trinity. The doctrine of the Trinity is one of the first means to lead men

astray and had its original formulation in India at least sixteen hundred years before the Christian era. There were documents extant in my day that were as positive as any historical manuscripts could be on the points herein set forth. As I said before, I refused to join that class of men who wished to lead future generations into error, by teaching the existence of a myth in the form of a Judean Saviour, that never had an existence, and that was but a continuation of the story of Buddha, Chrishna and Pythagoras. It was revived by a college of Savants who met from different parts of the world, at Alexandria, to compare notes about twelve years before the Christian era, and the positive proofs of this are still in existence at Rome and amongst the ruins of certain Christian churches at Ephesus. We, the ancient band who are coming through this medium, will at length through this or some other mediumistic channel, give the directions for excavations at Ephesus where these documents now are. They are, what you call, encased in the corner-stones of the temples and they are there intact. My name was Lactantius. I lived in the first half of the third century."

Refer to McClintock and Strong's Ecclesiastical Cyclopædia for account of Lactantius.

How completely the above communication of the spirit of Lactantius accords with and explains his position towards the Christian religion. The value of that communication as light to much that is obscure in relation to the source and origin of the Christian religion cannot be overestimated. We regret that space does not admit of our commenting upon it as it deserves.



PROMETHEUS BOUND.

The above engraving represents Prometheus, bound to the Scythian Crag, and according to the ancient legend dying for mankind to appease an angry God. The tragedy of Prometheus was played upon the stage at Athens, centuries before the Christian era. These ancient spirits claim that the legend of Prometheus suggested to the formulators of Christianity the tragedy of the crucifixion of the Christian Saviour of which it was the prototype. It was well known in past centuries and is regarded as true by some in our day that the legend of Prometheus, the dying god, not only suggested the story of the crucifixion but also the Christian symbol of the man on the cross. See communications of Constantinus Pogonatus, page 160; Clement Alexandrinus, page 197; M. Atilius Regulus, page 210; Lucius Appuleius, page 338; Carneades, page 376, and Hermas, page 515.



HERMAS.

An Apostolic Father.

“GOOD AFTERNOON :—In order to be successful as a priest you must be influenced by one of two things. Either you must have zeal and really believe what you preach, or else you must be a dissembler and a hypocrite. These last two qualities were the motive power of my mortal actions. I was one of the founders of Christianity. I knew that this Christian religion and its god-man was nothing but a new version of the old story of Prometheus dying on the Scythian Crags for the atonement of the sins of mortal man, and to appease an angry God. The founders of Christianity, and in saying this I impeach the honesty of every one of them, took that whole story from a tragedy, played upon the Grecian stage at Athens, five hundred years before the alleged Jesus. This god of mythology was the principal one from which the story of Jesus originated. Why was this? you may ask. I will tell you. Because the birth, life, miracles and suffering of this Greek god, was set forth in such plain terms, and was avouched for, in my time, by so many pagan authors, that we could only hope to win them to our cause or religion by duplicating the old story, and none helped to do this more effectually than myself. But in working for my own popularity I had no idea that this Christian religion would ever become as powerful as it is to-day. If I had seen, or had had the least conception of those long dark ages of blood which has been the result, I would have withdrawn in horror of such scenes, as were enacted upon this mortal plane after my death. I would say to mortals, Oh! study well what you teach by word or pen, for you know not the awful injury you may do to the unborn generations of the ages to come. I would ask all churchmen to pause and reflect, for the day will truly come when you will pray that the mountains may fall upon you, not to hide you from the face of God, but to hide you from the spirits of injured mortals, who look upon you as leading them astray, and whose spirit eyes accuse you of your damnable course of dissembling and hypocrisy in relation to the most sacred themes that concern humanity. The time when I lived was about A. D. 30 to 90, and my name was Hermas—sometimes called St. Hermas. I left what is called an analysis of the various religions of my

time. I made my home in many places in Mesopotamia. In fact I travelled over very much the same ground as did the Cappadocian Saviour, Apollonius of Tyana, in Cesaræa and Phœnicia. I also made pilgrimages to Rome and Jerusalem. There was a sect then existing in those regions, similar to your Communists. They were called by a name that meant non-flesh-eaters. They lived on fruit. They were the principal founders of Christianity."

Refer to Nouvelle Biographie Generale for account of Hermas.

It was the Greek myth of Prometheus that Hermas says was the prototype of the Christian Jesus, and that such was the fact there can be little if any doubt. We do not think that Hermas and his contemporaries made much improvement on the original. Certainly, the Greek Prometheus, in god-like attributes, far overshadowed his vagrant successor. Think ! ye who still adhere to the deception instituted by the founders of the Christian religion, of the fearful atonement that Hermas, one of its principal founders, has had to undergo, and avoid the misfortunes that he points out as the certain result of your present course. The high moral teaching and practical construction of the "Shepherd of Hermas" is strongly confirmative of the fact that the author followed the style and method of Æschylus in his scheme to establish a new religion. It certainly comes entirely from a spirit source, and has none of the appearance of a spirit personation.

IAMBlichus.

A Syrian Philosopher.

"I was a follower of the doctrines of Ammonius Saccas. Those doctrines contained all the elements that are necessary for a true knowledge of, what modern scientists call, the law of cause and effect. Ammonius had found that the ethics contained in several different sacred books were founded on the universal experiences of mankind, but that they were erroneous in attributing their teachings to certain men who were imagined to have existed or really existed, called by the ancient gods; and whose deeds were magnified after death. Those sacred books of different versions were blended, and something like the Christian New Testament was the outgrowth of the labors of Ammonius Saccas and his school. This book was never intended by Ammonius to be read in the way in which it is now read, but the key to the interpretation of it was the Sun's Annual Course through the signs of the Zodiac, or the twelve houses of the Sun as they have been called. This was the key, and it was given to those initiated in the secret meaning of the book. This exclusiveness was adopted to give greater weight to the learned, in the minds of the ignorant masses. If this fact were thoroughly understood by those calling themselves Christians, they never would dare again to preach Jesus Christ and him crucified. All the God or gods, after 1,500 years in spirit-life that I have been able to comprehend is universal life, as it is demonstrated in the spirit and mortal life. My name when here was Iamblichus. I lived A. D. 363."

Refer to Smith's Dictionary of Greek and Roman Biography for account of Iamblichus.

Why, we again ask, are so many of the works of the writers of the first four centuries of the Christian era not extant today; and, especially, not a single perfect and unmutilated work of any of the Pagan—so-called—authors of that most interesting era in the world's history? Let the Roman Catholic priesthood answer that question. Here we have another spirit correcting history. If this communication is correct, Iamblichus did not die in the reign of Constantine, but

after the reign and death of Julian. But here we have the amazing statement made that the Eclecticism of Potamon of Alexandria was revived by Ammonius Saccas more than a century later, and that the sacred book of Ammonius was the original of the Christian New Testament. We have the assurance, again, from a spirit who certainly knows whereof he is speaking, that the Sun is the great central object to the Christian theology, the key to which fact has been carefully concealed by the Christian successors of Ammonius Saccas. Truly, the grave is giving up its secrets, and the light of perfect truth will not be shut out from humanity much longer. We esteem it a privilege to be made instrumental in heralding the dawn of the opening day.

BELZONI.

“GOOD DAY, SIR:—I was born a Catholic. During my life, which was an eventful one, I had constantly upon me a desire to travel, and finally succeeded in so doing. I visited the ruins of antiquity—the Pyramids—Thebes—Berenice. I was an Italian, but severed my connections with my native country and went to Britain; and from London, I travelled to the Pyramid of Ghiza, and I was the second party that ever gained an entrance to that pyramid. I also visited Thebes where I found a great many statues and other ancient relics. I sent some of these to the British museum, and some to Florence, Italy. I also obtained paintings and engravings of the tombs, among which was one of Psammonthis, supposed to date 400 years before the Christian era. I also flatter myself that I was the first traveller that discovered the site of the ancient city of Berenice. Each one of these discoveries utterly destroyed, to my mind, the truth of the Christian religion. Why? Because upon these ancient ruins, I found everything that I had ever seen in the Catholic churches. The cross—a man on a cross—the table—communion cups—a priest swinging a censer, St. Andrew’s crosses—and it made me think when I saw these ruins from two to three thousand years old—when I saw all these things that I had been brought up to look upon as sacred—it destroyed my faith in the Catholic religion. As

a spirit, I find that all these mysteries which the Catholics call sacred, were also held sacred, long before there was a Catholic church, by the Egyptian priests. That is the reason why a great many of the spirits of these ancient priests help Catholic spirits to oppose truth, they know it lets in light upon their mummeries. I find that spirits who live near the earth plane, like to see anything propagated that agrees with their own ancient folly; and especially is this the case with all matters relating to religion. The word religion means to bind, and that is just what these ancient spirits think the Catholic priests are trying to do. I wanted to give this communication in order to spread the light. When I think my mortal life over more thoroughly than I have had a chance to do to-day, and recall what I knew of the ruins of the temples and tombs of the ancients, I hope at some future day I can give you a communication that will make all scholars think and fools to grow wise. I died while attempting to explore Africa at Benin, between Houssa and Timbuctoo, in the latter part of 1823.—Giam Batiste Belzoni.”

Refer to *Nouvelle Biographie Generale* for account of Belzoni.

That he should have been able to control the medium so perfectly, as he did, shows that he is as powerful in his purpose and will as a spirit, as he was powerful and persevering as a mortal. Dare any Christian priest, minister or layman deny the truth testified to in that communication that upon the walls of the temples and tombs of ancient Thebes in Egypt, were delineated every symbol and every ceremony now to be seen, in the Churches of Christendom, and this thousands of years prior to the Christian era? We opine not. It does not seem to be known that Belzoni had abandoned his religious views while on earth, but we feel sure that he has left the evidence of that fact in his great work.

Ammonius the Peripatetic.

An Alexandrian Philosopher.

"I SALUTE YOU, SIR :—There is no religion that ever existed, as far as I have been able to learn, either as a mortal or a spirit, but what had some symbolical personage that was recognized as the head of that religion. In my day, sir, in Alexandria, all religions were represented by symbols, and most of these symbols were represented on plates or pottery, and some on copper, and these were used as are your blackboards in your schools of learning. The pupils, however, were not taught the true meaning of those symbols, but only received the construction put upon them by the master. Now each teacher in these different schools set himself up as the best expounder of the ancient religions, and each one of them leaned toward some favorite Greek, Latin, or Phœnician author. Their ideas of the teaching of those authors were so mixed, that their purity was lost. The masters thought of only one thing—self-exaltation. They combatted each other fiercely, and as the pupils followed their masters, so contests were frequent among them, somewhat like the contention between the students of modern universities. From the plates, of which I have spoken, I am convinced fully that the whole story or history of Jesus of Nazareth, is nothing more than the re-deification of some of the older gods, such as Chrishna, Prometheus and Apollonius of Tyana. In fact any person who thoroughly understands the art of sculpture, will find that the resemblance between the carved features of Jesus and those of Chrishna, are almost identical; and it is this resemblance that makes the Christian missionaries and priests so ardent in their desire, to destroy all idols, as they term these sculptures. There is another point I want to impress upon you people, and it ought to be anxiously watched by you, and that is that you should make sure that those persons who are making excavations for the unearthing of antique relics, should be free from all Christian prejudice, for the reason that those relics if preserved, will throw light on the superstition called Christianity. I will add that at the time I lived in mortal form toward the close of the first century, neither our teachers in Alexandria, nor in any part of the then civilized world, knew aught of the Christian Saviour. There is one thing further that I wish to say, and that is, that I think it is

the uttermost foolishness for spiritual lecturers and mediums, now living in the mortal form, to say that Jesus was a great medium; when in fact his whole history was started by Potamon, myself, Ammonius Saccas, Plotinus, and others of that school. It is a combination of the Eclecticism that was put in shape about A. D. 250, and worked up as a new idea and a new collection of moral precepts, when in fact it is nothing but a combination of Indian, Phœnician and Grecian moral precepts. My name when here was Ammonius the Peripatetic."

The only biographical references we can find to Ammonius the Peripatetic are the following brief ones. Smith's Greek and Roman Biographical Dictionary says: "Ammonius the Peripatetic, who wrote only a few poems and declamations. He was a different person from Ammonius the teacher of Plotinus. (Longinus ap. Porphy. in Plotin. vit.)" And Thomas's Dictionary of Biography etc., says: "Ammonius a Peripatetic philosopher, who taught at Athens or Delphia, in the latter half of the first century. He was the preceptor of Plutarch, and endeavored to reconcile the doctrines of Plato and Aristotle. Plutarch wrote a life of him which is not extant." And why, we ask, is not that life of Ammonius the Peripatetic extant. Let the Christian priesthood answer, especially those who are possessed of the secrets of the Roman Catholic Hierarchy. It will be observed that Longinus, a Neo-Platonist Eclectic, refers to Ammonius in connection with Porphyry and Plotinus, the great lights of Neo-Platonism, which shows very plainly that he preceded even Ammonius Saccas, in reviving the Eclectic philosophy of Potamon, the latter not having been similarly engaged until about the beginning of the second century. It will be observed that he speaks of himself as succeeding Potamon, and as preceding Ammonius Saccas, Plotinus and others, in continuing the Eclectic School of Philosophy. Such being the spirit who communicated, who can over-estimate the importance of that testimony to the utter falsity of the Christian religion? We regret that time and space will not admit of a more detailed criticism of this undoubtedly genuine communication.

ANASTASIUS.

Librarian of the Vatican Library.

“GOOD DAY, SIR:—In my mortal life I was a Catholic—a Roman abbot, and librarian in the Vatican between the eighth and ninth centuries; and I come here to endorse what the last spirit said, for I know that the various meetings or councils of bishops had for their object the suppression of all books that were in any way damaging to the Christian religion. Although they did everything they could do to destroy all accounts of deified men, called gods or saviours, yet enough is written, upon the temples of antiquity, to enlighten any inquiring mind as to the fact that the Christian religion was the outgrowth of the teachings of the schools of Alexandria from A. D. 50 to A. D. 200, and that this fact can neither be doubted nor questioned by any honest, unprejudiced man. Two books similar to those attributed to Matthew and John were taken bodily from a Greek author, commenting on or writing about Prometheus and the teachings of the followers of that God after his supposed death; and this Greek book was well known and extensively read at Alexandria, and a few copies of it were yet extant in my day, but whether they are yet so, I cannot tell; for each pope who came after my time did what he could to interpolate or destroy such ancient works. There are priests around me here to-day who gnash their teeth and howl as spirits to see me certifying to the truth; but as an honest spirit, I cannot stand back and endorse that religion that I know to be utterly and entirely false. There is no evidence—there was none in my day—not a scrap of authentic writing, to show that such a man or god as Jesus Christ ever existed; but there was this kind of evidence, and plenty of it, to show that the real Jesus of Nazareth was Apollonius of Tyana, the Cappadocian Saviour; and those priests who worshipped openly Jesus of Nazareth, were constantly engaged in collecting the sacred relics of this Apollonius. All the portraits, pictures or statues of Jesus of Nazareth are but the copies of basso-relievos of Apollonius; and when you open your modern Bibles and see the pictures of your Jesus, you are looking upon the face of Apollonius of Tyana. No pope nor Catholic king, no noble nor scholar, that is well informed, can truthfully deny what I here assert. The time has come when the world is ripe for the truth. The time is approaching

When popes, emperors and kings must go down before the universal rights of humanity. Each man and woman must become their own priest, with none to go between them and the only true religion—simple and truthful spirit communion. This communication will live, and will sound the bell of liberty, long after you and the medium have been transferred to spirit life. My name was Anastasius—surnamed Bibliothecarius—so-called on account of my biblical knowledge, which is not of much account now.”

The only account we can find of Anastasius is in McClintock and Strong's Ecclesiastical Cyclopædia. “Anastasius (Bibliothecarius), librarian of the Vatican, and abbot of St. Maria Trans-Tiberim at Rome, a celebrated and learned writer of the 9th century. The dates of his birth and death are unknown. He was on terms of intimacy with the learned men of his age, especially with Photius and Hineman. He was present in 869 at the eighth council of Constantinople, where Photius was condemned. He translated the Acts of the Council from Greek into Latin. He wrote a *Historia Ecclesiastica*; but the most important of his writing is a *History of the Popes*.” It was beyond all question the spirit of this learned Catholic author and librarian of the Vatican, that gave that communication. Taken in connection with the preceding communication from Ammonius the Peripatetic, there can be no possible doubt that all that has been said by both spirits is strictly true. How long can the Christian superstition endure the blazing light of such testimony!

JOATHAN BEN UZZIEL.

One of the Writers of the Targums.

"I SALUTE YOU, SIR:—I am the Jew that wished to speak to, or communicate with you sometime back, as a contemporary of the so-called Jesus Christ. I was one of the writers of what is termed the Targums. There was only one older than myself, whose writings have come down to modern times. His name was Onkelos. As in the past, most of the communications have been of a character that bore more particularly on Jesus, my communication to-night is an arraignment of the Old Testament. The legends and traditions of the Jewish people extend no farther than Ezra the Scribe. The marginal notes upon all the ancient manuscripts went positively to show that the whole of what is called Jewish history was stolen bodily from Chaldean history during the Babylonish captivity; and this is proven by the nativity of their great ancestor Abraham, whom their own traditions admit to have been of Uz in Chaldea. All the intervening characters between Abraham and Caiphas the high priest, in my day, are so intermingled with Chaldean tradition, that it is hard to discriminate between what is Jewish and what Chaldean. In astrology, Chaldea was one of the most learned nations in antiquity. How many of the Chaldean gods and heroes were borrowed from the stars I know not. That the Jewish Jehovah is but a modified (and a bad modification at that) of Jove, I will freely acknowledge, though I am a Jew. I think with all the learned men of my day, that the Jewish Moses was simply used in a typical sense to signify a hero whose antiquity was so remote that there was no means of ascertaining the truth as to his origin. In short, Moses was a creation of Jewish priests, in order to gain power through ceremonial religion. Coming down to my own time, I knew of no Jesus except the one that has been specified in some of the previous communications, and he was Jesus Malathiel, who was, not exactly a bandit, and who was executed by Roman javelins in the form of a cross, for what might be termed revolt. He was one of the disaffected toward the Roman government. I would say to the Jewish people as a spirit, that they who wait for any Redeemer or Messiah to either restore the Jewish polity, or to save themselves from the consequences of their sins, will wait in vain. The aphorism of

the spirit life is, 'Every man and woman their own redeemer.' I hope this may do good in the promulgation of truth. My name was Jonathan Ben Uzziel."

Refer to McClintock and Strong's Cyclopædia of Ecclesiastical Literature for account of Jonathan Ben Uzziel.

If this communication is authentic, then it is very certain that the Jewish Scriptures are nothing more than paraphrases of Chaldean writings, instead of being, which they purport to be, Original Jewish writings. This spirit tells us that "the Jewish legends and traditions extend no farther back than to Ezra the Scribe," only about to B. C. 450 or 460, which is strongly corroborated by their internal evidence, as well as by the general facts of history. The great antiquity of the Jewish scriptures, as they have come down to us, is certainly untrue. As Chaldean legends and traditions they undoubtedly existed long before they were paraphrased by the Jews. Much of this paraphrasing having been done by Onkelos and Jonathan Ben Uzziel, in the century before and the century after the alleged birth of Jesus Christ, the God-begotten son of the Virgin Mary. More than that, the spirit tells us the marginal notes on all the ancient manuscripts, went positively to show that the whole of what is called Jewish history, was stolen bodily from Chaldean history, during the Babylonish captivity; and to show this he alludes to the fact that Abraham the alleged great ancestor of the Jews, was of Uz in Chaldea; and that all the historical characters intervening between Abraham and Caiaphas, the high priest in the First century A. D. were so intermingled with Chaldean tradition, that it is almost impossible to distinguish how much is Chaldean and how much has been added by Jewish writers. This is very apparent to any attentive well informed reader of the so-called Hebrew legends and traditions. The spirit of this learned and accomplished paraphrasist of Chaldean history admits that the Jewish Jehovah was but a bad modification of the older Greek supreme god, Jove. He denies that Moses was a historical personage, but being used by the Jewish priesthood as a typical myth, about whom nothing certain could be known, he was made the basis of their ceremonial religion. This spirit who lived and flourished during the first half of the first century, tells us positively that he never knew any Jesus, except Jesus Malathiel, an insurgent Jew, who was executed

by Roman javelins in the form of a cross. We have no doubt of the authenticity of that spirit communication, and for the following reasons: 1st. It is beyond all question a spirit communication; 2d. It comes from a spirit thoroughly conversant with the history and literature of the Jews; 3d. No one could have been better informed on those points than Jonathan Ben Uzziel; and 4th. We can conceive of no possible reason why any spirit sufficiently well informed to have given that communication should have personated another spirit. It being, then, authentic, we accept it, as being substantially if not literally true. In view of the light thrown by this and other returned spirits upon Jewish theology, what becomes of the foundation of the so-called Christian religion? Let the Christian priesthood answer if they can.

SAADIAS-GAON.

“I SALUTE YOU, SIR:—I was a Jewish teacher and writer, or what is termed, by you moderns, a paraphraser on the Old Testament, at Babylon, in the 10th century, A. D. These Arabic versions were copied from Onkelos, in what is known as the mixed Hebrew and Samaritan tongues, their original purport or real object had become, by that time confused by the alterations and interpolations made in them, to suit the views of the Rabbis of the various Jewish sects, who had paraphrased them. So much so, that the modern King James's version of the Old Testament is merely a patchwork of the Targums of Onkelos, Jonathan Ben Uzziel, Aquila and myself. They have mixed these to such an extent, that if an ancient Targum writer could now make his appearance in mortal form, with what he really did write, you would be ashamed to find how much of the Old Testament is the stolen history of Chaldea and Egypt; instead of having any real bearing upon Jewish history. The Jews have no history—or what may be termed real history—as a people, anterior to about 450 B. C. Prior to that time, their so-called history is made up of accounts of Chaldean and Egyptian heroes and myths. In ancient times all religions were composed by men, or principles, deified and transferred afterwards to represent some new star

that had just made its appearance, or so alleged by the priests, about the date when the moral principle became understood, and its usefulness proven by test of mortal experience. As a spirit I have long felt it my duty to return here, when I could obtain the conditions to do so, and after proper preparation, contribute my mite towards promoting truth."

Refer to *Biographie Universelle* for account of Saadias-Gaon.

We venture to predict that if ever the writings of Saadias-Gaon are read by the light which that spirit communication throws upon them, the present version of the Old Testament will be found to be, as this spirit says, not copied from original Jewish records, but a patchwork of the Targums of Onkelos, Jonathan Ben Uzziel, Aquila, and Saadias-Gaon, which, as the returning spirit of the latter tells us, were, in the main, Hebraic-Samaritan versions of Chaldean and Egyptian legends, having no relation to the history of the Jews, so altered by Jewish Rabbins as to disguise their origin and nature. And that concoction of Chaldean and Egyptian fictions is made the basis and ground-work of the Christian faith.

ARNOLD.

Abbot of Citeaux.

"GOOD EVENING, SIR :—Long and weary has been my journey since leaving the mortal form. The curse of my spirit life has been remorse for being a fanatic and a bigot. May this fair earth never be cursed again by such things in human form as myself. Catholic Christianity has damned me deeper than the hell of the Grecian Pluto. Torments of conscience have been to me what no tongue could express. My deeper curses alight upon those who made me what I was in mortal form, and my everlasting hate abide with those in mortal form who continue to teach the damnable doctrines that I taught. You probably wonder who this is that speaks to you. I was one of the hell-fire bigots who murdered the poor innocent Albigenes, and who, with an army of vindictive devils like myself, spared neither age nor sex at Beziers, in the thirteenth century ; and I come back here to-night, to speak to all churchmen ; first, to tell them that their doctrines are erroneous,

and their Saviour a lie ; and secondly, if they do not wish to suffer for hundreds of years in a hell of conscience, taunted by their victims, let them repent at once. To the good—the pure—the spirit life is beautiful ; but to those who are immoral—and bigotry is always immoral, no matter in what form it is shown—it is horrible. If they would escape what I have tried to picture in language here to-night, let them throw aside their foolishness and wickedness, and accept reason instead of a myth for a Saviour. Whilst this confession is apparently only listened to by those you see here present, there are thousands of listeners who would damn me if they could ; but there is a bright host on the other hand that I go to join. My name was Arnold, abbot of Citeaux.”

We find the following reference to Arnold, Abbot of Citeaux, under the head “Albigenses,” in McClintock and Strong’s Cyclopædia of Ecclesiastical Literature :

“ At the beginning of the 13th century a crusade was formed for the extirpation of heresy in Southern Europe, and Innocent III. enjoined upon all princes to expel them from their dominions in 1209. The immediate pretence of the crusade was the murder of the papal legate and inquisitor, Peter of Castelnau, who had been commissioned to extirpate heresy in the dominions of Count Raymond VI. of Toulouse ; but its real object was to deprive the Count of his lands, as he had become an object of hatred from his toleration of the heretics. It was in vain that he had submitted to the most humiliating penance and flagellation from the hands of the legate Milo, and had purchased the papal absolution by great sacrifices. The legates, Arnold, abbot of Citeaux, and Milo, who directed the expedition, took by storm Beziers, the capital of Raymond’s nephew, Roger, and massacred 20,000—some say 40,000—of the inhabitants, Catholics as well as heretics. ‘ Kill them all,’ said Arnold, ‘ God will know his own.’ ”

The spirit of this bloody and murderous fanatic and bigot returns, after six hundred and seventy years, to confess his remorse and expiate his dreadful crimes, by bearing witness against the terrible guilt of the Roman Catholic Christian Church and its false and ruinous teachings. It is a fortunate thing for him, even after living in that long hell of remorse, that he found the mediumistic channel, in a poor humble heretic, such as he would once have gladly butchered, through whom to expiate his terrible acts of wrong, and get a relief that he could not otherwise have done. And with such testi-

mony as this, coming constantly from the world of spirits, we have professed Spiritualists ready and willing to slander and misrepresent the medium through whom this testimony is coming; and ourself for sending it abroad through the world; and this, because they want to tack the infernal thing to Spiritualism, to smother the truth so long kept back from mankind.

JOHN BAINBRIDGE.

An English Astronomer.

“GOOD EVENING, SIR:—Like others who have communicated here to night, I feel it my duty to comment on my mortal career, and tell how much benefit I have received from it as a spirit. In this mortal life I was an astronomer; and a study that I took great pleasure in, was correcting the astronomical charts and maps of the ancients. In this work I not only killed the Saviour, so-called, I destroyed God, also, in my belief. In my time it was policy to conceal your belief; to have told the truth would have ruined one’s material interests. There was not an ancient astronomical chart or map, or anything appertaining to the zodiac, but what explained the whole story of the house of Bethlehem, or house of corn, and the sign of the Virgin, and in fact all the signs made it very plain that the history of Jesus Christ was all written amongst the stars, thousands of years before the alleged time of his birth. And I have not been disappointed, as a spirit, in finding that to be true which I discovered while here; for I find this same astronomical or astrological allegory running through all nations and tribes of spirits. The oldest of these say that the whole idea originated in one thing, and that was the custom of making sacrifices. They began with sacrificing inferior animals, and ended with sacrificing human beings. The different states of astronomy or astrology, corresponded with the character of the sacrifices made at various periods, and these were placed among the stars. If I had lived to finish my last work, I would no longer have concealed what I had learned, from

fear of the clergy. I went to spirit life in 1634, and my name was John Bainbridge."

The guide said, after the control was yielded, that the spirit was a native of Ashby de la Zouch, born some where about 1560.

Refer to *Biographie Universelle* for account of Bainbridge.

The *Penny Cyclopædia* says, that Bainbridge "was a good Oriental scholar, having studied Arabic for the purpose of reading the astronomers of that language." It is indeed very strange that so very little has been recorded of the labors of this undoubtedly learned and accomplished scholar and astronomer. We infer that his unpublished works disclosed too much for the safety of the Christian allegory. We feel strongly impressed to believe that the spirit of John Bainbridge returned at this time, not only to testify to what his learned investigations in ancient astronomy led him to discover, but to point out the significance and value of his suppressed works. What would we not give to be able to follow up and unearth the literary treasures that are being pointed out through these wonderful disclosures.

CHARLES HARDWICK.

An English Theologian.

"GOOD AFTERNOON, SIR: In this mortal life I was deeply interested in the Christian religion. My name was Charles Hardwick, and I came to my death on the 16th of August, 1859, while ascending the Pyrenees. The last title that I had, in the mortal life, was archdeacon of Ely, England. I am used here, as was the first spirit who controlled at the last seance, (Charles Francis Alter,) to prepare the way for a concentration of wisdom, necessary for the ancient spirit witnesses who will follow me here to-day. I wrote many works, although dying at the early age of thirty-eight. They were principally devoted to showing that Christ and Christianity were superior to all other religions. What will follow is the result of my experiences in spirit life. As a mortal I was too enthusiastically blind to consider the value of the testimony of ancient authors which I examined in my researches. I commenced by com-

paring the religions of India, China, Egypt, Medo-Persia, America and Oceanica, with each other; and after an examination of the whole of the religious systems of the globe, I showed, in my work, the foolishness of what I called paganism as compared with Christianity. But as a spirit I am compelled to say that I was altogether wrong in my geographical placements of religions. India is not the mother of civilization and the originator of all religions. Nubia, Kordofan and Ethiopia were the countries in which the most remote civilization arose; thence it spread into prehistoric Egypt. The most ancient monuments of Egypt go far beyond the age ascribed to Moses. Thence it passed to Chaldea and Assyria; and thence into India. I do not mean to say that those countries were not before inhabited, but their peoples were ignorant and barbarous. From India the tide of civilization flowed East and West. The first by way of the lands extending far in the Pacific Ocean to America, and the second by way of the Mediterranean and the Black Seas into Northern and Southern Europe. There was two emigrations from Asia to America before those continents were historically known; one by way of Behring's Strait, and the other by way of Boro Bada, (which was the ancient name of Java) across the Pacific to Guatemala. (As the more southern emigrants had a finer climate than those who went by way of the north, who landed in North America, they advanced more rapidly than did the latter. And to show you what we know to be the fact as spirits, to wit: that there was intercourse between the Western and Eastern continents firmly established before the Mosaic period, we will call your attention to the fact that the Mexican god Quetzalcoatl was worshipped in Southern India, the latter country receiving him from the former by way of the islands of the Middle Pacific. Indeed there was more than one interchange of Gods between Asia and America, as in the course of time the one became more advanced in civilization than the other. Quetzalcoatl, Ibrahm and Gautama occupied with these kindred peoples the same position, that of Saviour, as Jesus Christ does to the Christians; and as no man could see the father of the Universe, they one and all resorted to an intercessor in the way of a Sun, (not Son) which they represented in human form. This is as much as it is necessary for me to say at this time.) I will close by saying that I have found as a spirit that no faith or belief not founded on fact and reason will avail any one. If you think to rest upon them you will find that an avenging spirit force will compel you to testify to what you must know to be true as a spirit. I thank you for the favor of being heard."

Refer to the American Cyclopædia for account of Hardwick.

Such was the field of inquiry that engaged the attention of Mr. Hardwick, and upon which he set out to exalt the Christian religion at the expense of the more ancient and philosophical "heathen" religions from which it was bodily stolen. The spirit tells us that as a spirit he had discovered his mistake in locating the different religions of the world ; and that instead of India being the mother of civilization and of religions, that these arose in Nubia, Kordofan and Ethiopia. He tells us that from the latter countries religion spread over ancient Egypt, as its most ancient monuments show ; that from Egypt it passed to Chaldea and Assyria ; thence into India, and thence East and West, to America and Europe. He says there were two emigrations from Asia to America, one by way of the northern connection between the two continents, and one from Boro Bodo or Boro Bada by way of the Pacific islands—Boro Bada being the ancient name of the island of Java. This statement of the spirit is strongly corroborated by all known archæological and historically recorded facts. We are strongly inclined to believe his further statement, that long before the Mosaic period there was intercourse between Asia and America. As we have before shown, the god Quetzalcoatl of Mexico or the Aztec Buddha, was identical with the god Buddha of the Asiatics, and especially of the inhabitants of Southern India. How this ancient intercourse was kept up between the two continents we can only conjecture. There is much reason to believe that at no remote geological period much of what is now the Pacific Ocean was land ; but even if this were not the case, and there were intermediate islands which are now sunk beneath the ocean, the most primitive knowledge of navigation would have sufficed to provide for the supposed intercourse.

It is at all events very certain that Quetzalcoatl in Mexico, and Ibrahm of the Brahmins and Gautama of the Buddhists of India, were to those peoples what Christ is to Christians, their respective saviours. Refer to Prescott's Conquest of Mexico for account of Quetzalcoatl.

The spirit therefore was correct in saying that Quetzalcoatl was regarded by the Mexicans as the Saviour of their race. In this instance it will be seen that this Mexican Saviour was the Sun, that god of the air-realm which is the creator of the fruits, flowers and other blessings which beautify the earth and contribute to the happiness of man.

MESROP OR MESROB.

An Armenian Theologian.

“I am here to-day to throw light upon what Philostratus failed to explain, to wit : the Testament of Apollonius of Tyana. The Coptic or Egyptian version of the Scriptures, contained the Pentateuch, the Psalms, and the Proverbs of the Old Testament and the New Testament to Revelations. I was myself, what was called in those days, a targum writer, and published an Armenian version of the Scriptures ; and my particular guide in doing this was the Coptic version before mentioned. It went in my day under the title of “The Holy Invocations ; or The Actions of the Great Son of God, Apollonius of Tyana,” the purpose of which, Apollonius said, was to set forth the thoughts of the sages of the past, which he had obtained by the aid of books ; but that the actions and miracles therein set forth were his own. He, Apollonius, travelled over all the countries therein mentioned, and was well known in certain portions of India, Armenia, Abyssinia, Egypt, Cappadocia, Judea, Greece, Rome and Asia Minor ; and he performed his miracles and preached his doctrines in all those countries. He was worshipped as a divine being as late as A. D. 275, under the abbreviated names of Apol, Pol and Lesbos. Pol was pronounced in the Armenian Paul. [Was Apollonius called Lesbos?] He was known by that name in the Eastern Countries. Lesbos signified nearly the same as is signified by the term grand Llama of Tibet, in your time. It meant the sainted Son of God, the Initiated one, who possessed the Father’s secrets. My Armenian version was published under its proper title “Apollonius, the Son of God’s Teachings and Morals” : but this title was altered by the man whose spirit will follow me, Paulinus, the first Archbishop of York, 622. He will follow me and make plain what I have left unsaid. I thank you for this hearing. We have sought to have these communications interlock, so that they cannot be disturbed.”

We take the following account of Mesrop or Mesrob, from McClintock and Strong’s Cyclopædia of Biblical Literature.

“Mesrop, also called Mashtoz, the noted translator of the Armenian version of the Bible, was born in the latter half of the fourth century, in a small village of the province of Tarou,

He was at first secretary of the Armenian patriarch Nerses the Great, and afterwards became his minister of ecclesiastical affairs. After filling this position seven years, he went into a convent, but, failing to find any satisfaction there, he went into a desert, where he gathered about him a number of young men as scholars. Under the government of the patriarch Isaak (Saak) the Great (A. D. 390-440), Mesrop was commissioned to preach as missionary, for which position he was especially fitted by his thorough knowledge of foreign languages. He now found need of an Armenian version of the Scriptures, the version of the clergy being in the Syriac, a language but little understood by the populace. After having spent several years in the arduous task, and that with but little show of success, he resolved to throw himself upon the mercy of his Lord and God, and seek at his hands the wisdom and knowledge required for the successful accomplishment of his undertaking. Nor did he wait long for an answer to his prayer. While sojourning at Samosata, we are told, he was led to see the different types engraved in a rock, and that he could remember every single letter so plainly, that he was able to describe them to the distinguished calligrapher Rufanus, who finally composed the desired alphabet. He immediately commenced the gigantic work of translating the Bible from the Greek into the Armenian, a version that was introduced afterwards into that part of Armenia, governed by his king Vramshapuh. By request of other sovereigns, he made also translations for the Georgian and Albanian countries. A change in the government obliged him to quit Persian territory, and he sought a new home in Grecian Armenia, where he continued his activity under the special protection of the emperor Theodosius of Constantinople, and the patriarch Atticus. In spite of the severe crusades against the members of the new religion, he continued to inspire his scholars and friends with confidence in their final success, and defeated several times the various attempts to introduce idolatry in the practice of a pure Catholic religion. One of his later great works was the translation of the liturgical books of the Greek, into the modern Armenian language. After the death of his old companion Isaak I., Mesrop was elected patriarch of Armenia, but he died the next year, February 19, A. D. 441. A critical edition of Mesrop's translation of the Bible appeared in Venice, in 1805, in four volumes. As an energetic and scientific man, Mesrop ranks among the most important combatants of the Christian religion in the early centuries, when the communication of the new religion met especially with great obstacles in the East, for want of written languages. Mesrop furthered literature among

his countrymen, not only by his own literary productions, but by founding 'a whole school of remarkable thinkers and writers,' that created what is called 'the golden period' for the enlightenment of Ancient Armenia. (Malan)."

This seems to be all and more than was known concerning Mesrob and his theological labors. It will be seen, if the communication of the spirit is true, that the nature of the Armenian version of the Scriptures, as it is called, has been wholly misapprehended. In order to place before the reader all that can be said against its truthfulness, we will copy what the same Cyclopædia says of what has been called the Coptic version of the Scriptures :

"Egyptian versions of the Holy Scriptures. After the death of Alexander the Great, the Greeks multiplied in Egypt, and obtained important places of trust near the throne of the Ptolemies. The Greek language accordingly began to diffuse itself from the court among the people, so that the proper language of the country was either forced to adapt itself to the Greek, both in construction and in the adoption of new words, or was entirely suspended. In this way originated the Coptic, compounded of the old Egyptian and the Greek. There is a version in the dialect of Lower Egypt, usually called the Coptic or, better, the Memphitic version ; and there is another in the dialect of Upper Egypt, termed the Sahidic, and sometimes the Thebaic. 1. The Memphitic version of the Bible—The Old Testament in this version was made from the Septuagint and not from the original Hebrew. It would appear from Munter that the original was the Hesychian recension of the Septuagint then current in the country. There is little doubt that all the Old Testament books were translated, though many of them have not been discovered. Although this version (not the Thebaic) seems to be that exclusively used in the public services of the Copts, it was not known in Europe till Dr. Marshall of Lincoln College, contributed some readings from it to Bishop Fell's New Testament."

It was undoubtedly to this Memphitic Coptic version that the spirit referred. The spirit expressly says that he translated his version of the Scriptures from the Coptic, and not from the Greek. This fact was undoubtedly known, and hence the attempt to make it appear that the Coptic tongue was a Greek idiom. This is certainly not a fact. The Coptic language is in its basic features and its details, the spoken language of the ancient Egyptians, and in later times became interspersed with

Greek and Arabian words, which were assimilated and made to conform to the grammatical principles of the ancient Egyptian language. This is admitted on the same theological authority, which says :

“Coptic language, a mixture of ancient Egyptian with Greek and Arabic words, spoken in Egypt after Christianity. It is not now a spoken language, having been everywhere supplanted by the Arabic.” [The Coptic was certainly a written and spoken language before the Christian era.] “It has not been spoken in Lower Egypt since the tenth century, but lingered for some centuries longer in Upper Egypt. It is, however, still used by the Copts in their religious services, but the lessons, after being read, in Coptic, are explained in Arabic. The Coptic literature consists in great part of the lives of saints and homilies with a few Gnostic works. It is especially interesting as giving us a clew to the meaning of the hieroglyphics after they have been phonetically deciphered. It is divided into three dialects, the Memphitic or Lower Egyptian, which is the most polished, and is sometimes exclusively called Coptic; the Sahidic or Upper Egyptian; and the Bashmuric, which was spoken in the Delta, and of which only a few remains exist.”

On what authority it is claimed that Mesrob translated his version of Scriptures from the Greek into the Armenian, we do not know. We will give what the same authority says in relation to the Armenian version of Mesrob :

“This translation of the Bible was undertaken in the year 410 by Mesrob with the aid of his pupils Joannes Ecclensis and Josephus Palnesis. It appears that the patriarch Isaak first attempted, in consequence of the Persians having destroyed all the copies of the Greek version, to make a translation from the Peshito; that Mesrob became his coadjutor in this work; and that they actually completed their translation from the Syriac. But when the above named pupils, who had been sent to the ecclesiastical council at Ephesus, returned, they brought with them an accurate copy of the Greek Bible. Upon this Mesrob laid aside his translation from the Peshito, and prepared to commence anew from a more authentic text. Imperfect knowledge of the Greek language, however, induced him to send his pupils to Alexandria, to acquire accurate Greek scholarship; and on their return, the translation was accomplished. Moses of Chorene, the historian of Armenia, who was also employed, as a disciple of Mesrob, on this occasion, fixes its completion in the year 410; but he is contradicted by the date of the Council of Ephesus, which necessarily makes it subsequent to the year 431.”

Can any one read that account of the Armenian version carefully and critically, and not see the labored effort to make it appear that Mesrob's Armenian version was from an accurate Greek version? After acknowledging that the Armenian historian Moses Chorensis was a contemporary and "was also employed as a disciple of Mesrob, on this version," this Christian writer is guilty of the folly of disputing the date given by that correct and careful writer, as to the time and completion of the Armenian version ; and this for no better reason than that the story about the bringing of an accurate Greek version from the Council of Ephesus was by that very fact shown to be false. As it is not pretended that Mesrob, could have had any Greek version, accurate or otherwise, for his guidance, other than the one alleged to have been brought from Ephesus, and as his version was completed, according to Moses Chorensis, twenty years before that could have happened, there is but one reasonable conclusion possible, and that is, that Mesrob did not translate the Armenian version from the Greek. The question then arises : from what version of the Bible did he translate? He tells us as a spirit, that he was guided in his translation by the Coptic version. This seems to be singularly confirmed by the facts already set forth. It is admitted that Mesrob did not understand the Greek tongue, and that he was compelled to send two of his pupils to Alexandria to learn the Greek language. That accurate Greek version spoken of, we are told, was gotten at Ephesus, a Greek city, where it could have been readily translated into the Armenian tongue, and where it would have been translated, if such a translation had ever been made. There is therefore special significance in the mention of the fact that Mesrob sent his pupils to Alexandria in relation to producing his Armenian version. Had he intended to procure a Coptic version of the Scriptures, it was to Alexandria that he would have sent for it, for he could have obtained it nowhere else. We then have, in this one fact, the strongest reason to believe that it was from the Coptic, and not from the Greek, that Mesrob translated his version.

This is still more strongly indicated by the further fact that the Armenian version did not follow any known versions of the Old or the New Testament. The same authority says :

"In the Old Testament this (the Armenian) version adheres exceedingly closely to the Septuagint, (but in the book of Daniel

has followed the version of Theodotion). Its most striking characteristic is, that it does not follow any known recension of the Septuagint. Although it more often agrees with the Alexandrine text, in readings which are peculiar to the latter, than it does with the Aldine or Complutensian text, yet, on the other hand, it also has followed readings which are only found in the last two. Bertholdt accounts for this mixed text by assuming that the copy of the Greek Bible sent from Ephesus contained the Lucian recension, and that the pupils brought back copies, according to the Hesychian recension, from Alexandria, and that the translators made the latter their standard, but corrected their version by the aid of the former. The version of the New Testament is equally close to the Greek original, and also represents a text made up of Alexandrine and Occidental readings."

There are several suggestive facts embraced in that statement. The Armenian version "does not follow any known recension of the Septuagint" Greek version. It is also admitted that the Armenian version followed the readings which are only found in the Aldine or Complutensian Polyglot, as well as the readings of Theodotion's version and the version of Hesychius. These facts show that the Armenian version was the translation from an original version, of which each of these other versions were modified copies. Had the Armenian version been made according to either of the known Greek versions, it would not have presented so many deviations from all of them. Theodotion was an "Ebonite Christian," in other words, a Gnostic, and his version was undoubtedly a Gnostic production of the Alexandrian school. But, in Bertholdt's conjecture that the pupils of Mesrob took back from Alexandria to Armenia the Hesychian recension, and that the Armenian translators made that recension their standard, we have almost positive proof that the spirit's statement, that he was guided in his Armenian version by the Coptic version, is true. Who was Hesychius? The *Nouvelle Biographie Generale* says of him :

"Hesychius, an Egyptian bishop, who suffered martyrdom during the persecution of Diocletian and Galerian, about 310 or 311. Hody identifies him with a Hesychius who revised the Bible of the Seventy, and whose revised version was generally used in Egypt and in the neighboring countries, and Fabricus regarded him as the same as Hesychius of Alexandria, author of the *Lexicon*."

If Hesychius was a bishop of Alexandria at the beginning of the fourth century, and about that time made a recension of the Septuagint version which was in Greek, it is hardly likely that he ventured to depart from that most accurate Greek version of the Scriptures, as the Septuagint is claimed to have been. The most that Hesychius, a Greek Egyptian bishop, would have done, was to translate the Greek Septuagint into the Coptic tongue for the use of his Coptic followers, and this is no doubt just what he did. It therefore becomes almost certain that it was the Coptic version of Hesychius, the Greek bishop of the Copts, that the pupils of Mesrob took from Alexandria, and that the latter followed in making his Armenian version of the same Scriptures. At all events, this is the only supposition that can account for the confusion worse confounded that Christian writers have caused by seeking to show that Mesrob followed a Greek version of the Bible. When, in addition to this train of facts, all pointing to the same conclusion, we have the positive statement of the spirit that he was guided in publishing the Armenian version, by the Coptic version of the Scriptures, there is hardly any room to question the truth of this statement.

The spirit then states what the Coptic version contained. He says it contained the Pentateuch, Psalms, and Proverbs, of the Old Testament, and all the New Testament. If other books of the Old Testament were included in the Armenian version, it is to be inferred they were gotten by Mesrob from some other source than the Coptic version. Mesrob tells us that he was a Targum writer? The definition of Targum is, translation, interpretation, and was the name applied to a Chaldee version or paraphrase of the Old Testament. If Mesrob was a Targum writer, two things seem highly probable. First, Mesrob did not have to invent a written Armenian language, as has been claimed he was compelled to do, in order to publish his Armenian version; and, second, that he translated or interpreted the Scriptures, not in the Chaldean, but in the Armenian tongue; and if he translated his Armenian version from the Coptic, a third point seems to be established, and that is, that Targums were written that had nothing to do with Hebrew originals whatever.

But, having given ample proof of the substantial truthfulness of those parts of the communication already commented

upon, we do not feel that we strain a conclusion when we say, that we regard the rest of the communication as equally credible. If that be so, then it is certain that the Coptic version of the Holy Scriptures was nothing more nor less than the Coptic version of "Apollonius the Son of God's Teachings and Morals," under which title the spirit of Mesrob says he published what is now called The Armenian Version of the Holy Scriptures. Such undoubtedly was the true character of the Coptic version of what is called the Bible. The spirit tells us that Apollonius did not claim to be the author of the theological and ethical teachings contained in his Testament, to which Philostratus referred as being extant when he wrote about A. D. 225 to 245; but that it contained the thoughts of the sages of the past which he had obtained from books. He also tells us that the actions and miracles therein set forth were the incidents of his own life. The spirit does not overstate the vast work in the way of travel and public teaching performed by Apollonius in the extensive countries to which he refers. That Apollonius was worshipped as a divine being, until A. D. 275, is a historically known fact; but whether under the name of Lesbos, as the spirit states, we have no conclusive means of determining. Nor can we throw any light on the meaning of such a designation, if it was ever applied to Apollonius of Tyana. As to the abbreviated names Apol and Pol which were applied to him, we have much reason to know this to be the fact. In First Corinthians, chap. iii, 1 to 8, it is said :

"1. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

"2. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

"3. For ye are yet carnal: for whereas there is among you envying and strife, and divisions, are ye not carnal, and walk as men?

"4. For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

"5. Who then is Paul, and who then is Apollos, but ministers by whom ye believed, even as the lord gave to every man?

"6. I have planted, Apollos watered, but God gave the increase.

"7. So then, neither is he that planteth anything, neither he that watereth: but God that giveth the increase.

“Now he that planteth and he that watereth are one; and every man shall receive his own reward, according to his own labor.”

Here we have the plain and unqualified admission that Paul and Apollos were one and the same person. No sophistry can explain so positive a statement away. Now who was Paul and who Apollos, if they were one? In the Cambridge Manuscript, the Codex Cantabrigiensis, or Codex Bezae, presented to Cambridge University in 1581 by Theodore Beza, who said he obtained it during the French wars in 1562, when it was found in the monastery of St. Irenæus at Lyons, in this same Chapter 3 of 1st Cor., the name of Apollos does not appear, but instead the name of Apollonius. It is admitted that this manuscript is, with the greatest probability, of the 6th century, which conjecture if correct, connected Apollonius with the Paul of the Christian Scriptures as identically the same person, as late as the 6th century. A writer in McClintock and Strong's Cyclopædia says of this Codex. .

“Its Alexandrine forms would argue an Egyptian origin, but the fact of the Latin translation shows that it is a Western copy. It is assigned with great probability to the sixth century. It is chiefly remarkable for its bold and extensive interpolations, amounting to some six hundred in the Acts alone, on which account it has been cautiously employed by critics, notwithstanding its great antiquity.”

Here is a precious disclosure, truly. It then seems in the highest degree probable that this Codex Bezae, next to the Coptic version, and its Armenian translation by Mesrob, is the most significant and important proof of the Apollonian origin of the so-called Holy Scriptures. That it should contain the name of Apollonius as its chief author, and be of Egyptian origin, are facts that go far to prove the truth of spirit Mesrob's statement as to the Apollonian nature of the Armenian version. It is a well known fact that Apollonius went into Upper Egypt and Ethiopia, where he remained for a considerable time comparing teachings with the Gymnosophists of those countries of Africa, and Philostratus has recorded the profound impression he made among those learned ascetics, and the high veneration in which he was held by them. It is most probable that it was only during this late period of his life that he published the writings which have come down to us from him. Be this as it may, it certainly is from Egypt, and not from Judea or Greece

or Rome, that the oldest versions of the Christian Scriptures as they are called, were obtained. The writer last referred to says : "The characters (of the Codex Bezae) betray a later age than the Codices Alexandrius, Vaticanus, and Ephraemi (A, B and C), and capitals occur in Codex Sinaiticus." Here we have again a most significant fact. Although this copy of a Latin and Greek version of the Scriptures, is later than the three above mentioned versions, it pays no regard to them whatever, but goes to some older and anterior original version, which differs so widely from the Alexandrius, Vaticanus and Ephraemi versions, that in the single book of Acts, it contains some six hundred, of what are called, interpolations. According to every legitimate rule of criticism, it is natural to infer that what the writer referred to, calls interpolations, were parts and parcels of some original scriptures from which all the various versions have been intermediately or immediately obtained. It is conceded that Codices Alexandrius, Vaticanus and Ephraemi are not earlier than the beginning of the middle of the 5th century. It is therefore highly probable that there was some older version than either of them, that contained all the alleged interpolations of the Codex Bezae. If the three former versions did not contain the alleged interpolated matter of the Codex Bezae, presuming that the copiers or translators all used the same or a similar original, it is natural to infer that nothing materially different from the common original was added to any of them, and if any portion of that original was omitted, it was admitted for a purpose. For instance, if the original Scriptures were the published writings of Apollonius of Tyana, and the copiers of those writings wanted to deprive him of the credit of his labors, and to attribute them to some person unknown to history, they would, as a matter of course eliminate from those writings that which would show their real nature and authorship. This it is absolutely known was done by Eusebius, Euthalius and other Christian schemers, wherever they found it necessary, in their work of theological and ecclesiastical deception. No English or French translation of the Codex Bezae has ever been made, so far as we can discover, but we venture to say that if such a translation ever is made, it will be found that the alleged interpolations, especially the six hundred in the Acts of the Apostles, show that no Jesus Christ or his Apostles had anything to do with the Christian Scrip-

tures, and that Apollonius, who is expressly mentioned therein, was the real author or compiler. We infer, with good reason, that the Codex Bezae was a copy of the writings of Apollonius of Tyana by some Neo-Platonist opponent of Christianity. But we can pursue this inquiry no further at present, but will close by noticing the last statement of the spirit. He says; "My Armenian version was published under its proper title "Apollonius the Son of God's Teachings and Morals;" but this title was altered by the man whose spirit will follow me, Paulinus, the first Archbishop of York, in 622." We need do no more than to invite the reader's attention, in relation thereto, to the following communication and our comments thereon.

PAULINUS.

The First Archbishop of York, England.

"My salutation shall be : He or she who tampers with truth shall never rest until they have rectified it. I am here with only one excuse, and that is that zeal and enthusiasm carried me away. I think it was in A. D. 645 that I entered the spirit life, and from that day until A. D. 1700, I endeavored, with all the perseverance of an enthusiastic spirit, to find Jesus Christ. But all these centuries of searching ended in finding the man, whom I ignored in my earth life, Apollonius of Tyana. Not that Apollonius desires to be considered the Saviour of men, but he does desire that the truth shall be established. I tampered with the Armenian version of the Testament of Apollonius. [Do you mean Mesrob's version?] Yes. The Armenian version of Mesrob; and also one from Upper Egypt. I also made some alterations in the Latin version, that is the Council of Nice version. Because I was one of the first translators of the Scriptures from the Gallic into the Saxon tongue. I translated from the Gallic, Latin, Armenian and Coptic tongues into the Saxon; and I did it simply because I thought this religion of Jesus was true, although the writings from which I translated showed that it was not true. But, how many of your modern commentators are doing the same thing? They are doing this, to-day, blinded by their zeal which takes

the place of reason, and then follows bigotry and untruth. [Can you now say what alterations or substitutions you made in the Testament of Apollonius?] I substituted, as did Eusebius, Jesus Christ of Judea for Apollonius of Tyana. [You translated the versions you speak of, making those alterations?] Yes; I made them to correspond with Eusebius's version. This is about all I can do to correct my earthly errors. [What became of your Saxon version of the Scriptures?] It was revised by Bede, and afterwards by Thomas a' Becket; and it was afterwards put into its present shape by Archbishop Whately. [You have kept trace of these things as a spirit?] I have followed them. [Have you met Archbishop Whately in spirit life?] Yes; but since his time, theological altercations have taken so many directions that it has been almost impossible to follow them. I am Paulinus, first archbishop of York, in 622. [How came you to have a Latin name?] I was from Bretagno in Gaul, and it was very customary for Gallic priests to bear Latin names."

We can find very little in relation to Paulinus's life, but will give what we can. McClintock and Strong's Cyclopædia says:

"St. Paulinus of York, an ecclesiastic of the 7th century, noted as the companion of St. Augustine in his mission to England, was sent from Rome by Pope Gregory in A. D. 601. He soon made himself the favorite of the English princes, and obtained positions of influence and trust at court. In A. D. 625 he was consecrated bishop by Archbishop Justus to attend Æthelberta, daughter of Æthelbert, king of Kent, to the North on her marriage with Edwin, king of the Northumbrians. In A. D. 626 and 627 his missionary labors resulted in marvelous successes; thousands were baptized by him, and his fame was in all the land. He was made bishop of York, where he founded the Cathedral, about 628, and 631 consecrated Honorious Archbishop of Canterbury at Lincoln. In 633, on the death of King Edwin, he was obliged to flee before the invading Northumbrians, and settled in Kent. He there became bishop of Rochester, and died about 643."

This is substantially all that has been permitted to come down to us in relation to Paulinus. The facts that he was sent by Gregory I. to Britain to aid St. Augustine in his great mission to that country; that he became so influential with English princes, that his missionary labors resulted in such marvelous successes; that he was made by Justus Archbishop of York; and that he was the founder of that great ecclesias-

tical province ; it is very certain that Paulinus was a man of extraordinary character. It is said he was sent from Rome to England, but we are not told what country was the country of his nativity. That he was selected to assist St. Augustine would rather indicate him of Gallic birth, as his spirit claims was the fact. He was just such a man as would have sought to provide a Saxon version of the Scriptures, and just such a man as would have known what versions of the original Scriptures were the nearest the truth. It seems he did not use any Greek version whatever, but as he says, used the Armenian version of Mesrob, and also one from Upper Egypt, (no doubt a Coptic version, if not the one made use of by Mesrob himself.)

ST. GERMAIN.

Bishop of Auxerre.

“ My Salutation, Messieurs, shall be : Let us love, instead of hate each other ; and we can only achieve this by individualization of character without regard to any prevailing beliefs. No one can save you but the saving power within yourselves. No spirit or mortal can make you what you are to be, but your own thoughts. Purity can only be obtained by right actions. I ask that all spirits and all mortals will forgive me for teaching doctrines in relation to a person, so-called, but whom I never have yet seen, namely, Jesus Christ. No more ardent follower had he than me, and yet honesty of belief in spirits is no criterion of honesty. Believe in anything you feel is right, but your actions will sit in judgment upon you, they will be your saviour ; and one is with me here to-day, who was intimately related with me in this mortal life, in the propagation of Christianity, who desires me to say for her (a saint so-called), that one good action is worth any amount of belief, in the way of redemption. Her name when she was here, was St. Genevieve, one of the patron saints of the city of the highest civilization and deepest immorality, (Paris.) But what I now know of Jesus Christ, I might have known if I had not been a fanatic. I held at one time a copy of the original remaining writings of one Moses Chorenensis, and the original of it is now in possession of the Maronite monks of Mount Lebanon ; but no one sees it, and it is guarded as a sacred work

by their Patriarch or chief.) But those manuscripts once exposed to the world, will prove that the original Gospels were written in Cappadocia in the Syriac-Hebraic tongue, and not in the Greek, and were copied into the Armenian, by this Moses Chorenensis. [Was the Armenian a Greek idiom?] As far as I understood, it was a mixture of Indian and Greek, but I know that the Armenian, since my time, has come in contact with the Greek so much that the language has undergone considerable change. These Gospels of the Armenians set forth St. Paul as Apollonius of Tyana, with Jesus Christ as a modern typification of Krishna, of India; that is they placed Krishna as living at the time of Apollonius of Tyana, and Apollonius as the disciple instead of the real master. All this I knew at the time I lived in mortal form, but I could never see it clearly until I became a spirit, on account of my fanaticism. And as I am anxious and willing to rectify the errors of my mortal life, so I am here to-day, to testify what I know of the truth, thanking you for the opportunity. That will finish what I have to say to-day. St. Germain, Bishop of Auxerre."

Refer to *Nouvelle Biographie Generale* for account of St. Germain.

If the communication of St. Germain is correct, then there are works of Moses Chorenensis that have been suppressed by the Catholic Church. We hope that the time may come when the writings of this Armenian bishop will be again brought to the light; it is much, however, to have the assurance of this spirit that those writings showed that the original Gospels were written in Cappadocia, in the Syriac-Hebraic tongue, and were copied therefrom by Moses Chorenensis, bishop of Bagravand, into the Armenian tongue. This leaves hardly a doubt that Apollonius of Tyana, a native of Cappadocia, was the writer or compiler of the so-called original gospels, a fact testified to by the spirit of Apollonius himself. Indeed, the spirit of St. Germain says that this Armenian version of the Gospels, set forth St. Paul as Apollonius of Tyana, with Jesus Christ as a modified typification of Krishna of India, as living at the time of Apollonius, and Apollonius as the disciple instead of the master. Thus the testimony of one spirit after another is being given, all tending to demonstrate, not only that Christianity is a monstrous fraud and deception, but demonstrating the nature of that fraud and deception in all its details. Let the light shine! Circulate these irrefutable revelations from the spirit side of life. Do not fear. The truth will harm no one; and will help all.

MONTACUTE.

Earl of Salisbury.

“GOOD DAY, TO YOU:—My name is Montacute, Earl of Salisbury. In the year 1343, I conquered the Isle of Man from the Scots. My business here, to-day, is not concerning my military exploits, but about the religion I found on that island when I conquered it. According to their priests and teachers, in the year 400, or thereabout, the god Hesus was introduced on that island, and as that name sounded so familiar to me, I interfered but very little with it. I told the priests of my religion to let them have their Hesus, and to try to make that name identical with Jesus, which they gradually did. The native priests said the Hesus religion had been introduced amongst their ancestors from Ireland by a saint or priest named Columbkille. They said that St. Patrick, St. Columbkille, St. Declan, and a score of other Irish saints, who were called Christians, were all teachers of Hesusism. The writings concerning Hesusism, when that worship was first introduced on the Island of Man, went to show that it was of Phœnician origin. If you seek Phœnician history, you will discover that it is almost impossible, to find the work of any Phœnician author of note extant at this time. The writings of Sanchoniaton on religious subjects, if they are ever to be found, must be looked for among the relics of the ancient Irish, Scots and Picts. I think that the round-towers and other ancient ruined edifices of Ireland and Scotland will yet throw a great deal of light upon that religious imposition called Christianity. As the Manx people, who inhabited the Isle of Man in my time, were very superstitious, you will find them so to-day. I think they have among them now the relics of the ancient religion which they carefully conceal from the ministers and priests of the Roman Catholic and English Churches. The evidence I came to give is about completed, and I will say no more.”

The only reference I have been able to find in relation to Montacute, Earl of Salisbury, is in the History of the Isle of Man, by Rev. Joseph George Cummings, London, 1848, Appendix B, pages 277-278. It is as follows :

“The rival claims to the throne of Man arose from Affrica, younger sister to Magnus, the last king of Man, and therefore

aunt to the aforesaid Mary, daughter of Reginald. In a deed of gift, dated at Bridgewater in Somerset, A. D. 1305, in which she styles herself 'Aufrica de Connoght heres de Man,' she made over the island to Simon de Monte Acuto, (Simon Montacute), from whom a claim thus descended to his son, Sir William Montacute, who is said to have mortgaged it for seven years to Anthony Beck, bishop of Durham and Patriarch of Jerusalem, which bishop also obtained a grant of it for life from Edward II. On the death of that prelate, March 3d, 1311, the rival claims to the Isle of Man appear to have been entertained by the Montacute family. This rivalry was, however, at length happily set aside by the union of the two contesting families in the persons of Sir William Montacute, Earl of Salisbury, (son of the last mentioned Sir William) with Mary, daughter of William de Waldebeouf, and therefore great granddaughter of Reginald, the son of Olave the Black. This appears to have taken place in 1343, through the influence of Edward III, who furnished the Earl of Salisbury men and means for the conquest of the island from the Scotch, who then had it in possession. * * * *

"In 1344, Sir William Montacute was solemnly crowned king of Man, but the family seem to have held the island by an uneasy tenure; and in the year 1393, the Earl of Salisbury sold it to Sir William Scroop, the king's chamberlain, afterwards Earl of Wiltshire, on whose attainder and execution in 1399, Henry IV granted the Isle to Henry Percy, Earl of Northumberland, to be held by him on the service of carrying the sword of Lancaster on the day of the coronation of the kings of England."

It is thus seen that a part of this communication is fully confirmed by recorded historical facts. That the communication came from the spirit of Sir William Montacute, the conqueror and crowned king of the Isle of Man, it is hardly possible to doubt, and it is therefore entitled to credit as coming from a spirit who has very clearly proven his identity. If what he says about the religion he found prevailing on the Isle of Man, at the time of its conquest, is true, then we have the surprising information that as late as the middle of the fourteenth century the Druid worship of the Sun-god Hesus prevailed upon the Isle of Man. This being the case, we may naturally credit Montacute's statement in relation to the account he received from the native priests, as to the time when, and the source whence they derived their worship of Hesus. But the probability of its correctness is much increased

by the mention of St. Columbkille as the missionary from Ireland, who first taught Hesusism to the Manx people. St. Columbkille was the contemporary of St. Patrick in Ireland, and his chief assistant in the great School which he established at Armagh, in Ireland, where the Druid religion, of which the sun-god Hesus was the chief divinity, was taught. The concurrent testimony of several returning spirits all go to show this to have been the case. Montacute further testifies that he was told by the native priests that the writings brought to Man by Columbkille went to show that the Hesusism of the Druids was of Phœnician origin. There is little doubt but that such was the fact. The sun-god of the Phœnicians was called i-es pronounced yes, the etymology of that name being "i" meaning one, and "es" meaning fire, or thê one fire or the sun. This Ies of the Phœnicians was pronounced Hes by the Druids of Western and Northern Europe, and no doubt received the terminal syllable "us" after the time of the Roman conquests of Gaul and Britain. There is good reason to hope that from the Druidical ruins in France, Great Britain, Ireland and the adjacent islands will yet come forth the facts which will show beyond all question what the Hesusism of the Druids was, and its relation to the Christian religion which supplanted it. As the worship of Hesus was comparatively so recent in the Isle of Man, relics may yet be found among the descendants of the Manx, the ancient inhabitants of the Isle of Man, that will contribute to that end.

Francis Anthony Flemming.

A Roman Catholic Priest.

"GOOD AFTERNOON, SIR:—In the year of my mortal life, 1791, I preached a sermon in St. Mary's Church in this city, on St. Patrick. I believed, at that time, that I was speaking the truth. As a spirit I am now aware that it was all untrue. To outside people this might seem strange; but to one who has gone so thoroughly over the ground presented by these communications as you have, it should not. St. Patrick was not a Christian, but a Druid priest. I have not learned this from books, but from an interview with the spirit of Patrick himself. The proof of the truth of this, in a mortal sense, must be sought for among the ruins of the round-towers of Ireland. That there is such evidences there, I, as a spirit, am perfectly aware. If I had a medium whom I could properly control, I could lead you to the exact spot where that evidence is to be found, in the county of Armagh. But even if you should fail to find it there, others probably will. It is not in the round-towers but at their bases where this proof will be found. I will also say to you that I only act as interpreter for St. Patrick, St. Declan and other spirits who went to spirit life long before me. You must depend on them for the facts in your search for that evidence, and they will not fail you when the proper time comes. The hope of all revolting Catholic spirits is that you will throw out these facts to the world. There are immense numbers of people who will be desirous of profiting by them. In that way you will accomplish a work, the benefit of which no one can possibly estimate. I died of yellow fever, in this city, in 1793. My name was Francis Anthony Flemming, of St. Mary's Church."

We have not been able to find any biographical mention in reference to the Rev. Francis Anthony Flemming, and do not know whether he was in charge of St. Mary's Roman Catholic Church in Philadelphia, in 1793, but I cannot but believe that such was the case. For in a publication that I found in the Philadelphia Library, relating to the Yellow Fever and its work of destruction in 1793, in this city, I found among those who died of that disease in that year the name of Rev. Francis A. Flemming, a Catholic clergyman. Whether the A. in the

name stood for Anthony, I have not been able to learn. Neither have I been able to learn whether he ever preached a sermon on St. Patrick, in 1791, as he states he did, I have no means of ascertaining; but the very natural inference, in view of all the facts, is, that he did preach just such a sermon before the congregation of St. Mary's Church at the time he states. As a spirit he seems to have learned more concerning St. Patrick than he knew of him as a Catholic priest. As a spirit, he claims, and no doubt justly, that he is now as honest and truthful in what he testifies to as he was then while testifying as a mortal, in relation to St. Patrick and his theological position and labors, as the patron Saint of Ireland.

It is this, no doubt, sincere and truthful spirit, who, as the interpreter for St. Patrick, St. Declan and their priestly compeers of ancient Ireland, and on their authority, declares that they were not Christian divines as he once believed them to be; but were Druid priests. It would seem that the only excuse the Roman Catholic Church had for claiming them as Christian divines was the fact that they worshipped the Sun-God under the name of Jesus or Hesus, which name was a little before that time tacked to the name Christos of the Essenes and Neo-Platonists, by the Council of Nice, under the politic management of Constantine the Great, who sought by that means to heal the theological dissensions that prior to that time had been keeping the Roman Empire in turmoil and disorder.

These communications are making these facts more clear, and they need only the resurrection of the secrets that are concealed under the ancient round-towers or fire-temples of Ireland, to make them evident beyond doubt or question. The spirit speaks especially of the ancient Druid remains that still exist in the county of Armagh, Ireland, as the most probable source whence the proof of the fact that St. Patrick was a Druid and not a Roman Catholic Christian, will be ultimately found. It is a fact, that it was at "Armagh the beautiful" as he designated it, that St. Patrick founded his great school for the propagation of the Druidical religion.

JACOB CAPO.

"I am here to make my way straight. I was an architect and a designer and builder of Roman Catholic churches at Florence in the twelfth and thirteenth centuries. I am chosen by the spirit world to fulfil a mission here, and that is, to testify to what I did, to convert the stones of pagan temples into Christian churches, and pagan statues into the apostles of Christianity. Those mute marbles of Florence will testify to what neither Catholic nor Protestants Christians can deny. Why is it that the ruins of Thebes, of Ephesus, of Athens, of Rome, have so few of the pagan gods standing in them to-day. The answer of the Catholic is this: they were destroyed in times of war. I will tell you a truth that was well known in the Middle Ages, that no soldier would wantonly have destroyed, nor at the command of his officers, anything, that to him, represented a god. Where, then, are those statues of the gods of antiquity? They are the finest representations of the twelve apostles; somewhat changed, it is true, by the sculptor. Nevertheless, these pagan gods now represent at Rome, Padua, Florence, Venice, and Geneva, the disciples of Jesus of the Christian religion. I, myself, helped, in 1240, to mount at Florence, at their great church there, the statue of Hesus of the Celtic Druids, which was brought there by the order of the ruling pontiff from northern France, or what is called Brittany. I am here to-day to testify to the identity of the materials of the statues of Jesus and his twelve apostles, which are all merely pagan divinities carved and modified to suit Christian wants and requirements. I have no fear but that what I have here stated can, on investigation, be proven to be true. We architects and sculptors, together with the priests, alone knew this. My name was Jacob, and I had a surname Capo. You may find that I am not named in biographical works, but I think you will find mention of me in connection with the history of architecture. This is a duty I have long desired to fulfill, and I feel my conscience much lightened by what I have said."

J. S. SEMLER.

"SIR:—In my mortal life I charged the Christians, learned and unlearned, that their teachings, promulgated and propagated, were forgeries, lies, dissemblings, in regard to that which was true. Their attempts to answer me were just such as they usually make—that it was necessary for man to have a saviour, in order to reconcile him with an offended God. What this God has had to get offended at, I have failed, either as a spirit or mortal, to find out. If God made me so that my reason was more critical than my belief was strong, I claim that to be a right which neither God, man nor devils can take from me, namely, my own individuality. That Paganism and Christianity are one and the same thing, and the dying gods of virgins born is a mythical idea, at least fifteen thousand years old, I am willing to stake all my hopes of future happiness upon. Where is the evidence of 15,000 to 20,000 years ago to be found, to confirm what I here state? When European and American scholars turn their attention to the encyclopædia of two nations, of whom little as yet is known, that is in regard to their ancient records, they will find this evidence. Those two nations are the Chinese and Japanese. They are the nations that have undergone the least changes, and it is amongst such unchangeable people that the most direct and positive evidence is to be found. Away back in those far-distant ages a God was looked for who was to bring about the golden age, when all things should be equal. This was as eagerly looked for by mortals, then living, as it is looked for to-day by moderns. All kinds of symbols and symbolical worship, taken from the attitudes of dying men and animals, have been copied and joined together. Two heroes fighting, as, did the Horatii and the Curatii, on whose efforts seemed to hang some great stake, falling across each other thus

 or thus  have suggested the symbols which were

afterwards transferred to Christianity, is my firm and honest conviction as a spirit. If we can only understand it properly, we will find that all those mythological signs have had to do with the individual actions of mortal men, and were then transferred to the stars, after the death of those individuals. I lived in 1725, and my name was J. S. Semler. I was a German,"

I translate the following account of Semler from the *Nouvelle Biographie Generale*.

“Jean-Salaman Semler, a German theologian, born the 18th of September, 1721, at Saalfeld, where his father was a clergyman; died March 14th, 1791, at Halle. Raised amid pious surroundings, he modified his religious tendencies at the University of Halle. During his studies, he became attached to S. J. Baumgarten, whom he aided in the publication of his ‘History Universelle.’ In 1749 he was called to Coburg, in the capacity of professor, and there conducted the Gazette. After having taught history and literature at Altdorf (1751), he finally in that year, obtained a chair of theology at Halle. In 1757 he succeeded Baumgarten in the control of the theological seminary. Semler was gifted with a marvelous aptitude for seizing the relation of facts, one with another, to appreciate them at their true value, and to separate with remarkable acuteness the smallest details of those facts. He lacked, it is true, that philosophical quality of mind which sees things in bulk or as a whole; but in matters of erudition and criticism, he was gifted with the most happy faculties. It was in this field of inquiry that he shone particularly. One of the services he rendered was to show that, to interpret the scriptures, which have been written at very different epochs, it is necessary to take into account all the circumstances that related to the history of the times at which each of them had been composed. Semler was the father of historical hermeneutics, as Ernesti was of grammatical hermeneutics. The first subject that he submitted to a profound and impartial study was the canon. He discovered this remarkable fact, that the canon in the first centuries of the church were not identical with that which has become defined. He showed that all the sacred books have not the same value in a doctrinal point of view; that the apocalypse and the canticle of canticles, for example, could not be put upon the same line, in this respect, with the didactic writings. We cannot pass in silence the service he rendered to the history of dogmas. Carrying into this field of study the same critical spirit that had governed him in his other labors, he followed the development of the admitted doctrines in the Christian Church, pointing out the formation of some, and the modification of others, and indicated under what influences these changes were successfully produced. Gregory, in his ‘Histoire des sectes’ and the ‘Biographie Universelle’ accuses Semler of having reduced Christianity to a purely human doctrine; this accusation is unjust. It is possible that the way in which he proceeded, conducted him to see in Christianity analogies in

many of its relations to all other religions, although it surpassed them in grandeur and purity. If he has sacrificed—if he has combatted certain doctrines, commonly regarded as constitutive parts of the Christian religion, it is, on the one hand, because he regards the doctrines only as illegitimate superfluities with which it was loaded by the different mediums through which it had passed, and he has sought the history at hand to give the proof of it; it is, on the other hand, because he thought that Christianity, led back to its primitive purity, would escape the attacks made upon it, and which bore precisely on the parasitical doctrines that he retrenched.”

Semler was a profuse writer, and left many works, all of which were calculated to annoy, if not alarm, the orthodox Christian Church. It was the spirit of this bold and original Christian thinker who gave the above communication. How far his theory, in regard to the origin of the Greek and Roman crosses, is correct, I have no certain means of knowing. With the light I have, I am more inclined to believe their phallic and equinoctial origin. The idea thrown out by the spirit is, however, singularly suggestive of the struggle between light and darkness, warmth and cold, at the two equinoctial periods of the year, when, apparently equally exhausted, they seem to rest a brief space from their efforts to destroy each other. The communication is, in my opinion, authentic and true, and well worthy of the most profound attention and thought.

Cardinal Saneta De Caro.

“Let us use blessings instead of curses to those who disagree with us. It would have been well for me, if I had practiced that precept as a mortal. I was selected by a council of priests to prepare the Latin Vulgate in more readable form. I had five different copies to write from. The first was a copy of Marcion, copied by Chrysostom; the second a version by Ulphilas; the third a copy of the monks of Mount Athos; the fourth a copy similar to the Codex Alexandrinus; and the fifth was a Samaritan copy supposed to have been written by that great Essene, Ignatius of Antioch. All these copies can be traced back to the last named which was the original of them all. This Samaritan copy by Ignatius of Antioch, said, in a preface, that the writings that followed it were transferred by a disciple of Ma Ming, (whose name was not in the preface given), to Apollonius of Tyana, and by him were given to Ignatius of Antioch. This copy had two distinct sections to it; first an explanation in the Hebraic-Samaritan tongue, tracing the whole to a God, born of a Star, seen in a trance by Ma Ming. It was divided into four Divisions or God-spells, and they bore the names of the four different principles, truth, virtue, perseverance and equity: the whole to be understood, and understood only by the initiated, as an inquiry into star-worship, with the Sun as the central pivot of the whole. When the Sun began to make his appearance above the line, then commenced the reign of their God on earth, and when he began to decline then he was going down into the grave; and as those ancients claimed that for about three days he stood still, before he began to arise again, this is the secret of the three days and three nights in the grave. All this was well understood, but became disguised more and more, because the priests saw it would not do to let the masses know the truth for fear of losing their power. And this Marcion of Pontus, instead of receiving the original writings of Apollonius, received the copy of Ignatius, with notes made by him, and Marcion managed to make St. Mark a substitute for himself; Luke is Lucian; Matthew was a man in the third century named Matthias, an Essene of Cappadocia, one of the last of that sect before it became absorbed in what is termed Christianity; and the original St. John was as has been stated here, Apollonius of Tyana. It was said in the marginal notes

of the Samaritan copy by Ignatius of Antioch, that Matthias had found a copy that had been lost. Apollonius gave it to his disciple Damis, and it became separated from the rest, and in that way came to be used by Matthias to propagate a religion. It was marked 297. This Matthias was a Cappadocian and connected with the Magi. All the other copies mentioned are nothing more than translations from the Hebraic-Samaritan copy. The other four were modified copies of that one, made to suit the views of the transcribers. The first interruption to the original copy written by myself was made by Tyndale when he printed the first Bible in the Sixteenth century. He dropped all the marginal notes with the exception of those manufactured by priests; and also destroyed all the preface. It was not so much his fault, for his life would have paid the forfeit. As long as these things were written, they were held by the selected few of the faithful, but when printed there was danger that the masses would become too enlightened. This is all I can now state. I lived in the 13th century and my name was Cardinal Sancta De Caro."

I asked him how he came to bring that communication to earth? He replied by saying that spirit messengers were being sent out from one department of spirit life to the others, to find out those who could in each special department best impart information to earth's people, and he had been selected and sent to discharge the mission he had just performed. This reply opens up a train of thought that seems to be inexhaustible.

I have searched in vain for any historical reference to any person, cardinal or otherwise, that can in any way appertain to the spirit who gives that communication; and yet I have no doubt of its genuineness and truthfulness. It would be strange indeed, that any personating spirit should have given it, and this must have been the case if it is not genuine. Had the spirit named the "council of priests" to whom he refers, we would have been better able to trace the matter up. He says he lived and labored as a cardinal in the thirteenth century. Now, it is a fact, that in 1274 A. D. there assembled in Lyons, France, a council which was attended by 500 bishops and about 1000 of the inferior clergy, the principal object of which was to bring about the reunion of the Greek and Latin churches. Nothing would be more natural than that at such an assembly, an attempt would be made to bring the Latin and Greek versions of the New Testament into the closest possible accord. It is therefore highly probable, at least, that

there was some effort made at that time, to bring the Latin and Greek versions of the Bible into perfect agreement. Indeed a writer in McClintock and Strong's Cyclopædia of Theological Literature says :

“ In the Thirteenth century, Correctoria were drawn up, especially in France, in which varieties of readings were discussed, and Roger Bacon complains loudly of the confusion which was introduced into the common, that is the Parisian copy ; and quotes a false reading from Mark viii, 38, where the correctors had substituted confessus for confusus. Little more was done for the text of the Vulgate till the invention of printing,” etc.

This is enough to show that about the time the spirit speaks of, there was a movement made to correct the Vulgate Bible. To do this the spirit tells us that he had placed in his hands five old versions of the original books. And now particularly mark what he says regarding the authorities placed in his hands from which to put the Vulgate into more readable form. The first he tells us was a copy of Marcion's Gospels made by Chrysostom. If this be true, as I feel sure it is, then there was an authentic copy of Marcion's Gospel in existence as late as the Thirteenth century, and we may well ask : what has become of it? Who was Chrysostom? He was born in A. D. 347 at Antioch, where he lived until after the death of his mother, when he went to live in the monastic solitude of the mountains near Antioch, and there spent, says his biographer, six happy years in the study of the Bible, in sacred meditation and prayer, under the guidance of the learned Abbot Diodorus, and in communion with such like-minded young men as Theodore of Mopsuestia, the celebrated father of Antiochian (Nestorian) theology. He returned to Antioch, about 380, where he remained sixteen or eighteen years. He died in exile in A. D. 407. We thus see that Chrysostom was not only a native of Antioch, but lived there a large part of his long life. Antioch had been the centre of Essenianism, as it was afterwards, of Nestorianism, and it was at Antioch, that Ignatius the great Essenian Patriarch and Apollonius of Tyana, the Essenian Apostate, drew up their respective theological teachings. Further, it was at Antioch that Marcion, a native of Syria, of which Antioch was the seat of government, procured his gospel and epistles, which he afterward took to Rome. That Chrysostom who lived two hundred years later

than Marcion, may have found a copy of that gospel and those epistles, which he himself copied, is in the very highest degree probable. The spirit of DeCaro tells us that such a copy of Marcion was furnished to him and I believe him.

He tells us that his second authority was a version of the New Testament by Ulphilas. If that is so, then Ulphilas's Bible was extant as late as the Thirteenth century. What has become of it? As we showed in connection with a communication from the spirit of Ulphilas, and one from the spirit of Apollonius himself, Ulphilas's Bible was a Gothic translation of an original Samaritan version; this, the spirit of DeCaro says, was the fact. Ulphilas sprang from a Cappadocian family and was undoubtedly versed in the Hebraic-Samaritan, the native tongue of his parents.

He tells us that his third authority, was a copy of the original, by the monks of Mount Athos. Now, who were the monks of Mount Athos? It is said of those at present living there that they are mostly Russians, and of the order of St. Basil. Mt. Athos is situated at the extremity of the promontory of Chalcis, in the province of Salonica, in European Turkey. There are now upon the sides of the mountain between twenty and thirty monasteries, and a vast multitude of hermitages, which contain more than 6000 monks. Here they live in a state of complete abstraction from the world; and so strict are their regulations, that they do not tolerate any female being, not even of the class of domestic animals among them. The libraries of the monasteries are particularly rich in manuscripts, and other literary treasures. Under the reign of Catharine II of Russia, the learned Eugene Bulgoris took up his abode on Mount Athos, as director of an academy founded by Patriarch Cyril of Constantinople. For some time the academy was very flourishing, but at length the patriarch had to yield to the demands of the ignorant portion of the monks to abolish it. So says McClintock and Strong's Cyclopædia. There are, no doubt, among those monks of Mount Athos manuscripts that if they could be procured, would set at rest forever the origin and nature of the Christian Scriptures. It was most probably a Greek copy from the Hebraic-Samaritan writings of Ignatius and Apollonius, made by or for the Monks of Mount Athos that was placed in the hands of Cardinal DeCaro.

He tells us that the fourth was a Greek copy of the same

original, from which the Alexandrine Codex, or version, was made; and finally he tells us that his fifth authority was a Samaritan copy, supposed to have been written by that great Essene, Ignatius of Antioch. But the most significant statement of all is, that the first four were all traceable to the last named, which was the common origin of them all. More than this, he tells us that there was a preface to that Samaritan copy, which said that its contents were, by an unnamed disciple of Ma Ming, given to Apollonius of Tyana, and was given by the latter to Ignatius of Antioch. But this is not all; we are further told that a part of those writings were devoted to an explanation, in the Hebraic-Samaritan tongue, showing that they related to a God, born of a star seen in a trance by Ma Ming. Can there be any doubt that that God was the Sun, born of the constellation Virgo, in all ancient sacred legends, of which the beautiful star Vindemiatrix is so prominent a part. Again we are told those writings were in four divisions or god-spells, as the spirit gave it, and bore names corresponding with truth, virtue, perseverance and equity, the whole only to be understood as relating to star-worship or heliography and Sabaism.

We are further informed that Marcion did not receive the original writing of Apollonius, as he supposed he had done in obtaining the epistles published by him, but only a copy of them made by Ignatius, and published with marginal notes by the latter. That Marcion became the St. Mark, and Lucian, the Greek satarist, the St. Luke of the Bible, there is hardly room for a doubt, as otherwise there would be no historical mention of either of them that has any appearance of authenticity. Whether Matthew was the Matthias, the Cappadocian Essene, admits of more question; but I am inclined to believe, for various reasons that cannot be given here, that such was the fact. I take the following concerning Matthias from McClintock and Strong's Cyclopædia.

“Matthias (Matthias a contraction of Matithias or Matthew, a form frequently met with in Josephus,) one of the constant attendants from the first upon our Lord's ministry, who was chosen by lot, in preference to Joseph Barsabas, into the number of the Apostles, to supply the vacancy caused by the treachery and suicide of Judas, A. D. 29. We may accept as probable the opinion which is shared by Eusebius and Epiphanius that he was one of the seventy disciples. He is said to have preached the gospel in Æthiopia, according to Soph-

ronius; or in Cappadocia, according to Cave, and to have suffered martyrdom at last. According to another tradition, he preached in Judea, and was stoned to death by the Jews."

Speaking of the time and place at, and in which the Gospel according to St. Matthew was composed, the same author says: "There is little in the Gospel itself to throw any light on the date of its composition. Alluding to the language in which it was written, it is said: "The unanimous testimony of all antiquity affirms that Matthew wrote his gospel in Hebrew; that is, in the Aramaic or Syro-Chaldee dialect, which was the vernacular tongue of Palestine." Yes, and he might have added, of Syria and Cappadocia, too. He continues: "The unanimity of all ancient authorities as to the Hebrew origin of this Gospel is complete. In the words of the late Canon Cureton, ('Syriac Recension,' p. lxxxiii), 'no part relating to the history of the gospels is more fully and satisfactorily established. From the days of the Apostles down to the end of the fourth century, every writer who had occasion to refer to this matter has testified to the same thing. Papias, Irenæus, Pantænus, Origen, Cyril of Jerusalem, Athanasius, Epiphanius, Jerome, all with one consent affirm this. Such a chain of historical evidence appears to be amply sufficient to establish the fact that Matthew wrote his gospel originally in the Hebrew dialect of that time, for the benefit of the Jews who understood and spoke the language.'

So said Cureton; and I ask, Why not for the benefit of the Essenes and Gentile Syro-Hebraic speaking people of Syria and Cappadocia? There is nothing in all this that in any way militates against the statement of spirit De Caro; on the other hand, it is most surprisingly corroborative of its correctness. But when the spirit further tells us that Ignatius had made a marginal note in the Samaritan copy which was placed in his hands, in which he said that Matthias had fallen upon a copy of Apollonius' writings that was lost; and explained the matter by saying that Apollonius had given it to his disciple Damis, and that it had passed from the latter to Matthias, there does indeed seem to be no reason to question that it was an original copy by Apollonius himself. De Caro says that Matthias preached in Cappadocia, and this seems to point especially to Matthias, and not to Matthew, who it is not pretended ever preached in Cappadocia. Why it was marked

"297," as De Caro says this copy was, we have no means of knowing. View the matter as we may, the statement of the spirit is worthy of the most profound reflection.

The spirit tells us that his translation of the original versions remained uninterfered with until Tyndale printed the first Bible. De Caro gives us to understand that he retained the preface and notes of the original Syro-Hebraic, in his Vulgate version ; and that Tyndale, in the 16th century, published it, dropping the marginal notes and destroying the whole preface of it, substituting other marginal notes prepared for, or by him. All of which is highly probable, if not absolutely true.

I must here take leave of this communication, one of the most remarkable and important, I venture to say, that has ever been given by a spirit through a mortal medium, to be recorded by a mortal amanuensis.

POPE NICHOLAS IV.

"BELLÍSIMO MIO SIGNIOR: To me as a spirit life is full of pomp, religious shows and variety. Egotism is ever the attendant of prelatical position, because those who venerate and follow you, make you think yourself great, whether you are great or not. The possession of power always makes you arbitrary, because you know that however far you may go, you will be supported by the ignorant masses. (My principal business here to-night, is to certify that the twelve apostles of St. Peters, in Rome, are each and every one copied from the twelve gods, which were transported from Olympus to Rome in the days of the Emperor Hadrian) And back of these twelve apostles are the twelve signs of the zodiac. And as near as it was possible, the figures of those apostles were made to correspond to the zodiacal signs. From those connections it is proven that they mean the same things, (as was well known in my day, and as they were completely written out and described in all their details. But they were afterwards burned by Catharine de Medicis and Simon de Montfort, as was told you by Cardinal Sancto de Caro, who lived shortly after my time, and who

wrote a full account of it. At the time I lived, Christianity was what you might term strictly within the control and power of Catholicism. There is a place now in Rome known only to the priesthood, and not to the common people, called the tomb of the Palatine Apollo, which contains the scroll writings from the time of Marcion in the second century to Eusebius in the fourth century, which contain the secrets of the Catholic church. I abjure that church. I go further, and if there is authority in a pontifical curse, I curse that church for the slavery I have gone through in spirit. And in conclusion I will say that I desire all Spiritualists to become free-thinkers, as there can be no progression without full and unrestrained privilege, to reason upon any and all subjects. I have never communicated before, and it is very difficult for me to talk in the English tongue. I could not have done so at all but for the help I have received from an English speaking spirit. I was known as Hieronymus Abescalo, otherwise as Pope Nicholas IV. I lived towards the latter end of the thirteenth century, and was Pope in 1288."



Refer to DeFeller's Dictionaire Historique for account of Nicholas IV.

We were assured by this spirit that there was a terrible conflict going on in spirit life between those spirits who were seeking to spread light and truth, not only among mortals, but among spirits as well; and those who were opposed to this. He spoke of the terrible bitterness that was manifested by spirits, with whom he had been fraternizing towards him for making the disclosures he was then making, and which he was only able to make by virtue of a power that was superior to the opposing forces. It does indeed seem that there is a disastrous inroad being made upon the spirit domain so long impreguably held by the spirits of the Roman Catholic Hierarchy in spirit life. When popes, cardinals, archbishops, bishops and priests abjure their allegiance to the Catholic Church, curse the bondage which that church inflicted upon them as spirits, and turn in and help to overthrow that fearful and iniquitous power, the end is not far away. It would seem, from the communication of this pontifical spirit, that the burning of the Library of the Palatine Apollo, by the Great Gregory, in the eleventh century, did not result in the entire destruction of the contents of that library, as has been generally supposed, and that some of the manuscripts it contained were secreted and preserved. They are to-day, most probably, among the secret

archives of the Roman Catholic Church, in Rome If they are still in existence, it is to be hoped that they will sooner or later be given to the world. This spirit speaks of the destruction of important evidence against the claims and pretensions of the Catholic Church, by Catherine de Medicis and Simon de Montfort, and especially of the destruction of the writings of Cardinal Sancta de Caro whose communication will be found on page 556. It is not a strange thing regarding that communication that the spirit of Pope Nicholas IV, should refer to the literary labors of Cardinal De Caro, and state that they were destroyed by Catherine De Medicis, and that De Caro had fully set forth the destruction which Simon de Montfort had made of the evidences of the fraudulent and untruthful character of the Christian Bible.

ZOROASTER, Zarathustra or Zerdusht.

On April 25, 1878, the following communication was received from Aronamar, who was the presiding spirit of the band under whose ministrations the great work herein presented has been laid before the world. The communication was as follows :

“ Kingdoms and empires have passed away since I was on earth—revolutions, bloodshed, wars and pestilence—and yet still the human race advances one step nearer to the great I AM. It is vain for mortals to struggle to keep back the light that spirits are bringing to this world. Oh, where I am, I wish all were ! I look not upon the selfishness of humanity, I only contemplate that which is grand and ennobling. Men and women when they reach the sphere that I have gained are well purged of all vices. To come back here is difficult but nevertheless it must be done. Spiritual food must be supplied, and who can supply it so well as those who have gained it by their own experience. To enjoy happiness, it is necessary to know its opposite. It is only by contrast that real happiness can exist. What do I know of the Infinite Mind? What do I know of that which is ever beyond the reach? On some trees the fairest fruit grows nearest the top. In spirit life it is always nearest the top, and the more we partake of it the more eager we become to enjoy it. New beauties unfold from day to day, and he or she who will drink at the fountain of Eternal Truth shall never thirst. Not to occupy more time I will say may the good spirits keep you and aid you in the right, and sustain you in the work in which you are engaged ; and when your task is done, may you cross the stream to those beautiful realms beyond. I lived about two hundred years before the time of Alexander the Great, and until shortly after the death of Cyrus, well known in Persian history. I was a Persian and known in my time as an astrologer. Aronamar.”

Little did I think when I received that communication, of what was to follow it, through the same medium. It was on March 26th, 1880, that I received the communication from the spirit of Potamon, the founder of the Alexandrian or Eclectic School of Philosophy, which opened this remarkable series of

spirit communications from ancient and modern spirits. I was aware, from that time, that Aronamar was the chief of the spirit band that controlled at the sittings, I have had weekly with the medium. Since that time I have never had a communication through the medium that in any way related to myself personally, or the use I was to make of those communications in forwarding the intentions of the spirits in giving them. This was left, apparently, solely to my discretion ; and as the communications were continued, until the spirits declared that they had accomplished their purpose and completed their work, I must conclude that they, at least, approved of my management of the mundane department of the work. On July 1, 1881, I learned from the guide of the medium that Aronamar had been waiting for an opportunity to control the medium for a long time, and that the circumstances had not before been such as would enable him to control the medium personally but that he had at last succeeded, and he was compelled to avail himself of that opportunity to do so, or he might be for centuries prevented from saying what he desired to say to me in person at that sitting. Here the guide yielded the control, and the spirit of him who had been known to me as Aronamar, took possession of the medium. The following communication was then given :

“ I SALUTE YOU, SIR :—You have heard from me from time to time, and once I think, I communicated directly with you. I am Zarathustra, Zerdusht or Zoroaster, the Daniel of the Jewish Scriptures. I lived in the days of Nebuchadnezzar, Belshazzar, Darius Hydaspes and Cyrus. It is very important that I communicate with you at this time ; and I must ask this of you. In making up or closing your book, I ask that you give this communication as the last, as by arrangement of the spirits with whom I am acting, I am to close or complete these communications. The Jewish book of Daniel, was stolen bodily from the books written by myself, or through me, concerning Ormuzd and Mithra. And, sir, I ask you, from all you have known of me, during the time these communications have been given to you, whether I have not proven my honesty, and acted with the sole object of benefiting humanity ? [I cordially and emphatically answered in the affirmative.] Oh ! sir, how I have desired to come to you ! but conditions were necessary, that I could not control ; and which could only be obtained by a power outside of, and beyond myself. That power has been exerted, and the conditions have been brought

about, that enable me to come to you. I knew the importance of availing myself of this opportunity. I might not have been able to give this communication for five hundred years to come, did I not do so now. From this you will understand the importance of it. It will be difficult to find evidence of the truth of what I am about to communicate to you, in any books now extant, whether biographical dictionaries, encyclopædias, or other works; and I will tell you why this is so. Anything that was opposed to the Christian religion can no longer be found in ancient writings, because of the care with which all such evidence has been destroyed by Christian priestly zealots. Only such evidence as could be construed to favor Christianity, or which did not in the least oppose it, has been allowed to escape similar destruction. I want you to give this point particular attention, for by doing so you will reach the truth. The Hebrew book, called the 'Book of Daniel,' contains the account of the actual earthly experiences of Zoroaster at the court of Nebuchadnezzar, and the other kings whom I have already named. All that is mentioned as having transpired in the 'Book of Daniel,' occurred through myself as a medium, and has no relation whatever to a Jewish Daniel, but solely relates to Zarathustra of the Persians. I want to commence with that part of that book where mention is made of Nebuchadnezzar eating grass, and explain what was meant by it. It meant nothing more than that, after years of a life of sensuality, that king was struck with a sense of the enormity of his personal conduct, and he was brought to a realization of this through me,—not that I desire to exalt myself by mentioning this fact, for my sole object in doing so is the good of humanity. I was known as Aronamar at the court of Cyrus. I want you to understand that, at the court of that king, I was in the position of a philosopher, who, having reasoned upon the law of cause and effect, would stand at any court, or in any other condition of life. In the reign of Darius Hydaspes, I went through the ordeal of being cast into a lion's den; but I was a medium, and was attended by a power that protected me from physical injury; but it was through what may be regarded as superior mesmeric and psychological power. I received this from spirits; and through that power I was enabled to calm the fury of lions. It was I, Zarathustra, who read the handwriting on the wall, in the days of Belshazzar, and I did this through the power of spirits. I assure you that I was the original Daniel, and the Jews appropriated my works. There was a religious teaching promulgated in the age in which I lived on earth, which was attributed to Hermes Trismegistus, that a child should be born of a virgin. This was a common

belief at that time. I was only a chip floating on the stream of Time. Back of me and behind me lies what is known as the Phallic religion. That religion taught that the forces of nature express themselves in an individual unit. Back of, and beyond that was the philosophical religion taught by Hermes Trismegistus. This philosophical religion was derived from the planetary and stellar systems, and embodied the principle known to you moderns as the law of cause and effect. Back of and beyond that was a Hindoo-Chaldaic religion which took its rise at the base of the Himalaya mountains. There was also a very ancient Phœnician religion. The latter religions had, as their chief idea, the relations of heat and cold, and their effects in nature upon men and crops on which they depended for sustenance. And here I want you to observe what I say particularly. The great Western Continent—by you called America—was progressing, at one time, side by side with the Eastern Continent; and a man named Bochica taught all the laws of cause and effect, in Bolivia and Peru, long before Manco Capac and his wife appeared there. And I want you to say, at the close of your book, that all the sciences, and all the knowledge of antiquity are concentrated in two books. The nature of one of them [The Book of Revelation] has been explained to you by Apollonius of Tyana, and the other is the 'Book of Daniel.' Those two books open up to you the secrets of antiquity. By this I mean when properly understood and interpreted, but not when literally read. In the latter part of the book containing these communications, I want this train of information set forth; and the fact impressed upon the reader, that we spirits are not working for applause, but for the good of humanity. I want it further understood, that the spirits I have brought to you, have been compelled, by my power, to tell the truth. We also desire, that it shall be stated in the close of this book, that we are not seeking to gain believers in any doctrine. All we ask of them is, that they will examine in order to know the truth. The Book of Daniel is typical of the learning and knowledge of pre-Christian ages, and its meaning is similar to the book of Apollonius, known to you as the 'Book of Revelation.' We were both inspired media, and our works overlap each other."

The spirit could control the medium no longer. Taking my hand—a most unusual manifestation by spirits, of their special interest in my work—he bade me an eloquent and fraternal adieu. He still remained, however, and through the guide continued to converse with me. This conversation I could not record, as the spirit seemed unable to remain, and requested

me to detain him as briefly as possible. Among the things said, deserving of especial mention, was that the spirit forces with which Zarathustra was working, were four-fold—the leaders or chiefs, of which were, first, Hermes Trismegistus, the Egyptian philosopher and sage, who lived B. C. 1150; second, Gautama Sakyia Buddha, the Hindoo medium and sage, who lived about B. C. 950; third, himself, Zarathustra, the Median or Persian medium and sage, who lived B. C. 650; and fourth, Apollonius of Tyana, the Cappadocian medium and sage, who lived from the beginning to the end of the first century of the so-called Christian era. When this revelation was made to me, the mystery that had so much perplexed me was all cleared away. I had often wondered how the vast array of spirit testimony that had been given from week to week, through the organism of the medium, had been collected and presented; but this was no longer surprising, in view of the mighty forces that I was then informed, had been concentrated for that special purpose by four of the greatest leaders of human thought that had ever lived upon this planet. Behind Hermes Trismegistus were the thousand of millions of Egyptian spirits, who worshipped him as an incarnated god, and who were animated as one man by the spirit of their great leader. Behind Gautama Sakyia Buddha, were the vastly greater number of the spirits of his Mongolian followers, all moved and swayed by him as one man. Behind Zoroaster were the vast spirit hosts of the Semitic nations of Western Asia. And behind Apollonius of Tyana were the multitude of his spirit followers among the Greek and Latin speaking peoples, for the first four hundred years of the Christian era. It was those combined spirit forces, animated and moved by the spirits of those four great leaders of human thought, with the common purpose of giving the unadulterated truth to the world, that made it possible for these series of communications to be given. Sixteen hundred years ago the Christian Church was organized with the purpose of presenting the old heathen mythological, theological, allegorical and priestly deceptions of all the preceding religions, in a new disguise, which should forever hold the human soul in priestly thralldom, and the human mind in the leading strings of the impious hands of priests. So well did these priestly schemers profit by the experiences of their great and truly wise and benevolent predecessors, that

they managed to organize a system of suppressing inquiry, and perpetuating human ignorance, such as the world had never before known, and such as it will never know again in all the coming ages. During the past sixteen hundred years, the Christian church has been sending to spirit life, thousands of millions of ignorant and bigoted spirits whose whole desire and aim has been to perpetuate the ignorance which governed and controlled them while on earth. These being the latest and most active in the promotion of sectarian bigotry, on entering spirit life, have remained near the earth plane, and have operated as an almost impassable barrier to the return of the older, less selfish, and more advanced ancient spirits, who sought to inform mortals of the truths of the after life. This barrier has at last been broken through by the combined power of the more ancient and advanced spirits, and this series of communications has been the result. Another especially important statement made in reply to a question I asked was, that he was not the mythical Zoroaster, the founder of Magianism, or the religion of the Magian astrologers, who dated many centuries before himself, but that he was the author of the Zend-Avesta, and the founder of the theology in relation to Ormuzd and Mithra. The ultimatum of these spirit disclosures, will be the utter demolition of the bigoted sectarianism that has so long prevailed, both in the spirit world and on the earth, and in its place will arise an enlightened freedom of thought, that will carry mankind forward over every obstacle that may be thrown in the way of general progress.

We give the facts, or supposed facts in relation to the great Persian prophet and law-giver Zarathustra with such comments as may serve to show the significance and importance of the communication coming from the spirit of that great leader of human thought. We take the following ably collated facts concerning him and his teachings from Chambers' Encyclopædia :

“Zoroaster, or rather Zarathustra, (which, in Greek and Latin, was corrupted into Zoroastres and Zoroastres, while the Persians and Parsees altered it into Zerdusht), is the name of the founder of what is now known as the Parsee religion. The original meaning of the word is uncertain, and though there have been many conjectures formed about it, yet not one of them seems to be borne out by recent investigations. More probably it only indicates the notion of ‘Chief,’ ‘Senior,’ ‘High-

priest,' and was a common designation of a spiritual guide and head of a district or province. Indeed, the founder of Zoroastrianism is hardly ever mentioned without his family name, viz., Spitama. He seems to have been born in Bactria. The terms he applied to himself are either Manthran, i. e., a reciter of Manthras; a messenger sent by Ahuramazda, a speaker, one who listens to the voice of oracles given by the Spirit of nature; one who receives sacred words from Ahuramazda through the flames. His life is completely shrouded in darkness. Both the Greek and Roman, and most of the Zend accounts about his life and works are legendary and utterly unhistorical. In the latter, he is to a great extent represented, not as a historical, but as a dogmatical personality, vested with superhuman, or rather divine powers, standing next to God, above the archangels themselves. His temptations by the devil, whose empire is threatened by him, form the subject of many traditional reports and legends. He is represented as the abyss of all wisdom and truth, and the master of the whole creation. 'We worship'—so runs one of the prayers in the Fravardin Yasht—'the rule and the guardian angel of Zarathustra Spitama, who first thought good thoughts, who first spoke good words, who first performed good actions, who was the first priest, the first warrior, the first cultivator of the soil, the first prophet, the first who was inspired, the first who has given to mankind nature, and reality, and word, and hearing of word, and wealth, and all good things created by Mazda, which embellish reality; who first caused the wheel to turn among gods and men, who first praised the purity of the living creation and destroyed idolatry, who confessed the Zarathustrian belief in Ahuramazda, the religion of the living God against the devils. * * * Through whom the whole true and revealed word was heard, which is the life and guidance of the world. * * Through his knowledge and speech, the waters and trees become desirous of growing, through his knowledge and speech, all things created by the Holy Spirit are uttering words of happiness.'

As will be shown hereafter, it will be apparent that that most eloquent and comprehensive prayer is addressed to a dual being, one part of whom is but the allegorical personation of the acting forces in nature; and the other part, some inspired seer, sage, prophet, or medium, who embodied the knowledge of the operation of those natural forces in written speech. Nothing more sublimely grand and comprehensive has ever been said with such beauty and perfect adaptation of words to thoughts, in relation to any being, mythical, or real, or both.

"In the old Yazna (see Zend Avesta) alone, he appears like a living reality, a man acting a great and prominent part both in the history of his country and that of mankind. His father's name seems to have been Pourushaspa, and that of his daughter, the only one mentioned of his children, Pouruchistra. Very obscure, however, remains, even by this account, the time when he lived. The dates generally given are as follows: Xanthus of Lydia places him about 600 years before the Trojan war; Aristotle and Eudoxus place him 6000 years before Plato; others, again, 5000 years before the Trojan war. Berosus, a Babylonian historian, makes him a Babylonian king, and the founder of a dynasty which reigned 2200 and 2000 years B. C. over Babylon. The Parsees place him at the date of Hystaspes, Darius's father, whom they identify with a king mentioned in the Shah-Nameh (q. v.), from whom, however, Hystaspes is totally distinct. This account would place him about 550 B. C. Yet there is scarcely a doubt that he must be considered to belong to a much earlier age, not later than 1000 B. C.; possibly he was a contemporary of Moses. [Why was he not probably Moses himself?] It is almost certain that Zarathustra was one of the Soshyantos, or fire-priests, with whom the religious reform, which he carried out boldly, first arose. These were probably at first identical with the Vedic Atharvans (fire-priests), as indeed Zoroastrianism is merely an advanced stage of Brahmanism. The former creed, that of Ahura, by way of eminence, transformed, after the outbreak of the schism, the good beings of the latter into devils or devas; e. g., the purely Brahmanic Indra, Sharva, Nasatya, etc.—unless it promoted them into saints and angels (yagatas). The conflict that led to this schism between the Iranians and those Aryan tribes which immigrated into Hindustan Proper, and whose leaders became afterwards, founders of Brahmanism, sprung from many social, political, and religious causes. The Aryans seem to have originally led a nomad life, until some of them, reaching, in the course of their migrations, lands fit for permanent settlements, settled down as agriculturists. Bactria and the parts between the Oxus and Jaxartes seem to have attracted them most. The Iranians became gradually estranged from their brother tribes, who adhered to their ancient nomad life; and by degrees, the whilom affection having turned into hatred, considered those peaceful settlements a fit prey for their depredations and inroads. The hatred thus nourished, by further degrees included all and everything belonging to these devastators, even their religion, originally identical, with that of the settlers. The 'Deva re-

ligion' became, in their eyes, the source of all evil. Moulded into a new form, styled the 'Ahura' religion, the old elements were much more changed than was the case when Judaism became Christianity. Generation after generation further added and took away, until Zarathustra, with the energy and the clear eye that belong to exalted leaders and founders of religions, gave to that which had been, originally, a mere reaction and spite against the primitive 'Brahmanic' faith, a new and independent life, and forever fixed its dogmas, not a few of which have sprung from his own brains."

All of which would be very good reasoning, if the spirit of Zarathustra was not now living, and had not returned to state that his religion, in relation to Ormuzd and Mithra, was the impartation of spirits through him as an inspired medium.

"It is, as we said in the article on the Zend-Avesta, chiefly from the Gathas that Zarathustra's real theology, unmutated by later ages, can be learned. His leading idea was monotheism. Whatever may have caused the establishment of the dualism of gods, the good and the evil, in the Persian religion—a dualism so clearly marked at the time of Isaiah, that he found it necessary to protest emphatically against it—it was not Zarathustra who proclaimed it. His dualism is of a totally different nature. It was merely the principle of his speculative philosophy—a supposition of two principal causes of the real and intellectual world. His moral philosophy, on the other hand, moved in a triad—thought, word, and deed. There is no complete system of Zoroastrian philosophy to be found in the Zend-Avesta, any more than there is a developed Platonic system laid down explicitly in the Platonic writings; but from what is to be gathered in the documents referred to, it cannot be doubted that Zarathustra was a deep and great thinker, far above his contemporaries, and even many of the most enlightened men of subsequent ages. If proof were needed for the high appreciation in which he was held in antiquity, it might be found in the circumstance, that even the Greeks and Romans, not particularly given to overrating foreign learning and wisdom, held him in the very highest estimation, as may be seen by their reiterated praises of the wisdom of him whose name they scarcely knew how to pronounce.

"With regard then to the first point, his monotheism, it suffices to mention, that while the fire-priests before him, the Soshyantos, worshipped a plurality of good spirits called Ahuras, as opposed to the Indian devas, he reduced this plurality to a unity. This one Supreme being he called Ahura

Mazdao, (that Ahura that is Mazdao), or the Creator of the Universe—Auramazda of the cuneiform inscriptions of the Achemenidian kings, the Ahurmazd of Sassanian times, and the Hormazd or Ormazd of modern Parsees. This superior God is, by Zarathustra, conceived to be 'the creator of the earthly and spiritual life, the lord of the whole universe, at whose hands are all the creatures.' The following extract from the Gatha (Ustavaita) will leave no doubt on that much contested point: 'Blessed is he, blessed are all men to whom the living wise God of his own command should grant those two everlasting (viz. immortality and wholesomeness). * * * I believe Thee, O God, to be the best thing of all, the source of light for the world. Everybody shall choose Thee as the source of light, Thee, Thee, holiest spirit Mazda! Thou createst all good things by means of the power of Thy good mind at any time, and promised us, who believe in Thee, a long life. I believe Thee to be powerful, holy god Mazda! for Thou givest with Thy hand, filled with helps, good to the pious man, as well as to the impious, by means of the warmth of the fire strengthening of good things. From this, reason, the vigor of the good mind has fallen to my lot. * * Who was in the beginning the father and creator of truth? Who showed to the sun and the stars their way? Who caused the moon to increase and wane, if not Thou? * * Who is holding the earth and the skies above it? Who made the waters and trees of the field? Who is in the winds and in the storms that they so quickly run? Who is the creator of good minded beings? Thou wise? Who made the lights of good effect and the darkness? Who made the sleep of good effect and the activity? Who made the morning, noon, and night?' Ahuramazda is thus to Zarathustra the light and the source of light. [In other words the Sun.] He is wisdom and intellect; he possesses all good things, temporal and spiritual, among them the good mind immortality, wholesomeness, the best truth, devotion, piety and abundance of all earthly good. All these gifts he grants to the pious man who is pure in thought, word and deed. He rewards the good, and punishes the wicked; and all that is created, good or evil fortune or misfortune, is his work alone.

"We spoke of Zarathustra's philosophical dualism, and of its having been confounded with theological dualism, which it is certainly very far from being. Nothing was further from Zarathustra's mind than to assume anything but one supreme being, one and indivisible. But that everlasting problem of all thinking minds—viz. the origin of evil, and its incompatibility with God's goodness, holiness, and justice—he attempted to solve by assuming two primeval causes, which though

different, were united, and produced the world of material things as well as that of the spirit. The one who produced the reality (*gaya*) is called *Vohu Mano*, the good mind ; the other, through whom the non-reality (*ajyaiti*) originated, is the *Akem Mano*, the naught mind. To the first belong all good, true and perfect things ; to the second, all that is delusive, bad, wicked. These two aboriginal moving, causes of the universe are called twins. They are spread every where, in God as in men. When united in *Ahuramazda*, they are called *Cpento Mainyus*, and *Angro Mainyus*—i. e., white or holy ; and dark spirits. It is only in later writings that these two are supposed to be opposed to each other, not within *Ahuramazda*, but without—to stand in fact, in the relation of God and Devil to each other. The inscriptions of *Darius* know but one God, without any adversary whatever. But while the one side within him produced all that was bright and shining, all that is good and useful in nature, the other side produced all that is dark and apparently noxious. Both are as inseparable as day and night, and though opposed to each other, are indispensable for the preservation of creation. The bright spirit appears in the blazing flame, the presence of the dark is marked by the wood converted into charcoal. The one has created the light of the day, the other the darkness of night ; the former awakens men to their duty, the other lulls them to sleep. Life is produced by the one, and extinguished by the other, who also, by releasing the soul from the fetters of the body, enables her to go up to immortality and everlasting life.

“We have said already that the original monotheism of *Zarathustra* did not last long. False interpretations, misunderstandings, changes, and corruptions crept in, and dualism was established in theology. The two principles then for the first time became two powers, hostile to each other, each ruling over a realm of his own, and constantly endeavoring to overthrow the other. This doctrine, which appears first fully developed in the *Vendidad*, once accepted by some of the most influential leaders, it soon followed that, like terrestrial rulers, each of the two powers must have a council and court of his own. The number of councillors was six, each having to rule over some special province of creation ; but *Ahuramazda*, who at first merely presided over this council, came gradually to be included in their number, and we then read of seven instead of the usual six *Ameshaspentas* or Immortal Saints. These six supreme councillors, who have also found their way into the Jewish tradition embodied in the *Talmud*, are both by etymology, and the sense of the passages in which they figure, distinctly seen to be but abstract nouns or ideas, representing

the gifts which God grants to all those who worship with a pure heart, who speak the truth, and perform good actions. The first of these angels or principles (Vohu Mano) is the vital faculty in all living beings of the good creation. He is the son of Ahuramazda, and penetrates the whole living good creation. By him are wrought all good deeds and words of men. The second (Ardibehesht, represents the blazing flame of fire, the light in luminaries, and brightness and splendor of any and every kind. He represents as the light, the all-pervading, all-penetrating Ahuramazda's omnipresence. He is the preserver of the vitality of all life and all that is good. He thus represents Providence. The third presides over metals, and is the giver of wealth. His name is Sharavar, which means possession, wealth. The fourth (Issaradarmat—Devotion) represents the earth. It is a symbol of the pious and obedient heart of the true Ahuramazda worshipper, who serves God with his body and soul. The two last (Khordad and Amerdat) preside over vegetation, and produce all kinds of fruit. But apart from the celestial council stands Sraosha (Serost) the archangel, vested with very high powers. He alone seems to have been considered a personality. He stands between God and man, the great teacher of the prophet himself." [Here dear reader, you have the great spirit control who was at the head of the band of spirits, who used and inspired the great and immortal Persian medium, as he Zarathustra has led and controlled the spirit forces that have used the organism of the contemned and persecuted medium.] "He shows the way to Heaven, and pronounces judgment upon human actions after death. He is, in the Yazna, styled the Sincere, the Beautiful, the Victorious, who protects our territories, the True, the Master of Truth. 'For his splendor and beauty, for his power and victory,' he is to be worshipped and invoked. 'He first sang the five Gathas of Zarathustra Spitama,' that is, he is the bearer and representative of the sacred tradition, including the sacrificial rites and prayers. He is the protector of all creation, for 'he slays the demon of Destruction, who prevents the growth of nature, and murders its life. He never slumbers, but is always awake. He guards with his drawn sword, the whole world against the attacks of the demons, endowed with bodies after sunset. He has a palace of a thousand pillars, erected on the highest summit of the mountain Alborj. It has its own light from inside, and from outside it is decorated with stars. * * He walks teaching religion round about the world.' In men who do not honor him by prayer, the bad mind becomes powerful, and impregnates them with sin and crime, and they shall become utterly distressed both in this life and in the life to come.

"In the same manner as Ahuramazda, his counterpart, Angromainyus, was, in later times, endowed with a council, imitated from the one just mentioned, and consisting of six devas, or devils, headed by Angromainyus himself, who is then styled Devanam Devo=arch-devil. The first after him is called Ako-Mano, or Naught Mind, the original 'non-reality,' or evil principle of Zoroaster. He produces all bad thoughts, makes men utter bad words, and commit sin. The second place is taken by the Indian god Indra: the third, by Shiva or Shaurua! the fourth, by Naonhaitya—the collective name of the Indian Ashuras or Dioscuri; the fifth and sixth, by the two personifications of 'Darkness' and 'Poison.' There are many devas, or devils, besides, to be found in the Zend Avesta, mostly allegorical or symbolical names of evils of all kinds. While the heavenly council is always taking measures for promoting life, the infernal council is always endeavoring to destroy it. They endeavor to spread lies and falsehoods, and altogether coincide together with their great chief, with the devil and the infernal hierarchy of the New Testament."

Well they may, for there was where the Christian plagiarists found the original, from which they took their theology of Satan and his legions.

"Thus Monotheism was in later times broken up and superseded by Dualism. But a small party, represented by the Magi, remained steadfast to the old doctrine, as opposed to that of the followers of the false interpretation, or Zend, the Zendiks. In order to prove their own interpretation of Zoroaster's doctrines, they had recourse to a false and ungrammatical explanation of the term Zervana Akarana, which meaning merely time without bounds, was by them pressed into an identity with the Supreme Being; whilst the passages on which the present Desturs, or Parsee priests, still rest their faulty interpretation, simply indicated that God created in the boundless time; i. e., that He is from eternity, self existing, neither born nor created. Two intellects and two lives are further mentioned in the Zend Avesta. By the former are to be understood the heavenly spiritual wisdom, and the earthly wisdom, i. e., that which is learned by ordinary teaching and experience. The two lives are, in the same manner, distinguished as the bodily and the mental, i. e., body and soul. From these two lives, however, are to be distinguished the 'first' and 'last' lives, terms which refer to this life and the life to come. The belief in the latter, and in immortality, was one of the principal dogmas of Zarathustra, and it is held by many that it was not through Persian influence that it became a Jewish and Christian dogma.

Heaven is called the 'House of Hymns,' a place where angels praise God incessantly in song. It is also called the 'Best Life,' or Paradise. 'Hell' is called the house of Destruction. It is the abode chiefly of priests of the bad (deva) religion. The modern Persians call the former Behesht; the latter, Duzak. Between heaven and hell, there is the bridge of the gatherer or Judges, over which the soul of the pious pass unharmed, while the wicked is precipitated from it into hell. The resurrection of the body is clearly and emphatically indicated in the Zend Avesta; and it belongs, in all probability, to Zoroaster's original doctrine—not, as has been held by some, to later times, when it was imported into his religion by other religions. A detailed description of the resurrection and last judgment is contained in the Bundehesh. The same argument—the almightiness of the Creator—which is now employed to show the possibility of the elements, dissolved and scattered as they may be, being all brought back again, and made once more to form the body to which they once belonged, is made use of there to prove the Resurrection. There is still an important element to be noticed, viz., the Messiah or Sosiosh, from whom the Jewish and Christian notions of a Messiah are held, by many, to be derived. He is to awaken the dead bodies, to restore all life destroyed by death, and to hold the last judgment. Here, again, a later period introduced a plurality, notably a Trinity. Three great prophets are also to appear when the end of the world draws nigh, respectively bearing the names of Moon of Happy Rule, Aurora of Happy Rule, and Sosiosh, who is supposed to be the Son of Zarathustra, begotten in a supernatural way: and he will bring with him a new portion of Zend Avesta, hitherto hidden from man. Even a superficial glance at this sketch will show our readers what very close parallels between Jewish and Christian notions on the one hand, and Zoroastrianism on the other are to be drawn; but as we have noticed under Parsees (q. v.) an attentive reading of the Zend Avesta reveals new and striking points of contact almost on every page.

"We have in the foregoing sketch mainly followed Haug, the facile princeps of Zend studies in these days; but we have also taken into account the views of Windischmann, Spiegel, and other prominent investigators, and principally by quoting the words of the sacred sources themselves, when feasible, put our readers in a position to judge on the main points for themselves. We cannot, however, do better than thus briefly summarize, in conclusion, the principal doctrines of Zarathustra, as drawn from a certain speech (contained in the

Gathas), which, in all probability, emanates from Zarathustra himself.

“1. Everywhere in the world, a duality is to be perceived, such as the Good and the Evil, light and darkness; this life and that life; human wisdom and divine wisdom. 3. Only this life becomes a prey to death, but not that hereafter, over which the destructive spirit has no power. 2. In the universe, there are from the beginning two spirits at work, the one making life, the other destroying it. 4. Both these spirits are accompanied by intellectual powers, representing the ideas of the Platonic system on which the whole moral world rests. They cause the struggle between good and evil, and all the conflicts in the world, which end in the final victory of the good principle. 5. The principal duty of man in this life is to obey the word and commandments of God. 6. Disobedience is punished with the death of the sinner. 7. Ahurmazda created the idea of the good, but is not identical with it. This idea produced the good mind, the Divine Spirit working in man and nature, and devotion—the obedient heart. 8. The Divine spirit cannot be resisted. 9. Those who obey the word of God will be free from all defects, and immortal. 10. God exercises his rule in the world through the works prompted by the Divine Spirit, who is working in man and nature. 11. Men should pray to God and worship him. He hears the prayers of the good. 12. All men live solely through the bounty of God. 13. The soul of the pure will hereafter enjoy everlasting life; that of the wicked will have to undergo everlasting punishment—i. e., as modern Parsee theologians explain to the day of the resurrection. 14. All creatures are Ahuramazda's. 15. He is the reality of the good mind, word and deed.”

Who can read those particulars in the light of the communication coming from Zarathustra and not see the importance of the statements which that communication contains. It was the fact, that while I had heard from him from time to time, the spirit had only communicated with me once and that more than three years before, as Aronamar. When he announced himself as Zarathustra or Zoroaster, and not as Aronamar, as I had come to know him, I was especially on the alert, and when he announced himself as the Daniel of the Jewish Scriptures, I settled down into that conviction. When he stated he lived in the days of Nebuchadnezzar, Belshazzar, Darius Hydaspes and Cyrus, I felt very sure he had betrayed his purpose to deceive. Judge then of my surprise when on coming to test the

truth of that spirit, I found the facts to be most surprisingly corroborative of the genuineness and truthfulness of the communication. Never having had an intimation that there was the least parallelism between the accounts of the Jewish Daniel and the Persian Zoroaster, when I discovered their identity the reader may well imagine my astonishment as well as my deep and absorbing interest, in the full import of this unexpected revelation from spirit life.

It is true that in the scripture legend called "The Book of Daniel," it is stated that that prophet and seer was at the courts of Nebuchadnezzar, Belshazzar, Darius the Mede, and Cyrus, king of Persia; but the spirit seems to have designedly mentioned a circumstance that shows that the time that he lived could be fixed with the greatest certainty, while the Book of Daniel is strangely at fault in fixing the time of the reign of the third mentioned king. The spirit of Zoroaster says that he not only lived at the courts of the two first named Babylonian kings, but that he subsequently lived at the court of Darius "Hydaspes," as the spirit gave the surname. There is not a question that this designation of the king Darius, to whom he referred, was the Darius Hystaspes of the books of Ezra, Haggai and Zechariah. Whether Hystaspes or Hydaspes is the correct rendering, I have no means of determining. The difference is between the d and st. That Zarathustra lived and wrote in the reign of Darius Hystaspes is certain; and that Daniel did not live in the reign of Darius the Mede, seems equally certain. Now as Zoroaster the magian seer knew under what king's reign he lived and wrote, and the Jewish prophet Daniel did not, we conclude that justice requires us to believe the spirit of Zoroaster, and to disbelieve the Book of Daniel, so far as that very essential point is concerned. Nothing has more puzzled theologians and historical critics, than to find a place in history for the king Darius of the Book of Daniel. On this point we will here cite the American Cyclopædia, to show how this matter stands. It says:

"Darius (Greek Dareios; Hebrew Daryavesh; Persian Dariyavus, in several inscriptions), the name of several kings of Media and Persia. Darius the Mede, is represented in the book of Daniel as the successor of Belshazzar. According to the theory of Markus von Niebuhr, the personal name of Astyages, the grandfather of Cyrus, was Darius, Astyages being a na-

tional and not a personal name, and that king the "Darius the Mede" of the book of Daniel. Another hypothesis is that he was identical with Cyaxares II., mentioned by Xenophon in the *Cyclopædia* as the son of Astyages and maternal uncle of Cyrus, who married his daughter. Being an indolent, luxurious man, Cyaxares, according to Xenophon, left the real exercise of power entirely in the hands of Cyrus, as the immediate successor of Astyages. Josephus seems to have adopted this view, since he says that Babylon was taken by Darius and Cyrus his kinsman, and that Darius was the son of Astyages, and was known among the Greeks by another name, which he does not mention. Still another theory is that Darius the Mede, was a member of the royal Median family, and was merely viceroy at Babylon for two years, until Cyrus came to reign there in person. This appears to be corroborated by the expression in Daniel, 'Darius the son of Ayasuerus, of the seed of the Medes, who was made king over the realm of the Chaldeans.' In the words of Rawlinson, 'Upon the whole it must be acknowledged that there are scarcely sufficient grounds for determining whether the Darius Medus of Daniel is identical with any monarch known to us in profane history, or is a person of whose existence there remains no other record.' "

Rawlinson is certainly right when he says that biblical and profane history are at fault and irreconcilable in regard to the identity of the Darius of Daniel; and but for the communication of the spirit of Zarathustra, that identification might have remained undetermined. By one of those strange successions of events by which concealed truth is brought to light, I am enabled to demonstrate a point that no learned critic has ever been able to elucidate; and to make clear two facts, first that the Book of Daniel was a Jewish plagiarism of Chaldean legends, and, second, that it was written after the middle of the fifth century B. C. The writer from whom we have quoted above, continues:

"Darius Hystaspis, son of Hystaspes, (Persian Vistaspa or Ustaaspi), of the royal race of the Achæmenidæ, reigned 521-486 B. C. According to Herodotus, he was marked out for the empire during the life of Cyrus, who saw him in a dream with wings overshadowing Asia and Europe."

That dream of Herodotus or Cyrus, has certainly played havoc with the historical and chronological correctness of the sacred book of Daniel; for it led the Hebrew plagiarist into a blunder, from which the Jewish and Christian priesthoods

have never been able to extricate him. When the Book of Daniel was written, the only historical data concerning the reigns of Darius and Cyrus, were embraced in the following authors, to whom the American Cyclopædia, under the head "Cyrus" alludes thus: "Most of the particulars of his (Cyrus's) life, are differently related in the histories of Ctesias and Herodotus, and in the Cycropædia of Xenophon. But as Ctesias is in general untrustworthy, and as Xenophon seems to have written his book, a kind of philosophical romance, without much regard for history, the story of Herodotus, in spite of its legendary character, has been generally adopted by modern historians down to Grote." It would seem that the legendary character of Herodotus's account of Cyrus and Darius did not militate against its historical correctness, in the esteem of the Jew who plagiarized the Chaldean legend, and thus the blunder of Herodotus has been handed down to us through Jewish holy writ, as not only historical truth, but as divine truth as well. In the light of all the facts which we are about to submit, it will be seen that Darius Hystaspes succeeded Belshazzar and not Cyrus, and that the latter succeeded Darius instead of preceding him. It is true that this fact makes an end of Daniel, but that cannot be helped. If he must die, in order that the truth may live.

I must here give a brief account of Zarathustra, as gathered from the Persian author, Zerdust, son of Behram. Three months before Zarathustra was born, his mother had a frightful dream, about which she consulted an astrologer, who assured her she had no cause to fear any trouble for her child, and who predicted his future glory. He was born without pain to his mother; very much as Christian painters depict the Virgin Mary, immediately after having given birth to the new born Jesus. The astrologers were jealous of him from the moment of his birth; and sought in various ways to kill him; but he was protected by Ahuramazda. These efforts to destroy him continued until he had completed his seventh year. It was said of him, "His supernatural wisdom, piety and purity alone saved him from falling into the snares laid for him. His generosity and goodness were not less remarkable; he was prodigal with his charity and consolation; helped those who sought his help; gave away his clothing and food, and thus acquired a great celebrity among the people." At the age of thirty, just

about the age when Jesus is said to have begun his mission, he was drawn to Iran, as the latter had been to Jerusalem; Iran, here, meaning the seat of Persian learning and power. He then quitted his home and country, and after wandering about for some time, he found himself in a country of delights, something after the description of Paradise. From that lovely country he went up into the mountains, as Moses is said to have done, where one Bahman, whose hand was covered with a veil, led him through throngs of angels, to the throne of Ahuramazda. There Zarathustra questioned Ahuramazda regarding morals, the celestial hierarchy, religious ceremonies, the end of man, the revolutions and influence of the stars, etc. He finally asked immortality of Ahuramazda, but, by a supernatural prevision, foreseeing all that was to take place, he withdrew his request. He then received from Ahuramazda, the Zend Avesta, (the sacred book of the Persians,) with the command to proclaim its teachings to king Gustasp, who would protect the new religion and adopt it as his own. He then returned from Ahuramazda with the Zend in one hand and the celestial fire in the other. The astrologers and magicians apprised of his return, collected a great army to prevent his passage to the king of Iran. They were, however, scattered in utter confusion by the power of Ahuramazda. Reaching the king's palace and making known his mission, he was refused admission to the king, by the attendants. In a moment he descended through the ceiling of the hall in which the king sat surrounded by the learned and powerful of his kingdom. He was questioned by the king and the sages present concerning every department of knowledge, and answered them all with so much ease and manifest erudition, that the king was delighted to welcome him, and gave him magnificent apartments near the palace. For two days he discussed with the sages, every question which they raised to embarrass him, with entire success. Some days after he presented the Zend Avesta to the king, announced to him his mission, and pleaded with him to embrace the true laws of that God, who had made the seven heavens, the stars and the earth, who had given him his life and his crown, and who offered to all faithful worshippers of his power, an immortal glory after death. Neither the reading of the Zend Avesta, nor the eloquence of the prophet, sufficed to convince the king. Gustasp demanded time to

consider and miracles to attest the truth of what Zarathustra told him. These were finally given to a wonderful extent, and the king became satisfied to accept the new religion ; and did so using all his royal influence to induce his subjects to do the same. Not satisfied with this, Gustasp wrote to the governors of neighboring countries to accept the religion of Zarathustra. Some obeyed, others refused. Rapid as was the spread of the new law, yet it was too slow to satisfy the ardor of Gustasp. He went to war with the king of Touran, incited thereto by Zarathustra. Then follows a long account of the war between Iran and Touran, which, for our purpose, need not be here given.

Now, who was this Gustasp, king of Iran? That question once definitely settled, and we can then determine almost to a certainty, the truth of the spirit communication that we are commenting on. On that point, Thomas's Dictionary of Biography and Mythology, says :

“Gushtasp, or Gustasp, written also Gostasp, Histasp and Kishtasp, a famous Persian hero, and king, who has been by some writers identified with Darius I., (surnamed Hystaspis), by others with Hystaspes, the father of Darius. There is so much that is fabulous in the Persian accounts that have come down to us, that it seems impossible in most cases, to settle in any satisfactory manner the question of identity between the kings of the Persian writers and those of the Greek historians. Firdousee (Firdausi), who is generally believed to have taken the facts of Persian history for the basis of his great poem (the Shah-Namah), represents Gushtasp as having ruled over Persia many years as an absolute sovereign, and as having under his command ‘a thousand thousand warriors armed with shining steel,’—which could not very well refer to Hystaspes, who was but a satrap or inferior prince under Cambyses, but would answer exactly to the circumstances of Darius Hystaspis. As Darius (in Persian, Dara or Darab,) was not originally a proper name, but a title, signifying ‘lord,’ ‘prince,’ or ‘king,’ it seems probable that he should have been generally known among the Persians by his patronymic Hystaspes, (in Persian, Gushtasp). Darius Hystaspis would then signify, according to the Greek mode of speaking, the ‘Prince’ [son] of Hystáspes. According to Firdousee, Gushtasp was the first Persian king who openly professed the religion of Zoroaster, who, (if we may trust the poet historian), was the contemporary of Gushtasp and his influential counsellor.”

Under the title of “Hystaspes,” the same work says:

"Hystaspes, [Greek, Ustaspes, French, Hystaspe, Persian, Gushtasp,] a satrap of Persia, and the father of Darius, lived about 550 before Christ. He is said to have been the first who introduced into Persia the learning of the Indian Brahmans. According to one account, he was the chief of the Magians, which accords with the Persian tradition that Gushtasp patronized the religion of Zoroaster."

Under the title "Hystaspes," McClintock and Strong's Ecclesiastical Cyclopædia says :

"Hystaspes, (in Greek, Ustaspes, also Hystaspas, i. e., Hydaspes, a prophetic apocalyptic work among the early Christians, thought to contain predictions of Christ and the future of his kingdom, so-called from a Persian savant (Magus), Hystaspes, under whose name it was circulated. As in the case of the Sibyllines, the work in question seems to have been an attempt made by the early Church fathers to find in the religion and philosophical systems of the heathen, predictions of and relations of the Christian religion. The first mention of these vaticinia Hystaspis, we find in two passages of Justin (Apolog. 1, 20, cap. 21, p. 66 c.; Ottho, I, p. 180, and cap. 44, p. 82 c, ed. Otho, p. 226. According to the first passage, the destruction of the world is predicted by Hystaspes, as it is foretold by the Sybilla. In the second passage, Justin asserts that the bad demone, in their efforts to prevent man's knowing the truth, succeeded in establishing a law which forbids the reading *Bibloi Utaspoi e Sibylles e ton propheton* under penalty of death; but the Christians, notwithstanding the law, not only read the books themselves, but even incited the heathen to study them. More particular information in regard to their contents is given us by Clement of Alexandria. The information that Clement furnishes is: 1. There existed in the second century a *Biblos Helleniken*, a work written in Greek, and circulated in Christian and heathen circles, entitled *O Ustaspes*. 2. The Christians found in it, even more plainly than the books of the Sibillines, references to Christ and the future of his kingdom, and especially a reference to Christ's divine sonship, to the sufferings which awaited him and his followers, to the inexhaustible patience of the Christians, and the final return of Christ. The third and last of the Church fathers who make mention of Hystaspes, is Lactantius. He speaks of it in three different passages. In the first passage he speaks of the Hystapes in connection with the Sibyl, and in the two other passages he speaks of it in connection with the Sibyl and Hermes Trismegistus. According to the first passage, Hystaspes, like the Sibyl, predicts the extinction of the empire and name

of Rome. According to the second passage, the troubles and warfare which shall precede the final day of the world have been prophesied of by the Prophetæ ex Dei Spiritu; also by the vates ex instinctu dæmonum. For instance, Hystaspes is said to have predicted and described the iniquitas seculi hujus extremi, how a separation of the just from the unjust shall take place; how the pious, amid cries and sobs, will stretch out their hands and implore the protection of Jupiter (imploratos fidem Jovis), and how Jupiter will look down upon the earth, hear the cry of men and destroy the wicked.

“With regard to the person of Hystaspes, who is said to be the author of the work containing these predictions, Justin and Clement of Alexandria have left us no information, and we depend, therefore, solely on Lactantius, according to whom, he was an old king of the Medes, who flourished long before the Trojan war, and after whom was named the river Hystaspes. In all probability, Lactantius here thinks of the father of King Darius I., known to us from the writings of Herodotus, Xenophon, and other Greek authors, but to whom the prophetic talents of Hystaspes were entirely foreign. Ammianus Marcellinus, who flourished in the fourth century of our era, informs us that one Hystaspes had studied astronomy with the Brahmins of India, and had even informed the Magi of his ability to know the future. Agathias, the Byzantine historian of the sixth century, knows of a Hystaspes who was a contemporary with Zoroaster, but he does not dare to assert that this Hystaspes was the same as the one spoken of as the father of Darius I. In view of the uncertainty of the authorship, it is well nigh impossible to determine fully the origin, contents, form and tendency of the Vaticinia Hystaspis. We know not even whether it emanated from Jewish, Christian or heathen writers, although all our present knowledge points to the last as its probable origin. That the author was a Gnostic, as Huetius thinks, is possible, but cannot be definitely stated nor at all proved; beyond this, the only answer left us to all questions that might be put is a non liquet.”

I think every reader will say, that with the facts we have laid before them, every point of doubt in regard to all these confused and muddled Jewish and Christian questions is about to be solved, through the key which the spirit of Zarathustra has placed in my hands. Little, truly, did I apprehend the importance of that key in unlocking the treasured secrets of the priestly masters of humanity. But we have the key that unlocks the vault, the key that was supposed to be lost or

destroyed forever, and the world shall enjoy that hidden wealth of knowledge. I have inserted the key; now I throw the rusty bolts; and there we find Gustasp, the princely patron and friend of Zarathustra, to be none other than Darius Hystaspes, or Darius I., the successor of Belshazzar on the Assyrian throne, and the great founder of the Persian Empire. This fact would never have been questioned, had not Herodotus blundered as to the proper place of Darius Hystaspes in Assyrian history; and had not the plagiarizing Jewish writer, who sought to conceal his literary theft, followed Herodotus, and thus convicted himself of the pious fraud he was perpetrating. Had Daniel been the author of that book, or the hero of it, it is hardly likely that he would have made so great a mistake, as to make Darius succeed Cyrus, when he was in fact his predecessor, and reigned over the empire he founded for more than half a century, during which time he conquered the Assyrian kingdom and brought it under Persian rule. Thus we see not only that the errors of history are corrected by this communication from the spirit of Zarathustra, but that the identity of the spirit is established beyond all question. The spirit tells us that he lived in the days of Nebuchadnezzar, Belshazzar, Darius Hydaspes, and Cyrus, and mentions nothing of any other Darius, and nothing whatever of any "Darius the Mede" as having preceded Cyrus. The book of Daniel does not pretend that he (Daniel) lived in the reign of Darius Hystaspes, and, therefore, he could not have lived in the reigns of Nebuchadnezzar, Belshazzar, and Cyrus, for it is certain that the Darius of whom the book of Daniel speaks must have preceded Cyrus, and that Darius could have been none other than Darius Hystaspes, or Hydaspes, who, the other books of the Jewish scriptures allege succeeded Cyrus.

Now, that Zarathustra lived in the reign of the four kings he has named, and at their courts, seems singularly corroborated by all the historical facts that we have collated and herewith submit. It is hardly probable that a Jewish captive would have been permitted to live out a long life at the capitals of Babylonia, Media, and Persia, as the favorite and counsellor of those mighty kings, whose national religion was that of Magian fire-worship, intermingled with astrology and star-worship, which was so well suited to the tastes and inclinations of those sensual and materialistic tyrants of Babylon—

Nebuchadnezzar, and Belshazzar. On the other hand, nothing was more natural than that Zoroaster, himself a devotee of Magianism, and a recognized seer, prophet, or medium of transcendent natural endowments, should have occupied that precise condition despite the jealousy, enmity and opposition of the Magian priesthood, who sought in every way to counteract and break his influence over the minds of his royal patrons. The chronological dates of that period of Assyrian history, are at least very confused and uncertain, and the error of a century, or centuries, as to any one prominent event, may have thrown all those that preceded or followed it, out of order, as to time, but not so as to the order in which they succeeded each other. We will give such dates as we find attributed to the reigns of those four kings. Nebuchadnezzar, who was the greatest of the Babylonian kings, is supposed to have begun his reign B. C. 606, and ended about 562 B. C. Belshazzar's reign is supposed to have closed with the conquest of Babylon by the king of the Medes and Persians about 538 B. C. That conquest was made, beyond all question, by Darius Hystaspes himself, and by no other Median king Darius, as is made manifest, not only by the remarkable spirit communication of Zarathustra, but also by an array of corroborative collateral facts, that I have been astonished to find, all bearing upon the same point. The reign of Darius Hystaspes must have ended, then, before that of Cyrus began, as Darius, and not Cyrus, was the founder of the Persian Empire, a fact which the Greek historians seem to have entirely overlooked. When the reign of Darius ended, and that of Cyrus began, it is now impossible to determine; but we know it must have been within the period of a single life dating from a period of not more than a few years before the beginning of the reign of Nebuchadnezzar. We so infer from the fact that in the first chapter of Daniel, it is stated that Daniel was a child when Nebuchadnezzar captured Jerusalem, which was very shortly before his reign began; and as it is stated in the second chapter of Daniel, that it was in the second year of his reign that Nebuchadnezzar dreamed the dream that none of "the magicians, and the astrologers, and the sorcerers, and the Chaldeans," could show the king, it must have been when Daniel had hardly emerged from childhood; when it is said, in the Jewish books, he showed the king his dream and the

meaning of it. From that time it is said Daniel survived until after the third year of Cyrus, which, supposing Daniel to have lived to the age of seventy years, would have been until B. C. from 545 to 555. It is not pretended, in the book of Daniel, that Nebuchadnezzar became a convert to the Jewish religion. So in the case of King Belshazzar ; it is not pretended that he became a convert to the religion of the Jews. It is not until we come to Darius, the Mede, that we find either of Daniel's kingly patrons disposed to accept and become the propagator of the religion of Daniel. Nowhere in all that pretended Jewish book is the religion of Daniel alluded to as the religion of Judea, or of the Jews, and nowhere is the God of Daniel referred to as the Jehovah, or Yahho, of that pre-Christian sect. This ought to be enough to show that the Book of Daniel is not a Jewish book, and that Daniel, the seer, prophet, and dream reader, was not a Jew, but a star-reading practicer of Magian arts. It is therefore only left to determine who was Darius, and who was Daniel, and what was the religion taught or believed in by the latter and adopted and propagated by the former. It would not be difficult to gather enough from the Book of Daniel to determine these points, but I can better do this by the outside facts, pointed out and construed by the light of the spirit communication of Zarathustra.

I have at great length set forth the nature of the religious teachings of Zarathustra, which show, in an astonishing manner, the source from which many of the most highly cherished religious dogmas of the Christian hierarchy have been derived. How Zarathustra came to adopt those theological dogmas, so analogous to, if not identical with the Christian dogmas, the two principles, of Good called God, and Evil called Devil, but by the former called Ahuramazda and Ahrimanes, we can only conjecture from the somewhat too poetical history of Zarathustra. We are told by the last historian that from his birth the Magi and astrologers feared his future success. This was we are told because of the astrological prognostications attendant upon his birth. We infer, however, it was on account of the manifest fact that he was endowed with extraordinary mediumistic attributes and mental promise. These were developed in an equally remarkable degree, during the first thirty years of his life. He then went forth from his home and country and travelled on, with semi-miraculous adventures, until he reached

a beautiful country compared to Paradise. It is most probable that this delightful country was none other than the beautiful valleys in what is called the Hill Country of India, in all probability the scene of the first perfect civilization of man, the great centre from which all subsequent civilization has radiated over the world. There, we are told, he went up into a mountain, and was led by the veiled hand of Bahman, through throngs of attendants to the throne of Ahuramazda, where he obtained the Zend Avesta or Sacred book, which has been attributed universally to him. The mountain he ascended was the Mountain of the Wise Men, where was located the great central seat of Brahmanical lore. From there he returned to Persia, his mind enriched with the treasures of knowledge acquired during his abode in that centre of spirit imparted wisdom. It was there no doubt, this glorious and immortal medium was impressed by great and good spirits to found a new religion, which would give a more spiritual interpretation to the import of material things that he found among the learned Brahmins of India, and at the same time, not wholly ignore the sun worship and star worship of his own people and country. The Zend Avesta was the result. When it was completed, he knew his only chance of success was to convince Darius Hystaspes, who it is admitted was his contemporary, of the wisdom of his great religious scheme, and secure for it his support. In this he was at least successful, notwithstanding the efforts of all the learned classes, and especially the Chaldean and Persian Magi, to perpetuate the more ancient fire-worshipping and astrological religion. It is true that the story of Zarathustra by Zerdusht, does not mention Darius as his kingly friend and patron, but the name Gustasp, which it is admitted is the same as Hystaspes, is mentioned. Not only was Gustasp and Hystaspes one and the same person, and that person the royal convert of Zarathustra, but we have it stated on high Christian authority, no less than Justin, Clement of Alexandria and Lactantius, that it was an apocalyptic work among the early Christians, thought to contain predictions concerning Christ; and that it was called Hystaspes from the fact that such was the name of a Persian savant, under whose reign it was circulated. As we have shown, these good pious Christian fathers suppressed the name of that "apocalyptic work" which was certainly the Zend Avesta, and also the name of its great medium author,

Zarathustra. In view of the facts collated above, does it not appear that the Sibylline, the Jewish and the Christian books have been largely borrowed from the Zend Avesta of Zarathustra; and could any fact be made plainer than that Justin, Clement and Lactantius all sought to conceal the fact that the early Christians were sun-worshippers and regarded the Zend Avesta as a sacred book? I attach the highest significance to the testimony of Ammianus Marcellinus the Roman historian, whose reputation for freedom from all sectarian or religious prejudice, and for accuracy, fidelity and impartiality, is universally conceded; who lived probably as late as the beginning of the fifth century. He says that one Hystaspes had studied astronomy with the Brahmans of India, and had even informed the Magi of his ability to know the future. He was undoubtedly misled on this point by Justin, Clement and Lactantius who substituted the surname of Darius for that of the real person who had studied astronomy with the Brahmans of India. He undoubtedly refers to Zarathustra. Still later the Byzantine historian, Agathius, who lived as late as A. D. 582, knew of a Hystaspes, who was a contemporary of Zoroaster. This shows that as late as the latter part of the sixth century, it was known that Zoroaster was the contemporary of Darius I., and that Darius I., was Darius Hystaspes. We have the fact admitted by Christian theologians that the "Vaticinia Hystaspes," which was used by the early Christians, was most probably, of heathen and not of Jewish or Christian production. It has been further admitted that its author was probably a Gnostic; all of which points to Zoroaster and his religion as to its identification. But it is further admitted by some writers, and with the best reason, (Thomas's Dictionary of Biography, article Gustasp,) that Gustasp has been identified with Darius I, (surnamed Hystaspis.) Thus the communication of Zarathustra is not only confirmed as to the fact that Darius Hystaspes or Hydaspes, preceded Cyrus in the succession of Persian kings, but leaves no room to question the authenticity and truthfulness of his statements. With this correction of historical errors, all the other historical errors that have grown out of it are equally corrected and plainly intelligible.

I claim, therefore, that it is a demonstrated fact that Daniel, the so-called Jewish prophet, never did perform the wonders related of him at the courts of Nebuchadnezzar, Belshazzar,

Darius and Cyrus, but that if any one did so, it was Zoroaster or Zarathustra, the great Persian sage, prophet and seer—the friend and confidential adviser of the great and good king Darius—and founder of the astro-mythriac, and pre-eminently spiritual religion embodied and taught in the Zend Avesta. How closely the Jewish plagiarist in the book of Daniel, has followed the writings of Zarathustra, and the incidents of his life, we may never certainly know; but that there is nothing original about it, and that it is a plagiarism of some Chaldean or Persian narrative I have demonstrated.

I will now return to the communication and hasten to a close. The spirit tells us that he was known as Aronamar, at the Court of Cyrus. This fact not only explains why Zarathustra gave me that name rather than his own, but it is strikingly convincing of his identity, as the Daniel of the book of Daniel. It will be seen Daniel vi, 27, that it is said, in the decree of Darius, by whose orders Daniel was cast into the lions' den, "He delivereth and rescueth, and he worketh signs and wonders, in heaven and in earth, who hath delivered Daniel from the power of the lions." On account of that alleged deliverance from the lions, he was no doubt especially distinguished at the court of Cyrus, where his influence was unbounded. The name Aronamar was no doubt given him as a mark of especial respect. The root of that name Ar is the Chaldaic root of Ara which probably meant lion, as did its Hebrew equivalent Ara, and ending as well as beginning the name Ar-on-om-ar the meaning of the name no doubt was "the one saved from lions," or "the lion tamer." Not wishing me to understand the full import of his labors until he was through, he withheld his identity under that unhistorical designation.

When he says that while at the court of Cyrus, "I was in the position of a philosopher, who, having reasoned upon the law of cause and effect, would stand in any position in life," he indicates in the most striking manner the great fundamental principle of all his philosophical and theological system. Before Socrates and Plato lived, and long before Descartes, Bacon and Newton lived, Zoroaster inaugurated the inductive philosophy; and now he returns as a spirit, after all those long centuries, to state that fact. He tells us he was a medium whose psychological power was so great, that it not only influenced men, but the most savage beasts. It was doubtless by the same medium-

istic power, that the materialized spirit-hand wrote that warning on the walls of Belshazzar's banqueting hall. The spirit tells us that when he lived, at least 550 B. C., there was a religious teaching promulgated, which was attributed to Hermes Trismegistus, the then ancient Egyptian sage and law-giver, which prophesied that a child should be born of a virgin, and that it was commonly believed at that time. This, then, was no Jewish prophecy, as has been pretended, but a prophecy of a Gentile heathen. Zarathustra, in his communication, informs us that it was the Phallic worship that preceded his mythriac religion; that back of that was the astronomical and philosophical religion of Hermes Trismegistus, which, even five hundred years before the time of Zarathustra, embodied what we call the inductive philosophy, of which Bacon was the great modern exemplar; and that away far back before that advanced philosophy there was a Hindoo-Chaldaic civilization which took its rise at the base of the Himalayas. Besides that there was a very ancient Phœnician religion, and that the chief idea of the two latter religions, was the relations of heat and cold, and their effects upon men, and on the crops on which they depended for food. All this is indicated by all the historical or traditional evidence that has been permitted to come down to us. But here we have the additional spirit testimony, that the civilization of this, our Western Continent, was at one time in history, progressing side by side with that of the great Eastern Continent of Asia; and that the Buddhistic sage Bochica taught all the laws of cause and effect—or in other words the Baconian philosophy—in Bolivia and Peru long before Manco Capac and his wife appeared there. It would appear that Christianity had performed the same part, in utterly arresting an advanced native civilization on this Western Continent that it did in Asia, Europe and Africa, when it supplanted the civilizations of those continents. But for the art of printing, that religious curse would have continued to block the way to human freedom and progress. When the spirit said that all the science and all the knowledge of antiquity is concentrated in the Book of Daniel and the Book of Revelation, so-called, he meant, as he afterwards explains, that they furnish the key to the secret mysteries of all ancient knowledge. That both those works were from the same spirit source, is manifest to any person who will read them by the allegorical

key placed here in their hands. That the Book of Daniel so far as it possesses any value is due to Zoroaster or Zarathustra, and the Book of Revelation to Apollonius of Tyana, I have not a doubt; that their meaning is the same; and that their authors were two of the greatest spiritual mediums that this world has ever seen, or that it will soon see again, I fully believe, if I have not a right to claim that I know it to be so.

And now in closing the great task imposed upon me by those grand old sages of the most important epochs in the distant past of the world's history, I have but one regret; and that is, that I have had to perform it under so many difficulties; so little to my own satisfaction; and I justly fear, so little to the satisfaction of the great spirit minds, who, for want of a more fitting and suitable instrument, were compelled to depend upon my humble efforts to get their invaluable impartations and inculcations before the world.

While laboring incessantly for years to aid these spirit messengers to fulfill their great mission to mankind, I have had to do battle almost alone. But through it all, I have never looked back to see how far I had advanced, or wished for rest. Inspired by influences that came to establish the reign of truth on earth, I have been sustained in every emergency that has been presented.

CONCLUSION.

TO THOSE of our readers who have closely followed these communications and examined carefully the comments thereon, we address these closing remarks. If they ponder over the revelations and events in the light reflected from the spirit world, and avail themselves of such information as can be gleaned from history's pages relative to this subject, it must be apparent to them, as it is to us, that Christianity has been formulated from the heathen theological doctrines and dogmas concerning the Hindoo god Christos; that the New Testament is nothing more than the plagiarism of the writings and teachings of Apollonius of Tyana and Chrestus, and that these teachings originated in ancient sun worship, fire worship and man-god worship. In confirmation of this we have the testimony of not only a large number of the world's greatest scholars, but many of the most profound and philosophic religious teachers of the past.

In summing up, we briefly consider some points which are deemed of special importance in connection with the subject. The originators of the religious delusion named Christianity, claimed that it was founded upon the inspired word of God, who sent his only son, Jesus Christ, into the world to atone for the sins of mankind, by suffering an ignominious death upon the cross. The object of these spirit communications is to show to the world that the Christian religion was created by man, and that Jesus Christ was a mythical character, existing only in the minds of those who brought forward as his teachings the doctrines gathered from heathen mythology and its gods.

These spirit witnesses also claim that all the ancient manuscripts were mutilated by the early Christian Fathers. This is not without foundation. Much corroborative evidence of it can be found in the works of Sir William Drummond and Godfrey Higgins. These eminent writers prove that not only have the Christians stolen their religious rites and ceremonies

from the pagans, but have even changed the spelling of the name of their god Mithra, the Sun, and appropriated him to their own use.

It is a well-known fact that scholars in the old languages found considerable difficulty in making copies of the manuscripts that were in existence at the time of Christ, so-called. These old manuscripts often being written without the vowels* made them liable to misinterpretation by the scribes, it being left to them to supply the required vowels. Those who were instrumental in formulating Christianity took advantage of this by employing translators who were entirely devoted to their interests. These scribes in making copies changed the vowels, words and sentences, inserting or omitting them as best suited their purposes. As an instance of this we refer to the word "Beth-el," found in Genesis xxviii, 19, which according to the Christians signifies "House of God." Originally the god Mithra, the Sun, was represented by the term "Al;" this combined with the word "Both," which signified house, gave rise to the name "House of the Sun." In Godfrey Higgins' work, "Anacalypsis," he says "the Druids worshiped in a temple called Bothal, from 'Both,' a house, and 'Al,' God. This god meant the God Mithra, the preserver and saviour."

As it is shown all through this work that the doctrines of the ancient sun worship are closely connected with the doctrines of Christianity, and that the Druids were worshiping the sun in their temples long before the inception of Christianity, is it not significant that this word Bothal, "the house of the Sun," should re-appear in the Christian Scriptures as Beth-el, "the house of God?" the only difference being that the vowels are changed. We have already shown how easily and for what purpose this was done. Had this word Bothal been allowed to remain unchanged in the copies which were taken it would be self-evident that the Sun of the Druids was identical with the God of the Christians, and to the unprejudiced mind the resemblance between the Bothal of the Druids and the Bethel of the Christians would be at once apparent. To this one pious fraud, that of inserting "el" in place of "al" we can attribute the transposition from the god Mithra, the Sun, the light of

*See Encyclopædia Britannica Vol. iii, page 640, under article Bible—Text of the Old Testament; also Vol. xi, page 597, under article Hebrew Language and Literature—The Literary Development of Hebrew.

the world, to the God of the Christians. From the deception practiced here it was but an easy step to change the "Ies" or "Jes" of the Phœnicians, into the name Jesus by adding the Latin termination "us;" or, if we refer to the Druids we find them calling their god Hesus, which name was derived from the Phœnician word "Ies" or "Jes" and meant the sun personified. If we substitute the letter "J" for "H" in the name Hesus, we have the word Jesus derived from still another source. Passing to India, we find the source of the name Christ. It is derived from the name of the incarnated spirit of the Hindoo sun god Chrishna, which in the Greek language becomes Kristos or Christos. Thus it only requires a knowledge of the names of the sun-god in the different languages to understand from whence the name Jesus Christ comes. The emperor Constantine, it appears, proposed to combine the characteristics of Hesus and Kristos and worship them under the name of Hesus Kristos, or, as we now have it, Jesus Christ. It was to decide this question that the Council of Nice was convened. Is it not a significant fact in this connection that the promoters of Christianity have been so careful to destroy everything relating to the Druidical religion as well as everything relating to the teachings of Apollonius of Tyana? The former religion was nothing more nor less than the worship of the sun under the designation of the god or divine man Hesus, and the latter nothing more nor less than the worship of the sun under the designation of the god or divine man Christos. Therefore we need not be at a loss to know why the religionists who sought to appropriate the same god under the name of Hesus Kristos, sought to conceal or destroy the truth concerning their spurious deity, Jesus Christ.

It is in order here to inquire what proofs Christian commentators bring forward as to the existence of this Jesus? They claim that Josephus, a historian of the first century, mentions him in his writings; that Seutonius writes of him under the name of Chrestus; that Abgarus held correspondence with him; also Tacitus and Lucian are credited with writing of his existence. Of these five the extract of Josephus is admitted by the most critical Christian commentators to have been an interpolation of the time of Eusebius; the correspondence of Abgarus a misrepresentation, pronounced spurious in the fifth century; the passage in Seutonius to refer to an entirely different

personage, viz., Chrestus, leader of the Chrestosites. The works of Tacitus and Lucian, as will be seen by their communications, as well as evidence drawn from other sources, have been so mutilated by Christian writers that they are worthless as evidence relating to this question. Mention is also made of a letter written by Pliny the Younger to the Emperor Trajan, giving an account of a sect calling themselves Christians. The genuineness of this letter has been questioned by many commentators. The communication of Pliny shows, however, that the letter was written, but that he referred to the Essenes and not to the Christians; the latter word being an interpolation. These are the only passages in history outside of the New Testament,* to which the Christians can refer to sustain their position. If the revelations of these spirit witnesses, combined with the deductions from history, have any weight, what unprejudiced mind can accept the New Testament as evidence upon this subject, when it is shown so clearly that its gospels and epistles were plagiarized from manuscripts brought from India by Apollonius, previous to the inception of Christianity. It is only reasonable to question the claims of the New Testament with more than ordinary emphasis, when so little collateral evidence bearing upon the personal existence of Jesus Christ can be drawn from disinterested historians of that period. Even the evidence presented, when tested by the light of these spirit revelations, appears to have been manufactured in the interests of Christianity. Not only this, but candid commentators are obliged to admit that the works of the historians offered as evidence show plainly the marks of mutilation and interpolation. So much importance has been attached by Christian writers to the noted passage in the Annals of Tacitus that we deem it worthy of more than a passing notice, as it seems to come the nearest to positive evidence of the existence of Christ. It is as follows: "*Those people were commonly known by the name of Christians. They had their denomination from Christus, who, in the reign of Tiberius, was put to death as a criminal by the procurator Pontius Pilate.*" In his communication Tacitus states positively that he never heard of the Christian Jesus, nor of Christianity. Is it not significant that this celebrated passage was never quoted until near the close of the dark ages? Had it

*Refer to Encyclopædia Britannica, under article of "Jesus."

existed in the time of Eusebius it could not have been overlooked by his critical eye, and would have been accorded a prominent place in his "Ecclesiastical History." When the spirit of investigation was aroused, it became necessary to manufacture evidence, hence we find this forgery interpolated in Tacitus' Annals which has been generally copied. The Rev. Robert Taylor, A. B., M. R. C. S., made exhaustive researches as to the origin, evidences and early history of Christianity and published the full account of the same in a volume entitled Taylor's Diegesis in 1829. In writing under the head of Tacitus he says: "We have investigated the claims of every document possessing a plausible claim to be investigated which history has preserved of the transactions of the first century; and not so much as one single passage, purporting to have been written at any time within the first hundred years, can be produced from any independent authority whatever to show the existence of such a person as Jesus Christ, or of such a set of men as could be accounted to be his disciples."

On the other hand, we have abundant proof that Jesus Christ was a mythical personage, whose life, as it has come down to us, is founded on the known life of Apollonius of Tyana, the earthly existence of whom has never been questioned, to which is added passages from the lives of various personages, and teachings concerning the mythical gods of other lands. The Prometheus of the Greeks was the character which suggested the crucifixion. The Eleusinian mysteries suggested the "Last Supper" and other ceremonies connected with Christianity, and these, combined with the doctrines of the ancient sun worship, have been gathered and represented to be a history of the events connected with the life of the Christian Jesus. That Prometheus of the Greeks suggested the crucifixion was admitted by one of the most popular clergymen of our time, who in a recent sermon speaking of Æschylus, a noted book, said: "*Although the author does tell of Prometheus, who was crucified on the rocks for sympathy for mankind—a powerful suggestion of the sacrifice of Christ in later years—it is a very poor book, compared with that book which we hug to our hearts because it contains our only guide in life, our only comfort in death, and our only hope for a blissful immortality.*"

What admissions have we here! One of the "blind leaders of the blind," acknowledges that the crucifixion

of Christ on the cross was suggested by a heathen tradition. He tells us of hugging to his heart the Holy Scriptures, (which are proved to have been derived from heathen mythology,) as containing the only hope in life and death, as well as for a blissful immortality. What darkness is here manifest with the mid-day light of truth all round us, and what a sad outlook for those who walk in darkness! The tradition of Prometheus was not only a powerful suggestion, as the learned divine admits, but the real foundation in fact upon which rests the tradition of the crucifixion of Christ on the cross; the name being changed from Prometheus to Jesus Christ, and the rock—the Scythian crag—for the Christian cross, as our readers have already learned by the testimony of these ancient spirits.

The Christians claim that the inspired word of God is revealed to man in the Scriptures. How can this be true when they are proved unauthentic both as to the writings they contain and as to the time received? For instance: The Book of Daniel is shown to be only the record of past events in the life of an individual instead of prophecies of the time to come. The original Gospels and Epistles of the New Testament are proved to have originated in India, while those claimed to have been written at the time of Christ are shown to have been written long after that period, and based on the life and teachings of Apollonius of Tyana.

Volumes might be written as to contradictions in the Scriptures, but space will not permit. In consideration, however, of the fact that this volume has given so much proof of the non-existence of the man Jesus, we cannot refrain from calling attention to the discrepancy in the genealogy of Christ as given in Matthew and Luke.* In the first chapter of Matthew this genealogy is given as twenty-eight generations from David down through Joseph to Christ; in the third chapter of Luke the same genealogy is given as being forty-three generations from Christ through Joseph up to David. This is a very remarkable oversight on the part of the translators, for if there is anything on which they should agree it is in regard to the descent of Christ. Commentators have attempted to explain

*It is not generally known that the so-called Gospels of Matthew, Mark, Luke and John, were not written by those individuals, but were written much later by others who claimed they followed the same style, therefore they are entitled "According to Matthew, Mark, etc."

this discrepancy as follows :—That the Gospels were written for two different classes of people, the Jews and the Christians, though what connection that has with the matter is not apparent.—That the account of Matthew is correct, and that Luke in his researches has taken the genealogy of an entirely different Joseph without taking the trouble of verifying it.—That Luke is correct in his account.—That one list gives the genealogy of Mary and the other that of Joseph.—That the discrepancy is of minor importance. Very questionable positions to assume upon a subject of such magnitude. All of these explanations are so manifestly absurd as to prove that it is only the powerful psychological influence exerted by the clergy that keeps the people banded together in the belief that the Bible is the inspired word of God and that Jesus Christ was a real entity instead of a mythical character.

Notwithstanding the power of the church over the people, religious thought and unfoldment are compelled to move onward, as the rays of light from the torch of knowledge dissipate the darkness of ignorance. This light may come through the medium of science or through the mediums employed by those in the spirit spheres to enlighten the children of men, causing them to cast their mythical gods aside and accept truth. Even when the creeds and dogmas of the church are proved untrue it yields only when it encounters some antagonist superior to itself. It may be science, or a revelation from the spirit world, or the giant public opinion, the outcome of advanced thought, or the combined effect of them all. When the electric light of truth is turned on, the Christian creeds, dogmas and teachings, shrink away and disappear, or are revised by the prelates of the church. Many of the more courageous of the clergy in these times of rapid progress are repudiating some of the old dogmas which but a short time ago were held as sacred truths, but are now crumbling in the light of the nineteenth century. They seem to catch the spirit of one in the olden time who is said to have exclaimed under similar circumstances : “ If I hold my peace the very stones would cry out.”

It has been the policy of the Christian church since it undertook the management of man's religious affairs to cut off all knowledge of spirit intercourse between the two worlds as it existed in the centuries before the Christian era. The church authorities did not overlook the importance of

this spirit intercourse, hence they retained it within their own prescribed circle, and still continue it through mediumistic channels, disguising it under the title of "communion of saints," that they may more easily maintain their power over their subjects. Succeeding in this, all their energies were bent upon holding them to forms and ceremonies connected with the worship of mythical characters. Not only this, but the teachings of heathen mythology in a modified form have been brought forward and stamped with the insignia of the potentates of the church, and made to appear as a direct inspiration from the divine mind.

It is this outrage upon humanity that these spirit prophets and sages of old have combined to overthrow, thereby establishing universal liberty and a highway of progress unobstructed by the power of a time-serving and self-constituted priesthood. They entered into the great work with an earnestness and determination which betokens success to the cause of rescuing humanity from the dark condition into which it has been led. Mankind has a natural tendency to multiply religious rites and ceremonies such as excite fear and imagination; it naturally dreads the unknown and unfathomable future. In these traits priestcraft finds its opportunity; therefore every means is employed to encourage them. Let us glance for a moment over the world and behold the evils which have followed the nations that have blindly accepted the teachings invented by priestcraft. The clergy have framed the church machinery in ancient as well as in modern times, which as it turns causes the people to move around in the treadmill of religious forms and ceremonies. Through these they are made slaves to the priesthood—abject slaves where ignorance prevails, and mental slaves even among the most intelligent classes. Then think of the tortures of the Juggernaut, as in India, as well as tortures of various other kinds in other countries, to appease the vengeance of an angry God—the cruel sacrifices of the Crusades, the Massacre on St. Bartholomew's Day, the tortures of the Inquisition, of Calvin and the martyrs. On every hand is found the trail of priestly persecution—the human mind enslaved. Priestcraft has been the curse of the world. In its path happy nations are buried, and the face of Nature drenched in the blood and tears of innocent people. All this on the basis of the fiendish maxim: "The end justifies the

means." But why enlarge further here upon this terrible picture ; history abounds with the details of this painful theme. The reason it does not affect the public mind more at present is because time gently covers human folly with its mantle, hence as the centuries roll by, what occurred in the past affects us only as a troubled dream.

Why is Christianity so revered by the people of to-day? Certainly not because they realize that its teachings are true, as they are accepted without question. The answer is, because it has been clothed with an apparel entirely foreign to its true character. A false sacredness has been thrown around its mythical teachings by priestcraft. The sympathy and imagination of the devotee have been drawn upon by depicting the sufferings of an innocent victim, who in reality never existed, until they have become an actuality in the mind. If Christianity was stripped of this superficial covering, now made attractive by all the embellishments that intellect and eloquence can devise, it would present an image which would at once be recognized as a relic of heathen mythology. From generation to generation and century to century, we have been taught to ignore reason, and accept blindly the absurd doctrines that even the religious teachers themselves cannot explain. Fortunately, however, they are being explained in this generation from a source and in a manner that cannot be refuted. Why do we find the masses more intelligent to-day than in former centuries? Surely not by reason of this legacy of heathenism. Education is the principal factor in the production of this marked change. To illustrate, we refer our readers to those countries where Christianity has predominated for centuries without education, or with only such as would not interfere with its man-made religion. They will find that in the proportion the church power has been absolute, ignorance, misery and bloodshed has prevailed. Then glance over our own country, with its free school system, free institutions and government, with entire separation of Church and State, and where Christianity rests on its merits, with no compulsory power to enforce submission to its dictates as of old, and very marked results will be seen for the better. Christianity and the church have followed the march of civilization instead of leading it, while the ministry have hugged their precious delusions to their hearts and forced as far as possible their religious teachings upon the people. Notwith-

standing these potent facts the clergy claim and would have us believe that all real progress and civilization itself is the product of Christianity. The priestly and ministerial forces of the Christian church by enforcing its heathen doctrines place themselves squarely across the line of progress, and with an assumed authority command the people to obey their religious mandates. In doing this they are required to ignore reason, the soul's true guide. As well might the mariner cast his compass into the sea and expect to arrive safely in port.

The law of evolution holding good in the mental as well as the physical, man should progress in his religious as well as in all other natural faculties. In view of this, it was not only natural, but in the line of evolution, that he should have entertained crude religious ideas and worshiped the sun and stars before he could conceive of higher objects of devotion. In the past, men of superior minds and spiritual attainments were also worshiped as Gods, or as being teachers sent from God, for man intuitively reveres and worships that which is above or superior to him. The great error of the present time is committed in attempting to confine the progressive tendency of religious evolution within the prescribed limits of the crude religious theories of the past; thus foisting upon the more progressive and enlightened nations of the earth the effete ideas gathered from the primeval religions. The religions of to-day are nothing more than a modified form of the systems of idolatry and religious ceremonies that prevailed when the race was in its infancy. These barren religious ideas portrayed the wanderings of the human mind while battling up through the dark ages, when the intellect was struggling for supremacy over the animal in man.

Startling evidence of the conscious necessity of religious evolution was made manifest by one of the leading exponents of Christianity, in a lecture, January, 1892, the tone of which is so near in accord with views herein expressed, we feel constrained to make the following quotations from his remarkable utterances: "*Evolution has given us a new philosophy, a new biology, a new sociology, a new astronomy, a new geology. It will not finish its work until it has given us a new theology! The time has come for all religious teachers to recognize the doctrine of evolution.*" "*Theology must apply the law of evolution to spiritual as well as material*

phenomena." "It has been said that Christianity is unchanging. I hold that it is a progressive and changeful religion, and that its creeds should be better in the nineteenth than in the sixteenth century." "The force which we call Christianity is a force resident in humanity. Only the application of the law of evolution to the problems of religion will ever solve them." "Christianity is a civilized paganism, and will always remain so until the paganism in man's nature is eradicated. We find much paganism in Christianity—in its creeds, practices, and ceremonies." "If we are Christian evolutionists we shall not go back to the Westminster Confession, or to the Thirty-nine Articles, or to the Nicene Creed, or to Peter's Confession, or to any creed of the New Testament. We shall not go back to the fourth century for our ideas of the Church of the future. We shall not be surprised to find errors and imperfections in the Bible." "Truth is not in a book. Truth is in the heart and the mind, and the book only communicates it from one mind to another." "Evolution and redemption are only two words for the same thing; or, in other words, redemption is evolution in the spiritual realm." The people may indeed take courage when the prominent teachers of Christianity not only admit the possibility, but the necessity of religious evolution. The dawn of light must be near to those who have remained so long under the shadow of modified paganism.

In contemplation of this vast subject with the religious mists of ages dissipated, and "Antiquity Unveiled" before us, the mind is shocked as the theological mysteries and fraudulent proceedings of the promoters of Christianity are exposed. Their mysteries and false religion have hung over mankind as a dark pall for many centuries. When we realize what a stupendous system of deception has been practiced upon the unsuspecting generations of the past we start back in astonishment. When these crimes against humanity were set in motion by a few selfish, ambitious minds, they could not have realized what gigantic proportions their creation would assume in the following centuries. It may occur to the reader, in view of these late unfoldments, what an unfortunate position the church is placed in by its great efforts to proselyte and convert the heathen to the very creeds and dogmas which were plagiarized from the religions of their ancestors many centuries ago. Can we wonder at their indignation when the Christian

missionaries go among them, or that they treat them with cruelty when they persist in forcing upon them these doctrines?

The same spirit which inspired the reign of terror in the past in the effort to cause man to accept teachings that his reason repudiated is still extant, and manifests as much and ventures as far as public opinion and the present intelligence of the masses will permit. To the public school and the printing press we must look for the redemption of the race, and not to the theological dogmas which have come down to us through the mists of oriental ages. We feel sure that many in both worlds will receive light from the pages of this work to guide them out of the shadowy wilderness, made more dark by mythical gods. These are surrounded with an almost impenetrable tangle of creeds and dogmas—a legacy handed down to us through the medium of priestcraft, effectually blocking the way of the soul's progress in this primary school of life. "Truth is mighty and will prevail." Though shrouded in centuries of darkness, it is destined to shine forth as the beacon light to direct all the children of men into the fields of endless happiness and progress.

As a preliminary to some closing remarks we quote an extract from the communication of Zoroaster as follows: "In publishing these communications in your book, at the close of your volume, I wish this train of information set forth and the fact impressed upon the reader, that these spirits are not working for applause but for the good of humanity. I want it further understood that these spirits I have brought to you have been compelled by my power to tell the truth. We also desire that it shall be stated that we are not seeking to gain believers in any doctrine, all we ask is that what has been disclosed herein be examined in order that the truth may be known."

We coincide with the views of spirit Zoroaster. We are not trying to gain converts to any doctrine or religious belief, having long since seen the folly of so doing. The truth only is our chief concern in this connection and if that is brought to light we shall feel repaid a thousand-fold for our efforts in its behalf.

Our work of compiling is finished. Before closing, however, we wish to say in our own behalf that the task has been a very arduous one and attended with many difficulties. This should be borne in mind by any who may feel disposed to criticise.

In compiling this work we were obliged to take the matter as we found it in the columns of a weekly journal, which accounts for many passages in the comments bearing marks of the haste in construction which frequently attends the editing of matter for a newspaper. The most critical reader, however, cannot fail to note the great labor and research that must have been expended in order to bring them to their present condition. It was the intention of Mr. Roberts to carefully revise these comments, before publishing the work in book form. This we did not feel at liberty to do.

The communications, as the reader has already been informed, are given verbatim. Some readers may criticise their style and language as not being up to the standard that would be expected from such spirit minds. It should be remembered that many of them were unfamiliar with the English language while on earth, and all of them were obliged to deliver their statements through a very illiterate medium instead of a scholar and linguist, which will account for many objections which may be raised. It seems to have been their design to speak in terms that the common mind could comprehend, evidently for the purpose of bringing out the truth in a plain and simple form. To the critical mind there may also be apparent contradictions in the spelling of names of persons and things which sounded differently when articulated by spirits who were not familiar with the English language. The spirit testimony was recorded as it was voiced through the medium, as nearly correct as was possible with rapid writing. By this process some trivial mistakes were liable to occur which could not well be corrected, as repetition of the spirit's testimony was impossible after he had left control of the medium. We think however, in all cases the meaning the spirit intended to convey is clear.

We have not taken up this task for the purpose of pecuniary gain but with all that honesty and sincerity of purpose which could prompt the mind in the interests of truth. If such noted personages as Zoroaster, Apollonius, and others could labor for centuries to bring these truths to light, we certainly can appropriate some time to co-operate with them in a cause of such vast importance to all. These intelligences from the great beyond are obliged to depend upon human instrumentalities and co-operation in order to bring to the attention of the world any truth or knowledge they have to impart. Our brother, Mr.

Roberts, fell by the wayside under the weight of years and excessive mental labor in this work. After such extended efforts on the part of spirit and mortal, we could not see a cause fail upon which rested the common interests of mankind, without an effort in its behalf. In taking up this task, our sole object has been to complete the work commenced by this band of spirits and left unfinished through the decease of Mr. Roberts.

The reader cannot fail to realize that we question the origin of the doctrines and teachings of Christianity and even of Christianity itself. In fact, the more honest and conscientious among the clergy begin to question these ancient dogmas themselves, as they see them crumbling before the gaze of an enlightened people.

The Christian reader will naturally exclaim, "If I relinquish my hold upon the Christian religion, what have I upon which to depend?" We answer TRUTH. Upon this basis you will prove to yourself either in this or the life beyond that to work out your own salvation is human destiny, ever progressing from the lower to the higher condition in the moral as well as the spiritual nature. This may be termed "Spiritual evolution." We know full well that there are good and true people in the church, and in so far as they are sincere and truly believe in what they profess they have our deepest sympathy, knowing as we do that they are better than their creeds and dogmas. It is their moral qualities and innate goodness that the world feels and respects, and not the doctrines in which they believe.

The caustic criticism of the press is to be expected, especially when subsidized to the interests of Christianity, for pecuniary reasons. The Christian devotee will doubtless be horror-stricken at these revelations. The materialist will ridicule, while the indifferent will pass them by unnoticed, and though this work may not generally be understood and appreciated at first, we are sure the time will come when this volume will prove a light to those seeking for truth.

As we take leave of our readers we sincerely regret that it had not fallen to the lot of one more competent to fulfill the task we are about to close. The subject is of great import and transcendent interest to the world, and while we regret that the work could not have been better accomplished, we are glad to have been the humble instrument to aid in bringing these great revelations before the world in this form.—COMPILER.