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ZOROASTER, ZARATHUSTRA, OR ZERDUSHT.

We were unable, for want of space and time, to give the facts, or supposed facts in relation to the great Persian prophet and law-giver Zarathustra in our last number; but we will now do so, with such comments as may serve to show the significance and importance of the communication which we published last week, purporting to come from the spirit of that great leader of human thought. We take the following ably collated facts concerning him and his teachings from Chambers Encyclopedia:

"Zoroaster, or rather Zarathustra, (which, in Greek and Latin, was corrupted into Zoroastres and Zoroastres, while the Persians and Parsees altered it into Zerdusht), is the name of the founder of what is now known as the Parsee religion. The original meaning of the word is uncertain, and though there have been many conjectures formed about it, yet not one of them seems to be borne out by recent investigations. Most probably it only indicates the notion of 'Chief,' 'Senior,' 'High-priest,' and was a common designation of a spiritual guide and head of a district or province. Indeed, the founder of Zoroastrianism is hardly ever mentioned without his family name, viz., Spitama. He seems to have been born in Bactria. The terms he applied to himself are either Manthran, i. e., a reciter of Manthras; a messenger sent by Ahuramazda, a speaker, one who listens to the voice of oracles given by the Spirit of nature; one who receives sacred words from Ahuramazda through the flames. His life is completely shrouded in darkness. Both the Greek and Roman, and most of the Zend accounts about his life and works are legendary and utterly unhistorical. In the latter, he is to a great extent represented, not as a historical, but as a dogmatical personality, vested with superhuman, or rather divine powers, standing next to God, above the archangels themselves. His temptations by the devil, whose empire is threatened by him, form the subject of many traditional reports and legends. He is represented as the abyss of all wisdom and truth, and the master of the whole creation. 'We worship'—so runs one of the prayers in the Fravardin Yasht—"the rule and the guardian angel of Zarathustra Spitama, who first thought good thoughts, who first spoke good words, who first performed good actions, who was the first priest, the first warrior, the first cultivator of the soil, the first prophet, the first who was inspired, the first who has given to mankind nature, and reality, and word, and hearing of word, and wealth, and all good things created by Mazda, which embellish reality; who first caused the wheel to turn among gods and men, who first praised the purity of the living creation and destroyed idolatry, who confessed the Zarathustrian belief in Ahuramazda, the religion of the living God against the devils. * * * Through whom the whole true and revealed word was heard, which is the life and guidance of the world. * * * Through his knowledge and speech, the waters and trees become desirous of growing; through his knowledge and speech, all things created by the Holy Spirit are uttering words of happiness."

[As will be shown hereafter, it will be apparent that that most eloquent and comprehensive prayer is addressed to a dual being, one part of whom is but the allegorical personation of the acting forces in nature; and the other part, some inspired seer, sage, prophet, or medium, who embodied the knowledge of the operation of those natural forces in written speech. Nothing more sublimely grand and comprehensive has ever been said with such beauty and perfect adaptation of words to thoughts, in relation to any being, mythical, or real, or both.—Ed.]

"In the old Yazna (see Zend Avesta) alone, he appears like a living reality, a man acting a great and prominent part both in the history of his country and that of mankind. His father's name seems to have been Pourushaspa, and that of his daughter, the only one mentioned of his children, Pouruchisra. Very obscure, however, remains, even by this account, the time when he lived. The dates generally given are as follows: Xanthus of Lydia places him about 600 years before the Trojan war; Aristotle and Ptolemy place him 6000 years before Plato; others, again, 5000 years before the Trojan war. Berosus, a Babylonian historian, makes him a Babylonian king, and the founder of a dynasty which reigned 2200 and 2000 years B. C. over Babylon. The Parsees place him at the date of Hystaspes, Darius's father, whom they identify with a king mentioned in the Shah-Namih (q. v.), from whom, however, Hystaspes is totally distinct. This account would place him about 550 B. C. Yet there is scarcely a doubt that he must be considered to belong to a much earlier age, not later than 1000 B. C.; possibly he was a contemporary of Moses. [Why was he not probably Moses himself?—Ed.] It is almost certain that Zarathustra was one of the Soshyantos, or fire-priests, with whom the religious reform, which he carried out boldly, first arose. These were probably at first identical with the Vedic Atharvans (fire-priests), as indeed Zoroastrianism is merely an advanced stage of Brahmanism. The former creed, that of Ahura, by way of eminence, transformed, after the outbreak of the schism, the good beings of the latter into devils or devas; e. g., the purely Brahmanic Indra, Sharva, Nasatya, etc.—unless it promoted them into saints and angels (yagatas). The conflict that led to this schism between the Iranians and those Aryan

tribes which immigrated into Hindustan Proper, and whose leaders became afterwards, founders of Brahmanism, sprung from many social, political, and religious causes. The Aryans seem to have originally led a nomad life, until some of them, reaching, in the course of their migrations, lands fit for permanent settlements, settled down as agriculturists. Bactria and the parts between the Oxus and Jaxartes seem to have attracted them most. The Iranians became gradually estranged from their brother tribes, who adhered to their ancient nomad life; and by degrees, the whilom affection having turned into hatred, considered those peaceful settlements a fit prey for their depredations and inroads. The hatred thus nourished, by further degrees included all and everything belonging to these devastators; even their religion, originally identical, with that of the settlers. The 'Deva religion' became, in their eyes, the source of all evil. Moulded into a new form, styled the 'Ahura' religion, the old elements were much more changed than was the case when Judaism became Christianity. Generation after generation further added and took away, until Zarathustra, with the energy and the clear eye that belong to exalted leaders and founders of religions, gave to that which had been, originally, a mere reaction and spite against the primitive 'Brahmanic' faith, a new and independent life, and forever fixed its dogmas, not a few of which have sprung from his own brains.

[All of which would be very good reasoning, if the spirit of Zarathustra was not now living, and had not returned to state that his religion, in relation to Ormazd and Mithra, was the impartation of spirits through him as an inspired medium.—Ed.]

"It is, as we said in the article on the Zend-Avesta, chiefly from the Gathas that Zarathustra's real theology, unmutated by later ages, can be learned. His leading idea was monotheism. Whatever may have caused the establishment of the dualism of gods, the good and the evil, in the Persian religion—a dualism so clearly marked at the time of Isaiah, that he found it necessary to protest emphatically against it—it was not Zarathustra who proclaimed it. His dualism is of a totally different nature. It was merely the principle of his speculative philosophy—a supposition of two principal causes of the real and intellectual world. His moral philosophy, on the other hand, moved in a triad—thought, word, and deed. There is no complete system of Zoroastrian philosophy to be found in the Zend-Avesta, any more than there is a developed Platonic system laid down explicitly in the Platonic writings; but from what is to be gathered in the documents referred to, it cannot be doubted that Zarathustra was a deep and great thinker, far above his contemporaries, and even many of the most enlightened men of subsequent ages. If proof were needed for the high appreciation in which he was held in antiquity, it might be found in the circumstance, that even the Greeks and Romans, not particularly given to overrating foreign learning and wisdom, held him in the very highest estimation, as may be seen, by their reiterated praises of the wisdom of him whose name they scarcely knew how to pronounce.

"With regard then to the first point, his monotheism, it suffices to mention, that while the fire-priests before him, the Soshyantos, worshipped a plurality of good spirits called Ahuras, as opposed to the Indian devas, he reduced this plurality to a unity. This one Supreme being he called Ahura Mazda, (that Ahura that is Mazda), or the Creator of the Universe—Ahuramazda of the cuneiform inscriptions of the Achemenidian kings, the Ahuramazd of Sassanian times, and the Hormazd or Ormazd of modern Parsees. This superior God is, by Zarathustra, conceived to be 'the creator of the earthly and spiritual life, the lord of the whole universe, at whose hands are all the creatures.' The following extract from the Gatha, (Ustavaita will leave no doubt on that much contested point: 'Blessed is he, blessed are all men to whom the living wise God of his own command should grant those two everlasting (viz. immortality and wholesomeness). * * * I believe Thee, O God, to be the best thing of all, the source of light for the world. Everybody shall choose Thee as the source of light, Thee, Thee, holiest spirit Mazda! Thou createst all good things by means of the power of Thy good mind at any time, and promitest us, who believe in Thee, a long life. I believe Thee to be powerful, holy god Mazda! for Thou givest with Thy hand, filled with helps, good to the pious man, as well as to the impious, by means of the warmth of the fire strengthening the good things. From this, reason, the vigor of the good mind has fallen to my lot. * * * Who was in the beginning the father and creator of truth? Who showed to the sun and the stars their way? Who caused the moon to increase and wane, if not Thou? * * * Who is holding the earth and the skies above it? Who made the waters and trees of the field? Who is in the winds and in the storms that they so quickly run? Who is the creator of good minded beings? Thou wise? Who made the lights of good effect and the darkness? Who made the sleep of good effect and the activity? Who made the morning, noon, and night?' Ahuramazda is thus to Zarathustra the light and the source of light. [In other words the Sun.—Ed.] He is wisdom and intellect; he possesses all good things, temporal and spiritual, among them the good mind immortality, wholesomeness, the best truth, devotion, piety and abundance of all earthly good. All these gifts he grants to the pious man who is pure in thought,

word and deed. He rewards the good, and punishes the wicked; and all that is created, good or evil, fortune or misfortune, is his work alone.

"We spoke of Zarathustra's philosophical dualism, and of its having been confounded with theological dualism, which it is certainly very far from being. Nothing was further from Zarathustra's mind than to assume anything but one supreme being, one and indivisible. But that everlasting problem of all thinking minds—viz. the origin of evil, and its incompatibility with God's goodness, holiness, and justice—he attempted to solve by assuming two primeval causes, which though different, were united, and produced the world of material things as well as that of the spirit. The one who produced the reality (gaya) is called Vohu Mano, the good mind; the other, through whom the non-reality (ajayiti) originated, is the Akem Mano, the naught mind. To the first belong all good, true, and perfect things; to the second, all that is delusive, bad, wicked. These two aboriginal moving causes of the universe are called twins. They are spread every where, in God as in men. When united in Ahuramazda, they are called Spento Mainyu and Angro Mainyu—i. e., white or holy; and dark spirits. It is only in later writings that these two are supposed to be opposed to each other, not within Ahuramazda, but without—to stand in fact, in the relation of God and Devil to each other. The inscriptions of Darius know but one God, without any adversary whatever. But while the one side within him produced all that was bright and shining, all that is good and useful in nature, the other side produced all that is dark and apparently noxious. Both are as inseparable as day and night, and though opposed to each other, are indispensable for the preservation of creation. The bright spirit appears in the blazing flame, the presence of the dark is marked by the wood converted into charcoal. The one has created the light of the day, the other the darkness of night; the former awakens men to their duty, the other lulls them to sleep. Life is produced by the one, and extinguished by the other, who also, by releasing the soul from the fetters of the body, enables her to go up to immortality and everlasting life.

"We have said already that the original monotheism of Zarathustra did not last long. False interpretations, misunderstandings, changes, and corruptions crept in, and dualism was established in theology. The two principles then for the first time became two powers, hostile to each other, each ruling over a realm of his own, and constantly endeavoring to overthrow the other. This doctrine, which appears first fully developed in the Vendidad, once accepted by some of the most influential leaders, it soon followed that, like terrestrial rulers, each of the two powers must have a council and a court of his own. The number of councillors was six, each having to rule over some special province of creation; but Ahuramazda, who at first merely presided over this council, came gradually to be included in their number, and we then read of seven instead of the usual six Ameshaspentas or Immortal Saints. These six supreme councillors, who have also found their way into the Jewish tradition embodied in the Talmud, are both by etymology, and the sense of the passages in which they figure, distinctly seen to be but abstract nouns or ideas, representing the gifts which God grants to all those who worship with a pure heart, who speak the truth, and perform good actions. The first of these angels or principles (Vohu Mano) is the vital faculty in all living beings of the good creation. He is the son of Ahuramazda, and penetrates the whole living good creation. By him are wrought all good deeds and words of men. The second (Ardibehesht) represents the blazing flame of fire, the light in luminaries, and brightness and splendor of any and every kind. He represents as the light, the all-pervading, all-penetrating Ahuramazda's omnipresence. He is the preserver of the vitality of all life and all that is good. He thus represents Providence. The third presides over metals, and is the giver of wealth. His name is Sharavar, which means possession, wealth. The fourth (Assaradamat—Devotion) represents the earth. It is a symbol of the pious and obedient heart of the true Ahuramazda worshipper, who serves God with his body and soul. The two last (Khordad and Amerdat) preside over vegetation, and produce all kinds of fruit. But apart from the celestial council stands Smosha (Serost) the archangel, vested with very high powers. He alone seems to have been considered a personality. He stands between God and man, the great teacher of the prophet himself. [Here dear reader, you have the great spirit control who was at the head of the band of spirits, who used and inspired the great and immortal Persian medium, as he Zarathustra has led and controlled the spirit forces that have used the organism of the contained and persecuted medium, Alfred James.—Ed.] "He shows the way to heaven, and pronounces judgment upon human actions after death. He is, in the Yazna, styled the Sincere, the Beautiful, the Victorious, who protects our territories, the True, the Master of Truth. 'For his splendor and beauty, for his power and victory,' he is to be worshipped and invoked. 'He first sang the five Gathas of Zarathustra Spitama,' that is, he is the bearer and representative of the sacred tradition, including the sacrificial rites and prayers. He is the protector of all creation, for 'he slays the demon of Destruction, who prevents the growth of nature, and murders its life. He never slumbers, but is always awake. He guards with his drawn sword, the whole world against the attacks

of the demons, endowed with bodies after sunset. He has a palace of a thousand pillars, erected on the highest summit of the mountain Alborj. It has its own light from inside, and from outside it is decorated with stars. * * * He walks teaching religion round about the world.' In men who do not honor him by prayer, the bad mind becomes powerful, and impregnates them with sin and crime, and they shall become utterly distressed both in this life and in the life to come.

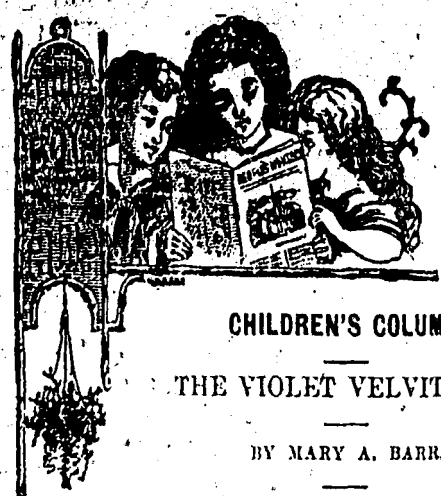
"In the same manner as Ahuramazda, his counterpart, Angromainyu, was, in later times, endowed with a council, imitated from the one just mentioned, and consisting of six devas, or devils, headed by Angromainyu himself, who is then styled Devanam Devo—arch-devil. The first after him is called Ako Mano, or Naught Mind, the original 'non-reality' or evil principle of Zoroaster. He produces all bad thoughts, makes men utter bad words, and commit sin. The second place is taken by the Indian god Indra; the third, by Shiva or Shaurva; the fourth, by Naonhaitya—the collective name of the Indian Ashuras or Dioscuri; the fifth and sixth, by the two personifications of 'Darkness' and 'Poison.' There are many devas, or devils, besides, to be found in the Zend Avesta, mostly allegorical or symbolical names of evils of all kinds. While the heavenly council is always taking measures for promoting life, the infernal council is always endeavoring to destroy it. They endeavor to spread lies and falsehoods, and altogether coincide together with their great chief, with the devil and the infernal hierarchy of the New Testament."

[Well they may, for there was where the Christian plagiarists found the original, from which they took their theology of Satan and his legions.—Ed.]

"Thus Monotheism was in later times broken up and superseded by Dualism. But a small party, represented by the Magi, remained steadfast to the old doctrine, as opposed to that of the followers of the false interpretation, or Zend, the Zendiks. In order to prove their own interpretation of Zoroaster's doctrines, they had recourse to a false and ungrammatical explanation of the term Zervana Akarana, which, meaning merely time without bounds, was by them pressed into an identity with the Supreme Being; whilst the passages on which the present Destura, or Parsee priests, still rest their faulty interpretation, simply indicated that God created in the boundless time; i. e., that He is from eternity, self-existing, neither born nor created. Two intellects and two lives are further mentioned in the Zend Avesta. By the former are to be understood the heavenly, spiritual wisdom, and the earthly wisdom, i. e., that which is learned by ordinary teaching and experience. The two lives are, in the same manner, distinguished as the bodily and the mental, i. e., body and soul. From these two lives, however, are to be distinguished the 'first' and 'last' lives, terms which refer to this life and the life to come. The belief in the latter, and in immortality, was one of the principal dogmas of Zarathustra, and it is held by many that it was not through Persian influence that it became a Jewish and Christian dogma. Heaven is called the 'House of Hymns,' a place where angels praise God incessantly in song. It is also called the 'Best Life,' or Paradise. 'Hell' is called the house of Destruction. It is the abode chiefly of the priests of the bad (deva) religion. The modern Parsees call the former Behesht; the latter, Duzak. Between heaven and hell, there is the bridge of the gatherer or Judges, over which the soul of the pious passes unharmed, while the wicked is precipitated from it into hell. The resurrection of the body is clearly and emphatically indicated in the Zend Avesta; and it belongs, in all probability, to Zoroaster's original doctrine—not, as has been held by some, to later times, when it was imported into his religion by other religions. A detailed description of the resurrection and last judgment is contained in the Bundehesh. The same argument—the almightiness of the Creator—which is now employed to show the possibility of the elements, dissolved and scattered as they may be, being all brought back again, and made once more to form the body to which they once belonged, is made use of there, to prove the Resurrection. There is still an important element to be noticed, viz., the Messiah, or Soshiosh, from whom the Jewish and Christian notions of a Messiah are held, by many, to be derived. He is to awaken the dead bodies, to restore all life destroyed by death, and to hold the last judgment. Here, again, a later period introduced a plurality, notably a Trinity. Three great prophets are also to appear when the end of the world draws nigh, respectively bearing the names of Moon of Happy Rule, Aurora of Happy Rule, and Soshiosh, who is supposed to be the Son of Zarathustra, begotten in a supernatural way; and he will bring with him a new portion of Zend Avesta, hitherto hidden from man. Even a superficial glance at this sketch will show our readers what very close parallels between Jewish and Christian notions on the one hand, and the Zoroastrian on the other, are to be drawn; but as we have noticed under Parsees (q. v.), an attentive reading of the Zend Avesta reveals new and striking points of contact almost on every page.

"We have in the foregoing sketch mainly followed Haug, the facile princeps of Zend studies in these days; but we have also taken into account the views of Windischmann, Spiegel, and other prominent investigators, and principally by quoting the words of the sacred sources themselves, when feasible, put our readers in a position to

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CHILDREN'S COLUMN.

THE VIOLET VELVET SUIT.

BY MARY A. BARR.

One morning last winter Katie Dawson stood at the window looking out upon the avenue. She stood amid flowers as fresh and green as if it were July instead of January. The fire in the bright steel grate burned cheerily, and the room was cozy warm and comfortable.

She was dressed for the street, and she made a very pretty picture. Her face was bright and piquant, her figure graceful, and her abundant hair carefully and becomingly arranged. But her whole attitude expressed a secret dissatisfaction, and she cast frequent discontented glances at her costume. And yet it was a very pretty one; Madame Dubaney had declared it to be her ideal school-girl's toilet. It was of fine material and exquisite fit, and the girl's Ulster and cap, boots and gloves, were alike neat and stylish.

She stood slowly buttoning the latter when her mother entered the room.

"Katie, do you know the time? You will lose your place in the French class. Listen!" and as she spoke, the clock on the mantel-shelf chimed in clear silver tones, ten. "There, child, you ought to be in school now."

"I know, mamma, but I have no heart for French this morning."

"I am sorry for that, Katie. What is the matter?"

The girl was silent for a moment, and then, in a low tone, she said, "Mother, can I have a velvet suit made for school?"

The answer was prompt and decisive: "Certainly not, my dear. The suit you have on is perfectly appropriate. I should not think of wearing velvet myself, except on an evening or visiting costume. It would be absurd in a school-room."

Clara May has a velvet suit; so have Jenny and Julia Smith; and Cecile Bradley's is very nearly all velvet. I think that papa can afford it just as well."

"It is not a question of money, but of good taste and propriety. If you wear velvet as a school-girl, what do you propose to wear when you are a young lady? I am sorry you have missed your French in order to make a request so silly. Now, dear, had you not better hurry a little? Madame disapproves of late pupils."

Katie took up her books, and went off with a frown on her pretty face. All the way to Madame's she was considering how to accomplish her wish. Her grandfather would give her the dress, or her aunt Luch; but even then her mother would not permit her to wear it at school, and if she could not wear it in the presence of Clara May and the Smith girls, there would be no consolation for her in velvet.

When she had reached school her class had finished its recitation; she had lost her place, and Madame was cross. Katie to-day was careless of these things. Her mind was occupied with one ambition, a very foolish one, doubtless, but a very important one in her own eyes.

Never before, either, had Clara May looked so triumphantly happy and handsome. She had taken Katie's place at the head of the class, and the bright winter sun fell upon the girl's fair hair, turning it to gold, and made dark lustrous in the folds of the envied black velvet. The Smiths were awkward, angular girls, and she scarcely envied them costumes which were not in the least becoming. As for Cecile Bradley's suit, it was home-made. Katie's critical eyes had detected that fatal fault at once. It was Clara May who sat in Katie's sunshine; for handsome and stylish as Clara was, Katie was certain, if she only had a velvet suit, she would far eclipse her.

Now it is a fact that among girls, to be the belle of the school-room is quite as envied a position as it is to young ladies to be the belle of the ball-room. Hitherto Katie Dawson had been the recognized belle of Madame Blane's fashionable classes. She had been an authority on the subject of braids and curls, and on all matters pertaining to rose-bud toilets. But Clara May—quite a new-comer—was heading an "opposition." She had declared she would not wear braids because Kate Dawson did, that frizzes suited her better; and frizzes, still in the minority, held their own against remarks of the most cutting kind.

There is no contest some girls so thoroughly enter into as that of out-dressing rivals. The black velvet suit was Clara's last defiance, and Katie was at a loss how to take it up.

"I will go and tell Agnes Hilton about it this afternoon," she thought, and in the mean time she kept a sulky silence, equally proof against curiosity and sympathy.

Agnes was older than Katie, but they had been companions for years, and now, though Agnes was released from regular school routine, and was "finishing" comfortably with private masters, she still regarded Katie as her chief friend and adviser.

Agnes had a bad cold, and was nursing it in her room. A good talk over things with Katie Dawson was just what she liked. She was soon helping Katie to take off her Ulster and cap, and she noticed at once—as it was meant she should—Katie's look of anxious annoyance.

"What is the matter, dear?"

Then Katie drew a large comfortable chair opposite her friend's, and told her all about her school troubles.

"I never thought Clara May had any style at all," said Agnes, with the authority of sixteen.

"Still, the girls copy her, and she is so unbearably independent. I merely said that frizzes and curls were going out of fashion, and she said that pretty things were always in fashion, and that even if they were not, they suited her, and she meant to wear them. Why, you know, Agnes, love, if every one was to follow that rule, there would be absolutely no fashions at all. Then," added Katie, after an effective pause—"then she came to school in a velvet suit, and immediately the Smith girls and Cecile Bradley imitate her."

"Get one still handsomer."

"Mother won't hear of it—says it is ridiculous, and unsuitable, and all that. Of course mother can't feel as I do about it, though I remember very well that she would not have diamonds at all, unless they were bigger than Aunt Jemima's."

"Could you not get her to buy you a velvet suit for church, and then contrive to wear it on to school, just to show it? For a general standpoint you could take your mother's argument—it sounds sensible."

"I don't think mother would do it. Grandfather might, but there would be the delay, and very likely Clara would say I had copied her."

"What color did you say Clara's was?"

"Black."

"Oh, that is very common. See here, Katie," and Agnes went to her wardrobe, and brought forward a most suggestive box. The two girls bent over its contents in a kind of rapture; Katie could only exclaim, with her pretty hands thrown upward,

"Violet velvet!"

"That is the shade, dear. Now look here," and the dress was carefully unfolded. "Do you see the linings? They are all of pale violet satin. Do you see the bunch of violets worked on the cuffs, collar, and left breast? Ah, it is exquisite! I got it last week for Lydia Lane's wedding. It was the prettiest dress in the church. Katie, you stay here all night, and wear it to school to-morrow morning. You know to-morrow is Wednesday. The classes close early for the matinee, and you can say that you dressed on that account. You could even apologize to the girls for the unsuitable school toilet, which would be quite a snub, you know, to those who consider velvet the proper thing for school suits."

"Oh, Agnes, you are an oracle! There is nothing I should enjoy so much." Then the dress was tried on, found to fit admirably, and Katie laid it away while she wrote a note to her mother, telling her that she was going to spend the night with Agnes.

The next morning was as perfect as if made to Katie's order. The sun shone brilliantly over the bright, breezy streets and squares, and Katie got up with a sense of triumph in her heart. The girls had breakfast in their own room, and then the toilet was made. Certainly the dark violet velvet set off Katie's delicate, flower-like beauty, and her crown of yellow hair, just as a violet cushion sets off the lustre of a diamond. There were a few exclamations, but for the most part the dressing was done in an eloquent silence. Then the Ulster was carefully buttoned over the magnificence, and the two girls kissed each other goodbye.

Katie timed herself perfectly. She entered the class-room at the last moment, when the girls were all seated, and Madame in her place. They would have to endure her appearance in decorous silence, and she knew exactly how it would affect them. She advanced to her place with a graceful indifference which she felt to be a triumph. Her place this morning was at the bottom of the class; she took it with a kind of deliberate pleasure. She knew that she was effectually scattering the wits of her classmates, and some one would change with her before the recitation was over.

In ten minutes she had taken her seat at the head again. Clara May had not been equal to participate and conjugations in the presence of that violet velvet. On the contrary, there was a distracting calmness about Katie, and when the quarter's recess came she was not to be confused by the questions and compliments that assailed her.

"Where did you get it?" said Julia Smith, who was not the least jealous.

"It is an imported suit."

"Worth's?"

"Oh dear no. Worth is becoming quite common. It is from DeLisle's."

"It fits exquisitely."

"I think it does."

"And is so becoming."

"Yes, Agnes Hilton says I look charming in it."

"Katie was far too wise to undervalue herself in any way, and she accepted the girl's compliments as her right."

"Are you going to wear it every day?" asked little Florence Dixon, as she touched admiringly the wrought violets on the cuffs.

Katie stroked her curls with a patronizing kindness, and answered: "No, Miss Foolishness, that would be wretched taste. To the school-room, the school dress. Ladies have the proper toilet for all occasions." Then, before any one could answer her, she dropped her little air of instruction, and said, with the frankness of equality: "Girls, you must excuse me appearing in such a morning toilet. The fact is, I am going to the matinee, and one likes to be early at a Gersler matinee. You know how little time Madame gives us to dress in."

"Oh dear me, there is no need of apology," said Clara May, a trifle defiantly. "One understands quite well that there would be no pleasure in having a suit like that unless there were opportunities to show it; and whether it be in the morning or evening, in the school-room or the opera boxes, is all the same. I don't see why one should not wear as nice things in Madame Blane's company as in Madame Gersler's, and some people would think a school-room just as worthy of a fine dress as an opera-house."

This argument was received with a murmur of approval. Girls rarely look beneath the surface, and it sounded well; but upon the whole, Katie felt that she had had a great triumph. For a month afterward she wore her brown cloth school suit with the air of one who has vindicated her taste, and who was quite content with its serviceable fitness.

The velvets began to look common, and a little shabby; imitations of a cheaper kind were plentiful on the streets. She almost wondered how she ever could have thought them so desirable. It was just when she had reached this position, when velvet suits had sunk below the tide of wishing for in her mind that they were again forced on her attention.

One morning Clara May came to school in a state of great excitement. She threw aside her Derby and Ulster, and hastened to the group chatting by the open fire.

"Girls," she said, in a tone which implied something far beyond the words—"girls, I was at the charity fair last night."

"Oh!" from half a dozen voices at once.

"And I saw Agnes Hilton there. She had a stand—Japanese things."

"Did you buy?"

"I priced some scrolls; they were horrid, and very dear. What do you think she wore?"

"Could not guess; she has such lots of things,"

said an old pupil who remembered Agnes.

"A violet—velvet—suit!"

"Oh!"

"Lined with pale violet satin!"

"Oh!"

"And little bunches of violets worked on the cuffs, collar, and left breast!"

"Never!"

"Yes, it is, I positively declare."

"Katie Dawson's?" inquired some one, in a hesitating voice.

"Or else—Katie Dawson wore Agnes Hilton's suit that day."

"They might have suits alike," said Julia Smith; "they are great friends."

"They might, but I don't believe they have."

Just then Katie entered the room, and there was a moment's silence. Then Clara said:

"Good-morning, Miss Dawson. Were you at the fair last night?"

"Yes. What a horrid crush it was!"

"Do you think so? What did you wear?"

"Navy blue silk."

"Why did you not wear your violet velvet?"

"In that crush? What an idea?"

"Agnes Hilton had hers on. I saw her; I priced some goods at her stand. I noticed particularly the flowers on her cuffs. It was a suit exactly like the one you wore that morning you came dressed for the matinee. Your suit was made precisely the same as hers. Perhaps it was"—

and then she stopped, and with a very irritating smile turned to her books.

The attack had been so sudden that for once Katie was tongue-tied. That group of inquisitive girls was too much for her. She turned haughtily on her heel, and disdained to answer, but she felt that her sceptre had departed. There were whisperings in her presence, and confidences in which she had no share. Girls looked meaningly at her dress, and a week afterward, when the day for translations came round, Clara May read aloud the fable of the jay in peacock's feathers, which she had freely rendered into French from the English version.

To Madame, it had no particular meaning; to the whole school-room it was startlingly intelligent. Katie tingled with shame and burned with anger. She had pretended not to notice much that had wounded her deeply. Should she continue a course which left her a text for sermons of this kind, or should she boldly take her punishment in her own hand? She decided that the latter would be the bravest and wisest thing to do, and as soon as Clara sat down she rose and asked, "Will Madame allow me to answer Miss May's fable in English?"

"This is the French class, Miss Dawson."

"But, Madame, I desire all present to understand me clearly."

"You have a motive? Ah! then it is well you speak as you wish."

"Madame, I am intended to point the moral of the jay and the peacock's feathers. If Madame permits me, I will explain."

"I desire not to interrupt."

Then Katie spoke, frankly of her desire for a velvet suit, and repeated her mother's objections to it—to which objections Madame said, emphatically, "Good, they were good."

"Then I went to Agnes Hilton's, and she proposed I should wear her dress, and I agreed to it very gladly. Madame perhaps remembers the dress?"

Madame nodded her head decidedly.

"Ah then, Madame, Miss May saw Miss Hilton at the fair in the violet velvet, and Miss May is very shrewd, and supposed what is really the case. I might, of course, have said that Agnes and I had dresses alike, and so have left the matter in doubt. But I have regretted my folly very often since, and I prefer to tell the truth. Whatever punishment Madame thinks I deserve, I am ready to accept."

"This is a great pleasure to me," said Madame.

"What is a velvet suit?—a few dollars, a thing that quite common people may have. But the truth!—but the brave heart to confess a fault! That is beyond all price. Miss Dawson has taken her punishment this morning; now I give to her, with great pride, my hand."

There had never been such a sensation in the school before. Katie lifted her eyes, full of tears, to Madame, and in that moment the girl gained a point in character which vanity and deception never again will conquer.

Then the translations went on as usual, but when the books were closed, Madame said: "We have learned a lesson this morning, young ladies, which is the same in all the languages—the power of simple truth to conquer even the vanity and the ill-will. If you forget the French, then you will try always to remember this."

The girl whom I have called Clara May told me the story of the violet velvet suit, and she added: "I like no one so well as I do Katie Dawson now. Madame Dubaney will make our school-dresses alike next winter, and they will not be velvet."

Harper's Young People.

A Communication That Explains Itself.

We acknowledge the receipt of a printed communication from Dr. Albert Morton, enclosing a diagram purporting to explain "how the public has been humbugged" by attending the seances of Dr. McLennan, the medium and healer, now on Kearny street; which is a marvel of idiocy, in its way. The Doctor acknowledges he has attended one seance, and then goes on and sets himself up as being competent to judge for the public in regard to their being "humbugged" by the aforesaid medium. Now, does not this savor a little of lunacy as well as conceit, on the part of this meddlesome Doctor?

The communication comes in the shape of a supplement from the office of the "Rush-Light for All," which is a little paper that gives out a feeble spiritual glimmer once a month. There seems to be "business" in the issue of this supplement, or, the inference is, it never would have appeared. Mentally and spiritually it is an utterly weak and contemptible attack upon a genuine medium, who has given seances here for many months which have been indorsed again and again by hundreds of intelligent and unbiased Spiritualists.

By the way, we wonder if the fact that this Doctor Emperor Norton, of whatever his name may be, and the "Rush-Light" have both wives that are public mediums has anything to do with the appearance of this cranky curiosity of envious illundering? We leave the reader to answer that conundrum. Send us some more of the same kind. We are an ardent sympathizer with all medium tormentors and slanderers—especially if they hold semi-official positions in the spiritual ranks.—Figaro, San Francisco.

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What we have given on our first page in relation to Zarathustra and his teachings seems to be all that is known in relation to one of the most remarkable men that ever lived. Who can read those particulars in the light of the communication purporting to come from Zarathustra through Alfred Jamies, and published in last week's number, and not see the importance of the statements which that communication contained. It was the fact, that while I had heard from him from time to time, the spirit had only communicated with me once and that more than three years before, as Aronamar. When he announced himself as Zarathustra or Zoroaster, and not as Aronamar, as I had come to know him, I was especially on the alert to detect a spirit trick an untruthful spirit, and when he announced himself as the original of the Daniel of the Jewish Scriptures, I settled down into that conviction. When he stated he lived in the days of Nebuchadnezzar, Belshazzar, Darius Hydaspes and Cyrus, I felt very sure he had betrayed his purpose to deceive. Judge then of my surprise when on coming to test the truth of that spirit, I found the facts to be most surprisingly corroborative of the genuineness and truthfulness of the communication. Never having had an intimation that there was the least parallelism between the accounts of the Jewish Daniel and the Persian Zoroaster, when I discovered their identity the reader may well imagine my astonishment as well as my deep and absorbing interest, in the full import of this unexpected revelation from spirit life.

It is true that in the scripture legend called "The Book of Daniel," it is stated that that prophet and seer was at the courts of Nebuchadnezzar, Belshazzar, Darius the Mede, and Cyrus, king of Persia; but the spirit seems to have designedly mentioned a circumstance that shows that the time that he lived could be fixed with the greatest certainty, while the Book of Daniel is strangely at fault in fixing the time of the reign of the third mentioned king. The spirit of Zoroaster says that he not only lived at the courts of the two first named Babyloian kings, but that he subsequently lived at the court of Darius "Hydaspes" as the spirit gave the surname. There is not a question that this designation of the king Darius, to whom he referred, was the Darius Hystaspes of the books of Ezra, Haggai and Zechariah. Whether Hystaspes or Hydaspes is the correct rendering, I have no means of determining. The difference is between the *d* and *st*. That Zarathustra lived and wrote in the reign of Darius Hystaspes is certain; and that Daniel did not live in the reign of Darius the Mede, seems equally certain. Now as Zoroaster the magian seer knew under what king's reign he lived and wrote, and the Jewish prophet Daniel did not, we conclude that justice requires us to believe the spirit of Zoroaster, and to disbelieve the Book of Daniel, so far as that very essential point is concerned.

Nothing has more puzzled theologians and historical critics, than to find a place in history for the king Darius, of the Book of Daniel. On this point we will here cite the American Cyclopædia, to show how this matter stands. It says:

"Darius (Greek Dareios; Hebrew Daryavesh; Persian Dariyavus, in several inscriptions), the name of several kings of Media and Persia. Darius the Mede, is represented in the book of Daniel as the successor of Belshazzar. According to the theory of Markus von Niebuhr, the personal name of Astyages, the grandfather of Cyrus, was Darius, Astyages being a national and not a personal name, and that king the "Darius the Mede" of the book of Daniel. Another hypothesis is that he was identical with Cyaxares II., mentioned by Xenophon in the *Cyropædia* as the son of Astyages and maternal uncle of Cyrus, who married his daughter. Being an indolent, luxurious man, Cyaxares, according to Xenophon, left the real exercise of power entirely in the hands of Cyrus, as the immediate successor of Astyages. Josephus seems to have adopted this view, since he says that Babylon was taken by Darius and Cyrus his kinsman, and that Darius was the son of Astyages, and was known among the Greeks by another name, which he does not mention. Still another theory is that Darius the Mede, was a member of the royal Median family, and was merely viceroy at Babylon for two years, until Cyrus came to reign there in person. This appears to be corroborated by the expression in Daniel, 'Darius the son of Ahasuerus, of the seed of the Medes, who was made king over the realm of the Chaldeans.' In the words of Rawlinson, 'Upon the whole it must be acknowledged that there are scarcely sufficient grounds for determining whether the Darius Medus of Daniel is identical with any monarch known to us in profane history, or is a person of whose existence there remains no other record.'"

Rawlinson is certainly right when he says that biblical and profane history are at fault and irreconcilable in regard to the identity of the Darius of Daniel; and but for the communication of the spirit of Zarathustra, that identification might have remained undetermined. By one of those strange successions of events by which concealed truth is brought to light, I am enabled to demonstrate a point that no learned critic has ever been able to elucidate; and to make clear two facts, first that the Book of Daniel was a Jewish plagiarism of Chaldean legends, and, second, that it was written after the middle of the fifth century B. C. The writer from whom we have quoted above, continues:

"Darius Hystaspis, son of Hystaspes, (Persian Vistaspas or Ustaspis), of the royal race of the Achaemenidae, reigned 521-486 B. C. According to Herodotus, he was marked out for the empire during the life of Cyrus, who saw him in a dream with wings overshadowing Asia and Europe."

That dream of Herodotus or Cyrus, has certainly played havoc with the historical and chronological correctness of the sacred book of Daniel; for it led the Hebrew plagiarist into a blunder, from which the Jewish and Christian priesthoo^ds have never been able to extricate him. When the Book of Daniel was written, the only historical data concerning the reigns of Darius and Cyrus, were embraced in the following authors, to whom the American Cyclopædia, under the head "Cyrus" alludes thus: "Most of the particulars of his (Cyrus's) life, are differently related in the histories of Ctesias and Herodotus, and in the *Cyropædia* of Xenophon. But as Ctesias is in general untrustworthy, and as Xenophon seems to have written his book, a kind of philosophical romance, without much regard for history, the story of Herodotus, in spite of its legendary character, has been generally adopted by modern historians down to Grote." It would seem that the legendary character of Herodotus's account of Cyrus and Darius did not militate against its historical correctness, in the esteem of the Jew who plagiarized the Chaldean legend, and thus the blunder of Herodotus has been handed down to us through Jewish holy writ, as not only historical truth, but as divine truth as well. In the light of all the facts which we are about to submit, it will be seen that Darius Hystaspes succeeded Belshazzar and not Cyrus, and that the latter succeeded Darius instead of preceding him. It is true that this fact makes an end of Daniel, but that cannot be helped. If he must die, in order that the truth may live, who ought to break their heart in weeping about it.

I must here give a brief account of Zarathustra, as gathered from the Persian author, Zerdusht, son of Behram. Three months before Zarathustra was born, his mother had a frightful dream, about which she consulted an astrologer, who assured her she had no cause to fear any trouble for her child, and who predicted his future glory. He was born without pain to his mother; very much as Christian painters depict the Virgin Mary, immediately after having given birth to the new born Jesus. The astrologers were jealous of him from the moment of his birth; and sought in various ways to kill him; but he was protected by Ahuramasda. These efforts to destroy him continued until he had completed his seventh year. It was said of him, "His supernatural wisdom, piety and purity alone saved him from falling into the snares laid for him. His generosity and goodness were not less remarkable; he was prodigal with his charity and consolation; helped those who sought his help; gave away his clothing and food, and thus acquired a great celebrity among the people." At the age of thirty, just about the age when Jesus is said to have begun his mission, he was drawn to Iran, as the latter had been to Jerusalem; Iran, here, meaning the seat of Persian learning and power. He then quitted his home and country, and after wandering about for some time, he found himself in a

country of delights, something after the description of Paradise. From that lovely country he went up into the mountains, as Moses is said to have done, where one Bahman, whose hand was covered with a veil, led him through throngs of angels, to the throne of Ahuramazda. There Zarathustra questioned Ahuramazda regarding morals, the celestial hierarchy, religious ceremonies, the end of man, the revolutions and influence of the stars, etc. He finally asked immortality of Ahuramazda, but, by a supernatural prevision, foreseeing all that was to take place, he withdrew his request. He then received from Ahuramazda, the Zend Avesta, (the sacred book of the Persians,) with the command to proclaim its teachings to king Gustasp, who would protect the new religion and adopt it as his own. He then returned from Ahuramazda with the Zend in one hand and the celestial fire in the other. The astrologers and magicians apprised of his return, collected a great army to prevent his passage to the king of Iran. They were, however, scattered in utter confusion by the power of Ahuramazda. Reaching the king's palace and making known his mission, he was refused admission to the king, by the attendants. In a moment he descended through the ceiling of the hall in which the king sat surrounded by the learned and powerful of his kingdom. He was questioned by the king and the sages present concerning every department of knowledge, and answered them all with so much ease and manifest erudition, that the king was delighted to welcome him, and gave him magnificent apartments near the palace. For two days he discussed with the sages, every question which they raised to embarrass him, with entire success. Some days after he presented the Zend Avesta to the king, announced to him his mission, and pleaded with him to embrace the true laws of that God, who had made the seven heavens, the stars and the earth, who had given him his life and his crown, and who offered to all faithful worshippers of his power, an immortal glory after death. Neither the reading of the Zend Avesta, nor the eloquence of the prophet, sufficed to convince the king. Gustasp demanded time to consider and miracles to attest the truth of what Zarathustra told him. These were finally given to a wonderful extent, and the king became satisfied to accept the new religion; and did so using all his royal influence to induce his subjects to do the same. Not satisfied with this, Gustasp wrote to the governors of neighboring countries to accept the religion of Zarathustra. Some obeyed, others refused. Rapid as was the spread of the new law, yet it was too slow to satisfy the ardor of Gustasp. He went to war with the king of Touran, incited thereto by Zarathustra. Then follows a long account of the war between Iran and Touran, which for our purpose, need not be here given.

Now, who was this *Gushtasp*, king of Iran? That question once definitively settled, and we can then determine almost to a certainty, the truth of the spirit communication that we are commenting on. On that point, *Thomas's Dictionary of Biography and Mythology*, says:

"*Gushtasp*, or *Gustasp*, written also *Goshasp*, *Hystasp* and *Kishtasp*, a famous Persian hero, and king, who has been by some writers identified with *Darius I.*, (surnamed *Hystaspis*), by others with *Hystaspes*, the father of *Darius*. There is so much that is fabulous in the Persian accounts that have come down to us, that it seems impossible in most cases, to settle in any satisfactory manner the question of identity between the kings of the Persian writers and those of the Greek historians. *Firdousee* (*Firdausi*), who is generally believed to have taken the facts of Persian history for the basis of his great poem (the *Shah-Namah*), represents *Gushtasp* as having ruled over Persia many years as an absolute sovereign, and as having under his command a thousand thousand warriors armed with shining steel,—which could not very well refer to *Hystaspes*, who was but a satrap or inferior prince under *Cambyases*, but would answer exactly to the circumstances of *Darius Hystaspis*. As *Darius* (in Persian, *Dara* or *Darab*), was not originally a proper name, but a title, signifying 'lord,' 'prince,' or 'king,' it seems probable that he should have been generally known among the Persians by his patronymic *Hystaspes*, (in Persian, *Gushtasp*). *Darius Hystaspis* would then signify, according to the Greek mode of speaking, the 'Prince [son] of *Hystaspes*. According to *Firdousee*, *Gushtasp* was the first Persian king who openly professed the religion of *Zoroaster*, who, (if we may trust the poet-historian), was the contemporary of *Gushtasp* and his influential counsellor."

Under the title of "Hystaspes," the same work says:

"Hystaspes, [Greek, Utaaspes, French, Hystaspes, Persian, Gushtasp,] a satrap of Persia, and the father of Darius, lived about 550 before Christ. He is said to have been the first who introduced into Persia the learning of the Indian Brahmins. According to one account, he was the chief of the Magians, which accords with the Persian tradition that Gushtasp patronized the religion of Zoroaster."

Under the title "Hystaspes," McClintock and Strong's Ecclesiastical Cyclopædia says:

¹ Hystaspas, (in Greek, Utašpas, also Hytaspas, i.e., Hytaspas, a prophetic apocalyptic work among the early Christians, thought to contain predictions of Christ and the future of his kingdom, so-called from a Persian savant (Magus) Hystaspes, under whose name it was circulated. As in the case of the Sibylline, the work in question seems to have been an attempt made by the early Church fathers to find in the religion and philosophical systems of the heathen, predictions of and relations to the Christian religion. The first mention of these *Utašpā* *Hystaspis* we find in two passages of Justin (Apology, I, 20, cap. 21, p. 68 c.; Otho, I, p. 180, and ap. 44, p. 82 c. ed. Otho, p. 226. According to the first passage, the destruction of the world is predicted by Hystaspes, as it is foretold by the Sybilla. In the second passage, Justin asserts that the bad demons, in their efforts

to prevent man's knowing the truth, succeeded in establishing a law which forbids the reading *Biblos Uaspoi e Sibyllen e ton propheton* under penalty of death; but the Christians, notwithstanding the law, not only read the books themselves, but even incited the heathen to study them. More particular information in regard to their contents is given us by Clement of Alexandria. The information that Clement furnishes is: 1. There existed in the second century a *Biblos Helleniken*, a work written in Greek, and circulated in Christian and heathen circles, entitled *O Ustapes*. 2. The Christians found in it, even more plainly than the books of the Sibyllines, references to Christ and the future of his kingdom, and especially a reference to Christ's divine sonship, to the sufferings which awaited him and his followers, to the inexhaustible patience of the Christians, and the final return of Christ. The third and last of the Church fathers who make mention of Hystaspes, is Lactantius. He speaks of it in three different passages. In the first passage he speaks of the Hystaspes in connection with the Sibyl, and in the two other passages he speaks of it in connection with the Sibyl and Hermes Trismegistus. According to the first passage, Hystaspes, like the Sibyl, predicts the extinction of the empire and name of Rome. According to the second passage, the troubles and warfare which shall precede the final day of the world have been prophesied of by the *Prophete ex Dei Spiritu*; also by the *vates ex instinctu demonum*. For instance, Hystaspes is said to have predicted and described the *trinitates seculi hujus extremi*, how a separation of the just from the unjust shall take place; how the pious, amid cries and sobs, will stretch out their hands and implore the protection of Jupiter (*imploraturus iudem Jovis*), and how Jupiter will look down upon the earth, hear the cry of men and destroy the wicked.

"With regard to the person of Hystaspes, who is said to be the author of the work containing these predictions, Justin and Clement of Alexandria have left us no information, and we depend, therefore, solely on Lactantius, according to whom, he was an old king of the Medes, who flourished long before the Trojan war, and after whom was named the river Hystaspes. In all probability Lactantius here thinks of the father of King Darius I., known to us from the writings of Herodotus, Xenophon, and other Greek authors, but to whom the prophetic talents of Hystaspes were entirely foreign. Ammianus Marcellinus, who flourished in the fourth century of our era, informs us that one Hystaspes had studied astronomy with the Brahmins of India, and had even informed the Magi of his ability to know the future. Agathias, the Byzantine historian of the sixth century, knows of a Hystaspes who was a contemporary with Zoroaster, but he does not dare to assert that this Hystaspes was the same as the one spoken of as the father of Darius I. In view of the uncertainty of the authorship, it is well nigh impossible to determine fully the origin, contents, form and tendency of the *Vaticinia Hystaspis*. We know not even whether it emanated from Jewish, Christian or heathen writers, although all our present knowledge points to the last as its probable origin. That the author was a Gnostic, as Huetius thinks, is possible, but cannot be definitely stated, nor at all proved; beyond this, the only answer left us to all questions that might be put is a *non liquet*."

I think every reader will say, that with the facts we have laid before them, every point of doubt in regard to all these confused and muddled Jewish and Christian questions is about to be solved, through the key which the spirit of Zarathustra has placed in my hands. Little, truly, did I apprehend the importance of that key in unlocking the treasured secrets of the priestly masters of humanity. But we have the key that unlocks the vault, the key that was supposed to be lost or destroyed forever, and the world shall enjoy that hidden wealth of knowledge. I have inserted the key; now I throw the rusty bolts; and there we find Gustasp, the princely patron and friend of Zarathustra, to be none other than Darius Hystaspes, or Darius I., the successor of Belshazzar on the Assyrian throne, and the great founder of the Persian Empire. This fact would never have been questioned, had not Herodotus blundered as to the proper place of Darius Hystaspes in Assyrian history, and had not the plagiarizing Jewish writer, who sought to conceal his literary theft, followed Herodotus, and thus convicted himself of the pious or sacred fraud he was perpetrating. Had Daniel been the author of that book, or the hero of it, it is hardly likely that he would have made so great a mistake, as to make Darius succeed Cyrus, when he was in fact his predecessor, and reigned over the empire he founded for more than half a century, during which time he conquered the Assyrian kingdom and brought it under Persian rule. Thus we see not only that the errors of history are corrected by this communication from the spirit of Zarathustra, but that the identity of the spirit is established beyond all question. The spirit tells us that he lived in the days of Nebuchadnezzar, Belshazzar, Darius Hystaspes, and Cyrus, and mentions nothing of any other Darius, and nothing whatever of any "Darius the Mede" as having preceded Cyrus. The book of Daniel does not pretend that he (Daniel) lived in the reign of Darius Hystaspes, and, therefore, he could not have lived in the reigns of Nebuchadnezzar, Belshazzar, and Cyrus, for it is certain that the Darius of whom the book of Daniel speaks must have preceded Cyrus, and that Darius could have been none other than Darius Hystaspes, or Hystaspes, who, the other books of the Jewish scriptures allege succeeded Cyrus.

Now, that Zarathustra lived in the reigns of the four kings he has named, and at their courts, seems singularly corroborated by all the historical facts that we have collated and herewith submit. It is hardly probable that a Jewish captive would have been permitted to live out a long life at the capitals of Babylonia, Media, and Persia, as the favorite and counselor of those mighty kings, whose national religion was that of Magian fire-worship, intermingled with astrology and star

worship, which was so well suited to the tastes and inclinations of those sensual and materialistic tyrants of Babylon—Nebuchadnezzar and Belshazzar. On the other hand, nothing was more natural than that Zoroaster, himself a devotee of Magianism, and a recognized seer, prophet, or medium of transcendent natural endowments, should have occupied that precise position despite the jealousy, enmity and opposition of the Magian priesthood, who sought in every way to counteract and break his influence over the minds of his royal patrons. The chronological dates of that period of Assyrian history, are at least very confused and uncertain, and the error of a century, or centuries, as to any one prominent event, may have thrown all those that preceded or followed it, out of order, as to time, but not so as to the order in which they succeeded each other. We will give such dates as we find attributed to the reigns of those four kings. Nebuchadnezzar, who was the greatest of the Babylonian kings, is supposed to have begun his reign B. C. 606, and ended about 562 B. C. Belshazzar's reign is supposed to have closed with the conquest of Babylon by the king of the Medes and Persians about 538 B. C. That conquest was made, beyond all question, by Darius Hystaspes himself, and by no other Median king Darius, as is made manifest, not only by the remarkable spirit-communication of Zarathustra, but also by an array of corroborative collateral facts, that I have been astonished to find, all bearing upon the same point. The reign of Darius Hystaspes must have ended, then, before that of Cyrus began, as Darius, and not Cyrus, was the founder of the Persian Empire, a fact which the Greek historians seem to have entirely overlooked. When the reign of Darius ended, and that of Cyrus began, it is now impossible to determine; but we know it must have been within the period of a single life dating from a period of not more than a few years before the beginning of the reign of Nebuchadnezzar. We so infer from the fact that in the first chapter of Daniel, it is stated that Daniel was a child when Nebuchadnezzar captured Jerusalem, which was very shortly before his reign began; and as it is stated in the second chapter of Daniel, that it was in the second year of his reign that Nebuchadnezzar dreamed the dream that none of "the magicians, and the astrologers, and the soothsayers, and the Chaldeans," could show the king, it must have been when Daniel had hardly emerged from childhood; when it is said, in the Jewish book, he showed the king his dream and the meaning of it. From that time it is said Daniel survived until after the third year of Cyrus, which, supposing Daniel to have lived to the age of seventy years, would have been until B. C. from 545 to 555. It is not pretended, in the book of Daniel, that Nebuchadnezzar became a convert to the Jewish religion. So in the case of King Belshazzar; it is not pretended that he became a convert to the religion of the Jews. It is not until we come to Darius, the Mede, that we find either of Daniel's kingly patrons disposed to accept and become the propagator of the religion of Daniel. Nowhere in all that pretended Jewish book is the religion of Daniel referred to as the religion of Judea, or of the Jews, and nowhere is the God of Daniel alluded to as the Jehovah, or Yahho, of that pre-Christian sect. This ought to be enough to show that the Book of Daniel is not a Jewish book, and that Daniel, the seer, prophet, and dream-reader, was not a Jew, but a star-reading practitioner of Magian arts. It is therefore only left to determine who was Darius, and who was Daniel, and what was the religion taught or believed in by the latter and adopted and propagated by the former. It would not be difficult to gather enough from the Book of Daniel to determine these points, but I can better do this by the outside facts, pointed out and construed by the light of the spirit communication of Zarathustra.

I have at great length set forth the nature of the religious teachings of Zarathustra, which show, in an astonishing manner, the source from which many of the most highly cherished religious dogmas of the Christian hierarchy have been derived. How Zarathustra came to adopt those theological dogmas, so analogous to, if not identical with the Christian dogmas, the two principles, of Good called God, and Evil called Devil, but by the former called Ahuramazda and Ahrimanes, we can only conjecture from the somewhat too poetical history of Zarathustra. We are told by the last historian that from his birth the Magi and astrologers feared his future success. This was we are told because of the astrological prognostications attendant upon his birth. We infer, however, it was on account of the manifest fact that he was endowed with extraordinary mediumistic attributes and mental promise. These were developed in an equally remarkable degree, during the first thirty years of his life. He then went forth from his home and country and travelled on, with semi-miraculous adventures, until he reached a beautiful country compared to Paradise. It is most probable that this delightful country was none other than the beautiful valleys in what is called the Hill Country of India, in all probability the scene of the first perfect civilization of man, the great centre from which all subsequent civilization has radiated over the world. There, we are told, he went up into a mountain, and was led by the veiled hand of Bahman, through throngs of attendants to the throne of Ahuramazda, where he obtained the Zend Avesta or Sacred book, which has been at-

tributed universally to him. The mountain he ascended was the Mountain of the Wise Men, where was located the great central seat of Brahmanical lore. From there he returned to Persia, his mind enriched with the treasures of knowledge acquired during his abode in that centre of spirit imparted wisdom. It was there no doubt, this glorious and immortal medium was impressed by great and good spirits to found a new religion, which would give a more spiritual interpretation to the import of material things than he found among the learned Brahmins of India, and at the same time, not wholly ignore the sun worship and star worship of his own people and country. The Zend Avesta was the result. When it was completed, he knew his only chance of success was to convince Darius Hystaspes, who it is admitted was his contemporary, of the wisdom of his great religious scheme, and secure for it his support. In this he was at least successful, notwithstanding the efforts of all the learned classes, and especially the Chaldean and Persian Magi, to perpetuate the more ancient fire-worshipping and astrological religion. It is true that the story of Zarathustra by Zerdusht, does not mention Darius as his kingly friend and patron, but the name Gustasp, which it is admitted is the same as Hystaspes, is mentioned. Not only was Gustasp and Hystaspes one and the same person, and that person the royal convert of Zarathustra, but we have it stated on high Christian authority, no less than Justin, Clement of Alexandria and Lactantius, that it was an apocalyptic work among the early Christians, thought to contain predictions concerning Christ; and that it was called Hystaspes from the fact that such was the name of a Persian savant, under whose reign it was circulated. As we have shown, these good pious Christian fathers suppressed the name of that "apocalyptic work" which was certainly the Zend Avesta, and also the name of its great medium author, Zarathustra. In view of the facts collated above, does it not appear that the Sibylline, the Jewish and the Christian books have been largely borrowed from the Zend Avesta of Zarathustra; and could any fact be made plainer than that Justin, Clement and Lactantius all sought to conceal the fact that the early Christians were sun-worshippers and regarded the Zend Avesta as a sacred book? I attach the highest significance to the testimony of Ammianus Marcellinus the Roman historian, whose reputation for freedom from all sectarian or religious prejudice, and for accuracy, fidelity and impartiality, is universally conceded; who lived probably as late as the beginning of the fifth century. He says that one Hystaspes had studied astronomy with the Brahmins of India, and had even informed the Magi of his ability to know the future. He was undoubtedly misled on this point by Justin, Clement and Lactantius who substituted the surname of Darius for that of the real person who had studied astronomy with the Brahmins of India. He undoubtedly refers to Zarathustra. Still later the Byzantine historian, Agathius, who lived as late as A. D. 582, knew of a Hystaspes, who was a contemporary of Zoroaster. This shows that as late as the latter part of the sixth century, it was known that Zoroaster was the contemporary of Darius I., and that Darius I. was Darius Hystaspes. We have the fact admitted by Christian theologians that the "Vaticinia Hystaspes," which was used by the early Christians, was most probably, of heathen and not of Jewish or Christian production. It has been further admitted that its author was probably a Gnostic; all of which points to Zoroaster and his religion, as to its identification. But it is further admitted by some writers, and with the best reason, (Thomas's Dictionary of Biography, article Gustasp,) that Gustasp has been identified with Darius I. (surnamed Hystaspis). Thus the communication of Zarathustra is not only confirmed as to the fact that Darius Hystaspes or Hystaspes, preceded Cyrus in the succession of Persian kings, but leaves no room to question the authenticity and truthfulness of his statements. With this correction of historical errors, all the other historical errors that have grown out of it are equally corrected and plainly intelligible.

I claim therefore, that it is a demonstrated fact that Daniel, the so-called Jewish prophet, never did perform the wonders related of him at the courts of Nebuchadnezzar, Belshazzar, Darius and Cyrus, but that if any one did so, it was Zoroaster or Zarathustra, the great Persian sage, prophet and seer—the friend and confidential adviser of the great and good king Darius—and founder of the astro-mythriac, and pre-eminently spiritual religion embodied and taught in the Zend Avesta. How closely the Jewish plagiarist in the book of Daniel, has followed the writings of Zarathustra, and the incidents of his life, we may never certainly know; but that there is nothing original about it, and that it is a plagiarism of some Chaldean or Persian narrative I have demonstrated.

I will now return to the communication and hasten to a close. The spirit tells us that he was known as Aronamar, at the Court of Cyrus. This fact not only explains why Zarathustra gave me that name rather than his own, but it is strikingly convincing of his identity, as the Daniel of the book of Daniel. It will be seen Daniel vi, 27, that it is said, in the decree of Darius, by whose orders Daniel was cast into the lions den, "He delivereth and rescueth, and he worketh signs and wonders, in heaven and in earth, who hath delivered Daniel from the power of the lions." On account of

that alleged deliverance from the lions, he was no doubt especially distinguished at the court of Cyrus, where his influence was unbounded. The name Aronamar was no doubt given him as a mark of especial respect. The root of that name Ar is the Chaldaic root of Ara which probably meant lion, as did its Hebrew equivalent Ari, and ending as well as beginning the name Ar-on-on-ar the meaning of the name no doubt was "the one saved from lions," or "the lion tamer." Not wishing me to understand the full import of his labors until he was through, he withheld his identity under that unhistorical designation.

When he says that while at the court of Cyrus, "I was in the position of a philosopher, who, having reasoned upon the law of cause and effect, would stand in any position in life," he indicates in the most striking manner the great fundamental principles of all his philosophical and theological system. Before Socrates and Plato lived, and long before Descartes, Bacon and Newton lived, Zoroaster inaugurated the inductive philosophy; and now he returns as a spirit, after all those long centuries, to state that fact. He tells us he was a medium whose psychological power was so great, that it not only influenced men, but the most savage beasts. It was doubtless by the same mediumistic power, that the materialized spirit-hand wrote that warning on the walls of Belshazzar's banquet hall. The spirit tells us that when he lived, at least 550 B. C., there was a religious teaching promulgated, which was attributed to Hermes Trismegistus, the then ancient Egyptian sage and law-giver, which prophesied that a child should be born of a virgin, and that it was commonly believed at that time. This, then, was no Jewish prophecy, as has been pretended, but a prophecy of a Gentile heathen. Zarathustra, in his communication, informs us that it was the Phallic worship that preceded his mythriac religion; that back of that was the astronomical and philosophical religion of Hermes Trismegistus, which, even five hundred years before, the time of Zarathustra, embodied what we call the inductive philosophy, of which Bacon was the great modern exemplar; and that away far back before that advanced philosophy there was a Hindu-Chaldaic civilization which took its rise at the base of the Himalayas. Besides, that there was a very ancient Phœnician religion, and that the chief idea of the two latter religions, was the relations of heat and cold, and their effects upon men, and on the crops on which they depended for food. All this is indicated by all the historical or traditional evidence that has been permitted to come down to us. But here we have the additional spirit testimony, that the civilization of this our Western Continent, was at one time in history, progressing side by side with that of the great Eastern Continent of Asia; and that the Buddhist sage Boetia taught all the laws of cause and effect—or in other words the Baconian philosophy—in Bolivia and Peru long before Marco Capac and his wife appeared there. It would appear that Christianity had performed the same part, in utterly arresting an advanced native civilization on this Western Continent that it did in Asia, Europe, and Africa, when it supplanted the civilizations of those continents. But for the art of printing, that religious curse would have continued to block the way to human freedom and progress. When the spirit said that all the sciences and all the knowledge of antiquity is concentrated in the Book of Daniel and the Book of Revelation, so-called, he meant, as he afterward explains, that they furnish the key to the secret mysteries of all ancient knowledge. That both those works were from the same spirit source, is manifest to any person who will read them by the allegorical key placed here in their hands. That the Book of Daniel so far as it possesses any value, is due to Zoroaster or Zarathustra, and the Book of Revelation to Apollonius of Tyana, I have not a doubt; that their meaning is the same; and that their authors were two of the greatest spiritual mediums that this world has ever seen, or that it will soon see again, I fully believe, if I have not a right to claim that I know it to be so.

And now, dear reader, that I am about, for the time, to close the great task imposed upon me by these grand old sages of the most important epochs in the distant past of the world's history, I have but one regret; and that is, that I have had to perform it under so many difficulties; so little to my own satisfaction; and I justly fear, so little to the satisfaction of the great spirit minds, who, for want of a more fitting and suitable instrument, were compelled to depend upon my humble efforts to get their invaluable impartations and inculcations before the world.

Remember, friends, that while laboring as man, never labored before; to aid these spirit messengers to perform their great mission, at this time, I have had to do battle almost alone to prevent spiritual mediumship from being driven into oblivion; or from being trampled down by the votaries of selfishness and pride, who seek again to close the way between the spirit and mortal sides of life. But through it all, I have never looked back to see how far I had gotten, or wished for rest. Inspired by influences that came to establish the reign of truth on the earth, I have been sustained in every emergency that has been presented.

I will as rapidly as possible now complete the task assigned me, by preparing for the press the volume I have announced. Till that is issued, in this connection, Farewell.

SOME THINGS THAT WERE BETTER OTHERWISE.

We have more than once had to incur the unkind feelings of those whose good will and friendship we would be glad to have, by upsetting some hobby on which we knew they were riding into danger, not only to themselves, but to the interests of truth, in which all mankind are equally concerned. Our editorial brother, Mr. Charles R. Miller, has conceived the idea that his paper—*The Psychometric Circular*—is the chosen vehicle of Roman spirits; to ventilate their gifts of eloquence and learning; and he has been willing to accept and publish anything that purported to come from one of those Roman spirits, without questioning the genuineness, or taking any trouble to test the authenticity of some very grotesque and improbable communications of that nature. We regret this omission on the part of Bro. Miller, all the more, because it compels us, in the interest of fair dealing between spirits and mortals, to spend time in exposing the untruthfulness of such spirits that we could find such good use for in other directions. We have in mind, at this time, what purports to be "A Funeral Oration on the Death of President James A. Garfield," by Marcus Antonius, more familiarly known as Marc Anthony. It is published in the *Psychometric Circular* for October, M. S. 34. Nothing has done more to injure the cause of Spiritualism than spirit-lying, and nothing more pressing needs the attention of all true friends of that cause than these deliberate and manifest attempts of spirits to bring contempt upon the zealous but overcredulous Spiritualists, who trust to the veracity of those unseen and intangible visitants to earth.

As we showed, in a recent number of *MIND AND MATTER*, Mr. Miller, Dr. Buchanan, Judge Lawrence, Mr. A. L. Hatch, Mrs. Lucie E. Lewis, and other intelligent and well-informed persons, had been most cruelly and humiliatingly deceived by spirits who appeared in materialized forms at the seances of Mrs. Anna Stewart, Terre Haute, Ind.; and who claimed to be Jesus of Nazareth, Mary, his virgin mother, St. Peter, and other Christian mythical personations. Mr. Miller and Dr. Buchanan had tested the identity of those spirit masqueraders by what they regard as the infallible test of their mutual hobby, Psychometry, and could not possibly be mistaken as to the identity of those iniquitous spirit deceivers. We showed them the absurdity of their conclusions, but all to no purpose. They were of the same opinion still, and may be so yet, for all we know, for we have heard nothing to the contrary. But, Mrs. Lucie E. Lewis, to whom "Jesus of Nazareth" appeared, at Terre Haute, by special appointment, and to whom he gave the photographic pictures so often and conclusively psychometrized at the instance of Mr. Miller and Dr. Buchanan, has passed to spirit life, only to realize how completely she had been deceived in that whole affair by bigoted and lying Catholic spirits, who sought through her to bring reproach upon Spiritualism. The same class of lying and untruthful spirits have found a ready hearing in the *Psychometric Circular*, and are seeking to use Mr. Miller for the same purpose they used Mrs. Lewis. One of these spirit deceivers was the author of the "Oration" to which we have referred.

He pretends to be the spirit of Marc Anthony, and the author of the oration put into the mouth of that Roman citizen by William Shakespeare. That Mr. Miller should have been for one moment deceived by such a subterfuge, is truly amazing. We will not waste time in noticing the commonplace, out of place, insensate twaddle that constitutes the great bulk of this two-column spirit harangue; it is not worth it. It was only intended to pave the way for the damndest piece of spirit villainy that it has ever been our lot to notice. And but for this feature of this iniquitous spirit demonstration, we would have scorned to take any notice of it. The lying spirit villain, in that mean, insidious and insinuating manner that ever characterizes a skulking coward, says:

"This leads to the consideration of the motive a private individual could have in the assassination of one so beloved, so admired, so revered; of one who was ever ready to comfort the sorrowing heart, to succor the unfortunate, and reward the brave and deserving. My friends, the assassin was not actuated by personal motives; he was far too incapable to possess any, he is a weak and impressionable mind, easily influenced by the minds of others, and made to imagine wrongs where none existed. In fine he was but a facile tool, who could not realize the tremendous effects of his insane acts. From what source, then, did the assassin acquire the fatal influence? He exclaimed immediately after the perpetration of the act, 'I am a stalwart of the stalwarts,' but the stalwarts are a faction composed of honorable men, and could honorable men connive at the assassination of one whom they assisted to elevate to the high office of President, who displeased them in the bestowal of office, who thwarted them in their deep laid schemes to falsify the popular sentiment of the great state of New York. Oh! no, the stalwarts are too honorable, and not a breath must be raised against a faction who had all to gain and nothing to lose in the death of your lamented President. Many illustrious names are at the head of this faction, and certainly they could not acquiesce in the destruction of one they had mistaken for a slave, instead of a ruler, of one who sought the public good, rather than private individual interests, and whose only aim was to select representatives who would best contribute to the honor and stability of a Republican form of government."

"Was it for this that James A. Garfield was slain? That a nation should weep o'er a funeral urn whose sable hues are never fading? That the people of a universe should mourn that one so great, so kindly, so gentle should meet so untimely an end? That the very gods should weep,

that men could be so depraved as to seek the life of so inoffensive a human being? Oh! no, the results are too vast, too unforeseen, too incalculable for stalwarts to wish the untimely and violent death of a President of the United States; besides they are too honorable, and though they will profit by this untoward event, yet not a suspicion must arise as to their complicity in the most damnable conspiracy, if conspiracy there was, which has disgraced the race of man, either in ancient or modern times. Fair Columbia may well weep, for free institutions have also received a wound, whose gory mouth now eloquently proclaims the sorrow every manly heart must feel that such an event could occur in a free and law abiding country."

Can any person read those utterly infamous words, and not see that the spirit who uttered them was a deadly foe to the free and beneficent institutions of this Republic. We are almost disposed to thank this spirit devil for his unintentional disclosure of the immediate cause of the assassination of President Garfield. We say the immediate cause, for our view of the remote cause remains unchanged, to wit: Socialistic and Catholic hostility to republican government; perfect political equality; and uniform social rights. That this spirit was not Marc Anthony is very certain. Who was he then? Most undoubtedly some member of the Roman Catholic hierarchy, in spirit life, to whom has been assigned the hell-conceived purpose of assailing the republican institutions of this nation, and if possible to bring about their overthrow. Trained in their earthly lives to regard all human rights and interests, as of no other account than to subserve the interests and exclusive domination of the hierarchy with which they are identified, these abominable scourges of their race, are holding, still, high carnival of power in spirit life on plains of action, hardly one remove from the scenes of their mortal intrigues and priestly plottings. It is the work of these spirit demons to beset and possess all sensitive persons whose unbalanced minds render them pliant to their subtle, scheming, devilish influences, and to render them a curse to themselves and their fellow men, by making them their unconscious tools to effect their iniquitous ends. We know of no instance more in point than the one we have now in hand. This Catholic spirit personator of Marc Anthony tells us that he knows that Guiteau "was not actuated by personal motives"—that "he was far too incapable to possess any"—that "he was of a weak and impressionable mind"—that he was "easily influenced by the minds of others"—and that he was "made to imagine wrongs where none existed." Say you so, "Marc Anthony"? And how did you know all that? How could you have more plainly admitted that you had yourself controlled that poor helpless victim of your influence than you have done? You had not the simple prudence to pretend that such were your inferences, or that you had been informed of those alleged facts. You boldly claim that you know that the facts are as you state them to be? There is only one way that you could have obtained that knowledge, and that by the exercise of your own infernal psychological power over the assassin. I believe you, villain, when thus you show your moral responsibility for that inhuman, cowardly and wicked murder. A pretty wretch are you to talk to American citizens, in the capacity of a eulogist of the man whose death you caused, more than the weak minded fool whose hand you used to fire that murderous shot!

Fool, knave, liar, hypocrite! is there no limit to your reckless effrontery, that you should ask: "From what source, then, did the assassin acquire the fatal influence?" Had you not already answered that in a way that none but a fool could have misunderstood? Did you not, in the immediately preceding sentence, tell us that Guiteau "was but a facile tool," in your hands, "who could not realize the tremendous effects of his insane act"? If you did not, then we cannot understand the plainest import of language. Yes, Guiteau did exclaim, immediately after the act, "I am a Stalwart of the Stalwarts!" but he did that as your "facile tool," to cover up the desperate villainy in which you and your spirit colleagues and accomplices were engaged. The true inwardness of that villainy you disclosed, when you said: "Fair Columbia may well weep, for free institutions have also received a wound whose gory mouth now eloquently proclaims the sorrow every manly heart must feel that such an event could occur in a free and law-abiding country." That is what you and your spirit coadjutors thought to effect by influencing that hell-conceived act; but oh! how gloriously you have been mistaken. Fair Columbia does not weep for her free institutions. She rejoices in them; prizes them all the more highly for the ordeal through which they have so grandly passed. They have received no wound. You were a pack of insensate fools, to suppose that the bullet of an assassin, or of any number of banded assassins, can place the institutions of this great, glorious and intelligent nation at the mercy of bigoted and priestly murderers who seek to put their impious heels upon the necks of a free people. We well knew that thy exclamation of Guiteau—"I am a Stalwart of the Stalwarts"—was not of his own designing, but we did not think it was prompted by spirit assassins such as you, "Marc Anthony," and the spirits with and for whom you speak and act. You, poor simple fools, supposed that you could thus create partisan dissension and public disorder which would lead to general anarchy and confusion. You failed; you bloody, wicked and hell-bound ene-

mies of truth and humanity, to influence so much as one sensible person to believe that Guiteau was the accomplice of any one but those who avowedly plot and work in secret to effect political ends that are inconsistent with the openly expressed will of the people and the true spirit of Republican government.

Not only did you influence the hand of Guiteau to deprive this nation of its duly chosen President, but you have used the sensitive and too impressionable and easily-influenced mind of Mr. Miller to attempt to render effective your weak ruse to deceive the American people through the columns of his paper. In no other way can we conceive that that "Oration" (forsooth) could have been published in any American paper. And yet great good may grow out of what was only intended to do harm, if Mr. Miller will realize that he is as supple a tool in the hands of these spirit devils as Guiteau has proven to be in the direction in which he has rendered himself infamous.

Space will not allow us to dwell upon this manifestation of spirit diabolism as it deserves, and we must close. We know the question will be asked by every one who reads this, What, in the light of this unintentional spirit disclosure, should be done with Guiteau, the poor sensitive tool of spirit devils? We answer without any hesitation, Send him out of that form which has been used, and will be used, so long as he remains in it, to execute the infernal purposes of the spirit devils who have used him, who are using him, and who will continue to use him, in any way they can, to work their iniquitous measures upon the earth.

In order that no one shall misunderstand us, we say now and here, that experience and observation have taught us that there is but one means of safety against those spirit influences whose whole time is devoted to obsessing and controlling mortals, and that is to hold those who do not resist to the utmost of their power all impressions in the direction of evil, as personally, if not morally, responsible for their conduct, whatever it may be. A person may not be responsible for his acts, and yet be a constant terror and danger to all around him. Such persons must be prevented from doing harm, even if death is necessary to secure safety. In such cases as that of Guiteau, where the public welfare was so terribly threatened, it would be the insanity of folly to spare his life, so far as its continuance on earth is concerned. Should he not die, it will be all the easier for the same devilish spirit influence to gain the control of other just such murderous tools, and what was intended in this instance by the murder of the President, may be yet more successfully accomplished through the instrumentality of other weak unbalanced and sensitive minds. It would be reckless insanity to protract the earthly existence of Guiteau, one moment beyond the time when all the facts can be ascertained, that show him to be a living menace to the public safety. There are fifty thousand persons in the United States to-day, who would, under concentrated malevolent influences, do what Guiteau did, and these can only be restrained from giving way to the exterior impressions brought to bear upon them, by showing them that they are held personally answerable for their actions under the law. Moral responsibility is what no mortal perception can determine, and hence the folly of attempting to deal with it as within the finite province of human judgment. Human life is only sacred, so long as it is used for the good and not for the destruction of the peace and safety of society.

This war against public safety from the spirit side of life, must be made to cease at whatever cost. Guiteau is a Christian, inspired by Christian spirit bigots to war on public order, but he is none the less a medium. Were he an avowed Spiritualist and medium, we would take the same view of the case. He should die.

ANOTHER SPIRIT "ROORBACK"—TRY THE SPIRITS, WHETHER THEY BE GOOD OR EVIL.

An address was delivered through the mediumship of Mrs. Cora L. V. Richmond, at Fairbank's Hall, Chicago, Ill., recently, purporting to be the utterances of the spirit of James A. Garfield, late President of the United States. As our space will not admit of giving the address in full, we will select such portions of it as seem to bear upon the subject of the part spirits had in taking him out of the physical form, and away from the duties to which the choice of the American people called him. He said:

"I found on awakening from mortal life, that after the first shock of physical wounding, there was no hope of recovery; that the time which was spent in the attempt to restore the body in the healing of physicians, in the nursing of kind attendants and the loving care of friends, as well as the prayers of the nation, was but a preparation for my spiritual birth; that it was known there that I was to come, and that even my own spirit, by a sort of double consciousness, was aware of it. I struggled to live, I thought I must remain, but in those intervals of sleep and partial delirium of the senses, my spirit held converse with spiritual beings about me, and they told me I was coming. I will tell you more about this double consciousness a little later on, for it is a significant feature of my wonderful existence. The period, as I say, spent in attempting to restore the body, was to me a period of spiritual training and preparation for birth, and when the hour for dissolution came, the full flood of consciousness dawned upon my spirit, as well as upon the obscured senses, that I must pass away,

that the hour had come. Up to that moment I expected to recover and fill the duties appointed to me."

The portion of the above extract to which we wish to direct the reader's attention, is that in which the spirit states that from the first wounding of his body, the spirits knew he was to come to spirit life, and that by a kind of double consciousness he knew it himself. We apprehend that neither the spirits, nor himself, nor any other intelligence, could more than conjecture as to what the final result of the wound would be, or when that result would occur. To think otherwise, would be to conclude that spirits have power to make good their predictions, by bringing about what they think will be the effect of causes which they have had nothing to do with producing. We have not become so infatuated with the all seeing wisdom of spirits; and their power to influence human actions, (recognizing as we fully do the latter fact) as to suppose that the natural laws which as much govern in the realms of spirit life as in the mortal, can either be fathomed or controlled by human intelligence or power. Spirits could not therefore have known what would be the result of that wounding until that result was reached. We venture to say, if spirits had any opinions upon the subject, they were as widely at variance as amongst mortals. That it was necessary to torture that wounded suffering man for eleven long weeks, to get his spirit in such a state, that it would be fitted for spirit life, is to say the least, a most questionable method of preparing a spirit for its new birth. Why not have allowed the spirit to take its flight before the reaction of the life forces, which was to make that long and fearful struggle for mortal existence a necessity? The spirit seems to think his protracted sufferings were but a preparation for his spiritual birth. In our view that is a very narrow view to take of the subject. There were infinitely more important consequences involved in those eleven weeks of mortal suffering. It would have been a fearful strain upon the national government, had the wounding of the President resulted fatally in a short time. It was so unlooked for and so unaccountable to those not conversant with the subtle and insidious spirit influences that operate upon and influence the actions of men, that the monstrous crime would have led the public mind to erroneous conclusions, that would have destroyed all public confidence in the men upon whom the responsibilities of administering the government would have devolved. Whether the prolongation of the life of the Presidential sufferer was in any respect contributed to by the earnest wishes and prayers of the people; or whether it was in any manner influenced by spirits who were interested in promoting the welfare of our nation; no one can more than conjecture and believe. But nothing is more certain than that it was a most fortunate thing that so much time was given for the sober second thoughts of the people to act, after such a shock to their sense of right, justice, and devotion to American principles. We will pass over those portions of the address which are purely personal to the spirit, as they have no especial public interest; and will cite the next passage of the latter nature. He says:

"The spirit of the nation, I speak to to-night. I know that its form will be preserved. I know that no hand shall come between you and its law, its harmony, its furtherance of justice. I know that the nation will be preserved. That is nothing. It is great in the sight of man. But to know this other nation, this greater and vast one; to know Washington, Jefferson and Lincoln all are here; to feel the clasp of their right hand and the fellowship of their living hearts and minds; to be ushered into the presence and companionship of their minds and feel yourself a worm—this is what I feel."

To which we reply, the more fool you are. Why should the spirit of James A. Garfield, in the presence of Washington, Jefferson and Lincoln, feel himself a worm? Oh! no. Surely there is some mistake about that. He never said that. Some personating spirit must have done it—or the spirit had not yet come to his right senses in the spirit life—or the reporter must have gotten the utterance of the spirit wrong—or the control must have been too imperfect for the spirit to say what he meant. We strongly incline to the conviction that the spirit of James A. Garfield never gave that communication. That man who for eleven weeks looked death in the face without a complaint, or any sign of that selfishness of soul that marks every part of that communication, would never as a spirit have so changed his nature in so short a time. In what sense could the speaker address "The Spirit of the nation"? It is utterly absurd to suppose that Gen. Garfield, as a spirit, could have said that. Neither would he have uttered such pointless nonsense as "I know that no hand shall come between you and the nation's laws, its harmony, its furtherance of justice." What sense is there in it, or what connection has it with anything he had been saying? We can see none. He is made to say "I know that the nation will be preserved. That is nothing." We should say so, decidedly. If this nation is nothing; or if its preservation is nothing, in the estimation of the spirit of James A. Garfield, then I can only say his sentiments have undergone a most unaccountable and a most wonderful change, and this nation has shed a great many wasted tears over an unworthy a contemner of its grand usefulness and promise, as ever left it for the spirit life. If such is Spirit Garfield's estimate of the nation and its preservation, all we can say is, it was certainly

time he had taken his departure. But we will not so insult common sense as to believe it possible that the spirit of that brave, able, exalted and beloved and patriotic American citizen ever spoke in such terms of this Republic. It was a lying spirit, who, no doubt, had a hand in instigating and influencing the medium Guiteau to take the life of that chosen one among all our citizens. In the name of truth, in the name of justice, in the name of common sense, we protest against this most manifest spirit fraud, perpetrated at the expense of the spirit of Gen. Garfield, with the intention of depreciating the importance of this nation and to render spirits and Spiritualism contemptible and odious in the sight of the American people. We are amazed that Spiritual journals are used to help the enemy in their infernal work, their editors not having prudence enough to read and comprehend the real nature of such spirit deception as is manifested in this instance, and in that of "Marc Anthony," shown up in another column. We will notice one other point, that we know is untrue, and which the spirit of General Garfield never uttered. Speaking of this nation, he is made to say: "It is great in the sight of man. But to know this other nation, this greater and vaster one; to know Washington," etc. Now, that there is a nation in spirit life, to which this nation is as nothing, of which Washington, etc., are citizens, is simply spirit bosh, and invented to disparage this republic in the name of one of her greatest and noblest sons. It is a spirit lie, and nothing else.

But here the dissembler was made to show his hand, and if Spiritualists, and especially the editors of Spiritual papers, would be more on the alert, to put a stop to this kind of "bulldozing" of mediums, there would be very soon much less of it. Why not let anti-spiritual journals monopolize the publishing of these spurious spirit addresses? It is in the hope that they will have that monopoly, that we take this very bad case in hand. We are told:

"The discourse was closed, and the chairman made some announcements, when the medium again arose, and this was said:

"My friend and counsellor [meaning the spirit of Mr. Lincoln] has admonished me that I had intended to utter one thought. The newness of this method of speech may have made my utterance not so consecutive as usual. [We decidedly think so, "Jeems."—Ed.] Another thought is to the nation, to the bar of justice, before which tribunal the poor maniac is now summoned. Will the nation remember *summum jus, summa injuria*, [the reign of the law is the reign of oppression], and strive, in the presence of justice, to forget that mercy is her hand-maiden? For my part, if the laws of the country declare that he must come to the world of spirits, I promise you, as my name on earth was James A. Garfield, that I will be the first to receive him in the spirit world."

Well, "Jeems," most truthful "Jeems," get your reception ready for him, for he will surely join you. You are no more James A. Garfield than the spirit liar who humbugged Charles R. Miller with an oration on the murdered President was Marc Anthony. If not one and the same spirit, you are a brace of the worst convicted spirit liars that ever had the mask of truth stripped from your hypocritical faces. You are both the apologists and leaders for the criminal assassin, whose tool, he was, in your infernal spirit hands, to strike a death-blow at the life of republican liberty. Well may you get ready to receive the poor willing subject of your infernal influences, for on you will rest the responsibility and guilt of his death, as well as that of the great and good man, in whose name you have sought to dishonor this nation, the cause of Spiritualism, and himself. Fiends, your every movement is watched and known, and it will not be our fault if you succeed in any of your hostility to truth, justice or freedom.

You doubtless thought, you shameful villain, that by controlling the organism of one of the most perfect, respected and influential mediums—a refined, intelligent and honored woman—that you would be the more successful in the deception you sought to practice. You made a mistake, that is all. If those who have endorsed this spirit outrage, feel that we have done their endorsee any injustice, all they have to do is to let us know that they take that view of the matter, and we will undertake to show the worthlessness of the endorsement and the endorsed, to their full and complete satisfaction. Mrs. Richmond has nothing to do with the matter whatever, and it will be useless to try and fasten any responsibility upon her for the utterances of a control, of whose coming or nature she could know nothing, perfect medium as she is. We stake our judgment as an expert in the scrutiny of spirit messages, on the correctness of our reading of the two communications we have reviewed. Up to it if you can—spirits or mortals—Spiritualists or anti-Spiritualists.

Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost. The following contributions have been made since our last report:

Previously acknowledged,	\$117 28
B. Chadsey, Rushville, Ill.,	2 00
B. F. Oahoon—Pleasant Lake, Mass.,	50
A Friend, Philadelphia,	2 50
C. O. Thiel, Chicago, Illinois,	6 70

CHRISTIANITY A FICTION.

A Poem Showing the True Origin and Mythical Character of the Christian Saviour, and the Mythical Nature of Many of the Most Eminent Heroes and Heroines of Biblical Fame.

Through J. H. Mendenhall, Medium.

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[Continued.]

JONAH SWALLOWED BY A WHALE.

And now we view another scene,
Portrayed in that strange tale,
About the voyage Jonah made,
When swallowed by a whale.
It seems that Jonah was a priest,
Who skulked, at God's command,
And thought to make escape by sea,
Into a foreign land.

But God, 'tis said, did raise a breeze,
Which tossed the ship about,
Until the crew got sore afraid,
And cast poor Jonah out;
When lo! a fish, by God, then sent,
Did promptly take him in—
All this because he would not preach
Against the people's sin.

Poor Jonah prayed unto the Lord,
For then he knew full well,
That by his effort to escape,
He surely was in Hell.
But God did speak unto the fish,
Which seemed to understand,
And opened wide his mouth, and spewed,
Old Jonah on dry land.

Now listen, Christian, while we try
This riddle to explain;
For it is but an epic fight,
To yonder star-lit main;
And there you'll see the plot displayed,
That constitutes the tale
Of him who wrote of Jonah's sleep,
In the belly of a whale.

Its real meaning we would say—
The way the story runs—
Jonah but represents a scene
Resulting from two suns.
The one, the Summer Sun, commands,
"Go preach in Nineveh."
The other Jonah, Autumn's Sun,
Refuses to obey.

For Jonah is a compound word,
Composed of John and ah,
But slightly modified in form,
As seen in Je-ho-vah.
Now Jonah in his flight defied
His master's stern command,
And soon we find him skulking round,
Old Winter's chilly land.

Amid the tempests and the storms,
Where pagan demons dwell,
When lo! a monster swallows him
As ancient writers tell.
For now the Winter Solstice finds
Him down in darkness deep
Exactly in the belly of
The water-goat, asleep. (1)

Wherein he lies for three full days,
Which end on Christmas morn;
When I-on-ah—the Sun again
In Acheron is born.
In brief we have the story told,
On yon blue starry sea,
Both fish and Jonah there are seen
As plain as a, b, c.

EZEKIEL'S VISION OF THE FOUR LIVING CREATURES;
AND A WHEEL WITHIN THE MIDDLE OF A
WHEEL; AFTERWARDS DREAMED BY
JOHN THE REVELATOR.

Among the many wondrous things,
Of which we have been told,
Not one excels the visions of
These holy men of old;
And none, perhaps, more quaint and strange,
In either form or mien,
Than were the living creatures four,
By prophet "Zekiel" seen. (2)

Just four in number, it is said—
Each having just four wings—
And just four faces, too, they had—
Encircled with bright rings.
The first was likened to a man,
With face, and feet, and hands;
The second like a lion, who,
Near by the first one stands;

The third was like the humble ox,
With face of colors bright;
The fourth an eagle with his wings
Spread out as if in flight;
And what was yet more wondrous still,
These living beasts were said
To be united by their wings,
While on their way they sped.

Their general likeness, said the seer,
Resembled coals of fire,
And lamps were moving round about
The throne he saw still higher.
But now, behold, another scene,
His vision did reveal,
The parts of which, seemed as it were,
"A wheel within a wheel;"

And when the living creatures moved,
The wheels were seen to go;
And whether up or down they went,
The creatures went just so.
But that which struck the old seer's mind
With wonder and surprise,
'Tis said that each and all those wheels,
Or rings, were full of eyes.

In later years, as it would seem,
This vision did appear
To John the Revelator, who
Is called the mighty seer.
To him the scene was magnified,
And greater wonders shown;
For up in heaven's plain was seen
One seated on the throne;

(1) If you will look at any celestial globe or planisphere, you will see that the symbol or hieroglyph that marked the sign in which the Sun reached the Winter solstice eighteen hundred and eighty-one years ago, when it is said Christ was born, was a monster-one half goat and one half fish. Jonah meant literally the Sun, that luminary being called Jon or Jon, meaning I the one and on the being, with an added, meaning the first. Having passed through the goat half of the animal, I-on-ah, the Sun, reached the belly of the fish half of the monster, in which he seemed to sleep for three days, there being no appreciable motion of his declination or ascension during that period. The tail of the goat-fish or water-goat is represented by the tail of a whale.

(2) See the Book of Ezekiel.

And round about the throne were seals—
Just twenty-four, we're told—
All occupied by Elders, who
Were clad in robes of gold.
Lightening and thundering did proceed
From this great throne above,
And seven lamps of burning fire
About the throne did move.

Before it, was a sea of glass,
And here we also find,
The creatures which old "Zekiel" saw,
With eyes, front and behind.
The four and twenty Elders all
Fell down and worshipped him,
Who sat exalted on the throne,
Near by the Cherubim.

And, lo! a book was in his hands,
(The vision so reveals),
Written within and on the back,
And sealed with seven seals.
And there behold, amid the scene,
A lamb that had been slain,
With seven heads and seven eyes,
Who did the book explain.

And when he broke one of the seals,
Behold a horse all white,
And he who sat upon his back,
Whole armies put to flight.
And when the second seal was broke,
Behold a horse all red—
His rider held a sword in hand,
Which filled the earth with dread.

The third displayed a horse all black,
And at the beast's command,
The rider sat upon his back,
With balances in hand.
The fourth was broke, when lo! a horse,
Of color faint and pale,
His rider's name was Death, and hell
Did follow in his trail.

The fifth revealed the souls of them,
Who for their God were slain;
And robes were given every one,
To comfort them again.
The sixth revealed a scene sublime,
Yet awful to behold;
For signs but seldom seen by men,
Athwart the heavens rolled:

The Earth did quake, the Sun turned black,
The Moon became as blood—
The isles and mountains, and the stars,
Were moved from where they stood.
And then the seventh seal, at last,
Was opened out with power,
When Silence reigned in heaven for
The space of half an hour.

And then the seven angels stood
Before their God on high,
With trumpet's sounding thunders, which
Did shake the earth and sky—
When hail and fire, mixed with blood,
Upon the earth was cast;
A third of all the creatures died,
At the next angel's blast.

The third did sound, and lo! a star
Fell burning as a lamp—
When all the fountains bitter turned,
And Death was in the camp;
The fourth portrayed a scene most grand,
With terror on its face—
One third of all the starry host
To darkest night gave place:

The fifth revealed a falling star
From heaven, and to it
The key was given that unlocked
The door to Hell's great pit;
And out of this there rose much smoke,
With locusts, that had power
To torment men just full five months,
But did not them devour:

The same had tails like scorpions' tails,
Within the end a sting,—
Had lion's teeth, and woman's hair,
And over them a king;
He was the angel of the pit,
Abaddon was his name,
In Hebrew tongue, but in the Greek,
Apollyon,—all the same:

The sixth in number sounded now,
A voice was heard all round,
Which said, "Go loose the angels four,
Now in Euphrates bound;"
And from the scenery these portrayed,
We think 'twould be in place
To guess the Seer saw not far off,
Like Briston's smoky face.

All these, with many other things,
The vision did portray;
But here we feel 'tis mete to turn
From these our thoughts away.
Now, Christians, we will give in verse,
Our views upon this theme;
For surely who can say but it
Is all a seer-seen dream:

A dream of heaven, earth and sea,
Of sky, and stars, and sun,
Of Hell beneath, with all its imps,
The way the stories run.
What wonder that the modern priest—
His people to inspire,
Proclaims a day of judgment, and
A lake of brimstone fire—

An angry God, whose fiery wrath
Will melt the sinner down,
While devils fix upon his head
Damnations burning crown.
But here, before we analyze,
And give to each its place,
We wish to say, that dreaming scribes,
To suit each special case,

Drew from all Nature's ample store,
From heaven's sunny clime,
And from the earth and all there shown
As rolls the wheel of Time.
Now, to Ezekiel, you see
The dream was faintly given,
But shown more fully afterwards,
In John's great dream of heaven.

"For lo!" said he, "four angels stood
On earth's four corners vast,
And all the four great winds of earth"
Did bind and hold them fast.
Now these four angels were the beasts,
Or living creatures seen,
Which, by Ezekiel, were described
In form, and march and mien:

But in reality, they were—
Four signs, as will appear,
Four constellations plainly seen
Each season of the year.
This Man and Bull and Lion there,
And Eagle too you see;
Not Scorpion with sting in tail,
For that too bad would be. (3)

Now nature in her annual round,
These beasts will ever bring
In Summer time, and Autumn too,
In Winter and in Spring.
The bull attends the vernal winds,
In Summer Leo reigns;
And so the other winds come in,
As prophet John explains;

And when these were together joined,
By wings, all into one,
The seasons by eternal law
Into one period run;
For Summer follows on the heels
Of young and blooming Spring;
And Autumn follows him we know,
And touches Winter's wing.

How easy then to understand
The Prophet's mystic dream,
If we but comprehend the facts
That constitute his theme.
His wheel within another wheel
Is easy to explain;
Since every day and night reveals
It, on yon starry main.

Behold! the planets and the Moon,
And Sun to us reveal,
While moving in their orbits, each,
A wheel within a wheel;
And then within these wheels or rings,
'Tis said were many eyes,
Which meant the many twinkling stars,
Seen in the azure skies.

The wings there seen upon those beasts
In heaven's shining clime,
As with all poetizing scribes,
Stands for the flight of time.
The one who sat in heaven high,
Upon his throne so bright,
Was Sol-on-on, the pagan god,
Or, Sun enrobed in light.

The seats and elders 'round the throne,
Just even twenty-four,
Bespeak the hours of day and night,
Just that and nothing more.
The crowns of gold upon their heads,
Were figures in the sky,
Composed of clouds of amber hue,
Or colors bright or high.

The elders falling down, as said,
Their homage deep to pay,
Was emblematic of the hours,
Obeying night and day.
The sea of glass, which John declares
Did 'round the throne appear,
Was nothing but the sun-illumed
An ambient atmosphere.

The seven lamps of burning fire,
Moving the throne about,—
The seven planets as they went
Their several ways, no doubt.
The thundering and lightning which
From heaven did proceed,
No explication but their own
Phenomena can need.

The book with seven seals is Time
Divided into parts,—
The seven months or seven signs,
As known in pagan arts;
For Time was likened to a book,
In which all truth was sealed,
And not until the seals were broke,
Was any truth revealed.

The horses which came into view,
On breaking certain seals,
Are types of seasons, with the form
Of power each reveals.
The white horse was the type of Spring,
Sent forth with high command;
The red horse was the Summer heat,
With drouth all o'er the land.

The black was Autumn, and its scenes
At equinoctial storm,—
Whose rider was that noted sign,
The Balances, in form (4);
For then the voice of Nature speaks,
With equalizing power,
And day and night are equal made,
Just even, to an hour.

The horse which was so very pale,
And Death his rider's name,
Was Winter with its icy blasts,
Shaking Dame Nature's frame.
The fifth, revealing all the souls
Of those who died in strife,
Was Spring restoring flower and shrub
And tree again to life;

When clad with robes of beauty rare,
Resembling saints indeed,
Each hill and dale in verdant garb,
And flowers on ev'ry mead.
The sixth, so bold and terrible,
Throughout the heavens high,—
The Sun becoming dark or black
Upon the troubled sky;

The Moon becoming red as blood,
While mountain cliffs did shake;
And islands moving to and fro,
As all the earth did quake;
To John these seemed a frightful scene,
Both terrible and grand,
When viewed as God's most angry frown,
Cast on a wicked land.

But lo! in fact it was old Time,
When mighty cycles met,
Nature's convulsed internal heat
Striving a vent to get.
Conjunctions, too, of various orbs,
Or eclipse of the Sun,
Together joined, thus may have shown
These movements all in one.

(3) The beast with a man's face was the sign of Aquarius, which at one time represented the beginning of winter or the winter solstice; the beast with the face of an ox was Taurus at the vernal equinox; the beast like a Lion was the sign Leo at the summer solstice; and the flying eagle was the constellation Aquila, which rose with the Scorpion, that "worm that never dieth," the symbol of the Devil or of Evil, whom the author of the vision would not associate, even in his dream, with the three good symbols that preceded it.

(4) That the poet has rightly interpreted the purport of the four horses and their riders, we think cannot be successfully disputed, and the seer, by placing the "balances" in the hands of the rider on the black horse, gave a key to this part of his riddle that makes his meaning plain.

Perhaps no scene of modern days,
Compared with this may be,
So well as that which did occur
In eighteen (thirty-three);
But then the seventh seal was broke,
Convulsions lost their power,
And silence reigned in heaven for
The space of half an hour.

The seven angels standing round
The throne of God on high,
Were Pleades, as any one
Can see with searching eye.
Sometimes the angels mean the months
Of Summer, which are seven,
And other times, the planets, known
As moving on through heaven.

The sounding of the trumpets was
A metaphor of choice,
To represent the language known
As mother Nature's voice.
Some of the scenes herein portrayed,
As said in former lines,
Were scenes and actors often shown
Among the baldrick signs.

Some as the signs of distinct months,
Of these, if they did sing;
Or if the seasons were their theme,
Then Autumn, Winter, Spring;
The star that from high heaven fell,
With hell-unlocking key,
Was Scorpion, that cruel sign,
As you may plainly see:

For the Scorpion is Lucifer,
Abaddon is the same,
And meant this Serpent of the signs—
Saint "Nick" of Christian fame.
It fell below the equinox,
And landed in the pit
Of Acheron, and thus the keys
Of Hell were given it.

The smoke and locusts which arose
Upon the dreamer's view,
Were but the wintry fogs stirred up,
By the devil and his crew;
Of whom, 'twas said, they had the power
"To torment men alive,"
For just five months, the Winter's length,
But lo! the men survive.

I said, "the devil and his crew,"
For dreamy scribes of old
No greater devil ever knew,
Than Winter's piercing cold.
The reason why the men survive,
Is this and nothing more,—
The men alluded to were those
Seen on yon starry shore:

And as old Winter fills his term,
And then to Spring gives way,
Those personages reappear,
To live again their day.
But should we bring those scenes to earth,
Results would be the same,
For here surviving Nature breathes
Her vitalizing flame—

Into the matrix of all things,
Upon the earthly plane,
And freed from Winter's icy grasp,
They all revive again.
The angels four, which were unbound
From river Euphrates,
Were certain forces which the scribe,
In dreamer's lingo, sees

In certain stars, most prominent
Which tend to fix the fate
Of men and women from their birth,
And through their future state;
(For know that priests in olden times,
Believed that certain stars
Controlled the destinies of men,
As Jupiter and Mars.)

Those stars were gods, or thought to be
Who ruled with certain power;
Some ruled the year; some but a month,
And some a day or hour.
But now the most important point,
Of all this scene 'tis plain,
Is that relating to the Lamb,
Who from the first was slain.

This sheep is called the "Son of God,"
By Christians of to-day,
He is the self-same sheep of old,
In his star-gemmed array—
He is the "Lamb" caught in the bush,
When Abraham's faith was tried;
So seers, you see, in every age,
For help, on him relied.

What wonder that the Jewish priest,
Should prove himself a glutton,
When dining on the Lord's main feast,
A dish of roasted mutton.
But, lo! the real fact is plain,
To those who understand,
The movements of the twelve great signs,
Seen in the baldrick band.

This Lamb is then the Lamb of March,
One of the vernal signs,
Which makes its yearly march, within
The zodiacal lines.
His seven horns and seven eyes
Are elements of force,
Displayed throughout fair heaven's reign—
The Summer months—of course.

The fact that he alone could ope,
The book with seven seals,
To one acquainted with such lore;
The secret key reveals;
For in this book of mystic lore,
The illumined mind will read
The hidden factors which compose
The sum of every creed.

And as the "Lamb" is very God,
The source of Wisdom's light,
To break the seals of the great book,
Was his alone, by right.
The fact that he appeared as one,
Who formerly was slain,
Is seen in Aries' yearly rise,
From Winter's deadly reign.

Now Christians, read and ponder well,
The facts which here are given,
And then no mystery will hide,
These truths, plain shown in heaven.
For then Truth's temple doors will swing
Wide open as you go.
To seek Truth's shrine, or fountain pure,
While dwelling here below.

[TO BE CONTINUED.]