Gouth Mears no Mask, Bows at no Suman Shrine, Seeks neither Place nor Applause: She only Asks a Bearing.

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Biographical Sketch of William Fishbough.

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NO.

BY HUDSON TUTTLE.

They who have read "Nature's Divine Revelations," by A. J. Davis, will remember with pleasure the faithful scribe who wrote with unwearying patience, and a scrupiousness about akin to veneration, the words as they fell from the lips of the youthful seer. Had William Fishbough neverdone anything else, his memory would have remained green as long as that great and mysteriously composed work was read by admiring students. He, however, is more than a scribe. He has vindicated his claims as a scholar, and one of the profoundest thinkers that Spiritsalism called to its defense in its early years. His multitudinous editorial labors having been conducted anonymously, the world never knew how much he performed.

William Fishbough was born in Nethlehem, Hunterdon county, New Jersey, March 30th, 1814, and is consequently sixty-four years of age ... His father died when he was only two years and a half old, leaving him in charge of his grandfather, an arrangement to which his mother submitted with deep grief.

This grandfather came from Germany while yet a boy, in 1780, the original name being Fishbach; but he never succeeded in mastering the English language. He was lionest, kind-hearted, amiable, and his old neighbors still speak of him as "toat good old man."

Mr. Fishbough's maternal ancestors were English, emigrating at an earlier day than his paternal. Her name was Margaret Thorp, and her parents lived to an advanced age. They were both what would be called Spiritualists, being subject to visions, prophetic dreams and other experiences. His mother inherited those rare gifts in a marked degree, and saw and converged with angels. She possessed unusually strong intel ectual and clear reasoning powers, though her education was limited. She was religious and a communicant of the Methodist Church, yet for several years preceding her death in 1847, she was inclined to Universalism. She was one of those rare beings who lived even more for the happiness of others than for her own, and was almost a very angel by the bedside of the sick and dying.

Through the indulgence of his grandfather, the boy was allowed to spend his early days much as he pleased, except when such work was to be done as he was able to perform. He was chore and errand boy, and when he grew older he was set at general farm work. At sixteen, two years after the death of his kind grandfather, by the consent of his uncle, who acted as his guardian, he apprenticed himself five years to a cabinet maker.

His education had been neglected. The prosy life of the farm had offered no stimulant. In the little town/he found a higher standard of intelligence, and he was incited to read and inform himself. Every moment he could gain from his work, evenings and Sundays, he devoted to reading.

The development of his mind in the peculiar direction it has since run, he refers to an episode in his early life. When only six years old, an older cousin told him how God had made a hell of fire and brimstone, ten thousand times hotter than any blast furnace, in which he intended to buyn those who sinned and died unforgiven. His sensitive nature was shocked by the tale, and until he was eighteen this horrible doctrine clung to him like a nightmare, haunting him sleeping and waking. He wondered why he was made at all, or being made, why he was not made a beast or a bird, with no immortal life, instead of being subject to such a terrific contingency? He wondered how his companions could laugh and be gay, or how he could smile, when burdened constantly with its terrible. thought. Hell, an eternal hell, is the doors of the unforgiven sinner. His whole being revolted at the horrible plan of creation, just as every honest, truth and justice loving soul must; fervently he says:

"I thank God that I have lived to see this doctrine, in its more repulsive forms at least, pass from among the tenets of popular theology."

Out of the years of gloom and despondency he was awakened by listening to two sermons by Mr. Thomas, a Universalist preach-

er. Thoroughly aroused he gave the subject investigation, and arrived at the conclusion that Universalism was true. In his disputations on the subject he became painfully aware of his educational deficiencies, and began his literary culture under the most adverse circumstances. He kept his dictionary by his work bench, and whenever he heard a new word, dropped his saw or plane to look it up, and then used it so as to fix At in his mind. He in three months, nights and Sundays, mastered Murray's Grammar. Mr. Thomas observing his progress and determination Jadvised him to study for the ministry, loaning him books. These he read by the light of a tailow candle, with a block of wood to serve as a candle stick. As the apprentices during the winter worked until nine o'clock, the perseyerance and zeal of the boy are the more astonishing. When his apprenticeship expired he removed to Philadelphia and placed himself more immediately under the guidance of Mr. Thomas, supporting himself by working at his trade.

In the choir of his preceptor's church, he met his fate in a pair of blue eyes; of this critical moment he quantily says: "After a mutual introduction and a year's acquaintance, a solemn bargain was entered into between Miss Eliza Jones, the owner of said blue eyes, and myself, to take effect as soon as I became settled in the ministry, whereby our four eyes and two hearts were to be thrown into a common stock."

He soon after entered as pastor at Southold, L. I., where he remained two years. Then he filled engagements in Boston and Providence, and in 1840 accepted a call from the Universal society of Taunton, Mass. Here he had leisure and began the study of the natural sciences, by which ha came slowly to the conviction that God ruled by universal laws.

He set himselt to the dangerous task of accounting for miracles by law, and following this lead composed and published a pamphlet entitled; "The Government of God, considered with reference to natural laws, and the nature of rewards and punishments explained," in which he labored to show that man is rewarded or punished in a purely consequential mariner, for obedience or disobedience to each particular class of laws, physical laws, with physical consequences; organic, with organic, and: the moral with moral, without in either particular case interfering with the requitals he receives by obedience or disobedience of of any other different law. This work had a wide influence on the clergy of his denomination.

His active mind could not rest. He was compelled to question authority. He employed the sciences in his discourses more than the bible; at length, animal magnetism and clairvoyance were accepted by him and used to explain the miracles and other knotty problems. He thought he had a panacea for all doubts, and boldly advocated his new views in the pulpit. What was his surprise when he was met with the reproof that such was not "Gospel preaching," and that he should confine his proofs to the Bible! He found that the masses care less for truth than for their superstitious conceptions as to the channel through which it ought to make its appeals to the human mind, forgetting that the truth is eternal, pure and undefiled by whatever garment it may put

He maintained that although this magnetic power might be used for evil purposes as well as good, and employed by bad as well as good men, by demons as well as angels, each for the accomplishments of ends corresponding to his own moral status, that did not prove its non-existence. He saw in it the exponent of spiritual laws, and could not retreat in the face of his convictions.

When the Millerite excitement came sweeping over the country like an epidemic, and every one with bible in one hand and pencil in the other, was reckoning up the "days" and decidedly pronouncing when the last would certainly come, Mr. Fishbough was interested, and began this intricate and unprofitable research. But to him it became profitable, for then he found that he was subject to an inspiring influence, which from that day has grown upon him, and has infused itself into his mentality, greatly adding to his normal powers."

Soon after, he arrived at a principle which underlies his subsequent writings, which in his own words is thus stated:

"Everything in creation, whatever may be its plane of existence, has a career represented by a circle or cycle; that is to say, every distinct creation or system of creations has a birth, infancy, youth, maturity, old age, decline and death. This is applicable to stellar systems, planets, human races, nations, political and ecclesiastical institutes, human beings, down to the ephemera which passes through all these successive changes from birth to death in

He soon found himself outside of the sphere of denominational sympathies, and was surprised at the waning of his popularity with his own people. If he taught his advanced ideas he must leave his pulpit, and when such an alternative was presented there was with him no choice. He preferred liberty to theological bondage, and resigned his charge.

Soon after his mediumship became more pronounced, and in visions; not only was the future presented, but truths thus arrayed entered his mental horizon. From these he received assurance and important intellectual and speritual development.

His desire to study animal magnetism, first brought him in connection with Andrew Jackson' Davis, and led to his being chosen to the arduous position of scribe. This whole subject has a deep interest De cause it reveals the life of Mr. Fishbough, and lets us, as it were, behind the scenes of the creation of the most unique book in the literature of the age.

In the summer of 1814, he visited Poughkeepsie, N. Y., to fill an appointment, when he first heard of the remarkable powers of the boy Davis, who was then under the charge of Mr. Livingston. He gained an introduction to both, and was invited to be present at the sittings.

Of Davis he says: ity to converse with him, and study his mental characteristics before I saw him entranced. I soon discovered that his education was very limited, he knowing little about words, and nothing about science and philosophy. He had indeed learned to read and write, but seemingly had made little use of those acquisitions. Yet he seemed to possess a singular faculty of in-tuition, which enabled him to grasp principles when clearly stated, and with facility mite unusual with those of his age and limited-mental training. Mr. Livingston by a few passes put him into the magnetic state as usual for the purpose of examining and prescribing for sick patients. To my great surprise the boy appeared to be transformed into a totally different being, his personal appearance, manner, tone of voice, all different. He seemed no longer the simple and uneducated youth, but the profound philosopher and old experienced physician. His business with the patient being completed, he would answer questions of a general nature, or launch forth into the

A year afterwards he again met young Davis with Mr. Livingston, and at a sitting was informed by Davis that he was soon to dictate a book treating upon almost call themes of human thought and speculation. Mr. Fishbough was deeply interested, and looked forward with eager curiosity to the time when the promise to put it before the world should be fulfilled, but he had no idea that he would personally have anything to

profound realms of occult and spiritual

Previous to this time he had made a public vow, such as every true man should make, but which in this age of shaps has a startling sound, that he "would henceforth seek the truth independent of the shackles of creeds of denominational restrictions, placing himself upon the broad ocean of investigation, in faith that an honest love and pursuit of truth would keep him afloat, and that he would refuse to move an oar in the effort to gain any specific and preconceived point of doctrine, while waiting for the wind and tide of evidence to waft him to the proper haven. Should that haven be Calvanism, Romanism, Mohammedanism or whatsoever else, or even Atheism itself, he professed his willingness to accept it.

Laboring for a small and feeble society in New Haven, he met with great discouragments and embarrassments, and contemplated leaving the place, when he received a letter from Dr. Lyon, saying that Mr. Davis had, while clairvoyant, chosen him to receive and prepare his book for publication. For this work he had been prepared by a lifelong training, and he accepted it neither with pride or humility, but as one to whom the task rightly belonged. He had been emNew Haven, he had never attended any institution of learning except the poor country school. Yet his college had been a universe, his teachers far wiser than college. professors, and under their influence his mind had been cultured and expanded.

His experience with Mr. Davis is profoundly interesting to the student of psychology He says:

"While the clairvoyant's vocabulary was extended to suit all exigencies, his grammar was faulty in the same degree and in the same forms as characterized his ordinlanguage while in his normal state. The same remark is equally applicable to his pronunciation of unfamiliar words. The inference is that he received the messages which he audibly delivered to us, not ordin-arily by actual sentences addressed to his spiritual sense of hearing, but by the im-pression of the general idea which naturally dropped into his own accustomed form of speech, and that when technical and other unfamiliar terms became necessary, they were presented to his vision in letters which he would read and pronounce as a tyro would." . "In the first few lectures' the sentences were more awkwardly constructed, and the ideas more disconnected than in the subsequent parts of the book, and there was a gradual improvement in the fluency and lucidity of the style as the work pro-

Mr. Fishbough, espoused the "New Philos ophy" with unbounded enthusiasm. The book met with a rapid sale and with high praise and unmeasured censure.

During the ensuing Autumn the friends of the "New Philosophy" resolved to establish the first weekly spiritual journal called the 'Univercalum.' S. B. Brittan was editor-in-chief, assisted by William Fishbough, A. J. Davis, Rev. W. M. Ferald, T. L. Harris, I. K. Ingalls and others, numerically twelve in number. This journal though of limited circulation, was read with avidity and is still remembered with affection by its friends. Strange causes of dissension arose among this literary company, which for a time gave Mr. Fishbough its sole management, and at length took it from him, passing its list of subscribers to the "Harbinger," and at the end of six months, the united journals, that had taken the title of The Spirit of The Age," quietly-died.

Speaking of his next higher stage of progress Mr. Fishbough says:

"If the year 1848 was remarkable as bringing to me various and almost unendurable mental trials and suffering, it was also remarkable for some of the most wonderful spiritual experiences and revelations occurring in the whole course of my life. "While sitting at my writing table one

day, I was startled by an interior voice which spoke to me in these words: 'Now you have nothing more to do with Davis. It has ceased to be your duty to stand between him and the world. Leave him; let him pursue his own course while you pursue yours. I was astounded. Up to that time Davis and I were attached to each other as perhaps, David and Jonathan never were. He and I had plans for future operations, for which we had mutually pledged our

The separation took place, and in visions Mr. Fishbough received the grand ideas of spiritual and social order, which form the basis of the work he published in 1852, "The Macrocosm, or the Universe Without," intending to follow it with "The Microcosm, or the Universe Within." But the later volume has been delayed up to the present time. The conclusions of the first volume. somewhat diverge from those of Mr. Davis and most Spiritualists, and for this reason, Mr. Fishbough has been misrepresented and misunderstood, but'if allowed to bring out the second volume, we are assured he will be appreciated as he deserves. That volume embraces the grand philosophy of universal harmonies and correspondences, the development of which has constituted the mmost incessant work of his hours of retirement during the last 30 years. This work will be entitled "The End of Ages, with Glances at the Future of America and the World, and it will probably be published in the course of a few months.

Mr. Fishbough published a valuable little book, "The Planchette Mystery," which was republished in the columns of the RELIGIO-PHILOSOPHICAL JOURNAL. He was more or less connected with that admirable paper. The Spiritual Telegraph, from the time of its establishment by Partridge and Brittan in 1853, to the time its subscription list passed into the hands of A. J. Davis in 1860, and during the last three years of that publication was practically editor-in-chief, and probably no man in the ranks of Spiritus ism has written out more of the facts an phatically self-taught, for beyond the course of scientific lectures he attended while in philosophy of Spiritualism. During all

this time he has never ceased to lecture whenever he was called, and his discourses have been marked with profound thought and deep philosophy.

He began in the early dawn, and has labored amid overwhelming discouragements and opposition until the noon-tide. From a prophecy uttered by a boy, of the coming hour of spirit communion, he has seen the light slowly break and flood all the world. For giving the great movement form and character in its early years, Mr. Fishbough merits our profoundest gratitude, and to be cherished in the memories of those, whom

it has freed from bondage. The Daw of Compensation.

BY NORMAN LEANDER.

That every member of the great human amily, desires and hopes to finally arrive it a condition of happiness, a point where life will be uninterrupted enjoyment, is an acknowledged fact, and regarding the laws of nature as being entirely impartial in their operation, there is no sound reason why such should not be the case. There is in the mind of every person, an innate sense and love of justice, when it has not been perverted by early education or warp-ed by selfishness and bigotry. There ap-pears to be but one way of obtaining a state of being which is attended with continuous enjoyment, and that is through suffering. Why this is the case, it is not our purpose to answer, being satisfied that in all the manifestations of nature there is design, plan, purpose, result, displaying wisdom far

eyond our comprehension. The parables of Christ contain many beautiful truths, although they are sometimes wrapped in mysterious language. The narrative of the rich man and Lazarus is a striking illustration of the great law of compensation. It demonstrates the fact that exact justice and perfect equality are cardinal principles in the administration of nature's laws.

"There was a certain rich man who was clothed in purple and fine linen, and fared

sumptuously every day.

And there was a certain beggar, named
Lazarus, who was laid at his gate, full of

And desiring to be fed with the crumbs which fell from the rich man's table, "etc. There is no account given as to how this wealthy man obtained his riches, whether by inheritance or through, in the early part of his life, his own industry; most likely,

however, by the former, for there is no charge made that he acquired them by improper methods. He appears to have been guilty of no par-ticular crime; "was clothed in purple and fine linen," both of which were very pre-cious and costly, yet no allegation is made that he lived beyond his means or above his rank in life; nor did he attempt to de-

his rank in life; nor did he attempt to de-prive others of their rights, or do anything injurious to his neighbor. There is no rea-son to suppose that he was haughty and in-solent to those with whom the came in con-tact. He is not accused of licentiousness, profanity, deceit, falsehood, or anything else injurious to society; on the contrary, appears to have been a virtuous, truthful, woright man guilty of no offense against upright man, guilty of no offense against morality. He however, "fared sumptuously every day," had all his wishes gratified, and lived, most likely, a life of indolence, know-ing nothing of the sufferings and degradation of poverty. His appears to have been an extreme case of opulence and ease.

Lazarus, a man of sorrow, and acquainted with grief, in possession of no property, entirely helpless, he was "laid at the gate full of sores." Here was the other extreme -abject poverty, suffering under a loath-some disease; and in a destitute condition.

From all the facts given, we can reasonably suppose that the beggar's desire "to be fed with the crumbs that fell from the rich man's table" was gratified, and having received these, asked and desired nothing more from him. He was certainly not driven away from the gate, and most likely would not have allowed himself to be carried farther into the inclosures, for, generally, the poor feel themselves in a most embarrassing condition when taken into the presence and possessions of the rich.

There appears to have been between the two an acquaintance, if not an intimacy, for, after they entered the Spirit-world, the rich man saw Lazarus in a state of happirich man saw Lazarus in a state of happiness, evidently not a very great distance
away as stated, (for it was their conditions
only that differed) and knew him, requesting Abraham to send him to him, "that he
might dip the tip of his finger in water," etc.
To answer to this request involves the
truth intended to be taught.

"Son, remember that thou in thy lifetime receivedst thy good things, and likewise, Lazarus evil things; but now he is comforted, and thou art tormented.

"And besides all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence."

Of course, their conditions at that time were so different that they could not be ex-changed, nor could they occupy the same po-

Lazarus was fully prepared for the change

THE PREAT SPIRITUAL MOVEMENT.

BY SELDEN J. FINNEY.

[CONTINUED.

VIII.

CONCERNING SPIRITUALISM? ITS EXTENT, ITS VALUE AND ITS WORK.

And first: The conviction of its truth is too extensive among all classes, professions, and pursuits to/be regarded as in whole, or in great part, a delusion. True, there are persons who are more or less deluded by sham manifestations, crude notions, absurd conjectures mistaken for fact, semi-psychological performances mistaken for spiritual verities, and actual deception is received as genuine realities, who are Spiritualists. But making all due discount for these things, by far the largest class of persons are free from these delusions. Add to this the consideration that those who are so deluded, are not wholly, or even largely deluded. This class, at the worst, believe more truth than error, and are more elevated than depressed by their sum total convictions. And of what class of religionists can any thing more favorable be truthfully said? The most thoroughly befooled Spiritualist is less deluded than the most respectable Calvinist or Methodist-has less darkness and terror in his convictions, more exalted and exalting ideas of God, of moral freedom, and of the great Hereafter, and is pushed by his ideas to more practical reformatory work than any creed-bound soul whatever. The theology of the most deluded Spiritualist, will come out of the ordeal of the most searching criticism with more substance of faith left untouched than that of any orthodox person in the land. For all that, his delusions need cutting away none the less. . We do not ask any charity for our delusions. We are not cowards, and do not go crying mercy for our faith from the critics. A candid criticism, (a very rare thing to obtain) we invite; an uncandid one we do not

Making all due allowance then for errors of all kinds, Spiritualism is still too largely received by the thinking, in an classes, to be considered a delusion in the main. Its vast extent and living influence, are not characteristics of semi-total deception. Nothing from nothing comes. It counts its open receivers by millions in America alone, while it is well known to well informed persons, that tens of thousands more secretly receive it as genuine. I know that U. S. Senators and Representatives, Governors of States, Lawyers, Physicians and Christian Ministers in the course of social converse have clearly asserted their full conviction of the truth, and use and beauty of this great fact. One Minister not long since told me that he was trying to lead his entire church out into the light and liberty of the Spiritual movement. Said he, to me, "nothing but brick and mortar walls divide us." Nor are these persons of no mark in their own connections. Some of them hold the highest places, in the most genteel pulpits and the most influential denominations in the land. Indeed I think there are few families who have not believers in some of their branches. No class, or profession, or association but has been invaded by its presence, its power. And it is still extending in all directions. At no moment of its progress has it done more permanent and effectual work than to-day it is doing. It makes less noise because its current is broader, deeper and more powerful. At first, curiosity moved the masses; now, an earnest quiet desire to get at the truth and the fact, inspires men. The latter spirit is infinitely more desirable and powerful than the

It is sometimes objected that there are so many fanaticisms and fanatics connected with it, that it may well be questioned if the thing itself be not a fanaticism. It is said that this disgusts the thoughtful and cultured. In reply, I remark that any movement, attended, by so many fanaticisms and half-crazed people-reveals an immense power. Nothing from nothing comes. There was never a great religious movement in this world, that has left any marks in history, that was not so attended. Christianity itself, in its early days-the first five hundred years of its career-was almost overrun and nearly submerged by the wildest fanaticisms, the most disgusting "freeloveism" even among the bishops, and the shallowest of miracte mongers. Mosheim declares that "false miracles were artfully proportioned to the credulity of the vulgar;" "that to lie and deceive for the interests of religion was a well-nigh publicly adopted maxim; that all the writings of the early Fathers were infested with this leprosy." And Neander says pious frauds overflowed the church even down to the fifteenth century. And I might remark that "Orthodox Theology is to-day only a fossil fanaticism."

The very follies connected with Spiritualism attest its great central power, as earthquakes and volcanoes prove the existence of the central fires of the globe. It is not given to mere negation to so move and unsettle the chronic opinions and prejudices of whole millions of men and women. The profoundest and most critical scholarship never so deeply moves mankind, never sets the mass in such thorough agitation; never so unsettles the long established habits of St. Custom; never so rapidly emancipates the heads and hearts of mankind from the tyranny of old opinions. It is given not to those who write about history, but to that power which moves men to act the great drama-of-life, to create history. Each of the six great historic forms of religion was originally a spontaneous Spirkualism, surging up against the barriers of ordinary life and thought. Modern Spiritualism is the seventh great revival of man's religious consciousness; and like all its predecessors, is attended with the profoundest agitation; unsettles and submerges the old landmarks of thought; puts all things at risk; asks terrible questions of marriage. of parentage, of government, of society, of religious; asserts the highest virtue to be opposed both to theology and to law; compels us to re-examine the grounds of our faith in God-Man and Destiny, subsoils all our social life, and drags up into the light of day the smooth, elegant, but rotten hypocracles of the self-elected saints of the churches. It is a terrible rebuke to shains. It makes men in earnest, for it kindles their souls at the fires of the morning stars. No wonder that a kind of frenzy takes hold-of those freshly-kindled spirits, for numberless are the mockeries which, under christian guise, its light reveals. It finds baptized villainies in possession of church and state, and immediately sets off on a crusade against each of them.

Its follies and fanaticisms are only the unsteady moral posture of souls in rapid transition from the old to a new order of things. Grand agitations which go down into the depths of life and thought, are always attended by these moral obliquities of men. They are only the incidents of new Inspirations of Power from the realm of "the gods." Great revolutions of thought always unsettle old habits as well as opinions. And before the new Idea has fairly be come reduced to logical action, of course we must expect eccentricities of conduct. And even the moral eccentricities of a newly emancipated soul, are more heroic than that poll parrot kind of virtue which is so very smoothfaced and "respectable." The first is the free action of emancipated instincts, not fully aware of their true latitude and longitude; the latter is a mill horse trot in the old paths of prejudice, which may perchance, have been the path of virtue to some ancestor long since dead on earth, but which is to our perception only moral mechanics, with no jot of moral freedom or heroism. The first is a moral agent, the second only a moral machine. He has some new aspirations, who dates break through the re-

straints of custom, and assert, against the growing despotism of old opinion, a large individualism. There is hope

And here I remark that Spiritualism has ten thousand times more living testimony to the truth of its facts of intercourse with the "departed," of spiritual guardianship, of healing by the laying on of hands, etc., etc., than Christianity has of dead testimony for the existence of Jesus or any of the so-called miracles he is supposed to have wrought. And beside, the spiritual evidence is alive and present, to be cross-questioned, which is not the case with the witnesses to Christianity. The Spiritualist longs for the opportunity to balance evidence with the Christian Theologian; but the latter axolds the direct issue. He refuses to put his creed into the crucible of a full and fair contest on a free platform—a plain confession of his own lack of faith in his own creed. Let it be kept constantly before the people, that Spiritualism invites the closest scrutiny and discussion-both as to its facts and its philosophy. It has never once shrunk from that ordeal. It inspires its disciples with the very spirit of courage. How do you account for this, Messacritics? Not always will orthodoxy be able thus to escape this trial balance of evidence before the world. A candid public will ere long de mand the joining of the Great Issue.

Spiritualism has two very distinctly marked modes of operation. The one is external, visible, tangible, addressing the senses by suitable phenomena. The other, though more hidden and occult, is more powerful directly on the souls and opinious of men. The one addresses the thoughts, opinions and feelings through the senses; the other touches the soul directly-and spirit to spirit. The one set of manifestations startles attention, arrests and, as it were, coerces the thought, and compels by sheer force, the convictions. The other comes as an all enveloping magnetism, moving the very atmosphere of the soul so gently, and yet so powerfully, that our views are changed unawares. It comes as new spiritual life, as a luminous ether, washing but the old darkness with molten glory. In this latter form it has already vitalized the best literature of America. In this shape it can get into the brains of an orthodox poet and make his otherwise stilted rhyme, sing of the "Loved ones-the true-hearted"-gone before us over the river. In this form it bursts out in the middle of H. W. Beecher's orthodoxy, in his unguarded moments, and shines in such splendor as to make the darkness of his creed all the more visible. And in this form it cannot be easily resisted, not at all, in fact, except by willful shutting of the soul's windows, or willful victousness of life. The evidences of this manner of its operation are seen in the sermons of the phost spiritual and genial of the ministerial profession, as well as, not unfrequently, in those of the most orthodox. In moments of spiritual abandonand the most bigoted occasionally have them, (and herein is cause of hope)-this all enveloping magnetism flows into the chambers and magazines of the soul, suddenly illuminating, and uplifting all within, until Creed, Bible, Church, all but God and humanity are forgotten in a new blaze of inner glory. Then the congregation is nearly lifted to its feet, and for weeks thereafter finds it difficult to think from the creed. This phase of Spiritualism has been but little attended to, and yet it is the most powerful mode of all its operations. In this respect it is a vast synthesis of unresolved power. It will take years for the contents of this ocean of descending spiritual energy; to evolve themselves into body-into form and place. And yet it must do this, and do it by a process of incarnation. This Soul of the New Age, must evolve its own body. As the sunbeam translates itself into grass, and flowers, and golden fruitage, so must this pure white light of the Spiritual life translate its contents into fitting images of its trans cendent Ideal. No soul need longer sit down in the darkness of imported superstitions. A world of-light and life is waiting to rush unto us. O, ye book worms! look up, put yourselves in the attitude of reception, and from this Divine Spiritual Ocean, great rivers of light shall pour into you. Then may you stoop at the same fountain with Pythagoras and Socrates, with Plato and Jesus, and no longer quaff the waters of spiritual life at second hand from their dead lips. The utterances of those ancient worthies are immortal, only because they lay open, on their divine side, to these great deeps of spiritual nature. (To be continued.)

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SPEAKING MEDIUMS.

BY C. O. POOLE.

(From the Banner of Light.)

In the Banner of Light of July 27th appears a criticism on my articles by George A. Bacon. Now, "I think there be six Richmonds in the field"—without

hazard (?) of contradiction. The two columns of Mr. B. really make the maziness of Mrs. Richmond's discourse more visible by bringing into prominence her fanciful iteration of the mediumship of clairvoyance. In that discourse it is thus made:

"But his [Mr. Davis's] phase of mediumship as a phe nomenon was still visible in the fact of his clairvoyance and in the fact of his uncultured mind in youth, which, however, did not prevent, and never has, the revelation of choicest forms of language, of words of technical terms or scientific methods of thought, of accurate state-ment, and of much rhetorical beauty in all of his writings, showing a cultured mind behind the uncultured

It will be recollected that in article No. 2, it was proved that the clairvoyance of Mr. Davis is not medium-ship. But Bro. Bacon takes direct issue with the facts set-forth in that article, and, imbued with the chimeras of his fair leader, dogmatizes thus:

Let it be remembered that clairvoyance is as much (and no more) a genuine phase of inherent mediumship

as the trance, or any other condition."

Surely, this ex cathedra declaration cannot be the result of any Bacquian reasoning or logic. what careful reading of that didactic (?) discourse with the mental effort at unraveling its interminable and ambiguous sentences, must have confused my usu-ally clear-minded friend. In his fatuous zeal to extricate the lady from her untenable positions, he has seiz ed the other horn of the dilemma.

Let us see how this doctrine of the mediumship of clairvoyance will practically work. Somnambulism is the first demonstration of the independence of the mind. It is, in fact, clairvoyance in its first and undeveloped stage. Within and according to the two definitions above quoted, it is a "genuine phase of inherent mediumship," and, of course, a manifestation of super-mundane influence. Consequently the child-slayer mention ed in the following as of recent occurrence, was a me-

A Scotch murderer was acquitted two weeks ago in Edinburgh on the ground that he was asleep when he seized his little child and dashed its head against a stone wall. The verdict was that the prisonor had kill-ed his child while in a condition of somnambulism, when he was unconscious of the nature of the act. The judge urged him to sleep alone in the future, and to take every possible means to cure himself of that un-fortunate though involuntary habit, which had slready

Mrs. R., Mr. B., and those who entertain like opinions upon this particular subject, will decide that this is a case of obsession or possession. It follows, therefore, that the jury erred in not convicting the guilty, obsess ing spirit

When Bro. Bacon asserts that "clairvoyance is no more a genuine phase of inherent mediumship than the trance, or any other condition," he is rather severe on clairvoyance, if we are to believe Prof. Denton, who has recently written thus:

"A large class of trance speakers are, however, I think, the victims of mere delusion, their sensitive and passive condition rendering them easy subjects to suggestions of persons of this side, of dishonest spirits on the other side, and to the inspiration of their own vanity. It is only necessary to say to the good mesmerized subject, 'You are a baby,' when he at once becomes 'limp as a rag,' and more silly than a fool; say 'you are Franklin,' the baby-look-vanishes, and that of the sage taken its reason words of window superior to those usutakes its place; words of wisdom superior to those usually uttered in the normal condition, fall from his lips; but unless the subject is a very superior person, they will not be equal to their professed source, though the speaker thinks he is the veritable printer philosopher.

..... Ask the editor of a spiritual journal why the name of Robert Dale Owen is attached to a seminunication unworthy of him, his answer is, 'I received it from the reporter.' Ask the reporter the same question and he replies, 'It was so announced by the speaker.' Ask the speaker, 'Oh, I know nothing about it; I am quite unconscious when in the trance state.' Who dees know, then?"

However, of clairvoyance as an innate principle in the human soul, this philosopher and scientist writes as follows, in his remarkable work, "The Soul of

"To the clairvoyant, therefore, all things are transparent as air, because they are pervious to the light by which he sees; the rays proceeding from objects pass-ing directly through the transparent skull—transparent to this light-to the brain."

With regard to the mediumship of clairvoyance, let us look at two practical illustrations: one, the ordinary or normal mode of becoming conscious of objects, and the thoughts of others, by seeing and hearing; the other, by independent clairvoyance. When in Boston, last June, I saw Bro. Bacon preside as chairman, in a pleasing and dignified manner, at a public meeting, and appropriately introduce several speakers to the audience. In a conversation with him I heard him say "that in 1862 Mrs. Cora L. V. Richmond gave a lecture full of pro-slavery and secession sentiments; that thereupon wrote and published in the Herald of Progress a criticism upon that lecture, strongly rebuking her for such utterances

In the exercise of the organs of seeing and hearing in this instance, there was clearly no mediumship. By clairvoyance and clairaudience, which are the opening of the inner and spiritual faculties of seeing and hearing, the Seer is enabled to report the objects seen and thoughts expressed in the Summer-Land. As an interesting illustration, the following is quoted from

liews of Our Heavenly Home," concerning the spir-

it-life of Horace Greeley: "A gathering of remarkably familiar-looking women and men you see at the rear of the great association. And there, with three strangers, is one woman I have certainly met years ago. For I recall the fluent glance of her blue eyes, and the delicate, yet downright and sturdy, perceptiveness of her temperament. She stands near her husband, and she also stands for woman. She

is graceful, intense, severe and fearless, yet quite pleas-ingly social and exquisitely feminine.

"Hark! There is a conversation. The woman's husband is a man whose great child-like face you may have seen in New York; he was not long ago one of the busiest of popular editors. Standing behind him is his golden-haired son. In an off-hand, earnest, conversa-tional manner, he is now addressing the group.

There are objections to such eleemosynary institutions,' he says; 'and for nearly forty years I used my pen and voice against them. Institutional schemes perpetuating poverty float over society like a solemn cloud that leaves a sense of thunder. I have discussed this question with my divine paternity pastor, who is still at it in one and another way. New York could support its poor in luxurious idleness out of the money derived from licenses granted for the sale of intoxicating liquors. A million men, women and children in the metropolis taxed and kept in misery to sustain seventy-four hundred drinking saloons. The island, from end to end, is threatened with moral darkness and consequent social madness.—Alcoholic hells blaze with the punitive fires that may blight religion and overthrow an admittedly corrupt government. Charity is an eva-nescent pity expressing itself hastily in aims. Build hospitals for the increasing army of non-productive mendicants, and cover theidle and ignorant and drunken with benevolent-institutions, and the result will be the poor and the indolent will forever remain on earth. Had I to repeat my busy life, I would rather consign myself voluntarily to a penitentiary, or work with lamp and pick in a coal mine, than lose an opportunity, if I had one, of putting a stop to the manufacture and sale of those poverty-generating beverages. Ignorance and violence, incessant wretchedness in cold, hunger and rags, pecuniary embarrassments, miserable dependence, involving heart-rending sacrifices of wives and husbands, children and homes, often ending in bloodshed and pestilence, or famine—all follow the daily use of Alcohol. Let them discuss the duty and the leauty of charity, either private or eleemosynary, it will do no lasting harm. It shall be my duty, however, to suggest and insist upon an organization of the industries, with farms and manufactories for Associations of the home-less, idlé, ignorant, thriftless.'''...

It is pertinently asked, in what conceivable manner this inherent transcendent power, of independent clairvoyance and clairaudience, becomes mediumship?

The medium state (or mediumship) is one of isolation to this world, and of passive receptivity to the influences that may come from supernal sources. And the medium is the channel of lessons and manifestations the most glorious and convincing, and at the same time feels nothing higher than any other stranger to

On the contrary, reason and cumulated experiences teach that clairvoyance is as certainly a power of the human mind as is memory or consciousness - that it is not derived or borrowed, but is innate and natural; that by perfected clairvoyance the mind is not only exalted to the fellowship of eternal principles, where it can discern the essences and properties of visible bodes, but the faculties are active and conscious of inherent energy and truth. For many, many centuries it has been vainly struggling for popular recognition as an innate faculty of the soul—not as mediumship. At last it is so recognized, as I shall proceed to prove.

Our judiciary only express the general intelligenceand convictions of mankind in deciding that the testi-mony of an expert is the highest and best kind of testimony, and when relevant to the case must be invariably received. Scientists of every description, scholars and philosophers, as experts, formulate the results of their researches in all departments of mind and matter. Under the general operation and observance of the above rule of jurisprudence, such formulas are re-ceived by our learned professions, schools, colleges and mankind, for practical life, progress and education.

Modern thought relative to clairvoyance is being rapidly revolutionized by such well-known experts in psychology as Dr. Mayo, Baron Heichenbach, Dr. Gregory, Prof. J. R. Buchanan, Epes Sargent, William Denton, Prof. S. B. Brittan, Hudson Tuttle and Andrew Jackson Davis Jackson Davis.

In consequence of the authenticated demonstrations of these, and other clear and logical thinking men, clair-voyance for the first time has taken its place of proper recognition in an American Encyclopædia.

The following, directly to the point under considera-tion, is quoted from Johnson's New Cyclopedia: "Clairvoyance, from the French clair, 'clear,' and coir, to 'see.' It is a supersensuous perception, depending on the spiritual nature of man, without which it

would be impossible. The world of spirit, to which 'force' furnishes the key, perhaps may at some future time broaden into as wide a field as the physical world now presents. . . The interference of a second person is not essential, and perhaps without exception distorts the result. . . .

without physical organs-of vision, hears without organs of hearing; and feeling becomes a refined con-sciousness which brings it in rapport with the intelligence of the world. . . . If, as there is every reason to-believe, clairvoyance depends on the unfolding of the believe, clairvoyance depends on the unfolding of the spirit's perceptions, then the extent of that unfolding marks its perfection. . . Yet there is a profound condition which sets aside all these, and the mind appears divested of all physical trammels, and to come in direct contact with the thought-atmosphere of the world. Time and space have no existence, and the matter be-comes transparent. If there is an independent spiritu-al existence after the death of the physical body, the clairvoyant in this independent stage closely approximates to that existence. Clairvoyance is no miraculous power, but an INHERENT faculty, a foregleam in this life of the next spiritual life. For if man exists as a spirit after the dissolution of the physical body, his present life is that of a spirit clad in flesh, and should manifest some of the characteristics of the next untranspled good itself. trammeled condition.

The foregoing intelligent and comprehensive definition of clairvoyance, or one of like import, must have failed to impress itself upon the minds of Mrs. Rich-mond and Mr. Bacon. There must be on her part (as well as his) an utter lack of understanding and appreciation of the innate capabilities of clairvoyance, its boundless resources and unrivaled qualifications for attaining knowledge, else she would not venture to de-clare "that his phase of mediumship is visible in the fact of there being a cultured mind behind the uncul-tured youth."

The following quotations from the Autobiography of Mr. Davis disclose in a brief and partial manner the disenthralled mind's aboriginal and reliable opportuni-

ties for information:
"Intuitionally, or by virtue of the superior condition, became intellectually identified with what scientific minds had discovered in astronomy. In a few hours I found, to my astonishment, that the progressive history of scientific discoveries is traceable in the mental atmosphere of the planet; just as in the fragrance of a rose you may find atoms representing its particular genesis, historic incidents, respective qualities, etc., the original sources of which are still concealed within its external or physical constitution. In these more sen-suous sources the chemist finds the qualities of the rose, just as scholars read books and papers to acquire a knowledge of astronomy.

· "Of all this externalism I was independent. Neither was I compelled to report according to my clairvoyance merely. But when my intuitions were disentangled and inspired, then I could feel and see and know what the earth's mental atmosphere contained....

"My intuitions were daily becoming more and more exalted; and when the Biblical discourses [in Divine Revelations] terminated, I was prepared to form a yet

closer relation with the upper spheres.
"By virtue of the gradual elevation and expansion of those divinely-inspired philosophers, the intuitions, I discovered that the second sphere [Summer-Land] of the present order of the universe, is an encyclopedia or infallible compendium of the history of all pre-existent universes. And not only this, but that the present knowledge possessed by the inhabitants of higher spirit spheres is freely showered down upon the soil of the second sphere; and, also, that such knowledge is obtainable by means of that clairvoyant perception and intuitional sympathy, which I was enabled voluntarily to put in operation, while in the superior condition."

Perfected clairvoyance.]
In a lecture delivered about ten years ago, by the seer, he thus speaks of clairvoyance and its producing

"Clairvoyance is the mind's telescopic power of bring-ing distant objects close to the mind, a positive and perfectly certain faculty, a natural power of bringing the details of a distant scene as near as the flowers in the garden just beyond the window. However distant it seemed at first, the object or scene could be, by, cul-tivation of the faculty, brought so near as to invite your footsteps. . . And now a word concerning my habits with reference to these things: for my physical methods, I think, have a direct and important bearing upon the question. Whenever I wish to obtain these visional results by voluntary telescopic clairvoyance, I do not seek opium, or hasheesh; neither Arabian, Hebrew, Bohemian; nor Gipsey incantations; nor do I clog my digestive organs, nor highly stimulate my nerves; but there comes (as Daniel expresses it) a period of fasting, and of constant, though not over-argent de-sire. Sometimes 1 have been obliged to continue this from four to six weeks, before my nerve-system was perfectly still, my blood cool, my senses indifferent to the outer world. Then I could concentrate the perceptive faculties, and bring into action all the requisite organs, and, under the centrol of intuition, direct them upon remote earthly objects, or scenes super terrestrial. If I had taken for food what is called a generous diet,' or habitually engaged in these mental exercises at night, I should in either case have distrusted my discoveries. But I almost never have such an experience as sidream.

"I never attempt to get visions in the night, ' when deep sleep falleth upon men' My exercises, on the con-trary, are between six o'clock in the morning and twelve o'clock in the same day. If I do not obtain my clair-voyant or other experiences during those hours, they do years. . . . I have met persons who said to me, 'Why, Mr. Davis are you not all the time conscious of the presence of the spiritual world?' And my answer has been, 'No, I could not be and live.' Others have asked. 'Are you not personally and frequently in contact with spiritual beings?' And I have replied, 'No, I could not be frequently in contact, and yet keep physically healthy, and be mentally able to attend to the ordinary duties of my life. And again, some ask, 'Are you not constantly and consciously associated with ideas, and thinking of great principles?' And others seem to think that I should appear uniformly abstract, and look

ghostly, like the remains of an evangelical minister."
In article Number One it was stated that, "No kind of mediumship in itself alone will promote soul-growth and true culture in the medium." This is quoted by Mr. Bacon, and comprented upon thus: Every novice. and true culture in the medium." even, in Spiritualism, knows this. . . . It is equally true of clairvoyance as any other phase of medium-

A greater error was never promulgated than is contained in the above assertion of Mr. B., "that clairvoyance in itself alone will not promote soul-growth and true culture," in its possessor.

Without referring to the particular sages of past ages, who have "spoken from within" (clairvoyance,) for their own soul-growth and true culture, and for the enlightenment and progression of mankind, this very case of Andrew Jackson Davis proves how egregiously Mr. Bacon is mistaken. The due and proper exercise of this inherent, God-like faculty, when ultimately unfolded in independent or perfected clairvoyance, is the primal, the royal method of acquiring knowledge, progress, soul-growth, true culture and wisdom.

The forms of clairvoyance are, first, a glimpering

gress, soul-growth, true culture and wisdom.

The forms of clairvoyance are, first, a glimmering perception of things as in somnambulism; second, a narrow and hanted vision of disease, of personal acts, of metals, and of earthly things exclusively; third, a discernment of personal states and emotions, thence thought-reading, and psychometry, fortune-telling and prophecy. But there is in reality no clairvoyance of much value until the perfected or higher phase is fully developed. When this takes place there is a practical and conscious growth of the intellectual and moral endowments. These faculties are opened and lifted to a higher degree of aspiration. They are then inspired by their own innate assences, and next, by conscious contact with the life and principles of things, by virtue of which they appreciate principles and analyze the reality of substances. The mind is not only exalted to the fellowship of eternal principles, where it can discern the essences and properties of visible bodies, but the faculties are active and conscious of inherent energy and truth. The result of such superior exercises is stamped upon the individual's character, and the altimate effects are interior elevation and an education of the schole stind. timate effects are interior elevation and an education

Prof. S. B. Brittan, one of our most profound thinkers and accomplished scholars, thus writes of this primal and inherent method of self-growth, self-culture, and, in fact, only supernal path of eternal progression:

"We have yet to penetrate the inner mysteries of being. Then the faculties, by a kind of introversion, begin to open in a new direction."

"Welook inward and reach centreward; and every step the mind is intromitted to a

new and more interior sphere of being.
"The shadows that float in the dim atmosphere of our earthly life, gradually disappear; the translucent forms of a superior creation hover about us; and from the loftiest summits of this world, we behold the

immortal day-spring!
"The grandest of all human discoveries is made when the senses are opened from within, and we are brought into conscious relations with the vast realm of the invisible and eternal. How does the spirit thrill with amazement and ecstasy at the grandeur of the scene presented; when the great veil that seemed to cover the world is suddenly drawn away, and we are made to realize that in the wide universe there is nothing concealed, that all doors are open to MAN. Be-fore the vision of the philosophical SEER everything is transparent as the luminous ether. He dwells in a region of ineffable light, and can know no darkness save the obscurity that depends upon moral conditions, or the existing state and relations of the soul. The solid earth becomes a crystal sphere; the rugged mountains stand out in lear air white as alabaster forms; and the fathomless depths are discovered to be illumined ways, where the spirit may dwell in light and walk alone with God.

"If we gradually enter upon the inner-life, we at once begin to see those divine realities which before were only objects of faith and hope. The stormy passions of this rude world are his hed, and sweet peace soothes the unresting heart. The music of glad voices and the universal harmony are precious realities to our waking consciousness; radiant forms people our day-dreams, or glide before us in 'visions of the night when deep sleep falleth on man.' Through rifts in the clouds of our mortal sphere we catch plimpses of happy faces, whose entrancing, smiles are the attempered glories of God and his angels.

"If, by a sudden and strong development of this vision, we are 'caught up into heaven,' things are revealed which the laws and limits of human speech do not enable us to communicate. But with reverent and grateful hearts we remember that at the approach
of the humblest soul the vertasting doors
of the inner temple are freely opened."
Is it not self-evident that the conscious-

ness resulting from the direct exercise of the spiritual organs of seeing and hearing through clairvoyance is not mediumship?

Do you not perceive that the Mairvoyance in such exercise and in those respects is like

a disembodied spirit?
Will Mrs. Richmond show wherein "Mr. Davis's phase of mediumship is visible in the fact of his clairvoyance"?

Reader, what is your opinion, now of the Baconian doctrine "that clairvoyance in itself alone will not promote soul-growth and

true culture"?

The "six Richmonds" are doubtless quite familiar with the varied "phases of inherent mediumship, as the trance or any other condition." They are respectively admonished that the occasion is opportune for studying and comprehending the innate and empohing underlying principles of Clairyovennobling underlying principles of Clairvoy-ance and the Harmonial Philosophy. New York, 151 E. 51st St.

Kitty and I.

BY EMMA TUTTLE.

Come, Kitty, come here, that's a nice little dear, Come sit on my lap-and we'll rock a by-by; Let the mice have a run, and for once you keep clear, And let them just faste of the cake and the pic.

Now, Kit, can you tell how, when tempted, you fell; What demon of darkness directed your feet To the nest of young robins that I loved so well? The robins that were always singing so sweet.

For shame that such lady-like paws us these are. So velvely soft, and so gentle to touch, Have acted so much like the paws of a bear, And killed the bird-bables with cruclest clutch.

Ah. Kit! it was you who got into a jangle
With spotted from Brown only yesterday night,
And scratched his poor ears till they dripped in the

wrangle, And mussed his nice fur with unmeasured de-

But who would presume it to see you just now,
Wh' se eyes are as soft as the moons of the fall!
They did not look so in the midst of your row, But more like chain-lightning wound up in a ball.

But, Kit, I presume there are habits of mine Which you do not like, and can lily get over, So let us for each let our good habits shine, And overlook everything bad we discover.

For we shall be friends, honest friends while we live, And I'll not exp. ct you to see as I see; So here's to our friendship, "Forget and forgive," And you will be Kitty and I will be—me!

Religious Logic.

My little four year old Clair attended Sunday school with her larger sister last Sunday, and feturned bringing in her wee hand the smallest of papers called "Apples of Gold." She was delighted to have a newspaper "all her own telf," and at once wanted me to read about the pictures. The leading article was of Jesus, and was so peculiar I quote a few sentences. "All the works of Jesus were good. They prove that he was the Son of God, for no man could ever have done what he did. Only think a moment, he made the blind see, the deaf hear, the lame walk, and even the dead came to life! Why did he do these wonders? I said one reason was that he loved men. Another was that he wished to show that he was the Son of God." Such is the strange logic of religious teachers. This paper, "Apwas the Son of God." Such is the strange logic of religious teachers. This paper, "Apples of Gold," is handed out every Sunday in a large number of schools, and forms the mental food of a host of children. Jesus made the deaf hear, the blind see, the lame walk, and raised the dead, and consequently ne was the Son of God! Many healers have performed all these wonders, common men, who we by no means consider sons of God. Yet stripped of all glozes on this very basis the entire evidence of Christ's Godship, and Christianity, rests. In short, on identically the same basis as the claims of the African juggler, the Medicine man of the Red Indian, the dancing Dervish, Christian, Pythagoras, Zoroaster and Mohammed. Jesus may an, the tiancing Dervish, Christna, Pythagoras, Zoroaster and Mohammed. Jesus may have performed all these works, and yet they prove, not that he was the Son of God, but a wonder-worker, like many others before and since his day. Such is the sham reasoning, and namby-pamoy sentimentalism, the drooling nonsense with which the so-called religious press teams, and by which the plastic minds of the young are prepared to accept the bald absurdity of the church discipline.

REMEDY for "hard times"-Go to work and save your money.

The Watseka Wonder.

By request of Dr. Stevens, I send you a few additional facts in regard to the "Watseka Wonder," as it has been truly called by contributors to your paper. The facts are as follows, viz: About five months ago, while Miss Lurancy Vennum was staying at Mr. Roff's, and while the spirit of Mary Roff had her under control, I accepted an invitation to spend a night at the house Roff had her under control, I accepted an invitation to spend a night at the house, and was introduced by Mr. Roff to his family and to this young lady as his daughter, never having had any previous acquaintance with Mr. Roff's family. During the evening we held a little scance, Mr. Roff and family sitting around the table, with the girl Mary sitting next to me. We sang several times together while awaiting spiritual demonstrations, and I had a long control of the several times together while awaiting spiritual demonstrations, and I had a long conitual demonstrations, and I had a long conversation with her afterwards, and I saw nothing during the evening which would lead me to suppose that this Mary was any other than the happy daughter of Mr. and Mrs. Ron, a sprightly, pleasant, intelligent girl. Late in the evening Mary complained of a light headache; and left the house to go across the way to Mr. Marsh's, and get re-lief, but before leaving the house she whispered to her pa and ma, as she called Mr. and Mrs. Roff, and after she went out they told me she said to them: "Don't tell the Doctor anything about this body." Since this Mary Roff has regained her normal condition, and is living at her home as Lurancy Vennum. I have felt a desire to see and converse with her again, and called with Mr. Roff, on her last week for that purpose. On rapping at the door, Miss Lurancy Vennum answered the summons, invited us in, and in a very lady-like manner, took our hats, offered chairs, etc. I said: "Do you not know me, Miss?"
"No, sir."

"Do you not remember seeing me at Mr. Roff's about five months ago?" "No; sir."

"Did you not sit at the table with ine while we held a scance there, and did you not sing with me?" "I have no remembrance of it, sir."

"Did you have a headache, and when about to leave the room to get it cured, did you not say to Mr. and Mrs. Roff, 'Don't tell the Doctor about this body?' "

"I have no remembrance of anything of the kind."

"Have you any remembrance of any transaction that occurred during your fourteen weeks' stay at Mr. Roff's?"
"No, sir."

"Do you remember anything that occur-red in the Spirit-world during that time?" "I remember of conversing with some spirits who had just come to the Spirit-

She seemed to remember nothing that occurred during the evening that I spent with her at Mr. Roff's house, and I left with the conviction forcedfupon me that I had conversed with a different spirit from the one I saw and conversed with at the house of Mr. Roff. B. M. LUDDEN.

Mr. Ludden is a well known "regular" physician, and one of the prominent citizens of Iroquois county, being Supervisor of the town of East Lynne, where he owns a large

Items of Interest-Gems of Wit and Wisdom.

All is action, all is motion, Le this mighty world of ours! Like the current in the ocean, Man is urged by unseen powers.

Steadily, but strongly moving, Life is onward evermore; Still the present is improving On the age that went before.

Duty points with outstretched fingers, Every soul to action high; Woe betide the soul that lingers— Onward ONWARD! is the cry.

Though man's form may seem victorious, War may waste and famine blight, Still, from out the conflict glorious, Mind comes forth with aided light.

O'er the darkest night of sorrow, From the deadliest field of strife, Dawns a clearer, brighter morrow, Springs a truersnobler life.

Onward! onword! ONWARD! ever! Human progress none may stay; All who make the vain endeavor, Shall, like chaff be swept away.

THE quality of a thing is of first importance. "The best is the cheapest," because the benefit received from it is greater in proportion to the price paid for it. While it is desirable to supply our wants without unnecessary expense, nothing but absolute necessity should induce us to accept a poor article and the control of the ticle of any kind. A good article commands a higher price, because it requires more time, labor and capital to produce it, and because it is more in demand, by competent judges of the worth of things. The diseases, epidemics, sufferings and injury, resulting from the consumption of stale insure and hadle. the consumption of stale, impure and badly prepared food, furnished at low prices, are frightful. Poor clothing, poor houses, poor railroads, poor canals, poor and unsafe ships, poor books, poor schools, poor machinery, and poor farming, are marks of a low state of civilization, and are peculiar to poor, ignorant and unskilled communities.

It is related that a western tourist, to whom an Italian monk was showing a con-secrated Jamp which had never gone out during five centuries, gave the flame a deci-sive puff, and remarked with cool compla-cency, "Well, I guess it's out now."

sive puff, and remarked with cool complacency, "Well, I guess it's out now."

It hath been said the priest and the physician should walk hand in hand; the one to teach us how to live; the other how to die. But the priests have not imitated the conduct of the physicians, but have rather reversed their tact and skill. For while the physician renders the most nauseous prescription halatable, by his snavity of disposition in recommending it, and the care taken in its preparation, the priest has rendered a most refreshing cordial disgusting by the injudicious addition of his own compounds and the ungracious manner in which he recommends it. Thus it is that the holiest truths have been perverted, and men's minds surfeited by the ceremony and cant practiced. May we, who are entrusted with a living truth, never degrade it by forms that corrupt and destroy.—Lambelle.

A father and daughter at Wellesley, Mass., were mutually recalling incidents in the latter's childhood. "I shall never forget." said the young lady, "how you took me out of church one Sabbath, when I was about three years old, and punished me for playing in meeting. I can remember the stinging of that peach tree switch to this day." "Very strange, very strange," said the father; "I don't recollect the circumstance at all."—"Ah, papa, you were at the other end of the switch."

THE editor of a religious paper which had one month's precarious existence in Chica-go, says that it is a good city for a religious paper, providing Satan has three pages and the other page is mixed.

RELIGIO-PHILOSOPHICAL

TRUTH will defend itself; therefore we need not fear the breezes of Tree, untrammeled thought; but error will crumble though we heard it with a miser's care, and regard it with the deepest reverence; hence it seems wiser that we should not ask if this or that, accords with the views of a society, but ask if it finds foundation in truth, or if it harmonizes with goodness and wisdom, and commends itself to reason and judgment; also, it seems nobler to work for the spread of truth, intelligence, morality and the general good of humanity, than for the perpetuating of a society, or the fulfilling of its distinctive peculiarities. - Walers.

WHEN you rise in the morning, see that you will make the day blessed to a fellow creature. It is easily done. A left-off garment to a man that needs it; a kind word to the sorrowful; an encouraging expression to the dejected—trifles in themselves as light as air-will do at least for twenty-four hours. And if you are young, depend upon it, it will tell when you are old; and, if you are old, it will send you gently and happily down the stream of time to eternity. By the most simple arithmetical sum look at the result. If you send one person happily through the day, that is three hundred and sixty-five in the course of a year. And suppose you live for forty years only, after you commence that course of medicine, you have made fourteen thousand six hundred persons happy.

THE greatest man is he who chooses right with the most invincible resolution; who resists the sorest temptation from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms and most fearless under menaces and frowns; whose reliance on truth, on virtue, and on God is most unfaltering.

NATURE says to man, "You fall like the leaf, but you are not lost. You die, but are not annihilated. You decay, but a germ of after life is in you. Shadows like clouds cross your path, but brighter days, like sunshine, well succeed. Your star appears to be extinguished or put out forever, but your night comes on it is not eternal, but day will reappear. Your ice-bound winter (fit emblem of despair) soon brings spring, the emblem of hope. Your pleasures, like the migratory birds, at times seem all to have departed, but never mind, they will soon day come that and recommend. some day come back and renew their song.

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A copy of the Mentz Bible, printed in 1455-being the first book ever printed-was sold at auction in Paris last June for \$10,000. fect, several portions having been restored in facsimile.

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LOCATION

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Is an Ideal Life Desirable?

One of the active anti-Spiritualists at the Watkins convention, while deploring the comfortable belief of "the poor deluded Spiritualists," who are cheating the "order of things," and getting more than their share of good cheer, made this remark: "I do not even hope for a future state of existence."

Every one to his taste. If a man can conceive of nothing in life-in not merely the real and often sadly chequered life of earth -but in that ideal and better life of which Spiritualism gives us giimpses-if he canconceive of nothing worthy to inspire the sentiment of hope in a rational and affectionate being, then God help him !- or, since there are even so-called Spiritualists, who reject the idea of a Supreme Being-then may good spirits help him, if they can; for he lacks one of the constituents, rational and emotional, which forms, and ever must form, the happiness of the symmetrical, harmoniously developed man.

We are bound to suppose that the speaker was sincere in his utterance; that he really does not hope for a continuance of life unter improved conditions. We have heard of such cases. Miss Martineau says something very much like it; and seems to take pride to herself because of her indifference; -as if it were really an evidence of mental and esthetic superiority;

But let us examine a little into the barrenness of that state of mind and heart, which can lead to such an avowal. We will suppose that the utterer of the sentiment is a father; that he has under his eye a little daughter, eight or ten years old, developing all lovely and lovable traits. Life to her has been thus far all brightness and joy. Her intellect expands and takes in all beautiful truths, all gracious forms, and delightful imaginings, even as her heart, in obedience to a law of its nature, sends forth its tendrils, twining round the thought of father and mother, brother, sister, teacher and playmate. The father-sees it all; watches her progress; finds gladness and refresh-

ment in her very presence. If he is a symmetrical man, will not such a relation make him see something beautiful in life in the abstract? Will he not be eager to help and guard the development of that exquisite being, bound to him by ties so unspeakably tender and dear? If he is a true father, he will. If he has in him the emotional faculty-if there is one blossom of love in his soul-if he is not a stock or a stone, with more of the brute in him than of the man-life will be beautiful and attractive to him because of that one object, so dependent on his watchfulness and care; so provocative of the intensest affection.

Suddenly disease invades his family circle. The lovely child, so eager to learn all that is good and true in God's universe-so susceptible to all beauty-so full of affection -so full of a capacity of enjoying what life offers-is stricken down on a bed of sickness. She must die. Will this man, calling himself her father, proclaim how to the dying child and to his sorrowing household,-"I do not even hope for a future state of existence?"

Has he then truly no hope for her-the darling, catching bright gleams of a happier life even as the mortal life is ebbing,-having visions of attending angels and departed friends, standing ready to help and welcome her? Does he really "hope" it may be all a delusion and an empty dream on her part ?

Does he hope that all that beauty, that intellectual aspiration, that love trimphant in death, will be annihilated, instead of being transplanted into more congenial soil, under a purer ether, a diviner air? Does he really hope that the dawning reason, the divine thirst to learn and know, amid this stupendous universe, these suns upon suns, and systems upon systems, all populous most like with intelligent existences-will be nipped in the very bud, after its eight swift years of happy terrestial life—and find its end in the charnel-house and the grave? Does he hope that this may be so, forther sake as well as his own! If he does-

then is his fancied affection a mockery and a sham. He is deficient in one of the highest elements of a noble, a true, a harmoniously developed man. The affections alone, if at all potent in him, if ever developed or exercised would make him earnestly hope for immortality, however his speculative notions might incline him to non-belief.

The very magnitude of the universe is an earnest to man of his immortality. What! is all this thirst for knowledge—this exquisite relish for it when attained—are all/Hese pure affections-put into our souls to end with three score years and ten, and to be confined to this little earthly ball, perhaps one of the most insignificant in all space? With what a hoot of horror and disgust does Spiritualism turn away from the bare supposition! Knowing what we do—ha the assurances that we enjoy—of the continuous life of man-what a libel it seems on creation to suppose that the human intellect is to know nothing-experience nothing-of that "spacious firmament on high ' -except what we can get through our telescopes; our feeble guesses and the conflicting speculations of our savants?

The man who can find it in his heart to say, "I hope there is no future life."-no future life even though it may be far better than this—probably gets his bias from his pride of opinion, rather than from his own innermost teelings, which have not yet been invaded by the cold speculative intellect, or subjected to the analysis of an earnest and awakened consciousness. Men grow to love what they argue for. A man argues in favor of annihilation till he grows really to persuade himself that the best thing to do with the soul of a Plato, a Shakespeare, a Newton, or a Franklin, is to crush it out.

We do not believe in the earnestness or soundness of such conversions. The normal state of a man, as yet unbefooled by his speculative faculty, is that of a desire for continuous existence—of hope for it— aye, and be of in it. The pitying sneers of the Watkins materialists -- their comical airs of superiority towards us "poor, deluded Spiritualists'-are more amusing than edifying. We know whereof we do testify. We know that there are astounding and overwhelming proofs of a supersensual nature in man-a nature wholly independent of his physical organization-and not to be ended by the mere dissolution of what is visible to our coarse, external senses. Having this knowledge, we can well afford to treat the contemptuous pity of our materialistic brethren, with the same equanimity which the philosopher observed towards the Hottentot chief, who denounced him as a liar and a cheat, because he testified to the wonders of the electric telegraph. -

A Disgraceful Scene.

A short time ago, Mr. Gooding, a resident of Akenham, Eng., lost a child about two years old. It had never been baptized, hence the Rev. George Drury refused it burial on consecrated ground, but would consent to have it placed beneath the ground behind the church, on condition that no religious service was performed within the The sorrowing parents not wishing to have their child buried like a dog, finally succeeded in engaging the services of Rev. Tozer, who would officiate in accordance with his law and gospel. At the time appointed; he repaired to the place selected for holding the services, where he was met by the irrepressible Drury, dressed in saintly garb, but with a satanic visage-a face as rigid as steel, his lips firmly fixed and curved in an upward direction, and he tried to stop the proceedings.

The Rev. Tozer comprehending the situa. tion, and not liking the insulting remarks of his brother minister, as quick as thought, he drew himself up to his full height (close upon six feet) and brought his right arm dangerously near to Mr. Drury's head, and with his eyes flashing fire, and his voice trembling with emotion, he said: "If it were not for harrowing the feelings of these poor people, I would very soon silence your brutal speech. Though decked in the garb of a priest, and holding the office of a minister, you are a disgrace to humanity." To zer evidently was in fighting trim, and not only desired to perform the funeral rites, but also give Drury such a thrashing that he would in the future tend to his own business. After a lengthy altercation, Mr. Tozer concluded the services in peace.

The poor little child depended on no rites or ceremonies for its salvation; in the arms of the angels its spirit rested joyous and happy, and with pity surveyed the priestly squabble, a disgrace to the civilization of the 19th century!

Quackery.

Under this heading, a late number of the Alliance contains a five column article against the utility and legality of the law creating the State Board of Health. It is a well written paper and unanswerable, but contains no points that are new to our readers. When, however, the columns of the Alliance are opened to such an attack on the regulars, it shows conclusively how the tide is setting. Like its late able editor, Prof. Swing, the Alliance knows how to ride the popular wave. All the arguments used in the article mentioned, were employed in the JOURNAL a year ago.

On the First Sunday in September, 1878, The First Society of Spiritualists at Johnsons Creek, New York, granted certificates of ordination to Mrs. Emma Taylor, of Johnson's Creek, New York, and Mrs. Cornelia Gardner, of Rochester, New York, as ministers of the Spiritual Philosophy.

The Evolution of Gods.

Ignorance and superstition walk hand in hand. Without the active, pulsating existence of the former, the latter would not be found exerting its pestiferous influence over the destiny of the human family. The various gods of different ancient nations, have been simply the outgrowth of minds groveling in ignorance; unable to understand the cause? of things, they ascribed the same to some deity, to whom they erected temples in order that they might therein more appropriately worship him. Unable to comprehend the wonderful action of the elements of nature-such as cyclones, sudden outbursts of rain, thunder and lightning, the ancient Romans were not long in adopting a god who exercised special supervision over the same, and whom they designated as Jupiter! In the formation of a god who controlled the wonderful machinery of the world, an answer to the urgent demands of poor, weak, vascillating human nature, was supplied. The human mind is ever seeking to solve the problems of the universe, and it was originally a great relief to those who lived in remote ages, to ascribe to a god what was beyond the grasp of their intellects. The god Jupiter, the son of Saturn and Ruea, and whose chariot was drawn by four white horses, and to whom pure white animals were sacrificed, was the legitimate outgrowth of a nation in a certain stage of its growth and development. Aspiring minds then intuitively recognized the existence of a supreme power, and their idea of the same naturally unfolded, resulting in regarding Jupiter as the greatest of all their gods. The conception was very crude, yet satisfactory to that age of the world: "When you understand a thing, consider that you know it; and when you do not understand a thing, consider that you do not know it; that is knowledge," said Confucius. Had the ancients fully comprehended that saying, and what they did not understand, consider that they did not know it, they would not have brought into requisition hundreds of gods to cater to their ignorance.

The gods of the ancients, the results of superstition and ignorance, faintly represented the pulsation within the human mind of the God of the universe, and which evolved grotesque forms, the highest conceptions that the reason was then capable of forming. The natives of some of the islands of the sea recognize their god as a great swimmer, while in the polar regions he is supposed to be dressed in very warm furs-The Romans who regarded Jupiter as the Prince of Light, and white color as sacred to him, were far in advance of those tribes who considered God merely as a giant skilled in war! Fichte, in an animated manner, once said to his class at Jena: "Courage, my friends; if there be no God now, there may yet a one," illustrating how easy a matter for any one to form a conception of a god, and assigning him a position in some locality in the distant heavens, or among the stars, he at once becomes an object of worship.

We can only regard the varied; grotesque gods of different individuals and nations as the outgrowth of a latent feeling in man, of the true God of the universe, or the pulsation of divinity within his interior nature, a desire, as it were, to approach Him, to comprehend his nature, to be like him, and by some means secure his intercession in the affairs of earth, yet according to the distinguished Prof. C. Von Negalli, of Munich, "The Deity being infinite, is uninvestigatable."

It is a fact, however, that while the mind of man has looked upward endeavoring to hold communion with God, passively yet earnestly soliciting the outflowing of his divine spirit upon all humanity, responses have been received, grand thoughts have been awakened, ignoble lives have been reformed, the sick have been suddenly healed sand such wonders performed that they have been erroneously called miracles! A lady who had sought relief from a painful malady through the instrumentality of prayer, said that the night following,-"I felt two distinct shocks; the bed moved in such a way as not only to awaken me, but also my. companion, and it seemed as though the Lord was bending over me, saying, 'Be not alarmed, you are being healed."

It has been the aspirations towards Deity, the effort to secure his kind ministrations, that have often made the mind receptive to a high order of intelligent influences, and bright, pure spirits have been seen, and communication held with them, resulting in a belief many times that they were accompanied by God himself. Such was parthoularly the case in ancient times, and spirits then did not deem it wise or expedient to dispel the delusion under which humanity was laboring, hence a belief has arisen that spirits were gods! In consequence of their kind intercession in various ways, in answer to prayer, giving warnings in dreams, and premonitions in daily life, under different circumstances the Deity has been foreshadowed-dimly and vaguely, it is true, but nevertheless in a way calculated to induce the mind to regard the existence of a supreme power as an absolute certainty. As the morning twilight indicates the existence of the sun, though not seen, so does the divine influence of a supreme order of spirits, though they are invisible, cause the mind to become more keenly conscious of the existence of an Overruling Intelligence, and to exclaim;

"What need is there of any printed book To tell of God, when we have eyes to look? What need is there to tell us he is wise? His work defineth wisdom to our eyes.

What need is there to tell us he is great, Since we have bowed so often to his fate? What need is there to tell us he is good, While our young mouths are tasting of his food?

What need is there to tell us he is near? Have we not felt him with a longing fear? What need is there to sell us he is far !. Can we not trace him in the distant star? "

It is a fact, however, that in all ages o the world, many things performed by man, have been ascribed either to God or the devil. Take for example the clock, which originally signified bell. The first general use of clocks was in monasteries during the eleventh century, before their time sacristans sat up watching the motions of the stars, that they might awaken the monks at the proper hour of prayer. The common people, deeply imbued with a religious feeling, for some cause attributed their origin to the devil, and if any one but a dignitary of the church had first introduced them, he would, have run as serious a risk as Galileo did for the advancement of a new idea. The tiny rap, the movement of tables, the utterances of trance mediums, in fact all the varied phenomena of Modern Spiritualism, have been at various times, by prominent ministers of the Gospel attributed to the devil, while others have ascribed the same directly to a deific being. As the former, however, investigate the influence of this phenomena on the world, they at last cease to regard them, of satanic origin, the mind finally becomes illumined, and bursts forth in thankfulness to God for the grand blessing of spiritual communion! With a proper understanding of the Spiritual Philosophy, the evolution of fictitious gods will cease, and the Supreme Being be better comprehended.

The Voice of Angels Set Right.

* * Another friend sake, "If, as some claim, mediums onght to have all to say about making conditions, or what they shall be, when sitting for Spiritaal manifestations of any and all kinds, how are we to know, or what evidence has the investigator, that the medium is telling the truth?"

In answer to the share

what evidence has the investigator, that the medium is telling the truth?"

In answer to the above we would say that, as the medium does not do the work, he has no nore to say about what the conditions should be these the investigator. The only proper person to make the conditions for any kind of work, whether of a mechanical or scientific nature, or the more complicated cherical operation of form manifestations, is the party that does the work. What would you think, when contemplating the construction of a complicated piece of machinery—a steam engine, for instance, if an ignoranns from the rural districts, claiming no practical knowledge of the thing to be constructed, should undertake to dictate to you the conditions under which you must construct the machine?—and if you failed or refused to comply with this positive know-nothing in such matters, declares he will publish and brand you as a fraudand impostor? I say, what would you think of such an absurd and ridiculous proposition? And yet, friend Morton, this very theory, as unreasonable and indicrous as it may seem, is being attempted to be carried our with all the mediums in the land to-day, especially those who sit for form-manifestations—lock of Angels.

Our good friend who publishes his unpre-

Our good friend who publishes his unpretentious little paper, while going about doing good and healing the sick, evidently has so-much to occupy his head and hands that he has failed to keep posted by reading the JOURNAL carefully, and has had to make use of second-hand information and to receive it, too, from very unreliable sources. From our knowledge of the self-sacrificing brother, who publishes the Voice of Angels, we do not believe him capable of willfully making a misstatement, yet he states that which is wholly untrue when he says, alluding to his preceding illustration:

"And yet friend Morton, this very theory, as nureasonable and indicrous as it may seem, is being attempted to be carried out with all the mediums in the land to-day, especially those who sit for form materializations."

Nothing of the kind whatever has even been broached, much less attempted.

We fully agree with the statement that

The only proper person to make conditions for any kind of work, whether of a mechanical or scientific na-ture, or the more complicated chemical operation of form manifestations, is the party that does the work. Theoretically all will agree with this sentiment; the difference of opinion arises when the practical application is attempted. The JOURNAL demands such facilities as shall enable observers to determine whether the manifestations are made by spirits out of the flesh, or whether they are man-made. We do not attempt to dictate how the phenomena shall be groduced, but we demand. that they shall, after they are produced, be manifested to the observer under such conditions as to prove them of spirit origin. No mere opinion will do; the investigator must be able to make a statement, which is in and of itself impregnable. The publisher of our useful and interesting little cotemporary has, it would appear, fallen into the not uncommon error of accepting what emanates from the medium in whose presence the phenomena takes place, with regard to the conditions as of seessity infallible and unchangeable. Herein we differ from our estimable brother and some other honest people; we claim there must be strong. collateral proof to sustain such messages, and especially so in the case of those mediums concerning whom there has been the most public controversy, dwing to their notoriously unreliable and discreditable moral characters.

To Mr. Morton's very timely and pertinent question, "How are we to know, or what evidence has the investigator that the medium is telling the truth?" the angel's poice is silent; and this we regret, as possibly some valuable information is thus lost to the world. We hope our cotemporary will recur to that question again and give a full and explicit answer.

Mr. Ray Knight, the genial and efficient General Freight and Passenger agent of the S. R. & D.R. R., gave us a call last week. Mr. Knist's headquarters are at Selma, Alabama. He has been in this city attending the convention of railroad men and visiting his old friends. Like many others from the North, our old friend chose the South for a home after the way, and has prospered, as all such deserving men should.

Some one sends an order from Marion. Illinois, for | books, but failed to sign his name. Will fill order when we know.

Mexico and the United States.

An important event in the history of Chicago and the Northwest, was the late visit to this city of his Excellency Don Manuel de Zamacona, Mexican Minister to this country.. This distinguished diplomat and farmer is actively engaged in promoting a closer acquaintance between the two countries, looking to increased commercial intercourse. At present this country only supplies Mexico with one-fifteenth of her imports, although she lies contiguous to us. We are accustomed to look upon the inhabitants of our sister republic, as a miserable lot of greasers, and they have but little more respect for us. Mr. Zamacona is doing more towards cementing a lasting peace between the two countries, than all others beside. While in this city, his Excellency was the guest of the Northwestern Manufacturing Association, and under the especial care of our esteemed brother, Hon. Geo. S. Bowen, to whose energies and talent, in a large measure; the great success of the whole affair here was due.

Laborers in the Spiritualistic Vineyard, and other Items of Interest.

Bishop A. Beals' lectures at Waukegan, Illinois, have been largely attended. He also has engagements at Whittier.

We have lately heard of some remarkable tests of spirit presence, as evidenced through the mediumship of Mrs. H. H. Crocker, of

The Spiritualists will hold a Dime Sociaole in the parlors of the Unitarian Church, corner Monrog and Laffin streets, Thursday

Dr. J. M. Peebles lectures in the Parker Fraternity Hall, Boston, during October. He expects to come West later in the Fall or early in the Winter.

Capt. Brown spoke in Armory Hall, Boston, Sunday, Sept. 8th and 15th. The latter was a testimonial to him and Mr. Vandercook from the Boston Children's Pregressive Lyceum. Address them care Banner of Light, Boston, Mass.

LECTURE.-Mrs. Logan-lectured to a very large and appreciative audience in good Templar Hall last evening, and delivered an original poem of more than ordinary merit, acquitting herself creditably as an interesting public speaker.-Portland (Or.) paper.

Brother W. H. Terry, of Melbourne, writes: Mrs. Britten and Thomas Walker are inreasing the interest in Spiritualism here, and it is probable there will be a larger demand for the literature by and by. I like your paper."

K. P. Watson, M. D., brother of Samuel Watson, D. D., was stricken down by yellow fever while in the line of his duty, and passed to spirit life from Memphis, on the 28th ult. His beloved wife, Mrs. Nannie Watson, was in Humboldt, Tennessee, at the time. Left thus desolate in a plague-stricken country, cut off from reaching Dr. Samuel Watson's home, with no personal acquaintances in the north whom she felt at liberty to call upon, she was impressed to ask the editor of the JOURNAL what to do. He at once telegraphed for her to come to Chicago and receive a hearty welcome. She accordingly arrived here last week, and is now quietly resting at a beautiful healthy country town, with the family of Mr. S. S. Jones. Mrs. Watson was the lady who added so much to the interest of the American Spiritual Magazine, by contributions of spir it messages given through her hand. She was known in the magazine as "Our Home Medium."

The Bendigo Advertiser speaks as follows of Mrs. Emma Hardinge-Britten:

Mrs. Britten founded in San Francisco, a select private society for the study of oc-cultism, in which, as she alleges, she is sus-tained by many of the leading judges, law-yers and scientists of the city. On her de-parture for Australia, some two months since, her numerous friends and admirers presented her with a splendid jewel of emblematic significance, commemorative of the society she had founded, the exhibition of which in the shop of the manufacturer created much curious speculation and interest. To sum up, all that can be learned of Mrs. Britten's past career is as strange and phenomenal as the doctrines she professes, but of her intellectual powers, and her singular control over her and ancest the public gular control over her audiences, the public of Sidney will now have an ample opportunity of judging for themselves. It is asserted by those who have attended the addresses she has already delivered in this city, that for eloquence and impressiveness they are unsurpassed by any utterances to which they have ever listened, and evince the highest tone of culture and oratory.

The Catholic Review sweetly says: Crime is rampant, and red-handed murder stalks through the land. And the criminals, nine out of ten, are men who have been educated in our public schools, and learned there to despise. God and to defy his laws. It is something for the patrons of our public schools to know, on such excellent authority, that many millions of dollars are being spent to educate their sons and daughters "to despise God and defy his laws."

If the Xevieto could only keep school awhile, you know !- Alliance.

At New Haven the Protestants and Catholics are "pooling their issues," to beat the opponents of religious teaching in the public schools, though from the above testimony it don't seem that the Protestant Bible is a very good book, as it is authority in a majority of the schools in the country where children are taught "to despise God."

The Catholics of ... United States have but thirty-five publications for a population of five millions, as it is claimed. The paper printed in German receive the largest patronage. It is admitted, upon their own authority, that " for every convert to the true Church in this country three born members

Hay Fever-A Haven of Refuge.

Reader, did you ever have it? If you ever did, you have got it yet, and it will come each year with the punctuality of the sun and the regularity of tax time. Years ago, it was only a few cultured people in New England and here and there an aristocratic preacher, who had so far developed as to be able to offer favorable conditions for the materialization of this occult visitor. Now, however, thanks to the proverbial enterprise of the American people, this lively caller care be found in about every third family. For fear some subscriber may not have become the owner of a well developed case or have observed it under good auspices, we will simply remark that H. F. is a subtile combination of all the most virulent powers and distressing symptoms of fever and ague, chill fever, dumb ague, cold in the head, catarrh, bronchitis, and asthma. No man knows what induces it or what medicine will cure it. Only one thing is positively known about it, which is, that certain localities are exempt from its ravages and patients who enter these charmed regions shake off the monster as they enter and can bid defiance to his power so long as they keep inside the charmed circle.

Within a few years a number of localities have been found safe retreats; among others the island of Mackinac, some points in Northern Wisconsin, Michigan and Minnesota, several places in the White Mountains, the Adirondacks and Mount Mansfield, Vermont. The distance to these places is a great drawback to many sufferers in this city and the West. The editor of this paper has been blessed with a very strongly marked case in his own family for some years, and has therefore been led to give special attention to the merits of different localities.

Last year his notice was called to Grand Haven, Mich., as a point where it was unknown, and where its victims would find re lief, the evidence seemed so conclusive that he determined to investigate the claim this year. Accordingly when the subject in whom he is interested had been a slave to the disease for three weeks, and was suffering excruciating torture, unable to sleep and breathing with the greatest difficulty as well as being greatly reduced in strength, it seemed a good time to test the merits of Grand Haven and see if it should prove truly a grand haven of rest to the weary suf-

On the 9th inst. the patient was carried to the boat in the evening, landing at the point of destination the next morning and from that day to the present has been entirely free from all symptoms of the disease, the only indication of any abnormal condition is a slight change of voice not discernible to any but intimate friends.

Rrom this experience and other evidences, the editor believes Grand Haven to be a safe retreat, and its happy location renders it readily accessible from all points in the West or South. The first inquiry after reading the foregoing will be, what are the accommodations for entertainment at the place? In reply it can be truthfully said, they are first-class. The Cutler House, is a fine large brick hotel, with passenger elevator, gas, and all modern conveniences, and will compare favorably, both as to table, attendance, and appointments, with the first-class hotels in our leading cities. The hotel is owned by Mr. Dwight Cutler, who is an old resident, a wealthy lumber manufacturer and a public spirited liberal man, who will do all that money can do to make the place attractive; he is ably assisted by Mr. Pickering, who has charge of the house. There are also many private houses at which good board can be had. A good livery stable, with fine boating and fishing, aid in passing away the time. Opposite the hotel is the famed mineral spring and bathing establishment of Mr. W. C. Sheldon, where hundreds of patients are annually helped or cured of many different diseases. We feel as glad in announcing our faith in Grand Haven as a retreat for hay fever subjects as though we owned the town, and another year shall hope to see hundreds of happy refugees en-. joying its salabrious atmosphere and reveling in its peach orchards and vineyards. . ,

Golden Words of Cheer.

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Mrs. Emma F. Jay Bullene, well known as a poetess, lecturer and medium, writes:

God and his angels speed you in disseminating truth and crushing out fraud. I am told that this agitation extends far into spirity circles, bringing dire confusion to fraud-loving spirits, and purifying the stagnant atmosphere about that class of spirit bands who aid deceivers. Heaven speed only truth.

Mrs. Maria M. King, the author, lecturer and medium, writes us under date of Sept. 18th, as follows:

. . . I am glad to recommend the JCURNAL at every opportunity. I think the high tone of your paper is doing honor to our cause, and your firm stand at the present crisis against fraud and imposture, proves you worthy of your place at the head of an influential journal, and will make you a strong pillar in the structure which the angel-world are helping to build in this

An author well known in Europe and America for his literary work, and familiar to our readers as the author of several important works on Spiritualism, writes:

* * "Knowing your perfect sincerity and earnestness in the cause, I bid you God speed in your honorable endeavors to discountenance all shams and root out all frauds."

In a letter written last week the same

• • May the good (though mysterionaly occult) God bless you, and strengthen

Speaking of prayer, the Duluth Tribune and Herald says:

If those who have faith in prayer, and who really believe that "by faith they can remove mountains," will accept of our offer of a few months ago, and by prayer succeed in bringing about a result which natural causes evidently could not bring about—such as the leveling down of the hills back of Duluth, and the transforming of the swamps of this county into fertile prairies, like those of the Red River valley-we should then be very willing to proclaim to the world our belief in the efficacy of prayer; but the unwillingness of the professed believers in prayer to give a practical and positive test of its efficacy, shows that they really do not quite believe it after all; and it is high time that sensible men and women should cease taking any stock in a theory which even the professed believers therein dare not put to practical and positive test.

Spirit Communication to Rev. Samuel Watson.

After some conversation relating to a communication just received, and the circumstances attending the departure of a brother stricken down by yellow fever, and which led to a remark made by Samuel Watson, alluding to the fact that he was the only surviving male member of the family left now, the following was received from his former wife:

Yes, Samuel, I hear your remarks, and can respond, that another tie has been made, another link to our chain; though missing on earth, he has been added to our number. You are not surprised that we agree with you when you say that your term of probation will not, in the course of nature, be extended a great while, yet you will be spared some years, for you are essential to the lov-ed ones on earth, and to the good of the world. We are happy, and need you not, only as the union would enhance our comfort; but our dear ones would miss you in every conceivable way you are capable of acting. I was glad to see Ken pass over. He's not with us, but we know that with his conscientious heart and strict integrity, he will reach a happy place, where there

will be no more sorrow.

I come with John and William. They are very happy to meet him, and think that earth is possessed of very few ties now compared to the humber who have joined to the humber who have joined to the first time are being the structure. them. Most of the attractions are being transported to the bright home beyond the river. You look at the change as a true christian believer in the spiritual doctrine should, and you find a solace in it, which many do not. You bow submissively to the heavy hand which has so often been laid upon you, and feel that death is a sleep from which one awakes into an existence best suited to him, and to live on in the service of his God and savior. The terrors of death no longer torture you, but a sweet peace, a serene feeling pervades your entire being, when you know that a good man has

Our meeting to-night must be short, as we come frequently, and do not wish to con-mine so much time when nature is tired

and needs refreshing sleep.
I go to-night, my dear ones.

MOLLIE. · Connublal.

The marriage of Miss Ella S. Lane, of Galena, to Mr. A. M. Griffin, of Chicago, took place on Duesday, Sept. 10th, at the residence of Rev. W. S. Balch, pastor of the Universalist church, Dubuque, Iowa, Rev. Mr. Balch officiating. The parents of the contracting parties and a few only of the other immediate relatives interested witnessed the nuiptuals. Immediately after the ceremony the happy couple took the cars for St. Paul, Minn., from which place they go to Chicago, their future home, where Mr. Griffin is established in the business of law reporting. Miss Lane, now Mrs. Griffin, was formerly a resident of Chicago, and has many friends and acquaintances in that city as she has in Galena. We wish her and her husband much joy.—Dubuque Herald.

The Popular Science Monthly for October will be issued about September 20th. This number will open with an illustrated popular article by Frof. J. S. Newberry, of Columbia College, on "The Gological History of New York Island and Harbor," and will also contain articles by Ban, Huxley, Spencer, Kirkwood, Brooks, and other eminent home and foreign writers.

Lecturers and booksellers will find the Watseka Wonder" a rapid selling pamphlet, and one which will derectly increase the demand for spiritualistic literature. Price 15 cents per copy; eight copies for one dollar; one hundred copies for ten dollars; postage free.

We refer our readers to the article of G. W. Webster, on 6th page, entitled, "Seneca Park Industrial School."

The book, "American Communities," as noticed last week, was published at the office of the American Socialist, Oneida, N. Y., where it is for sale. Price, pamphlet 60 cents; bound, \$1.00. Address all orders to Wm. A. Hinds.

Free Religious Convention.

A'two days' meeting of Sphitnalists and Liberals will be held at Garretteville, Ohio, on Saturday and Sunday, October 5th and 6th, 1878. Able and eloquent speakers will be present. Atmong them A. B. French, Hudson Juttle, tone or both expected J. A. J. Fishback, Fred K. Gilbette, and others. Arrangements will be made to accommodate all who come, and a cordial invitation is extended to sill. It is intended to make this a pleasuragle and profitable cathering of the carnest-minded who are seeking hilowelly is wider thoughts and nobler hopes than are contained in a theology, "old over much."

A. C. BELDEN, CAsterman.

Convention. .

The Minnesota State Association of Spiritualists will hold its 11th annual convention at Fletcher's Hall, Farmington, Dacota Co., October 11th, 12th and 18th. Miss Susie M. Johnson will be one of the speakers, Other speakers and mediums will be present. The association has held grand conventions at Farmington in days of 1976. Come, all that are interested in the inter-communication between this and the more interior life.

Mas. Estrant Clark Douglass, Sec 7.

Winona, Sept. 11, 73

Grove and Tent Meeting at Treeville, New York.

On Saturday and Sunday, September 19th and 19th, in a grove near crossing of three railroads, forty miles south of Anburn, at Treeville, N. Y., with special trains and low fares. J. M. Peebles, Elder G. W. Kvans, G. H. Stebbins, and a lady speaker, and others will speak under a large tent. A large gathering of Spiritualists and Liberals is expected. Fee, to pay expenses, sen cents for each day

Spiritualist Meeting.

THE WATKINS CONVENTION.

Money Required to Pay the Expenses.

The expenses of the Watkins convention were \$150, of which \$142,51 have been paid, leaving unpaid the sum of \$25,49.

I urgently request every Liberal, who reads this announcement, to at once forward me any amount he on she may choose, to assist me in paying the unpaid expenses above mentioned. If more than \$25,49 shall be paid in, I will put the balance into the hands of the Treasurer of the New York State Free Thinkers Association.

Every contributor will please name the Liberal paper he or she may desire to have their contribution acknowledged in.

H. L. GREEN.

Salamanca, N. Y., Aug. 77th, 1873.

P.S.—As a committee of arrangements have been appointed.

P.S.—As a committee of arrangements have been appointed or the next annual convention, I hope the arrangements will educin better then than we were able to make them this

Business Botices.

EVERY professional man who has used Dr. Prices Cream Baking Powder in his family, will certify to its being wholesome and pure.

J. V. Mansrield, Test Medium-answers scaled letters, at No. 61 West 42d street, corner Sixth ed letters, at No. 61 West 420 acres, cents tamps. ave., New York. Terms, \$3 and four 3 cent stamps. 24-15-25-14 Register your letters.

A TOBACCO ANTIDOTE, manufactured and sold by J. A. Heinsohn & Co., of Cleveland, O., is advertised by the proprietors in another column. The firm, we believe, is responsible, and the remedy is highly spoken of by those familiar with its

DR. KANNER, Surgeon and Eclectic Physician, Merchants Building, Cor. La Salle and Washington Sts., examines disease Clairvoyantly; adjusts Elastic Trusses for the cure of Herpia, and furnishes them to order. See his advertisement in

MRS. D. JOHNSTON, Artist, No. 26 Throop street, MRS. D. JOHNSTON, Artist, 130. St. a specialty. Chicago, Ill. Water Color Portraits a specialty. 24-12tf

It is the belief of all who use them, that Dr Price's Special Flavoring Extracts are the strongest and most natural flavors made.

S. B. BRITTAN, M. D., continues his Office Practice at No. 2 Van Nest Place (Charles street, corner of Fourth), New York, making use of Electrical, Magnetic and other Subtile Agents in the cure of chronic diseases. Dr. Brittan has had twenty years' experience and eminent success in treating the infirmities peculiar to the female constitution, by the use of painless methods and the most efficacious remedies. Many cases may be treated at a distance. Letters calling for particular information and professional advice should enclose Five Dollars. 24-26-25-25

SEALED LETTERS answered by R. W. Flint, 25 E. 14th street, R. Y. Terms: \$2 and three 3cent postage stamps. Money refunded if not an-

Spance's Positive and Negative Powders for sale at this office. Price \$1.00 per box. 24 ltf.

SAPONIFIER, see advertisement on another page

DR. PRICE's Unique Perfumes are genuine flower extracts-fragrant and persistent.

The following is from a lady educated for a medical practitioner, but whom the Spirit-world had evidently chosen as an instrument to work, through, for she early developed as a wonderfully successful magnetic healer, and lost her health, as so many of that class do, by over work:

121 East Twenty-third Street, New York.

Aug. 31, 1878.

GEO. A. STONE, Esq., Proprietor of "Condensed Air Cure," Rochester, N. Y., Dear Sir:—I am improving daily since my return home from the "Condensed Air Cure." The improvement in my sppearance is the constant wonder of my friends, many of whom thought I would never return alive when I started for Rochester. After an acute illness of many weeks, and a chronic difficulty of many years' growth, I was looked upon as book-ed very shortly for the "ever-green shore." I went to your place with a hope born of an intuitive perception of its possibilities, and received so much benefit from the treatment that I shall return soon—I trust to achieve a complete restora-tion to health, which I firmly believe is for me through the Air Cure. I am persuaded that you have discovered the Philosopher's stone for health, and when the principles of your system become more widely known and adopted, the present ac cepted medical formulas and practice will become things of the past. It is to be regretted that the demonstration of its value cannot be more satisfactorily made for the reason that your patients are largely drawn from that class known as incurable from other institutions and practitioners-they

come to you as a last hope.

I speculate daily as I read the reports of the yellow fever now decimating the South, how marvelously your treatment would reduce the malignant scourge. If scientists, who vainly study the cause and cure of it, would investigate as I have done, and learn by experience as I did while in Rochester, that no fever can live and breath your purified condensed air, how quickly would your discovery make glad the disease inflicted districts of this continent and Europe. I trust and believe that the demand of the hour must find you out, and with this hope I leave you for the present.

Yours truly,

DR. E. F. STILLMAN.

Consumption Current An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vezetable remedy, for the speedy and permanent cure for consumption, brouchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, with full directions for preparing and using in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Powers' Block, Rochester, N. CONSUMPTION CURED .- An old physician, retir-

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A NARRATIVE OF THE LEADING PHENOMENA OCCURRING IN

Mary Lurancy Vennum,

BY E. W. STEVENS.

With comments by Joseph Hodes Buchanan, M. D., Profemor of Physiology, And ropology, and Physiologial Institutes of Medicine, in the Eclechic Medical College of New York; D. P. Kayner, M. D.; S. B. Brittan, M. D., and Hudson Tuttle.

P. Kayner, M. D.; S. B. Brittan, M. D., and Hudson Tuttle.

To members of the various learned professions we expecially commend this narrative. We believe the history of the case as herein tool to be strictly true. The account is given in a modest, unassuming way, with no attempt to exaggerate or enlarge; it could have been made far more thrilling and yet have remained within the bounds of truth, it will be observed there is no change for the witnesses to have been honestly mistaken and to have thought they heard and saw that which in fact they did not. Either the account is in exact accordance with the facts or the sather and witnesses have willfully prevariented. The evidence which we publish herewith as and the creatibility of the Boff family, could not be stronger; and the reputation of E. W. Stevens is equally good; the publisher has known him for years and has implicit confidence in his veracity.

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Dr. Pierce's Favorite Prescription

Dr. Pierce's Favorite Prescription

The term, however, is but a feeble expression of my high appreciation of its value, based upon personal observation. I have, while witnessing its positive results in the special diseases incident to the organism of woman, singled it out as the alman are rewarding generally and incident to the organism of woman, singled it out as the alman are rewarding generally and incident of the organism of woman, singled it out as the alman are rewarding generally and incident of the organism of diseases, and one that will, at all times and under all circumstances, act kindly, I she willing to stake my reportation as a physician; and so confident an I that it will not disappoint the most sanguine expectations of a single invalid lady who uses it for any of the allments for which I recommend II, that I offer and the internal of the internal conditions, see pamphies wrapping bottles.

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and vigorous health and a sound constitution established. Expiripelas, Realt-theum, Fever Sorce, Sealty or Renagh Sain, in short, all diseases caused by had blood, are conquered by this powerful, purifying, and hieracting medicine.

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Poices from the Beople.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Mother, I Am Here.

Mother, mourn not for your loved one, Though she's in another sphere, When your heart is full of sadness, Then your child is ever near.

Could you but see her angel form, One that from your heart was torn, You would turn away in gladness And forever cease to mourn.

Although she's gone from mortal view To dwell on the farther phore, She often comes to cheer our home As she did in days of yore, ..

Yes, the mortal house is laid aside In the silent grave to rest, But the spirit has gone to life eternal In that loud where dwells the blest,

Then mourn not for the vacant seat Tilst-once made home so bright, For the's only crossed the river To inhabit that land of light.

GEORGE W. KELLY.

Psychical Impressions-Varied Career of Mrs. Cora L. V. Richmond.

The following impressions have been brought to a culmination in the outward consciousness, by reading a number of articles in the good old Jour. NAL lathey. The "Watseka Wonder" calls to mind several cases of like import, but without its happy termination. The cases commenced with fits, giving rise to somnambulism or cataleptic symptoms, and being surrounded by unpropitious influences, the way was opened for obsessing spirits of a low-order, who increased the evil, dethroned reason, and now some of the afflicted, in consequence thereof, are in the insane asylum. Then the case of Mrs. Richmond and the protest, call to my mind something of the history of her career. I have read her lectures when she was Miss Scott, and afterwards when she was united to, and under the influence of Dr. Hatch, and also those given at The most marked contrast is between those delivered under the influence of Dr. Hatch, and those delivered in Washington while connected with officer Daniels. The former were delivered during the abolition excitement, and were all in the interest of pro-slavery principles; the latter, during the Daniels' dynasty, were all in the interest of the freedmen, and in marked contrast with the pro-slavery principles advocated before. I know not the sentiments of Mr. Richmond, but presume that Mrs. Richmond was herealf in any problem. Mrs. Richmond was herself in sympathy with Bastian and Taylor, or was surrounded with that element, thus opening the way through psycho-sympathy for the tricky and witty spirit of Bastian and Taylor's band to enter his protest. It was a and laylors band to enter his protest. It was a bold move on the part of that tricky spirit, but will produce good results if it leads to the inves-tigation and understanding of how the law of psychologympathy governs spirit control. "Whom the gods would destroy, they first make mad." This is in accordance with the law of progressive unfoldment.

The article which, to my mind, contains senti-The article which, to my mind, contains sentiments of momentous import, is contained in the Journal of Aug. 24th and is taken from the Medium and Duybreak. Almost every sentence would farnish a good foundation for a lecture on moral philosophy. Whoever the writer may be, it shows plainly that he is a close observer of the action of spiritual forces among the different classes of mankind, where he says: "That the dense crowds of spiritis who are ever haunting our streets, alleys, public houses and are equally unhappy, only under different circumstances, and whose actions are so fearfully telling in our midst to-day, are allow. der different circumstances, and whose actions are so fearfully telling in our midst to-day, are allowed to go unheeded. We know fully well." he says, and I agree with him, "that every spirit liker out of the flesh, plays a very beneficial or mischlevous part in the production of that which at present exists. We also know," he continues, "that spirits are still actuated, greatly intensified by the change, by the same motives and desires, and that all are indelibly stamped with the character play. all are indelibly stamped with the character playof the subject 1 firmed by what A. J. Davis says on page 101 of "Views of our Heavenly Home," where he, through colair audichee, hears the fulminations of the oratorical Diaka, who he says, was seeking the gratification of evanescent impulses. It is also confirmed, I think, by observation. When I see persons given to falsehood and trickery to gain worldly wealth and influence, and who by scolding and fault-finding strive to make all unbappy around them, even their own families, and enjoy the sport as much as a cat enjoys the sport of torturing the poor helpless mouse, and much after the same fashion, (I have known such) I then often think what such spirits will be in spirit-life. Having left children behind them, who by the laws of he-reditary descent and antenatal influences, are on the same plane of development, a way is left open for their return, and thus, through the law of psycho-sympathy, give fair play to those disastrous spiritual potencies. Then those children, forming matrimonial alliances with families on a different matrimonial alliances with families on a different plane of development, antagonisms will be produced, leading to quarrelling and separation; or if through sympathy for the inflicted, there is a yielding, passive spirit manifested, the way is further opened for the play of those disastrous potencies, until whole families are made subjects of discord, unhappiness, disease and death.

There are a few, and only it few, such cases as Lurancy Vennum's, or those of like nature terminating in good. Owing to the progressive power of nature's laws, they are increasing in frequency; but what can be done to increase their frequency, or what power can be attached to the car of progress to accelerate their growth? True moral cul-

gress to accelerate their growth? True moral cul-ture is the only thing that can perform the work. Nearly all the systems of moral culture prevalent in the world, are based on erroneous foundations. As long as they are based on the fabled fall of man, and his redemption through faith in a vicarious atonement, so long will they be useless—yea, worse than useless, as they ignore the science of

the human mind.

Philanthropists and moral reformers that have the means abould procure a dozen, fifty or a hun-dred copies of "Ethics of Spiritualism," and scat-ter them broadcast over the land. Many will read them and be benefitted thereby, for it is the best them broadcast over the land. Many will read them and be benefitted thereby, for it is the best system of more philosophy ever published. It would be a grand missionary, and would greatly add to the happiness of those engaged in the work, as it would tend largely to the cultivation of their own spiritual natures. In the language of the author of the article aimaged to: "It would be a glorious mission, and how divine! What lives of happiness we then should lead, and what affections would dwell in our bosoms! What a beautiful halo would the angels be waving o'er our heads, and what crowns of glory and homes of unsurpassed beauty, and loving faces would there be waiting our entrance into the heavenly realms, where the purified and mighty of all ages dwell!" Therefore, go on Brother Bundy, with your glorious mission of purifying the streams of spirit communion, and freeing them from the floodwood of cheats and impostors, and the good angels will guide and protect you, and otherwise assist you, for

Light is breaking all around us,
Opening up the shining way,
Leading onward, through life's portals,
To the bright on coming day. Oak Center, Minn. WM. F. GREEN.

K. P. Corbyn writes: I like the tone of the Journal in regard to fraud, and I hope it will continue to speak in no undecided manner on that subject, thereby guarding its readers' interest to the fullest extent of its power.

F. M. Baker writes: So long as you continue in your present course, you may count on me as your constant subscriber.

Answer to a Question.

What do the spirits think of the Deceminian Theory!
Does Man spring from a lover form of animal

Answer.—We would require a great deal of time to treat upon this fully. We will simply say this: Darwin has grasped a glorious truth. It is like sne of the old Roman statues, which was buried down deep is the earth, and in digging man strikes upon a certain part of it; but the deeper he goes, the more he finds of the grace and beauty and the hapeliness of that which is buried. So not only Darwin, but other scientists, have struck upon this great truth of evolution. Some day it will be brought so clearly to light that the people will no longer ridicule it and no longer reject it. True, man springs from a lower form of animal life—but how, you ask? If you want to know why or how any one comes to such a conclusion as this, go back in human history, and you can find a time when men had homes, such as they have now, but lived in huts and caves and holes in the ground, while their ideas were crude and goes and ank. while their ideas were crude and gross and solimal. By the very forms that are left, by the very shape of the bones and skulls that still remain the earth, or have been brought to light, men have been able to prove the natural progression of hu-manity, physically and spiritually. So as you go back, through the implements that still remain, you find there was an age which is called the "Stone Age"—an age when the mind of man was low indeed, judging from all things.

True, there have been periods when certain people have risen in some things, and nations have risen like waves of the sea, and, like those waves,

have sunk again, but the further we go back in human history, the nearer we find man approach-ing to the animal. If this is so by the natural course of reason, may we not find a time where there was no dividing line between man and animal—a time when this law of evolution makes itself apparent? when this law of evolution makes itself apparent? If man has been coming up, and reached his present state, then, by the most natural, logical process, following him back, do we not reach the animal at last and believe in this theory of evolution? But one says, can you not take this case and show a great objection? If any person should consider an island of the sea, for instance, from which all life is swept—all human life and all animal life—will the law of evolution produce animal life or produce human life there, or will it remain barren and desolate, as it is? It will remain barren and desolate, unless from some other place animal life, as you call it, or these forms which we are accustomed to see, and human life, has reached its shores. But what does that prove? Nothing to the point—for, friends, there was a time when the carth produced its glant trees—such trees as we find trace of, and records of, down in the mines of coal. The serith does not produce them now; they find trace of, and records of, down in the mines of coal. The earth does not produce them now; they coal. The earth does not produce them now; they do not grow upon our hillsides and our valleys as once they did. Well, the vergeondition of the atmosphere then has vastly different from what it is now. There was a time when the gigantic forms of animal life could exist when they lived upon the earth and found shough to feed upon. Now they are extinct; they come not again; they could not come again—for the very conditions which matalined them have mandal away. To day which sustained them have passed away. To-day we find physical forms as they once were—forms which have not been turned to dust by the ordinary process of decay—and we know that the change which gave to them their shape, which fossilized them or put them in a position to be fossilized, earth knows not to-day, it cannot know

All in the earth has its phases, its changes, just as human life, just as animal life, and just as vege-table life has. Why, then, can it not be true that somewhere, away back in the dim morning of time upon the earth, it was possible for the first human beings to be evolved, as you call it, or for the highest of our animal forms of life to have within them the little germ which was touched by the breath of inspiration when man became a living soul? This one word, evolution, covers it all, and it is the only word which will explain this wonder of life.—Mrs. N. T. J. Brigham, in Olive Branch.

Odious Laws.

Your editorial in a late issue, on the barbaroua whipping of the girl in Virginia, reminds me to speak of the numberless violations of the constitution of the United States, that are practiced under statutes made by Congress and states. As your readers are generally the most intelligent of our citizens, it may do a great good to call their

"ist. Involuntary servitude shall not be exacted.

fender has been duly convicted."
Yet in every city and sown of the Union men are put on chain-gangs and forced to labor for trivial misdemeanors (not crimes), or for non-payment of fines. This is a glaring infringement of the su

preme law.
"2nd. Cruel and unusual punishments shall not be inflicted." Whipping is crufel and unusual to-day. But Congress, to enforce the revenue laws, inflicts heavy fines and imprisonment on men for trivial offenses. Men are, imprisoned and put to hard labor for a thousand acts harmless in them-selves. To punish one for neglecting incessantly to cancel a stamp or seiling his own tobacco, as severely as for highway robbery, is cruel and un-

just.
"3rd. Congress has no power to punish any of fense except treason, felony or sea piracy, counterfeiting, offenses against the law of nations, and in the army, navy, district dockyards. All pow-ers not given are reserved to the states."

This matter was fully debated [See Elliott's De-bates.] Patrick Henry said he feared Congress might assume power to punish other offenses Madison said it could not do so, having clearly no power. On this point, some states refused to rati-fy. Finally they did so, by resolutions declaring that they looked to have an amendment making it clearer. This amendment was passed. The Alien and Sedition acts were annulled because Congress

had no power over any such offenses.

Why were they so lealous? They tell us because they feared citizens might be taken from the county where the offense was committed, to a discounty where the offense was committed, to a dis-tance, for trial, yet to-day men are in penitentia-ries under acts of Congress for selling a syringe, selling pictures of Greek slaves, ancient statuary, selling tobacco, charging over ten dollars as attor-neys, etc. Congress is constantly encroaching on the constitution. But the worst thing is this: "Accusation becomes a dreadful punishment; for you might be dragged hundreds of miles from home, might be dragged hundreds of miles from home, compelled to advance all witness fees, mileage and board. To summons one witness you have to advance the marshall's costs, possibly's hundred dollars, as well as your witness' costs, hundreds more. It may have been all a mistake; you may be acquitted, yet not one cont is ever repaid to you." This is so infernally outrageous few can be found to believe it. In no other country does there exist such vile coppression.

found to believe it. In no other country does there exist such vile oppression.

The constitution stands above all, and these acts are legally null, yet for want of a tribunal to speak, a mighty code of lawless statutes is daily enforced, for the Suprame Court speaks merely in cases brought before it. Looking at all this, and the vast expenses of government, which have grown from two millions in 1831 up to seventy-two millions in 1874.5—the contingent expenses of the senate, from seven thousand in 1832 up to three hundred and thirteen thousand in 1877. I ask, is it not plain our government totters and must fall? We awake to find ourselves under a monstrous tyranny of hundreds of rulers, as Jefferson predictranny of hundreds of rulers, as Jefferson predict-ed. Every thinking man must know this. I hope your readers will refer to Elliott's Debates on the Constitution, so they may see how very far we have progressed toward something very different from what these old fathers thought they were founding.

C. IRVINE.

J. G. Welker writes: I cannot close without congratulating you on the stand you have
taken to rid Spiritualism of the many frauda being daily carried on under its protection. Stand
firm on the position you have taken as it is unquestionably right, and you will have the sympathy and support of a great majority of the true
Spiritualists of the world. Spiritualism is not an
lam, but a solid, matural, scientific; fact, consequently should not have the meaningless word
ism attached to it; neither should it be added to
nor taken from, but given to the people just as it
is,—as nearly so as possible; therefore go on with
your sliting process until it shall be stripped of
the many impostors who desperately cling to its
akiris, exclusively for gain and worldly goods, regardless of true principles or honesty.

Seneca Park Industrial School.

Some of our friends having proposed to assist in establishing our projected school, I wish to say I should be thankful for such aid as would not interfere with the management or divert the school from the original plan, which is based upon these general principles: Freedom of religious opinion; the Kindergarien and object teaching for iyoung children; healthy and innocent amusement for all; gymnastics and out-door exercise for both the sexes; manual labor necessary for true growth; well-established pribciples of hygiene and cleanliness to be encouraged; also plain style of dress and living; no whisky, tobacco of free loveism; liness to be encouraged; also plain style of dress and living; no whisky, tobacco or free loveism; two general objects to be kept in view: first, general culture, mental, moral, social and physical; second, special training for some life business; every possible facility to be afforded students to work for an education; high culture the right and need of all, more active labor for professional people, and more study for laborers, is the great need of the age.

My own judgment as well as that of my friends,

My own judgment as well as that of my friends, both in this and in spirit-life, is to keep the general management in my own hands, lest the above principles be not carried out. We shall need a gymnasium, hall and philosophical apparatus. The ball and our groves could be used for lectures and camp meetings at such times as would not in. and camp meetings at such times as would not in-terfere with the school. No student will be obliged to hear anything upon the subject of religion, but outside of the school I propose to take an ac-tive part in the cause of Spigitualism, which I con-sider the cause of humanity? It is time that those who through the divine in their own natures, behold divinity in all things, and who realize that wealth and takent are gifts to be used not only for our own good, but for the good of humanity, should co-operate for mutual aid, and to promote the growth of a broader and better manhood and womanhood. To such I shall be glad to extend the hand of fellowship. Our undertaking is a difficult one, but belleving it to be an approximation to the true system, I propose to devote the balance of my life to its accomplishment. The loss of a large wheat crop will embarass us much, but we have been able to add buildings sufficient to accommodate quite a number of students, and will through the divine in their own natures, behave been able to add buildings sufficient to accommodate quite a number of students, and will furnish all the work we can. I have received encouraging words from Prof. J. R. Buchanan, Gen. J. Edwards, J. M. Peebles, A. B. Beverance, Col. J. C. Bundy and many others. All of the following endorsements except Prof. Lyman's are from those who have visited my place and become familiar with my prospects and plans.

"Those who desire to improve themselves, need look for no better home. Mr. Webster is well calculated by education, experience and deep love of the work, to make a success of the scheme."—D. P.*Kayner, M. D., Chicago.

"I most heartily endorse and recommend both you and your school enterprise; it is just what our people need. The location is the best I have seen in your state. It may take time to build up

our people need. The location is the best I have seen in your state. It may take time to build up your institution, but success I think must crown your efforts, and when you pass away, others will take hold and push the noble cause on to completion."—Dr. Samuel Watson, Mimphis, Tenn.
"To the liberal public: Having had thirty years' acquaintance with Mr. G. W. Webster, of Bonair, Iowa, I can testify to his high character, executive

ability and adaptation to the great work which he has undertaken."—Sanford Niles, Rechester English and Classical school, (Minn.)

Mrs. Annie Banderson, late teacher in the Min-

Sanderson, heartily endorse the above. Mrs. Sanderson and Prof. Niles are among the most successful educators and conductors of Teacher's Institutes in the North West. Prof. Darious Lyman, of Washington, D. C., one of our most profound scholars and critical writers, with whom I was formerly associated both as pupil and teacher, says: "I can recommend your plan of a school, and am willing to vouch for your competency to perform anything you may undertake in that direction."

G. W. WEBSTER,

Bonair, Howard Co., Iows,

The Labor Question.

Geo. Francis Train writes a letter to the Chinese Embassador from which we make the following

"Do not let the labor craze of California annoy you! Twenty two years ago your countrymen drove me out of the gates of Canton as a Posqui, as our workingmen on the Pacific coast are drivthat did not prevent me from doing your nation justice in my "Young America Abroad," as I am sure you will do us justice when you understand

No citizen more than I do, appreciates the importance of your mission. To prevent such fear-ful holacausts of famine as that in Shansi you need shun our politics as you would a cobra, crocodile or pole-cat. As your last bank falled 500 years ago, when its directors' heads were deposited in place of the lost securities, you will, of course, avoid our finance system. You should also give a wide birth to the bon-vivant life of our Parkers. Welckers and Delmonicos. It killed Burlingame, and will you. Ignore our meats, alcohol and to-bacco and keep up your simple diet of rice, vege-tables and fruits, if you wish to obtain Mongolian

longevity.

Our labor hostility to your race comes from the same spirit that tore down the telegraph wires in Ningpo, ripped up the Woosung railway, destroy ed factories in England, and is smashing agricul tural machinery on the Western prairie. Evolu-tion destroys revolution. Sooner touch poison than our fire-arms! In the age of peace you will

have no use for men-of-war.

Drop Confucius, Nonclus and Buddhs, ghosts Drop Confucius, Noncius and Buddhs, ghosts and hobgobblins cannot stand the glare of our noonday sun. We are dropping the Anno Domini Chronology for the Psychologic Era and following Asia's practice of not shaking hands! When we get so far as to pay our debts; when the new year dawns; when we respect our parents as you do, and practice the morals we preach, we shall prove ourselves more worthy of your friendship."

Edison's Next.

Mr. Pulaifer seems to have had an interview with the great inventor, which throws still another light on the remarkable genius of the wonderful American. Tom Richeson, of school board presidency and lead and oil works notoriety, and Mr. Pulaifer of something similar, are both members of the St. Louis Telephonic Exchange. Richeson's telephone is in a closet, and a few days ago he was telling Pulaifer of a curious telephonic dream, wherein Pulaifer had "called" him on the circuit, and he had gotten up to answer. By the side of the closet was a mirror, which the telephonic Richeson faced—as he put his ear to the instrument.

"Behold!" said the enthusiastic Bicheson, "as listened to the voice from the instrument Pulsifer's face, clear and distinct, his lips moving as in
speeth, appeared in the mirror. It was life-like
and startling, and though I was as scared as if
looking at my friend's ghost, yet it flashed on me
at once that Mr. Edison should be told that
dreamy."

So no sooner had Edison arrived in St. Louis than Richeson tells him his telephonic dream—a dream, by the way, as wonderful almost as Rich-

ter's.
Edison listened with the patience and compos-ure of one accustomed to be victimized on anec-dotes, and when the dream was finished, said the great inventor quietly: "I have been working on it for six months."

He said he could send waves of sound and heat through the telephone, and is now experimenting on waves of light. "And," he concluded, "before a year I will make you see a man a thousand miles away.—The (D. C.) Cupttal:

Dr. Heliand writes to a club of appreciative readers who have been celebrating his birthday in Western Massachusetts: "As for what I have written, it is simply that which I have been moved to write. Much of my work seems strange to me. The discovery of thought is one of the mysteries of life. To find on one's manuscript, at the close of life. To find on one's manuscript, at the close of the day, that which had no existence in the morning, and to look on and see that producibely become a power for good upon a great multitude, of hearts and lives, is such a marvel that a writer, may well suspect that he is little more than an instrument of the benign power that uses him at will."

Lecture Notes by Capt. H. H. Brown. From Texas to Massachusetts.

Closing our debate at Denison, Texas, with Rev. Scott upon the 12th, we gave two addresses upon Sunday the 14th, with the thermometer at 101 degrees in the shade. Could one be eloquent under such circumstances? On the 16th we left for the North via the M. K. & T. R. R. And over this excellent railroad we went with the speed of the wind through the beautiful Indian Territory, praying meanwhile that the greed of the pale face might never drive the Indian from his promised home, and arrived a Bushnell, Ill., only to suffer for three days, more with the heat than we had in Texas.

had in Texas.

Here we found the Liberal Society with a very pleasant hall, and only lacking in the requisite zeal to make themselves felt upon the public senti-ment. Slim audiences greeted us for three even-ings in the hall, but under the beautiful shade of

the park we had on Sunday two large audiences.
At Vermont, we had on Monday and Tuesday
evenings a full hall. We are always sure of a
warm welcome here. The Aunt Abby Rankin of whom we spoke in our notes last January, lived till this visit, and it was our pleasure to speak at

till this visit, and it was our pleasure to speak at her funeral words of cheer. Over twenty-five years of public mediumship had this carneat Quaker given to the world, and happliy surrounded by her spirit friends, she passed on, ripe to the home she had long viewed, and why not joy over her new birth?

At Galesburg a few Liberals led by Dr. Humphreys, Mr. A. E. Cunningham and others whose names have slipped my memory, have organized a Liberal League. They employed us for five lectures.' They did their work well, the best hall in the city was ours on Sunday. We never had better inspiration, but living under the shadow of two sectarian colleges, the community dare not turn out, and only slim audiences were ours. It is the first town we have ever spoken in, where is the first town we have ever spoken in, where our audiences have not steadily increased to the last, and we left Galesburg desirous of returning in colder weather and laying siege to this citadel of old error.

At Mendota we expected two days rest, but to our surprise the mansion of Mr. F. Barber, a few miles from town, was filled to welcome us, and we gave them an address and spoke the next evening on Temperance in the M. E. Church. There are enough Spiritualists in and around Mendota to keep up a respectable organization, if they had the earnestness of the Methodists. In fact, all Illinols s well supplied with Liberals and every four coun ties should keep one speaker constantly employed and yet not one outside of Chicago is kept at work in the whole state.

A brief call at Chicago, and then we hied to our grove meeting at Allegan, Mich., the home of my companion, Mr. Vandercook, and many friends came to welcome him and congratulated him on his development under more genial skies, and then we whirled across the State to Farmington and held a series of meetings terminating on Sunday in a crowded church. This was once the stronghold of Spiritualism in Mich, but the older workers passing to higher life; this rest allowed the meetings to die out. But My. Green, Mr. Lophmen and Mr. Powers and a few others are still earnest and doing all they are able for the

A hot railroad ride, a crowded excursion and a boat ride, and we are on cool and shady Kelley's Island; a week's restand four lectures here prepared us for the trip eastward. The Kelley Brothers and Mrs. Huntington, their sister, still keep burning here the fires kindled by their parents. A fine hall given to the town by their father, is opened freely to all free meetings, and no one is to be ever shut out on account of opinions. If such a hall were only in every town what an impetus it would be to

We made a brief visit at Buffalo where we enjoyed the hospitality of Mr. Franks, whose house should be called "the mediums' home" 'so freely does he use what means he has for them and

Through the beautiful Western New York, we whirled amid moonlight that showed us glimpses of the historic lakes, but morning opened up to view the Catskill, and we feasted on mountain scenery, gaining inspiration till we reached Lake Pleasant, and there day by day our eyes wandered along the surrounding hills, and then away to Mount Toby, and we wondered how people lived that had no mountains to look at. It will pay western Spiritualists to visit Lake Pleasant camp meeting next year, if only to view the scenery and grow in the shadow of the mountains.

grow in the shadow of the mountains.

The camp grounds are finely arranged. Nature has here done well, and all man had to do was to assist her. The lake contains about 40 acres, indented well with tays and points.

There is a fine depot, pavilion for dancing, restaurants, telegraph office, post office, hotel, etc. There are some very neat cottages and many more will be put up in season for next year's camp. Over 300 tents and cottages were occupied this year. 300 tents and cottages were or pled this year and it is safe to say that on an average 1,500 remained over night on the grounds. As high as 6,000 were present some days. 25 passenger cars on excursion trains came loaded the two Sundays we were there and remained at the station all day, and many came in on the regular trains.

The amphitheatre was uncovered but well shad-ed. The rain thus interfered occasionally with the speaking. It is now proposed to roof in a space toech 2,000 by next year, and it should be done, and put further away from the railroad, for the music from the parilion, the noise of the cars, the boat on the lake and young people at the games at times made it impossible to speak. The present amphitheatre ought to be given up entirely to

sports and picnic parties.

The Fitchburg band of 24 pieces was present the entire time of the camp at a cost of about \$1,500. But they are a source of greater revenue, as they give three concerts of one hour each every day,

and furnish orchestra for dancing.

The expenses of the camp are met by membership fee, \$1 per year; rent of grounds, \$1 per lot to members; \$2 to non-members and sale of privileges and the per cent. paid by the rail-road on sale of tickets. This last probably amounts this year to over \$1,000.

[Continued stext week.] .

A Letter to Asa B. Roff.

To Asa B. Royr, Esq.
DEAR Sir: Though you have, no soubt, been annoyed with a multitude of letters embodying many questions relative to the wonderful and providential visitation that occurred in your town so lately, and of which you have been an auxiliary agent, pardon me, but I, too, want to write you a letter—not to interrogate a single question (for I believe it all), but to thank you again and again for the evidence given to the world of a life immortal, by this remarkable sase.

For years in my early life, I was a member of the Baptist Church, but with all the effort I made to live righteously and in the, faith, I had many doubts, and longed for evidence demonstrating eternal life, and when Spiritualism came I found that it was the rich boon my soul so much needed, and you may believe how glad I am to see this idential visitation that occurred in your tow

and you may believe how glad I am to see this heaven-born philosophy so graphically amplified by yourself, Dr. Stevens, Mr. Vennum, the angel guides, the dear good anirit-girl, Mary Roff, and by the sweet earth-child, Mary Lurancy Vennum; God bless her, and keep her pure happy and stoom God bless her, and keep her pure, happy and strong to bear evidence in favor of the good angels and

to bear evidence in favor of the good angels and their glorious work.

Brother, you have done well, so never mind what the world may say; in the end humanity will bless you and angels crown you. Again would I thank you for what you have done for Spiritualism. I have read and re-read the two Journals containing the wonderful narrative, and at last sent the papers to friends in the country. I am now anxiously waiting for the case to be published in pamphilosoform, when my friends shall see for themselves the wonders of God through his dear angels. It more the pamphlet will be written in detail, give as much of Mary's conversation as possible, also the letters complimentary to Asa H. Roof by the citizens of Watacka. The world needs just such evidence.

Now, Brother, pardon my writing to you, but my heart is full, and I must thank you, and through you, your dear spirit daughter, Mary; her sweet letters, causes many a tear of graitude. Hoping that God and the good anguis may bless you and yours, I am most respectfully yours.

Philadelphia, Ps.

Journ A. Hooven.

Otis Coburn writes: I think the Journal the ighest toned Spiritualist paper I ever read.

"Inspirational Prophecies and Their · Fulfillment."

While I approve of your liberal course in giving While I approve of your liberal course in giving those who do not agree with you on some questions relating to the Spiritual Philosophy, an opportunity to be heard through your paper, I think you display an excess of liberality when you allow a correspondent to occupy something more than one of your capacious columns per week, in support of what Spiritualists and other free thinkers regard as some of the most unfounded dogmas.

than one of your capacious columns per week. It support of what Spiritualists and other free thinkers regard as some of the most unfounded dogmas of the old theology—logmas, too, which are becoming obsolete in the faith of many enlightened Christians. I allude to the article entitled "Inspirational Prophecies and Their Fulfillment," commenced in your paper of Aug. Sist, and continued in that of the Bept. 7th.

In the publication of the 7th inst, the writer claims that many so-called prophecies of the Old Testament clearly related to Jesus of Nazareth, and have been as clearly fulfilled in the facts of his birth, life and death, as recorded in the New Testament. Now while it requires a lively imagination to discover the relationship between any of the prophecies be cites, and, their alleged fulfillment, it has been conclusively shown by learn of the prophecies he cites, and their alleged fulfillment, it has been conclusively shown by learned commentators that many of them could have had no reference to the coming of Jesus. The writers of the four gospels, and especially Matthew, in reciting events in the life of Jesus, often say that such events came to pass that some prophecy might be fulfilled;" and it is highly probable that they sometimes colored their facts to give them an appearance of corresponding probable that they sometimes colored their facts to give them an appearance of corresponding with the prophecies. It is certain that they some times misunderstood or misrepresented the prophecies which they cited as having been fulfilled; as in Matt. it. 23, where it is said that Joseph, when he left Egypt with Mary and Jesus, "came and dwelt in the city called Nazareth, that it might be fulfilled, which was spoken by the prophets, He shall be called a Nazarene;" whereas nothing of the kind can be found in any of the prophets. The only sentence in "the prophets" which the writer of the "Gospel according to 8t. Matthew," could have reference to is Judges xiii., 7, where the prediction, "The child shall be a Nazarite unto God" (i.e., a man consecrated to God), clearly relates to Samson, and manifestly has no reference either to mson, and manifestly has no reference either to Jesus or the city of Nazareth.

It is not my purpose to review the long essay of your correspondent, but I will refer to a single your correspondent, out I will refer to a single sentence, in which he cites Isalah vil., 14, 16; ix, 6, 7; xill., 1, 9; xilx., 6, 0; and lill., 1, 12—and says that in the prophacies thus referred to, "we have a complete description of the birth, life, character and death of Christ, as fulfilled by him when on earth, recorded more than eight hundred years be-

Now he who believes that Isalah, ch. vii., 14, 16, refers to Jesus, and that the prophecy was fulfilled in his birth, must believe that he was really born in his birth, must believe that he was really born of a virgin, a claim which the gospels do not intimate that he or any of his disciples ever set up or alluded to during his life time. He who believes that Isaiah ix., 6, 7, refers to Jesus, and was fulfilled in him, must believe that he was "The Mighty God, the Everlasting Father," which he never pretended to be, according to the evangelists, during his life, but on the contrary, denied it. Nor is it anywhere stated in the gospels that any of his disciples ever set up any such preposterous claim for him until after his death. He who believes that Isaiah lill., 1, 9, is a prophecy relating to Jesus, and was fulfilled in his life and death, must believe in the pernicious doctrine of the vicarious atonement; for the statements that "he was wounded for our transgressions," and was "bruised for our iniquities," and the allufion to his soul being made. iniquities," and the allusion to his soul being made.
"an offering for sin," if referring to Jesus, can have no other meaning except that ascribed to it by orthodox Christians, viz: that Jesus suffered by orthodox Christians, viz: that Jesus suffered death to atone for the sins of mankind. If there is any one dectrine upon which I have supposed all bipiritualists agree, it is, that every human being, either here or hereafter, must suffer the consequences of his own sins—of all violations of the law of his being—and cannot escape these consequences on the ground that Jesus, or any other being, human or divine, has suffered in his stead, however devoults he may believe in that dogman. being, human or divine, has suffered in his stead, however devoutly he may believe in that dogma. This illogical, unphilosophical and demoralizing doctrine of the vicarious atonement is the millstone about the neck of the Christian religion, which has always dragged it down in the mud and mire of immorality and vice, and must continue to prevent it from elevating man to that, position morally, intellectually and physically, which he is by nature capable of attaining to, when he comes clearly to understand that every violation of the law of his being must inevitably bring its appropriate punishment, and that there is no "pitying eye" or "almighty arm" that will save him from suffering the consequences of his transgressions. God forbid that Spiritualism should fall back into the slough of the pernicious belief in a "vic-rious atonement."

Washington, Sept. 9, 1878. Washington, Sept. 9, 1878.

Letter from M. D. Cowdery.

The present seems to furnish a fitting occasion for the discussion of the great variety of charac-ter exhibited in mediumship. The forces of ua-ture are ever at work with ceaseless energy. Like ture are ever at work with ceaseless energy. Like attracts like, according to want and supply, in the mineral, vegetable and animal kingdoms; and this same principle, we find by observation, holds equal sway in the realm of mind. The old adage, "that birds of a feather will flock together," is no truer of the feathered tribes, than that people of the same general taste and mental development, will seek the society of each other. In passing a public school, where the scholars are at recess, they will be seen grouning together here and there, acwill be seen grouping together here and there, according to this same principle. In pursuing our observations, perhaps a little closer as we advance, we find the same principle ruling with the adult. People of noted vicious habits, seek for associates those of similar nature. Those in whom the religious emotions predominate, seek for their could be the religious of similar nature. society others of similar emotions. Those who have a taste for scientific research, seek for comhave a taste for scientific research, seek for com-panions others of like tastes, and those who make the pursuit of wealth their whole; occupation, seek association with others engaged in similar pursuits; and, according to this great overruling principle, that like attracts like, the whole fam-liy of man, is ever grouping, dividing and sub-di-viding, directed and controlled by the 'predomi-nating passions or appetites, or the ruling emo-tions or desires of the mind.

To the facts above set forth, it is presumed that every reflecting person will yield a ready assent. But the great trouble with many seems to arise, first, from erroneous impressions with regard to

But the great trouble with many seems to arise, first, from erroneous impressions with regard to the condition of the soul after it has cast off its physical clothing; second, a want of knowledge of this great principle of nature, and of its application to the soul, in every condition of its existence; and third, ignorance of the character, habita, capacities and ruling desires of the medium. When we consider that mediumship is a principle inherent in the human constitution, and may be found cropping out among all classes of people; that it exists independent of the moral status of the person; that each individual attracts to his or her atmosphere, spirits of like mental proclivities and temperaments, we will not then consider it strange, that all communications from spirits, do not prove truthful, and where an admission. do not prove (truthful, and where an admission fee to a scance is regularly charged, that now and then a medium might be found, who would not scruple to assist the spirits, and on the other hand the spirit band joining in like deceptions, when it would increase the medium's popularity, and in recognition bits are a receipt.

when it would increase the medium's popularity, and in proportion his cash receipts.

"Beloved, believe not every spirit, but try the spirits," is as applicable now as when the apostle John penned the epistic to his disciples. If we would seek reliable communion with spirits of high moral worth and exaited wisdom, we will be best served through mediums of like character, who spare no pains or reasonable sacrifices, to make the best possible conditions for their holy work.

Geneva Wisconsin.

J. A. Allison writes: I have taken the Journal six years. Go on with your good work. Expose all mountebanks and tricksters, and let us have a pure and undefiled Spiritualism.

P. Trombly, writes: I like your bold and outspoken style, had believe you will prosper as long as truth and honor is your motto.

The population of Berlin is at least 1,000,000, and it is said, there are only 35,000 persons who regularly attend church.

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BUBJECTS: ATHEISM, MATERIALISM, MODERN SCEPTICISM AND THE BIBLE.

This Debate lasted four nights and was reported by John T. Hawke, Parliamentary reporter of Toronto Leader. Mr. Marpies was so well pleased with this report that he ordered topies from the poblisher for circulation in Canada, but the Presbiery peremptorily forbade him to circulate the Debate. Cloth, 60 ets. Paper, 35 ets.

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TO CLOSE ESTATE.

Jesus of Nazareth;

A TRUE HISTORY

Embracing his Parentage, Youth, Original Doctrines and Works, his Career as a Public Teacher and Physician of the People; also, The Nature of the Great Conspiracy against him, with all

the Incidents-of his Tragical Death, given on Spiritual Authority from Spirits who were Contemporary Mortals with Myn

while on the Earth.-Given through the Mediumship of

ALEXANDER SMYTH.

PREFACE. Under a sense of duty which I owe to mankind, and espe-

cially to all those of the various Christian denominations, feel myself impelled to issue this extraordinary book to the world. It purports to be THE TRUE HISTORY OF JESUS OF NAZABETH; being the first and only work in which is portraved the true character and works of that wuch esteemed and beloved individual. In it, he is divested of all the mythical surroundings and fabulous origin, as represented in all others. He is presented to the mental view of the present age as a natural man, whose traits of character were amiability, justice, truthfulness and benevolence; who finally became a martyr to his love and good intentions toward mankind. The numerous incidents and startling facts pertaining to this History are given on Spiritual authority by a series of clairandiest communications and mental visions through the Me-dium and Author. The grouping of these characters, compiling the incidents, description of the scenery and illustrations, are given in the words and style of the Author, who has no other spology to make for any imperections that may be found, than that he has done his best to make it comprehensive, important and interesting to all classes of readers. Bome persons, not being favored with the new light of the age, will probably discredit its Spiritbal authority. If so, that will not detract from the merits of the work; for all-those who shall feel interest to peruse it, will find that everything therein stated is based upon physical and moral facts and probabili-ties. In accordance, then, with the ditties and engagements by which I am bound, I respectfully submit it to the public-May it be productive of its great design, in dispersing from the minds of mankind the dark clouds of superstitious errors—such being the wish of the Spirits, and of the humble individual who subscribes himself the MEDIUM AND AUTHOR

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from an earthly life to high spiritual exis-tence; through suffering he had been made

The rich man was wholly unprepared. He had never known what it was to suffer, or, in fact, known what it was to want; while on earth he had "lived sumptuously every day," and to him trials, difficulties and sor-rows were unknown. The luxuries he had enjoyed when on earth were wholly useless to him in his new condition. He was en-tirely destitute of everything, except B knowledge of his wants.

Will those born in the lap of luxury—who have lived lives of comparative ease and comfort while here, be allowed to continue in the same condition during another state of existance?

This question has been fully answered above, in the negative.

And shall those whose lives have been spent in toil and drudgery, experiencing nothing but poverty, degradation and sorrow, find an immediate change in the next world?

Justice and common sense say, "Yes," From organic conception to that point where mutability ceases and life begins to be continuous enjoyment, suffering is the common lot of humanity without any exception, and man's development is through this flery ordeal from which there is no except by ascending through it to higher conditions

This is evidently the great fact that Christ intended to illustrate by the parable and it is a most important truth, one in which the whole human family has a deep, earnest, es-sential litterest. No vicarious atonements, intercessions or saviors are recognized by nature; she accepts of no excuses, listens to no apologies—all must suffer the exact quantity necessary—no more, no less. These laws are inflexible. Through mental toil, labor, sorrow and pain, slowly, gradually but sure-ly would the rich man who was then at the foot reach the magnificent heights of the beautifus mountain of truth.

There are other matters of importance connected with this parable; a large portion of the transaction appears to have taken place in the Spirit-world; Christ therefore fully recognized the fact that man's life is contin-

When the rich man requested that Lazarwhen the rich man requested that Lazarus be sent to him that he might dip the tip
of his singer in water to cool his tongue, of
course it was refused; the suffering he was
then undergoing was absolutely necessary,
and nothing could be, or ought to have been,
done to alleviate it. Nature provides no
remedy in such cases but progress.

The request that Lazarus might be sent

The request that Lazarus might be sent to inform "the brethren" of the rich man's condition, was also properly refused. When the infant immortal is launched upon the great sea of existence a grand flat goes forth, fixing its destiny from which it can never depart. Any information therefore given to the brethren, would have been futile.

Here, too, is a recognition of the fact that

a disembodied spirit can communicate with one in the flesh, when there is anything to be accomplished thereby. At least, accord-ing to the narrative, Abraham did not deny that such was the case.

These parables, many of them, contain the fundamental principles of Spiritualism and have an important signification to all inter-ested in spiritual philosophy.

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Being Short Sunday Exercises for Spiritualists.

[NUMBER NINETEEN.]

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templated in its magnitude or minuteness. But when, in addition to its more external glories, we behold and consider those which ts connection with God and man unveils, how much more marvelous it becomes! Be-hold it as the great theatre of God's agency for ultimately diffusing unlimited enjoy-

Notwithstanding all that may seem in-consistent to our finite view, in the light of Spiritualism, we may assume that he who slumbers not has ever evolved, and is now evolving phenomena in every part of infinitude, pregnant with eventual bliss to the beings whom he has created; bliss not brought alone from the contacts and com-munications of sense, but bliss like his own; bliss divine; the bliss of rational, esthetic, immortal existences, finding joy in beauty, in knowledge and in the holy affections.

But in the nature of things man must co-operate with God in this work.

The religious element, though it be only one of the elements of our nature, and not to be exclusively indulged, should yet so act in harmony with all the other elements, that even our hilarity should be religious, and have in it a certain sense of the divine

How much of religion there may be in sympathies and emotions of the human soul, in which it is wholly unconscious of the religious impulse! The "supernatural," as it is erroneously called, when regarded as one of the harmonies of nature, is beautiful

and holy; but when placed in fierce antagonism to nature, it becomes, of course, the unnatural and the repulsive.

This false notion of supernaturalism has led to a fear of cultivating these sympathies and affinities with the spiritual world, to the grand significance of which Modern thies and affinities with the spiritual world, to the grand significance of which Modern Spiritualism has directed our attention. A spiritual visitation, so long as it is regarded as something out of the course of nature, is looked on with a superstitious dread. But Spiritualism shows how conformable it may be with psychological and all natural laws; and while warning us against the abuses and mischiefs that may spring from an unhallowed and incautious attempt to extort service or information from spirits. extort service or information from spirits,
—and showing us how a rash credulity is
almost always punished or disappointed—
brings home to our contemplation the fact
that our departed relatives and friends are
not mere ghostly phantoms, but loving, intelligent, progressive beings, with individuality unimpaired, and spiritual organisms
affording larger opportunities and still
higher incentives for acquainting themselves with the infinite works of God.

Herder (1744—1803) one of the most richly endowed intellects of Germany, remarks:

"This much is certain: that in all our faculties there is an infinitude that can never
be developed here, because it is repressed
by other faculties; by our senses and animab instincts, and is bound in the trammels
of this earthly life. A few examples of
foresight and presentiment have disclosed extort service or information from spirits,

miracles of the treasures lying hidden in

the soul of man. the soul of man.
"I firmly believe," says Daniel Defor (1661
-1781) "and I have had such convincing testimony of it that I must be a confirmed atheist if I did not, that there is a converse of spirits; I mean of those unembodied and those that are encased in flesh."

"Religious dogmatism is losing all hold of the most living and earnest intelligences verywhere; but religion is an irrepressible element in human nature, and the ques-tion, "Is death the end of us?" is the profoundest that can exercise the reason or the emotions of a noble, loving, harmoni:

the emotions of a none, loving, harmonicously developed soul. To this question Spiritualism gives a positive answer.

Yes, the world is outgrowing the religion that satisfied, or seemed to satisfy, our fathers. The story, which they accepted with unquestioning faith, is now made to stand the ruder test of reason. By slow degrees man has emancipated himself from priestly control. Religion means to him now man has emancipated himself from priestly control. Religion means to him now something more than any thing that appears the however infallible, any creed by whatever penalties attended, can present. It means a theology which does not run counter to the lines of human science; which tells him of his nature and destiny, of his origin and the life to which he goes; which puts be-fore him a God that he can worship, an ideal to which the loftiest aspirations may reach up.

He fears no anthropomorphic conception; ne demands precision only in the foundation whereon his faith may rest; content, if he can but see the tendency of life, to allow the tendencies to unfold themselves in pro-gressive circles of existence. First and foremost he needs to be satisfied of his spiritual existence after bodily death; and thus we have seen what Spiritualism assures him of. It indicates, too, the religion that must follow It shows that we must not trust in the righteousness of any other, but that we must ourselves be righteous; that moral qualities are personal and not transferale; that character determines destiny; that well-being follows well-doing; that de-gradation and misery are inseparable from conscious, willful ill-doing; and that this is a natural, inevitable consequence, not an arbitrary or penal infliction; that in spite of a spiral course and an apparent retrogression, the purpose of things is unmistakably pro-

A religion such as this, based on the demonstrable facts of a human naturel and em-bracing, in our comprehensive synthesis, our relations to the visible and the invisi-ble worlds, will be simply the formulated expression of the laws of our highest welfare here and hereafter, translated into sentiments of piety, of adoration and eternal

hope.
In relation to such a religion, the only
heresy will be a depraved and evil life! RECITATION.

Eternal Mind! Creation's light and Lord! Thou trainest man to love thy perfect

By love to know thy truth's obscurest And so his years with hallowed life to

To own in everything thy law's accord, Which bids all hope be strong to vanquish

Illumined thus by thy diffusive ray, The darkened world and soul are bright

O'er all thy spirit will not cease to brood, With vital strength, unfolding all to good.

Know'st thou not whate'er the ending, Whether failure or success, That God's favor still attending, All good deeds of thine shall bless? Leave the distant to his keeping, With the nearest do thy best; Without sowing is no reaping. Only busy hands shall rest.

Forth, in God's name gladly going; To thy work with zeal begun. In good time thy seed be sowing; Whatsoe'er is done is done.

ADDRESS. In thee only, Infinite Spirit, can the inquisitive intellect find repose; can the loving heart find an assurance that its cravings are not an illusion. Out of mystery into mystery—how objectless for man without thee it would all seem! The reason, the emotional nature, our conscious and our unconscious powers all cry out for thee, the all-embrac-ing goodness, the eternal love. They tell us that thou art, and that infinite in intelligence, infinite in the power to hear and to see, thou canst hear even these, our unworthy supplications.

Not as a charm by which we can bend thy will to ours; not as an effort to move the compassion which continually over-flows, but rather as a means of getting our hearts into harmony with thy perfect will, would we lift up our souls in adoration and prayer. Pour into our minds, O Lord, the light of thy truth, and lead us into all heavenly knowledge, for mercy's sake.

HYMN. Spirit of all righteousness, ... Love eternal and divine, All our upward striving bless.
Do thou on our darkness shine,
And dispel with gracious light All our night!

Like the sun's reviving ray,
May thy love, with tender glow,
All our coldness melt away,
Warm and cheer us forth to go,— Gladly serve thee and obey Every day.

INVOCATION.

Strengthen us in all goodness, O our God! Help us to see and to cast off all our errors of living and of thinking. May we do justly, love mercy, and walk humbly before thee. Bless all our beloved whether here or in the Spirit-world; and at last bring us all into thy everlasting life of or-der, and of ever-advancing knowledge, purity and love. Amen.

The Mother of Mrs. A. J. Davis goes to Her

before her mother's departure from earth and were present at the funeral. Previous to forming the procession, after the rela-tives had assembled, Mr. Davis was invited to make some remarks. He arose and in his quiet, but very impressive manner, stated that it had been his privilege to be pres-ent for a number of days at the residence of the departed, and to notice the interior processes and movements taking place preparatory for the beautiful change to occur; hat this was not a death but a birth from the lower to the higher conditions. Preced-ing the change there was a withdrawal of the spiritual functions from the extremities and an arrangement of all forces necessary to take for the new organization. A person about to start-on a journey would gather from chests, closets, wardrobe, etc., such ar-ticles as were desirable to place in the traveling trunk; thus from the heart, lungs, liv er, and in fact from all parts of the physical system, were withdrawn the life forces to incorporate in and form the enduring spiritual body. He saw these processes occurring, saw numbers of interested spirit relatives in attendance within easy distance come from their spirit homes auticitance, come from their spirit homes, anticipating her exit from the body that had served her and others so well for more than four score years. Among the spirit friends in attendance he saw her former husband and a number of her sons and daughters, who had preceded her to higher homes. When the preparations were completed, he saw her spirit-form, like an emanation, reorganizing just above the head of her prostrate physical body; the spirit-form soon began to assume the recognizable appearance of the mother, and those emanations were real and tangible, not only to his vision, but to the feeling of Mrs. Davis, as she extended her hand when the spirit-form had arisen two feet above the prostrate body. These natural and holy processes of reorganization continued until the spiritual. form became perfect and complete. Being thus born into spirit-life, she was, in one sense, like an infant, and was received and tenderly cared for by those loving friends, who, with such deep and affectionate inter-est, had been awaiting the completion of this truly glorious change. This is a very imperfect outline of the impressive utterances of Mr. Davis, but it may convey some idea of the interesting spiritual vision en-joyed by the seer. Mrs. Mary F. Davis was then invited to speak and she came forward, evidently almost overwhelmed by her feelings and the occasion, this being the funer-al of her dearly beloved mother. In the most fervent and affectionate manner she paid such a tribute to the worth, devotion to family and undying affection of her mother, as none but a devoted child could do. There were few dry eyes in the house; all felt the power of her utterances; coming from the heart, she struck a responsive chord in the hearts of others. Mrs. Davis confirmed, so far as her own experience enand important statement of Mr. Davis.

Those brief addresses, with appropriate music and singing, formed one of the most impressive scenes it has ever been my fortune to witness. After the services at the church, the procession accompanied the remains to the cemetery at Clarendon, and deposited by the side of the body of her husband, all that was mortal of a good and true wife, mother and friend.

Formation and Character of the Celestial Realms.

The following passage concerning the spiritual realms is taken from Babbitt's Principles of Light and Color, commencing with page 530, and has been pronounced "striking and beautiful" by Epes Sargent. The author informs us in a private letter that he was led into this reasoning by his guides who pronounce it a correct view of the first spirit realms above the earth. It is more in harmony with Hudson Tuttle's description of these realms than with Mr. | Fever and Ague in every form, Duspepsia, Torpid-Davis' conception, who has placed them far off among the stars, an idea which the author considers less cheering and less rational, although he admits that after many ages the spirit becomes sufficiently refined and etherealized to pass far away from ordinary coarser conditions of matter and dwell on the wonderful spiritual zone which Mr. Davis speaks of, and which his own guides have often described to him:-

After giving all these facts and deductions, will not the reader indulge me in one little speculation? As we have this finer body within the coarser, and composed of materials which are never known to decay ike gross matter, and which, as we have seen must be vitalized by a spirit incomparably finer still, is it not reasonable to suppose that when it lays aside the outer garment at death, it must rise by its own gravity, in case it has been sufficiently refined by space, some distance above the earth, where all things exist in a much more ethereal and exquisite condition? In Chapter Fourth, VII, we have seen that in the ever refining VII, we have seen that in the ever redning and radiating processes of nature, the more ethereal portions of all matter are being thrown off into space, that exquisite light and fine elements of oxygen, carbon, sodium, lime, silex, hydrogen, nitrogen and other elements of our earthly soil send their emanations upward into the atmosphere, and becoming still more ethereal must rise even higher than what we usually call our atmosphere, for all things must rise in proportion as they become light and airy. Now is it not reasonable to suppose, nay, must it not be almost a certainty, that the immense play of chemical forces through these upper realms, must have segregated and aggregated vast masses of these exquisite particles of earthly matter, until islands, continuous belt-work of this divine Kingdom of the Father have been thus constituted? Reichenbach's sensitives ascertained how much more brilliant were the odic lights and colours when the atmosphere was removed and Spirit Home.

We clip the following concise and graphic account from the Rochester Democrat:

The funeral of Mrs. Chauncey Robinson was attended in Holley, on Tuesday, Sept. Srd, at the Baptist Church, by a large concourse of neighbors and friends. A very appropriate and instructive discourse was delivered by Rev. Dr. Saxe, of Rochester. Mrs. Watson, of Titusville, Pa., was unable to attend, as had been announced, on account of sickness in her family. An interesting portion of the service occurred at the family residence previous to leaving for the church. Andrew Jackson Davis, the renowned seer of the 19th century, and his wife, Mrs. Mary F. Davis, (a daughter of Mrs. Robinson) had been in attendance, at the family residence a number of days. more brilliant were the odic lights and col-

our coarser and more inert earthly soil, how much more rapidly should they grow from this very soll in its fine and more active conditions when transferred to these more pow-erful realms, and if the water of the earth is beautiful, how much more beautiful must its finer counterpart be in the higher lakes. Think you it would be too cold there for vegetation and human life? But the coarsregrades of heat and cold which rule here, have no effect on the finer conditions. The fine thermal and electrical rays that radiate from everything would be just suited to the conditions there. The light of the sun, moon and stars would not be just be in its present form. Only their subtler rays would be seen and felt. Thus at last, may we not have some conception of Heaven, how it has been formed, and what its materials, glorious formed, and what its materials, glorious conditions, and locations are? Locations, I say, because there must be portions far high-er and finer than those I have been describing suited to conditions of advancement, for man must ever pass onward and upward to wards the Infinite Perfection as eternity glides along. Is not this the realm that John of Patinos saw with his inner vision, a portion of whose sublime simplicity of language I will quote: "And I saw a new heaven and a new earth: for the first heaven and the first earth, were passed away. And I John saw the holy city, New Jerusalem, coming down from God out of heaven. Having the glory of God: and her light was like unto a stone most precious, even like a Jasper stone clear as crystal, and the city was pure gold like unto clear glass, and the foundations of the wall of the city were garnished with all manner of precious stones. And he showed me a pure river of the water of life, clear as crystal. And there shall be no night there and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever." We have seen that around a low, or selfish or impure character, there are dark and heavy emanations, and until cleansed from such conditions, the spirit must be too gross to gravitate into the higher realms of being. I have ventured to speak of this celestial realm after which so many human hearts have aspired, and which so few have any conception of. And can this be called a mere speculation? Have I not built upon the mown facts, analogies and laws of things? Did not the Brahminical sacred writer far back in the misty ages of the past get a glimpse of this land of beauty, when he ex-claimed rapturously: "Where there is etern-al light in the world where the sun is placed, in that immortal, imperishable world, place me, O Soma! Where life is free, in the third heaven of heavens, where the worlds are ra-diant, there make me immortal? (Rig Ve-das, 1580 B.C.)

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