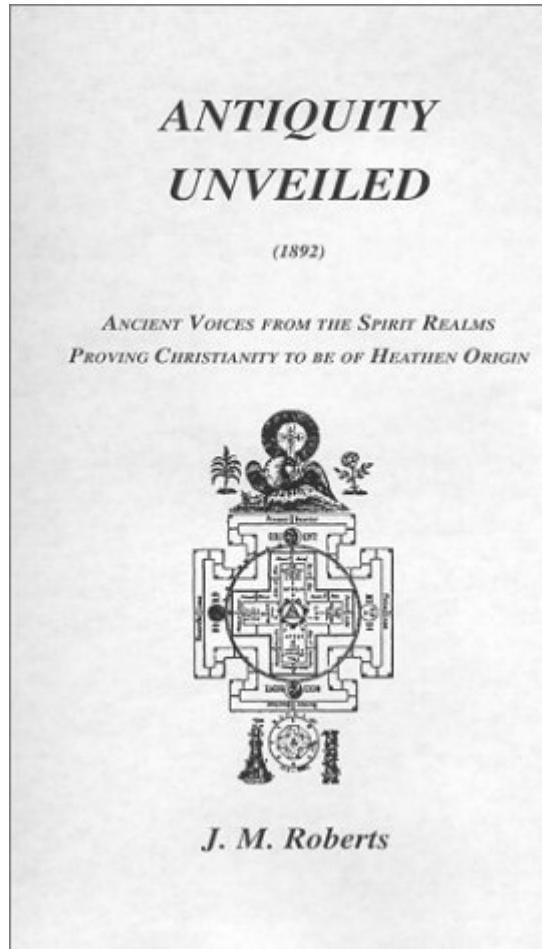


J. M. Roberts

**Antiquity Unveiled:
Ancient Voices from the Spirit Realms Proving Christianity to
Be of Heathen Origin**



ANTIQUITY UNVEILED.

Communications

from

Ancient Spirits.

Comments by

J. M. Roberts, Esq.

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[Apollonius the Nazarene](#)

By Dr. R. W. Bernard, B.A., M.A., Ph.D. (1964)

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COMPILER'S PREFACE.

In submitting to the reader *Antiquity Unveiled*, we feel sure that its contents will fill a vacancy that has long existed in the field of literature. Shrouded in mystery as the origin of Christianity has always been, the evidence contained within this volume seems destined to draw aside the veil and let the light of truth shine upon its history. *Antiquity Unveiled* comprises a series of remarkable communications from ancient and modern spirits bearing upon Oriental religions and their relation to Christianity with the comments thereon by the late J. M Roberts, Esq. The following is a brief account of the manner in which they came into existence:

On March 26th, 1880, Mr. Roberts, then editor of "Mind and Matter," received through the medium the communication from Potamon, the founder of Eclecticism, which opened this regular series. This was followed by communications from other spirits upon the same subject. These continued until 1886,* and were printed in a weekly journal as received. They contain in a small space a vast amount of knowledge, most of which was unknown to the world before. It is this valuable information, with the comments by Mr. Roberts, which we now place before our readers.

*In stating that the first communication of the regular series was received in March, 1880, we do not wish the reader to infer that none were received prior to that date. On the contrary, Aronamar, the presiding spirit of the band under whose ministrations they were all given, communicated with Mr. Roberts as early as April, 1878, as will be seen from the following extract. Mr. Roberts in his notes says: "Little did I think when I received the communication from Aronamar, April 25th, 1878, what was to follow it two years later through the same medium. On March 26th, 1880, I received the communication from Potamon, the founder of the Alexandrian or Eclectic school of philosophy, which opened this remarkable series, since which time I have never received any communication which referred to myself personally, but all were in the line of this work."

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 all civilized lands, civilized not by Christianity, but through education and intelligence. The corroborative evidence embraced in them 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 communications in the order they were received as far as practical, [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.] 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 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. (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.) 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 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 encyclopedias, 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. The historical accounts that could be obtained of others were evidently mutilated by writers in the interests of Christianity to an extent that rendered such records as history unreliable, as well as unjust to the subjects thereof. Mention is made in connection with each communication where such references 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.*

*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.

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 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.

Some of our readers may misunderstand the position taken here in regard to Christianity, especially the Christian devotee who invests Christianity with his ideal of all that is good, great and moral and believes that he is indebted to its teachings for all the good qualities he possesses. In dealing with Christianity, we

do not refer to those qualities as they are naturally innate in man, but instead to the creedal elements formulated into so-called religion by its originators, as well as those who have been its promoters down through the centuries, for the purpose of gaining power and self-aggrandizement. To-day, as never before, is this movement being advanced by all the church machinery which can be brought to bear to inculcate and cultivate this offshoot of heathen mythology.

In order to read this work with the best results, all prejudice and preconceived opinions should be laid aside, as well as the idea of a personal God. It should be remembered that the question of a Supreme Being is not under consideration here, whether termed God, Creator, or Natural Law. Nor should the fact that it is involved with Spiritualism be allowed to prejudice the mind, for through Modern Spiritualism, which is simply a continuation of Ancient Spiritualism, intercourse between the two worlds has become an established fact, having been suppressed by Priestcraft for centuries.

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 the 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.

INTRODUCTORY.

Something of the character of this work can be realized by reading the following extracts from a few of the communications, to which the attention of the reader is called. Especially are the extracts from the testimony of Apollonius and Zoroaster worthy of the most careful reading by all who are interested in bringing the truth to light. Apollonius gives an account of how and when he received from India, what are called the Gospels and Epistles of the New Testament. From the evidence presented by Apollonius and others, the conclusion reached in this volume seems well founded, viz: That his was the character, and that it was mainly the history and incidents connected with his life and teachings, combined with the original Gospels and Epistles before mentioned, that were utilized to formulate Christianity, by simply changing the name from Apollonius to Jesus Christ.

Zoroaster has been able to give information which brings to light facts that learned authors, scholars, and critics for centuries have been unable to discover, viz: That he has been confounded with the mythical Zoroaster who was supposed to have lived centuries before. The result of this fatal error has been to surround the accounts of Zoroaster that have come down to us with a mystery which has caused much confusion and perplexity. It has been this error which has misled all the researchers into history in regard to this character. Zoroaster has also made clear that the Book of Daniel was a Jewish plagiarism of Chaldean legends, and that it was written after the middle of the fifth century B. C. Nothing has more puzzled theologians and historical critics than to find a place in history for King Darius, of the Book of Daniel. This is also settled by the spirit of Zoroaster beyond all peradventure or doubt. Rawlinson, the eminent writer, is certainly correct when he says "that both biblical and profane history are at fault and irreconcilable in regard to the identity of the Darius of Daniel;" and but for this communication that identification might have remained undetermined for centuries longer. Thus it is apparent that the testimony of this spirit corrects history and furnishes the key to unlock the mysteries of past ages.

Notable Extracts Selected from "Antiquity Unveiled."

Apollonius in his remarkable communication says:

"Nine Epistles were presented to me by Phraotes of Taxila, India, (or rather between Babylonia and India). 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 testify to all I can bring to recollection, in order that spiritual darkness may disperse and the light of truth shine. 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 productions. 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 closely what their ancestors translated without having translated for themselves. . . . Now and here I declare that the Christian Gospels were all preached by me at Jerusalem, Ephesus, Athens, Philippi, Rome, Antioch, Alexandria and 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."

These statements of Apollonius are corroborated by the spirit of Damis, his pupil and scribe, who says: "I know personally the truth of all that I shall say here. I know that the evidence exists that will support all I say, and I also know that Apollonius of Tyana, my teacher, was the Jesus Christ of the Christians."

Strabo, the great geographer and historian, in his spirit testimony says: "If the records of the past had not been destroyed, Christianity would not have existed to-day."

In the communication of Ptolemy Philadelphus to Mr Roberts, he says:

"There are no religious systems existing to-day, that the principal parts of their creeds and tenets were not obtained from the Alexandrian Library. Learned men of all nations and religions resorted to Alexandria. In the course of time those men, after investigating the works on religion in the Alexandrian Library, modified and remodeled their respective religions. The stand you have taken in regard to the Christian religion is absolutely correct; 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 then can throw down the gauntlet and challenge the world to an investigation of the facts."

Zoroaster says in his communication:

"It will be difficult to find evidence of the truth of what I here reveal in any books now extant, for the reason that whatever was opposed to the Christian religion is no longer found in ancient writings, because of the care with which all such evidence has been eliminated or 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."

[Hence it appears that even the possibility of the existence of what is now known as the Christian religion

depended upon the destruction of truth contained in ancient writings, and the substitution therefor of the interpolations invented by priestcraft to substantiate their false claims.]

"I lived in the days of Balshazzar, Darius Hydaspes and Cyrus. The Jewish Book of Daniel was abstracted bodily from the books written by myself or through me inspirationally concerning Ormuzd and Mithra. This book contains the account of the actual earthly experiences of Zoroaster at the Court of Nebuchadnezzar and the other kings whom I have already named. In the reign of Darius Hydaspes, I went through the ordeal of being thrust into a lion's den, but I was attended by a power which protected me from physical injury. It was through what is now known to be superior mesmeric and psychologic power by which I was enabled to calm the fury of the lions. It was I, Zarathustra, who read the writing on the wall in the days of Belshazzar. I assure you I was the Daniel of the Scriptures and the Jews appropriated my work."

Now, the all-important question to be decided in this connection is: Are the statements of these ancient witnesses true? If the answer is in the negative, the proof that they are not true must be produced by whoever makes this claim, or they stand unimpeached. Without further comment or explanation, we invite the reader to a careful perusal of the pages of *Antiquity Unveiled*.

Symbols of the Crucified Lamb and 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.

Prometheus Bound, (Whose Tragedy was the Prototype of the Crucifixion of the Christian Jesus)

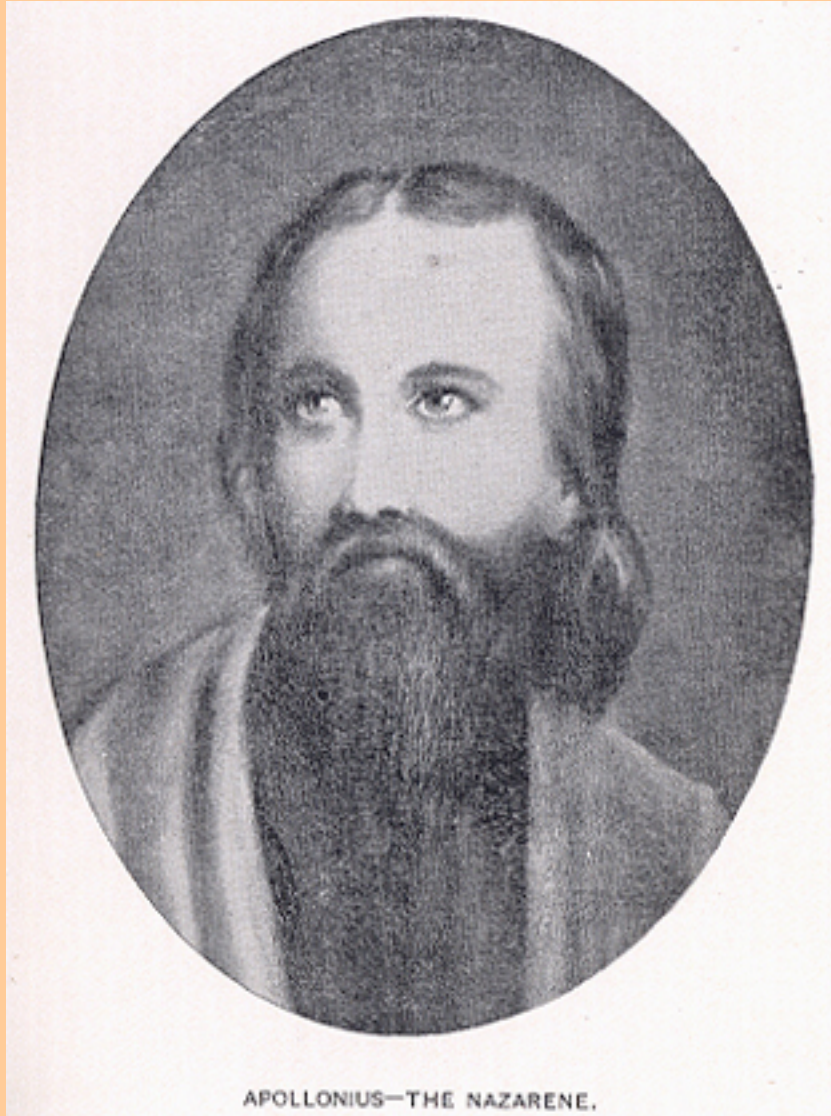


PROMETHEUS BOUND.

The above engraving represents Prometheus, bound to the Scythian Crag, and according to the ancient legends 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.

APOLLONIUS, THE NAZARENE.

THE JESUS OF THE CHRISTIANS.



The accompanying engraving represents Apollonius of Tyana, who proves to be the Jesus Christ of the Christian Scriptures. It may be interesting to the reader to be informed how the oil painting from which the engraving was taken came into existence.

In 1874 the owner of the painting on his travels visited the late N.B. Starr, well known as a wonderfully inspired medium, through whom were painted very remarkable spirit portraits, and requested Mr. Starr to execute for him any portrait he felt impressed to paint. He could do nothing in his normal condition in the way of producing them, but while in an unconscious trance condition, with eyes closed, the colors

were mixed and applied to the canvass in a masterly manner and with great rapidity.

When the painting was received, on the lower edge of the canvas was found this inscription; -- "The Nazarene, by Raphael. N.M. Starr, Medium." Nothing was thought of the inscription until about eight years after, when several of the ancient spirits, Strabo and others, in giving their communication (a full account of which will be found in the body of the work), alluded to the painting, saying that it represented Apollonius as near as it was possible on the earth plane.

The painting as a work of art is a most marvelous production. Especially is this so from the fact that it was accomplished in four or five sittings of an hour each, through one who never received instruction in the art. Such an undertaking, in the hands of an accomplished artist unaided by spirit power, would require months to finish; even then it is doubtful if the remarkable effect portrayed in this spirit portrait could be produced by mortal hand unaided. Such, briefly, are the circumstances connected with the history of the portrait of Apollonius.

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 mortal 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 equaled, 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 a 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 Cyclopaedia," 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 Aegae, 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 Aesculapius, 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 adamant--his words authoritative and adapted to the sense, and the bare utterance of them conveyed a sound as if they were sanctioned by the sceptre of royalty. Being asked once by a subtle disputant why he did not propose what side of a question he should take in argument? he replied: 'When I was a young man, I used to follow that practice, but that is no longer necessary as it is now become my duty not to investigate, but to teach the result of my investigations.' When he was asked, by the same logician, how a wise man should speak, he said as a legislator, for it was the part of a legislator to command the multitude to do, what he himself was convinced ought to be done. In this way he conducted himself at Antioch, and converted many who were strangers to his knowledge."

Now, when it is remembered that this description of the style in which Apollonius spoke, was written by Damis, the friend, pupil and companion of the Cappadocian sage, long before Jesus Christ or the Christian scriptures were heard of 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.

.... 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 is alleged that Jesus began his heaven appointed mission. He tells us he was then hailed upon his entrance into that city, by the people, as it has been alleged the entrance of Jesus of Nazareth was hailed, with hosannas and songs of praise to one who came in the name of the Lord. He refers no doubt to the following portion of the (xxi Matthew 9), "And the multitude that went before, and that followed, cried Hosanna to the son of David; blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he came into Jerusalem, all the city was moved, saying, Who is this? and the multitude said, This is Jesus, the Prophet of Nazareth of Galilee." It is true that Apollonius says nothing of his experience at the hands of the Jewish priesthood, and we are left to infer that their treatment of him was less agreeable to him than his reception by the multitude. It is true that there is no historical mention extant, of this visit of Apollonius to Jerusalem, and therefore we may justly conclude that the writer of "The Gospel According to Matthew," after making use of such a historical manuscript to serve his purpose of robbing Apollonius of his duly acquired fame, by substituting the mythical Jesus in his stead, took special care to destroy the historical original. That Apollonius never returned to Jerusalem, until he did so thirty-two years afterward as the oracle in Vespasian's camp at the overthrow of Jerusalem, would indicate that the usage he had received at the hands of the Jewish priesthood, on his first visit, was such as to deter him from again placing himself in their power. As strong evidence of the correctness of this conjecture, it is well to note, that Judea was the only civilized country that Apollonius did not visit, and throughout which he did not preach, and in which he did not receive the fraternal reception of every order of priesthood. That Damis made no record of this visit of Apollonius to Jerusalem, may be reasonably accounted for by the facts that it was made before Damis began his memoirs, and in all probability Apollonius was too much disgusted with the narrow bigotry of the Jewish hierarchy to inform Damis about it. Apollonius has not told us what followed his joyous reception by the people of Jerusalem. The writers who have made use of that event to exalt their mythical man-god, say, regarding the latter: "And the blind and the lame came to him in the temple and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, and said unto him, 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.

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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 means to clear off the head bare. Ques. How came the Nazarites, to afterwards take the name of Essenes? Ans. The name Essene is Phoenician, 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, Samostrā. 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."

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 encyclopaedias of to-day, the information I

shall give you I cannot tell. But if you can obtain the Japanese Encyclopaedia 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."

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 while he can. I have exhausted the time allotted me for this sitting. Good-bye."

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 know 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."

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 through King Phraotes of Taxila. The Gospel according to Matthew is not original, but is of Armenian origin. The Gospel according 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 latter 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 Caesarea. 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 Buddhistic 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 Caesarea, 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."

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."

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, 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 acknowledgement 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."

FELIX.

Procurator of Judea.

"My Best Greeting to You, Sir:--It is true that in this mortal life I was, morally, a failure. I combined within myself licentiousness, rascality, and what was worse than all these, I was an unjust judge. I make this statement frankly, and that is what every rascal in the spirit world will have to do before he can hope to progress. He may defer this for centuries, but the time for his confession will have to come, finally. My name when here was Felix. I was Procurator in Judaea from A.D. 32 until about 63. At the time in which I lived there were more spirits taking possession of mortal organisms than I think has been the case ever

since. The country was overrun with demoniacs, and those of all nations, coming to Judaea at that time to live off the then ruined Jews. The Jews were at that time engaged in all kinds of spiritual forgeries--all kinds of tricks; and my coming here to-day is to show how the Paul story originated. There was an Egyptian priest--his name was Alcibides--who came to Judaea from Alexandria. He was a good medium, but a most heartless trickster as well. He had an immense influence and many followers; and I looked upon him as one who was trying to persuade the people to revolt against the Romans. So I had him apprehended and brought before me, and he pleaded his case almost in the same manner as is set forth in the 24th chapter of Acts; and as he had so much influence I did not dare to kill him, as I had not enough Romans under me to quell a revolt; so I imprisoned him, and he was afterward turned over to Festus, my successor, and was sent to Rome, where he was crucified, head downwards, by Nero. This explanation will inform you just how far you can rely upon the Paul story, as it is my firm opinion that both Jesus and Paul were none other than that great oracle, Apollonius of Tyana. Yours for the truth, Felix. If you refer to Josephus you will find the proof of what I have said. You will not find the name but you will find the account to which I have referred."

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 Bythia 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."

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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."

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 fraudently 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 worships 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 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."

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 Moeragenes 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 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 Christ's abode. I am Flavius Philostratus."

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 analagous 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."

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 person 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."

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.) 'Abraxas.' 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 Abraxas, 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 Lam; and the Therapeutae 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."

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 Krishna 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 first 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."

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 as 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."

PONTIUS 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 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 Mohammedans of the Alexandrian library. Christianity would not to-day have any foothold if it had not been for the Mohammedans. 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."

CYRILLUS LUCAR.

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."

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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 Ramses 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."

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 other 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."

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."

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."

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."

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 out 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."

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 of Christ or not. There has been more bloodshed, more spirit damnation on account of these follies in regard to these ceremonial laws than on account of all the other things put together. This communication is yours for the cause of truth."

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 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."

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 the 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."

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 gospels and epistles of Apollonius of Tyana, not originally written by himself, but brought by him from Singapoer, 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."

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 Caesar. 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."

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."

EUSEBIUS

Bishop of Caesarea.

"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 Therapeutae, 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 Sanchoniathon, 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 Caesarea. He replied.] "I am Eusebius of Caesarea. 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."

ALCIPHRON.

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 Singapoor, 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-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."

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 Bodieian 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."

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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."

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 necessities 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."

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 had become necessary in order to veil the truth. Written upon ancient tombs in Egypt, Phoenicia, 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."

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."

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 Idumaea. 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 the 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 sceptics 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."

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 praetor 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 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."

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 Phoenicia and in the Palmyrean desert; also in Sicily, Egype, 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."

GREGORY.

Bishop of Neo-Caesarea.

"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-Caesarea, 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."

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 also had 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 might speak."

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 Judaea, 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."

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."

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."

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."

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 Judaea were in excitement, at that time, over the conquests of Augustus Caesar 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 Phoenicia 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."

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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."

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 these 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."

MARCANTONIO 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."

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 Caesar. 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 Arimathaea. 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."

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."

POMPAEIUS 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 Gymnosophists, who were combined with the Therapeutae, 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 Christians 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 Pompaeius Saturninus."

CARRA.

"Good afternoon:--I lived, and was well acquainted with Jean Jacques Barthelmey, 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 Essene, both Barthelmey 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."

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 Caesarea. 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 other sects, 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."

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 contemn 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 Therapeutae--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 Therapeutae, 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."

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 of 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 Phoenecians, 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."

CARDINAL CAESAR BARONIUS.

"I salute you, sir:--I was known as Cardinal Caesar Baronius, 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 [Jesuits], 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."

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 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 breastplate 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 breastplate 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 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."

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 or adore anything that was not covered by a veil of secrecy, resorted to gods born of virgins, as the fundamental principle in nearly all 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 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 those 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."

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 right 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."

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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 Pythagorous, 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."

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 prophecy 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 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 brain. [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."

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 Krishna 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."

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 Aeneas, 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 Aeneas 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. "Aeneas: 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 us 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."

HEINRICH EBERHARD GOTTLÖB 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 Phoenician origin and embodies the Phoenician 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 Phoenician gospel of Mathieuo. This Phoenician 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 Phoenicians. There is a passage that you will find in the Christian Scriptures, of letting your seed pass through the fire to Molech. This Phoenician St. Matthieuo 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."

SIGEBERT HAVERCAMP.

"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 Caesar, 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 Biograpique, 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 the 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."

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 Ibraham; 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 Phoenicians. 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 Ammmonius 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."

CHRISTIAN THOMASIU.S.

"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."

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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 Buddhistic 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 handkerchief for the cure of the sick; and curing cases of paralysis by laying on of the hands; and at the time when he was in what they called the glorified state, forms used to appear like misty faces looking over his shoulders at the audience, similar to what the spirits are now trying to perform under the name of 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 Mesopotamia, two thousand years before his time, but that all their followers had corrupted their sayings, and claimed that they received them from God himself. And, so there was a connection in the control of this Gautama Buddha with ancient spirits occupying 16,500 years. [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."

ROBERT BELLARMINE.

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--the 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."

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. O, 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 released, 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."

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 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 Dacian 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."

JOHN FIDENZA.

Saint Bonaventura.

"I greet you all.--No Franciscan monk in the 12th 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."

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 entered 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 Caesar 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."

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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 worshiped 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... 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. 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 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 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. [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. [Have you any idea at what time the twelve signs were adopted?] I think about 565 B. B., 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 elder Zoroaster, who lived sixty-five hundred years before my time. This Zoroaster, through the letter O, which is the initial letter of Ormud, 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."

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 Caesar; 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 analagous 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 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 to an equal degree, he was authorized to act in both capacities, those of physical and mental 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 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 writings, 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 was, 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.

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 Aeschylus 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 Caesar. 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 Eughalius, 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 doctrines 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 Caesarea 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 Archaeological 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."

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 the 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."

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 Aeschylus 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 off-shoot 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 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."

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 Caesarea, 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 Penteteuch, 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 Malioa, 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 Buddhism 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 clues 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 archaeological 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 Chrishna. 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 short 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."

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 Tyanaeus, 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 acquitted 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 Aelius, 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."

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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 Trugus' 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 Hesu 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 Christians 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 special 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."

PLOTINA POMPEIA.

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 traveled into Bythinia and had an interview with him there. Pliny was the prefect of Bythinia 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 Singapor, 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 call 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 or 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."

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 origin 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 Darwinian 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."

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-philosophers 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 million 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."

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 dissertation 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 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 Sanaar 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 Cyclopaedia 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."

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 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 fulfill the whole of it, but as far as they could. On being admitted to the circle, the neophyte was seated in 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 great assembling of all the learned men of the world, who came from India under the name of Gymnosophists; who came from Singapoor 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."

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 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."

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."

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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 Gymnosophaestae, and his name was Iarchus. The laws of the Gymnosophaestae, 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 Singapoor. 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 Singapoor, 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."

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."

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 Chorensis 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."

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 plane 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 archaeologists 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.

JOHANN JAKOB GRIESBACH.

"Good morning:--I will begin this communication by saying, that the translators of manuscripts from the time of Eusebius of Caesarea, 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 Arjouru, 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 of 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 Caesarea. 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."

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 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 a 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 two-fold. 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."

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."

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 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 Saadiah 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."

LUCIUS APPULEIUS.

An Ancient Satirical Writer.

"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 Aeschylus, 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 Scandanavian 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."

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M. COCCEIUS 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 Scandanavians. 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 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 Coccius Nerva, emperor of Rome."

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 Eleazar 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."

Rabba Joseph or Joseph the Blind.

"I will salute you by saying: There is no God we can serve that will do 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."

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 think 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. You will have to close my communication."

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 Savior, 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."

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 Kristus 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.

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 Prometheus 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."

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."

SEPTIMUS 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 Septimus Geta, son of Septimus 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 preceded 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, during 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."

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 Boehme, 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 work 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 Babylonian 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."

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 Ibrahm 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, to-day, 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 descendents of Abraham, or Ibrahm. 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 Ibrahm, 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."

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 tintured 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 unbiased, 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, etc., 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 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."

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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, where 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 highpriest of the Jews about that time who was named Ananias."

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 battle standard 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."

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."

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, 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."

LUCIUS OF CYRENE.

The Secretary of Damis or Demas.

"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."

SEVERUS.

Patriarch of Antioch.

"I greet you sir, by saying:--Our efforts are directed towards such points 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 today. 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 today. 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."

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 Judea. In reading that chapter you are led 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, were 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 A. D. 97."

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."

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."

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 in 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.

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."

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 Caesar, 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, Paulines 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 name Jews for those people against whom the edict of Claudius was issued. You will find me called Chrestus in Suetonius."

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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 Judean (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 neighboring 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 Phoenician 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 Physcon, 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."

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 be 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 were then in the world. Our whole religious teachings and practices had their origin among the Phoenicians, from whom we derived them. The Phoenicians 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 Phoenicians, 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 Phoenicians 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 today."

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 Phoenicians 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 (1189 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."

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."

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."

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 Potamon 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."

JOHN ASSER.

Abbot of Sherburn, England.

"**Good afternoon.**--In this mortal life, I was known as John Asser, abbot of Sherburn,

England. I was the companion, teacher and biographer of Alfred the Great. At the time I lived on earth, about A. D. 900, (I passed to spirit life in 910), it required the greatest effort on my part to make the people of the diocese relinquish the Hesusism of their ancestors. At that time a majority of the Irish saints, and early English saints, were more or less believers in this Hesusism. I think the best evidence of this now extant will be found in Oxford College, and also in the private library of the Duke of Cambridge. It is amongst Catholic peers and in their libraries that you must look for the most valuable information on this subject--they having taken more care of the ancient manuscripts which were left to them by their ancestors; and, as a Catholic, I know that the Catholics have the most perfect information in relation to all religions that were taught, from the time of Alexander the Great until the thirteenth century. At Sherburn, in my time, and among the manuscripts of Alfred the Great, there were about fourteen crucified gods treated of, whose history had come from the north of Europe, from Cappadocia, Syria, Thessalonica, Greece and Rome. Each of these and other countries contributed their god or gods, who had died for the sins of mankind. On examining into the lives of these various gods, I found there was a similarity between the histories of all of them. They were all performers of miracles--all born of virgins--and all were crucified or killed in some other way. As for myself I was content to teach Jesus-Hesusism. One Sunday it was Jesus that I preached, and the next Sunday it was Hesus, in order to keep peace between the two parties in my diocese, and I must say that I was a hypocrite in teaching either of them, for in reality, I was a Platonist philosopher, and spent almost all my time in studying the Eclectic writings of the reformed Platonist or Alexandrian school of philosophy. So, sir, was my life spent."

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."

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."

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 guide 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."

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 me 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."

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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 Unitariansim and not in Trinitariansim. 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."

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 Caesarea. 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 Phalerus. 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."

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, Krishna 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-stone of the temples and they are there intact. My name was Lactantius. I lived in the first half of the third century.

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 more than 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 the 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 Cesaraea and Phoenicia. 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."

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."

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 know 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."

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 Phoenician 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, Phoenician and Grecian moral precepts. My name when here was Ammonius the Peripatetic."

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."

JONATHAN 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 Babylonian captivity; and that 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."

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, Johnathan 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."

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 Albigenses, 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."

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."

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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 comparing 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 Guatamala. 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 wil 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."

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."

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 afterward 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."

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 have never 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 set 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 Chorensis, 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 Chorensis. [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."

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 Phoenician origin. If you seek Phoenician history, you will discover that it is almost impossible to find the work of any Phoenician author of note extant at this time. The writings of Sanchoniathon 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 today. 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."

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 St. 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."

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 Protestant 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 Capò. 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 encyclopaedia 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 seem to hang some great stake, falling across each other thus X 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."

CARDINAL SANCTA 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."

POPE NICHOLAS IV.

"Bellissimo 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."

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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 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 Hyaspes 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, encyclopedias, 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 Phoenician 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 Capao 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 special 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.

... 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 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 first two 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.

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News and Views on the End Times

*"The times, they are a-changin'.." - Bob
Dylan*



Are Major Earth Changes Imminent?

From the [Bible](#) to [Edgar Cayce](#) to [Gordon Michael Scallion](#), the prophecies are consistent in suggesting that we do not have long to prepare for major upheavals, including a shift of the earth on its axis, or [pole-shift](#). But what would cause such an event?

Crop Circles

Although one doesn't read much about crop circles in the mainstream press these days, they are still happening, and becoming more complicated and mysterious every year. Some of these [Crop Circles](#) are depicting what looks like orbits and planets, and are possibly warning us of an immense astronomical event in our near future.

Planet X

In the 1980's astronomers were searching for a 10th planet in our solar system, one that explained the perturbations of our outer planets, Uranus and Neptune. As you can see by [news items](#) from 1983 and 1984, the planet was discovered, but since then we have heard nothing more about it. Why has the discovery not been publicized since then?

A book called [The 12th Planet](#) written in 1976 by Zechariah Sitchin tells of the ancient Sumerian legends of a planet with a comet-like orbit that came into our area of the solar system every 3600 years. The inhabitants of this planet were like gods to the earth natives. They shuttled from their planet to earth with rockets and mined gold to take back to their home planet, Nibiru. He contends they were the ones the Bible in Genesis refers to as the Nefilim, and as giants.

Photographs of [monuments on Mars](#) similar to the pyramids and sphinx of Egypt and other ancient monuments [around the world](#) indicate they probably settled on that planet also.

Could this same Planet X or 12th Planet be the source of the many myths and legends that describe comets as portents of doom, and speak of [battling planets](#)? Could it be the cause of the periodic destructions of great civilizations of the past by earthquakes, volcanoes, tidal waves, as described in many [ancient texts](#), including the Bible, and by [Velikovsky](#)? What do these [underwater ruins](#) tell us? Does Planet X cause a pole shift on earth as it passes by?

Geologists, not recognizing the periodic cataclysmic nature of our planet, look at ancient fossils and calculate they are millions of years old. That is only because they calculate the cataclysmic events as required to take millions of years to happen. Once they recognize that these events could have occurred suddenly, in a matter of days, their historical timelines will be drastically altered.

After seeing the Comet Shoemaker-Levy crash into the planet Jupiter a few years ago, astronomers now realize the possibility of asteroids and comets similarly affecting earth.

Their most [recent discoveries](#) of planets circling *other* stars, planets with elliptical orbits, circling two stars, "rogue" planets, methane "brown-dwarf" planets, are all proof that no matter how certain and outspoken scientists are one day that something is silly and impossible, they can be proven quite wrong the

next. The best scientists are, therefore, not the hardened skeptics, but those who continually keep an open mind.

UFO's and Extra-Terrestrial Beings

It seems that there is no point to our government program, SETI, listening and waiting for radio signals from outer space, as in the movie *Contact*. Our government already knows and has been in contact with aliens from outer space since the 1947 crash at Roswell, New Mexico and possibly before that. The vast amount of our [UFO folklore](#) and the many [sightings by our astronauts](#) cannot be ignored.

Some of the earliest messages from our space brothers came in the early 1950's, as presented in this [lecture by George Hunt Williamson](#). They say they come here not to conquer, but to [serve](#), and to aid us in our understanding. We receive information from space aliens through psychics and channelers, in dreams and visions, through meditation, and for some *contactees*, through direct visitations. Most of them are warning of immense spiritual and physical changes in our immediate future, as in these messages from [Hatonn](#), and from [Ruth Montgomery's spirit guides](#).

A large body of information from Ra, "an humble messenger of the Law of One", published by [L.L. Research](#) in 1982 was a breakthrough in our knowledge of the history of earth and mankind, the role of aliens in guiding our development, and the spiritual graduation that will soon be occurring.

Since 1995, the most comprehensive, current, and down-to-earth information is coming from a group of fourth-density service-to-other aliens called the Zeta Reticulans. They have elaborated on the premise of a pole shift to the extent of explaining exactly what will cause it and when it will happen, and why our government is covering it up, and it's all available in a free web site called [ZetaTalk](#). They also cover the spiritual awakening and transformation that is occurring in conjunction with these end times.

For helping us to locate [Safe Places](#) and [safe areas](#) in the [new geography](#) and prepare for living in a time when our civilization as we know it will be gone, there is the related site, [Troubled Times](#), presented by a group of volunteers. It is expanding constantly with up-to-date information on self-help and survival.

These prophecies from [Ramala](#), and [Mother Shipton](#) and [Dr. Chet Snow](#), and a [1931 hospital patient](#), and this [warning about airports](#), and these [spirit messages](#)

about preparing for earth changes - all corroborate the sense of urgency that the time to prepare is now, and the sooner we prepare, the greater opportunity we will have to help others get through safely as well. The main thing to remember is that how we treat others in the stressful times to come will be more important in the long run than whether we survive, as our spiritual destiny is what really matters.

Additional links

- [The Battle for Your Mind](#)
Don't give away your freedom to think for yourself.
- [Jeff Rense Program](#)
This radio show and web site covers stories you won't find in the mainstream news media - UFO's, earth changes, paranormal events, political intrigue, and more.
- [Linda Moulton Howe's Earth Files.com](#)
- [The Enterprise Mission](#)
"To Boldly Go Where Someone Has Gone Before....."
- [Whitley Strieber's Unknown Country.com](#)
Dreamland - news and reports

● [The Noah Syndrome](#)

The End of the World is an idea which has fascinated man for all recorded history and perhaps beyond. An on-line book.

● [Mobius Insight](#)

● [Cosmic Cataclysms, Then & Now](#)

● [Preparing for Polar Shift](#)

● [Prophets and Prophecies](#)

Links to old and new prophecies on the impending spiritual and physical earth changes.

● [Advocates for Self-Government](#)

Spiritual growth flourishes in an environment of individual rights and free will.

● [*A Wanderer In the Spirit Lands* by Franchezzo \(1896\).](#)

An Online Book.

● [*Life in the World Unseen* by Anthony Borgia.](#)

An Online Book.

● [*Spirit Teachings* by William Stainton Moses.](#)

An Online Book.

- [*The Word and The Way.*](#)
An Online Book.

 - [The spiritual book, *OAH SPE*, online.](#)

 - [*Antiquity Unveiled, Communications from Ancient Spirits* \(1892\).](#)
- ...

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