

VOL XIII.

CHICAGO, JANUARY 4, 1873.

very distinctly feel the slight vibrations of

Boetry. Original

A LYRIC. BY D. AMBROSE DAVIS.

We're on our way across the land To fairer climes than this, Led by an ever guiding hand On to more perfect bliss.

Though mountains in our pathway stand And trials oft arise, We're trav'ling to that shining strand Beyond the vaulted skies.

So let us think and feel and know That as we pass along, We draw the chord upon our bow To dirge or cheerful song.

For this is so, forever so, Whatever step we take The harpstrings of our beating hearts Do lasting echoes make.

Then let us strike that glorious chord That shall forever tell, That we upon life's sounding board Have left a joyous swell !

FACTS FOR THINKERS.

Necessity for an Investigator to Have Correct Views to be Successful---Can We Have More Conclusive Scientific Evidence Than This?---If so, How?---Dr. Slade's Wonderful Slate-Writing.

Two years ago I commenced to investigate the truths and phenomena of what is popu-larly called Spiritualism. I had no data whatever to commence with, having never been fortunate enough to have witnessed anything like a manifestation of spirit presence or spirit power. Among the social and religious circles in which I had moved, everything that was in the least tinctured with the name of Spiritualism was utterly excluded and even anathematized; and our beautiful soul inspiring and heart-cheering philosophy, which is now so comforting and satisfying to thousands of thirsty souls, had ever been denounced as diabolical in its origin and infernal in its nat-ure—ruinous to its possessor and damnable to

the full extent of priestly invective. Having been carefully instructed in the truths (?) of the Bible both by my parents and teachers, and having been for many years con-

of sight that the SUN ROSE and SET; yet when science produced evidence that it did not do so, the said world was not ashamed to change its mind.

S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR.

Having listened to a dispassionate and log-ical lecture by Prof. Denton, and knowing many men of good sound judgment and un-doubted integrity who, like him, had consid-ered it worth their while to thoroughly investigate this matter of spirit intercourse, I determined to devote my attention at every availa-ble opportunity to its investigation. My sur-prise was somewhat excited and my curiosity aroused by having several

SEALED LETTERS ANSWERED

without being opened. In answer to one addressed to my mother through the mediumship of Mr. Flint, New York, whom I had never seen, several names were given which were fully identified and the communication, while not conclusive, gave evidence of some remark-able power by which, at least, the contents of a sealed letter could become known without being opened or interfered with in the least, and a coherent and intelligent answer returned to its contents. This result, while it did not contain such evidence as I wanted, encouraged me to pursue the matter further. This I soon had an excellent opportunity to do. During last summer I spent some ten weeks

in New York City, and had ample time for investigation. I confined my attention to the wonderful manifestations at the rooms of Doctor Henry Slade, as I obtained there at pumerous interviews the most

CONCLUSIVE AND UNDOUBTED EVIDENCE, which left in my mind no doubt of the truth of the glorious fact that dear departed loved ones were still able to communicate with earth friends, and furnishing much more conclusive proof than even the old records of past ages of different countries, or *any testimony derived* from some other person could give, of the fact of

IMMORTALITY,

of which I had begun to have some serious doubts, without better proof than Paul's illogi-cal illustrations. He tells us that we are fools for thinking that what we sow can live without first dying; while the fact is that it

IS NOT POSSIBLE

for seeds to germinate if they do die. His illus-tration at best only represents the successive generations of animal life, but are weak argu-ments for a belief in a future life. Seeds, such as wheat often die, and therefore fail to grow. The metamorphoses of certain animals, such as insects, furnish us with much better illustrations. But none of these could be called

POSITIVE SCIENTIFIC EVIDENCE,

such as may be obtained in the presence of Dr. Slade. For I consider the phenomena which can be witnessed in his presence much better and stronger evidence of spirit life and power than science can furnish even of the present existence of remote stars, the light of which was emitted ages ago, and which al-though apparently visible to the eye, may not now have any existence. Indeed the world is full of examples of matters of the most steadfast and undoubted belief which are not half so well sustained by positive evidences. The chief feature of the Doctor's mediumship and the overwhelming and convincing evidence is contained in the

the taps as they were applied. Dr. Slade then placed a very small fragment of slate pencil on the surface of the slate which we had cleaned with a sponge, and instructed me to hold it tightly with the fingers of my left hand, pressing it up against the under side of the table, which I first examined. You will understand that the fragment of pencil was small enough to move between the surfaces of the slate and the table leaf. I did so. I then placed my right hand in the centre of the ta-ble and the Doctor placed both his hands, in plain sight, on my right. As soon as the conplain sight, on my right. As soon as the con-tact was complete between our hands, 1 could distinctly hear the little piece of pencil moving over the slate as if writing. We ex-changed mutual expressions of surprise at so very wonderful and unaccountable an occur-rence. Thus far I had given him no infor-mation at all of a personal nature. When the noise of the pencil ceased it began tapping briskly and the slate was forcibly moved from under the table as I held it. On removing it, I found to my surprise the words legibly writ-I found to my surprise the words legibly writ-ten, "We will try to do so," and signed with my mother's signature, "Jane Barnsrd." Now, even if Dr. Slade had ever heard the name, which is improbable, as she had never lived in the United States,

WHO DID THE WRITING?

After I had made some statements describing results I had obtained in my private sittings which I commenced in response to in-structions in answer to a sealed letter, a rapid tapping came on the slate and I held it again as before, having first erased the former writing. This time the message,

WRITTEN BY UNSEEN HANDS,

WRITTEN BY UNSEEN HANDS, was as follows: "Go on, go on, we will soon be able to show you all," and signed as before, "Jane Barnard." I may here state that my mother had been in spirit life for nine years. Some three days afterward, by special invi tation from Dr. Slade I visited him again. This time I received the following communi-cation in the same manner. "My Dear Son cation in the same manner. "My Dear Son Henry, you are blessing your loving mother by coming to this city, and you will bless the dear coming to this city, and you will bless the dear one you are now on your way to see. Tell her the loving angels stand ready to receive her home. Give my love to all. I often go and make William feel my presence; also Annie and Emily. My dear son, do all you can for this truth, and bless your loving mother, Jane Barnard."

Subsequent communications were equally satisfactory and convincing. I received some of them on new slates purchased for the purpose, which

NEVER WENT OUT OF MY SIGHT,

and were continually in my grasp! I at length bought a double folding slate with wooden frame, closing like the covers of a book, and fastened together with brass hinges.

The Twenty-fifth of December the Birth-day of the Savoirs.

BY K. GRAVES. From "The World's Crucified Savoirs," Chapter 9.7

Divested of all explanations, the announcement of the fact that the time or date of the birth of nearly all of the incarnated Gods or Saviors of antiquity, were fixed at the same period; and this period the noted and venerated 25th of December, celebrated all over the christian world as the birthday of Jesus Christ, would sound marvelously strange to every reader. The fact that they should gen-erally occur or be said to occur on the same day, and this day the inauguration of the winday, and this day the inauguration of the win-ter solstice (an important astronomical period), is a circumstance fraught with very important and significant inferences, which will be point-ed out and elucidated in the course of this chapter. It is well known the 25th of Decem-ber is celebrated throughout Christendom as the birth day of the Christian Savior, and when we learn that the same date is assigned as the birth day of many or most of the preas the birth day of many or most of the pre-viously born incarnated Saviors of the Pagans. and was in some instances celebrated in a similar manner, we are at once driven to admit that something more than mere accident must be adduced to account for the coincidence.

It is a circumstance deserving notice that even some Christian writers have admitted this coincidence virtually, as for example : Dr. Lightfoot complained that "the temple of Dr. Lightfoot complained that "the temple of Bethlehem was profaned with the worship of Adonis on the very day the Savior Jesus Christ was born." Now it turned out, as since learned, that that day (the 25th of December) was the anniversary of the birth-day real or traditionary, of this Grecian Savior. One au-thor states relative to this matter that, "They heat his birthday with many relations on the kept his birthday with many rejoicings on the 25th of December when the sun begins to re-turn northward after his long winter journey, and they had another festival at the vernal equinox." (Prog. of Rel [Ideas, I. Vol. 272) This latter festival was in honor of his resurrection the death and resurrection of several of the -the death and resurrcction of several of the Saviors dating near the vernal equinox at the time of the resurrcction or opening of spring, in other words the period of the sun's rising or resurrecting out of a dreary dark and death-like winter into the universal life and cheerfulness of spring, by which it entered into the Zodiacal sign of the Lamb-the lamb being marked in our almanacs as the sign of spring. when the ravages of winter are arrested and banished from certain portions of the earth, and that it is virtually or figuratively, "the lamb of God taking away the sins of the (or evils) world" (see John 1-29th). The Hindoo sacred books tell us that their

Lord and Savior Sakia was born towards the last of the month Savrana, which is found to be our month of December. In the case of Chistna, the eighth divine Savior of India. however, the matter is not left so indefinite but it is calculated with the greatest minute ness to have taken place at midnght on the fourth day of the week, the 25th of December, and this statement is corroborated by a Christian writer who tells us that "on the 25th of December the people of India decorated their houses with garlands and gilt paper and universally made presents to friends and rela-tions." The time of the birth of several of tions. the Saviors being represented as occurring about midnight, is, of course, owing to its being based on the solstitial epoch which always commences about midnight. We are told that Cæsar with the aid of a Chaldean astronomer (Sasinginer), a native of Egypt, calculated the exact time of the commencement of the winter solstice to be the 25th of December, half past one o'clock A. M., and here we may state that Mr. Sharon Turner in his "History of the Anglo Saxons" (Vol. 2, Chap. 4) tells us that the Anglo Saxon year began on the 25th of December, and in all Europe up to the 10th century the year began at that time, and that the night previous was called Mocdrenech which means Mother-night, it being the virgin mother of the new year, and was celebrated with religious ceremonies as Christians nov celebrate it as being the birth day of their Savior. The ancient Druids kept the night previous to the 25th of December with a great festival and called the day following christmas, Nol lagh or Noel (Day of Regeneration), and Noelis is a French term or name for Christmas. The place chosen by the Druids for celebrating this sacred day was the tops of the highest moun-tains.("Mountains of the Lord," as all nations claimed to have such lofty abodes for Deity including the Jews and Christians). tival or celebration was repeated on the 12th night, which would be the eighth of January marked in our almanacs as the Epiphany, and Druidical monuments of these events may now be seen in ancient Britan. Here we may mention that Jao Wapaul, the Savior or crucified God of that country, is declared in the sacred history of that country to have been born on the \$5th of December, and we are told that Osiris of Egypt was born "five days before the end of his countrymen's year," which, it will be seen at once, was the venerated 25th of December. Other writers, however, fix his birth at the vernal equinox, and that of the God Horus at the winter solstice; hence we are informed that the 25th of December was a festival in honor of the birth day of the Chi-nese Savior. Chang-ti, we also find associated with the world renowned time-hallowed 25th of December, and Confuctus, we are told. established a solemn offering at the winter sol stice in honor of the birth day of this widely worshiped, sin-atoning Savior, on which occa sion animals which had been fatted for the parpose were brought out and sacrificed, and all the shops and work-houses and the courts

by virtue of a royal decree, were closed, and all persons were interdicted from commencing a long journey during these hallowed periods; and several kind of animals previously kept in the park and fatted for the purpose, were offered as sacrifice on these solemn occasions. Moreover, one of their first Emperors (Fohe) we learn from the same source, established festivals at both solstices and both equinoctial periods—the 25th of December was regarded, if not celebrated, as the natal period of "our Lord and Savior," Chris of Chaldea, also M. Higgins remarks, 'Chris was the being to Higgins remarks, 'Chris was the being to whom astrologers came on the 25th of Decem-ber to make their solemn offerings at the tem-ple of Ceres where Adonis or Adonai was worshiped. The Egyptian Savior, son of the virgin Isis, who according to Erutusthones rep-resented the God of Day, while Ceres or Isia was symbolical of the year. It appears that this Savior—son of this "Holy Virgin" (as Ceres was called), known as Osiris, had more than usual honors shown him on his

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had more than usual honors shown him on his birth day which some writers set down as the 25th of December. Plutarch reports a voice as being heard on this occasion singing, "On this day is born the Supreme Lord of the Uni-verse". In Greece as noted by several historic verse." In Greece as noted by several histori-ans, the birth of a Savior was anciently celebratcd on the 25th of December in pantomime, and in the mysteries of ancient Persia we are told the winter solstice was celebrated in honor of a God or Savior in solemn pantomine at a very ancient period of time. It is a significant fact that the Persian's Mithra or "Mithras the Mediator," as he was commonly called by his disciples, who was reputedly born on the 25th of December was lowled upon as a symbol or disciples, who was reputedly born on the 25th of December, was looked upon as a symbol or an image of the Sun. He was born as one writer expresses it, "At the winter solstice at midnight, as may be seen represented in the ancient calendars which fixed it the same day and date." Another author remarks, "On this day, (the 25th of Dec.) at the moment of its commencement the followers of Mithia began to celebrate the birth of this God, who was born in a grotto or cave (as the uncanonical born in a grotto or cave (as the uncanonical gospels declare Jesus was); and this statement relative to Jesus does not disagree with the canonical gospel which tell us he was born in a stable or manger, for caves were frequently used for stables and dwellings also, and in many cases families and their domestic animals dwelt promiscuously in these subterranean abodes. That popular modern Christian writer, Mr. Fleetwood, whose work is a standard authority in every Christian library, tells us "the Greek authors generally agree that the place of Christ's birth was in a cavern," (see "Fleetwoods Life of Christ" 568), and with this verdict, Mr. Fleetwood, seems to concur, so the matter may be considered as settled that Christian tradition assigns Christs birth to a cave; and the same writer remarks with re-spect to the *time* of Christ's birth that it was commonly believed that the virgin brought forth Jesus the night after her arrival at Bethlehem, on the 25th of December,-(Ibid 568), so it may be set down as a Christian tenet that Christ was born in a cave on the 25th of December. Now Jerome and Tertulian both inform us that "The Gentile world" were in the habit of meeting in a cave on the 25th of December to "glorify" the birth of the God-Sol, the God of Day (the Sun). Another wri-ter tells us that the old Romans never failed to meet on this day (25th of December) to celebrate the feast of Brumalia, given and gotten up in honor of the solar Deity (God of Day). "Dies natalis invicti solis." (The birth-day of the invincible Sun.) Here it will be observed that the birth-day of the "Son of God" (Christ Jesus), and the birth-day of the natural Sun -i e the imaginary solar God of the idolators are the same. Will the Christian reader here explain this coincidence in a way that will ward off all suspicion that the Christian world has drawn pretty largely from the fountains of tradition and idolatry when making up their religious system as we must—bearing in mind the tradition appertaining to the natural sun forms much the older chapter in history. We have other cases similar to the above. Both Bacchus, of Egypt, and Bacchus of Greece, according to the record of several historians, made their carthly advent or ingress into the world at the winter solstice, and were both symbols, types or representatives of the Sun. Of the former it is remarked that "Bacchus as "twice-born" was represented at the winter solstice as a little child born five days before the end of the year." At his birth a blaze of light shone round his cradle. Speaking of the Grecian Bacchus, a writer uses the following language, "On the 25th of Decem-ber a festival in honor of Bacchus was held to commemorate the return of the Sun from the winter solstice, to revivify the vineyards and give flavor to the wines. In later times when many coremonies were introduced into Rome, the day was held as a festival in honor of Mithras, their spirit of the Sun. (Prog. of Rel. Ideas I. Vol. 313.) "The birthday of Bacchus of Greece, says Mr. Higgins, "was called Sa-bazius or Saboath." We read of the Lord of Saboath in James 5.4, he was born of a virgin on the 25th of December. He performed great miracles for the good of mankind, particularly that of changing water into wine" (see Anacal 2 vol. 102) as Christ is represented to have lone, (see John 4-46) and somewhat similar histories are furnished of other sin-atoning Saviors who figured in both these countries many ages before the birth of a Savior was announced in Bethlehem. The Rev. Mr. Barret tells us that "It was once common for the women in Rome. to perambulate the streets singing on every recurrence of the consecrated 25th of December, "unto us a child is born." The astronomical solstitial 25th of December, it will then be observed, was a favorite birth-day for the incarnated Gods, Saviors, Sons of God etc., of all

nected with the Methodist and Presbyterian churches as an active member at their prayer meetings and revivals, as well as Superintend-ent in Sunday School, you can easily judge what obstacles and difficulties I had to encounter in my search after Light and Truth. The pernicious teachings of long years had completely distorted my ideas of what Truth really was; and as a specimen of how much my mind had been vitiated, I had always regarded the contents of the

" HOLY BIBLE " AND ETERNAL TRUTH

as synonymous.

After some two years of study and investigation of the contents of the Bible I became completely convinced that it nowhere claimed for itself what priestcraft claims for it, and having once become satisfied that it was no more infallible than any other book and gave no evidence of superhuman origin, I was pared to investigate in a rational manner. Without the least stain on my moral character or rec titude, I was *cited for trial* before the Session of the Presbyterian church, where, while no ar-gument I advanced could be answered,

SENTENCE OF EXCOMMUNICATION

was passed upon me, and I was declared unfit for communion and fellowship. I was thus fortunately released from delusion and super stitious imposition, and felt that I was then

A FREE MAN,

the happiest feeling I have ever experienced. Your readers can at their leisure examine the arguments which thus changed my convictions in the pamphlet advertised in your columns, "Why I was excommunicated." But while I became convinced, I would urge every one who may read this, never to change his or her views till conviction comes to the mind, for only unhappiness will follow if a person is not fully persuaded. While a man jeels that he is somehow doing wrong in questioning the truths of the widely conflicting statements of the Bible, he cannot but be unhappy, and will, while he adheres to the com-monly received opinions of the book, be altogether as much

UNPREPARED FOR INQUIRY

into the truths of spirit communion as a man who believes the earth to be flat and station-

ary would be to study Astronomy. In indulging in the above remarks I have somewhat digressed. My chief object in this communication is to give you some of the evidences which I have received, which have established in my mind the truth of spirit in-tercourse. Belief is too serious a matter to rest on an uncertainty. Evidence we must have, and when that evidence changes, it is far from being unmanly to likewise change our opinions. Every one reveres the name of Horace Greeley for his candor and honesty in opinions. this respect. And once upon a time

THE WHOLE WORLD SO CHANGED. All had believed upon the evidence of the sense

MYSTERIQUS SLATE WRITING.

To describe this feature of Dr. Slade's me-diumship I will simply relate my own expe-rience, assuring your readers that the truthfulness of my statements can be verified by similar experiences on the part of anyone who desires to investigate.

On the occasion of my first visit early in July last, I was then and had been totally unacquainted with Dr. Slade, having never seen him or held correspondence with him. On announcing the object of my visit, we repaired together to his private room. It was about eleven o'clock in the forenoon, and the room was perfectly lighted, same as any ordinary He first gave me the privilege of miroor nutely examining the small table in the centre of the room as well as all its contents. I was satisfied that

NO OTHER PERSON WAS PRESENT,

and also that there was no possibility of deception. I was also reassured by the Doctor's very kind and indulgent treatment, and convinced of his honesty. We sat down, he at the side, and I at the end of the table. During some fifteen minutes I witnessed nearly all his other physical manifestations. Among other things, my chair with me in it holding my feet clear of the floor, was drawn all about the room by some

UNSEEN AGENCY.

which also caused, at the verbal request of the Doctor, all the chairs in the room to approach the table as though each one was to accommodate some person with a seat at the table, and afterwards in like manner to remove them. Objects were picked up and transported in plain daylight, visibly, unsupported, through the air, and handed to me! An accordeon which I held firmly by one side upon the top of the table in my right hand, my left being under both the Doctor's hands in the centre of the table, played two stanzas of "Home sweet Home," although I cannot play any musical instrument. But now for the

WONDERFUL SLATE WRITING.

The Doctor asked audibly, "Will the spirits present write some for us?" Immediately a tapping was heard upon the slate and it moved unaided toward me! I took it up and could

It was obtained at A. S. Barnes & Co., on William street, and my name written on it to identify it, so that substitution, were it possible, could be detected. On this occasion, I put the little grain of pencil inside the slate and both sides were written full while we held both our hands together on the table, neither of us touching the slate, which lay before me in plain sight on the table. The writing contipued audibly for about two minutes and when completed

THE RAPS WERE REPEATED

as before. I opened the slate and found the following message which was written while the Doctor and I conversed on other subjects: "My Dear son Henry :- How noble you are in the course you have taken with your brother and sister and friends. Oh, be kind to them and never, never say of them as they say of you. They do not know the beauties of this beau-tiful truth as yourself. Oh, how can they talk against you as they do. My dear son, your loving mother will never forsake you, for your soul is noble and true to the Laws of God and man. Live pure and true as you have in the past, and as you receive the Light, let it shine for all. Fear not; angels will bless all souls like yours. The day is coming, dear son, when all will see you are in the right. Give them all my warmest love, and tell them I am often with them and know all they say. I am, your loving mother, Jane Barnard.'

This communication, with the little piece of pencil, I still have in my possession, and take pleasure in showing it to my friends. But most people refuse to believe my most direct and unqualified statements, on the principle of Tom Paine's argument against revelation, that after being revealed to one man, it must be a matter of

TESTIMONY AND VERACITY

to all others. To me it is most convincing. I received tests that left not a shadow of doubt, and which give me the blessed assur-ance of Immortality and Future Life. I now have as good evidence of my mother's existence and presence with me as I have of that of my brothers and sisters whose letters I receive by mail. Here is

BCIENTIFIC EVIDENCE

of the most substantial kind; and until scientific men can demonstrate some other more reasonable and obvious cause, I shall continue to believe in the sense before alluded to that I was in direct and immediate communication with my spirit friends. When another cause is distinctly demonstrated. I am ready to change my belief.

Hoping that I have not already wearied your readers, and monopolized too much of your valuable space, I remain, Fraternally and Truly, H. BARNARD. and Truly, Lock Box 1702, Minneapolis, Minn.

[Continued on fifth page.]

Hew york Department.

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Subscriptions and Advertisements for this paper received, and papers and leading Spiritual publications formished, at the New York Magnetic Curs, No. 5, Clinton Place, New York.

HELL.

On Sunday evening Mr. Forster's lecture was eloquent, and his array of facts overwhelming to show that the words in the Bible, such as *Sheol*, *Gehenna*, *Hades and Tartarus* were twisted from their true meaning by the Creedists to mean Hell, or a place of eternal torture. He showed how the orthodox people had translated these words Hell except when they were actually forced to translate them grace, and that they seemed to be determined to have somebody damned, fearing that religion would sink if they did not. The space of the JOURNAL being crowded, I will quote only a porton of the brilliant effort.

My text is Psalm 9:17. "The wicked shall be turned into Hell with all the nations that forget God."

The doctrine of a future state, according to the orthodox; interpretation, is so intensely horrible that every good man should revolt at it. It darkens the otherwise beautiful world; is black as a midnight sky; horrible as the hiss of monstrous serpents; desolating as the burning lava; the foulest perversion of the character of God and man that is possible to the human mind, making the one a Devil and the other a fiend. It should be blotted from humanity. Has nature that formed this earth so beautiful, gave to the birds their harpy home and to the beasts their freedom, inflicted upon man slavery and misery?

In the Old Testament, containing 39 books, 929 chapters, and over 23,000 verses, the word translated Hell is used only 32 times while Jehovah is used 7,000 times and heaven 500 times. Some of our modern preachers would use the word Hell forty times, while they used the word Jehovah once. The 13 epistles of St. Paul and several other books of the New Testament, do not use the word Hell once.

DR. SLADE,

a few days since I called upon Dr. Slade, 210 W. 43d st., N. Y., accompanied by a very skept-ical physician. When he saw a chair come dashing up to the table all *alone*, and the accordeon play of itself, and hands make their appearance that belonged to no mortal body, and the table lifted up and held firmly by an unseen power, he opened his eyes and admitted that it was the most wonderful thing he ever What capped the climax, however, was saw. the fact that the little pencil lying on the table under the slate two feet from any of us, was heard writing, and would stop the instant Dr. Slade broke the circle by lifting his finger and commence immediately as his finger came ne slate down again. which we had laid down perfectly blank, we found it full of writing, excellently done and very appropriate. At the bottom, a French e was written in another hand writing as follows:

and other cities will try the experiment. I shall be happy to receive any descriptions of new and improved methods of healing from magnetic physicians. We are inaugurating a great movement for the relief of suffering humanity. That wonderful power over chemical forces possessed by the invisible agencies by which they can disintegrate solid rings of steel, as in the case of Reed and others, or enable persons to walk barefooted among live coals of fire unhurt, as proved by several wellestablished instances, also enables them to control through healing mediums some of the most inveterate diseases hitherto supposed to be entirely incurable.

On the Connection of Christianity with Solar Worship.

[TRANSLATED FROM THE FRENCH OF M. DUPUIS.]

[CONTINUED FROM NUMBER 12 OF THE JOURNAL.]

[The series of articles we are now publishing under this head are taken from the *Medium and Daybreak*, an English publication. They are of especial interest, and should be preserved by every student of the Harmonial Philosophy.]

Now this symbolic sign is the Ram, which the Persians call the Lamb. Then the principle of Light, the repairer, must be designed by the Lamb of the constellations, as the principle of darkness and evil has been by the Serpent of the constellations, and that for the same mystical and allegorical reasons. Thus the Sun of Spring must have been indicated by the Ram or the Lamb, as the genius of Autumn was by the Serpent. Consequently, he was so. To represent the vivifying heat which warms the universe, according to Abneph, the ancients depicted the ram. Then the Egyptian god Ammon, or the Jupiter with ram's horns, is but the Sun of Spring; this accords with the testi-mony of Martianus Capella, in his hymn to the Sun, who pretends that the God Lamb or Ram is but the Sun. Then, if Christ is, as we have proved him to be, the God Sun, Christ at the moment of his triumph and of the reparation would be, as the Sun, designed by the symbolic Lamb. This mystical form is necessary to his triumph over the Prince of Darkness and and the works of the Serpent. Now, this form he really has. He is only designated in the Scriptures by the mystic name of the restoring Lamb. His mysteries are those of the Lamb without spot; nature is restored by the blood of the Lamb. Everywhere we are presented with the blood of the Lamb which takes away the sins of the world. When the mystic bread is presented to the people which is said to con-tain Christ, the priest says to the communi-cant, "Behold the Lamb of God that takes away the sins of the world." *Ecce Agnus Dei qui tollit peccata mundi*. He is called the Lamb who has been slain from the beginning of the world: Agnus occisus ab origini mundi. The faithful are called in the Apocalypse the com-The panions of the Lamb.

In the Apocalypse we find the representation of the slain Lamb placed on his throne with four animals placed before it—a lion, a bull, a man and an eagle—who act as his attendants, and who are placed in the same celestial vault at the four cardinal points of the sphere. The twenty-four elders prostrate themselves before the Lamb.

It is the slain Lamb that is worthy to receive all power, divinity, wisdom, strength, honor, glory, and blessing.

All creatures unite to bless him who sits on the throne of the Lamb, to whom are due blessing, honor, glory and power for ever and ever

All the nations of the world are represented before the throne and before the Lamb, clothed in white robes, and having palm branches in their hands; and they sing with a loud voice, "Glory to our God who sits upon the throne, and to the Lamb." All who have washed their robes in the blood of the Lamb are before the throne of God, and shall be day and night in his temple; they shall have no wants thereafter. The Lamb who is on the throne shall be their shepherd, and shall lead them to fountains of living water. We are presented with the spectacle of the Lamb standing on Mount Zion, and twelve times twelve thousand per-sons who have his name and the name of his their destined to follow the Lamb wherever he goes; they are consecrated to God and the Lamb as first fruits. The conquerors of the Dragon sing the song of the Lamb. The enemies of the Lamb are struck to the ground. He triumphs over them because he is Lord of Lords and King of Kings. We find elsewhere a crowd of the initiated celebrating the festival of Hilaria; they sing Hallelujah in honor of the Lamb, the time of whose nuptials is come; happy are they who are called to the marriage supper of the Lamb. Lastly, we see the enemy of the Lamb-the great Serpent, cast down into hell, and all the hosts whom he led againt the Celestial City Nature renews herself, and there destroyed. is shown to the initiated the spectacle of the Lamb and of the blessed city into which initiation transports his friends. It is divided like the physical heaven into twelve stations, of which the chief is, as in the zodiac, the Lamb, under the sign of which the principle light re establishes the harmony of the universe. It is divided into groups of three, as are the signs and seasons. The twelve tutelary Genii of the signs preside there under the name of the Apostles of the Lamb. The foundations of the wall formed of the same precious stones as those which were to be seen on the breastplate of the High Priest, and which, according to the explanation which Josephus, Philo, and Clement, of Alexandria, give of them, denote the twelve signs of the zodiac. They are the same, and are arranged in the same order as the precious stones by which the Arab astrologers indicate the twelve houses of the Sun, as

the Sun, as Restorer, or of the first sign, in which the Sun had his exaltation and gained the victory over the darkness, has been care-fully preserved in the religion of Christians, and that to name Christ or the Lamb is the same thing, when it is wished to denote the Re-storer. It follows, then, that the mysteries of Christ are the mysteries of the Lamb, and that the mysteries of the Lamb are mysteries of the same nature as those of the Mithriatic Bull, to which they succeeded in consequence of the precession of the equinoxes, which substituted for the slain Ball the slain Lamb. We refer these mysteries to the Mithriatic initiation, be cause it is by the Persians only that this sign is called the Lamb; other nations call it the Ram. Thus the same Religion of Zoroaster which has given us the key of Genesis and the explanation of the enigma of the destroying Serpent, that which has explained to us the symbolic figure of the Virgin and her child, is also that which gives us the explanation of the mysteries of the Lamb or the Sun triumphant over the darkness at the Vernal equinox under Aries. This accordance confirms all our explanations, since in all particulars we derive our information from the theology of Zorosster, from which the Jewish and Christian religions are an emanation. Care was taken to perpetuate among the Christians the type and symbolic name of the Lamb, because it was the watch word, the character and the zeal of this initia-ted society, who called themselves the disci-ples of the Lamb and the associates of the initiation of the Lamb; therefore, this was the sign or seal with which all the initiated were marked. It was the symbolic attribute by which they recognized their fraternity, as the Freemasons have their characteristic attributes and the common symbols of their association. From hence arose the usage which prevailed in the primitive church of giving to the newly initiated or newly baptized the seal of the Lamb, or an impression on wax representing the Lamb. The Christians of this period caused their children to wear round their neck, in the manner of a medal, the symbolic image of the Lamb.

No other representation of Christ was then known than the figure or the Lamb; sometimes united to a vase into which the blood of the slain Lamb flowed, sometimes at the foot of a cross, as may be seen in an ancient monument printed in Casalius.

This custom of exposing the symbolic Lamb to the veneration of the people subsisted until the year 1680, under the pontificate of Pope Agathon, and under the Emperor Constantine Pogonat.

If was ordained at the sixth Synod of Constantinople that in place of the figure of the Lamb, the only symbol which had been used until, then a representation of a man attached to a cross should be substituted, which was confirmed by Adrian the First.

to a cross should be substituted, which was contirmed by Adrian the First. The Pope Adrian the First, at the seventh Council, in his Epistle to Tarasius, Bishop of Constantinople, approves of the representation of Christ under the form of a man attached to a cross, and adopts it. All our churches still picture Christ under

this image. It cannot be doubted, therefore, that the form of the Lamb, or of the sign of the exaltation of the Sun and his passage to the empire of light, have been intended, by a usage as ancient as universal, to designate Christ in his exaltation and his triumph over the powers of darkness, at the moment in which he repairs all the evil which the old Serpent had introduced at Autumn into nature. It is not difficult to perceive that this symbol is not arbitrary; that it proceeds from the very nature of the religion of the Sun, and that Christians were not at liberty to take any other. Christ or the Sun, designated at the moment of his birth by the name of Son of the Celestial Virgin, would be known in his triumph by the name and form of the same sign in which he happened to be at the mo-ment of this triumph, that is to say, by the equincctial Lamb, which contrasts, by its position in the heavens and by its influences, perpetually with the Serpent of darkness, placed at the opposite part of the sky and at the boundary of darkness and of the evils of nature, as the Lamb is at the commencement of the reign of good and of light. It was at these two points, Aries and Libra—the Lamb and the Balance—that astrologers fixed the exaltation of light and its degradation. "The Sun," say they, "arrives at his exaltation in Aries, and falls to his degradation or depresthe Balan Allan gers had fixed at these points the beginning of the empire of day over night, and of night over day. Likewise the worshipers of the Sun and the other planets, who had fixed the holding of the celebrations which were conse crated to them under the sign in which each of these stars was in its exaltation, had fixed the grand solemnity of the God Sun at the sign Aries, the place of his exaltation. This word exaltation employed in ancient astrology by the worshipers of the Sun has been preserved by the fathers of the Church, who have called the resurrection of Christ by its true name and by the original expression-that is to say, have called it his exaltation. Saint Athanasius has made use of it, and he explains by the word resurrection the expres sion of Saint Paul, exaltavit illum Deus. He regards these two words, resurrection and exaltation, as synonymous in Scripture, and pre-tends that they apply to the resurrection of Christ from the dead and his issue from the tomb. The exaltation of the Sun was only placed by the astrologers in Aries, and his depression in Libra, because he elevates himself in the one above the reign of darkness and the inferior signs, and in the other descends towards the pole, low and invisible, near which was placed the inferior part of the world. At these two periods of the year the celebration of all the ancient mysteries was fixed. The Emperor Julian gives us the reason for this it is, he says, because the approach of the Sun (the God Savior who raises us towards him) was then welcomed; and that, subsequently people lamented his absence, and prayed to the Divinity to preserve man from the malig nity of darkness. It was particularly on the occasion of the famous festival of Spring, the Hilaries in honor of the exaltation of the God Atys, that Julian tells us that the Sun of Spring has the power of attracting virtuous souls towards himself. This gives us the explanation of the following passage of the Gos-pel:-Cum exaltatus fuero a terra, omnia traham cum (When I shall be lifted up from the earth I will draw all things with me). These words present to us a sense clear and precise when we know that the mystics of the solar religion attributed to the Sun in the Lamb the power of attracting to himself the souls of the initiated and of transporting them to the abode of light. This mystic idea is the founda-tion of the whole Apocalypse. The Brahmins say that the just pass into the paradise of Brahma, attracted by the rays of the Sun when this star directs its course towards the North. The grand celebration of the Persians still at the present day is that of the Neurous, or New Year, in which the entry of the Sun into the Lamb is celebrated. The commence ment of the year was fixed, it is said, at this moment by Giemschid, because it was on this day that light and movement were given to The sense of this tradition may the universe. be easily understood, as it is nothing but the expression of the phenomena, which are re-

newed every year when the Sun repasses into our hemisphere to put in play all the principles of life in the sublunary world, and restore to day its empire over night. The Persians celebrate the return of the Sun to the equinoctical point formerly the Lamb with the greatest pomp. In their ceremonial they sing of the famous Lamb that gives to nature a new life. They represent the august messenger, the blessed of God, and who comes to bring the new year, and with it renew all nature. Pro clus, in his commentary on Timeus, says the samething. He regards the Ram as the princi ple and the commencement of generation, and he adds that from thence arose the worship that the Egyptians paid to it, and consequently other people with whom this effect was much more sensible. The Emperor Julian in his hymn to the Sun affirms that this star, at his annual return to the Lamb, calls all beings to generation. Further on he examines the rea-sons which have caused the commencement of the year to be fixed at the Vernal equinox, at which period it was fixed by the Persians, and also by the French; and he remarks that they were invited to do so by nature herself, who then causes to develop themselves all the most precious gifts of her fruitful bosom. The sea becomes navigable; the severe cold of winter is driven away; the earth covers herself with verdure; the meadows are enameled with flow-Hence are derived in our religious tradiers. tions the ideas of primitive creation, of repara-tion, of second coming, in which there is to be established a new order of things, of which the epoch is fixed at the famous celebration of the passage into the Lamb, or the entry of the Sun into Aries, as we have already seen in Cadrenus, St. Cyrille, Abulfarage, in the Chronicle of Alexandria, by the testimony of the Rabbis and the Persians, etc. Everything commenced from the Vernal equinox, or Aries; everything became renewed under Aries; the new order of things was re-established under it; in a word, the Sun in this sign was the head of all the celestial harmony, the repairer of all things, and the great God of nature. Such also is the Lamb in the Apocalypse; such is Christ the Lamb, the repairer of the evil of the world, in the religious system of Christians. The Lamb, otherwise called Christ, performs in this absolutely the same character as the sign of the exaltation of the Sun-that which causes him to re-enter into his luminous empire.

Christ has then, as we have seen, all the characters of the Lamb, and the Lamb itself is only employed as the principal symbol of his divinity, on account of the imposing part which he acts in the heavens and on earth; in the heavens, by his position; on the earth, by his influence. Behold, then, Christ abso-lutely identified with the Sun by the form under which he triumphs, as he is by the very epoch of time when this triumph commences and also by the form and nature or the enemy over whom Christ, or the Sun, is considered to triumph. It now remains for us to consid er him in his death, which precedes this tri-umph; in his descent into hell; and lastly, to show that nothing has been said of him that has not been said of the Sun in all the old religions; and that again, under this point of view, Christ is only treated like the Sun. The ancient nations of the East have worshiped the Sun under different names, such as those of Adonis, Osiris, Bacchus, Atys, Mithra, &c., as we see in the hymn of Martianus Capella to the Sun, who pretends that under these different names the Sun was the sole god whom these different nations worshiped. "The inhabitants of Latium call thee Sun," says the author of this superb hymn; "the Greeks name thee Phebus, others Bacchus; the inhabitants of the banks of the Nile name thee Serapis; those of Memphis call thee Osiris; the Persians call thee Mithra. Thou art Atys in Phrygia, Ammon in Lybia, Adonis in Phenicia; thus the whole world adores thee under a great num-ber of different names." Macrobius, in his earned work on Saturnalia, makes it clear that all these names of Apollo, Bacchus, Adonis, Atys, Osiris, Hurus, &c., are but different denominations of the Sun used by different nations, and reduces all the ancient the-ology to the worship of the Sun. Our preceding explanations have placed the reader in a position to judge of the truth of his assertion. The hymns attributed to Orpheus, and the verses of the oracle of Claros, equally agree in recognizing the Sun under this diversity of names and forms which this single god takes in the old religions. The superb discourse which the Emperor Julian addresses to the Sun is absolutely founded on the same theological principles; he also sees in him Osiris, Bacchus, Atys, etc. Not only theologians, but even historians, who have transmitted to us fables about the Sun under title of the adventures of a prince, a hero, a conqueror, acknowledge that under these names the Sun was worshiped, which is admitting indirectly that they are but fictitious histories and allegorical adventures of the star of day, for he can experience no others. Eusebius in his evangelic preparation, Plutarch in his treatise on Isis and Osiris, Diodorus of Sicily, Diogenes Laertius, Suidas, Cheremon, Abnephius, an Arabian author, and, in gene ral, all the Greek and Latin historians or oth ers who have spoken of the Osiris of the Egypt ians, agree in saying that it was the Sun whom the Egyptians worshiped under this name, and we have had no difficulty in proving it by the adventures of this god or pretended prince but the universal avowal of all the ancients is sufficient for us here. Nevertheless, these same men who tell us that Egypt honored the Sun in Osiris, do not scruple to relate to us the history of Osiris as if he had been a man who had reigned over Egypt. They describe to us his benefits, the misfortunes and contradictions which he experienced; his death even; and lastly, his resurrection. We see at a single glance that a history of the Sun, whatever de scriptions he may be characterized, can only be a fiction and a sacred allegory imagined by the priests of the Sun, who caused their god to be born and to die in order then to sing his return to life. We have seen that these histories, sufficiently different in their details by reason of the different legends from which they were drawn, whether from Diodorus, Plutarch, or Synesius, who is the author of his story, all equally agree in one principal point—that is to say, in the obstacles Osiris met with in doing the good he wished to effect. These obstacles were Typhon, his rival and brother, and the death which he rcceived at the hand of his enemy, who cut him to pieces and shut him up in a dark box, from whence, subsequently, Osiris issues forth living and victorious. Isis, his wife, seeks after him, him. re-assembles the scattered remains of his body and from the tomb in which she has placed them together she sees her husband issue forth all radiant. This fact can not be real; it is then a fiction; and as this husband is the Sun, then a herion, and as this missiand is the Sun, it must be an allegory on his pretended death and resurrection. We will now consider the chief features of this fictiou, of which we are about to give our readers an explanation. Osiris was painted with the horns of the Mithriatic Bull, as Bacchus, with whom Herodotus and all the ancients confound him; then he is the same divinity as the Mithriatic Bull, to which the Sun is always united. Now, the Mithriatic Bull has for an enemy the celestial Scorpion, or the opposite sign answering to Autumn at the ancient epoch. The Osiris ought to have the same enemy, which he real-

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ly has. The Egyptian planisphere printed by fy has, The Egyptian planisphere printed by Kirker painted Typhon with serpent-shaped feet and hands, in the sign of the Scorpion, in which the serpents of Autumn ascend above the horizon. This is said to be his domain that is to say, the sign under which the Sun passed when he entered into the domain of darkness figured by Ahriman in Persia and by Typhon in Egypt, or descended to the inferior signs, leaving the universe abandoned the as-saults of the dark power, to use the expression of Julian. It must be observed that reference is here made to the epoch in which the Scor-pion and the Bull occupied the two equinoxes, as in the Mithriatic monument, which goes back to more than two thousand four hundred years before the Christian era. It was then not under the Balance but under the Scorpion that the God Light fell to an inferior condition, as he regained his empire not under the form of the Lamb but with that of the Bull, which Osiris and Bacchus both had. Therefore Plu-tarch, in his treatise on Isis and Osiris, fixes is here made to the epoch in which the Scortarch, in his treatise on Isis and Osiris, fixes the death of Osiris and the triumph of the dark Typhon at the passage of the Sun into the stars of the Scorpion. He depicts to us the ceremonies of mourning to which this death gave occasion, and tell us clearly that they had for their cause the decredities they had for their cause the degradation of nature at this period of the year, the despoiling of the earth of all her ornament, and par-ticularly the defeat of the God Light, who succumbed then to the empire of night. He adds, that there might be found in Greece similar lugubrious ceremonials fixed at the same annual epoch and instituted for the same object—that is to say, to express the mourn-ing of nature at the departure of the Sun when he sank down towards the southern regions, the abode of hell, or the inferior hemisphere of the world. They then conducted in cere-mony the equinoctial Bull, of which Osiris took the form at Spring; but he was then, like nature, covered with a dark veil and in mourn-ful apparel. Macrobious indicates the same reason for these ceremonies of mourning, which must be the true one, as it is founded in nature. Isis gives burial to the fragments of her husband, whose body had been divided into forteen parts; tombs are built for him in different cities of Egypt; around each tomb are placed three hundred and sixty urns, as many as there are days in the year, without reckoning the intercalary ones, or the same number of degrees as there are in the zodiac, which Osiris passes though. Isis makes an image of him in wax, the worship of which is confided to priests. But subsequently Osiris returns from hell to the assistance of Light, or of Horus, his son; he teaches him how to triumph over Typhon, their enemy, and as-sures him the victory over the Serpent who fought for Typhon. Osiris himself had not been a long time lost. After having lamented him as dead, the priests chanted his return. They celebrated Osiris refound with as much pomp as they celebrated his birth, which they announced to be that of the Lord of the world.

We have given only a summary of the life of Osiris, and have put together only the characters which he has in common with Bacchus, Adonis, Christ, etc.—in short, the characters which pertain to the death and resurrection of the God Sun. We have no need here of more than this summary, the mystic history of Osiris having been developed in its details else-where much more at length. Several fathers of the church and Christian writers often speak of these ceremonies established in honor of Osiris, dead and brought back to life, and make a parrallel of him with their Christ. St. Athanasius, St. Augustine, Theophilus, Athe-nagoras, Minutius Felix, Lactantius, Julius Firmicus, all the Pagan and Christian authors who have spoken of Osiris or of the God Sun, adored under this name in Egypt, agree in representing to us the mourning of Egypt at his death, a mourning which was renewed year by year. They descride to us the ceremonies which were practiced at his burial, the tombs which were consecrated to him in different places, the tears which were shed during several days, and subsequently the joyful festivities which succeeded to this sadness at the moment at which it was announced that Osi-ris had been refound and had arisen from the dead. Herodotus and Athenagoras speak of the representation of the Passion of Osiris, which the Egyptians called the mysteries of night.

In our notes are to be found an abridgment of these different passages, of which we prehere only the re This result is, that the Sun was adored in Egypt from the most remote antiquity under the name of Osiris, and that his birth was celebrated, his life was written, his benefits were chanted, his death lamented during several days over his tomb, and that then was celebrated his return to life. Now, nothing of all this is applicable to the Sun, strictly speaking; to the Sun, which neither is born nor dies; which proves that all this history is allegoric. This death, this tomb, this resurrection, are but mystic fictions common to all religions, such as that of Christ, having for their object the worship of the The same story will have to be told of Sun. Bacchus, whom Herodotus, Plutarch, Macrobius, and all the ancient writers confound with Osiris, and consequently with the Sun. Bacchus, then, is born, dies, descends into hell, and comes to life again like Christ. Bacchus dies like Osiris; he is like him cut to pieces by the Giants, and afterwards is restored to life. Such was the doctrine that was taught in the mysteries of the Sun under the name of Bacchus; in whom theologians recognize the intelligence or the Word of Divinity, in so far as it is united with matter, and, so to say, incorporated with it, until it is subsequently returned to the one and eternal principle from the bosom of whom it descended; an idea which goes almost as far as that of the incarnate Word of Christians, which is put to death, comes to life again, and returns to the bosom of the Father. Plutarch himself recognizes that what is practiced in Greece in the celebrations of Bacchus, called Titanic, and celebrations of perfect night, agrees entirely with the tearing to pieces of Osiris, and with his return to life. Arnobius and Pausanius also speak of the death of Bacchus, cut to pieces by the Titans. The first says that people confounded him with the Sun or with Appollo; and we have proved, in our article on Bacchus, that this god was really the Sun. Some authors have stated that the Bacchus son of Ceres, or of the goddess whose name had been given to the Celestial Virgin, was cut to pieces by the Giants, who had caused his limbs to be cooked in a boiler, but that his mother had put them together again, and that he rose out of the boiler alive and in full vigor. These stories show how the genius of mystagogues has varied the adventures of the God Light, who some way was cooked in a boiler, others attached to a cross, and others shut up in a box, and whom all make to come back to life. In other mysteries he was supposed to be lost only. The women, in tears sought after him and after a time ended their researches in singing the return of the god to the society of the Muses, or the Intelligences who presided over the harmony of the spheres. Plutarch, in his treatise on the inscription of Delphi, discusses these theological questions on the death and dismemberment of the Divinity, who nevertheless, by his essence, is indivisible and immortal. He cites as an example the

"C'est une maladie d'esprit quede souhaiter des choses impossible."—L. V. L. Dr. Slade who is unacquainted with French,

Dr. Slade who is unacquainted with French, received and gave by inspiration a correct translation of the passage as follows:

"It is a disease of the mind to sigh for impossible things."

My skeptical friend saw that it was a skillfully aimed rebuke of himself, and accepted the justice of it. Dr. Slade is giving a good deal of time and money for the benefit of the Lyceum and other benevolent objects, a good example for other eminent and prosperous mediums. A Rev. Mr. Lamb has written a letter to the Herald stating that these wonderful things can not be really done in Dr. Slade's presence, as they would be miracles, and miracles are impossible now-a-days! Innocent Lamb! Like too many ecclesiastics that persecute Spiritualism, he is innocent of all knowledge of the subject, or of the logical acumen to digest the knowledge even if he had it.

THE MATERIALZATION OF SPIRIT.

A Mr. A. A. Thurbee, has handed me an account of a public circle held by H. C. Gordon, 406, 4th Ave., N. Y., in which some spirits materialized themselves, and showed themselves separate from the medium, and then vanished. Others affirm the same thing. Not having seen this done, I of course can not vouch for it of my own personal knowledge.

A HINT TO MAGNETIC PHYSICIANS.

In our magnetic cure, we adopt the plan, in all difficult cases especially, of having both the male and female physician manipulate the same person at the same time. When two that can harmonize thus work together, it affords the following great advantage:

1st. It gives a far more powerful battery of vital magnetism than one person can give, and makes the cure more rapid. Thus Mrs. Towne being the negative principle, takes the upper and more positive portion of the system, while I having the warm positive principle, take the feet and more negative portions.

2nd. Where one magnetizer can not communicate to the patient the elements wanted, the other generally can, so that thus far we have found no case which we can not cure or relieve.

3rd. It prevents scandal, which is too common among progressive as well as the old school physicians

4th. A treatment can be given in a shorter time, and the case cured much sooner. If any one should be so selfish as to wish to have his patients on hand a long time before a cure is effected, so as to get more pay. he should remember that it injures the cause, and he will not be nearly so apt to get other patients in

their place. I trust many brother physicians of Chicago

may be seen in Kirker. The Lamb is the temple and the light which enlightens this city. Only they are admitted into it whose names are written in the book of life of the Lamb; they only who are initiated in the mysteries of Light victorious under the Lamb.

Again, we see the river of time, which, as a river of transparent water, flows from the throne of the Lamb, and on the banks of which is planted the tree of life, which bears twelve kinds of fruit, one for each month of the year. There will be no more curse, because the throne of God and of the Lamb will be there, and his servants will bear his name written on their forcheads. Happy they who wash their garments in the blood of the Lamb, in order that they may claim the tree of life.

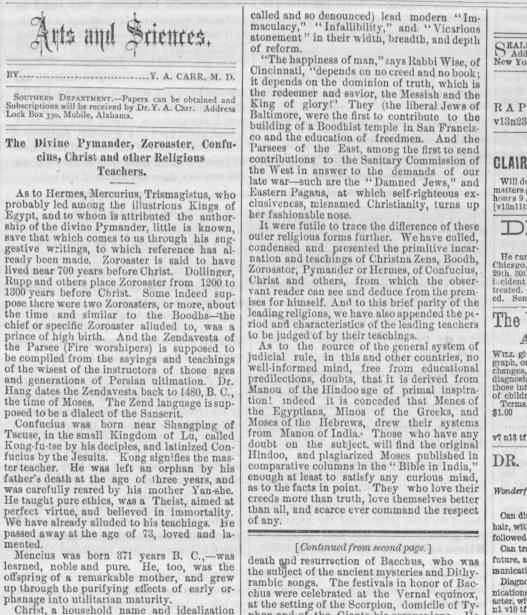
We see how many times in this work on initiation the name of the Lamb is repeated; we see that he is the head of the whole initiation, the symbol under which is revered the governor of the universe, the conqueror of the Dragon, he whose coming for the renewing of all things was waited for on Easter night, and he who was to transport into the world of light his faithful chosen. For this Lamb has, with reason, always been regarded as the symbolic image of the Restorer. whose birth was celebrated on the 25th of December, at the Winter solstice, the day of the birth of the Sun.

It is to be observed that the symbolic type of

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up through the purifying effects of early or-phanage into utilitarian maturity. Christ, a household name and idealization of the Christian world, pre-eminently the "son of God," over and above the most of mankind, is too well known in point of accredited char-

mented.

acter and mission to require further mention of us in this connection. All these teachers from the original Brah-minintuitions, down through Christna Zens, Boodh, Zoroaster, Hermes, Confucius, Christ and others, were of the light that "lighteth every man that cometh into the world." Aside from these wise harbors and anchorages, the soul is a craft wisely constructed for sailing o'er the high seas of time, hence let us while temporarily anchored in our present harbor. remember and wisely prepare for the eternity through which we have got to sail.

There is a sympathy between all things religious as well as men. As we advance and learn we shall imagine less and see more. Looking at these points of unity in diversity, we will soon see and realize there is but one religion underlying our almost infinite diversity of Theological forms, whose essential aim is "the Fatherhood of God and the Brother-hood of man." Though disguised by corruptions, symbolized by mythologies, ennobled by virtues, degraded by vices, yet, still all tending the same; all assenting to the fact that there is one God, the universal Father and Ruler of all. It may seem that different races in their worships, are warmed by different suns; yet all, however diversified in form, are warmed by the same sun, and suborn to the same aim.

Humboldt says that all positive religion contains three different parts-first a code of morals; second, a geological dream, and third a myth, or historical novellette. The original of all creeds require but these primitive points, and such suggestive fillings as the special aims of designing priestcraft, may fill in as their respective purposes demand.

To believe in one God, and in a future exto do as to believe in your special teacher or prophet. are the four cardinal points of all enlightened Either of these blanks may be Religions. filled in with Christna Zens, Boodh, Zoroaster, Confucius, Christ, Mohammed or others, and you have the essential system of the name inserted in the blank. These religious measures of condition, are as diversified on the subject of their degeneration, regeneration, predesti-nation, redemption, judgments, rewards and punishments, as the diversified aims they subserved-these are all as the mosses and grasses of the same season and soil, which the microscope of time alone can virtually distinguish. As T. W. Higgenson has aptly observed, "Each divine man is a copy of the other." As in the dim robing-rooms of foreign churches, are kept rich stores of sacred vestments. ready to be thrown over each successive generation of Priests, so the world has kept in memory the same stately traditions to decorate each new Messiah—each Messiah being according to the Christna Zens model, "predicted by prophecy, hailed by sages, born of a virgin, attended by miracle, borne to Heaven without tasting death, with a promise of return, and rule in the future. Though the illustrious successors of Christna Zens made no such professions themselves, still their enthused disciples who wrote them up after they had passed on, represented them, as they had learned to esteem their original model, Christna Zens. Boodh, Zoroaster, Confucius, Christ and others are represented as born of virgins without a human father. "Osiris of Egypt as the Son of God, the Revealer of Life and Light, conquers the world by peace, is slain by evil powers, descends to Hell, rises again and presides in judgment of mankind, redeeming all who call upon his name. Such are the seemingly essential character-istics of all religious sources and teachers. The soul is older than prophecy, and the only legitimate servant of the All-wise is Reason! It has been pungently asked, "If the truths of Christianity are intuitive and self-evident, how is it they formed no part of a man's conscious-ness till the advent of Christ?" All religions of whatever measure or cast, may in accordance with the All-wise economy of fundamental purpose, claim its position and grade, as embodying a religious aim, until it assumes to be exclusively divine and good, at which moment, it becomes perverse bigotry, devoted to hypocritical ends. Of all the measures and forms devoted to perverse ends, "Exclusive Religion" is the worst. Where is the justice and truth in plucking the best fruit from one tree and the worst from another, and saying a tree, or these trees are known by their fruit. The Christianity of Christ is but a contin-The Christianity of Christ is but a contin-uation of the pure intuitional stream, flowing down from the inspirational heights of primal ages, through the valleys of Christna Zens, Boodh, Zoroastor, Confucius and others, and never has, nor will lose its claim to rational respect, until it did, or does claim to be ex-clusively better than others and self-righteous-ly exclaims, "Stand aside, Heathen, I am better than thou." Even the "Damned Jews" (so-

at the setting of the Scorpion, domicile of Ty-phon and of the Giants his companions. He was called upon as the Holy Bull, and prayed to descend from heaven. Such were the pray-ers of the Eleen women. Now Christians in-voke the Lamb that has replaced the Bull at the equinoctial point. In these celebrations the assistants put to death the Bull, which they then tore to pieces, in order to initiate the mystery of the Passion of Bacchus, or of what the God Bull had suffered at the hands of the evil Genii, or the Giants having ser-pents' feet. It was not the representation of the slain Lamb; it was that of the Bull torn to pieces that was given to the people. Julius Firmicus, who gives us this account of Bac-chus, insists upon making him a prince, as he believed also that Christ was a man who had really lived, died, and come back to life; he could not, nevertheless, refuse to admit that the Pagans explained all this fiction by Nature, and regarded the story as a mystic fiction upon the Sun. It is true also that he rejects these reasons, and that he even puts a discourse in the mouth of the Sun, in which this god reproaches men with seeking to dishonor him by rediculous fables; sometimes submerging him in the Nile, under the names of Osiris and Horus: sometimes in mutilating him, under that of Atys; sometimes in cooking him in a boiler or roasting him on a spit as Bacchus; sometimes in representing him as a charioteer. "Lament for Bacchus, and Atys, and Osiris, but do so without dishonoring me by your fables." Thus Firmicus makes the Sun speak. According to what Firmicus says, it is clear that the tradition was preserved among the Pagans that all these tragic and incedible adventures, these deaths and resurrec-tions, were but mystic fictions on the Sun. This is what we are proving here in the fic

tious person of Christ, now that science has given us the power of following out the physi-cal explanations of ancient theology, and of comparing the singular forms of these relig-ions with the sky and nature. Like Christ, Bacchus took the epithet of Saotes, or Savior like him he performed miracles, cured the sick, and predicted the future. Not only were taught in the mysteries the death and resurrection of Bacchus, but also his descent into hell was spoken of; so that, like Christ, Bacchus died, descended into hell, and came back to life. Osiris also dies, descends into and returns from hell. We conclude, then, not-withstanding the difference of legends and names, that there is nothing belonging to Christ that does not belong equally to Bacchus and Osiris, or, in other words, to the Sun honored under those names. Bacchus in his infancy was threatened with the loss of life. People sought privately to kill him, as Herod sought to kill Christ. Bacchus, like Christ, established initiations, and only admitted virtuous people. The initiated expected his last coming, as Chistians look for that of Christ; they hoped that he would then repossess the government of the universe, and re-establish the felicity that anciently prevailed. The miracle of the three pitchers filled with wine, of which that at the marriage of.Cana in Galilee was in imitation, was performed in the temples of Bacchus, as may be seen in Pausa-nias towards the end of the Heliacs. (TO BE CONTINUED IN AN EARLY NUMBER.)

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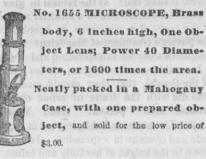
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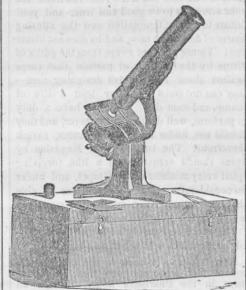
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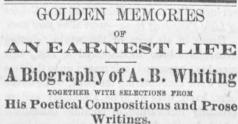
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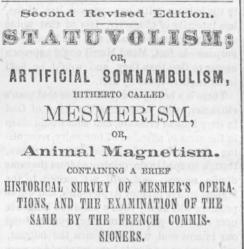
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CHICAGO, SATURDAY, JANUARY 4, 1873.

Prostitutes and Holy Ministers---Maud Merril.

Magdalens, the confirmed inebriate, those who are steeped in sins of all grades mentioned in the calendar of crime, when death summons them away, leave behind them a worn-out, worthless casket,-it is then that it is necessary to summon a ministerial functionary to officiate at the funeral services. Ministers of the Gospel, who are receiving high salaries varying from \$5,000, to \$20,000 per annum, feel somewhat important, and they will not willingly officiate at the funeral of a disreputable character. At the time George Holland died, the Rev. Mr. Sabine would not consent to offer even a prayer over his remains, but referred the surviving mourners to "A little Church 'round the Corner," where the Rev. Mr. Houghton consented to perform the last sacred rites over the "body of a dead play-actor." George Holland was in the estimation of the church a confirmed sinner and his soul had, of course, been consigned to endless torture in hell, and prayers in his behalf, could, under these unfortunate circumstances, avail nothing. A man dies from the effects of delirium tremens. His face presents a ghastly appearance, reminding one of the manifestations of licentiousness in its various degrees of development. If the Christian religion is true, his soul is in hell-then what good results can possibly emanate to him from religious services?

This question is exciting unusual interest in Europe at the present time, also in this country. American Clergymen, as a general thing, reluctantly perform the last sad rites over the remains of those who have led a licentious life. In New York City it is particularly the

their ministers are acting in consonance with the spirit of their calling when they refuse to extend the formal decencies which friends of the dead usually desire to observe in consigning the body to dust. Shall the minister of the Lord undertake to determine the extent of the Lord's mercy; how far the sinner may have been sinned against; how much or little the misfortunes of life shall mitigate vice; where Christian charity shall begin and where it shall end? Is the refusal to give the traditional consolation of a minister's presence at the grave of a courtesan in keeping with the Savior's treatment of Magdalen? Or is the Magdalen story an interpolation and a myth? It would be well to inquire who are ministers of the Gospel, that they should scorn those who die with the fruits of crime clustering around their person? Maud Merril is dead. Licentious in habit, impure in thought, rude and obscene in expression, she was cut down in the height of her folly and crime, and ministers of the Gospel could not recognize in the mass of lifeless corruption a fit subject for prayer and intercession. Well, Maud Merril, there is One who can trace your life-lines, see your struggles to be good and true, and your failure to resist temptation and the alluring

snares of designing men, and he does not blame you! Young girls are swept from the paths of virtue by the torrents of passion that surge against them from selfish designing menthey can not resist it,-they lead a life of shame, and soon die! Ministers have a duty to perform, well defined in character, and they should not, under any circumstances, shrink therefrom! The treatment of Magdalen by Jesus should actuate with a like forgiving spirit every minister of the Gospel, and under no consideration should they refuse to give that consolation at the grave of a courtesan which the lowest in life desire.

The Bible declares (Luke 7) that Jesus treated the Magdalen with the utmost kindness:

And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind him weeping,

and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden

him saw it, he spake within himself, saying, "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner.

And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

There was a certain creditor which had two debtors: the one owed five hundred pence, and

the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head

Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet.

My head with oil thou didst not anoint: but this woman hath annointed my feet with ointmeat

Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but whom little is forgiven, the same loveth

Actuated by the purest of motives, his soul illuminated with a divine light that shed a lustre freely over sinners, Jesus exhibited the others. grandeur of his mission most beautifully when he, in a calm dignified manner, admitted to his presence a vile woman, and by magnanimous actions encouraged her to do right! Those ministers of the gospel who refused to officiate at the funeral of Maud Merril, when weighed in the balance with her, possess less virtue, less integrity of character, less of that noble spirit that animated Jesus, and less honesty of purpose-in fact, Maud Merril could approach nearer to God than they, and would be held in far higher repute by him. There is a beauty and grandeur in that man's character, who recognizes the hand of God in every human creature, and who would clasp in the arms of affection all humanity, recognizing the sublime fact that the courtesan, though steeped in sin, originated from the same divine source, and will yet ascend to the highest sphere to enjoy its pleasures, and whose presence will finally shed a hallowed influence over all. We pity that man or woman from our inmost soul, who will scorn the outcast, spit upon her or deride her-we would as soon spurn an angel! Feeling the benign presence of the high and holy ones of spirit-life, whose souls are animated with a broad philanthropic spirit and who would encircle within their hallowed arms all humanity, we would spurn no one! Those who are the lowest will yet be ranked with the highest! There is a diamond in their nature, an off-shoot of divinity, and though covered with licentiousness, though surrounded with a mass of putrid sores or enveloped with the vilest of poison, it will arise therefrom like the sun from a dark cloud, and its divine radiance will yet gladden the children of earth, and shed a benign influence over them.

H. A. Streight, the Spirit Artist -- Correspondence with a Patron.

BRO. STREIGHT-DEAR SIR:--Then I must

relinquish the idea and pleasure of receiving a portrait of my spirit friends from you. I was quite in hopes I might, as I have said and done so much in this skeptical section of three or four towns, and have undergone so much ridicule and opposition-besides there are several anxious for spirit pictures, hearing what I have said. They are waiting to see my suc-cess. A man told me the other day he would give \$100 for a portrait of his son who accidentally killed himself in the woods last winter. He is well able to new, others also winter. He is well able to pay; others also are waiting to see the result of my efforts. I have already paid mediums over \$100 for sittings, doctoring, paintings, etc., and offered \$100 toward numerical base that could

\$100 toward purchasing a large tent that could be put up anywhere. Then again I offered \$500 toward erecting a good hall in Rochester. I am only an outsider—probably I should not get in the hall more than three times a year, but I want to see the enterprise go ahead here

If I can not procure a portrait for less than \$50* and must send a likeness, as you said to me in your letter, I will give it up, as that kills Spiritualism at once, for I can get them painted here from another picture for less than half that money—that would be no test. Favetie does not ment to charge but \$10 Fayette does not pretend to charge but \$10. Feople call that extravagant for one or two hours work. He painted me a splendid portrait of my mother, but as she was never in this part of the State, and had been dead 63 years, they say, "Oh! he has painted you a portrait, and called it your mother" but when you and called it your mother," but when you charge \$50 to \$100 for one, two or three days' work, it does look a little too much like paying a priest \$50 or \$100 for talking an hour the very day he tells us we shall do no manner of labor.

Greece, Monroe Co., N.Y., Dec. 13th, 1872. . S. HAYFORD.

OUR REPLY:

S. HAYFORD, ESQ., DEAR BROTHER :- Your letter to Bro. Streight of the 13th inst, is before me. He has authorized me to open and read all letters that came to my care, and to answer all that contain words of unkindness. You can't appreciate how a word of suspicion of a lack of integrity will upset a good medium. Think of it a moment. A good medium is so near the spiritual plane, that spirits even control them as you control your hands or feet. Now you say an unkind thing and they are so sensitive to it that, like a child who is innocent, they will grieve over it for days. While so suffering with grief they are entirely beyond and out of the reach of spirits. Bro. Streight, by unkind words, is rendered, unfit for spirit control for days. Hence he has requested me to examine all letters, and answer those which upbraid him for a lack of speed or for unreasonable charges. He knows all such intimations are unreasonable, and feeling thus, he grieves when he reads them. He has already, as our readers know, pledged himself that all money advanced on paintings shall be placed in bank by me, and the responsibility I have assumed, and guaranteed that the money shall be held sacred until the paintings are completed and handed over to me ready to be sent forward to the person ordering the same, so you, my brother, nor any other one need fear that you or they will lose their money. He will execute the paintings, as soon as possible so as to realize pay for his labor; but he can't control the matter. It rests entirely with conditions beyond his control. And allow me to say just here that unkind words not only procrastinates the time at which you otherwise would receive your own most desired painting, but they unfit him for control to paint for

Now about the price. The works that come

remarkable mediums the world has ever pro- calamities could be escaped, they could be duced,

Fraternally Thine S. S. JONES.

At this moment, contrary to our own expectation, when penning the above, we are impelled to publish your letter and our reply. -ED. JOURNAL.

* The price alladed to is under Br. Sire'ght's proposi-t'on to paint a sice portrait of eny person yet in this life from a photograph, and a guarantee that there should be at least two fine spirit likenesses on the same canvas for from \$50 to \$75, according to size and number of spirit likenesses, and that the painting shall give satisfaction.

Letter from Thomas Stanley.

DEAR FRIEND JONES:-Your appeal fright-ened me-I had to read it over again ! "We must have money or shut up shop !" My submust have money or shut up shop 1" My sub-scription according to the tag runs to 24th Jan-uary, 1875. Inclosed you should find \$3,00. You will please change the date to January, 1874; that is, you should find \$3,00 for subscription for 1873, canceling the balance of time due me on RELIGIO-PHILOSOPHICAL JOURNAL.

I would be obliged if you would sometime or other state the number and page where either the RELIGIO-PHILOSOPHICAL JOURNAL, or the Banner of Light had any forewarning from their very dear friends on the other side, of such immending and overwhelming calami of such impending and overwhelming calami-ty as each have met with, If it has not been ty as each have met with, If it has not been given, can or will you let the public know the dear kind and loving spirit's reasons for not communicating such important intelligence soon enough to get out of the way. I wonder if we are to sit down contented with the cant, "all is right." 'all is right."

Yours very retpectfully, THOMAS STANLEY.

Highland, Iowa Co. Wisconsin, Dec. 10th 1872.

REMARKS .- My very dear brother, we have obeyed the order given under the impulse of your generous nature, and have credited the Widows and Orphans' fund, with six dollars, and you are now at liberty to name the persons to whom you would like to have the JOURNAL sent free during the time that the money will pay for; you will thus make us happy, the widows and orphans to whom you sends the JOURNAL will rejoice, and you, Brother, will now, and for a long time to come, feel the consciousness of having done a noble

It is possible-aye, probable that your generosity will prompt a scertain man we find on our books, and who is a long ways in arrears, to be an honest man; if so, another point is gained. We trust that man will not think us personal-we have not yet mentioned his name, but we have often thought of it.

In regard to the two great calamities, the burning of Chicago and Boston, in which the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, and the Banner of Light office were consumed, we can say only this: The conflagrations were fixed facts in nature, or they could not have been foreseen. If they were fixed facts in nature, and as certain to transpire as the sun to rise in the east, then no human power could prevent it.

Premonitions of coming events are frequent. The event while yet in the distance, cast its shadow (if we may be permitted so to speak) before it. The sensitive mind in spirit-life feels it, and transmits it through media to children of earth, in such manner and with more or less distinctness, as wisdom shall dictate.

While we never published the particulars of symbolic vision that was given to us at the time we were forced by spirit power to inaugurate the RELIGIO PHILOSOPHICAL PUBLISH-ING ASSOCIATION, we did have such a vision and communicated it to others. Well do we remember that Brother Seth Stowel remarked at the time, that it portended a breaking up of the whole institution sooner or later, but a glorious future was equally vividly represent-

prevented altogether. If prevented altogether it would have no existence-how could such a nonentity sast a shadow before it ? In such a case there could be no premcnition of it.

It is a fact that the barning of Chicago was foretold by spirits through mediums, but the day and hour was not revealed-probably very few, if any spirits en rapport with the earth sphere, could have told with that certaintywhile those of greater wisdom and far removed from the earthsphere, might have known the very day, hour and nature of the same.

"THE NEW CHURCH."

A Schism among Swedenborgians.

A very large per cent of Swedenborgians are as bigoted as the devotees of the Romish and Protestant churches.

By them Swedenborg's writings are construed into authority for Theological dogmas, little less absurd than "the immaculate conception and the infallibility of the Pope."

But Swedenborg having broken loose from church trammels, it is not to be supposed that all "New Churchmen" will be bound by the creeds and traditions of their sect, especially when it is evident to the scholar that many of the traditions of the "New Church" have been brought by the converts from the old churches from which they have emerged, rather than being a legitimate corollary from the great Seer's writings.

The independence of a few teachers among Swedenborgians, is commendable, and will make its impress upon the great mass of professed followers of their recognized Shepherd, -Swedenborg.

It is a cardinal doctrine of the bigots of that school, that the wicked (and who is not more or less wicked in their sense of the phrase ?) "put off for consistency or harmony's sake what little good they have of a superficial or external nature, and thus to eternity.

Poor devils we must all be, as there is no one that doeth good, no not one-Paul. "Consequently to all eternity, we put off our little good, and take up our abode in the lowest hell.'

These are the legitimate teachings of the Orthodox portion of the New Church. But a Luther has sprung up among them. The Rev. Woodbury M. Fearnald beards the lions in their lair, and we find a sermon of his published in the New Church Independent, in which he expresses himself as follows:

And now, in reference to this idea of eternal selfishness, and disobedience from such a motive, let us ask again-What is the highest ideal of God, and how is God situated and conditioned in this matter ? God is all in all —is in the inmost of every human soul in his purity and sweetness; and that is the nature which must be ultimated. Otherwise, the Di-vinity is closed up in hell to eternity. The idea is repulsive and horrible. According to Swedenborg, and according to all true theology, the inmost of every human being, and the inmost of every devil in hell, is nothing less than the divine nature. "The internal man is of the Lord and is the Lord." (A. C. 1594.) It is this which enables any of us to live. This inmost divine is never conscious in man; his consciousness is confined to the human degrees; but it is the divinity within which gives life and quality to all the human, and without which man is not man. The animals have

Now consider, if this is not ultimated in anything but filth and corruption, which is no ultimation at all; or if it only comes finally to a good devil—to a respectable gentleman—to states of polished and refined selfishness, what an absurdity are we here presented with ! God is closed up in hell to all eternity, desiring and willing, but never being able to effect, the deliverance and salvation of the creature! No, this is not the highest ideal of God. This last idea is only the resort of some Swedenborgians. who must have an eternal hell of some kind, to save, as they think, Swedenborg's consistency, and so they have resorted to this most lame and impotent conclusion. Think of it ! An eternal world of polished and refined selfishness;-eternal societies of gentlemanly, accomplished, and obedient devils, as a *finality* in the divine government ! The best result of the creative power ! The last triumph of the Divine Providence, running co-eternal with the existence of God ! It is monstrous. It is sheer folly. It is shocking to all reverence and all faith. There is nothing in the Deity that sustains it for a moment. And we take the position boldly and decidedly, that what-ever there is in God must eventually be ultimated in all men in its finite degree. Now, is there anything in God that corresponds to this eternal selfishness? There is that, be it observed, which corresponds to different degrees of genuine goodness, making different grades of angels necessary; but what is there that corresponds to this eternal selfishness ? Make it ever so good, ever so harmless, is it Godlike ?—is it the highest divine will ? is it the heaven to which he wills all his human creatures, and, according to Swedenborg, to which he predestinates all? No, no! only angelhood can answer to that; and as sure as God exists, all souls shall become angels at last, for Christ shall see of the travail of his soul and be satisfied. We would remark here also, that those who take this view of the eternal improvement and exaltation of the hells, still preserving their distinct existence as hells in opposition to the heavens, find no evidence of it in the writings of Swedenborg. It is not progression which he speaks of for the confirmed wicked. They go downward in-stead of upward, although there is a general law recognized of non-increase in wickedness, and every evil is said to have its limit. Wickedness, it would seem, can not increase in the spiritual world beyond a limit, but it may, after that, tend to less and less. Accordingly he saw multitudes of spirits, he says, of various characters, reduced almost to the state of death, sitting like dead stocks, with scarcely any life left, having been in that way for two thousand years. Surely this does not look much like progression; and so there have been those in the "New Church", who, from these representations, have proclaimed openly that the wicked would run lower and lower, and increase in wickedness to all eternity. But that can not would full that be all eternity. But that can not be; rather, when the end of this inverse movement is attained, then there is progression; then the remains of goodness and truth begin to operate, and operate successfully. Any other theory surely does not comport with

case that ministers manifest the utmost aversion to offering remarks and prayer over the body of the evil doer. This feeling has been exhibited, not only in the case of George Holland, who was a respectable theatrical performer, but many other cases have arisen to show the popular feeling that exists among ministers of the Gospel. Lately the death of Maud Merril, one of the lowest and vilest of courtesans, has revived the feeling which existed at the time of the death of Holland, and now the secular papers are freely discussing the propriety of ministers refusing under any circumstances to perform those sacred rites over the dead that are held in such high repute among civilized people. Maud Merril was intelligent, quite handsome, and possessed that keen sensitive nature which, when properly disciplined, makes a woman worthy of tender regard and affection. Organized thus, when she contemplated the fearful condition of her own life, she was animated to commit those reckless deeds that soon resulted in ending her earthly career. Her life-lines seem to have been tinged with the most sombre sadness, and she continued to tread the downward road until she was finally shot in a house of prostitution.

There was evidence at the Coroner's inquest indicating that her uncle, who was her murderer, was also her seducer. She had been engaged as a servant at private houses, and it was intimated that this uncle had not only seduced her, but had taken from her all the money which she could earn. This treatment finally drove her out of service, and she took refuge in a house of ill-fame. After her uncle had found her whereabouts, he continued to visit her there, and to demand the money which she received, going so far as to question the other inmates in regard to the sums she had earned. The murder took place in Maud's room, and it is supposed that it was the result of her refusal, or of her inability, to furnish him with any more funds. The story has some significance in connection with the circumstance that search was long made in vain o find a clergyman who would consent to give the deceased a Christian burial. Her life o' shame was notorious; the more notorious o account of the tragic manner in which it terminated. But it is an important question or Christian churches to determine, whether How about making the effort friends?

DR. FRANKLIN, of Los Angles, California, has our thanks for his Photograph. He is a fine looking gentleman and promises to become a regular correspondent for Southern California. Our readers will soon hear from him.

THANKS .- Our thanks are due to Mrs. N. J. Kling, of Seymour, Indiana, for successful exertions in behalf of the JOURNAL. If all would work like she has to extend our circulation, Spiritualists would have an abundance of neighbors of their own faith in a short time.

from his hand are by the "old masters," whether you realize it or not, and for beauty of execution are not excelled by those who charge from \$300, to \$1,000, for a single portrait. Now you talk about ten dollars for such a work! At his price of from \$50 to \$75, with a guarrantee of two spirit likenesses in connection with your own or some friend of yours from a photograph of yourself, is simply starvation prices.

Your talk about his doing it in a few hours or a day. You are mistaken. Science admits of no such speed in interblending colors in portraiture, either by spirits or mortals. Time has to be given for colors to dry, and then another coat, and so on for many days, and then spirits have to present themselves and the old masters have to choose their time, etc., etc. The thoughtful Spiritualist will hardly be willing to make ungenerous complaints against an honest medium of this kind when he once considers all of those things, especially when he knows from the start that he is sure of not losing his money, no matter how much time elapses before he gets the painting. If you could but once see some specimens of the work executed through Br. Streights hand, you would no longer talk about high prices. He barely lives by the strictest economy, and supports his family. The rapid work done in landscape painting, is while under the control of a French spirit who never does the fine. beautiful work he sends to fill orders. His is remarkable from the rapidity with which it is done with the mediums eyes closed, but not for wonderful beauty like the work done by the spirits of Michael Angelo, Claude Lorian and other eminent old masters long in spirit-life. Can it be possible, my Brother, that you fully realize what kind of work you are to get from Bro. Streight's hand when you talk about \$10, for a nice portrait of yourself and a guarantee of at least two portraits on the same canvas, of spirit friends, and with a further guarantee that the painting shall please you!

When I read your letter and see the generous offers you make in regard to a meetinghouse, tent, etc., I can't believe you have fully appreciated the mediumship of Bro. Streight. I beg of you to further consider the matter, and may your good and loving spirit friends deeply inspire you with the truth of what we

ed. But for the sequal we should have been intimidated, and the RELIGIO-PHILOSOPHICAL JOURNAL would never have had an existence.

At that time we had no conception of the nature of the calamity from the symbols so vividly impressed upon our vision. It was well that we did not. But now we see that not only the first change when the RELIGIO-PHILOSOPHICAL JOURNAL gave place to the Spiritual Republic, but the resumption of the publication of the RILIGIO-PHILOSOPHICAL JOURNAL and the destruction of the Publishing House by fire was most vividly depicted by the most appropriate symbols, and yet when the vision was being actualized, we were not permitted to realize the fact.

The wisdom of all this we most fully appreciate, if we were to know the day and the hour that great calamities are to transpire in which our earthly treasures are to be engulphed or destroyed, beyond the powor of God or man to prevent, we should be most miserable. We fully realize that if a calamity like the Chicago and Boston fires, were fixed facts in nature, all things incident thereto-for instance the distruction of the RELIGIO-PHILO-SOPHICAL PUBLISHING HOUSE and the Banner of Light Publishing House-were alike fixed facts.

Hence in all ages of the world, coming events have been forshadowed so dimly that men have possessed their reason up to the time and while encountering the same, while on the other hand, were we to be absolutely and so certainly forewarned of coming calamities, which despite of all exertions to prevent, were to lay waste cities, and to render thousands homeless and reduce them in an hour to beggary, such a calamity as in the nature of things could not be avoided, a state of demoralization and insanity would ensue so overwhelming as to beggar description ! You may inquire if spirits know of such impending danger, why they do not reveal it; we reply and inquire in turn, if God knew of it why he should not only reveal it to man, but having the power, should he not prevent it? But we do not doubt, that all calamities are founded in wisdom and produce results full of ample compensations.

The mind that supposes that a forewarning of the precise time and very nature and extent are impelled to say in behalf of one of the most does not fully comprehend the fact that if the higest reason. of a calamity would enable one to escape it,

JAN. 4, 1873.

(Continued from First Page.)

the principal religious systems anciently known to history with Christianity subsequently included. Mr. Higgins remarks that "At the first moment after midnight of the 24th of December, nearly all the nations of the earth, by common consent, celebrated the accouchment common consent, celebrated the accouchment of the queen of heaven and the celestial vir-gin of the spheres and the birth of the God Sol, the infant Savior and the God of Day, called by the Gentiles "The hope and promise of all nations—the Savior of mankind." St. Leo says (in his "Sermons 21 p 148) that in his time there were persons at Rome who said that the feast at Christmas was venerable, not so much on account of the birth of Jesus as of the return, as they expressed it the birth of the return, as they expressed it, the birth of the sun." And St. Justin, commonly called Justin Martyr, says, "Christ was born on the same day when the sun takes his annual birth, in the stable of Augias." Thus we have it conceded by one of the ancient lights of the Christian church that there was a tradition of the sun's being born in a stable before a similar event was recorded of Jesus Christ. The reader can deduce his own inferences and establish his own conclusions.

We will now turn our attention to the allimportant inquiry, touching the causes and circumstances which lead to the wonderful and striking uniformity in the time fixed for the births of the various Saviors. There are, when the matter is closely scrutinized, two obvious causes for the strange coincidence and which when taken together, if not disjointly, fully adequate to account for this historic enigma. One of them has already been partly indicated.

It has been shown that the 25th of December was the solstitial epoch which harbingered a new year and the exact time of the com-mencement of the old Anglo-Saxon year. And Voltaire tells us that "In Julius Cæsar's time the civil and political solstice was fixed for the 25th Dec. This, at Rome," he adds, "was a festival in celebration of the returing um". The 95th of December then marked The 25th of December then marked sun.' the new year,-the birth of the sun or solar God into a new revolution or journey through his orbit; and a new epoch or solstice in the civil and political affairs of the Roman em-pire. Now, viewing these circumstances in connection with the fact that the sun was very anciently (when man's mental perceptions were just begining to emerge from the brutal stage of development) regarded and worshiped as the Creator and Savior of the worlds, it becomes easy to perceive why the 25th of December (the inception of the winter solstice) should have been fixed on as the date of the natal origin of the various earth-born and virgin-born Saviors.

2nd. The second and principal circum-stance which seems to have lead to the winter solstice as the chosen birth day of the in-carnated Sons of God, was that of its being the commencement of a new cycle. As a new cycle began every 600 years, and dated its commencement at the solstitial epoch (the 25th of December) and as a new Messiah or Savior was always expected to be born at this period, the Cycle and Savior (some great man deified) thus becomes inseparably associated together. But as this great man on whom the lot happend to fall as the Messiah, or who

happened to fail as the Messiah, or who happened to be selected as the expected Sav-ior or Son of God, for a very particular cycle, was not generally elevated into a God until after his death, or until after the time of his birth was forgotten, his disciples, from the causes above indicated, fixed the time of his birth for him at the noted period, the 25th of Decomber accuration or presenting the was December, assuming or presuming he was born at that date because there was one expected for that period. And here I may be allowed to remark that I see no reason for excepting the Christian Savior from this cate-gory. Indeed they will apply to him with the fullest force. For, when we observe that all contemporaneous history, all the numerous authors who wrote in that era, are silent as to his existence, for at least a century after he is said to have been born, and when the great Dr. Lardner, a standard author and chronolo-gist of the Uhristian world, admits and as-sures us that his life was not written out— that none of the Gospiel narratives were com-

that none of the Gospel narratives were com-posed until nearly a half century after his death, we can easily see how a whole volume of groundless traditions and miracles, not merely relating to the time of his birth but appertaining to nearly every event of his life, might be, and would naturally be (in an age

Words of Cheer from Spirit Friends.

MARY C. MORRELL, MEDIUM.

MR. JONES, DEAR SIR:--I wrote you one week ago, furnishing you a little that Sunshine wished to say, and telling you that they (my spirit guides) would soon impart to me some thing mean for mean the source we then the source of the source o thing more for you. True to their word, as I always find them, they have done so.

I see you standing on the summit of a beautiful mountain all covered with neat, thrifty evergreens; the grass fresh and green, and everything around you in a fine growing condition. You have your coat off, your sleeves unbuttoned at the wrist, and about rolling them up-gesticulating with your arms and whole body, calling aloud for assistance! "Come, friends and brethren, comeone and all, come to the rescue-save the paper!"

I then hear you call out in stentorian tones, "Fling the Banner to the breeze!" and simultaneous therewith, I saw a large white banner run up a very high flag staff, and as the breeze catches it, it straightens with such force that it snaps and cracks so as to be heard at a great distance, which has the effect to bring many to their sense of duty. I see them then begin to examine their pockets, and I hear the response from some, "I guess I can help a little," and so they in response to your loud call and the sound of the flag as the wind straightened it, add their mite.

Right by the side, and at the very top of the staff, floats the most beautiful, bright blue flag that mortal ever could conceive of. It is fastened to the staff with strong iron rings, and in the centre, in large gilt letters, is the word "Truth," and below that, "Justice to all." I then see you hold a pair of balances over your head. You then put the JOURNAL on one side, and I hear you call in a loud voice, "Friends, will you let the paper go up or down?" I then see the people getting to-gether, discussing the matter, and while they are doing so, and are already cetting pretty are doing so, and are already getting pretty well waked up and warmed for the work, I see you pick up a horn and put it to your mouth—you blow two or three tremendous loud blasts, that seem to shake the whole country from centre to circumference, north and south, east and west!

At that last earnest call, I see the people At that hast earnest can, i see the people from the north and north-west, jump into line like a regiment of old war-horses, who have been trained to start at the sound of the bugle. They came out dressed in full uniform, all equipped for battle, march up the mountain to the scales that you hold, put the greenbacks in the other side opposite the paper, until that side comes down and the paper goes up. They then hurrah for the RELIGIO PHILOSOPHICAL JOURNAL, the paper of free thought, free discussion-let it live! Go ahead with it Bro. Jones, and when our mite is needed, fling the banner to the breeze, sound the bugle, and we will endeavor to come to the rescue and save the ship though the storm may be severe, and if she gets becalmed, we will try and raise the wind. If she gets caught in a fog and will only sound her horn, we will man a ship of good and able officers, and stout and willing crew, and go to her rescue! I can not tell you why it is so, but the people from the north and north-west, seem to assist you much more than from any other quarter.

I have drawn a rough sketch of the position you occupy on the mountain, and the direc-tion that I see the people come from, who aid you. From the north and north-west they seem to come in a large body, or at least bring a great amount of means. From the south, south-west, and south-east but few come, but those who came from a southerly direction, for some reason which I can not see or explain, proceed in a crouching posture, and a few of the leading ones in each line carry red ban-ners, quite small, with yellow, white and black narrow stripes around the edge—in the centre, in quite large letters edged with yel-low, white and black stripes, the same as the edge of the banner, are the words, "We Come." You may undestand what that means, I do not a coordinate what that means, I do not. According to what my spirit friends show me and say, I judge that you need have no fears as to the future condition and wel-

Although I see you on the top of the moun-tain with your coat off ready to roll up your sleeves and go to work, I observe you calling for help, hear you sound the bugle! It all shows to me that you will have to call aloud, sound the bugle through your paper and as sound the bugle through your paper and as-sistance will finally crown your efforts. New York, Dec. 10th, 1872.

Old Theology at her Old Tricks.

The mission of old Theology would seem to be from the appended paragraph, to continue her devotees in ignorance. The almost universal sentiment of the Spiritual Philosopher is, that knowledge is the savior of the world. Old theology on the contrary teaches that the blood of Christ,-a crucified God, is to perform that work !

To sustain such a proposition, ignorance of the philosophy of life is essential, hence they condemn scientists, who presume to investigate in fields of Spirituality.

Our doctrine is that when you once get man so educated in the Philosophy of Life-in Spiritualism, that he knows his own nature and feels that noble deeds only, towards his fellow man will bring full returns of prosperity and happiness, he will no longer do wrong -hence knowledge is our savior.

That there may be no mistake in regard to our statement of the ground occupied by theologians read the following item in regard to the subject.

"At a meeting of the Methodist Preacher's Association, to day, a paper was read taking the ground that the scientists, in turning their attention to spriritual affairs, were invading a province with which they had nothing to do."

New Lublications. 11

Church's Musical Visitor, for December, has arrived. It is a good number of an excellent paper. The contents embrace intelligent, well written editorials, interesting articles pertain ing to music and musical doings, foreign and local, a continuation of the serial story "Side by Side," written expressly for it, and five pieces of new music.

Scribner's Holiday Number. - The third installment of Dr. Holland's new novel, "Arthur Bonnicastle," appears in the January (holi-day) number of Seribner's, accompanied by a very beautiful design from the pencil of Miss Hallock. The same number is rich in short stories and sketches, the most striking of the former being Saxe Holm's "One-Leg-ged Dancers." The list of names in the table of contents is altogether the most interesting and distinguished yet given.

Eclectic Magazine .- The January number of the *Eclectic* commences a new volume, and commences it in such a way as to challenge the attention of every intelligent reader to the attention of every intelligent reader to the claims of this sterling periodical. It is embellished with two steel engravings, one of them being a reproduction of Guido's beautiful and pathetic portrait of "Beatrice di Cenci." This is one of the finest pictures that ever appeared in an American magazine. A fine portrait of Dr. Living-stone also accompanies this number. As the prospectus states, "the aim of the *Eclectic* is to be instructive without being dull, and en-tertaining without being trivial." It appeals It appeals to all cultivated readers, and now is the time for subscription. Published by E. R. Pelton, 108 Fulton Street, New York. Terms, \$5 a year; two copies, \$9. Single number, 45 cents.

The Galaxy has now entered on the eighth year of its existence, under circumstances of unusual prosperity. This magazine has from the first occupied a field entirely its own. The aim of *The Galaxy* has been to discuss promptly every great subject which is uppermost in the public mind, and to have the discussion carried on by our ablest and best known men in each department. These papers by conspicious public men, on national topics of import-ance, will be continued, and will embrace contributions from the most prominent of our living statesmen on questions of national inter-est. The "Scientific Miscellany" of The Galaxy has proved so generally popular that the publishers seek to make it still more deserving of the attention of intelligent readers. department is prepared by a distinguished scientists, whose relations with the leading scientific men of England, and Europe gener-ally, are such as to enable *The Galaxy* to keep abreast of the latest facts. \$4,00 per year. Shel-den & Co. Beblichow Nury Verk don & Co. Publishers, New York



successfully as in the capital of our State. The German elements of honesty and persistency prevail. Our good Bro. D. Barr and his ex-cellent wife, the Pott's family and many others whom we would like the world to know, stand as pillars in the spiritual temple that will endure long after their outward forms are crumbling to decay. It is a blessed thought that true men and women are laying a spiritual foundation on which coming generations shall build more beautiful temples than the world has ever seen, adorned with light and wisdom to will bless humanity. Truth, like the everlasting stars, shine's ever around us—it is God's expression on all the planes of life and being. It shines all around us, but our appreciation of it is measured by the knowledge we attain by culture and development.

Saturday evening, Dec. 7th, we had a circle for materialization at Mr. Stevenson's. In a small "upper room" they improvise a cabinet in this way: A strip of wood with a groove in it is secured firmly to the ceiling across one corner of the room with a plain strip along the floor immediately under it into the groove, and against the ledge on the floor are placed three panels, enclosing a triangular space about three feet in depth. The centre panel has a door in it with an opening about one foot square with a movable shde on the inside by means of which it may be closed or opened. Behind this slide is a black curtain. This cabinet may be put up or taken down in two or three minutes.

There were thirteen persons seated in a semi-circle on the opposite side of the room. William Potts entered the cabinet, and the door was closed. Ropes and musical instruments had been placed therein. In a few moments noises were heard, the instruments were played upon, and a hand was thrust out of the opening. Soon after three faces ap-peared, they were quite plain. One of them purported to be our mother. After this we heard voices, and were per-mitted to ge into the schiett, int W

mitted to go into the cabinet with Wm. Potts. Soon after taking our seats, we discovered that he had four arms, and while he was handling us with his natural hands, the other hands and arms, which emanated from his shoulders, and were about two feet longer than the former, were moving the instruments around, and striking the cabinet at a greater distance than it would be possible for either of us to reach as we sat in the chairs.

Of the materialization of these hands there could be no question. We have been minute in this description, that others may be encouraged to go and do likewise. On Sunday morning we listened to an earn-

est and iconoclastic discourse by S. M. Hoffer, est and reonoclastic discourse by S. M. Hoffer, of Carlisle, who is a medium, and doubtless inspired by some of the old prophets to thunder in fiery tones against the corruption of the churches. We regretted that he was disposed to send most of the ministers to a "burning Hell." Spiritualists came in for a fair share of his denunciation and condemnation. We told him after the meeting that we saw the spirit of his father behind him, and also some ancient prophets. He thought we were mistaken since prophets. He thought we were mistaken since his father had gone to heaven. We urged him to come and hear what Spiritualism is before he sent it and its millions of believers to Hell, but he declined coming, and said he did not want to know anything about it. We spoke in the afternoon and evening in the same (Dr. Barr's) hall.

The definition of truth given to us, was that it is God's expression in all the departments of nature-matter, mind and soul. That our knowledge of it depended upon the culture and unfoldment of our faculties. This knowledge is our savior, while ignorance is the only Devil that ever has or ever will exist. This corresponds with a communication re-

ceived by us many years ago, that truth, like its immortal author, is either eternal and un-changable, while our knowledge of it is gradditions. It was shown that on all the planes of our being the truths of God were seen and appreciated according to our own conditions. Hence the necessity of the broadest charity, since no two of us occupy the same position or see from the same stand-point, and each one is a standard and measure for the truth for themselves and for no others. If Spiritualism teaches any one truth more prominently, it is that we are not to be the judges one of another—not to be "our brothers" keepers." We thank God that he does not us to collect his bills from others, but to settle our own accounts, and in doing this we shall find that we have enough to do. The presence of our loved ones who have gone before us, and of all whom we know, proves this grand fact, that every child of God, is living to day in the consequences of the unfolded past—that as we sow, so must we reap. There is no atonement, no escape from the penalty of violation cf law—it is as absolute as God himself, and it is right that it should be so, and no one who has proper feelings of self-respect, could ask another to suffer for them— nothing but selfishness can do this, while pure love and goodness will make us willing to endure many thirgs that others may escape suffering. We c:n never be willing that another, and especially an innocent one shall suffer for us. In the evening an attentive and thoughtful audience listened to our remarks. The man-ifestations that have occurred in that city, have created a deep and abiding interest in the philosophy of Spiritualsm, so that they are always ready to welcome a speaker, and there are few places that we feel so much at home as with our good friends here.

-ON-

RELIGIOUS SUBJECTS.

-BY-

WILLIAM DENTON.

CONTENTS:

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MEDIUMS 3 MEDIUMSHIP. By T. R. Hazard.

This little pamphlet from the pen of one well prepared to give light on the subject is attracting much notice and should be widely circulated. Price 10 cents; postage paid. *_**For sale, wholesale and retail, by the Religio-Philc-sophical Publishing House, 150 Fourth Ave., Chicago.

PROSPECTUS FOR 1873

Lippincott's Magazine. An Illustrated Monthly of

POPULAR LITERATURE, SCIENCE, AND ART. ---:0:---

The issue for January will mark the commencement of the eleventh volume of this periodical, which has already won for itself the highest praise on account of the inter-est and variety of its matter, the beauty of its illustra-tions, and the unrivalled neatness of its typography. It is the ambition of its conductors to render it a model of literary and mechanical excellence, and for this purpose they will leave no plan of improvement untried, and will neglect no advantage which either talent or capital can command. They would respectfully solicit attention to the following characteristics of the Magazine, all of which combine to render each issue an agreeable and instruc-tive comparison of

POPULAR READING:

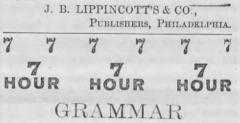
A large proportion of the articles, especially those descriptive of travel, will be

PROFUSELY AND BEAUTIFULLY ILLUS-TRATED.

The pictorial embellishments of the Magazine will, in fact, constitute one of its most attractive features; and, in the management of this department, the most liberal and untiring efforts will be made both to satisfy and to choose the replacement. elevate the public taste.

TERMS.-Yearly subscriptin, \$4; two copies, \$7; three cop es, \$10; four copies, \$13; five copies, \$16; ten copies, \$30, with a copy gratis to the person procuring the club. Single number, 35 cents. LIPPINCOTT'S MAGAZINE with *the Contemporary Review*, \$10.50; with *St. Pauk's Magazine*, \$6,60; with *Good Words*, \$5,75; with *6 cood Words for the Young*, \$5,50; with *The sunday Magazine*, \$5,75; with *Philadelphia Medical Times*, \$8,00.

To Agents a liberal commission will be allowed. Address



BY PROF. D. P. HOWE.

The author was induced to publish this little work by the urgent and repeated request of persons of all shades of education in every State in the Union from Maine to Cultornia

The second secon adult population of . of the Self Student.

h bound \$1.00 Paper

predominant), hatched up and put in circula tion relative to his history and practical life And in this way we can very plausibly ac-count for all the incredible stories and miracles related of him.

We will now remark by way of recapitula-tion that at the very recurrence of the winter solstice which is fixed by Christendom as the natal epoch and earthly advent of their Savior, natal epoch and earthly advent of their Savior, the orgies or rites of Bacchus of Egypt, Bac-chus and Adonis of Greece, of Christna of India, of Chang-ti of China, Chris of Chaldea, Mithra of Persia, etc., etc., were being some or all of them celebrated in their various re-spective countries by way of idolizing this day as the anniversary of their birth-day, most of them having been born, made their appear-ance on earth long previously—as is admitted by such early Christian writers as St. Jerome, St. Justin, and Dr. Lightfoot, the latter of whom indicates that the birth-day anniversary of a Pagan Savior was being held anniversary of a Pagan Savior was being held in the temple of Bethlehem at the very hour the Christian Savior is said to have been born into the world. The 25th of December then was both a cycle and a solstice—the era of the time immemorial, and hailed, hallowed and consecrated as marking the ingress of a newborn year, in other words the birth of the God of Time or the God of Day, the great "Foun-tain of Light,"—the period when the noble, the illustrious, the righteous sun or Solar God ("The Sun of Righteousness" as Mulachi (4:2) styles Jesus Christ—if we assume as Christians tyles Jesus Christ—if we assume as Christians do that the text prophetically refers to him) was again born into a new cycle or annual rev-olution—after which coming up out of the dark grave of winter, he passes over into ver-nal March thereby entering the sign of the Lamb (thus becoming the Lamb of God tak-ing away the sins of the world—i. e. the evils of winter) to revivify and resurrect the long buried vegetable world from the hoar-frosts and snows of an ice-bound 'winter. How ap-propriate, how befitting, how natural that such a period should be fixed on as the birth-day of a Savior, Messiah, a sin-atoning virgin-born God. The time of the birth of Jesus Christ is thus indicated to be of Pagan astro-logical origin. styles Jesus Christ-if we assume as Christians logical origin. Richmond, Indiana.

Short.

Owing to the unusually large increase in our subscription list last week, we run short about 100 copies, although we supposed we had increased our order for paper sufficient to cover all possible demands. Those of our new subscribers who should have had the last number and failed to get it, will see that it was impossible to supply them. We shall endeavor to keep ahead hereafter.

The BANNER OF LIGHT comes forth again in full size, to greet its numerous readers.

The WESTERN STAR has suspended. It was an excellent Magazine, and well worthy of natronage.

MISS JENNIE LEYS lectures in Portland, Me., during December.

MRS. NELLIE J. T. BRIGHAM is lecturing in Troy, N. Y., to full audiences.

A. S. HAYWARD, magnetic physician, has taken rooms at No. 17 Rollins street, Boston. MISS NELLIE L. DAVIS spoke in Lynn, Mass., Dec. 18th and 25th.

MRS. JENNIE SIMONS of South Haven, Mich., is being rapidly developed as a first-class spirit artist.

MRS. ADDIE L. BALLOU who has been laboring for some time in New Orleans, goes to Atlanta, Ga., the first of January.

MRS. M. J. WILCOXSON'S lectures in Kansas are exciting consideral interest. She will remain at Wichita, Ka., until Jan. 1st.

N. FRANK WHITE lectured in Port Huron. Mich., during November, and will remain through December, and speak in East Saginaw in January.

MRS. H. T. STEARNS, of Corry, Pa., has recently been lecturing in the State of New York. She will speak week evenings in the vicinity of her Sunday engagements.

CEPHAS B. LYNN will lecture in Detroit. Mich., during January; in Bay City, Mich., during February (instead of December, as heretofore announced). · Will answer calls East or West. Permanent address, Sturgis, Mich.

D. W. HULL speaks in Memphis, Tenn., during January. He wants to make engagements for evening lectures within one hundred miles of the above place during the same month. Address as above.

BENJ. TODD and J. O. BARRETT of the State Missionary Board of Spiritualists, accompanied by Mrs. Benj. Todd, will hold a Mass Meeting in Luce's Hall, Grand Rapids, on the second Saturday and Sunday in January, commencing Saturday forenoon, at 10 o'clock. Let there be a grand rally from every quarter. All are welcome.

City Entertainments.

[For the week ending, Dec. 28, 1872.]

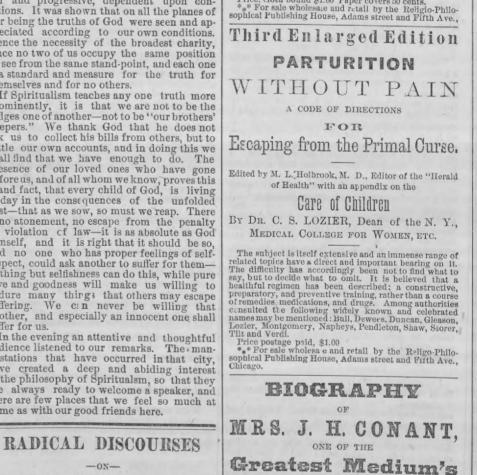
MCVICKER'S THEATRE.-Madison street, between State and Dearborn streets. That great actress, Miss Charlotte Cushman, is at McVicker's, and will appear every evening till further notice, and on Christmas and Saturday Matinees in her powerful rendition of Meg Merrillies, in the beautiful Scotch drama from the novel of Sir Walter Scott, entitled Guy Mannering; or the Gipsey's Prophecy.

AIKEN'S THEATRE. -Corner Wabash Avenue and Congress street, Aiken & Lawler, Managers; W. H. Harrison, Business Manager. Tuesday evening, also Christmas afternoon and evening, Lawrence Barrett as Cassius in Julius Cæsar. In addition to his role of Cassius, Mr. Barrett will deliver the famous oration over the body of Cæsar. Friday, farewell benefit of Lawrence Barrett, Rosedale. Saturday, Rosedale matinee.

MYER'S OPERA HOUSE .- Monroe street, be tween State and Dearborn streets. Arlington, Cotton & Kemble's Minstrels. A monster bill for the holidays. Mackin and Wilson in new and striking specialities. Obeying Orders! A Midnight Assault! A Trip to the Moon, new songs, new dances, new acts, the regular matinee this week will be given on Wednesday, grand Christmas matinee.

NIXON'S AMPHITHEATRE.-Clinton street, between Washington and Randolph. First appearance in four years of the popular Melo-Dramatic actress, Mlle Marie Zoe, the Cuban Sylph, who will appear on Monday and Tuesday evenings, December 28d and 24th in the great sensational and romantic drama, in four acts, entitled Nita; or Life Among the Gipsies.

HOOLEY'S OPERA HOUSE.-Randolph street, opposite the Court House. R. M. Hooley, sole proprietor and manager. Monday, December 23d, and during the week, and Wednesday and Saturday matinees, by request, the Lancashire Lass, will be placed upon the boards. John Dillon, J. W. Blaisdell, J. C. Padgett and Charles E. Wilson are at this favorite place of resort.



OF THE NINETEENTH CENTURY. ---: x :----

The book contains'a history of the Mediumship of Mrs. Conant from childhood to the present time; together with extracts from the diary of her physician; selections from letters received verifying spirit communications given through her organism at the Banner of Light Free Circles; and spirit messages, essays and invocations from various intelligences in the other life. The whole being prefaced with opening remarks from the pen of

ALLEN PUTNAM, ESQ.,

A fine steel plate portrait of the medium adorns the work. An earnest, unequivocal and individual example of the good wrought by Spiritualism. Its perusal can not fail to cheer our struggling media.

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W. L. Jack, M. D., Medium; JOHN BROWN SMITH Reporter and Correspondent. Papers can be obtained and subscriptions received by him at 812 North Tenth Street, Philadelphia, Pennsylvania.

Philadelphia Circle of Light.

Invocation.

Oh, thou who art our Father in heaven, and that heaven within ourselves, if we will only have it so, wrap around each one a mantle and cloak for protection; and may each fold have written upon it, thou art mine, and I am thine. Oh, let the mantle of truth and knowledge, fall upon each one of this little but mighty circle; let it be a perfect covering for each heart and soul; may it keep each one warm so that there may be no coldness; and let it be fastened by the loved ones alone, Oh Lord God of Israel.

Rev. Noah X. Kingsford,

I was a wanderer all the while, and I might have been one still, and when at night I sought that repose for the soul, I was disturbed by doubts and fears. Yes, I preached doctrines that did not bring me nearer to that God, but these little hallowed associations have brought me nearer to him. Oh, I grasped to reach something beyond what I preached. I was brought by a power beyond myself to be one of the little band of five, who formed the ministers' circle which increased to nineteen, but it is only eighteen now. How glad I am to be one of these old five.

How glorious it is to die to the dead past, that knows no waking. I was brought by those gentle spirit influences here, and I want this given to the world and the churches, that they may know that I am living and can come back. My dear friends, we build our own houses, and if we make them weak they will only injure ourselves. Go on, little band, to work and to do; each one of you has your representative in that bright land above. It is God's will for you to do your work as well as every passing breeze. The medium does not know yet that I have passed away, and how thankful I am that he did not go to the cemetery to-day to visit his father's grave as he would not now be in a proper condition for me to come near him. I am so glad that I can come back and use another organism to push forward this glorious work. Oh! that I had known more of this before passing away, so that I could have embodied in my preaching in the city and out of it, more of these glorious truths! That little band is mourning for me, but I will tell them, as well as you, to work and give forth these truths of God to the world!

How I love that song just sung, "Nearer my God to thee," and no one has a right to sing that, but those who are near him; but he is not a mighty personal God, he is a God of humility; every passing breeze, the buds and tiny leaves in the valley give forth his praise. He is no longer a God sitting on an exalted throne above all, but that God who is not any other God besides the one within your own souls. May the blessings of that bright sun that shines at noonday and causes the sweet flowers to grow forever in your path, only to make you more perfect, be showered upon you all.

Rev. W. Kingsford.

Only in the footsteps, in the path of my boy who has just been here, do I come. I bless the day when that little meeting of fivewas organized, because [the ministers circle] it brought him nearer to me. I always told him that there was something more to preach to than fashion; something that would reach the soul, but where there are so many divisions as you have in your churches, how can there be any unity? Thank God for this division, because through it will come the purest light. I have been looking for a peculiar kind of person to come through. I have been trying a medium in New York, and one or two others at other places, but could not come on account of their conditions. I come back, an old man when in the flesh, but indeed not so old but I can speak of eternal youth. I was a Baptist minister, and father of Rev. Noah X. Kingsford who has just been here. candles that have a bad smell; but I say all should have your lamps trimmed with that wick that can not be snuffed out. I lived down in Delaware near the capital of the State.

Letter from Lois Waisbrooker.

BRO. JONES:—I have just read Bro. Halleck's letter in reference to the Barnes' Will case. I am sorry, but must say that it is just what I expected when I winessed the course taken at their State Convention at Anderson. There are two branches in the Army of Reform, as well as in the opposing forces—one visible here in the material world, and one invisible. The church and those in sympathy with her, have this invisible aid as well as ourselves. Those upon the same plane of development work together, whether here or there; and when the young and growing tree leans toward the shadow of the old, instead of standing erect, and sending its roots down still deeper into Mother Earth, it is very apt to be overshadowed.

What if the sun does shine with a fierce heat? Better endure it than be dwarfed. When we are true to the new, act in unison with the powers in the (to the great world) unseen realm, who are in the front ranks, then one can chase a thousand. But when there is a veering from the straightforward, or ordinary course, then the connection between ourselves and our anchor on the other shore is weakened, while that of the opposition is strengthened.

what do I mean, you will 'ask? Simply this: had there been no Barnes' Will to be considered, delegates would have been received at the Second State Convention, from all liberal societies who chose to act with them, instead of insisting, as they did, upon representation from strictly Spiritual Societies only, lest they should lose their name as an organization f Spiritualists, and thus lose the \$700,000. This rejection of delegates, together with active opposition to what is called the Infidel element, weakened and divided the magnetic forces both in the seen and in the unseen, which otherwise might have been brought to bear in our favor.

Those who do not recognize such forces, might be inclined to scout the above idea, but Spiritualists ought to be wise enough to be careful on this point. They well know that unseen forces are the most potent; and further than this, when the venerable President of the State Association (made such at that time) declared from the platform that he could not see anything in Spiritualism, to conflict with Christianity proper, and his statement passed unchallenged, except in a private way by your humble correspondent. The statement took the backbone out of those who saw the falseness of the position, and however hard they might work to the end desired, the warmheart magnetism which does so much toward ensuring success, was lost from being chilled at the fountain.

Christians claim *Christianity* proper to be the esse of all good,—that charity, love, forgiveness, self-denial, etc., etc., are peculiar Christian virtues—that a good man (they have come to claim this) is a Christian whether he acknowledges the name or not. It is a false claim, and whenever we concede it, we concede an injustice.

There is no good thing in Christianity, but it is there because it cannot be separated from humanity. We should be content with being human; let those be Christians who wish to, but let us never stoop to make concessions to such as though we would honor ourselves by so doing.

All concessions made for the sake of popularity, for the sake of gaining strength either in numbers or in pocket, is so much labor lost, so much time thrown away. I mean concessions made in the name of Theology. There is no concord between us; nor indeed, can there be, and the sooner we learn it the better. Keeler, Mich., Dec. 8th, 1872.

Letter from Hudson Tuttle.

BRO. JONES :- In the JOURNAL for Dec. 21st, I noticed your kind words in regard to my loss by the Boston fire, and a request that the friends come to my assistance. Deeply do I appreciate the motives of fraternal regard which actuated you in this appeal, the more as it was entirely unsought, and coming as I know it did from your goodness of heart. But my loss is so small compared to that of others, and my capabilities to retrieve it so much better than theirs, that it would be the height of selfishness for me to ask or receive the slightest aid. I may not be able to republish my works at once. I shall take this opportu-nity to revise the "Arcana of Nature" and probably issue both volumes in one, enlarged and exemplified, with better and more numerous illustrations, and thus the loss may prove gain It is true with the exception of "Arcana of Spiritualism," the works on "God" and "Christ," which you keep on sale, all are swept away, but I most sincerely pray the friends to transfer the sympathy your notice may excite, to the greatest sufferers of all, the noble *Banner of Light*, the maintainance of which is of infinitly more value to the cause of Spiritualism and Reform, than the resurrection of the perished books from their ashes. The self-sacrificing men who after years of labor and trial had brought the Banner to an enviable eminence, exciting a world-wide in-fluence in the highest value of human nature, have seen all perish in an hour, and nothing left but the proud name of their great Journal If I should ask for assistance, it would be unspeakably selfish in me to do so until they are again strengthened by all assistance the friends can give, and even then I should shrink from accepting aid when so many others need it far more. If my works now out of print are again demanded, they will be re-issued, I do not fear; and if they are not, new ones will take their place. With many thanks to you for your kindness and to the friends for their sympathy, and the prayer that it may be transferred to those far I am fraternally, more necessitous,

more fierce. So I can but feel thankful to the orthodox divine, Mr. G. W. F. Birch, for the high compliment he pays his Satanic Majesty in acknowledging that he has turned his attention to furnishing proofs of immortality, so much needed in this age of sectarian bigotry. Oh! for an E. V. Wilson just for a few days in Lexington, to create a shaking up of the dry bones of fossilized superstition.

In Boung on, to create a sharing up of the dry bones of fossilized superstition. "The agitation of thought is the begining of wisdom," consequently we have a right to expect some good results from Foster's visit to Lexington. The few earnest Spiritualists will use their best endeavors to induce a speaker to come to this city, and lay before the people the beauties of the Harmonial Philosophy. I for one will ask you to say through your glorious JOURNAL, that there is a bright prospect for good yet to come out of this Nazareth of the Blue Grass region.

A SUBSCRIBER.

Crown Point, Indiana.

BROTHER JONES :- The cold weather having driven me to a cozy sitting by the fire, and while musing the spirit said, "Write to the JOUR-NAL," and I obey. Your editorial on "funerals" in the JOURNAL of Nov. 30th, is just what I have talked and thought about for years and I want to congratulate you for your independence in daring to attack so ridiculous and gross an evil as the "average funerals of to day." It perhaps would be well enough for the rich to enrobe, coffin and entomb their dead as expensively as they chose, if it did not influence poorer people who in the tenderness of their hearts, desire to keep up appearances, very often much embarrass or bankrupt them selves, all for no utilitarian purpose. And does not the same objections hold good, and the same result follow excess or extravagance in dress, houses, churches, livery and even table luxuries? I am a disciple of Franklin. He said "other peoples eyes cost us more than our necessities," hence I hold that all excesses are evil or sin, and that nothing demanded by our nature, properly indulged in, is sin whether the world approves or disapproves, therefore we should indulge only in such things, and to such an extent, as would be beneficial and pleasant to ourselves, harmless to others, and within the reach of common human capacity the decalent of the ment of facelling of -the development of the mental faculties of course excepted from restriction.

Spiritualism is occasionally agitated here. Last year we were visited by the Gentle Wilson and Mrs. A. H. Colby, and again this fall by the latter, who came here to visit her old friends, among whom she was developed in her mediumship. Mrs. C. lectured at Lowell, Merrillsville and this place, and no speaker creates more interest and enthusiasm than she does here where she is best and longest known. She gave two political lectures here —her control being in favor of Grant, and were admired and applauded by both parties because of their strictly argumentative character.

J. H. LUTHER. Crown Point, Ind., Nov. 30th, 1872.

Complimentary.

Whereas it has been the good fortune of this Association to be favored with the labors of cur sister, Annie C. Torrey, who has just completed an engagement of one month in which she has given entire satisfaction to the members of the First Association of Spiritualists of Atlanta, Ga., Therefore, be it

RESOLVED, That in sister Annie C. Torrey we have found a kind and genial friend, an amiable sister and a faithful worker in God's Vineyard of Progression,—one whose flow of eloquence is rarely surpassed, and who is controlled by a high order of intelligences from the Spirit World, discoursing sound doctrine and startling truths

RESOLVED: That we cheerfully recommend our sister, Annie C. Torrey to any Association of Spiritualists needing the services of a good lecturer.

Sister Torrey leaves us to fill a short engagement in Mobile, leaving there the 8th of Dec., for New Orleans—remaining in the latter city a few days, she will then return to her home in Houston, Texas, where she will receive calls to lecture through the State during the winter. A. C. LADD, President. F. F. Tabor, M. D. Sec. Atlanta, Ga.



The Banner of Light is kept for sale at the office of this paper.

REMEMBER that this paper is sent one year to new subscribers at half price-\$1.50., provided the subscriptions are made before the *first day* of Jacuary next.

ANGOLA, IND.—Dr. Moore writes.—The JOUR-NAL has become a necessity to me. I feel as though I could not do without it. I have taken it ever since it had a being, and I expect to take it while I live.

ROCHESTER, N. Y.—Mary Parkhurst writes.— As I am always pleased to help extend the circulation of the much prized JOURNAL, I think it best to send you one subscriber at a time, if I can't procure more.

Thanks, sister. Your kind acts are duly appreciated.--[ED. JOURNAL.

KORONIS, MINN.-C. A. Staples writes.-We are located in the midst of opposition and people that are blind to the truth, but there are a few that stand up manfully and battle for the cause, who will in time free all mankind from the shackles that priests have bound upon them.

CLEVELAND, OHIO.-D. A. Eddy writes.--There is no mistake but Foster is the best medium for tests and convincing people that we have in this country. He is a gentleman, affable, easy, courteous and liberal; don't charge unless investigators are satisfied. You will be perfectly safe "in setting him up stump."

RICHLAND, MICH.—Levi Wood writes.—A few days ago I sent you one new subscriber for the JOURNAL, and now I forward you two more. I shall still continue trying to assist the JOURNAL. Many thanks, dear brother. Your effort to circulate the JOURNAL is highly commendable, and angels will bless you for your kindness.—[ED. JOURNAL.

PIEDMONT, MO.—Geo. Bates writes.—I will just say to you that my brother-in-law, N. W. Koons (a son of Jonathan Koons, the first founder of Spiritualism in Ohio), is a splendid medium for physical manifestations. The presiding spirit's name is King. Beautiful music was played upon a French harmonica, bell and tambourine, and the spirits talked distinctly so they could be understood by all present. We are all well pleased with the JOURNAL.

MARIETTA, OHIO.—D. Atkinson writes.—I admire the bold stand you have taken in defending the right against Woodhullism. I believe just as you do. All Spiritualists believe in purity of life, and in doing unto others as we would have others do unto us. Go on, dear brother, and keep the banner of truth unfurled until its holy teachings are spread all over the globe and millions of hearts are made to rejoice in perusing its precious columns.

WALTHAM, IOWA.—A. H. Loveland writes.— I will comply with your earnest request by inclosing three dollars to you for the RELIGIO-PHILO-SOPHICAL JOURNAL. This pays for the paper until April, 1872, if I am not mistaken. You may rest assured that I will pay an honest debt. If I can not do it at the time required, I will as soon as I can. I have lost my horses; but so long as I have my health I can pay for the JOURNAL, and hope to be able soon to pay in advance.

Perfectly satisfactory, my brother. We do not complain of those who fail to pay in advance, but it does grieve us to be so badly pinched for the want of money as we have been of late, when we know that thousands who are indebted to us, could, by simply paying *arrearages*, relieve us from the present pressure. It would require but little exertion on the part of each one, to raise the few dollars due us, which would in the aggregate amount to several thousand dollars. Who is there that won't beed this call?-[ED. JOURNAL.

ATKINSON, ILL.—John M. Follett writes.— The regular Quarterly Meeting of the Henry County Association of Spiritualists was held in the Court House, in the city of Cambridge, on the 14th and 15th of December. The meeting was well attended, and the members of the association were favored with four lectures by D. W. Hull, who gave perfect satisfaction to all by the easy manner in which he handled his subject. The conference meetings were interesting, and all listened with interest to remarks from Dr. Raymond, of Cambridge, Mr. Perier, of Sheffield, D. W. Hull and others. Their quarterly meetings seem to increase in interest.

PHILADELPHIA, PA.-B. F. Reed writes.-I wish to say my little say about the JOURNAL and some of its contributors and how much I feel to realize benefit by perusing its columns. First, there is Bro. Francis (in fact who among the contributors, don't stand first;) who has watched the chase after God, or rather the ten thousand gods which men worship-I will venture to say that he has outdistanced all who have preceded him, and if he did not quite capture the whole army of gods, he has given all the little gods such a scare that most of them will never venture to put in their appearance again. Then there are Prof. Carr's papers on Science and Theology, and then comes our much beloved H. T. Child, whose contributions are like unto himself, very servicable and valuable, and last but by no means least, comes our little brother, E. V. Wilson. If he or she who serves most and best their fellow-men are greatest among us, then who among the many who are evangels can stand beside Bro. Wilson? We know something of what we say, when we speak of Bro. Wilson, for we saw and heard himwere witness to the many marvelous tests given in Philadelphia last winter, and read in the JOURNAL come short at least fifty per cent of the whole that was done through and by him. We have agoodly number of noble women and men-workers for humanity, but where is there one that can match him for spiritual gifts, with such a noble and generous physical endowment to carry forward the great and glorious work of evangelizing the masses—in short, he is wondrously endowed by nature to minister to the millions. I will not further weary your patience at this time, but at some future day I will state to you what I have witnessed in the presence of W. L. Jack, of 813 North 10th street, Philadelphia, who is another wonderful medirm, and will yet be known by the multitude, as he is a truly good and noble man.

A GOLDEN THOUGHT.—"Nature will be reported. All things are engaged in writing their own history. The plant and the pebble go attended by their own shadows. The rock leaves its scratches on the mountain side, the river its bed in the soil; the animal leaves its bones in the stratum, the fern and the leaf their modest epitaph in the coal. The falling drop makes its sepulchre in the sand or stone; not a footstep in the snow or along the ground but prints in characters more or less lasting a map of its march; every act of man inscribes its memories on its followers and his own face. The air is full of sounds, the sky of tokens; the ground is all memoranda, signatures, and every object is covered over with hints which speak to the intelligent."

The Little Bouquet.

The above entitled work will be a monthly magazine, (usual magazine size, 32 pages of reading matter) with an illuminated cover of uncommon beauty. The whole work will be richly embellished with illustrative cuts, and replete with well written articles based upon the philosophy of life, and spiritual facts adapted to the taste, capacity, mental and moral culture of the children and youth of the present age, both in an out of the sphere of Progressive Lyceums.

This rare work, first of its kind ever brought before the public, will be put before the Spiritualists of the world at its actual cost—\$1 50 a year.

The proprietor of the RELIGIO-PHILOSOPHIC-AL PUBLISHING HOUSE is impelled to look to other means for sustaining his House than profits from this work. The object is to place the magazine in the hands of the children of *all Spiritualists at least*, in a form so attractive as to banish the prejudice that so generally prevails among the youth, against the truth of spirit communion.

The well-known ability of the proprietor of this house to execute whatever his angelic friends impose upon him, is a guarantee that THE LITTLE ECQUET will be a *permanent institution* of the country and a credit to Spiritualism.

A general invitation is given to friends of the enterprise everywhere not only to write for its columns, but to secure subscribers for the work.

JAN. 4, 1873.

Israel W. T. Jones.

There are laws by which we can come into a house, and spirits have laws to govern in coming into the bodies of mediums. My name is W. T. Jones, and I don't know any person round here. I saw a fellow come in here from New Jersey, so that I thought I would slip in, too. I was a blacksmith and worked for a big man in the church for five dollars per week. He was a deacon in the church per week. and sat in a front seat and I sat away back. had six children to care for, and paid four dollars a year to the church, but I don't pay any more now, and don't have to set away back because truth don't cost anything here. I used to listen to all about those rubies and precious stones we read of, but I did not find them here. God's angels are pumping the bellows now, the flame is rising in the churches. I was a northern man by birth, from near Portland, Maine, and I went down South. This is life eternal. I come back just like a boy going to school, who stopped at the blacksmith shop to look on and see the iron brought out, as well as the sparks fly. I stopped to help draw out the iron of the soul as well as to receive some of the sparks of truth to help brighten me up. I will go on and when I pass to school again I will just look in.

Francis Lantmon,

I come back here from out of the ocean, from a big boat that brought me from the Fatherland. One of my countrymen pointed out the way for me to come here. I never had much respect for the church, because I could never see much sense in it. They would tell me to take off my coat, and give it to the church for God's sake, but I said if that is the kingdom of God, I will leave, and I just got aboard of the boat for America. We had a big storm during our voyage which made me think of an angry God. I come back to speak of the kingdom of truth, as well as to represent myself. I want no one, neither a cow or a pig killed to save me, because I built my own house. I never could understand why one man should be killed to save another. There is no sense in it, and no wonder that the boat went down with such a load aboard. I came from Amsterdam.

Phillis Harris.

I would like to come here if there is no objection to my color. I was black, and my name was Old Phillis Harris. I was a slave and have been sent here. I was a Methodist, and died one, too. I am a Methodist now, and a shouting one. My old man Moses was kind of cross sometimes. When I saw light coming, he would say, "Shut up there." Many men are like Paul, but the time is coming when they can not shut up the river of truth any longer. The best of it is, that the old religions are melting away like old tallow HUDSON TUTTLE.

Berlin Heights, Ohio.

Lexington, Kentucky.

BRO. S. S. JONES:--We have had Charles H. Foster with us a few days, and so rare an opportunity of investigating the truth of spirit communion has seldom fell to the lot of this small city. His many tests startled some and confounded many of the wise ones-shocked the over pious with feelings of horror at the thought of having his Satanic Majesty playing tricks of Legerdemain in the sight of the Sanctuary of a crucified Redeemer--in fact, so great a sensation has Foster produced here that a special discourse from a leading Presbyterian minister on *Spiritualism*, is to be repeated by request on Sunday evening next.

Old Theology is still playing the same old role of battling with science. She is now putting the Spiritual Philosophy through the same ordeal that she imposed on the science of geology only a few years since. The result will be the more glorious, as the conflict is the

Chatfield, Minn.

BROTHER JONES :- Our young brother L. F. Cummings, has just closed a course of five lectures in our place. He is a first-class speak-er, and called out the largest and most appreciative audiences ever assembled here upon any occasion. With noble earnestness and true zeal he is devoting his life to the cause of human progress. Spiritualists give him plenty of work and pay him with the just liberality he so richly deserves. About the first of January we expect another rich feast through the in-strumentality of Capt. R. H. Winslow. During the winter we hope to again greet our very worthy state agent, J. L. Potter. The world moves, and we feel its vibrations even here in our priest-ridden town where one year ago there was but one copy of the JOURNAL taken, and there is now seven. Spiritualism was only spoken then in whispers by two persons. Do not the angels listen even to the whispering of earnest souls?

I am on the watch for new subscribers to our beloved JOURMAL, the bold fearless champion for truth and freedom.

MRS. E. C. NICHOLS.

Michigan City, Indiana.

This evening E. V. Wilson delivered a course of three lectures at Union Hall in this city, a full description of which would be more of a task than my pen is able to give. Our large hall was completely crowded jammed full every vacant place, sitting and standing, with the intelligent thinking portion of the people. Many were turned away in consequence of there not being room inside of the building to contain them.

consequence of there hot being to be the building to contain them. We have had many very eloquent speakers here during the last political campaign, among whom were our honored statesmen, O. P. Morton and Schuyler Colfax, and I believe that everybody will agree with me that neither one of them have excelled Bro. Wilson in eloquence and logic. He is nature's own orator, and his subject was "Modern Spiritualism." The effect of the grand truths delivered, and the tremendous power with which they were driven home, will last until many generations shall have passed away. We could hardly restrain our tears when we took Bro. Wilson by the hand to bid him good-by, remembering his words of truth and love, and that we should perhaps never meet him again on this side of the river.

He gave upwards of one hundred tests, all but a very few of which were correct beyond a doubt. We can say truly, that in Michigan City, never before did "man speak as this man spake."

L. S. HART.

Michigan City, Ind., Dec. 11, 1872.

ST. PAUL, MINN.—Mrs. E. M. Welch writes.— Please send the Messenger of Life and Light—the dear JOURNAL—to my father, G. J. Olcott, Durhamville, Oneida Co, N. Y., for one year. I think by the end of that time, he, too, will have learned to regard it as one of the necessaries of life. I am in receipt of many of the best dailies and weeklies published, yet the JOURNAL is the most cherished, most eagerly conned. I see by your paper that you know all about our Convention, so I will only add, that it was glorious. Everybody was delighted except a few who sympathized with the downtrodden and oppressed Von Vleck, who still fingers within the hallowed precints of our saintly city, giving spiritual seances.

BRENHAM, TEXAS.—Mrs. I. M. Stamps writes. We have some things to contend with here. The ministers, ignorant of what they are doing, give us a blast every little while from the pulpit, warning their flock of the danger of listening to "this Spiritualism." I hold circles at my house whenever I can get a medium, and there is one, a very good writing medium, and will be a good physical medium when she is developed. When she stays with me a few days, 1 close the room wherein I hold my circles, lock it up all night, and when I go in the next morning I find long communications written directly by the spirits, for no human being can get in the room to write them. Some of the last communications they wrote were quite encouraging, telling us that the time is not far off when skeptics will be as scarce with us as Spiritualists are now.

NORWALK, OHIO.—Geo. H. Muchmore writes. I earnestly hope that your call for assistance in the way of payment of subscriptions will be responded to in such a manner that your valuable paper may be well sustained. There is a very "interesting" revival now going on here in Norwalk. Converts are being made by the dozen. As a class they are the standard subjects for conversions, having been converted some two or three times before. It has been a union meeting, and when the division of "spoils" comes off, Spiritualists and Infidels anticipate some rare sport! The Davenport Brothers were here one night last week, and left food for thought by their excellent manifestations, though there was the usual outery against them by the "religious" portion of the community.

RICHLAND, MICH.—Levi Wood writes.—I noticed your appeal in the last issue of the Jour-NAL for "Aid in the Way of Renewals, New Subscribers, and Arrearages." I see by the little monitor on the margin of my paper that my time will be out about the middle of next June, but I inclose one dollar to extend that time a little further in the future. I have also obtained one new subscriber. Is it possible that any person claiming to be a Spiritualist, who, after having the benefit of reading so excellent a paper as the RELIGIO-PHILOSOPHICAL JOURNAL, will neglect or refuse to pay for value received? Spiritualists, we must sustain the JOURNAL and all other worthy Spiritualistic publications. I am aware there are many individuals who are firm believers, that are fully convinced of the glorious truths of angel communion, and after having obtained that knowledge, they fold their arms and say, "I believe it all," and in one sense become drones—inactive and indifferent as regards the advancement and promulgation of the *Philosophy of Life*, which is destined to redeem the world, and unloose the shackles that have so long held the minds of the people in bondage, fear and ignorance. I once unore say to Spiritualists, sustain the JoURNAL and all the worthy Spiritual publications. The work is a fixed fact, and we earnestly appeal to our friends to forward their subscriptions. Address LITTLE BOUQUET, corner of Fifth Avenue and Adams street, Chicago.

Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spiritlife, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

Mrs Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of *five dollars* (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed.

The remedy is harmless, and not unpalatable.

She makes this generous offer for the double purpose of introducing the remedy, and for bringing the *cure* within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

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We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that we unhesitatingly guarantee a faithful execution of the above proposition.—[ED. JOUR-NAL.

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On receipt of seventy cents we will send by mail, and prepay postage, one dozen of the Howe Machine Needles (very best). These needles are used by various other kinds of machines. In writing state the numbers wanted. Those most commonly used, are No. 0 and No. 1. Such we have.

Address Religio-Philosophical Publishing House, Corner Fifth Avenue and Adams street, Chicago.

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Our Second Tour to Michigan.

Friday evening, Nov. 1st, 1872, we left the home of Farmer Mary and our little ones, for a tour of forty-two days' work in the fruitful State of Michigan, Farmer Mary accompany-ing us on our way as far as Chicago. Ah! my Mary, long years we have stood side by my Mary, long years we have stood side by side amid the storms and sunshines of life. Sometimes the wolf has placed his huge paws on the threshold, showing his fangs in hunger to us, and yet we have had our daily bread. Thanks be to the All-Father and the dear old Mother God, whose children we are, we live, are well, and are prospered. We have a home, and darling boys and girls to comfort and cheer us as we walk down the hill of life toward the vale of the Summerland. At eight o'clock we bid each other good-by-Farmer Mary to our home returned-

we to the work of the gods. At half-past nine, P. M., we were in our berth in the sleeping car, thinking of one who, eighteen hundred and thirty-nine years ago, was shivering in the cold, going on foot from one town of Judea to another, at the rate of twenty or thirty miles in twenty-four hours, teaching the Infidel Jews Spiritualism. And then we thought of the cruel murder of this man by the priests of the age, and of the fearful death of his disciples; and then we thought of our own work and the disciples and apostles of Spiritualism as it is in time, and the ennity of all the priests of our day. And thus comparing we wondered if Jesus had ever dreamed of a time in the future, when the medium could lie down at night in a comfortable bed, and the next morning find himself two or three hundred miles from his starting place, or that he could send his word around the world in forty minutes. While we were thus communing, we heard a voice in prayer, and thus it said: "O God, I pray Thee, to watch over this train of cars, and these precious souls in their swift flight over the iron rail to night, and I pray Thee, oh! my Savior, to accompany Thy servant on his journey, and at its end to bless him by seeing him safely there. Strengthen me, O God, to do my duty and to do it well—all of blight over the set of the its set. which favors we ask for Christ's sake. Amen.' Well, my Gentle Wilson, where are your prayers? we asked. Then we prayed. "Oh! Pullman, we thank thee for this magnificent sleeping car. Oh! Michigan Central Railroad Company, we thank thee for this well-ordered and well-balanced railway, trusting our pre-cious body in the hands of—first, the engineer; second, the conductor, third, the brakesmen, and lastly we commit ourselves into thy hands, oh! Michigan Central Railroad Company, for the next forty-two days, and beseech thee to employ only such servants as will keep a sharp lookout, remain sober, and land us safely at last in our home. One favor more we ask, oh! Michigan Central Railroad, that you may be moved to send the Gentle Wilson a halffare ticket over all the railways you own or control—all of which favors we ask for Farmer Mary's sake. Amen!" And as we finished our praying, a friend inquired, "I say stranger, are you a Christian?" No, sir!" "No, sir!"

"Christian or no Christian," said a woman in the berth opposite us, "we on this side

"All those in favor of the prayer for Farmer "All those in favor of the prayer for Farmer Mary's sake, will manifest it by saying—"I!" exclaimed a voice in the berth next to us, and "I I I" arms down the sale of the sale." I, I, I!"-came down the aisle of the car.

"The 'I's' have it!" exclaimed our burly friend, and we went to sleep. Saturday, Nov. 2d, found us at Jackson at 4:30 A. M., waiting for the train for Bay City via Jackson, Lansing and Saginaw Railroad. While sitting in the depot, we heard the following conversation: following conversation:

the horse. "At fifteen years of age we see him struggling in the water with another whom him struggling in the water with another whom he rescues from drowning. At twenty years, he cuts loose from all control and changes every surrounding in life. At twenty-four he takes upon him new relations that effect him socially, locally and pecuniarily. At thirty-two, sickness, sorrow and grief are with him. At thirty-eight we see a change locally that culminates in what and where he now is." We then read his character as a man, described his father and mother. "What say you, sir, to this reading, are we right or wrong?"

Slowly the man rose up, asking, "Do you mean me, sir?" Yes; and we do not want you to favor

us." "Well, sir, I shall not. I don't know how you do these things, for I am not a Spirit-ualist, nor have I ever seen you before, and yet every word you have spoken is true. The incident as being with the horse is remarkably true. The scar is here on my head to-night; in fact, it is wonderfully true!"

"How about the sister?" "That is true."

The people were very much surprised at at these verifications.

(TO BE CONTINUED) -----

Notice of Lectures.

Mrs. J. H. Severance, of Milwaukee, will lecture in the Universalist Church at Wheaton, Ill., on Sunday, Jan. 12, 1873, at 21 o'clock and 7 o'clock, P. M.

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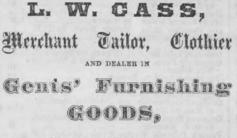
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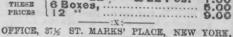
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