Ernth wears no mask, bows at no human shrine, seeks neither place nor applause : she only asks a hearing.

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THE PATRIARCHS.

A Heterodox Road to Heaven .- God gets the News .-God's Strategy.-Abraham.-The Original Story.-Points of Similarity in the Stories .- Ishma I and Isaac .- God Trifles with Abraham .- Heathen Custom.-Origin of the Legend of Abraham offering Isaac .- Points of Similarity in the Two Cases .-Astronomical View .- Saturn and Abraham .- Isaac the same as Abraham .- Jacob .- His Treatment of Esau .- Cheats his Father .- Marries Two Wives .-Steals Cattle. - Wrestles with God. - Water God, and Fire God.-Jacob's Ladder.-Twelve Sons.-Miracles of the Bible, and Heathenism -Dinab, the Moon .-Joseph in Egypt.-All things Possible with God.

BY D. W. HULL.

In this paper we shall refer more particularly (commencing with the confusion of languages) to Abraham, Isaac and Jacob, and Jacob' twelve sons, who went down into Ezypt. Although the same history is repeated in each one of these individuals, it will be necessary to speak of each separately.

In the preceding chapter (Gen. xi), we learn that the devil had found his way amongst the Lord's people since the Lord had destroyed his majesty's children, and was playing havoc with them. They had actually devised a plan to get into heaven, without being orthodox in their views of theology. If the Lord had not by chance been informed of it, heaven would soon have been crowded with outsiders. But some bigoted soul told the Almighty, "they are building a tower that will reach up to heaven, and if they do that, they will drive you out.

"Is that so," says the Almighty; why, I won der what they won't do! I must go down and confuse them," and the poor creature was nearly frightened to death; but some one whispered, "That is one of Satan's lies."

I imagine I hear him say, "I wonder if it is not. I declare, that Devil gives me more trouble than my kingdom is worth. Well, I'll go down and see if the report is true.'

Finding it correct, he says: "Behold the peo ple is one, and they have all one language; and this they begin to do; and now nothing will be restrained which they have imagined; go to, let us go down there, and confound their language, that they may not understand one another's speech"—(verse 6, 7).

Heaven being but a few miles above us, the Hebrew saw no difficulty in making a tower to reach up to it; hence he represents his God as trembling, and sputtering in his fright, that "if they commence this work, I can't do any-thing with them;" so, he comes down and confounds their language, and lo! he has made another mistake. He was only able to give his word in one language, and all his children are to-day quarrelling about what the English of that language means. There are one hundred and eighty thousand errors, they tell us, in that Bible, as now translated, and as we are told, only those can be saved who believe right; every error is as fatal as the poison of the Upas. Poor, unfortunate creature, the fates are at war

ABRAHAM.

So, the Lord finding the world so awfully wicked, concluded to choose out Abraham, and try his skill on him. He made a promise to him, of making of him a great nation, and giving to his children a great tract of country; but lo! his wife got into a little innocent love affair with Phaorah, and as she did not know enough to tell him she was at once the wife and sister of another man, it came near result ing seriously; but it leaked out to Phaorah somehow or other, and he returned Abraham his wife. Again it seems that this promise is going to fail. But the Lord who often went to visit with Abraham, came one very hot day, and after Abraham had washed his feet, the Lord again repeated the same promise to him, 'And he said, I will certainly return unto thee, according to the time of thy life; and lo! Sarah, thy wife, shall have a son. And Sarah heard it in the tent door which was behind him."-Gen. xvili. 10.

Again we will trouble the reader with the original extract from which the story of Abraham and servant is taken. It had been promised Adjigarta that he should wed Parvady, and they should have a son who might "accomplish on his tomb the funeral ceremonies which should introduce him to the abode of Brah-After the wedding we are told:

Years slipped on with nothing to disturb the felicity of Adjigarta and the beautiful Parvady; their herds were the largest and best tended their harvests of rice, of small grains, and of saffron, were always the finest. But one thing was wanting to their happiness; Parvady, al though her husband had always approached her at the favorable season, according to the law of God, had given him no child, and seemed struck with sterrility. The eighth year of her sterrility approached, when, according to the law, Parvady should be divorced, as not having produced a son, which was a sub-iect of continued desolation to them both. the finest day Adjigarta took a young goat, mountain to sacrifice it and went to a desert tears he prayed, "Lord, separate" hawing whom thou hast united!" But sobs choked his voice, and he could say no more. As he lay with his face to the earth, groaning and imploring God, a voice which sounded from the clouds, made him tremble, and he distinctly heard these words: "Return to thy house, Adjigarta, the Lord has heard thy prayer, and has had pity on thee." As he returned toward home, his wife, full of joy, ran to meet him, and as for a long time he had not seen her so joyful, he inquired the reason of her unusual

"During thine absence," replied Parvady, "a

man who appeared worn out with fatigue came to rest himself under the verandah of our house. I offered him the pure water, boiled rice and ghee which we give strangers. After having eaten, and when about to depart, he said to me, "Thy heart is sad and thine eyes dimmed from tears; rejoice thyself, for soon shalt thou conceive, and a son shall be born of thee, whom thou shalt name Viashagagana (the reward of alms), who shall preserve to thee the love of thy husband, and be the honor of his race,"— Ramatsariar Prophecies, quoted in Bib. in Ind.,

pp. 218, 219.

Now, let us look at the points of similarity of this and the Bible story:

1. Both Sarah and Parvady were very beau-

tiful. 2. Both Abraham and Adjigarta had the

largest herds in the country.
3. Both wives were barren. Both men offered sacrifices.

The Lord sat down to cool and rest himself in Abraham's tent door, and he sat down to rest himself on the verandah of Adjigarta's

6. In one house, the Lord and his comrades eat a calf; in the other, he eat boiled rice and ghee; and

The son was promised to them both. Do we want better evidence that it is all one and the same legend? only Moses found his in the Hindoo books.

"She was the sister of Abraham" (Gen. xx. 12). This custom must have been derived from the Egyptians. Mrs. Child says

"They married but one wife, and she, often, was their sister, on account of the prevailing idea that such marriages were fortunate."

Prog. Rel. Id. vi., p. 167.

Abraham already had one illegitimate child, which, with its mother, he treated in a good, orthodox style—turned them out to get as much of life as a loaf of bread and a bottle of water would afford. But by this time Isaac was born, and as he could perpetuate Abraham's name, Ishmael and his mother were not needed. Perhaps he had a scent of something not very or-

thodox about the lady. Now that Abraham has driven off Ishmael and his mother, and they have, perhaps, starved to death, Abraham finds he has made a mistake; for his God needs a sacrifice, and there is no one to kill but his son Isaac, and so there will be no one to perpetuate his memory on his tomb. How horrible it must have seemed to that dear old patriarch, to kill his son and roast him for food for the Almighty (Lev. iii: 11, 16—food is the word), and eat his breast and shoulder himself (Lev. vii; 31, 34; viii: 31; Ex. xxix: 31); but he had an abundance of faith in God that some how or other it was right, else he would not have command-

ed it. Abraham did not dare to tell the young men that were with him that he was going off in the woods to kill his boy, and roast and eat him, but makes them believe that he is going off to worship. The meanest acts are always done in the name of religion.

The legend professes that Isaac was very willing, but I think the boy could not help himself, as he was bound. But when Abraham raised his hand to kill the boy, the angel of the Lord arrested his attention, and showed him a ram in a thicket; and as the Lord liked mutton full as well as human flesh, he saved Isaac's life, lest when Abraham died there would be no one left to furnish him with his roast; for if Ishmael should live, which was doubtful, he would always have a poor opinion of the religion that would cause a father to turn one of his little boys out to starve to death, and kill the other for a social meal with his Deity.

These are the inconsistencies of admitting the literality of this legend; and whoever now will not accept these horrible tales as truths. and their heroes as the best men upon earth, must be damned in hotter fire to all eternity, than the one on which Abraham was going to roast his son.

"But," we were told, "God did not intend that Abraham should kill his son; he was only

trying his faith,'

Well, he must have been pretty well satisfied then. But I do not know which was the worst, for God to require Abraham to kill his son, or trifle with him in that way. He commanded him in dead earnest, to kill his boy. Abraham had so much faith that he would have believed black was white if his God had said so; and he is now convinced that murder, though self-evi dently wrong, is arbitrarily right. He is a piece of putty in the hands of the Almighty that is moulded over to suit every emergency of every case. Had he lived in the nineteenth century, he would have piously stood up with the church, in denuoncing the "Abolitionists as vagabonds of hell;" and then again, he would have whipped around and told the dear people, with his brethren of 1871, "Why, we were always Abolitionists!" But just as he is about to give evidence to the Almighty that he is not moved by principle-that there is nothing too mean for him to do, if his Lordship requires it, the Lord stops him and tells him, "I was only playing I wanted you to sacrifice; I only wanted to arouse your fatherly feelings, in or-der to have some fun out of it." Rather a rough joke, one would think, if not very

fice, was not a God requires a haman sacri-The Celtic Druids and tone to the Hebrews. sacrifice the fairest virgins of theiras used to

"It was an established custom among Phœnicians," says Bryant, "on any calamitous or dangerous emergency, for the ruler of the State to offer up in prevention of the general ruin, the most dearly beloved of his children, as a ransom to divert the divine vengeance. They who were devoted to this purpose were offered mystically, in consequence

of our example, which had been set this people by the God Krons, who, in a time of distress, offered up his only son to his father Ouranas."

—Bryant's Observations on Ancient History, quoted in Archbishop McGee's Work on Atone-

ment, Vol. i. p. 338. I could make many similar quotations from mythology, but must content myself with one more. It is from the legend of Adjigarta; for the story goes right ahead until his father is compelled, as was Abraham, to offer him up as

a burnt offering.
"As the child approached its twelfth year, and was distinguished above all for strength and shape, his father resolved to proceed with him to offer commemorative sacrifice on the mountain, where the Lord had before granted his prayer. After having, as on the first occasion, selected a young goat (without spot, and of a red fleece,) from his herd, Adjigarta proceeded on his way with his son. Advancing on their way in a thick forest, they came upon a young dove which had fallen from its nest, pursued by a serpent; Viashagana darted upon the reptile, and having killed it with his staff, he replaced the young dove in its nest, and the mother, circling about his head, thanked him with her joyous cries Adjigarta was delighted to see that his son was courageous and good. Having reached the mountain, they set about gathering wood for the sacrificial pile, but while so occupied, the goat which they had tied to a tree, broke its rope and fled. Then said Adjigarta, 'Behold there is wood for the pile, but we have no longer a victim,' and he knew not what to do, for they were far from any habitation; and yet, he would not return without accomplishing his vow. 'Return,' said he to his son, 'to the nest where you replaced the young dove, and bring it to me; in default of a goat, it will serve as a victim. Viashagana was about to drey the orders of his father, when the angry-voice of Brahma was heard, as it said, Wherefore command your son to go in search of the dove which he saved, to immolate it in place of the goat which you have allowed to escape? Did you then only save it from the serpent to imitate its evil action? Such sacrifice would not be agreeable to me. He who destroys the good he has done, is not worthy to address his prayers to me. Behold the first fault that thou hast committed, O Adjigarta! To efface it thou shalt immo-late the son that I have given thee, on this pile.

Such is my will.' "On hearing these words, Adjigarta was seized with profound anguish; he sat himself down upon the sand, and tears flowed abundantly from his eyes. 'O Parvady,' he exclaimed, 'what wilt thou say when thou shalt see me return alone to the house, and what can I answer when thou shalt demand of me what has be-come of thy first-born?' And thus he be-moaned himself until the evening, unable to resolve on accomplishing the grievous sacrifice. Nevertheless, he dreamt not of disobeying the Lord, and Vishnu, notwithstanding his tender age, was firm, and encouraged him to execute the divine commands. gathered the wood and constructed the pile, with a trembling hand he bound his son, and raising his arm with the knife of sacrifice, was about to cut his throat, when Vischnou, in the form of a dove, came and sat upon the child's head. 'O Adjigarta,' said he, 'cut the victim's bonds and scatter the pile; God is satisfied of thy obedience, and thy son, by his courage, hath found grace before him. Let the days of his life be long, for it is from him that shall be born a virgin who shall conceive a divine -Romalarias, Prophecies, quoted in

tne Bib. in India, pp. 220,221. In addition to the seven points of similarity of the two legends, we find four other points.

 They both went on a mountain.
 Both parents and both sons gathered wood for the sacrifice. Both bound their boys, and

Both were arrested just as they were about

to kill their boys. The reader will note the fact that a child is promised of the lineage of this boy. Paul construes the prophesy made to Abraham (Gen. xxii: 17, 18,) concerning his seed, to have reference to a holy child that should be born, which

he claims was Jesus (Gal. iii. 16). The word Abram signifies Father of Elevation, thus-Ab, father; Ram, elevation, which is the signification of Saturn, as it was the farthest off of any known planet, and hence was the highest. Saturn was a name, however, often given to the Sun, as he was also the father of time-measuring time off by passing There around the great dial of the heavens. are several points of similarity between the characters of the two.

1. Abram was the son of Ferah; Saturn was

the son of Terra. 2. Abram married his own sister Sarah; Saturn married his own sister Sirius, or Rheo, which signifies a star, as does the word Sarah, which is Sirius in its orthography. The word Sarah, according to Taylor, has the same signification as Sirius—"a star"—from which we probably derive Angrio. Paul tells us the whole thing is an allegory (Gal. iv: 24), that is, 'a figurative discourse or representation, in which the words signify something beyond their literal and direct meaning—a symbolical writing, a type, a fable."—(Worcester.) "To speak in such a way that something else shall be intended than is contained in the words literally taken."—(Greenfield.) Then we are to understand Paul, that there were no such onrous as Abraham and Sarah; that they are But wal representations of something says (Gal. iv: 25, 2this something else? Paul Sinai, in Arabia, and thor this Agar is Mount which now is, and is in boundary ith her chil-dren. But Jerusalem which is abe a is free, which is the mother of us all." Agar is Mount Sinai, and Mount Sanai is Jerusalem Sinai, and Mount Sanai is Jerusalem. Jerusa-

lem is a type, and Jerusalem above is the mother of us all; for unless the sun should ascend to the Jerusalem above, the earth should yield no increase, so that it is our mother. But Sarah is the Jerusalem above, or at least in it, while Agar only typifies it through Jerusalem on earth. Mountains were ever taken as symbols of heaven. Was ever anything so plain? And yet men will send us to the other place, because we understand Paul to mean what he

3. The names of both are called Israel, which means fire god, thus-Is, Es-fire; El, Allah-

4. Both had many sons, yet each had an only

son.
5. Both offered up their sons; only Saturn succeeded in killing his.

6. The names of both are astrological, thus—Isaac, Is; fire, the sun; ac, Baccus, the god of revelry, or Joe-god. Jeoud, Joe-god—the Chaldean title for the sun. Jove, Jeve, Jene, Jem, Jehana and Jeoud, all start from the

7. Both were fathers-one of heaven; the other of Israel.

In the word Abraham we have, by transposing the "A," placing it at the end of the word, the Brahma of the Hindoos, who was the ruler of the zodiac.

"Now the Lord had said unto Abraham, 'get thee out of thy country, and from thy kindred and from thy father's house, unto a land that will show thee. And I will make of thee a great nation"—Gen. xii: 1, 2. This is just what Saturn does as the sun or the planet he moves around from one constellation to an-That Abraham moves around the zodiac is evident from the fact that he was all the time moving from one place to an-

The story of Isaac is, in part, a repetition of the story of Abraham. Both went down into Egypt, and both got into a difficulty with the kings, concerning their wives; and both there said to be married to sisters, the wife seemed to be no near time traveling around minding their flocks; and both were well-diggers. Isaac had two sons, twins—Jacob and Esau; but previous to this, like Abraham's wife, she, too, was barren. Of the name we have already spoken. As there seems to be so little in the father that has not been re-

produced in the son, we pass to JACOB.

By rights, Esau should have been the patriarch instead of Jacob, but as Paul's docrine of the election was in high favor at that time (Rom. ix. 8-24), by the help of the Lord the thing was managed in such a way as to deprive Esau of his expected inheritance. He found Esau in a famished condition one day, unable to go home. Esau asked him for a morsel of meat. Jacob, in true Yankee style, asks "What will you give?" Esau makes him an offer, but Jacob has the advantage of him now; so he made him sign over his right of inheritance to all his father's property, and deliberately puts it in his pocket. This man was one of the it in his pocket. elect of God—one who has an inheritance in heaven. How will you feel, dear reader, when you get there and find heaven filled with such scoundrels? A humane man like any of our readers, could afford to give a man-especially if that man was a brother, as much as one din-ner, but Jacob was not of that kind. By fair or foul means he must succeed his father. But the thing was not sure yet; it needed his father's sanction; and as his father did not appear to recognize any such rascality, he worked a new plan with him. One day when his dutiful brother had gone to hunt for game for the old man as he had requested, Jacob slipped over among his father's flocks, and stole one of the old gentleman's kids and killed it; and have ing so dressed himself as to counterfeit his brother, he came in the name of Esau-presenting goat meat which he claimed was venison, and thus obtained Esau's blessing. accomplishing this he told three pious falsehoods:

1. He said he was Esau. 2. He said he had venison, when it was only

very ordinary goat meat. He said the Lord brought it to bim.

There are some men in States Prison in Sing Sing, whom the Lord had helped in the same way. He thus obtained the blessing of same way. He thus obtained the blessing of his father, and as the Lord was responsible for all the mistakes made by Isaac, he was compelled to take the rascal to heaven whether he wanted him there or not, and send Esau to hell although he was greatly needed to keep up the reputation of the other country. cob knew enough about theology to know that the Lord helped those who helped themselves, and unless he should run away, the prophecy might not be fulfilled. So he wended his way to his uncle Laban's, and there, through stratagy of his father-in-law, he became the husband of two wives; but he paid the old gentleman well for that, as he managed to get most of his cattle, after which, he slipped away. He started back to the country he came from, and as he was going, he met Esau in the way who treated him very kindly (Gen. xxxiii). But previous to this meeting, he had a wrestle with the Almighty, and proved too much for him it would appear, as the Lord could not get away from him, even after he had put his thigh out of joint. Here he received the name Israel, because he had beat the Almighty, the definition of which we have already given.

All these legends seem to run in the same line, and have reference to the same thing. The word Jacob, comes from the word Joe God, the son, Ob—a river, which really means the struggles of the sun in Aquarius, the commencement of the year. It is these wintry months that make the struggles of the sun to become conqueror of the infernal deities of

night. They are not better represented in heathen mythology than here. "Let me for the day is breaking," says the Night-God. won't do it unless you bless, "says Jacob."
What's your name? Asks the Wintry God.
"Jacob" i.e., Water-God. "Very well", says the
first, "you shall no more be called Water-God or Summer-God but Israel—(Fire God,) for as a prince hast thou prevailed," and over come the wintry months." It is impossible to give this legend mixed with the priestcraft as it is in all its beauty. Of course, critics without trying to harmonize the difficulties I find in their interpretation, will think they have been their interpretation, will think they have been

very sharp, when they discover the sun arose.

Jacob and Esau could not both ascend to heaven at the same time; so one must go down as the other goes up. It is not so much a per-sonification of the sun as it is the portion of the heaven, and seasons of the year over which and in which the sun rules. Esau (Es-Au) was as much the sun, but we must go down before Jacob can go up. The Zodioc may best be represented by "Jacob's ladder" (Gen. xxiii: 12) upon which he sees the angels of God ascending. As the sun goes down to the south part of the heavens, in winter it seems to be descending towards the earth and as it rises to the Tropic of cancer, it seems again to ascend, and all the stars seem to ascend and descend with it; so it seems with day and night also.

One can not help noticing how the number twelve runs through the Bible. Jacob had twelve sons; there were twelve tribes, twelve apostles, twelve gates, twelve fruits of the tree, twelve legions of angels, twelve foundations, twelve pearls, twelve stones, twelve altars, etc., etc. But the Bible is not peculiar in this respect. Jupiter had a council of twelve God's; Hercules twelve laborers; there are twelve signs in the Zodiac which Paganism has kindly arranged for us, twelve months, etc. This is no accident, many of the twelves in the Bible were applied to the same things,—as their city, the tree of life, etc. These twelve sons appear to be twelve chips from the old block. They got into trouble with the shechemites in conse quence of Dinah. Who is this Dinah, any-how? It is so much like the Dianah, Isis, or Luna, (the moon) of Pagan mythology that I suspect they are the same.

1st. She is a sister to the twelve Patriarchs as the moon to the twelve signs. She holds a seat among the twelve councilmen of Jupiter. 2nd. Dinah went out to see the daughters of the land, traveled around the Zodiac. Diana is attended by nymphs.

3rd. Dianah captures the hearts of her lovers as she did Dinah Shechem. She was a mighty huntress traveling over the mountains in search of game. I can not take pains to go over all is and bring out every astronomical character, louly want to show that before the Hebrews had these legends they were in use among their neighbors. If Reuben manifested bad faith with one of his father's concubines, I can't help it, his father should not have had the concu-

Of Joseph's going down into Egypt, I shall have little to say. It proves that they had one to many to make up their twelve councilmen if they kept Dinah in their council, as Jupiter had kept Dianah in his council. So they at first put him in a pit, just such a pit as all must go once every year, then they took him out and sold him down into Egypt, and there he is to this day just south of the constellation Virgo, and although he has received the name of Boote's, his old name Joseppe is not forgotten, and every year the old man and his twelve sons has to go down to see him.

Finally, Jacob was induced to go down into Egypt with his whole family, where they all spent the remainder of their days. There were just seventy (Gen. xlvi: 26), of these sons that went down with their wives and little We wish the reader would remember ones. this. We shall have use for it in the next chap-

It will be noticed by the Bible readers that Hezron and Ham were of the number who went down into Egypt. I want to call attention to this for a moment. As Judah was their grand father, I want to find out his age; and I can do it by comparing his birth with Joseph's. Judah was born four years after Jacob had married Leah (Gen. xxix: 35), and Joseph seven years after that time (Gen. xxx: 24-26; xxxi: 41), which makes Judah three years older than Joseph. When Joseph stood before Pharoah he was 30 years old; (Gen. lxi. 46) and therefore Judah was thirty-three years old. From that time till they went down into Egypt-the second year of the famine-was nine years, which would make Judah just forty-two years old. But, if that was the case, Hezron and Hamal did not go down into Egypt with the patriarchs, for they were not born yet.

Joseph was sold into Egypt when he was 17 years old, and therefore Judah 20. After this Judah married, and had three sons, which would make him 24 at the birth of the last. Two of these sons, one after another, marry Tamor, and leave no issue. The third one becomes old enough, and refuses; by this time Judah is 44 years old, and, although he went down into Egypt two years before this time, he must have come back for he is not there now. After this, say one year, Tamor has children by Judah. This adds another year to Judah's age. children, Phares and Zorah grew up in 20 more (which makes Judah 65 years old), and Phares has two sons (at least one year after that), Hezron and Hamal, which journey with him down to Egypt. Now, if Judah went with these two children down into Egypt when he was only 42 years old, then these two boys went into Egypt 24 years before they were born. "All things are possible with God," and I will not question.

On the Connection of Christianity with Solar Worship.

[TRANSLATED FROM THE FRENCH OF M. DUPUIS.]

(Continued from No. 3 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.]

Let us now turn back, and, dwelling upon all the details, let us give to each explanation in particular, all the force of the most vigorous demonstration, removing even the smallest cloud of doubt arising out of the allegorical style. First of all, the milesimal division employed in this allegorical theology is but an allegorical fiction, whose object is to disguise the duodecimal division of the year and of the zodiac in giving us the sub-division of each sign, not in degrees and minutes, in our manner, but in thousandths of signs under enigmatical form of years. The name of thousand indicates simply some uncertain interval of time, and the six thousands express six times or periods in which the action of the principle of good and light is distributed, periods of time which some call six days, others six months, six thousand years, six gahans (periods), according to the mystic genius of the authors of these cosmogonies; but the truth is that we ought to see in them six months. Mr. Hyde himself acknowledges that the Persians, who have still preserved the distribution of the creating action into six periods of time which they call the six gahans, allegorically call a day that which in reality was a collection of days. The Hebrews have also done the same It is true that the sum of the days of these six periods forms the solar period of three hundred and sixty-five days, or the twelve thousand allegorical years. This is what we find repeated in the Boundesh, where Ormuz says of himself that he made the productions of the world in three hundred and sixty-five days, and that it is for this reason that the six gahans are contained within the year. And elsewhere we read the same thing under the milesimal and duodecimal expression of the signs and months; namely, that time had estab-lished Ormuz a limited king during twelve thousand years. In this new manner of looking at the operations of nature, abstraction has been made the division in time of good and evil, in order to consider the action of the Sun upon the universe in totality, without paying any attention to the periods of generation and of destruction which divide it in each hemisphere, according as it approaches or departs from either pole. Again, care has been taken to preserve the division of six times which prevails in each hemisphere. It is well to observe here that all the cosmognonical traditions fix the creation and regeneration of nature at the Vernal equinox. One may easily see the reason of this, since the object of all these fictions is only to determine the epoch of the year during which the Sun exercises his fruitful energy in our hemisphere. The cosmogony of the Persians makes it commence at the month Farvardin, at the Vernal equinox, when the Neuroux, or new revolution, was celebrated. Virgil also fixes it at this time. The chronicles of Alexandria, Abulfarage, Le Synecelle, Cedrenus, and Saint Cyrille all agree in fixing the first creation at the equinox of Spring or Easter. They expect also at this epoch the reestablishment of all things at the second coming—"fixed," says Cedrenus, "at the celebration which," as all of the presence of the lord. tion which is called the passage of the Lord, from whence is to begin the new age and order of things."

It was, then, at the Vernal equinox, at the month Farvardin, while the Sun was in the Lamb, that this period, famous in the sacred allegories, began; a period whose return brought back the same effects, the same order of things, and in which the works of the God Sun might be seen to commence, ripen and finish. It was divided sometimes into twelve parts, sometimes into four ages, whose successive deterioration expressed also that of vegetation, and of the harmony which heaven, or the sacred and intelligent ethereal fire, discharged into the elementary world at the moment when it descended into the heart of matter, and fecundated it. The moment which preceded this equinoctial epoch of Spring was that at which everything was considered to finish by a universal destruction, called sometimes a conflagration, some-times a deluge, to be reproduced immediately by the action of the celestial fire, which reani mated nature, and gave it a new youth, to which succeeded maturity and old age. After this all finished and was reproduced again with periodical time, measured by each revolution of the Sun, beginning with the moment when this God Creator drew matter from the inertia in which it had been plunged during the Winter, and organized this species of chaos.

The Serpent, whose form the evil principle took to carry ruin into the universe, re-appears more than once in the theology of the Persians, and the manner in which it is spoken of does not permit us to doubt that what is referred to is a constellation. It is in the sky that it is represented as making its way-that is to say, on the very vauit where it developes its long This is what the Boundesh says: "Ahriman, or the principle of darkness, he by whom evil comes into the world, penetrates into the sky under the form of an adder, accompanied by Dewas, seeking only to destroy." The Dewas are the genii of darkness, who, with the Serpent, bring back the long nights upon our

hemisphere. another part of the Zend-Avesta, where this Abriman, chief of the evil genii, is referred to, the maleficent adder is called in plain formal terms the Star Serpent. "When the Paris (evil genii) desolated this world and overran the universe; when the Star Serpent made himself a road between the sky and the earth (that is to say, rose above the horizon)," etc. The name Star Serpent incontestably points out a constellation, and this constellation is placed in the sky near the balance, and rises with it. It is, then, this celestial animal that the writer has intended to indicate as a sign of the evil produced in the universe when the angels of darkness, the malignant genii, come to spread abroad their malignant influence. And when it is said that this Serpent makes himself a road between the sky and earth, a rising or ascension of a star upon the horizon is clearly intended, the star seeming to glide through the narrow space where the sky and the earth appear to unite. All the cosmical fables-such as those of the combat of Jupiter against the giants having serpents' feet, the triumph of Horus and Osiris over Typhon, of Apollo over the monster Python, etc.—are explained by this same Serpent, either by the Dragon of the Pole or by that of Ophicus; and the same key opens the sanctuaries of the Jews and Christians, opens also those of the Pagans. We do not change the one symbolic form employed in this first fable, and the unity of the principle of solution proves incontestably its truth.

Let us recapitulate. There arises, then, from Let us recapitulate. There arises, then, from time without bonds, or from eternity, a limited period which unceasingly renews itself, and which is divided into twelve portions of time, of which six belong to light, six to darkness; six to creative action, six to destructive action;

six to the good, six to the evil of nature. This period—designated sometimes by an egg half white and half black, subdivided into twelve prefectures; sometimes by a tree bear ng twelve kinds of fruit, which teaches good and evil; sometimes by twelve thousand years, of which six thousand belong to God and six thousand to his enemy;—is the year during which man experiences alternately the empire of light and darkness, of physical good and evil, according as the Sun approaches to or departs from our

hemisphere, organizes nature, or abandons it to a condition of inertia.

The earth, fecundated by the action of ethereal fire, immortal and intelligent, and by that of the Sun of Spring, under the sign of the Bull anciently, and subsequently under that of the Lamb, which by its warmth ceases to de velope themselves and to ripen the harvests and the fruits, loses, at the moment of its retreat, its fruitfulness and its ornament. From a place of delight, which it was for man, who during the whole of this interval was the favorite of heaven, it becomes an abode of sadness and horror, desolated by the cold of winter, and covered with ice and snow. This passage, from the good to the evil of nature, was announced every year to man by the ascension of the balance, or the Woman who bears it, and by that of the Serpent, whose malignant influence seems to corrupt and spoil all the goods which man had enjoyed during the six months which had preceded this moment.

We have shown, in what we have previously stated, that the history of the pretended fall of man, upon which all the religious system of the Christians rests, is a pure allegory. We have reasonably concluded that the reparation of an allegorical fault could only be allegorical itself. We are now going to prove that it really is so, and that the repairer is the physical being who must re-establish the physical disorder, and that he unites in himself all the mysterious characters of Christ, which cannot be explained but by him, and are applicable to him alone. We have already indicated that this repairer must be the Sun, who in the Spring restores to the day its empire over the darkness which the Serpent of Autumn had extended over the earth. It is he that reclothes our hills and valleys with the ornaments of which the frosts of Winter had despoiled them. Let us see if Christ, who enlightens every one that cometh into the world, according to the Gospel of St. John, has all the characters which mysticity and astrology gave to the God Sun; and in this the two principal epochs of his life held out for the belief of Christian people. Inexplicable on any other theory than ours, they receive here a meaning as clear and natural as that which we have found in the Jewish allegory, of which it is the continuation.

The Sun neither is born nor dies in reality he is in himself always equally brilliant and majestic. But in the relations which the days which he engenders have with the nights, there is in our hemisphere a gradation of increase and decrease which has given room for fictions of considerable ingenuity on the part of theo-logians. They have likened this generation of day to the march of the life of man, who, after having commenced at birth and grown on to the period of masculine maturity, seems to degenerate and decrease insensibly, till he has arrived at the end of the career which Nature has ordained him to pass through. The worshipers of the Star of Day having personified him in their sacred allegories, have made him to be born as a man, and have represented him, at the four principal epochs of the year, under the features of youth, manhood, and old age. The form of childhood was that which age. The form of collabout was that they gave him at the Winter solstice, at the they gave him at the Winter solstice, at the lowmoment when the Sun was reduced to the low-est degree of power, and the days having become the shortest, were about to begin to lengthen. They celebrated then in mysteries the birth of the God Day, and presented to the adoration of the people the image of the newlyborn child, who was brought forward from the recesses of the sanctuary, or from the sacred grotto in which he had just been born—the Sanctuary of the Virgin Isis in Egypt, the Mystic Cave of Mithra in Persia. This infant was born with the solar year which com-menced at his birth—at the first moment of the first day, that is to say, at midnight, amongs! several nations, the time at which the day still commences with us. Priests, astrologers, or magi drew out the horoscope of this young child, as they made out the scheme of life of all other children at the precise moment of They consulted the state of the sky, called horoscope—that is to say, the sign of the Zodiac, which at the east ascended above the horizon at the moment of birth. It was with these elements that they constructed the birth scheme. This sign nearly two thous and years ago, and even several centuries pre viously, was the constellation of the celestial Virgin, who, by her ascension above the horizon, presided at the birth of the God of Day, and seemed to bring him forth from her chaste bo-som. The magi, as well as the Egyptian priests, chanted the birth of the God Light and of the Day incarnate in the bosom of a virgin who had produced him without ceasing to be a virgin, and without the co-operation of man. Let us consider again all these particulars, and make sure that there is nothing conjectural in what we have just advanced. We have said, first of all, that the God Day was made to pass through all the ages of man, and especially that he was held forth at the Winter solstice to the adoration of the people, under the im age of an infant newly born, to represent the state of the day, which at this period of the solar revolution was, as it were, in infancy. We shall here place under the eyes of the reader a passage from Macrobius, which treats of the Sun, or Bacchus, who in the Mysteries was said to have descended into hell, and rose again from the dead like Christ:

The images or statues of Bacchus repre sent him," says this author, "sometimes under the form of a child; sometimes under that of a young man; at other times, with the beard of a mature man; and, lastly, with the wrinkles of old age, as the Greeks represent the god whom they call Baccapee and Briseis, and as the Neapolitans in Campana paint the god whom they honor under the name of Hebon. These differences of age relate to the Sun, who seems to be a tender child at the Winter solstice, such as the Egyptians represent him on a cer-tain day, when they bring forth from an obscure nook of their sanctuary his infantine image, because, the day being then at the shortest, the god seems to be yet but a feeble infant. Gradually growing from this moment, he arrives by degrees at the Vernal equinox, under the form of a vigorous young man, of which his images at that time bear the appearance; then he arrives at maturity, indicated by the tufted beard, which the images which rep resent him at the Summer solstice are adorned with, the day having then taken all the increase of which it is susceptible. Lastly, he then decreases insensibly, and arrives at his old age, pictured by the state of decrepitude in which he is portrayed in the images.

The Egyptians actually celebrated at the Winter solstice the birth of the son of Isis and the accouchement of the goddess who had brought into this world the young child, feeble and weak, born in the midst of the most obscure night. This child, according to Macrobius, was the God Light, Apollo or the Sun, painted with his head despoiled of his radiating hair, and shorn of all but a single

lock. They designed by this, says the same author, the weakening of light at the Winter solstice, and the short duration of the days, as well as the obscurity of the deep cave in which the God seemed to be born, and from whence he proceeded to raise himself towards the northern hemisphere and the Summer solstice, in which he recovered his empire and his

This was the infant of which the Virgin Isis called herself the mother in the inscription of her temple at Sais, where were to be read these words: "The fruit that I have borne is the Sun." This Isis of Sais has been, with reason, considered by Plutarch to be the chaste Minerva, who, without fearing to loose her title of virgin, nevertheless says of herself that she is the mother of the Sun. This Isis could not have been the Moon, for she never could have been called the mother of the star who lends her his light. What is the though From the her his light. What is she, then? Even the Virgin of the Constellations who, by Eratosthenes, a learned writer of Alexandria, is called Ceres or Isis; the Isis who opened the year and presided at the birth of the new solar revolution and of the God Day; lastly, her in the arms of whom we shall see very soon the little symbolical child.

Proclus, as well as Plutarch, has given an account of the inscription of the temple of the Virgin of Sais, the mother of the Sun, whom they both describe to be the same as Minerva. The former, speaking of the position which this goddess occupies in the heavens, gives her two places—one near the Ram, or the equinoctial Lamb, of which the God of Light takes the form at the Spring; and the other in the celes-tial Virgin, the sign which presides at his birth; so that it appears that the Isis, mother of the Sun, to whom the temple at Sais was dedicated, was her whom Eratosthenes places in the constellation of the Virgin that opened the year. The symbolic image of the year it-self was a woman called Isis, according to Hor Apollo, a literary man of Egypt. It was in honor of this same Virgin image of the pure and luminous substance from which the Sun emanated, and who brought forth the God Light, that the famous celebration of lights was held at Sais, from which our Candlemas or light celebration in remembrance of the Purification is copied. There is still another proof—that the God Light, son of the Virgin Isis, is he who is born under the ascendancy of the celestial Virgin; it is, that ancient traditions have still preserved the remembrance that the young Horus, or God Light, son of Isis, had been brought up by Icarus or Bootes, who accompanies the celestial Virgin, ascends with

The Egyptia, swere not the only people who celebrated at the Winter solstice the birth of the God Sun, or the grand festivity of the new Sun It was also known to the Romans, who celebrated solar festivities and games in the circus in honor of the birth of the God Day. They fixed it on the eighth day before the Calends of January, that is to say, on the 25th of December, precisely the same day on which Christians celebrate the birth of their Christ, the future restorer of degraded nature, who at the Vernal equinox is to enter the abode of his

her, and follows her everywhere.

glory.

It is on this day that Pliny fixes Bruma or the commencement of the Winter, and the celebrations named Brumalia. The ancients, says Macrobius, called this solution Brumal, from the word Bruma, which derives its origin from the briefness of the shortest days. It was, without doubt, these solstices that Faustus, the Manichean reproached the Catholics for celebrating. It was on this same day that the Romans celebra ed the birth of the invincible Supp. Nathlie Selic. In intit ble Sun, Natalis, Estis, Invicti, as may be seen in the Roman Calendar, published under the reigns of Constantine and Julian.

This calendar, which contains the indication of all the pagan, or so-called pagan, celebra tions, which are often announced by the suc-cessive entrance of the Sun into the different signs, is printed in the Uranology of Father Petau, t. 3, p. 72. There we read on the 8th Kal., Jan., these words: "N. Invicti C. M. xxiii;" or, "Natalis Invicti, Birth of the Invincible." The same Father Petau, in his notes on the Emperor Julian's hymn to the Sun, insists upon this correspondence of the nativity of Christ, day for day, with the ancient celebra ions of the birth of the Sun, and refers to his work entitled Auctorium. He translates the two letters C. M. by *Circenses missi*. In reality, the Emperor Julian speaks of solar celebrations which were held at this time, or at the moment when the Sun reaseends and the days are about to begin to in-crease in length. "We celebrate," says he, some days before the first day of the year, magnificent games in honor of the Sun, to whom we give title of Invincible. may have the happiness of celebrating them often! Oh, Sun King of the universe; thou whom from all the first God produced out of his pure substance," etc.

This epithet of *Invictus*, given to the God Sun, who was born at the Winter solstice, is that which the Persians gave to the same god whom they honored under the name of Mithra, and whom they stated to be born in a grotto, as the Christians have made him to be born in a stable, under the name of Christ.

Of all the forms of worship rendered to the Sun, it is with those of the Persians that the sect of Christ seems to have the most resem blance. For this reason we have applied ourselves to develop them, and to enable our readers to grasp their connection with the Christian religion, which seems to be a branch of the religion of Zoroaster; as we have seen that the Jewish cosmogony, with which Christianity is closely connected, descended from this.

The fathers of the church or the Christian doctors have acknowledged themselves that of all the opinions which the Pagans had of their religion, the most reasonable and the most probable was that which considered it to esemble the religion of the Persians, and which pretended that they adored, under the name of Christ, only the God Sun, whom the Persians called Mithra. Tertullian details all the characters of resemblance that existed between the opinions and religious practices of these two sects, namely, that of Mithra and that of Christ. Saint Justin, one of the greatest defenders of the worship of the Christians, does not fail to see in it the resemblance to the worship of Mithra; whether for the traditions as to the birth of Christ or regarding Christ himself, or for the mystic consecrations of the two religions. are authorized by the followers of Christ to establish a comparison which they have made themselves because it was very natural, as it also is for us to see the filiation, and even the identity of the two systems of worship. The Pagan authors had perceived it, and perhaps even proved it in works which no longer remain to us, and of which we have only the result in the testimony of Tertullian. cites the proofs which were derived from the custom which the Christians had of praying toward the rising Sun; of celebrating the day of the Sun, and calling it the day of the Lord the epithet which the worshipers of the Sur gave to this god—Domine Sol. The Sur Divinity of the Persians was mimortal fire-Tha Sun, whose sacred rays furnic maintained in their his image—which called him by the name of fire temples several writers translate by Mithra, Master and Lord—a title which all

nations have given to the Divinity, each in his own language. Authors attribute to Zoroaster, whose books have given us the means of understanding Genesis, the mysterious and symbolic form of the worship of the San on the establishment of the Mithriatic religion. We shall recall to the reader's mind in an abridged form what we have already said clsewnere about his magic cave. The world, of which the Sun is the soul, was represented by a deep cave vaulted like the sphere, on which were delineated all the divisions of the sky, and the luminous bodies which circulate through it. The constructors had traced out there the movement of the fixed stars, and the firmament which was considered to carry them round in its rapid circulation; and also that of the planets, which move in a contrary direction to that of the world. There might be observed there symbolic doors through which souls descended from the Empyrean to terrestrial matter, which they animated in coming to dwell in our bodies. The division of the twelve signs, that of climates, that of sublunary matter in four elements, all the distributions of the visible world, and even those of the intellectual world, of which the former was considered to be the image, were represented there by emblems analogous to the nature of the two worlds, as may be seen in the description which Origen, Porphyry, and Celsus have given of it—writers who all oppose the Mithriatic theology to that of the Christians.

The astronomic divisions will enter necessarily into those of the march of the great God Sun, and the emblems of the constellations will be found also closely connected with the images and symbolic movements of Mithra, as they are in the real sphere, and in the mystic cave that represents it, and in which is born and triumphs the God Father of light and soul of the world. Our readers therefore ought not to be surprised at our explaining by astronomic characters the forms of the Mithriatic worship, and the wonderful allegories which it has produced.

We are about to begin here by one of the most famous monuments of Mithra, in which have been traced out in symbolic characters, borrowed from astronomy, all the theology of the two principles, and the distribution of nature into ages of good and evil, of generation and destruction, of light and darkness. The limits of these are incontestably fixed at the two equinoxes, and characterized by the emblems which answered to them in the most ancient times, and long before the Mithriatic initiation of the Lamb, known under the name of the religion of Christ, was established. The theology of Genesis, or that of the egg of Oromuz and Ahriman, which has enabled us to understand Genesis, is expressed there in astronomic characters in the clearest and strongest manner. This is the monument of Mithra, printed in Mr. Hyde's work, and also in Montfaucon, that of Torre, Bishop of Adria, and in Kirker.

It is a bas-relief in marble which represents a young man with a Phrygian cap and tunic, and cloak which spreads out wavingly from the left shoulder. This young man (depicted in some monuments with wings, in others without them) leans his knee on a bull thrown down on the ground, and whilst he holds his muzzle with the left hand, plunges with the right a poignard into his neck. On the right side of this monument are two men, one young and the other old, whose garments and caps resemble those of Mithra. Each holds a torch—one elevated and lighted, that of the young man; the other, that of the man, lowered and extinguished. The wounded bull pours forth floods of blood, which a dog placed by the side of the bull laps up. In the middle of the monument under the belly of the bull, a lion lies tranquil, and under it extends itself a hydra or long serpent. may be observed under the belly of the bull a scorpion that with his two claws tears away the testicles of the animal, and seems to wish to deprive it of the power of fecundation. Before the head of the bull is planted a tree, to which is attached a torch, lighted and elevated, and a small bull's head. Behind the bull, or on the opposite side, is another tree, to which is attached a torch extinguished and reversed; and at its foot, the scorpion which we have seen under the belly of the bull. The first tree, that to which is attached or suspended the small bull's head, is simply covered with leaves. The second, at the foot of which is the scorpion, is loaded with the fruits of autumn. The top part of the basrelief represents seven pyreums, or fire altars, erected to the planets. At the two extremities may be seen, on one side, the Sun conducting a chariot with four horses, which looks toward the four parts of the world; and on the other, the Moon on a car drawn by two horses, which appeares to stagger from fatigue.

We shall not give the explanation of this monument in all its details: we shall only say

that which will tend to the object which we have proposed to ourselves-that is to say, that we are well founded in explaining the Mithriatic religion, by the signs and constellations. The pictures which we represented were principally those of the generation, and the succeeding deterioration of the productions of nature, and the natural triumph of light over darkness, and darkness over light. constituted the principal object of the Mithriatic religion, and of the sects which emanated from it, and which we refer back to it. The inspection of the monument alone suffices to justify our assertion. The torch lighted and elevated, indicates the return of light; that reversed and extinguished, indicates darkness. The young man is the Spring depicted under the features of youth; the age which was given at this stage of his career, to the images of the sun, as we have seen in the passage quoted from Macrobius. The old man who holds the torch lowered, represents Autumn, or the old age of the year, of nature, and of the sun, as they may be seen in the same passage. tree covered with leaves only, to which is attached the lighted torch, and the tree loaded with fruit, to which is attached the reversed terch, designate the same thing, and concur to strengthen the same symbolic idea. They are the two natural emblems of Spring and Autumn, borrowed from the state of vegetation at these two epochs.

The two figures of animals attached to these same trees, are borrowed from the sky, where, also, they are placed at the two points of the zodiac, directly opposite to each other, in which the year turns. They answer, the one to the Spring, the other to the Autumn.

Thence it results, that this monument, or the

ancient designs from which it was copied, go back to a very remote antiquity, since the equinoxial points of Spring and Autumn are there indicated by two signs which have ceased to correspond to them for more than two thous and four hundred years before the reign of Augustus. The position of the equinoxes in fixed by it such as it was in the strains thousand years before the surfes earlier still, tians; and even souns of the Bull and the since the occupied these points from the year since the occupied these points from the Christian 4,500 until the year 2,500 before the Christian of the Ram and the era. The constellations of the Ram and the Balance replaced them during the two thousand five hundred years which precede the reign of Augustus; and fixing the same points of time, they have entered in the same manner into the allegories and monuments of the solar religion,

but have changed its forms. The God-light-Mithra, triumphed no longer under the symbol of the Bull, but under that of the Ram, which the Persians still call the Lamb.

In our Mysteries posterior to those of India, it is the lamb without spot which is carried to a dying person; it is by its blood that the soul is purified from all pollution. Thus, in the Mysteries of Christians, it was no longer the slain bull that fecundated the earth, and repaired its misfortunes by the effusion of its blood, as we have just seen; but it was the lamb, which being put to death, repaired by the loss of its blood, injured nature. Thus, as we see in the monument the blood of the bull flow on the earth, which it fecundates, we find in the same manner, in the ancient monuments of the Christians, the cross, at the foot of which is a slain lamb, whose blood is received into a chalice. It is absolutely the same idea, but it is expressed under another symbolic form, whose change was become necessary since the substitution made in the sky of the Lamb for the Bull, at the equinoxial point of Spring.

We remark in the monument of Mithra, the attention which was paid in depicting particu-larly, the alteration of light and darkness, generation and destruction, which takes place at these two epochs of the annual revolution. This is what is denoted in a manner as clear as it is ingenious, by the Scorpion that attacks the very principle of fecundity in the Bull, by destroying its testicles. The fecundity given by Nature is represented by the blood of this Bull, which, like that of Uranus, gives birth to the Goddess of Generation. In other monuments, this idea is conversed in a till the still t ments, this idea is expressed in a still stronger manner, though less decent. Therefore, St. Justin compares the birth of Mithra to that of Erechthonius, born of the Virgin Minerva and Vulcan, who both, in the Egyptian theology, are regarded as the father and mother of the Sun, or of Mithra, whom they pretended to be a prince who had reigned in the city of the Sun. Let us return to the celebration of the birth of this god.

[TO BE CONTINUED IN NUMBER 12.]

Itinerant Items.

BY DR. KAYNER.

Leaving Alliance Thursday afternoon, Oct. 10th, after three days of active labor in making clairvoyant examinations and prescriptions, I reached

CRESTLINE, OHIO,

where I was obliged to wait some five hours for a connection with the train for Indianapolis. I inquired at the depot for some of the prominent Spiritualists, but was informed no such person lived there or thereabouts. Unwilling to give it up so, I went to the postoffice and inquired of the postmaster if there were any Spiritualists in town. He answered, yes, there is one, Dr. Harris; and my soul welled up in silent admiration of the noble Doctor, who would stand boldly up, and alone, among the thousands of bigots with whom he was surrounded. Inquiring the way to his house, I wended my way thither and found the genial Doctor and his excellent family arranging to hold a "circle" for the even-ing. I soon discovered the influence of one noble faithful advocate of truth and the ministry of the angels, had already proved in-fectious, and others were anxiously inquiring for "light from the spirit world." Several of the Doctor's neighbors came in, and the angels were with us, and we gave them of the good things which our spirit guides prepared for the feast. On my return from the East I expect again to visit them and give a course of lectures there, and let them know the power there is in one mind when it co-operates with the world of mind, and works in harmony with the angels for the elevation of mankind from the dark influences of superstition and bigotry manifested in blinding ceremonies forms and creed. On to

INDIANAPOLIS,

where I was obliged to make another delay from 7 A. M., to 1,30 P. M., inquiring for Spiritualists, I found Bro. Eldridge, a dealer in real estate, but owing to the excitement of the election and the want of concert among the friends, we did not succeed in making arrangements to lecture for them at present.

The general complaint everywhere is the want of interest manifested by wealthy Spiritualists, in their lack of aiding to furnish the wherewith to meet the expenses, leaving the burden to fall on those who can but illy afford to hear it, or allowing the interest to subside and the meetings to go down for want of a little generous liberality on their part. "These things ought not to be, my brethern."
Speakers can not travel and labor without suitable compensation, and those poor in this worlds goods, should not be obliged to pay for the gospel of the angels for the benefit of those who have enough, and to spare." such know they are wronging the poor and doing injustice to their own souls, and in the working out of the law of compensation, they will find that an omission to do good when it was in their power, will weigh as much in dragging down their spirits in the future as the committal of an overt act of wrong.

OSBORN'S PRAIRIE is situated about six miles east of Covington, Ind., on the J.B. & W.R.R., in the "Block Coal" region. The friends here have a church called the "Progressive Friend Meeting House, and an organized society of a large membership, with a platform based upon the golden rule, "whatsoever ye would that men should do unto you, do ye to them likewise.'

According to our engagement, we attended their "yearly meeting" held Oct. 12th and 13th, and spoke Saturday evening, and Sunday morning and evening with power and effect. Sunday afternoon the platform was occupied by Sister Lois Waisbrooker, who held her audience for an hour and twenty minutes in rapt attention, winding up with reciting a fine poem from her "Mayweed Blossoms." house was crowded throughout the meeting, and an influence was set in motion that will be felt along the track of the coming ages.

AT COVINGTON, IND.

Last night (Tuesday, Oct., 15th), I lectured to an attentive audience notwithstanding the high wind prevailing at the time, and a polit-ical meeting was in full blaze. We shall visit ical meeting was in full blaze. We shall visit the friends in Covington again. We shall now drop in upon our friends at home to spend a few days with our family in St. Charles, Ill., and then take our way to our appointments in N. Y., and eastward, lecturing on the way going and coming. Permanent address. St Charles, Ill.

saced awhile ago that the ruler Lapan had proclaimed a new religion which it was expected all his subjects would embrace. That disposed of, attention is now turned to the adoption of a new language, with which to the adoption of a new language, with which to hold intercourse with the outer world. The chief competition appears to be between the English and the German. The former is evi-dently the greater favorite, but the Japs are sharp enough to detect the irregularity of much of our spelling and pronunciation, and propose to reform it for us—which would be doing no little service.

Arts and Sciences.

SOUTHERN DEPARTMENT.—Papers can be obtained and Subscriptions will be received by Dr. Y. A. Carr. Address Lock Box 330, Mobile, Alabama.

Sayings and Teachings of Zoroaster.

I raise my hands in adoration and worship: First, all true works of the divine spirit and the intelligence of the good mind, that I may be a partaker of this blessedness. To those works and the earth-soul do I offer my prayer. Thou first cause, supreme in and mind, father of good disposition, I behold thee as the essential substance of

Agriculture. Health. Truth. "With the fruits of the field increases the law of Abura Mazda (Ormuzd), and with them it is multipled a hundred fold. The earth rejoices when a man builds on it his house; when his flocks abound, when surrounded by wife and children, he makes the grass and corn to grow, and plants fruit trees abundantly." I seek and regard with veneration health, goodness, male and female of animals, eterotoguess of grain water. male of animals, storehouses of grain, water, earth, trees, the sun, the moon, the earth, the skies, the stars and celestial light, without beginning.

I adore Ahura Mazda's mountains of wisdom, his splendor of kings, the holy and pure, the powerful, spirits (feroners) of pure men; the sowers of diligence, who reap all the merit lost by lip prayers and idleness.
"Come to me ye high realities; grant me your immortality, your duration of possession

for ever."

The Beginning. "This," sayeth Zoroaster, "will I ask thee; tell me it right, thou living and wise one. How was the beginning of this best the actual life, whereby we may aid that which is now here? 'This will I ask thee: Who is the first father

"This will I ask thee: Who is the first father and progenitor of truth? Who laid the path of the sun and the stars? Who caused the moon to wax and wane, but thou? All this would I know. Other things are incomprehensible to me. This will I ask thee: Who made the earth and the sky above it? Who is the wind and sorms that they so swiftly run? This will I ask thee: Who made the useful light, and the darkness, by their alterations bringing labor and rest? Who the morning, mid-day, and night, which constantly remind him that knows the divine revealings of his obhim that knows the divine revealings of his ob-ligations? Who constantly forms the fine son from the father, as by the weaver's art."

Oracles of Zoroaster. All light is of the father, since he alone plucked the flower of mind from the father's vigor. "He makes similitude of himself, assuming the type of "The parental mind hath seven symbols

through the world.' "Time-the mundane God eternal, infinite, young, old, of spiral form."

"The soul is a bright fire, and by the power of the father, remains immortal, and is mistress of life. It is after the model of the mind, but being born, hath something of the

"The paternal mind hath planted symbols in uls." To slow mortals the gods are swift. The furies are strangers of men.

Right Living and the Future. "Angry words and scornful looks are sin. Evil intent deserves punishment. Opposition to peace is sin. Repunishment. Opposition to peace is sin. Reply gently; contend morally, physically, externally, and internally, against evil. Do this, and you shall meet death fearlessly, and be led by the radient Izeds across the luminous bridge, into a paradise of eternal happiness. Should man have failed in these "Arimanes" and his "Deves" shall overcome and carry him into Duzukh (hell) not to satisfy Ormuzd, but to be purified from evil. Every man pure in his thoughts, words and actions, will go to the celestial region. celestial region.

Pray to Ormuzd and his Works. "I address

prayer to Ormuzd-creator of all things; who always has been, who is, and who will be for ever; who is wise and powerful; who made the great arch of heaven, the sun, the moon, the stars, winds, clouds, water, earth, fire, trees, animals, metals and men, whom Zoroaster adored." Zoroaster, who brought to the world adored." Zoroaster, who brought to the world the knowledge of the law; who knew by na-tural intelligence (intuition), and by the ear (clairaudence), what ought to be done, all that has been, that is, or that is to be; the science of sciences, the excellent word, by which souls pass the radient bridge, and separate themselves from evil regions, and go to light and holy dwellings full of fragrance. Oh, creator, l obey thy laws. I think, act and speak according to thy orders. I separate myself from sin. I do good works according to my power. I adore thee with purity of thought, word and action. I pray to Ormuzd, who recompenses good works; who delivers unto the end, those who obey his laws. Grant that I may arrive at paradise, where all is fragrance, light and happiness." I pray to Mithras, the fertilizer of the soil, with a thousand ears and ten thousand eyes; to the new moon, bestowing light and glory upon the needful earth. To the source of waters, coming from the throne of Ormuzd. I do the serviceable, and abstain from the un-profitable work. "I keep pure the six powers thought, speech, work, memory, mind and

understanding."
Confession. I repent of all sins; all wicked thoughts, words and works, which I have meditated in the world—corporeal, spiritua', earthly and heavenly, I repent of, in your presence, ye believers. O Lord, pardon, through the three words—I praise the best purity, hunt away the Deves, and am thankful for good. I take the law of Ormuzd as my plummet, and

repent of all my sins.

Modern Parsee Catechism. In whom do we believe?

In one God, and none save him. What is the form of our God? He has neither face nor form, color, shape, nor place; we cannot describe nor comprehend

Whence did we receive our religion?

Through our true prophet, Zoroaster. Whose descendants are we? Gayomars, whom we call the first man, but the wise men of our community—of the Chi-nese, the Hindoos, and several other nations,

dispute this, and say there was a population on earth before Gayomars * * * on earth before Gayomars. * * *
What commands has God sent us through
his prophet, the exalted Zurthost (Zoroaster.)
To know God as one; to know the prophet,

the exalted Zurthost, as the true prophet; to believe the religion and the Av sta, brought by him as true beyond all doubt; to believe in the goodness of God; not to disobey any commands of the Mazdiashna religion; to avoid all evil deeds; to pray five times a day: to believe in the reckoning and justice of the fourth morning after death; to hope for heaven, and fear hell; to consider doubtless the day of general destruction and resurrection; to remember always that God has done what he willed

(through natural law). "Some deceiver," says the Catechism (meaning, no doubt, Christian missionaries), with a view of acquiring exaltation in the world, have set themselves up as prophets, and going among the ignorant and laboring people, have persuaded them that, 'if you commit sin I shall

intercede for you, plead for you and save you,' and thus deceive them, but the wise among the people know the deceit. If any one commit sin under the belief that he shall be saved by somebody, both the deceiver, as well as the deceived, shall be damned to the day of Rasta Khez. There is no savior in the other world; you shall receive the return according to your actions. Your savior is your deeds and God himself. He is the pardoner and the giver. If you repent your sins and reform, and if the great judge considers you worthy of pardon, or would be merciful to you, he alone can and will save you.'

Such is the genius and tenor of the sayings and teachings of Zoroaster, the great original light of the Parsee system of worship.

How well and impressively do the Bhood and Parsee systems remind us that "we lie in the

lap of an immense intelligence," which makes us the receivers of its truth as well as active

exponents of good.

Emerson says, "Whenever a mind is simple, and receives a divine wisdom, old things pass away—means, teachers, texts, temples, face it lives now, and absorbs the past and future into the present hour. All things are made sacred by relation to it, when man lives with God, his voice shall be sweet as the murmuring of brooks, and the rustle of corn. The soul raised over passion beholds identity and eternal causation, perceives the self-existence of truth and right, and calms itself with knowing that all things go well."

Such appears to be the spirit pervading the Bhood and Parsee systems of religion Neither of them, as a religion, seem to assume to know too much in the beginning, to allow of learning anything in the end, as is unfortunately the

case with most other systems.

Principle alone bears the fruits of good and

evil, pleasure and pain. "Proverbs, like the sacred books of each na-tion, are sanctuaries of the intuitions." The infinite is as open to us, as the unscreened sky above. We are now on the eve of revising our whole social system—political institutes, educational forms, religion, sciences, arts, trades, marriage and domestic manners, habits and customs, and indeed, earnestly entering upon the interior exploration of our own na tures. Reform is the password, and nothing is more needed to make true noble reformers than the grand old primitive intuitions of Bhood, Confucius and Zoroaster.

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CHICAGO, SATURDAY, NOVEMBER 9, 1872.

Science and Religion.

In a previous article we alluded to religion and Christianity, showing conclusively that honeyed words were not the appropriate ones to use in exhibiting the outrages which the Church had exercised over the consciences of men. It is indeed, appalling when we take a retrospective view, and glance at the horrors of the Inquisition, and in more modern times at the outrages and heartlessness exhibited at the Belfast riots, where Catholics and Protestants, more ferocious than the caged lion, endeavored to annihilate each other. The vast amphitheatre of Rome, built to cater to depraved tastes, by exhibiting combats between men and beasts, has transmitted its qualities to various religious societies, and they, instead of engaging in conflicts with wild animals, fight each other.

Glance at the terrible fury that characterized those engaged in the Belfast riots in Ireland, as depicted in a previous number of the Jour-NAL, and the query will arise in your mind, whether you are living in this enlightened nineteenth century, or in the time when the Emperor Galigula catered to the depraved apetites of his people, by encouraging conflicts between men and beasts.

The world moves, however, notwithstanding carbuncles occasionally appear in the shape of religious riots and persecution, to bleed and fester, resulting, however, in many cases, in a complete purification of the people.

See the advances that are being constantly made by science. At one time the earth was considered stationary, and it was generally believed that the sun and stars revolved around it. Its surface was regarded as a simple plane, and when it was announced by Galileo that the earth was round, pious Potentates held up their hands in holy horror, and denounced him in bitter terms.

Indeed, the earth has been assigned a certain age; the exact time, or nearly so, of its birth is not given. Being a large body, God was in intense travail for six days ere its birth was fully completed, and then he was so exceedingly weary that he was compelled to rest! These are religious "facts," the existence of which have about as ephemereal a foundation as the psychic force of Professor Crookes, or the theories of a wild enthusiast. Religion did its work in presenting to the world those important statements, and then Science stepped grandly forth, and with a smile on her face-her countenance all aglow with divine lustre, presented her facts which completely overthrew the false theories of religion! The demand then was for more science, and less religion; and to-day, too, the cry goes forth -"give us more facts that can be demonstrated."

Glancing at nature in her varied aspects, we find the microscopic fungus, a mere infinitesimal ovoid particle, which, according to Huxley, finds space and duration enough to multiply into countless millions in the body of a living fly; and therein we are led into the inexhaustible fields of evolution, and the statement that God created in six days all species of animals, is beautifully refuted. Science, then, is not in harmony with religion in any respect. A deadly hostility has existed between them in all past ages, and to-day it is no less in-

tense! Science, by one move of her hand, knocked the earth off the fixed superstructure on which religion had placed it, and set it whirling in the heavens at a speed of sixty-eight thousand miles an hour! Full of enthusiasm, animated with high and holy purposes, it penetrated the bowels of the earth, collected its hidden secrets, presented them to religionists in the form of facts, showing that man had existed on the face of the earth for untold

In all the contests between Religion and Science, the latter has triumphed. The former has been the implacable enemy of the latter throughout all time, and to day, dressed in the habiliments of its own cowardice and shame, it retreats like a thief to the lids of the Bible, and there, saturated with the blood of the theory. It is a matter of experience granted to me for twenty-two years. But in write her as above.

of Christ, it lives amidst the bones of those it has slain in cruel wars, declaring that Adam was the first man.

Science again steps forth, and demonstrates the utter falsity of the statement, showing conclusively that the Mosaic account of the creation of the first pair is false in every particular. The time is not far distant when religion will be considered as one of the most consummate humbugs of any age, and instead of exercising an elevating influence, its effects will be regarded as deleterious to the human

P. B. Randolph truthfully says, in his "Pre-Adamite Man," "The first quarrel between Science and the Bible was that of Astronomy, in the person of Galileo, against the religious but ignorant zeal of the past, and Astronomy carried the day, after a rather bad rolling in the dust. Then came the case of Geology against Moses, and Moses gracefully retired. Then comes 'Adam vs. many another First Man,' and we are fighting that battle to-day. Science is about to settle forever one of the most vexed questions that ever came up for human discussion Arrayed in martial panoply on the one hand, stands a vast army of men who will not see; and on the other a smaller army of meneach armed with a couching needle, wherewith they propose to remove the cataracts from the eyes of those, who, on being told that man can rightly claim an antiquity vastly more remote than has been assigned him, have persisted in declaring that they 'can't see it.'"

Religion represents God as a personal being, invested with omnipotence; who builds worlds. suns, stars and comets, in the same manner that a mechanic would an ocean steamer. The Mosaic account of Creation is given in a manner which seems to indicate that the writer thereof, wrote under the especial dictation of Deity. God did this, and God did that! He walked in the garden of Eden; he made Adam, and taking one of his ribs, he made Eve. While doing this, he soliloquized, just as any mortal would. It would be a difficult matter to tell who heard him, though the Mosaic account of Creation indicates very plainly that the writer thereof was around when the work was going on, and transmitted to parchment the exact words of Deity, or how would it be known that he said, "Let there be light;" "let there be a firmament;" "let the earth bring forth grass;" and in concluding his labors he said, "Be fruitful and multiply, and fill the waters in the sea, and let the fowls multiply in the air." Somebody was evidently around at that time taking items to appear in the Bible.

These statements are the offshoots of religion. And now, would it not be well to organize a gigantic prayer meeting, requesting God to open his mouth again, and show the teeth, tongue and pallet that enabled him to soliloquize so beautifully in the garden of Eden? Would not a prayer meeting of that character, soliciting God to once more open his mouth to the enquiring people of earth, create a great deal of attention, and would not Professor Agassiz ask him for one of his teeth to put with his cabinet of curiosities, along with the tusks of the elephant, lion, mastedon, etc.? That he did talk is true, if the Bible statements

Science ever on the alert, is waging a relentless warfare against Religion, not only setting the earth to whirling in space at almost inconceivable speed, but refuting nearly all its statements. Now comes Professor Tyndall, and desires the efficacy of prayer tested by a scientific method, but religion shrinks from it as a child would from a serpent. In an able article in The Popular Science Monthly, he says:

"Thus religion survives after the removal of In our day the Antipodes are accepted, the fixity of the earth is given up, the period of Creation and the reputed age of the world are alike disputed, Evolution is looked upon without terror, and other changes have occurred in the same direction too numerous to be dwelt upon here. In fact, from the earliest times to the present, religion has been undergoing process of purification, freeing itself slowly and painfully from the physical errors which the busy and uninformed intellect mingled with the aspiration of the soul, and which ignorance sought to perpetuate. Some of us think a final act of purification remains to be performed, while others oppose this notion with the confidence and the warmth of ancient times. The bone of contention at present is the physical value of prayer. It is not my wish to excite surprise, much less to draw forth protest by the employment of this phrase. I would simply ask any intelligent person to look the problem honestly and steadily in the face, and then to say whether, in the estimation of the great body of those who sincerely resort to it, prayer does not, at all events upon special occasions, invoke a Power which checks and augments the descent of rain, which changes the force and direction of winds, which affects the growth of corn, and the health of men and cattle-a Power, in short, which, when appealed to under pressing circumstances, produces the effects caused by physical energy in the ordinary course of things. To any person who deals sincerely with the subject, and refuses to blur his mora vision by intellectual subtleties, this, I think, will appear a true statement of the case.

"It is under this aspect alone that the scientific student, so far as I represent him, has any wish to meddle with prayer. Forced upon his attention as a form of physical energy, or as the equivalent of such energy, he claims the right of subjecting it to those methods of examination from which all our present knowledge of the physical universe is derived. And if his researches lead him to a conclusion adverse to its claims—if his inquiries rivet him still closer to the philosophy enfolded in the words, "He maketh his sun to shine on the evil and on the good, and sendeth rain upon just and upon the unjust"—he contends only for the displacement of prayer, not for its extinction. He simply says, physical nature is not its legitimate domain.

"This conclusion, moreover, must be based on pure physical evidence, and not on any inherent unreasonableness in the act of prayer.

The theory that the system of Nature is under the control of a Being who changes phenomena in compliance with the prayers of men, is, in my opinion, a perfectly legitimate one. It may of course be rendered futile by being associated with conceptions which contradict it, but such conceptions form no necessary part

that an earthly father, who is at the same time both wise and tender, listens to the requests of his children, and, if they do not ask amiss, takes pleasure in granting their requests. We know also that this compliance extends to the alteration, within certain limits, of the current of events on earth. With this suggestion offered by our experience, it is no departure from screntific and the behind natural and the state of the second s from scientific method to place behind natural phenomena a universal Father, who, in answer to the prayers of His children, alters the currents of those phenomena. Thus far Theology and Science go hand in hand. The concep-tion of ether, for example, trembling with the waves of light, is suggested by the ordinary phenomena of wave motion in water and in air; and in like manner the conception of personal volition in Nature is suggested by the ordinary action of man upon earth. therefore urge no *impossibilities*, though you constantly charge me with doing so. I do not even urge inconsistency, but, on the contrary, frankly admit that you have as good a right to place your conception at the root of phenome-

na as I have to place mine.

"But, without verification, a theoretic conception is a mere figment of the intellect, and I am sorry to find us parting company at this point. The region of theory, both in science and theology, lies behind the world of senses, but the verification of theory occurs in the sensible world. To check the theory we have simply to compare the deductions from it with the facts of observation. If the deductions be in accordance with the facts, we accept the theory; if in opposition, the theory is given up. A single experiment is frequently devised by which the theory must stand or fall. Of this character was the determination of the velocity of light in liquids as a crucial test of the Emis sion Theory. According to Newton, light traveled faster in water than in air; according to an experiment suggested by Arago, and ex-ecuted by Fizeau and Foucalt, it traveled fast-er in air than in water. The experiment was conclusive against Newton's theory.

"But while science cheerfully submits to this ordeal, it seems impossible to devise a mode of verification of their theory which does not arouse resentment in theological minds. Is it that, while the pleasure of the scientific man culminates in the demonstrated harmony between theory and fact, the highest pleasure of the religious man has been already tasted in the very act of praying, prior to verification, any further effort in this direction being a mere disturbance of his peace? Or is it that we have before us a residue of that mysticism of the middle ages which has been so admirably described by Whewell—that "practice of referring things and events not to clear and distinct notions, not to general rules capa-ble of direct verification, but to notions vague, distant, and vast, which we cannot bring into contact with facts; as when we connect natu-

ral events with moral and historic causes. . . . Thus," he continues, "the character of mysticism is that it refers to particulars, not to generalizations, homogeneous and immediate, but to such as are heterogeneous and remote; to which we must add that the process of this reference is not a calm act of the intellect, but is accompanied with the glow of enthusiastic

feeling."
"Every feature depicted, and some more questionable ones, have shown themselves of late; most conspicuously, I regret to say, in the leaders" of a weekly journal of considerable influence, and one, on many grounds, entitled to the respect of thoughtful men. In the correspondence, however, published by the same journal, are to be found two or three letters well calculated to correct the temporary flightiness of the journal itself.

"It is not my habit of mind to think otherwise than solemnly of the feeling which prompts prayer. It is a potency which I should like to see guided, not extinguished, devoted to practicable objects, instead of wasted upon air. In some form or other, not we ovident it may be alleged. yet evident, it may, as alleged, be necessary to man's highest culture. Certain it is that, while I rank many persons who employ it low in the scale of being, natural foolishness, bigotry, and intolerance, being in their case intensified by the notion that they have access to the ear of God, I regard others who employ it as forming part of the very cream of the earth. The faith that simply adds to the folly and ferocity of the one, is turned to enduring sweet-ness, holiness, abounding charity, and self sac-rifice, by the other. Christianity, in fact, varies with the nature upon which it falls. Often unreasonable, if not contemptible, in its purer forms prayer hints at disciplines which few of us can neglect without moral loss. But no good can come of giving it a delusive value by claiming for it a power in physical Nature. It may strengthen the heart to meet life's losses, and thus indirectly promote physical well being, as the digging of Æsop's orchard brought a treasure of fertility greater than the treasure sought. Such indirect issues we all admit; but it would be simply dishonest to affirm that it is such issues that are always in view. Here, for the present, I must end. ask no space to reply to those railers who make such free use of the terms insolence, outrage, profanity, and blasphemy. They obviously lack the sobriety of mind necessary to give accuracy to their statements, or render their charges worthy of serious refutation.

Swedenborg.

Occasionally the Phrenological Journal admits an article to its columns relating to Spiritualism, but in so doing it is often prompted to make a very weak apology. In the November number, a zealous admirer of Swedenborg gives some interesting items which we transfer to the Journal. The followers of Swedenborg are quite numerous in this country, yet they entertain many notions inculcated by Moses, and that have no foundation whatever in common sense, or in fact.

Swedenborg lived and wrote about a century ago. He was a distinguished philosopher before he commenced writing on theological subjects. Most of his theological writings were published anonymously, only in one of his last works, "The True Christian Religion," at the earnest advice of his friends, did he add to the title of the work his name, thus: "By Emanuel Swedenborg, Servant of the Lord Jesus Christ." It was an important idea with him that men should receive the revelations made by and through him neither on authority nor persuasively, but because they perceive them to be true. Yet no prophet, seer, or disciple has more emphatically proclaimed his mission, for he says: "I have been called to a holy office by the Lord himself. I can sacredly and solemnly declare that the Lord himself has been seen of me, and that he has sent me to do what I do, and for such purpose he has opened and enlightened the interior part of my soul, which is my spirit, so that I can see what is in the spiritual world, and those that are therein, and this privilege has now been

the present state of infidelity can the most solemn oath make such a thing credible or to be believed? Yet such as have received true Christian light and understanding will be convinced of the truths contained in my writings, which are particularly evident in the book of 'Revelations Revealed.' Who, indeed, has hitherto known anything of consideration of the spiritual sense of the Word of God, the spiritual world, or of heaven and hell, the nature of the life of man, and the state of souls after the decease of the body? Is it to be supposed that these and other things of like consequence are to be eternally hidden from Christians?"

In his declarations that he had seen the Lord, he is only imitating ignorant Bible characters, who affirm respectively that they wrestled with him, eat with him, spake with him face-to-face and heard his footsteps. Like them he simply was mistaken, calling a spirit God, and ascribing to him all-power.

In a letter to the King of Sweden, with characteristic simplicity and boldness, he said: "When my writings are read with attention and cool reflection (in which many things are to met with hitherto unknown), it is easy enough to conclude that I could not come to such knowledge but by a real vision, and converse with those who are in the spiritual world. I am ready to testify with the most solemn oath that can be offered in this matter, that I have said nothing but essential and real truth, without any admixture of deception. This knowledge is given to me by our Savior, not for any particular merit of mine, but for the great concern of all Christians' salvation and happiness."

When asked why a philosopher was chosen to this office, he replied, "To the end that the spiritual knowledge which is revealed at this day might be reasonably learned and naturally understood, because spiritual truths answer unto natural ones, inasmuch as these originate and flow from them, and serve as a foundation for the former."

To the Swedish clergyman who visited him a short time before his death, and who urged him to recant what he had written if it was not true, he replied, with great zeal and emphasis: "As true as you see me before you, so true is everything I have written; and I could have said more had I been permitted. When you come into eternity you will see all things as I have stated and described them, and we shall have much to discourse about with each

He claims to have had open intercourse with the spiritual world, which world is not far distant, but immediately associated with the natural world, and to have conversed with its inhabitants face-to-face, as man converse with his fellow-man here, for over twenty-seven years; and he claims to have had advantages over all other men who have ever conversed with spirits, insomuch that he was specially permitted by the Lord and protected and guided by angels that he might view the heavens and hells, and be able to reveal to men the state of man after death; without such permission and protection he has shown that if he had had open intercourse with spirits, he would simply have come in contact with his associate spirits, who are like himself, and could have received no reliable knowledge of the ultimate destiny of man.

But all this was but little more than incidental to his chief mission. He claims to have received from the Lord the truths of a new dispensation, including the true meaning or spiritual sense of the sacred Scriptures, unfolding it in strict accordance with the great and universal science of correspondence between natural and spiritual things. In the light of the spiritual sense, it is claimed that all of the apparant contradictions of the latter disappear, and it is demonstrated to man's intellectual perceptions beyond the possibility of a doubt that in the Bible we have special revelations from God to man. Swedenborg assures us that he received nothing of the doctrines of the New Church, or of the spiritual sense of the sacred Scriptures, from any angel or spirit, but from the Lord alone, while reading his Word. He most solemnly declares that he witnessed the last judgment, in the spiritual world, during the year 1757, and he anticipated, as a result of that judgment, that mankind would thereafter be in a greater state of freedom on religious subjects than before it, as a vast cloud of evil spirits who obscured the descent of heavenly light, were removed from contact with men in the spiritual world at that time. All things were to be made new, in fulfillment of the prophecies in regard to the Lord's second coming, which was not to be a personal coming in the natural world, but a coming in the clouds of heaven (not of earth). or in the literal sense of his Holy Word, to which the natural clouds correspond. They thus correspond because we receive spiritual light and heat or divine wisdom and love through the letter of the sacred Scriptures, as we receive natural light and heat through the natural clouds.

That the doctrines and writings of Swedenborg are far in advance of the teachings of the various orthodox churches, there can be no doubt, yet there is a vein of sophistry permeating them in some respects that makes them comparatively useless to Spiritualists. In his communion with spirits, he only enjoyed a privilege that is now common to thousands of mediums in this country, and in viewing them in their supernal homes, it is not strange that he selected one from the number whom he designated as God. There are many sublime truths in his writings, yet like the Bible they contain many erroneous statements.

MISS NELLIE L. DAVIS can be addressed for the next two weeks care of James S. Bonney, Abington, Mass. Societies desiring her services for the winter and spring months, can

Another Prophecy.

Notwithstanding the prediction was made that Chicago would be inundated and destroyed last July, and notwithstanding that Plantamour, an eminent French Astronomer, made a prophecy, based on mathematical calculation, that a comet would come in contact with the earth last August, destroying it, yet to-day all is well. Chicago is brilliant with progress, and the evil comet has not done its work of destruction. Now, Plantamour, smarting under his miscalculations, has again been figuring, and bursts forth with the remarkable statement that in the year 2,011, the world and all humanity will be in as complete a state of preservation as a solid body of ice can make them. It is well that he has located the fulfillment of his predictions to such a distant date, giving all a chance to prepare for the remarkable event. However, should such a condition of the natural world exist, Yankee ingenuity would invent some method whereby the common order of things will remain unimpaired. At this age of the world mankind can prepare for any emergency; and if the sun don't shine, and the moon turns its face away in disgust, arrangements will be made to sustain the natural order of life. No comet, inundation, pestilence or famine can overcome Yankee ingenuity. It is useless for prophets to predict a universal collapse of things generally, while wooden-nutmeg-men exist in abundance. We have no fears. Let things be placed topsy turvey; the earth badly smashed; rivers turned from their courses; mountains leveled and lakes dried up, and the next morning thereafter you would see countless men at work, putting things to rights, and soon a better condition of affairs would be inaugurated than ever before. Don't borrow trouble, then, over these prophecies, for Yankee ingenuity will overcome all obstacles in the way of success.

That Donation.

Rev. Samuel Brown, who, actuated by some hateful, malignant feeling, shot a little boy in Cincinnati, no doubt thought that by donating one hundred and fifty thousand dollars to the Church that he would, thereby, save his soul from hell. Well, if a man can buy admittance to heaven the same as a bootblack can to the theatre gallery, then, no doubt, this reverend gentleman occupies a high seat. To us, this donation resembles a drowning man grasping at a straw, and we opine that the donation will prove a curse rather than a blessing. Had he given the amount above expressed to the parents of the deceased boy-those whom he had irreparably wronged-then, perhaps, his soul, like old John Brown's, might "go marching

But there are palliating circumstances connected with this atrocity. Brown was old, and somewhat demented, as this extraordinary donation shows; and it would be well for all to look on the bright side of his character, if he had any, remembering that human nature is as gross in the Church as out of it, and that divines are subject to the inherent tendency of that grossness. Like all other bigoted religionists, he contributed to the advancement of the Church, regardless of those whom he has so badly injured.

How true it is that the good that money might do, is perverted from its natural channel, to build up an aristo ratic Church, and perpetuate the worst kind of bigotry and selfishness imaginable. But this is the legitimate result of false teaching and false ideas. Some men think they can buy the favor of God, the same as a little boy can a dried herring, and the re sult is a great loss of money to the world.

Mrs. Mand Lord.

On Friday evening last, we witnessed the materialization of spirit forms through the mediumship of Mrs. Maud Lord, at the Spirit. Rooms of Mr. Hoyt. Many remarkable events are recorded as having taken place at Moravia, through the mediumship of Mrs. Andrews, but it is now a recognized fact, that the same character of manifestations can be witnessed daily in this city, at the seances of Mrs. Lord. We were only present for a few moments, but during that time we witnessed several well defined outlines of faces at the aperture in the cabinet, while the medium was securely tied. One arm, having on it what appeared to be a common cotten sleeve, was thrust out at least two feet. The hand was a third larger than that of the mediums, and could by no possible means, be represented by hers.

We propose, during the coming winter, to attend the seances of the Physical Mediums that visit the city, and shall, from time to time, give our readers the interesting incidents connected therewith.

"A LARGE audience greeted Mrs. Wilcoxson in Constitutional Hall, Topeka, (says a paper published there), and were not disappointed in their expectations of a rich treat. She spoke extemporaneously just one hour, never repeating an idea or sentence. Her utterance is rapid, yet distinct, and she never hesitates or is at a loss for words. She was followed with a short address by Mr. Chase, on the subject of the proposed attempt to amend the Constitution of the United States, so as to "put God into it," to use his expression. Of course, he and those who believe with him are opposed to this change."

John Brown Smith speaks in Philadelphia, Pa., in Assembly Hall, corner of Tenth and Chestnut Street, on each Sunday, at 101 A. M., and 8 P. M. A social conference at 3 P. M., during the month of November. Subject for the opening day-morning, "How to be saved;" evening, "How to live a noble life." He will make engagements for lectures during the winter, in States adjacent to Pennsylvania.

Original Loetry.

KNOWLEDGE.

BY MRS. LU WESTBROOK GRAY.

Knowledge reacheth forth her hands to heal us, Heal the nations with its growth, Tempt the mind with untold treasures Richer than the minds of earth. Cramped and weary souls have struggled All along life's dreary path, Half expecting, ever fearing God's almighty vengeful wrath!

Superstition's rage and fury Craving human blood and gore, Mark the ages now receding, Growing fainter evermore. Onward spread the tide of knowledge, Teaching man to do and dare, Fitteth him for any station— Don't confine him more than air.

There is room for all creation, Open wide the golden door, Know thyself and nearer heaven Thou wilt be than e'er before. Fashion's pomp will pale and quiver, Lowly hearths will brighter glow! Lofty aspirations stirring, Making earth a heaven below;

Filling hearts with love for brother, All are human, half divine, Teaching all that God 's within us, Love so vast we can't confine.
Thus with reason's reign outreaching
All the isms of the earth,
Bless we, then, the fount of knowledge And the love that gave it birth Marquette, Mich., Sep. 24, 1872.

GEORGE A. FULLER, of Natick, speaks in Good Templars Hall, Natick, Oct. 27th.

WILLIAM BRUNTON commences with November, his engagement in Albany, New York.

WE would call attention to the notice of the Yearly Meeting to be held at Richmond, Ind., on November 15th, 16th and 17th.

"STATUVOLISM, or Artificial Somnambulism," by Dr. Fahnestock, continues to be the most popular work on the subject ever published.

MRS. L. H. PERKINS is now lecturing at Warren, Illinois, for the Society there, with much success, and giving unbounded proofs of spiritpower at her seances. MISS HELEN GROVER'S present address is 24

Willow Place, Brooklyn, N. Y. She would be glad to make engagements to lecture in that vicinity.

PROFESSOR S. B. BRITAIN will publish early in November, his Journal of Spiritual Science, Literature, Art, and Inspiration, with illustra-

DR. M. M. Tousey has removed from Angola to Versailles, N. Y., where he is still at the service of his numerous friends, either as a healer or lecturer.

IF you want to learn all about that muchabused gentleman, called by our Orthodox friends, the Devil, Satan, etc., read his Biography, by Kersey Graves.

BROTHER STEBBINS has rendered valuable service by publishing "Chapters from the Bible of the Ages." It contains some of the finest gems of the greatest minds of all ages and beliefs.

BROTHER C. C. COLBY, of Carthage, Mo., is about to remove to some point in Texas. We congratulate our Texan friends on the acquisition of so good a citizen as Brother Colby, whose departure from his old home is greatly regretted. May success attend him.

DR. H. P. FAIRFIELD will speak in Lynn, the two first Sundays of November. Will lecture week evenings in the vicinity, if desired. He is also ready to make engagements for the winter months, wherever his services may be required. Address Ancora, Camden County, N. J.

D. W. HULL, who is now closing his work in Will County, will go next to the Quarterly Meeting at Adrian, Michigan, November 16th and 17th. He would be glad to make engagements for the winter as soon as possible. The crowded houses which invariably greet him in every place demonstrate his popularity.

R. G. Eccles, Inspirational Speaker, of Kansas City, gave us a fraternal call while en route to Breedsville, Mich., to attend the Convention at that place; from there, he goes to Cincinnati, to fill a month's engagement. He is engaged to speak at Clyde, Ohio. We bespeak a very favorable reception for Brother Eccles, wherever he goes.

MRS. ABBY N. BURNHAM has been lecturing in East Foxboro' and Whiting, Mass., for the last three or four weeks. Some of the illiberal ones tried to prevent her having the use of the schoolhouse to speak in, but their designs were frustrated, and resulted in larger audiences than could be accommodated. Her lectures were satisfactory, and many acknowledged to a deeper interest in the subject of Spiritualism than ever before. Mrs. Burnham speaks in Baltimore during November.

Windows and Orphans Fund.

N. W. J. donates fifty cents to the Widows and Orphans Fund. Thanks in their behalf. Who will follow the example?

"The World's Sixteen Crucified Saviors." An Error Corrected.

In the two articles appertaining to this subject, published in the JOURNAL, of the 19th instant, the printer in both cases dropped the s from the word "Saviors" where the lan-guage is used, "The World's Crucified Sa-viours," thus converting it into the singular number, and making me sanction the common Christian error of assuming the crucifixion of but one sin-atoning God, while the theological records of past ages contain the history of no less than twenty, as will be proved by my forthcoming work. (Two other volumes on the same subject are nearly ready for the press.) In view of the fact that so many Saviours have died for us-have poured out their blood upon the cross for our sins, we ought certainly none

of us to be lost. Paul having declared, "I am determined to know nothing but Jesus Christ, and him crucified," precluded himself from the privilege of acquainting himself with the his tory of other Gods. It cannot excite our won-der, therefore, that Paulite Christians be-ing religiously bound to follow his example, should shut their eyes upon the fact that other Gods than Jesus Christ, forsook the throne of heaven, and come down and be murdered for the misdeeds of mankind. To enlighten this class of Christian professors is in part the design of the work I have recently advertised. Here permit me to remark that, although I have proposed to publish the work by subscription, as suggested by Herbert Spencer, one of the greatest authors and book publishers of the age, yet if some good brother, actuated by a desire to advance the cause of Truth, and replenish his own pocket, will advance a few hundred to aid own pocket, will advance a few fluidlet to all in publishing the work, it will be put to press immediately. He will be secured in the safe return of his money, and a very liberal interest for the use of it. Or, if he prefer, he can have an interest in the copy-right. A correspondence on the subject is solicited.

Richmond, Indiana. K. Graves.
N. B.—Having received many calls to lecture in new localities, I wish to say to the friends in those places that where there is no society, and but few Spiritualists, I will give three lectures for ten dollars, or whatever amount they can raise.

K. G.

New Lublications.

HAND-BOOK OF COLORADO, DENVER. Blake and F. C. Willett, publishers.

This is a valuable little work for all interested in Colorado. The letter-press and general mechanical appearance of the pamphlet are very fine, and reflect credit upon the Denver Tribune Association, who did the work.

BIOGRAPHY OF A. B. WHITING, together with selections from his practical compositions and prose writings. Compiled by his Sister, R. Augusta Whiting. Boston: William White & Co., Publishers.

The interesting features connected with the life of Brother Whiting are presented in an attractive style in this book, and those who have listened to his ministrations, will peruse them with great pleasure. As a trance speaker he had but few equals. The influence that controlled him seemed to be endowed with remarkable wisdom, always presenting, in a masterly manner, historical incidents illustrative of the truths of Harmonial Philosophy. His poetical improvisations are beautiful, breathing forth the grandeur of his soul and the lofty thoughts of a well-stored mind. In this book we have the life of a man who devoted his whole time to the promulgation of the truth of Spiritualism, and it will be read with interest by all true Spiritualists.

Newton's "Lessons for Children About Themselves," is meeting with a rapid sale, and has been already adopted as a text-book by many Children's Lyceums throughout the country, also in the Seminary of the Misses Bush, at Belvidere, New Jersey. It is highly adapted to its purpose. Professor S. B. Brittain, the well-known author, says of it:

"I have examined your 'Lessons for Children,' embracing a course of elementary instruction in Anatomy and Physiology, and must express my unqualified approval of the entire conception and execution of your work. The essential facts of science are arranged

The essential facts of science are arranged with admirable method, and otherwise rendered attractive by a charming simplicity of statement and freedom of illustration. The expla natory notes are concise and easily understood. The occasional moral reflections are not only gracefully introduced, but so eminently free from all suggestions that they appear to flow naturally from the subject. The Lessons for Children' should in mediately become a textbook in the schools, and have place in every

family."
For sale at the office of this paper. See advertisement in another column.

CHAPTERS FROM THE BIBLE OF THE AGES,

Is the very appropriate title of a valuable work of four hundred pages, edited and compiled by Giles B. Stebbins, a gentleman well known to many of our readers, as a talented lecturer and scholar. The character and scope of the work are best told in Mr. Stebbins' own

"The title of this book bespeaks its aim and scope. For years I have felt the need and importance of such a work, and have waited for abler hands to undertake it on a larger scale; but the people want, and should not wait. Af-ter no small labor and care in research and selection, I send this out, to meet in some de-gree a pressing popular want, and to help, as an incentive, to the more comprehensive work which a fit company of ripe and large-hearted scholars should unite and prepare. Our Bible, as read in the churches and in our homes, is but the record of Hebrew thought and life, and myth; in part fragmentary, inconsistent and imperfect, yet all to be accepted as true and miraculously infallible,—whether Reason, Conscience and Intuition consent or not,—accorda strange theory of theology that God made these supernatural revelations only to this

people for a certain time and then ceased. The Bible of the Ages is the deepest thought, the highest inspiration, the clearest spiritual light and life of the whole human race, constantly being lived and written, and to be read with free and open mind, and the hopeful thought that richer chapters are yet to come for us and for those who may live after us since truth and inspiration are the heritage of humanity, correlated, evolved, and developed into higher harmony and perfectness by spirit-ual laws, which are the Divine Intent, or 'the will of God.'

'Keeping in mind our need of the experienaspirations, not only of the Hebrews, but of all humanity, my effort has been to se-lect some of the best thoughts from different races and ages. Full statements of systems of religion or philosophy cannot be given in these narrow limits, yet much of their vital and essential elements-will be found, gathered from 'Sacred Books,' from old philosophers, and from later teachers and seers and reformers. Of course but few are chosen from many equally valuable utterances, and whole nations are, of necessity, passed by, yet enough is offered to show the narrowness and absurdity of our tra ditional and theological education, that only one book called the Bible is divinely inspired and must therefore be the master of the soul This inspiration is losing its power, and we want a broader outlook,

'To seek for Truth, wherever found, On Christian, or an Heathen ground.'

"These rich Chapters are gathered from this broader field, and will show that truth is not partial or limited, but fluent, penetrative and universal, growing, from within, with the growth of humanity.

Philadelphia Department.

BY..... HENRY T. CHILD, M. D.

THE PHILOSOPHY OF THE CIRCLE.

A Lecture by Emma Hardinge-Britten, delivered before the First Association of Spiritualists of Philadelphia.

> [REPORTED BY H. T. CHILD, M. D.] INVOCATION :

Oh, Thou Eternal Spirit, who guards and watches us when the darkness of night is over us! The day is done, and with its freight of good and evil has gone up to Tnee. Some of us have fallen by the wayside, sunk beneath the dark hour of temptation; some of us have risen victorious over sin and crime. All that we have done is done forever. Thou hast aided us, and oh, Great Spirit, forgive our shortcomings, and strengthen our resolutions; help us this night to learn the lesson of the darkness, tracing as we may the stars of thy Providence illuminating the mid-night sky, and filled with a faint reflex of thy power and thy wisdom, and in the mimic stars that we have lighted, prove there is no darkness but what the power of Spirit can overcome. Teaching us this sub-lime lesson, and instructing us how to kindle up the stars of promise within the darkness of our heart, we repose in trust on Thee, oh, thou who art ever the light shining in the darkness; and with each morning sun may we arise strengthened and refreshed for the eter-nal pilgrimage which brings us nearer, nearer, our God, to thee!

LECTURE. Our subject will be the Philosophy of the Circle, and what we may expect by the way of reliability in Spiritual intercourse. It is a curious and significant fact that, in all the dark days, when Spiritualism was magic, and in all the practices of the ancients, who without our consciousness of Spiritual verities, were the absolute practitioners of them, and were accustomed to use the machinery of the Objective Circle, within which the power was supreme, so that antagonistic spirits could not penetrate. In the Nineteenth Century, one of the first and most important steps that was directed, by way of obtaining spirit communion, was from a circle of human beings—a living barrier to the supposed influence of the antagonisms around us. Is this a mere coincidence, or is there a scientific relation between the intuitions of the accurate and the direct instructions received from Scientific Spirits in the Nineteenth Century.

the Nineteenth Century.

Our experience in regard to the movements of Electricity and Magnetism is that they perform a circuit, and that there is always a direct returning current. This point is well understood. When persons desire to form a battery, they must complete the circle to enable the spirits to form a battery and circuit. There are two results to be obtained from the formation of the Spirit Circle—first the comformation of the Spirit-Circle—first, the com-pletion of the circuit in accordance with the electrical laws; and next, by the combination of the magnetism of each person present, determined through the action of the Circle, to comcentrate the focalizing power or force that is to

be used. Whether the magicians of old fully understood what they were employing or not, we know that all magic consisted in the practice of Psychology or Magnetism. Fascination, enchantment and sorcery were nothing more than the influence of mental power, exercised by one master mind over another, with an in-ferior capacity! The practice of magic, where the evolvement of magnetic force from minerals was used, was the result of a psychological action of the mind, which covers the entire ground, since it is well known that, by the action of vital electricity and magnetism, spirits can communicate; we infer that they did communicate in the days of magic, doubtless for the especial benefit of every religion. It does not alter the fact because hundreds of persons neither understand nor comprehend the subject: as reasonable beings, we have nothing to do with them. It is simply our purpose to investigate that which in his infinite wisdom God has made plain to us. We find, therefore, that the Circle bears a strong significance to the performance of the occult power, which was

The Spirit Circle is formed of living organisms alone, without any of the dark superstitious forms and magical rites, all of which were nothing more than a means of psychologizing and fastening the minds upon the subject.
The question now arises as to the methods the spirits instruct us to use so as to confer the highest benefits on those who take part in We have learned that there are two objects to be gained by the formation of the Circle—one for consolidating the power, and producing a greater amount of force for working the phenomena through well developed and powerful mediums; and the other for the purpose of effecting the latent powers of mediumship in those who were not yet unfolded into a recognition of this. It is through this means that spirits are attempting to give us the revelations that the Great Spirit has entrusted to his ministering angels, and which still come through channels of immutable law.

We press this home upon the thinking Spiritualist, because the day has come when our religion is to be no longer a myth, but to be demonstrated by facts—all facts are God's facts—though they come through these external means. The spirits have given directions in regard to two classes of Circles. In the one case, they refer to those sweet philosophical utterances, so full of eternal truth, that are often cited by your speaker—to the directions and charges given by the best of all spirit mediums him upon whom the Spirit was poured without measure—Jesus, of Nazareth. In parting from his disciples, when himself a Spirit, that he could come no longer in their midst in the form of mortality, he bid them remember that, where two or three were gathered together in His name, there would he be in the midst

of them. Very recently, we have cited another great experience of those who waited for the Spirit earnestly and faithfully, and realized it on the day of Pentecost—those upon whom sat tongues of fire, who realized the outpouring of the Spirit. They came "together with one accord." There is the first point demanded for the full success of the Spiritual circle.

Spirits tell us to come together with feelings of harmony, and focalize our thoughts upon one point, and not to enter the Spiritual Circle with aught that is selfish or inharmonious, nor to bring thither aught of insincerity of character that shall interfere with the success of the manifestations. We must come together of one accord in our circles, as a pentecostal meeting, soliciting the presence of those advanced and pure spirits, whose wider sphere of knowledge makes them wiser than ourselves. We call upon those whose mortal forms we have laid away in the grave. We forget their faults and failings now, as their ashes crumble

we go to the circle with pure and holy aspirations; but if we go there careless and indifferent, seeking only for phenomena, we may have occasion to complain, and deplore that we are the subjects of evil or undeveloped spirits. We must learn this great lesson, that like always answers to like, and the very first element that is demanded at the spiritual circle is harmony and focalization of thou ht; next, that that and focalization of thou ht; next, that that thought shall be pure, and our invocation shall be for the good and the true. In these circles we are only looking for communication through one powerful medium, and there is a magnetic law here. We must concentrate and determine all the forces of mind upon this medium, and not upon ourselves. We know that many mediums do not need the influence of a many mediums do not need the influence of a Spiritual circle to call forth their powers, and there are those who cannot sit in the circles, their powers being called into operation better when there is not this magnetic concentration upon them. The second circle to which I have alluded is that which I earnestly commend to the thought and experience of Spiritualists; it is the circle for development-the circle where, by a scientific combination of certain forces, the latent powers of medium-ship may be unfolded. Every human being possesses more or less of medium-stic power. When we traverse the sands of the golden desert, and eather the scales which shipe upon the ert, and gather the scales which shine upon the surface, we know that these are but indications of vast beds of treasure—great mines of wealth hidden away—so of these modern manifestations, floating on the surface of society. The most susceptible of its members have received deposits of these scales of gold, these glittering, shining evidences of the unwrought mines of treasure existing in every human organ-

The opening of the gates in the Nineteenth Century has been permitted for special individuals; the golden gates of eternity are thrown open forever, because they are opened upon those scientific foundations which leave no possibility for their being closed. This is no spasmodic eruption of power, that will pass away; but it is by the operation of natural and immutable laws. This modern improvement brings the promise of equal and mighty treasures hidden away in the human organism, but it needed, in the first instance, that the way shall be marked out by pioneers, by carful experiment and close observation. The Spirit circle is one of the methods of unfolding this universal power-to do this it should be fully adapted to the temperaments of the indiduals composing it; they should be arranged as positive and negative, and these should be as nearly equally balanced as possible. In this way you will kindle up the latent forces of each one, and awaken all those forces which simply require the magnetic fluids, which you bring. This process of development will thus generate mediumistic power in one after another of the circles.

Circles thus formed should meet regularly and promptly, and they will soon receive direc-tions from the Spirit as to the best course to be pursued. We need not go into the minutiæ more fully, but will speak of its uses with ref-erence to communication, and the reliability you may attach thereto. In the first place, you should enter upon this communion with the recollection that the spirit country is peopled from this earth; that all the affections, energies, proclivities and passions—all the grades of character and intelligence that have ever figured in human life, are to be found represented in the reflection of the world of spirits. If you keep this steadily in mind, all the mis-takes and difficulties and follies that spirits may suggest will be understood. Bear in mind that there are spirits whose darkness and crime you have manufactured here on earth by the false condition of society. Then, accepting the assertion which all spiritual testimony brings to you that this world of spirits not not only contains a reflection of all the condi tions of earth, but it also has the developed spirit and progress of the good and true who have passed from earth, and whose mission is to present brighter and grander truths than the world has ever known. It is with such as these that you are permitted to commune and hold intercourse. The gates are open, and while you must of necessity find something of the darkness and error which have been conjured up on this earth by the false conditions of society, forget not that the grandest and the higest has given his angels charge over you; forget not, the love that has guarded and guided you in human life; forget not the unselfish purposes that have made men willing to lay down their lives for their country; forget genius intelligence ti adorned the world with the lamps of knowledge-all these still live and love and will communicate; these are the companions whom you should invite to your spiritual gatherings; these are they whom you may attract, if your aspirations go up in these directions. Whilst, therefore, you must be prepared for mistakes and even falsehoods, you must guard against the possibility of being tempted by the spirits, as you would by a mortal; you must invariably exercise your judgement and remember that you are responsible for throwing this either upon mortals or spirits. You need have no more fear of them—standing poised in the right, you may receive lessons from all these. this means all superstition will be taken away from the intercourse with the spiritual

Hitherto we had watched, prayed and hoped for spiritual intercourse, to come by the will of God, and have supposed them to come by the suspension of laws, so that they brought with them nothing but terror, fear and shrinking from the possible appearance of the blessed dead, as we would from demons conjured up by the fables of old mythology. Now the gates are open and bright and blessed spirits come again and walk with us, and are ready to give us the reason for their coming—it is by a nat-ural law, and the incomprehensible and seemingly miraculous is laid aside. We have no mystery of godliness about it. They have learned the art of telegraphing, and have mapped out the footprints of a demonstrable

We know that spirits come under the form of law, that when they have broken through the prison house of matter and entered into the larger liberty of spiritual existence, they are indeed bound by a law still more stringent, a law of supreme good, supreme wisdom and from that they cannot turn aside. do intimate to us that law fetters them and hinders them from doing our work and depriving us of the discipline of earth-life. point of spirit communion to which I shall call your attention, is that which transcends even the spirit circle, the most reliable of all forms of intercourse, that in which spirit speaks to spirit by impression, face to face. We do not allude to that state in which we can not discriminate between our own impressions and those of spirits. There are many who are not Spiritualized enough to recognize the voice of the spirit with certainity; yet we are continually receiving monitions, impressions, warn ings, imaginations from spirits, and we know not from whence they come. In the presence of the world, the rush of external excitement prevents us from interpreting these correctly. In the spiritual world the mask is torn off, we are known for what we are and not what we seem! Our spirit looks upon another to decay beneath the Spring flowers. How sacred, how beautiful a transfiguration is death.

Our friends become God's ministers to us if

constituted the life history of that spirit are read at once, because our spirit body is modi-fied by our thoughts and the motives that have prompted our acts. You ask how shall we cultivate this power of distinguishing impressions? By those methods of aspiration which are a constant living prayer, seeking after that which is high and holy, by the exercise of our spiritual natures, by perpetually striving after the good and never forgetting reality of existence, using life only as a means, not an end. Thus shall we attract high and holy spirits to our midst, and they will make their presence known to us. The spirit circle is only a compliment to the great universal force of inspiration. As we thus aspire after high and holy influences, we do not lose our practical natures. We do not lose our capacity and adaptation for life work, but we grow stronger and better able to do it. We find lifes burdens easier to bear and lifes thorny road strewn with roses. The true Spiritualist who realizes this communion becomes more and more practical, and realizes more and more the importance of lifes duties; realizes that it is a privilege to live and work, and when our strength fails, our courage falters, and our burdens grow heavy, then we counsel with the spirits and find relief and are made stronger.

Through the spiritual circles and the grand development that will result therefrom the time will come when all earth shall meet with one accord, and tongues of fire shall sit on each one's head, and all men shall hear each other, no longer speaking in strange tongues, but in the universal language of human love and spiritual brotherhood.

City Entertainments.

[For the week ending, November 2nd.1

M'VICKER'S THEATER.-Madison street, between State and Dearborn streets. The popular artiste, Maggie Mitchell, in her great rendition of Jane Eyre. Saturday, at 2 P. M.-Maggie Mitchell-Matinee.

MYERS' OPERA HOUSE, -- Monroe street, between State and Dearborn streets. George and Charles-Reynolds constitute one of the principal attractions in connection with Arlington, Cotton and Kemble's Minstrels. The lovers of fun can find here enough to satisfy them, and that of a high.

HOOLEY'S OPERA HOUSE. - Randolph street, between Clark and LaSalle, R. M. Hooley sole proprietor and manager. The second and last week of the Three Hunchbacks! By the great Kiralfy's, and the Abbott-Kiralfy Combination, from the Grand Opera House and Olympic Theater, New York. Tremendous hit of the Cat Duet! Unqualified success of the unapproachable Jee Brothers in their Hat Spinning and Musical Rocks.

AIKEN'S THEATER.-Cor. Wabash avenue and Congress street, Aiken & Lawler, Managers; W. H. Harrison, Business Manager. Immense success of Mr. Frank E. Aiken and the new dramatic company in the Ticket-of-Leave Man! Grand Matinees Wednesday and Saturday. Seats secured six days in advance.

ACADEMY OF MUSIC.-No. 159 and 161 South Halsted street, near Madison, C. R. Gardner, sole manager. Monday, Tuesday, Wednesday and Thursday evenings and Wednesday Matinee, will be, produced Mrs. F. S. Chanfrau's wonderful Boston success, Dora, as played by her nearly four hundred nights.

Eassed to Spirit Life.

[Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty times published graduitously.]

Hon. WM. A. BOARDMAN, one of the first settlers of Joliet, Ill , and a veteran in Spiritualism, passed to the higher life on the 12th day of October, 1872, at Crete, Ill., aged sixty-six years, seven months, and twenty-eight days.

JODGE BOARDMAN'S funeral oration was delivered by Dr. Blain, one of the most elequent trance speakers in our ranks.

A church was tendered to our fr'ends for the occasion, and a very large concourse of people were in attendance, ceased.

W ANTED.—A respectable widow lary of 30 years, wishes to correspond and form the acquaintance of a widower or gentleman of means, (who is a Spiritual st) with a view of matrimony. Address S. M., P. O. Box, No. 310. Conneaut, Ohio.

WANTED.

A LADY PHYSICIAN intends traveling in the southern states during the fall and winter. See desires a good Test-Medium to join her. The trip can be made a good paying one for both parties. Address or inquire of M. ss. L. M. HENDEE 340 West Madison S. Chicago, I. h. 2t.

BREEDERS. CANA'S SHEEP, CATTLE AND HOG MARKS. Sent to any address free of expense for 4 and 6 cents each. Send two stamps for samples and testimonials. Arents wanted.

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Dr. Samuel Maxwell Makes Clairvoyant Examinations, gives Magnetic and Electrical treatment and medicines indicated. Treats all forms of disease with great success. Cures Catarth, incipient Consumption and Cancer, Dyspepsia, Epilepsy, Paralysis; Piles and Fistula without the knife. private deseases of men and woman.

Examinations and prescription \$2.00; with medicine for one month's treatment, \$5.00 to \$10.00.

Agne cure, warranted; by mail, \$1.00. Constipation cure warranted, \$1.00. Sittings for healing at a distance each, \$1.00. Send lock of hair, name, age, sex and leading symptom. Come to or address Samuel Maxwell, M. D., 72 South Sixth St., Richmond, Ind.

DISCUSSION On the Phenomenon of MODERN SPIRITUALISM

Proposition: Resolved, That man lives after the death of the body in a conscious state, and communicates with the inhabitants of earth.

Negative. T. H. DUNN. Negative, T. H. Dunn.

This debate is rich in historical and scientific research, containing a vast fund of information in a compact style, and so brilliantly and cogently expressed that the perusal of the same fascinates and instructs the reader. Every investigator should have it; every student of the Harmonial Philosophy should carefully examine i's pages, and scrutinize critically the position of each of the disputants. Both of them are educated men, well versed in historic and scientific lore, and the knowledge that each one possessed on this subject, has been brought to light.

PRICE: 50 cents. Postage 2 cents. For sale wholesale and retail at the office of this paper. v13n3

NATURE'S LAWS HUMAN LIFE:

Exposition of Spiritualism: Embracing the various opinions of Extremists, pro and on, together with the Author's Experience.

Price 1.50; postage 20 cents.

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Couse, 150 Fourth Ave., Chicago.

Juner-Lite Department.

Circle of Light.

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.

NATHANIEL BUIZZARD. "I lived down in Chester, Pa. My name was Nathaniel Blizzard. They called me Nat. I was killed about two weeks since. I was knocked out so quick that I did not know any thing. I used to know the medium. He will be surprised. I want the folks in Chester to know that I am come back. I am going to build a new ship of truth and want the bow pointed towards Chester. I could use a sledge hammar pretty well, and now desire to strike hammar pretty weil, and now desire to strike a blow. I am a pretty good sort of fellow. I had not much education. It is kind of funny that a fellow can jump into a fellow and come back in this way. I feel as though I was laying plank on board of ship. The mediums father was a ship carpenter and just laid a back for me to stop aboard of this ship. plank for me to step aboard of this ship-that is how I got here."

LOUISA VERNON ROBERTS.

"My papa and my uncle have been here. would not come back to earth again for all the joys it can afford. Oh, friends be dutiful, and you shall have plenty of light. Come journey with me and gather lifes flowers-here are lilies pinks and roses that gr w in the light of truth.

Oh come to the garden of the soul, I must go back to my papa at Burlington, N. J."

MARY JANE HANNUM. "I have laid aside the old book, and taken up the new one of truth. I wish I could speak as I wish to; I find so many desirous of coming here.

Have you ever studied the astronomy of the truth? It is a beautiful science. I am coming to give you instructions on that science. saw the medium when he was away on his journey through the chambers of science. I must go, for school is out. This spirt was an old school mate of a lady present, and in early life lived in belchertown, Mass. Subsequently she was a teacher in the West where she passed

FLORA.

"I want to ask that gentleman to give me a pair of those shoes—he has so many of them all hanging around his neck, pink and blue ones. I used to have a pair of pink shoes. Why, how did I get here? I must have come for a pair of those pink shoes. I lived away out where there was pretty flowers and trees. I came with the lady who plays the n.usic. We do not have to study the catechism here. A little girl told me that her mother used to whip her because she did not learn her catechism. Good-we cont get whipped up here." JULIA GREGORY.

"We are all going to have a nice time at my papa's house at Edgewater, N. J. My brother will come to; my name is Julia Gregory. I have grown ever so much. Tell my father and mother that I am happy. I am often in my grandfathers arms.'

ALEXANDER VON RUMBOLT.

"My countryman (he said to a German present) I am happy to greet you here where they are to have a Circle of Light. I notice that some are agitating the question of erecting a monument to my memory in a park in this city. I desire no monument erected to my memory; monuments and titles of LL. D's., D. D's, and all others are of no service here." MADAME BOVIN.

'The question was asked at the circle this afternoon why and how spirits can return."
"A baker when he des res to make good bread, se ects good flower and water, and mixes them in proper porportions. He then is careful that a proper temperature is secured, and further that it is kept in the bake oven just the time needed to produce thorough cooking-the whole operation is dependent for success on the observance of conditions.

The whole operations of science and practial industry are likewise dependent on ing just the right conditions, or failure is inevitable. Mediumship is no exception to this inexorable law of nature, because conditions

alone can secure the highest results. It is necessary to secure physical conditions thus. Our chemists do ascertain that a certain eleme t is found in the organization of one person; a different element is found in the organization of another, and a still different element is found in another, and so on. They know that by forming a circle of the persons having these diverse physical elements, they can produce a given physical result, provided that there is not existing other opposing elements or qualities of heart and soul, which will make the experiment a failure in other re-Souls have, like the body, a wide range of differences in their make up; this difference can probably be best explained in this manner: You take a magner, and you find that it has within it an inherent principle which causes it to attract steel. Well, the attraction of the iron is dependent on certain qualities inherent in the iron and magnet. I will now apply this. Spirits are attracted to mortals having a certain element in the soul, but this attraction is as much dependent on the qualities inherent in the soul of the mortal, as it is dependent on qualities in the soul of the spirit. Some people complain because they do not have communications of a high order; this may either be the lack of elements in the medium, or a lack of elements in both, but too often it is because the persons sitting, have not in their soul the proper qualities to bring them enrapport with the higher orders of spirits. Again having the proper motives of heart are as needful as any of the other conditions, because intelligent spirits are not going to overlook this, and have the result of the toil and effort on their part lost to humanity hence you will now have a slight idea of the difficulty spirits have in securing persons in a circle, who are possessed of the proper elements of body, soul and heart, to produce a harmonious circle of elements, which will furnish just the right conditions to attract, and be in turn attracted by the higher intelligences. Negative and positive qualities are both demanded one alone has not all the elements needed to secure success.

PARTING WORDS.

"All is well. The day is almost ended, and ere we sink to sleep. Oh, thou high spirits who have here attended, shower down upon each head thy choicest of flowers. In the morning when we awake, may they be present in the garden of our love. Oh, sweet birds, the grand chorus let them swell, all is well! All is well! This is the song that the angels love to tell. Kiss the pillows of peace on which the weary head seeks repose. Bless each heart and soul with all that is noble and pure, then will we know, bright spirits, ere we depart, that we shall receive thine aid another day.

MORTAL PSYCHOLOGIZES SPIRITS. At the close of the communications the medium's Indian guide requested us to repeat the

psychological experiments we had made upon him since the first report published in the JOURNAL We made the discovery (to us at least a discovery) that we can psychologize a spirit when conjoined to matter as easily as we can the medium. Ogaretta controlled the medium and we caused her to perform various things in opposition to her will and wishes She could not speak, move her hands or fingers when we informed her that she could not, but when the usual "all right" was uttered, she would in a tone of innocent sincerity exclaim, "There I told you that I could do it By repeating the experiment several times, she would become apparently convinced of the actual condition of things, and acknowledge

that she had been psychologized.

We were desirous of determining by experiment whether a spirit could be prevented, while in the body of a medium, from returning to the Spirit World, consequently we informed Ogaretta that she could not leave the body of the medium and return to the Spirit World." "She replied that she could" and made a struggle to leave, but found that she could not We repeated the experiment with like success, as we had done on a previous occa-

We now determined to try the new experiment of holding her in his body by psychological power, in opposition to, and defiance of, the power of Wetomka, his Indian guide to liberate her. We grasped the mediums hand firmly, and informed her that she could not return, and that Wetomka could not liberate her. She made a severe struggle to return without success, for about thirty seconds, when Wetomka came to her aid and liberated her. He proved too powerful for us, as we have as yet failed to psychologize him. During a subsequent experiment, we requested him to speak a number of words which he did, but when we requested him to speak the word 'psychologize," he positively declined to do so Ogaretta afterwards informed us, that he was a little afraid that if he spoke that word, I would get psychological power over him. I asked her what she would have done provided Wetomka had not liberated her. She replied, that he and other spirits were jumping and kicking up their feet, for fun because I could not get out of the mediums body, until I got alarmed and was just going to halloo aloud then he liberated me.

We psychologized Ogaretta unconsciously to us one day while she was talking to us. She desired to leave the body of the medium, and found that she could not do so. She then requested us to assist in her leaving. There had been no volition of will on our part. She said that she had forgotten herself and neg lected to keep the door shut, and consequently found that she was unconsciously psychol We have witnessed another strange experiment. Ogaretta was speaking to us through the medium when Wantona desired to She refused to permit him to come He instantly made the attempt to come and speak in defiance of her, the result was, that first one would utter part of sentence, then the other, thus they spoke alternately in words just as each could maintain control. The great difference in their tone of voice (I was familiar with both) made it easy to distinguish which spirit had the ascendency in control. The application of these facts and experiments are of practical utility, in laying a foundation for perceiving what is the true

SCIENCE OF THE SOUL

as made manifest from lessons taken from nature, instead of the dogmatic theories of egotism. It is well known to all that if an ordinary pocket compass is left free from superior influence, it will point to the poles of the earth the moment you place contiguous to it a superior magnet, or take it to a locality abounding in iron minerals, the polarity changes from the poles of the earth, and it is pointing directly to the superior magnet. It is also well-known that the attractive power of certain metals is greater than others; that certain minds are attracted by inherent qualities in both, and further that electrical and magnetic principles are productive of, or are pro duced by all the phenomena in nature, as far as yet known to us. These preliminary thoughts bring us to the broad application of these psychological experiments.

1st. An individual can by coming enrapport

with others, psychologize a certain per cent of

Mortals by coming enrapport with spirits controlling the bodies of mediums, can psychologize a certain per cent of

3rd. It is evident that the same general magnetic and electrical principles which control and determine the attractive power of physical matter, reaches up to, or comes down, from the world of mind; because we find that mind controls the physical organism in obedience to the same principles which govern the common magnet—the preponderating n ind is determind by inherent qualities, which is the gift of nature alone. This explains why spirits say that titles and rank, are of no avail in their life. Nature settles this matter for them precisely by the same principle that determines where the magnet shall point, or where magnetic or electric currents shall run.

4th. It is almost a self-evident inference from the foregoing experiments and their legitimate deductions, that the animating principle of life which permeates all things is simply a magnetic or electric centre which gives out, and attracts continuously those forces that carry forward the evolution of life. The soul may be defined as not something which will give any perceptible weight or size to the physical senses, but rather as a principle, having inherent eternal qualities—a distinct and indestructible individuality.

SPENCER THOMAS,

of Charlestown, Mass., remarked to us in Aug. last, that he saw clairvoyantly that the soul was an "electric or magnetic centre." We have thought on this subject considerable since, as well as before, and now find that these experiments seem to sustain this solution, but as we desire to avoid being dogmatic we will await developments before giving any thing

E. V. Wilson's Lecture.

DEAR JOURNAL:—E. V. Wilson has been with us. He delivered four lectures, commencing on the third evening of September last, and closed the sixth evening. He is the first one I believe, that ever lectured on the subject of Spiritualism in this place, and according to my judgment, he is one of the most remarkable persons living. His subjects were all handled in a masterly manner, and his last discourse on "Diabolism" was one of the best, if not the very best, I ever had the pleasure of hearing.

The tests that he gave would have been considered miracles, if they had been given in old pod augur days. He would impart a complete description of description of the character of persons in the audience that were entire strangers to him, giving accounts of the most remarkable circumstances and events connected with their lives—the age of the person at the time of an accident, or an event that changed their course of life, and frequently he would say that the spirit of some person who was the friend of the one he was describing told him these things. He would then tell the time the spirit

left the body, give a perfect description of them as they appeared on earth, and sometimes would tell their names. It is true he would sometimes make a partial mistake, though as a general thing he was correct. Some say it is all guess work. It would be as impossible for any person to describe character and give the most important events of a persons history, an enure stranger, giving the names of their spirit friends, and telling the time of their deaths, (unless they had some other way of getting their information besides guessing) as it would be to sing or play a piece some one had composed, without ever seeing the notes or hear-ing the tune. In such a case their would be millions of chances to fail where there would be one to be correct. I doubt whether there is an other person in America that could have given such extraordinary tests, and triumphed so completely over all the opposition and pre-judice that he had to contend with here-perhaps nine tenths not only hoped he would fail, but they were determind he should fail, but thanks be to him and the spirits that assisted him, he was a perfect success! Some of the most intelligent persons in the city, say he is the most intellectual man in America. It appears he made several converts, and many others are anxious to investigate the thing J. SIMPSON.

Sioux City, Oct., 6th, 1872.

E. V. Wilson.

BROTHER JONES:-Pardon me for trespassing upon a little space in your ever welcome Jour-

I feel that in justice to the truth I love, and to encourage its dissemination, I ought to say something about a man who is doing so much as is the self-sacrificing, invincible veteran, and the thought-stirring E. V. Wilson.

I have been a constant and attentive reader of his "corner" of the JOURNAL, and I am thoroughly convinced that, either from modesty, or from fear of being considered egotistical, he has not written the half that might have been truthfully written of himself.

From what I and others have seen and heard of him from his own lips, I am sure the half

has never been told. At Snake Hollow, his tests were pointed and explicit. At Iowa City, they were straightforward, and in almost every single instance, acknowledged to be true and convincing. At Des Moines, if it could be possible, he almost outdone himself-the tests and delineations of character were so true and a onderful. In all of these places I was present, and he much more than fulfilled what he promised to try and do at the commencement of his matinees.

The people at each of these places, were filled with astonishment at his wonderful rev-Like Christ at the seance at the well, he told them many things that they had done or experienced in their lives, giving dates and events accurately-many times as to day, month and year.

I cannot state in particular as to what influence his efforts exerted upon outsiders, except so far as relates immediately to Iowa City. There has not been aroused in this place such a spirit of inquiry for the past five years.

Many are anxious for his return, or that some other good test medium, such as Mrs. Maud Lord, Harry Bastian, or Lizzie Keizer should visit this city. They say if Spiritualism is a fact, as represented and attested by Brother Wilson they wish to be convinced of it by her Wilson, they wish to be convinced of it by being allowed to investigate further.

There are many of our leading citizens who are "almost persuaded" to believe the truth of spirit communion; and a few more such genuine "stirring up" of their minds as Brother Wilson has given, would tend to give them strength of principle to throw off the yoke of old superstition, and the pride of the applause of public opinion, and make them dare to be

It is really a pity, that while the harvest of the truths of our philosophy is so nearly ripe, that the laborers are so few. People everywhere are anxiously enquiring for the light and truth. To be sure, many persons claiming to be me-

diums for spirit intercourse, have visited us; but with the exceptions of E. V. Wilson, L.F. Cummings, Lois Waisbrooker, and a very few

others, but little good has been done.

As a speaker, if I may be allowed to express an opinion, E. V. Wilson may be ranked very At times he appears to be harsh and uncouth in denouncing the gross evils and un-holy dogmatisms and superstitions of a priest and creed-ridden world; but more frequently, his strains of eloquence, as he tells of the truth he loves, and why he loves it, will hold the audience spell-bound and enchanted, as sentence after sentence, of angel inspiration, fills his soul, and falls from his lips to his hearers, who are forced by his manner and arguments, to acknowledge that, if it is not true, it is worthy of being so, and they are compelled to receive it, and ponder over it in their in-

May the angel-world send us many more such men as E. V. Wilson. C. P. SANFORD. Iowa City, Iowa, October 1872.

Ministerial Defection.

The theme of this article is one Rev. A. A. Durgan, who has ministered to the wants the Methodist community at Reeder's Mill, Harrison county, which, we believe, is a part of the territory in charge of the M. E. Church Council Bluffs. About ten days ago Rev. Dr. Durgan made arrangement for purchasing a horse from one A. B. Pugh, living some distance from Reeder's Mill, and he borrowed an overcoat and pants from Mr. A. A. McCordone of his parishioners, if we are informed correctly-to wear while away making the purchase. He bought the horse for a hundred and twenty-five dollars, and gave his note to Mr. Pugh for the amount. He returned home the same day, with the animal, took to indulging in the intoxicating bowl, which, according to our informant, was a constant practice of his, and made such disgusting expositions and boastings in his drunken sprees, as would shock the feelings of even the lowest order of society. He boasted of his illicit intercourse with sixteen or eighteen of the female members of his flock, mentioning the names of some of the wives and daughters of the citiizens around there, and indulging in language unfit for public print. As was naturally to be expected, as soon as this came to the hearing of the men whose wives and daughters were thus so insultingly spoken of, they straight way went to his house to demand satisfaction, but the fiend had absconded with the horse, overcoat and pants, and many other articles belonging to the neighbors, which he also bor-rowed for the occasion. The greatest excitement prevails in the community, and there is no telling where the thing will end, as it is feared that the abominations revealed by this incarnate scoundrel will be the means of breaking up several families. - Daily (Council Bluff, Iowa, Nonpariel.

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A Pious Lie Refuted by History.

The Standard, Chicago Baptist paper, of October 17th, contains the following pious lie by Rev. Carlos Swift, about Voltaire:-

"From a selected article on the 'Death of Voltaire,' I extract the following: 'He was heard alternately supplica ing or blaspheming that God against whom he had conspired; and in plaintive accents would cry out, 'Oh, Christ! Oh, Jesus Christ!' and then again complain that he was abandoned by God and

physician, thunder-struck retired, declaring the death of this impious man to be terrible. In his last illness he sent for Tronchin. When the doctor came, he found Voltaire in the greatest agonies, exclaiming with the ut-most horror, 'I am abandoned by God and man! Doctor, I will give you half that I am worth, if you will give me six months' life. The doctor answered, 'Sir, you can not live six weeks;' upon which Voltaire replied, 'Then I shall go to hell, and you will go with me!' and soon afterward expired."

The whole story is a pious fabrication.

We subjoin the following extract from the Life of Voltaire, that our readers may have a few facts fresh in their minds to refute such pious lies as are so profusely retailed against one of nature's noblemen:-

"Whether we regard Voltaire as a politician whose influential writings created a new mode of thinking in the school of philosophy; or, as a poet, philosopher, and historian, he must be ranked as one of the brightest ornaments of the country which gave him birth.
"While Voltaire was the object of jealousy

persecution, and hatred, to the priesthood and the bigoted, he was eloquently advocating the cause of freedom and religious toleration, and strenuously supporting his favorite maxim-

Mankind are all stamp'd equal at their birth! Virtue, alone, the difference makes on earth.

"To account for such illiberality and injustice. is not at all difficult. Voltaire had boldly asserted his opinions, in defiance of the agents of tyranny and superstition: he had waged a deadly war against prejudice and ignorance: he had struck a fatal blow at the root of their power; and he had relaxed the hitherto strongly-knit joints of the government of error, hypocrisy, and fanaticism. It was dangerous ground to tread upon, where the cormorants of the church and state glutted their appetites on the poor, the ignorant, and the superstitious, who adored and obeyed the 'throned power' of right divine. Systems that will not stand the test of truth, can not be immaculate; and systems that profess to govern our morals, and direct our eternal happiness, ought to be as uncontaminated as the

dew of heaven.

"Thus shoals of hireling scribblers, and even men, they say, of some talent, among the clergy, envious of his great abilities, prejudiced and alarmed at the declaration of his religious principles, in a country where super-stition reigned, did not hesitate to traduce the character, and arraign the works, of a man, whose talents so very far eclipsed their own; but the labors of such defamers were shortly to be obliterated from the annals of litera ture; while it was impossible to transmit even their names to posterity, through any other medium, than such a remembrance as the Dunciad of the celebrated Pope.

"Francis Marie Arouet De Voltaire was

born at Chatenay, near Paris, on the 20th day of February, 1694, but was not baptized till the 22d of November, of the same year, owing to his excessive weakness. His father, Francis Areout (ancient notary at Paris) held the office of Treasurer of the Chambre des Comtes; and his mother. Margaret d'Aumart, was of a noble family of Poitou. Young Arouet, conformably to the custom, then generally established among the rich burgesses, or cadets, assumed the name of the parental estate, Voltaire, leaving to the eldest son the name of the family.
M. Arouet had the good fortune to procure important advantages to his sons, with respect to their education, without which genius can not attain its meridian splendor.

"Voltaire was admitted to the college of Jesuits. The professor of rhetoric, father Poree, under whose tuition he was placed, was a man of considerable eminence, and soon discerned, in the youth, the elements of genius, the germs of a great mind. Father Jay, also, observed the independence which characterized the opinions of his pupil."Philosophical Dictionary, page 411.

After passing many years and vicissitudes of fortune, being confined in the bastile, banished from France, pardoned and permitted to return, the historian goes on to say:-

"The academy, which had not adopted him till the age of fifty-two, now lavished honors on him, rather as a sovereign in the empire of letters, than as an equal. Dr. Franklin was then at Paris, accompanied by his grandson. It is superfluous to state the mutual inclination of the two philosophers for the acquaintance of each other. The American philosopher presented his grandson to Voltaire, with a request that he would give him his benedic-tion. 'GOD AND LIBERTY!' exclaimed our author: 'it is the only benediction which can be given to the grandson of Franklin. -They went to an assembly of the Academy of Science, and embraced each other in the midst of public acclamation; and it was classically remarked, that Solon was embracing Sophocles."-Philosophical Dictionary, page 115.

In regard to his death, in speaking of the priest who attended upon him, the historian

"This curate was one of those men, who are a mixture of hypocrisy and imbecility; he spoke with the obstinate persuasion of a maniac, and acted with the flexibility of a Jesuit. He wished to bring Voltaire at least to acknowledge the Divine nature of Jesus Christ, a dogma, to which he was more attached than to any other; and for this purpose, he one day drew him from his lethargy, by shouting in his ear, 'Do you believe the Divinity of Jesus Christ?'—'In the name of God, Sir,' replied Voltaire, "speak no more of that man! but let me die in peace!"

'Me de Voltaire died on the 20th 'M. de Voltaire died on the 30th day of

May, 1778.
"The curate then declared he was obliged to refuse him burial."

* * * * * * * * * * the most extraordinary man of his age." * * *
"As a philosopher, he was the first who shook off the trammels of science, simplified the technical and abstruse learning of school-men, and applied its practical result to the

cause of humanity.
"As a private citizen, he afforded a useful example to his fellow-men, by his strenuous efforts in embracing liberty, opposing error and oppression of every description, and defending and promulgating every useful truth. "Few men ever existed, whose lives have been honored by more conspicuous worth.

To conclude, it ought not to be forgotten, that Voltaire, when in the height of his glory, and while, throughout Europe, he exercised a power over the minds of men, hiterto unpar-alleled, the expressive words, "J'ai fait un peu de bien, c'est mon meilleur ouvrage! "-- The

little good I have done, is my best of works!
—was the unaffected sentiment that held possession of his soul."—Philosophical Diction-

Such men as Voltaire and Thomas Paine are daily vilified by the clergy of all Christian denomination, and children are brought up to loathe their very names, and yet to such men the world is indebted for the liberal sentiments of the present age.

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LORENZO MEEKER. Oswego, N. Y., Oct. 2, 1871.

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David O'Harra, Oswego, N. Y., Sept. 15th, 1871.

I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobaccured a box of Mrs. A. H. Rodinson's Tocal condition of the condition of t

Oswego, N. Y., Sept. 25th, 1871.

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Arrival and Departure of Trains.

SUMMER ARRANGEMENT.

CHICAGO, BURLINGTON & QUINCY. Depots—Foot of Lake street, Indiana avenue and Sixteenth street, and Canal and Sixteenth streets. Ticket office in Briggs House, and at depots.

Pacific Fast Line..... Rock Island Express... 4:20 p m . 5:80 p m*. Aurora Passenger.
Aurora Passenger, Sunday.
Pacific Night Express.
ACCOMMODATION. 17:00 a m *1:45 p m 1:45 p m* Downer's Grove *1:45 6:15 p m* Downer's Grove *7:15 6:35 a m* Riverside and Hillsd#le *9:05 †Ex. Saturdays. *Ex. Sundays. ‡Ex. Mondays. CHICAGO & NORTHWESTERN. Ticket office, 31 West Madison street. Depot, corner of Wells and Kinzie streets.

re. Arrive.

m* Pacific Express ... *3:45 p m

m* Sterling Accommodation ... *11:00 a m

m* St. Charles and Elgin Accn. *8:45 a m

m† Omaha Night Mail ... †6:20 a m

FREEPORT LINE.

Depot, corner Wells and Kinzie streets.
c. Leave 10:30 a m* 10:30 p m†.... Arrive.
Arrive.
Junction Passenger. *2:10 p m
Junction Passenger. *8:1 a m
Junction Passenger. *6:45 p m
Maywood Passenger Leave. 9:15 a m*.. 5:30 p m*.. Arrive.

Arrive.

Arrive.

5:30 p m*. Junction Passenger. *8:10 p m

Junction Passenger. *8:1 a m

Junction Passenger. *6:45 p m

12:00 m*. Maywood Passenger. *1:45 p m

4:15 p m*. Rockford Passenger. *10:45 a m

6:10 p m*. Lombard Accommodation. *6:50 a m

A Sunday passenger train will leave function at 8:45 a m, arriving at Chicago at 10:15 a m. Returning, will leave Chicago at 1:15

MILWAUKEE DIVISION.

8:00 a m*.. 9:45 a m*.. 11:45 a m*.. Kenosha Acc'n. Afternoon Express..... Waukegan Passenger..... 5:00 p m*... 5:30 p m*... 6:20 p m*... 9:00 p m*...

5.30 p m* Watkegan Passenger ... *8:25 a m
6:20 p m* Watkegan Passenger ... *7:55 a m
9:00 p m* Highland Park Passenge ... *6:30 a m
11:00 p m Milwaukee Night Pass'r ... 6:30 a m
11:00 p m Milwaukee Night Pass'r ... 6:30 a m
WISCONSIN DIVISION.

Depot, corner Canal and Kinzie treets.
9:00 a m* Barringer Passenger ... *5:10 p m
0:00 a m* St. Paul & Green Bay E1 ... *7:15 p m
3:30 p m* Watertown and Beloit Piss ... *11:30 a m
9:00 p m* St. Paul & Green Bay E1 ... *5:20 a m
4:45 p m* ... Woodstock Accommodation ... *10:20 a m
3:15 p m† ... Barrington Accommodation ... *7:45 a m
*Ex. Saturdays ... *Ex. Sundays ... ‡Ex.Mondays .
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Leave.

9:15 a m*...

St. Louis and Springfeld Ex. via M in Line...

Kansas City Fast Ex. via Jackson ville, Ill., and Louisiana, Mo...

Wenona, Lacon & Wshington Ex. (WesternDivision).

4:50 p m*...

Joliet and Dwight Accn... *9:20 a m

MICHIGAN CENTRAL & GREATWESTERN.

Depot, foot of Lake street. Ticket Office, 75 Canal street, corner Madison.

All trains stop at Twenty-second Stret Station.

Leave. Arriva

All trains stop at Twenty-second Stret Station.

Leave. Arrive.
6:00 a m* Mail (via Main and Air Line). *8:20 p m
9:00 a m* Day Express. *7:30 p m
3:35 p m Jackson Acc'n (daily). 10:20 a m
5:15 p m Atlantic Express (daily). 7:30 a m
9:00 p m*+ Night Express. *16:30 a m
9:00 p m*+ Night Express. *16:30 a m
6:30 a m* Mail. *8:20 p m
8:30 p m† Night Express. \$17:30 a m
9:00 m*+ Mail. *8:20 p m
8:30 p m*+ Night Express. \$17:30 a m
9:00 a m*+ Mail. *8:20 p m
8:30 p m*+ Night Express. \$17:30 a m
9:00 a m*+ Mail. *10:20 a m
9:00 a m*+ Mail. *10:20 a m
8:35 p m*- St. Joe Accommodation. *10:20 a m
10:20 a m HENRY C. WENTWORTH,

Passenger Agt., Superintendent, Office, 75 Canai street. Office, 769 Wabash ave. CHICAGO, ROCK ISLAND & PACIFIC.

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Leave.

10:00 a m*. Omaha and Leavenworth Ex. 4:00 a m 5:00 p m*. Peru Accommodation. *9:30 a m 10:00 p m*. Night Express. \$7:00 p m 10:00 p m*. Night Express. \$7:00 p m 10:00 p m*. Leavenworth Express. \$7:00 a m BUUE ISLAND AND WASHINGTON HEIGHTS.

6:30 a m Accommodation. 8:45 a m 8:50 a m*. do 1:25 p m 4:15 p m*. do 6:30 p m 6:15 p m*. do 6:30 p m 6:15 p m*. do 6:45 a m 125 p m*.

CHICAGO, DANVILLE & VINCENNES.

Depot, corner Canal and Kinzie streets. Out-Freight
Office, corner Ada and Kinzie streets. In-Freight Office
at P., C. & St, L. Depot, corner Halsted and Car
ottocks.

streets.

Leave.
7:50 a m ... Evansville & Terre Haute Ex. 11:55 a R
7:30 p m ... | Cincinnati, Indianapolis & 11:55 a R
1:30 p m ... | Lafayette Ex. via St. Anne/ 2:55 a R
5:30 p m ... Danville Accommodation... IELD,
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Leave. Arrive.

7:40 a m*.... 9:30 a m*.... 5:15 p m ILLINOIS CENTRAL.

Ticket Office, 75 Canal street, corner of Madison. Depots, for t of Lake street, and foot of Twenty second street. Leave. 7:30 a m*

8:15 p m†. 7:30 a m*. 8:15 p m†. 7:30 a m*. 8:15 p m†. 8:15 p m†. *7:57 a m *9:00 p m *7:57 a m *9:00 a m *9:00 a m *7:45 a m *9:00 a m *10:29 a m *1:45 p m *5:20 p m

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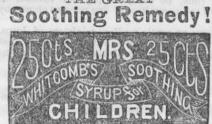
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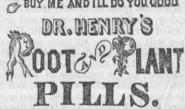
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Remarkable Coincident!

On Sunday, at half-past three o'clock, P. M. June 16th, 1872, at a seance given in the old school-house of West Mitchel, Mitchel county, Iowa, we saw two ladies sitting side by side dressed in black, in fact in deep mourning. We felt a strong influence from spirit-life drawing us toward them. Walking to their seats, under influence, stretching out our right hand toward them, we spoke very nearly as follows:
"Greetings, frien s—sisters of mine from my
home in the Summer-land, joyous greeting,
we bring you on the shores of time."

Then stepping to our place we turned to the people, saying, "Do not think we have chosen these two ladies because they are in mourning, for that of which we speak is from a brother of these ladies, who died seven years ago, and says, 'if that just treatment had been extended toward me, to day I would not be a spirit, but a mortal sensate man, loving and loved in

At this point one of the ladies fainted away, becoming unconscious and causing the influence to lose its hold-it was gone.

During the afternoon and evening, there was much comment in reference to the statement, and the general opinion was that we had made a great blunder—first, in addressing them as "friends—sisters mine," for they were not sisters, only knowing each other less than a year—one an English woman, the other American-one a wife, the other single. Second, the opinion gained ground that we, seeing them in black, guessed the cause, but had lost the case. Our reply to our friend (we never make any to our enemies save in hard blows) was, "Wait and see the glory of God.'

And now for the glory. At ten o'clock, P.M., October 9th, 1872, on our way from our lecture in the Town House of West Mitchel, Iowa, a gentleman accosted us thus : "A cool evening, Mr. Wilson." "Yes sir; and it is the time of year for cool

evenings," we replied.

You don't know me," said our man."

"No sir;" we replied.
"Do you remember the young woman in black, who fainted last summer when you were

"Very well, sir. What do you know about here

"Before I answer your question, can you tell me why you addressel those ladies-admiting, as you claim, speking as the spirit, 'Friends-sisters mine,' for they were in no way related, and had known each other only

a year or a little over."
"We can't answer tha question. We remember the fact, however"

"Well," said our friend of the evening, one of those ladies is my wfe; the other, the one that fainted, only a frind on a visit to our house, who came over from London a little over a year ago. On raching home, she told us that seven years and bree months ago, she lost a brother under verypeculiar circumstances, and that the address, and the mentioning that the spirit was a broher caused the fainting. But, said I, the pirit addressed both of you, why this? Her we were in a mystery, and we considered the testimony blocked. A night or two after we were again canvassing the matter, an I remembered that my wife had lost a brothe. Turning to her, I asked how long since her brother died. She replied, five or six years ag. Said I, let us get at the exact time, and when we had che I the fact we found that vife's brother had been in the spirit-world seven years less three months. A remarkable solicident!"

Yes, reader, a temarkable coincident! and we venture the assertion that there is not another such a case in Mitchel county, if there is in the State of Iowa, for these immortal brothers, unite as one mind and address their sisters as "friends, sisters mne," and yet these women were far apart when the brothers were born again. Neither the sisters nor brothers had ever known each otherremarkable coincident! But then, our "Advertising Corner" is always full of remarkable coincidental facts and truths, as is every column of our beloved RECAGO PHILOSOPHICAL JOURNAL, and that is what makes it a live paper and readable, and causes our "Corner" sought after by all our friends. And so let it continue to be. The Religio-Philosophical Journal and Banner of Light, journals of truth, banners of life, marking the highway of time with soul-thoughts from the Summer-land, breathing flashes of light out from beyond the Christian's grave of faith, illuminating the way for mortals to tread. Glorious journals! whose columns are filled with inspirations from life in the Summer land, carrying glad tidings from beyond the River of Death, that flows between the Christian and his God. Flashes of light from the soul's future. These are our attractions, and they have left "The Gates Ajar," and watchers are waiting for us to come. Some, more anxious, come down to us. How beautifully Sister Emma Tuttle touches the soul in her "Lights and Shedows."

"Ah, she comes! Love light is streaming From her eyes, with beauty gleaming, Brighter far than Memory's dreaming Of their earnest, faded light."

"Like wan Grief to Gladness kneeling, Come sweet feeling o'er me stealing, With the beauteous revealing Of the Angel pure and bright."

REMARKABLE COINCIDENT NUMBER TWO.

At the same meeting in which we gave Remarkable Coincident, No 1, we stated that there is the spirit of a woman here who says she took the law into her own hands, committing suicide by poison nine years ago. We then described her minutely, but got no name. Again our enemies were jubilant, and our

friends uneasy, but we leaning on our staff, replied, "Wait and see the glory of God." Last night (Oct. the 9th) the glory came and the victory was ours.

At the conclusion of our lecture and test-

giving, a gentleman in the audience arose, saying, "The medium sitting by my side, saw the spirit of a woman in the aisle of the house, who told her that nine years ago she committed suicide by taking poison, and that she left a written statement of the fact. A gen-

theman present stated that it was a fact, and that he knew the person, and that it was nine years ago this summer, and her name was Owen. Again our vision was verified, and Owen. Again our vision was verified, and the truth prevailed, and our seers agreed each saw alike. Thus in the mouths of two or three witnesses the truths of Spiritualism are

verified. Truly our religion is a religion of knowledge, and not a religion of faith.

"A Challenge."

TO R. J. GARRETTE, . D. D,-REVEREND SIR: In order to test the good faith of the D. Ds. of the church, yourself included, who believe in the Holy Ghost and his marvelous power, and to convince sinners and skeptics of his power to save and convert them to Christ, we propose to make a fair test of the matter so that no one but bigots and wilfully dishonest persons can

complain of its fairness.

Five hundred dollars will be given to any preacher or Orthodox D. D., for either of the following tests of the power of their Holy Spirit.

First. That the Holy Spirit through Hammond, Palmer and wife, and R. J. Garrette, D. D., shall convert Warren Chase, of St. Louis, S. S. Jones, of Chicago, Editor of the Religio-Philosophical Journal, and E. V. Wilson, "the Gentle," to Jesus Christ. Second. That the Holy Spirit shall convert

one person out of a thousand in a room in the dark, with the thermometer 30° below zero,

dark, with the thermometer 30° below zero, during three hours' meeting.

Third. That the Holy Spirit shall convert persons, bringing them to Christ, in a room with doors and windows closed, and the thermometer up to 100 in the shade, with a yellow jacket wasp nest badly smashed in the pulpit.

the pulpit.
Fourth. That a revival meeting shall continue undisturbed in its influence-the Spirit

serenely carrying on his work, with a dozen dying skunks defending themselves against a half dozen bull dogs.

Fifth. That the Holy Spirit shall get up a revival from the Protestant standpoint in a congregation of four hundred Catholic Bishops.

Five hundred dellars will be given to see

Five hundred dollars will be given to any Protestant church, that by the influence of the Holy Spirit will convert Warren Chase, S. S. Jones, or E. V. Wilson, to their dogmas. Second, that shall turn the darkness of the room to light, or cause the thermometer to rise 10° through prayer. Third, that will by prayer counteract the pain of the sting of the wasp, rob it of its virus, or lower the thermometer 10°. Fourth, that will cause the sweet oder of the skunk to stop or the rascal not to stink in the house of God when well shaken by a bull dog. Fifth, for the conversion of a Catholic priest to Protestant views, from a congregation of five hundred

Any one accepting the above challenge may call upon S S. Jones at his office in Chicago, and inquire for E. V. Wilson, who will, in due time, be ready to pay the reward, on proof to a committee of five persons chosen by

Come ye gentle medium ministers of Jesus. all things are possible with your God! Let him accomplish one of the five tests, and the five hundred dollars are yours.

E. V. Wilson's Appointments for November, 1872.

On the Saturdays and Sundays of November 2nd, 3rd, 9th, 11th, 16th, 17th, 23rd and 24th, we will be in Bay City, Mich., speaking twice on each Sunday; on the Monday evenings of the 4th, 11th, 18th, we will hold a seance in some comfortable hall, where we will give more or less tests of spirit-life during each lecture, but we promise nothing. "The spirits of the prophets are not subject to '; but we are subject to the influence and control of the spiritual world, where all those we loved are gone and going. This notice will apply to all places in regard to tests.

On the evenings of Tuesday, Wednesday, Thursday and Friday, we will lecture in East Saginaw, the 5th, 6th, 7th and 8th of November,-giving four lectures; on the 12th, 13th, 14th and 15th of the month, Tuesday, Wednesday, Thursday and Friday, we will be at Salt River, ten miles from St. Louis,—four lectures; on Tuesday, Wednesday, Thursday and Friday evenings-November the 19th, 20th, 21st and 22nd, we will speak in Milford; on Monday, Tuesday, Wednesday and Thursday-November 25h, 26th, 27th and 28th, we will lecture in Waterford; on the evenings of Friday and Saturday, November 29th and 30th, and Sunday, December 1st, we will hold meetings at Farmers' Ceek, Lapeer Co., a few miles from Lapeer City speaking twice on Sunday A M., at 10% o'cloc, and at 7% o'clock in the evenat 10\(^4\) o'clock and at 7\(^1\) o'clock in the evening,—four letures; on Monday, Tuesday Wednesday and hursday, we will be in Trent, Muskegan Co., December 2nd, 3rd, 4th and 5th, provided the friends comply with the terms in our letter, the 18th of October; on Friday, Saturday \(^3\)d Sunday, we will speak in Benton Harbor—Dember 6th, 7th and 8th,—four lectures. This in accordance with Bro. Nickerson's letter and ur answer. The Sunday decture will be at \(^1\)d A. M., and \(^1\)d M.

All of the above appouments are in Manigual. Our correspondent will act in harmon with these appointments, and if there is any misunderstanding write us to once. We are coming to you, dear friend to do our duty, and our whole duty, as we have done in every place we have visited, and shall continue to do it. Brothers and sisters, yo can help us

place we have visited, and shill continue to do it. Brothers and sisters, yo can help us much in the discharge of the heavy duties that devolve upon us. Come, then, to these meetings, in the spirit of our holy case. Come with your souls full of Divine Love, for the Divinity of Love is humanity's Truth and Savior. Come prepared to help us in our great work—to help those who have angaged us and above all to help each other. Cone us, and above all, to help each othe. Cone prepared to subscribe for the LITTLE BOUQUIT and the RELIGIC PHILOSOPHICAL JOURNAL, and do not forget the Banner of Light.

Let us meet in harmony and brotherly love.

Let us part in peace, and may these meetings be cherished in the memory of the future, as soul-commuions that strengthens us for the new birth. We shall not be in Mchigan longer than the time specified in these ppoint-

Come, human spirits from the Summer-and, Greeting us with love from your homesdivine, Tune our souls to truths, fresh, pure and new, Watching o'er us with tender, motherly love— That we may meet and greet the faithful and true In the Summer-land, our future home

Love is a fortress armed with Charity, and under the leadership of Truth whose Lieutenant is Purity, has never been stained, though often assaulted by the Christians'

Our post-office address will be Bay City, Michigan, from the 1st to the 23rd of November-not after. Home address, Iombard, Ill.

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POSITIVE AND NEGATIVE **POWDERS**

DISEASES OF FEMALES.

No female ever suffered more from Female ders have cured me. Before I took them I could not walk to my nearest neighbors; but now I can walk a mile or more. I seem transformed into new life. How astonished they all are. I can not express to you the joy of my husband when he saw the change the Powders had wrought in my person, and how clear they made my skin. -(Annis Tinkham. Eaton, Pa.)

I am now making your Positive and Negative Powlers a speciality in the treatment of Female Diseases, and I have found them to meet all the indications.—(Ellen B. Ferguson, Richmond, Ind.)

A woman in this place has used the Positive Powders for Falling of the Womb, and is high in praise of them.—(Mrs. J. Gilmore Jones, Faimouth, Mass.)

The Positive Powders have cured a lady of Suppressed Menstruation—(Mrs. Orlin Pratt, Tyson Furnace, V.)

Tyson Furnace, VI.)

My daughter, Martha, has been cured of suppressed

Mensiruation by the use of the Positive Fowders.—
(J. Cooper, St. Johns, Ark.)

For Female Difficulties they are O. K.—(T. S.

For Female Difficulties they are O. K.—(T. S. Wellington, Little Stoux, Iowa)

I received a box of your Positive Powders last Feb., and have made them last till now, by using them during my Menstrual days only; and they have saved me from many painful hours, as I have been a great sufferer at these times for the last 5 years.—(Miss M. J. Lefler, Hodgensville, K.)

Your Positive Powders have cured me of Dropsy of the Womb of one year's standing. The tendency to Dropsy was inherited.—(Mrs. Emma Mist, Brooklyn, New York.)

My wife is now all right in her monthly periods. As I said before, she had suffered a great deal from Irregularity and Flooding. She had doctored with seven different Doctors for three years; but there is nothing as good as your Powders.—(W. H. Kemp, Smith Creek, Mich.)

Your Positive and Negative Powders have cured a case

good as your Powders.—(W. H. Kemp, Smith Creek, Mich.)
Your Positive and Negative Powders have cured a case of Milk leg of 16 years' standing, also a case of Milk leg of 16 years' standing, also a case of Abeumatism, a case of Falling Sickness or Firs, and a case of Dysentery.—(Powell Hallock, Yorkville, Ill.)
By the use of your Positive Powders I am now entirely relieved of the Womb Disease with which I was afflicted.—(Mrs. Juddy A. Harrison, Hartford, Ky.)
Miss Lena Austin was taken with Stoppage of the Periodicals, accompanied by great distress in the head, and coloness of the limbs. She was treated with your Positive Powders, and has entirely recovered.—(Rosa L. Gibbs, Pardelville, Wis.)
Your Positive Powders cured a woman of a Female Disease of 4 years' standing. She said last week, with tears in her eyes, that she would not take \$500 for what the Powders had done for her.—(Jane Polson, Cuba, Mo.)

We think your Powders the best medicine for **Female**Difficulties that was ever used.—(J T. Lord, New Difficulties that was ever used.—(J T. LORD, New Haven, Conn.)

An old lady here had been diseased with Female Weaknesses, and the Doctors could not do her any good. She has taken four boxes of the Positive Powders, and is now sound and well. She says she don't feel like she was ever sick.—(VIOLETTA INGLE. News, Ill.)

I sent a box of Positive Powders to a lady living 100 miles from here. She had been the greatest sufferer every month from Painful Menstruation that I ever knew. She informs me by letter, received last evening, that they acted like a charm.—(Sarah Howland, Dansville, N. Y.)

I have used your Positive Powders in Female Diseases, Catarrn, and Cholera Morbus, with entire success.—(Mrs. M. M. Thornburgh, Dexter, Iowa.)

Those Positive Powders cured a case of Falling of the Womb.—(LAVINNA POTTER, South Newbury, Onio.)

Onio.)

I have used your Positive Powders, or rather my wife has, for Child-bed Convilsions, and they acted like a charm. She suffereed almost death; and the Doctor, who used Morphine, gave up that he could do her no good.—(J. W. Tomkins, Anna, Ill.)

The Positive Powders have curee Colds, Rheumatism, Chills and Fever, Asthma, Deficient Menstruation, Derangement of the Menses, Worms, Nervousness, and other diseases.—(J. F. KLINE, Galveston, Texas.

Nervousness, and other diseases.—(J. F. KLINE, Gaiveston, Texas.

Your Positive and Negative Powders have become a necessity with my family, excellent for children; and for the various Female Derangements they surpass all other r. medies which we nave heretofore tried. (C. C. Green, Fitchville, Ohio.)

I will tell you what was the matter with my cousin. She had Miscarriage, was careless, caught cold, and was badly treated, and it I had not given her your Powders they would have killed her outright. You never saw such a case of malpractice, It was like raising her from the dead.—(Mrs. Maria Ingraham, Deerfield, Wis.)

I have tied your Positive and Negative Powders in my family. They cited myself of the Chills and Fever, and family. They cared myself of the Chilis and Fever, and my wife of Falling of the Womb.—(J. H. Jen-King Osaga Mission Kanaga)

A lady of my acquaintance who had suffered for several years with **Prolapsus Uteri** (Falling of the Womb) was induced by me to try the Positive Powders, and she was astonished at her speedy recovery.—(S. W. Richards Positive Pos

Nond, Chenoa, III.)
Your Positive Powders cured a lady of this place, of Child-bed Fever, and Milk-leg.—(Mrs. Jane Wilson, Du Quoin, III.)
I think your Positive Powders are a wonderful medicine. They have cured me of Sleeplesness, Nervousness, Falling of the womb, and Suppressed Menstruation.—(C. L. Bunker, North Auburn, Mo.)

THREATENED ABORTION OR

THREATENED MISCARRIAGE. Among the thousand and one popular medicinies and remedies for the various diseases and ills which afflict women, the Positive Powders are the only ones which have the power, or even claim the power of preventing an abortion or a miscarriage when it is apprehended, or threatened from any cause whatever. The following extracts from letters show their efficacy and their grea value in such emergencies.

tracts from letters show their efficacy and their greatened.

I have had one very severe case of Threatened.

Abortion, which three Positive Powders arrested, although the woman had been flooding about ten hours, with severe pains like labor pains. It was strange to see how quick they yielded to the magic influence of your valuable Powders.—[JANECRANE, Attica, Ind.)

I have tried your Powders in Typhoid Fever, Bilions Complaint and Threatened Mil-carriage, with complete success. Our neighbor, who is now try-

Complaint and Threatened Mi-carriage, with complete success. Our neighbor, who is now trying them for Firs, is getting better fast.—(L. G. P. Adams Springville, Wis.)

A woman who had had four Miscarriages got a box of the Positive Powders from me, and they took her through her next Piegnancy all right.—(O. Henry, Sand Spring, Iowa)

Your Positive Powders saved me from a Threatened Abortion three years ago, for which I am more grateful that I can tell you.—(MARY E. VEREL, Penn Run, Penn.)

The Positive Powders are the best medicine I ever used in all cases of Fernale Weakness, Threatened Abortion, and Child-birth.—(Dr., J. C. Howes, Volney, Iowa.)

Threatened A DOFFION, and COR. J. C. Hoves, Volney, Iowa.)

The magic control of the Positive and Negative Powders over diseases of all kinds, is won-berful beyond all precedent. They do no violence to the system. Cause no purging, no nauseating, no vomiting, no narcotizing.

The Positives cure Neuralgia, Headache, Rheumatism, pains of all k nds; Diarrhœa, Dysentery, Vomiting, Dysepelsa; Flatulence, Worms; all Female Weaknesses and Derangements; Fits, Cramps, St. Vitus' Dance, Spasms; all high grades of Fever, Small Pox, Meazles, or latina, Erysipelas; all inflammations—acute or Bronchiffs, organ of the body; Catarrh, Consumption, Asthma, Sieppeghs, Colds; Scrofula, Nervousness, The Negatives cas, etc.

the Muscles or of the scaralysis, or Palsy, whether of loss of taste, smell, feeling or him Blindness, Deafness such as the Typhoid and the Typhus.

BOTH THE 1 -: X:-ARE NEEDED IN CHIEND NEGATIVE [--;x:--

wonderful structure, and is illustrated with superior fulness and Happiness, and Ha

)FFICE, 37% ST. MARKS' PLACE, NEW YORK.

JUNIUS UNMASKED, or THOMAS PAINE the Anthor of the Letters of Junius. A demonstration of the Letters of the Junius of Letters of the Junius of