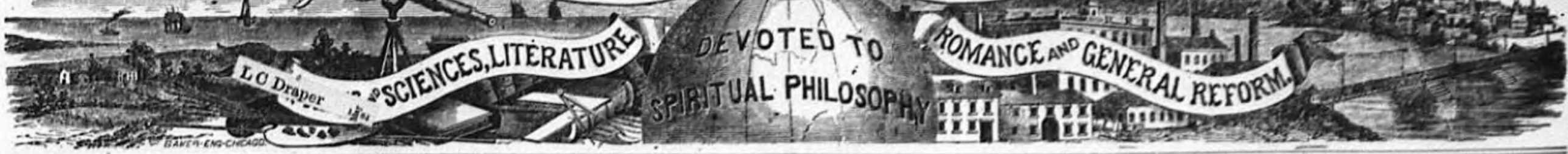


# RELIGIO PHILOSOPHICAL JOURNAL



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

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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### Of Prayer, Its Nature and Use, as a Part of the Christian System.

BY HON. JOEL TIFFANY.

What, in character, are the objections which the unbelieving urge against the Christian system as rendering it unworthy of the faith, confidence and trust of all men? What one of its fundamental principles can be expected to be untrue, or as not calculated to secure the highest good of the individual and the race, if accepted and practiced in its spirit? It asserts the existence of a Supreme Being as the Universal Father who becomes the Creator and Providence by which all things subsist. It asserts the infinite, the eternal, and the absolute presence of this Father by every perfect attribute; that he alone is essential goodness, as a proceeding from essential love; that every human individual is the subject of his love, and the recipient of his bounty; and that the only limitation to one's reception of divine goodness, is his capacity, determined by things—in himself; that in divine order all things tend to bless the creature, and to advance it to its supreme destiny. It asserts that man is the child of this Universal Father, created in his image, and destined to come into his spiritual likeness; and it teaches, as its doctrine, the way or the manner in which man is to seek and find that completeness which will cause him to become perfect as the Universal Father is perfect; and this way or manner consists in causing the individual to conform to the requirements of the moral virtues, in spirit and in truth—to live and to act in all things for the welfare and happiness of all intelligent conscious beings; to love all and to do for all what a pure and holy love would dictate. Who will not admit that the teachings of the Master, if perfectly obeyed, will bring the individual human to the stature of perfect manhood? To these questions I await an answer, after calling attention to the special fact, that Jesus instructed those who desired to know what to do (?), to seek first the kingdom of heaven and its righteousness by becoming perfect as the Father in heaven is perfect; that is, perfect in love, in truth, in purity, in fidelity, in holiness or self-faithfulness, in justice, in goodness, constituting all righteousness—thus coming into a state of oneness with God and his government, and thereby becoming a recipient of the Divine Blessedness. And he further declared, that this status was to be acquired by means of prayer and fasting in its inmost or spiritual sense.

This leads me to consider what is prayer in the Christ sense, as distinguished from prayer in the theological sense as practiced by the Pharisees and the heathen, which practice he discountenanced, and told his disciples not to engage in it. Prayer in its inmost sense, is a spiritual exercise, consisting in an earnest aspiration or desire on the part of the supplicant to attain to his highest and best spiritual condition, in which he can commune with the spirit of the Infinite and Perfect Being, which in his ideal, is the highest, the holiest and best. In this effort, if sincere and earnest, the supplicant enters his highest and best spiritual condition, and for the time being, is truthful in spirit, is pure in heart, is holy in desires, is just and faithful in purpose, and, in status, he draws nigh unto the Heavenly Father.

The religiously infidel and unbelieving one often inquires of the earnest supplicant, what is the use of praying to your God? Do you

expect to cause him to change his purposes or his mode of operations in consequence of your petitions and prayers to him? Do you expect to inform his understanding, to change his purposes, or to induce in him a better will in respect to the accomplishment of that which you seek? You say, He knows what things you have need of before you ask Him; and that he is more ready to give you all good or needful things, than earthly parents are to give good things to their children. Why, then, need you pray to him for those things you desire, when he knows already whether you need them or not; and as your heavenly parent will give them to you if they are for your good?

These are very serious questions arising in the mind of the humble and earnest supplicant; and his only answer is: "I don't know how my prayers are to become effective. I only know that God says, He will be inquired of by his people; and I feel in my soul the need of prayer; and I feel also the use of it. I feel that it gives me strength and encouragement; that it refreshes my spirit and brings me nearer to God. It brings to me peace and quiet; and in some way it supplies a need which can be supplied in no other way. In prayer I seem to draw near to the All True, The All Holy, The All Just and The All Good and there seems to be an inflowing into my spirit of that which strengthens and lifts me to a higher spiritual condition and which causes me to walk in the paths of righteousness. I do not know how prayer operates upon me or upon others; but somehow it does operate to bless me and to help others; and therefore I pray to God, my Heavenly Father, asking for that aid which I am sure He will give if I ask for it in a proper spirit."

Now this answer cannot be gainsayed, because it is true. There is that in earnest, fervent prayer which supplies a need, as really as does the eating of food. The common mind, uneducated in the science of physiology cannot tell how the eating of physical food satisfies the demands of hunger; and if he did not eat until he did understand how eating operated to supply his physical needs, he would perish without ascertaining the mode of divine operation in that respect. It is because man does not know the rationale of these operations that the commandments are given, and become valuable as a means of directing one how to walk, and what to do until he arrives at a state in which he can be instructed in these things.

We can learn valuable lessons as to the mode of Divine operations in all the departments of existence; and when we have learned thoroughly the Divine method in one department, we shall find it easy to perceive the same or a similar method in all. Wherever there exists a need, there exists a Divine and orderly method of supplying the same, which, in all cases involves reciprocity as well as impartation; reciprocity on the part of the needy, and a presence capable of giving the supply. In all cases there must be these concurring conditions. And as the Divine Presence by all its perfect attributes is every where present, therefore with the spiritually needy one, the all-important question is one of reciprocity. The supply comes from the Divine, while reciprocity is condition upon spiritual status in the recipient.

Reciprocity in the individual must precede supply; and as reciprocity depends upon status, and status depends upon individual effort as manifest in seeking, in desiring, in asking, in prayer, the individual becomes in a very great degree responsible for his spiritual status, and hence for his reciprocity. Therefore the individual, if he would obtain spiritual blessings, is required to ask, to seek, to knock, etc., with the assurance that this duty well performed on his part, will secure the blessing. As a petitioner one may ask and receive not because he asks in and from the external, for the granting of that which is external; and which depends not upon spiritual status in himself.

The difference between prayer and petition is forcibly and beautifully illustrated by the teachings of Jesus in his discourse, entitled, The Sermon on the Mount. He had been with his disciples for some time, and had not instructed them in the nature and use of prayer; and they came to him and requested him to teach them how to pray as John had taught his disciples. Whether he did so or not on that occasion it does not appear; but in this discourse he gave very definite instructions as to the manner of seeking communion with the Infinite Presence.

God, as the inmost fountain of life and love, dwells inmost in all men; and he works from that inmost of the soul to sanctify and redeem; and it is in this inmost of the spirit where the Divine Presence is to be sought, and where the Divine kingdom is to be established. It is the inmost nature in man which constitutes the religious nature, and it is from this nature that his aspirations for the good, the pure, the holy, just and true arise. It is in this inmost nature in man, that heaven is to become established. Here it is that God is to be enthroned, and here is this inmost nature the spirit of truth is to come and abide forever with the individual and lead him into all truth.

True prayer, therefore, consists in withdrawing from the external and carnal condition of the mind, that is, of the perceptions, affections and cognitions; and seeking those interior states in which greater nearness of state and condition to the Divine Father is attained. It is in reality an effort of the soul to become absolutely truthful, pure, holy, just, faithful and good, that it may commune with the Divine Spirit and derive such blessings as are incident to such communion.

This essential condition is found by withdrawing the mind from all externals, in thought, in feeling, in desire and aspiration, that, in its conscious perceptions it may dwell in its innermost state, in the presence of the Divine in the inmost of the soul. This sense of need giving impulse to prayer, arises instinctively in the spirit, as the impulse to take the mother's breast arises instinctively in the new born babe. It is the Divine love doing for the spirit, that which needs to be done, until it is sufficiently unfolded to perceive and act for itself. Prayer, therefore, in its spiritual and religious sense can reach to the Divine only when offered in the innermost of the spirit; for in that state only can the soul come to the Father in the Heavens; and receive from Him that effluence which can supply its utmost need.

The effort of the soul in offering its prayer is to find a state of oneness with the Divine Father, that it may dwell in Him and that He may dwell in it. Comprehending thus the nature of prayer in its spiritual and religious sense, and comprehending the state of the spirit from which alone it can be offered; and the uses of the same when offered, we are better enabled to understand the significance of the language employed by Jesus, when he instructed his disciples how to pray. We also are enabled to understand why Jesus had not exercised them in the art of praying in public as the Pharisees and hypocrites did.

Said he, when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the crossings of the streets, that they may be seen of men. But thou, when thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father who is in secret and thy Father who seeth in secret shall reward thee openly. And when ye pray use not vain repetition as the heathen do; for they think they shall be heard for their much speaking. Therefore be ye not like unto them; for your heavenly Father knoweth what things ye have need of before you ask Him. By these instructions Jesus very plainly taught that the use of prayer is not to inform God of one's needs or desires. Nor is it to argue with God, to induce Him to supply the same; because the Father is always ready and willing even more willing than are earthly parents to supply the needs of their children. He taught that real prayer in the Christ sense, calls the individual to the closet with closed doors, that he may be free from all external influence, with none but the Divine ear to hear his holiest desire, his deepest wish, his absolute needs.

By prayer in the Christ sense, one seeks to become absolutely true, pure, holy, just and good. And he seeks to be free from external influences that he may be so. Every earnest soul who has sought communion in the closet knows that there he is truthful in spirit; there he is pure in heart; there he rises to his best spiritual condition, and as he yields all into the keeping of the Divine Father, he receives of his Infinite Fullness. Therefore prayer is peculiarly an exercise of the closet; and it can not be truly engaged in, if disturbed by the presence of others so as to be called out into the thoughts, feelings and external calculations as to its appropriateness or its effect upon others. Therefore, said Jesus, when ye pray, enter into your closet; and when ye have shut your door, pray to the Father in secret.

But where is this closet to be found into which one must enter, and shut his door against all intrusion from without; where he is to hold his secret trust with the Divine Father? where he is to erect the altar on which his silent offerings are to be made? In what direction must one seek to find the way leading to this closet and this altar? There is but one answer. The closet which is to be within the audience chamber of heaven, and within which Divine Love will meet the soul in secret trust, is to be found in the innermost where the Divine Father forever dwells as Creator and Providence. And the altar upon which all sacrifices and offerings are to be made, is the heart the seat and center of the affections, as the life of the spirit.

Entering into this closet and shutting the door for prayer, consists in withdrawing the thoughts, feelings and desires from the external, from all disturbing influences, which in any degree tend to interrupt our inward journeyings to that spiritual tabernacle with its sanctuary and its ark, containing the tables, upon which God has written with his own finger, the law and the testimony which gives the soul redemption and salvation. The call for prayer is that which seeks to bring man into this innermost sanctuary, that he may be able to make his offerings and receive his spiritual blessings. And it is the Divine voice heard in this innermost temple which is continually saying to all existence, "Come up higher." It is the voice of the Christ, saying to humanity: "Come unto me all ye that labor and are heavy laden, and I will give you rest." Thus, the use of prayer in the Christ sense, is to bring the soul into its more interior condition, where its capacity is both enlarged and quickened. Divine Love and Wisdom are there forever present, to hear and answer all earnest and fervent expressions of spiritual need.

But to enter this closet and to approach this altar, the supplicant must come in a spirit of faith and trust; in a spirit of truthfulness and sincerity; in a spirit of purity and holiness; in a spirit of gentleness and love; and thus entering his closet, he must shut his door against all intrusion from without, that nothing obstruct in him the conscious inflowings of the Divine Spirit. Here it is, and upon these conditions, and by these

means, that the promise of Jesus to the real supplicant is realized. He then asks and receives. He then seeks and finds. He then knocks and the door is opened unto him.

God the Father as Divine Providence, is every where present, and is always ready to bestow upon his human children of his own Infinite Fullness, both in this life and in that which awaits us; and the reason that all do not receive of such fullness, is, that they do not seek in themselves those conditions of reciprocity which are indispensable to enable them to receive. They do not ask from a condition in which they can receive; and they do not seek such condition from which they can ask in spirit and in truth. They do not knock at the door which leads to such condition. In short, they do not keep the commandments.

The difference between true prayer offered from the closet of the soul upon the altar of the heart in the Divine Presence and that formal petitioning, called prayer, offered in the synagogues, in the streets, and in other public places, as a formal service or as a religious duty, is as great as the difference between the carnal and the spiritual man; as between the unregenerate and the regenerate man; as between the love of self and the love of God; as between the anti-Christ and the Christ of God. Petitioning belongs to the legal system; praying to the Christ or the Christian system.

With the earnest seeker after the Christ status, while on his way calling for assistance all along the road, petitioning has inmost in it, when sincere, the spirit which leads to prayer. It is a kind of John Baptist preparing the way and making the path straight, for the incoming Christ. It lifts the thoughts, feelings and desires of the supplicant to the highest and best spiritual status that is in him, and brings his life into that part of his being, which is toward God, and which tends to awaken in him hungerings and thirstings after righteousness. While it does not bring him into the clear light of the sun of righteousness, it does turn his face toward the rising sun, that he may catch a glimpse of the dawn as it begins to streak the east.

In his petitions he may ask for things impossible; he may ask from imperfect perceptions and imperfect affections. But there is in the true religious petitioner a desire for the higher and better; and he is making an effort to realize it, which is a step in the right direction; and, if earnestly and persistently practiced in a spirit of truthfulness, it will cause the door to be opened, through which he will enter to receive higher perceptions, purer affections and holier aspirations for the attainment of the stature of perfect manhood in Christ. But this will be so only with those, who are earnest, honest and sincere in their petitions; who have faith and trust in the Divine Father; and who thus seek to know and do his will without being moved thereby by selfish considerations in any of their many forms of manifestation.

(TO BE CONTINUED.)

### Two True Men.

O. H. P. Kinsey—William Denton.

To the Editor of the Religio-Philosophical Journal.

Two true and gifted men have begun their higher life. Mr. Kinsey's was as near a perfect life on earth as is seen once in a century. Holding official trusts, having much political influence from his clear judgment and sagacious foresight, no man ever questioned his honor, or his fidelity to his own convictions. He earnestly advocated what he believed to be right. An avowed Spiritualist, where such opinions were not popular, he never compromised in speech or action; frank and outspoken there was such rare sweetness, such harmony and self-poise in his nature, that none could condemn him. A simple modesty made the fine eloquence of his public speech all the more captivating, and the breadth and clearness of his intellect all the more a surprise and a delight. What a precious friend! What peace and serenity of spirit filled the very air around him! How perfectly men trusted him! No marvel that a great multitude were at his funeral. Lyman C. Howe's tribute to his worth in your columns was well deserved. He knew him longer and better than I did, and his exceeding worth grew in one's mind the more he was known.

My valued friend, William Denton, whom I have hardly seen for years, has gone where there is ample scope for wider research. Tender and true; gentle as a lamb, but braver than any lion; upright and downright; full of enthusiasm; an exact scientist and a decided Spiritualist; the best popular geological lecturer in America, with an unrivalled power to make the details of that noble science glowing and poetic, and full of entrancing interest and solid value; of untiring industry, and a persistence that conquered all obstacles; of a moral courage that knew no fear; a warmth of beautiful affection to family and friends, and a clean life devoted to true ends. He grew, too, in spiritual insight and religious depth. Called an iconoclast and a destructive heretic by many, he was, after a manly and genuine way, a religious man, full of reverence for truth and goodness.

He was of great value, because he could be relied on to stand firm and to speak plain. Goodness was his great virtue, and for all cant or sham, for all shabby morality or spiritual pleas for vice he had a frank contempt. What a romance was his life! Working his way up through obstacles that would have appalled most men; "having no lot of heart

or hope," always looking upward—that was the secret of his inspiration.

And now, on a distant Continent beyond the wide Pacific, comes the great change to him. How it came we know not, as yet, but even if by some rude shock, that would soon be over, and he would be at home, self-possessed, buoyant and active as ever; for he knew something of the Summer Land whither he has gone, and could soon realize the largeness and naturalness of life there. It is needless to say: "Peace be with him," for peace is with him, and courage and new enthusiasm for his work; and the love he bore those near and dear on earth—that, too, is deeper than ever.

G. B. STEPHENS.  
Detroit, Mich., Nov. 22nd, 1883.

### Letter from Mexico.

AGNASCALIENTES, Mexico, Oct. 30th, 1883.

We have here a city of 20,000 inhabitants, situated in the usual Mexican way, at the foot of a long valley and surrounded by high mountains. The elevation of this place above the ocean level is said to be 7,000 feet, and though across the range of mountains on the west only 300 miles, the temperature is very great; here the climate is really delightful. In this latitude (21° north) it cannot be expected that the direct rays of the sun are not hot, but in the shade it is never uncomfortably so, owing to the presence of a cool breeze. At evening it is sufficiently cool for heavy clothing, and before morning nearly as great a quantity of bed clothing is required as in New England. This point is expected to become a railroad center through the branches of the Mexican Central from Tampico on the east and San Blas on the west, making junction here; but from a conversation with the chief engineer, Major Early, I am led to conclude that Largas, a place sixty miles south of here, is more nearly the natural point of meeting, hence may secure it, though the Mexican people do not seem to appreciate the advantages of such things; they make no efforts and offer no inducements, but on the contrary they seek to secure the highest price possible for everything that is wanted by an American. They have no business judgment or commercial sense; they have no standard of value for anything, cannot arrive at a decision as to the true value of an article, but make a guess, which is sure to be far too high; then almost in the same breath and before one can possibly reply, will ask the question, "Quanto U quiere dar?" (what will you give?) They are very crafty and quick to see that they are incompetent to deal with Americans, hence in attempting to protect themselves, they make themselves appear ridiculous by the extravagance of their demands and the rapidity with which they will recede at times. An instance illustrating this point: A party holding a vast amount of land along the line of the railroad insisted upon \$50,000 damages for the right of way. The company offered him \$12,500, and on his rejection of their offer, commenced proceedings to have the land condemned under the law as provided in the act of concession, when the offer was immediately accepted by him. This place is said to have been founded in A. D. 1575. A monument erected in the grand plaza, is so inscribed. Let those interested read up Bancroft, and decide upon the probability of this for themselves. There is little of special interest not mentioned in connection with the country in former letters.

The name Agnascalientes signifies literally *agnas* (waters), *calientes* (hot), and as may be supposed, there are hot springs here. The water comes bubbling up through the fine sand at a temperature of from 20 degrees to 33 degrees Centigrade, which is equal to 68 degrees to 91½ degrees Fahrenheit; it is very clear and soft and probably possesses no medicinal quality, though it is claimed here, of course, that it has. There is a large public pool, free to all, and is continually in use by old and young of both sexes at the same time, nothing being thought immodest in it. There are also good bath houses erected over the different springs, and over the door of each is registered the temperature of the water within. The charge is from 20 to 25 cents per bath room, not to exceed one hour, nor over four persons at a time; any excess over that number, 5 cents each additional. Families take a bath room together as freely as they would surround the family pot of "chili con queso" a preparation of peppers and cheese, and a national dish. It is said that when the services of a servant are required, and soap and towels are supplied, an extra charge of 6 cents is made for towels, and 2 cents for soap. There are about fifty of these rooms, and the demand is larger than the supply. A "seco" (ditch) conducts the water from the springs to the city, cemented on the bottom about two feet wide and the sides about three feet high. This is over half a mile in length from the springs to the railroad, to which place it is open at the top, and all along it may be seen the *lavanderas* (washer women) pursuing their vocation quietly among the *pueblo* (common people) of all ages, sizes, colors, sexes and condition, bathing themselves. The street cars run along the line of this seco, and a ride there presents a scene not again to be desired, and serves to increase one's constantly gnawing wonder upon what the Mexicans base their claim to refinement, though in justice to the *seco* (upper class) it should be said, that their ladies do not indulge in the public baths.

There are two lines of street cars, one starting from one side of the plaza, the other from the other, but soon coming together



Astrology.

BY W. H. CHANEY.

In his article on "The Delusion of Astrology," published October 27th, W. E. Coleman says: "Astrology received its death stroke from Copernicus. . . . Occasionally some man of moderate intelligence, some scientific smatterer, has arisen, professing a belief in the disapproved vagaries of ancient astrological lore. . . . At present this science is almost entirely confined to unscrupulous charlatans, calling themselves astrologers, who earn a dishonest livelihood, etc."

status, but merely writes "murderer" on his brow so that the physiognomist may read it, and then hastens or retards the period of gestation so that he may be born at a time when the configuration of the heavenly bodies may be read by the astrologer as readily as by the brow by the physiologist. To me, one method of giving warning is no more marvellous than the other, while the professors of both are liable to failure, because the infinite can never be accurately comprehended by the finite mind. This is the rock whereon our orthodox friends shipwreck their claims to philosophy, for they have ever claimed that they understood God by reason of their enlightenment by the Holy Spirit. Astrology can never be proved or disproved by argument, and therefore I am not a little surprised that a man of Mr. Coleman's intelligence (for, seriously, I think him both honest and intelligent, notwithstanding he rates me as an "unscrupulous smatterer,") should have devoted two columns and a half to an impossibility. He has done just what the enemies of Spiritualism are constantly doing, when they ignore "tests" and try to prove by analogy that spirit communion is not true. Spiritualism, like astrology, is based upon the law of induction, and reasoned upon a posteriori. But Mr. Coleman, substituting analogy for induction, and a priori for a posteriori, has been toiling in vain. As a theme for the curious, and not by way of argument, I will refer to a few predictions by astrologers, well authenticated, and ask the reader to account for their fulfillments on some theory other than that of astrology. Gen. Revue, a descendant of Paul Revere, the author of "Keel and Saddle," in which he relates an interview with "Stonewall" Jackson, in 1852, when he learned that Jackson was an astrologer. Subsequently, "Stonewall" sent Gen. Revere the result of the calculations of some primary directions which seemed to threaten Jackson's life the first days in May, 1863. He was killed May 2nd, 1863. Kepler calculated the nativity of Wallenstein, when but a boy, predicting his future greatness. Wallenstein afterwards learned the science, and when the "Snow King" invaded Germany, with his Swedes, having obtained the data of Gustavus Adolphus's birth, and calculated his nativity, discovered that his rival's nativity was as strong as his own, and then, for ten weeks, to the astonishment of all Europe, Wallenstein's army lay in camp near the Swedes, without offering to attack them. Wallenstein also discovered a similarity in the two nativities, and that both would die near the same time. Hence, when he learned of the death of Gustavus, in 1632, he knew his own time was near. He was assassinated in 1634. In 1856 a very intelligent English astrologer published "Astrology as it is and not as it has been represented." On pages 166-7 and 8, respectively, he inserts the horoscopes of Napoleon I., Louis Philippe and Napoleon III. In his comments upon the first two the author says: "In both these cases Saturn, from his position in the Midheaven, brought trouble during the latter part of their lives—both having died in exile." His comments on the last are as follows: "Here also we find Saturn unfortunately placed in an angle, in square to Saturn. Time will show whether his Imperial Majesty will suffer losses and disgrace in his advanced years, the same as his predecessor and imperial uncle; it is ominous of evil." In January, 1871, I calculated the Solar Return for Rufus Hatch, a noted operator in stocks, but now the leading spirit in the hotel monopoly of the National Park, devoting about two weeks to the calculations for a single year. I not only forecast the good and evil periods for himself, but for the City of New York. I predicted an earthquake, a panic in stocks and a riot, fixing the time for all the events between the 30th of June and 10th of July. I waited until the 8th of July, and hearing nothing of any of the events expected, wrote to Mr. Hatch expressing great discouragement at my failure, supposing that I had made the same failures regarding his personal events. His reply, which I still preserve, is dated July 18th, 1871, and from it I make the following extracts: "Your predictions regarding myself have proved as near true as possible. . . . As regards your predictions concerning New York City, they have proved partially correct. A slight shock of earthquake occurred here about the 10th of June, and on Long Island, Staten Island and Jersey it was the severest shock they have ever had. On the 21st of June we had a regular Wall Street panic, resulting in the failure of one of the largest speculators in the street, together with some eighteen stock firms, involving a loss of millions. The prices of some stocks fluctuated twenty per cent. in a few minutes and the excitement was intense. . . . I presume you have heard of the terrible riot here on the 12th of this month, in which some fifty persons were killed on the spot, over a hundred and fifty wounded (many of whom will not recover), and numbers arrested. This is another instance where you were right, excepting the date—the riot occurring after, and the earthquake before, the time you fixed for them. The panic, however, was on time. You see, therefore, so far from having occasion to be discouraged, you have every reason to feel satisfied." I will add in conclusion that I will leave the reader to judge whether or not I deserve to be rated as a "man of moderate intelligence," but am frank enough to admit that as I contemplate the vast fields of the, to me, unknown in nature, I feel as though it is impossible for Mr. Coleman to have so contemptible an opinion of my ignorance as I have myself. As to my being "unscrupulous," and earning a "dishonest livelihood," I can only say that my worst enemies, who know me, will defend me from any such suspicion. The labors of my life have been given to humanity. I have ever befriended the poor and unfortunate, often giving away to others when actually needy myself. At this very time I am giving all my services to settle the estate of a dear friend, Dr. James Keck and have been for nearly two months, that I may save his widow and orphan from the harpies of the law. And yet I am so poor that I am unable to make some much needed additions to my scanty wardrobe. The companion of my old age sometimes murmurs because I "look so shabby," but she is a noble woman and at heart is with me in all my struggles for the reformation and elevation of humanity. Portland, Oregon.

Brain Waves: Zo-ether, or the Spirit Atmosphere of the Universe.

BY HUDSON TUTTLE.

Scattered thickly through the columns of the "RELIGIO-PHILOSOPHICAL JOURNAL" and other spiritual publications are innumerable facts showing the influence of mind on mind. In the study of the mysterious realm of which they form the foundation, we desire, first, to learn the principle or law which shall bring their divergent evidence into unity and harmony. We, as Spiritualists, wish to know how much is mundane, and how much spiritual; wherein these two differ, and be enabled to separate the two. In at once approaching this investigation perhaps the words of the spirits themselves may have certain weight, and I introduce their communications, first because it strikes me as the true one, and second, because to them belong the credit of the prior statement of a principle which in spiritual things is almost as powerful as gravitation in the physical world. The second volume of the "Arcana of Nature" was published in 1860, but was written through me some time previously. As I have repeatedly said, to myself belongs no credit for what this and other of my books contain, except that of an amanuensis, writing faithfully what is given him to write. The position taken in that work by its spirit author, is one which elaborated, unites all mental and spiritual phenomena, and furnishes an explanation of those which have been regarded as the most mysterious. As I have recently learned, an English scientist has advanced almost the identical theory in explanation of the influence of mind on mind. I will quote from this work, the publication of which antedates this theorizer by a score of years (page 132): "A mysterious sympathy exists between all living beings. Attraction and repulsion are exerted by animals as well as man. The swarms of medusa in the ocean, congregated by the same law as the shoals of fishes, herds of bison and wild horse on the Western plains, or man in the complex relations of society. "Love is a fervent manifestation of the same principle. The north and south; male and female; from highest to lowest; from prototype to man attraction and repulsion rule with iron sway. "When strange herds of animals are mingled, how soon they separate if left to themselves! So in society how kindred spirits unite in bonds of friendship, and the bad avoid the contact of the good. "The same sympathy is often shown by persons twin born. Instances are recorded in which, although at a considerable distance from each other, the same malady appeared in both at the same time and ran precisely the same course. "A young lady was suddenly seized with an unwarrantable horror, followed by convulsions, which the attending physicians, unable to account for, said exactly resembled the sufferings of a person drowning. Soon after news came that her twin brother had, at that identical moment fallen overboard and been drowned. "A strong sympathy also exists between parents and children, husband and wife, and between intimate friends, so that when one is in trouble or unfortunate the other becomes conscious thereof. "Very often persons who are unimpressible when awake are impressive when asleep, or become sensitive. . . . How often do we hear when entering a company, 'Oh! we were just speaking of you,' and the old proverb embodies the same in 'The devil is near when you are talking about him.' "If we trace the relations of this sympathy we shall find that—(1) Animals can influence animals; (2) Man can influence animals; (3) Animals can influence man; (4) Man can influence man. These propositions are sustained by an array of facts which might be multiplied to almost any extent. "Shall we call this influence thought? What is thought? How does it reproduce itself in the mind of another? . . . These curious phenomena have long been observed and speculated upon. One thing is certain, they do not arise from imagination, for we see them in animals that cannot be so referred. "To produce results so uniform, we must assume a common cause. Hence we refer this entire class to Zo-ether, or what perhaps will be better understood, nerve aura, in which living beings can exert undulations or waves. As there is a light or chromo-ether, so is there a magnetic, life or Zo-ether, which fills all space. "Though we are surrounded by such an atmosphere, we have no instrument to ascertain its presence as we do that of electricity. The only reliable test is the sensitive brain. The brain feels its waves, and is to them what the most delicate electrometer is to electricity, or the finest lodidized plate to light. "There is an influence excited on each other unconsciously, which cannot be felt by the nerves in their ordinary state, but which is plainly seen by the aid of clairvoyance. To the spiritual eye every individual appears like a luminous center throwing Zo-etheric waves in every direction as a lamp throws off waves of light. "In the 'Arcana of Spiritualism,' published in 1876, these views are greatly extended; after the statement of many facts bearing on the subject it is said (page 184): "Whatever this influence may be it must pass across greater or less distances to produce the effects observed. It cannot be transmitted across a void; it must have its own means of conduction. What do the facts teach? They all point in one direction and are susceptible of generalization as flowing from one common source—a universal spiritual ether." It will thus be seen that there is no mystery in one mind becoming cognizant of the thoughts of another mind, for if in sympathy such a result is sure to follow. As a lamp gives light, because it is able to set the light-medium in motion, or give off waves therein; so the brain gives off waves, or is a pulsating center in the spirit-ether, or Zo-ether. These waves go outward and form the sphere of the individual, as the waves of light go out and form the sphere of light around an incandescent body. To be recognized, they must strike against a sensitive or sympathetic brain, wherein they may be reproduced. By sympathetic we mean one which for want of a better term, we will say is similarly attuned. Thus when two musical instruments are placed at some distance from each other, and one is played, if they are not attuned in harmony, the other will give no response; but if they are, then when one is touched the other answers note for note. The brain being a pulsating center its thoughts as they go out in waves, have to other brains a tangible representation. The Zo-ether pulsating with innumerable waves may be regarded as a universal thought-at-

mosphere, and the sensitive brain is able to gather from it thoughts and ideas which its pulsations express. Of great interest is this theory to the Spiritualist, for while it narrows the field of spirit-influence by explaining some of the most mysterious phenomena usually referred to spirit-control, without calling to its aid spiritual beings, it marks out the great law by which such beings control the sensitive minds of mediums and indicates the method by which such beings become cognizant of the thoughts of each other. Man being a spirit, confined and limited by a physical body, through the sensitive brain he, under certain conditions, breaks through, and away from his limitations, and feels the waves of thought created by others in the Zo-ether or spirit-atmosphere. When detached from the physical body, the spirit possesses the same power in larger degree, and impresses its thoughts on the sensitive in the same manner. The freed spirit, sensitive beyond mortal conception, through and by its spirit brain, catches thought from the ether-atmosphere, as a planet catches the rays of heat and light from the sun. The freed spirit in the most exalted sensitiveness, is en rapport with all spiritual intelligence, and as it were, the central office of infinite diverging channels of telegraphic communication. As it advances in this sensitiveness these channels broaden and multiply, and distance becomes an unknown factor; for when one thinks of another, the thought wings its way until it meets the one for whom it was intended. Thus we perceive that what has been made the toy of a leisure hour, the imperfect attempts at thought reading, and the mystery of communion of minds sympathetic, is really the crude manifestation of an undeveloped faculty, which often the evolution wrought by death, becomes the glory of spirit-existence. Lectures of Monsignor Capel. To the Editor of the Religio-Philosophical Journal. It appears that a somewhat learned foreign gentleman, Mgr. Capel, is now amongst us for our enlightenment; we presume, as a propagandist of Catholicism. He appears to hob-nob with the higher dignitaries of that ancient Church, for we observe from one paper, that in Cincinnati he was the guest of "Archbishop elect Elder of the Cathedral residence," (whoever or whatever that may be) and from another that, in your metropolitan city of Chicago, he was listened to by a "large representation of the Catholic clergy," and many distinguished laymen, including sufficient of lesser lights to yield, as net proceeds of the meeting, a large sum for the St. Vincent's Foundlings' Home. This latter result, properly applied, will certainly be good for the foundlings. His talk in Cincinnati was mainly an attack upon the character and memory, of that (to him) arch heretic, Martin Luther. Amongst other things he is reported to have said that "Luther's heresy was special, in that it was a revolt against the principal authority and the assertion of the right of private judgment;" that "Luther's teaching tends to rationalism and agnosticism," and that "Communism is one of its fruits." In Chicago he took another tack in an address on "The Catholic Church and Modern Thought," making effort to show that said old Mother Church "is not the opponent of intellectual liberty;" but is on the lead in the encouragement of all learning and enlightenment. Jesuitical sophistry may be able to "make his sentiments expressed in Cincinnati, tally with the position taken in Chicago; but plain men cannot see it so. If Luther was a "heretic" for his "assertion of the right of private judgment" and for teaching "rationalism," then the Catholic Church was not and is not the "great supporter of the human intellect in the reception of truth." But we must take care how we tread upon the logical toes of this fighting man since we are duly notified that "his father told him never to seek a fight, but never to refuse one." We do not propose to offer a "fight," but we venture to suggest to the American public, that while they extend due courtesy to a stranger, they will exercise their usual discrimination and decline to swallow without criticism and with open mouths, the assertions and sophistries of this arrogant propagandist. Shades of Giordano Bruno! of Galileo-Galilei, Father in science! shades of the tens of thousands of martyrs to liberty of conscience and the right of private judgment! spirits of the murdered victims in the massacre of St. Bartholomew! What shall we say to this man who dares to ask the people of "the land of the free and the home of the brave" (which he is reported to have quoted with a sneer)—"hat shall we say, when he tells us to ignore the historical teachings of centuries? Let the shrieks of agony from the dungeons of the inquisitions—from the victims of the holocausts of the faggot and the stake, give point to our answer! Let the spirits of Henri Arnaud—the pastor and brave leader of the hunted bands of the Waldenses in the mountains of Savoy—as brave and true a people as ever trod the suffering earth (according to Milton) "Whose bones Lie bleaching on the Alpine mountains cold;" a sect claiming connection and descent from a Church more pure and almost as old as the one now assuming the role of a paragon of enlightenment and liberty; but then (only about 300 years ago), sending her emissaries—hell horrors—to do her devil's work of exterminating with every appliance of savage cruelty, this noble people. Let the spirit of Henri Arnaud, we say, answer to the teeth this peripatetic promulgator of historical falsehoods. We notice in another paper of to-day the following: "ROME, Nov. 13.—The American Catholic Bishops held their first meeting to-day at the College of the Propaganda. All the cardinals of the Propaganda were present. The principal question discussed was that of addressing a demand to the Government of the United States that the relations between Church and State shall be based upon Canon Law." What are we to gather from the indications of the times other than, that the Catholic Church, being partly bereft of her power and prestige in Europe, is laying her cunning plans for attaining ascendancy in this broad land? Such a possible attempt has been long foreseen; but are its advocates so bold that they dare thus openly show their hands? Does it not become all sincere and earnest liberal thinkers to be on the alert? And is it not specially incumbent upon all true Spiritualists to cease their family jars—their Spiritualism with an "adjective" or without an "adjective"—with a "creed" or without a "creed"—and organize their forces for the conflict? For so sure as the last grand struggle

of truth with bigotry and intolerance comes—as come it must in some form, if it is not now upon us—Spiritualists, with light from the angel world to confirm and strengthen them, must be in the van, or be derelict in their duty. Returning to Capel's speech in Chicago, we might readily point out further inconsistencies, misstatements and false logic, and that all her boasted schools, colleges, asylums, homes, originated with the church leaders more as nurseries in the line of propagandism than as institutions of benevolence, though it is benevolence in the hearts of the people that make them successful. But need we say more? When he avers that "those who assert the Catholic Church was the opponent of intellectual liberty, asserted it because they had an interest," (meaning of course a selfish or dishonest interest) he becomes the maligner of thousands. Large numbers of liberal people, including this writer, are acquainted with many good citizens who are Catholics, to whom they freely acknowledge the right to worship in their own peculiar ways without let or hindrance—even numbering them as personal friends and only desiring for their own good, they might learn truer and broader views of human nature, human hopes and human responsibilities, thus becoming less dependent upon ancient superstition and dogmas; yet we harbor no unbrotherly feeling or sinister motive in deprecating the influences that, through the Catholic Church, have long rested as an incubus upon truly liberal thought and advanced science. But full well do we, as we are, know that the same damnable doctrine of infallibility of inspiration, as by apostolic succession, is still claimed by the Romish Church; and the same right to control the consciences of men, the same as they have always claimed, and that the intention of the Church to enforce such claims has not long since been avowed—to become operative just as soon as adequate power shall be attained. But let them be content to enjoy their liberty of conscience side by side with their brethren of other persuasions; for, while we desire to cultivate charity towards all, remember that the blood of the martyrs still flows in the veins of our countrymen, and that thousands will gladly rush to their apotheosis of blood and flame, ere she, who crushed Europe into darkness for more than a thousand years, be again permitted to rivet her chains around the bodies and minds of the unwilling millions of their native land. We as Spiritualists are well aware that the devil, the fall of man and the vicarious atonement, are tripartite myths upon which the world has been fooled for ages, and that too many still hug the chains that bind them to these superstitious follies which no mind of true culture, in this age, can entertain for a moment. So we can say to Mgr. Capel who is doubtless dyed in the wool and saturated with such nonsense: "You cannot fool us with any infallible inspiration to which our reason must be surrendered. Go to!—you may make head amongst the thoughtless rabble, but the truly enlightened men and women of America can detect your false claims and sophistries, and are beyond your reach." I conclude, Mr. Editor, by truthfully signing myself: ONE whose forefather was burned by that "Liberal Church" (?) for conscience sake.

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REMARKABLE SPIRITUAL VISITATION. An astounding revelation, entitled MR. HEAPHY'S GHOST. The London Artist's own Version of an Extraordinary Affair, together with the Correspondence between Charles Dickens and Mr. Heaphy. The statements presented in this pamphlet are so well authenticated in the correspondence between Mr. Dickens and Mr. Heaphy, that no one can successfully refute them, making this, a Spiritualist's Version of one of the most remarkable of any age. A spirit materializes, takes passage on a train of cars, converses as if a mortal, and manifests in other ways her strange powers. Mr. Heaphy says: "The color of her cheek was that pale transparent hue that sets off to such advantage large, expressive eyes and an equable firm expression of mouth." On another occasion when she appeared she took a seat at the table, says Mr. Heaphy: "I observed, however that she made an excellent dinner; she seemed to appreciate both the beef and the tar." This spirit defied her portrait painter, and after a wonderful experience succeeded in accomplishing her object. This pamphlet contains 12 pages, printed on heavy tinted paper, making a neat tract for general distribution and preservation; and will be sent to any address at 5 cents for a single copy, ten copies for 50 cents, twenty-five copies for \$1.00. If you send this tract to your friends and acquaintances, you will do a benevolent and profitable work. It will prove a most interesting reading, and will be sent to you on receipt of the price. THE GENESIS AND ETHICS OF CONJUGAL LOVE. BY ANJEWEL JACOBSON DAVIS.

Mr. Coleman has fallen into the popular error of supposing that I teach that the stars and planets influence the destinies of mortals, thus proving the doctrine of a fixed destiny for each individual. Strange, if he has known me, or even known of me, sixteen years, and has not learned that I teach the very opposite. I hold that it is our antenatal conditions that make us what we are, and that the planets simply "indicate" our status. When a murderer has been conceived, Nature does not interfere to change his

Opportunity has hair in front; behind she is bald. If you seize her by the forehead you may hold her, but, if suffered to escape, not Jupiter himself can catch her again.—Latin. Hersford's Acid Phosphate AS A BRAIN FOOD. Dr. S. F. NEWCOMB, Greenfield, O., says: In cases of general debility, and torpor of mind and body, it does exceedingly well.

The brain being a pulsating center its thoughts as they go out in waves, have to other brains a tangible representation. The Zo-ether pulsating with innumerable waves may be regarded as a universal thought-at-

mosphere, and the sensitive brain is able to gather from it thoughts and ideas which its pulsations express. Of great interest is this theory to the Spiritualist, for while it narrows the field of spirit-influence by explaining some of the most mysterious phenomena usually referred to spirit-control, without calling to its aid spiritual beings, it marks out the great law by which such beings control the sensitive minds of mediums and indicates the method by which such beings become cognizant of the thoughts of each other. Man being a spirit, confined and limited by a physical body, through the sensitive brain he, under certain conditions, breaks through, and away from his limitations, and feels the waves of thought created by others in the Zo-ether or spirit-atmosphere. When detached from the physical body, the spirit possesses the same power in larger degree, and impresses its thoughts on the sensitive in the same manner. The freed spirit, sensitive beyond mortal conception, through and by its spirit brain, catches thought from the ether-atmosphere, as a planet catches the rays of heat and light from the sun. The freed spirit in the most exalted sensitiveness, is en rapport with all spiritual intelligence, and as it were, the central office of infinite diverging channels of telegraphic communication. As it advances in this sensitiveness these channels broaden and multiply, and distance becomes an unknown factor; for when one thinks of another, the thought wings its way until it meets the one for whom it was intended. Thus we perceive that what has been made the toy of a leisure hour, the imperfect attempts at thought reading, and the mystery of communion of minds sympathetic, is really the crude manifestation of an undeveloped faculty, which often the evolution wrought by death, becomes the glory of spirit-existence.

of truth with bigotry and intolerance comes—as come it must in some form, if it is not now upon us—Spiritualists, with light from the angel world to confirm and strengthen them, must be in the van, or be derelict in their duty. Returning to Capel's speech in Chicago, we might readily point out further inconsistencies, misstatements and false logic, and that all her boasted schools, colleges, asylums, homes, originated with the church leaders more as nurseries in the line of propagandism than as institutions of benevolence, though it is benevolence in the hearts of the people that make them successful. But need we say more? When he avers that "those who assert the Catholic Church was the opponent of intellectual liberty, asserted it because they had an interest," (meaning of course a selfish or dishonest interest) he becomes the maligner of thousands. Large numbers of liberal people, including this writer, are acquainted with many good citizens who are Catholics, to whom they freely acknowledge the right to worship in their own peculiar ways without let or hindrance—even numbering them as personal friends and only desiring for their own good, they might learn truer and broader views of human nature, human hopes and human responsibilities, thus becoming less dependent upon ancient superstition and dogmas; yet we harbor no unbrotherly feeling or sinister motive in deprecating the influences that, through the Catholic Church, have long rested as an incubus upon truly liberal thought and advanced science. But full well do we, as we are, know that the same damnable doctrine of infallibility of inspiration, as by apostolic succession, is still claimed by the Romish Church; and the same right to control the consciences of men, the same as they have always claimed, and that the intention of the Church to enforce such claims has not long since been avowed—to become operative just as soon as adequate power shall be attained. But let them be content to enjoy their liberty of conscience side by side with their brethren of other persuasions; for, while we desire to cultivate charity towards all, remember that the blood of the martyrs still flows in the veins of our countrymen, and that thousands will gladly rush to their apotheosis of blood and flame, ere she, who crushed Europe into darkness for more than a thousand years, be again permitted to rivet her chains around the bodies and minds of the unwilling millions of their native land. We as Spiritualists are well aware that the devil, the fall of man and the vicarious atonement, are tripartite myths upon which the world has been fooled for ages, and that too many still hug the chains that bind them to these superstitious follies which no mind of true culture, in this age, can entertain for a moment. So we can say to Mgr. Capel who is doubtless dyed in the wool and saturated with such nonsense: "You cannot fool us with any infallible inspiration to which our reason must be surrendered. Go to!—you may make head amongst the thoughtless rabble, but the truly enlightened men and women of America can detect your false claims and sophistries, and are beyond your reach." I conclude, Mr. Editor, by truthfully signing myself: ONE whose forefather was burned by that "Liberal Church" (?) for conscience sake.



Woman and the Household.

BY HESTER M. POOLE. [Metuchen, New Jersey.]

TRUSTFULNESS.

In peace the day is ended, and the night / Falloth as doth a veil upon the seas; / Along its bosom comes with swift-winged flight / The gray mist, silently.

O anxious heart, how Nature speaks! Her power / How leisurely she uses! How intense, / The infinite peace of her most fruitful hour! / How soft her influence!

Time hath she for her storms to sweep the main; / To rock the tree tops with her winds of wrath; / To bring forth fragrance in the summer rain; / And time for now she hath!

So dear, for thy eager soul desires, / She keeps sweet times and seasons. In her mood / Is hid for thee all passion's subtle fires / To round thy womanhood.

Cease, then! and in this dewy twilight move, / As one who asks no whither, cares not why; / This gift, for all holds still the Eternal love— / God's endless by-and-by.

The answer to Dr. Hammond's estimate of Woman in the North American Review for June, is by Mrs. Blake, Miss Nina Morais, Mrs. S. A. Underwood and Dr. Clemence S. Lozier, in the same review for November. Our readers, if they have not perused the able papers in their entirety, will be glad of these extracts. We give some paragraphs from the first paper in order, by

MISS NINA MORAIS,

In which she controverts the position taken by the Doctor, that the first proceedings of the woman suffragists displayed that hysterical condition which he states to be "a normal condition of the female organism."

"The movement for woman suffrage was not an hysterical outburst of abolition notions, but the expression of a long germinating idea which the war time brought prematurely into prominence. The French Revolution had not fired the hearts of men, without sending a spark into the breasts of the mothers of men. Mary Wollstonecraft, the first vindicator of the rights of woman, dedicated to Talleyrand the work which strove to impress upon women, the beauty of physical health and moral purity, and which enjoined upon them to spurn the courtesy that called them admirable because of their weakness. Since the time of Mary Shelley's beautiful mother, many gifted women—among whom were the gentle sister of Elia and our own singers, Alice and Phebe Cary—have spoken as boldly as they dared on behalf of their sex. At that time, women, whose influence by pen and by tongue had formed a large if not a preponderant factor in the triumph of abolition principles, were appointed as delegates to abolition meetings, but were refused the right to vote in a cause for which they had worked so earnestly and effectively. 'You may fill our ranks by your songs and your books; you may sacrifice health, time, means, for the cause in which you are engaged; but you can not comprehend the issue involved, and even if you did, the act of voting would unsex you.' This was the logic of the anti-suffragists during the war; against this logic the 'impracticable fanatics' rebelled. Such is the origin of the Woman Suffrage movement.

It may be inferred, however, that the hysterical being who can reason neither exactly nor abstractly, nor without prejudice, is unfit to perform any serious business of life, unless under constant supervision. Yet, in the Doctor's opinion, the very absence of rationality fits woman pre-eminently for the most solemn and responsible of all duties—those of the mother."

SOME OF MRS. UNDERWOOD'S ARGUMENTS.

"A strong point in the mentality of woman," Dr. Hammond concedes, "consists in her intuitions. She will often jump at a correct conclusion with a wonderful degree of promptness and accuracy, which reason would reach with slowness and difficulty, if at all; but he confesses that he perceives 'nothing intellectual about the process,' which confession marks the limitations of Dr. Hammond's knowledge of what intuition really is. Those who have studied intuition the most closely, are agreed that it is experiential in its origin, and dependent for its existence primarily upon those slower intellectual processes commonly called reasoning. It is experiential in the race but innate in the individual, and strong as an aptitude in those directions in which the reasoning powers for centuries have been continually exercised; for instance, in women, those demanding insight into motives and character."

In answer to one of Dr. Hammond's "grave anatomical and physiological reasons," which forbid women meddling with politics, which he asserts to be incapacity for mathematical studies, Mrs. Underwood says:

"In astronomy, a science largely based on a thorough knowledge of the higher mathematics, three women in recent times have made their names memorable through their high attainments and discoveries. Their mathematical studies evidently did not injure their health or cause any 'symptoms of disordered cerebral action,' for they were women of exceptional health and longevity. Mrs. Somerville died at the age of ninety-one years and eleven months, and was active in mind and body up to the day of her death; Caroline Herschel lived to be nearly ninety-eight, with all her mental faculties unimpaired; Maria Mitchell is now sixty-five years old, and until within the last two or three years never knew a sick day; while hundreds of other women are to-day engaged in mathematical studies as severe as those of any male student, and with no more consequent evidence of 'disordered cerebral action.' Professor Laughlin, Professor of Political Economy in Harvard, says, in regard to the students of the Annex:

"The first year of the establishment of the plan for the collegiate instruction of women the largest single course fell to me as instructor in political economy. To six ladies I gave a course identical with that followed by one hundred and eight under-graduates, chiefly from the Junior and Senior classes of Harvard, so that it was natural for me to make comparisons in regard to results. So far as marks signify anything, those received by this class of ladies, graded on the same scale with the young men, were somewhat higher for the former than for the latter. And I may add that the courses in political economy are regarded by under-graduates in college as among the most difficult in the curriculum."

Again Mrs. Underwood says: "Dr. Hammond declares that women are 'entirely wanting in that type of mental organization known as the "judicial mind." Also that, although there are certain offices of a clerical and post-office character, for which the sex is fitted, yet those in which force of intellect, a power of disinterested judgment and enlarged views of public poli-

ty are required, must ever continue to be occupied by men.' No position can test more seriously these qualities than the governmental power possessed by the rulers of nations. The law of primogeniture in monarchical nations, has in certain instances forced upon women this power. To accord with Dr. Hammond's theory, the reigns of queens and empresses should have proved more disastrous to the interests of their respective nations than those of kings and emperors, for in no case could there be any choice of women of exceptional ability to fill positions determined only by ties of consanguinity and priority of birth. Of the four queens who have ruled England, none were weak-minded or vacillating, and the reigns of Elizabeth and Victoria form two of the most splendid epochs of English history. Five of Russia's sovereigns have been women. One of these was Olga, surnamed 'the Wise'; Catharine, the widow of Peter the Great, a charming and brilliant woman, was called 'the Russian Asia'; and Catharine II, though headstrong and somewhat cruel and vicious, was a woman of great intellect and the liberal patron of science, art and literature; under her rule Russia made prodigious progress.

"In 1338, Margaret, Queen of Sweden, styled by historians the 'Semiramis of the North,' united for the first time Sweden, Denmark and Norway under one government, of which she was the head and which she raised to a high pitch of glory. To the liberality of thought and purse of Isabella of Spain is due the discovery of this Continent, while no German monarch accomplished more for the honor and glory of his country and people than Maria Theresa of Austria. If we turn back to an earlier period of history, we find record of the brilliant reigns and noble deeds of Boadicea, Semiramis, and Dido, while even among the Jews, Deborah, a prophetess, was made one of the ruling judges of Israel, because of her wisdom; and it is to the tact of a Jewish queen that the race owed its salvation. And yet Dr. Hammond, on the strength of his anatomical and physiological reasons would have us believe that women are 'entirely wanting in that type of organization known as the "judicial mind."'

MRS. LOZIER'S ARGUMENTS.

We give only one of a few of these. She says: "The argument from superior force is unwarranted of this age and will bring ruin to woman or any home. If absolute brain strength is to be the qualification for suffrage, when it follows that only persons of greater avoirdupois are fitted to rule. The fat man's club must hereafter hold sway!"

"Admitting all he says, the reason is more urgent that women should vote. Just government is established for the protection of the weak, and they, pre-eminently, should have a personal voice in it. In a true democracy, the question of sex, size, color, property, education, vocation or race has nothing to do with the inherent right of each individual citizen to be heard in the choice of his or her rulers. Our government is not a democracy. It is an androcracy. Men rule. The majority, even, does not rule, for the census shows that women are in the majority in many States. Notwithstanding man's claim to represent women, cruel laws oppress her. In this State of New York, no wife has a right to her offspring, though for them she may have jeopardized her very life. Her husband can legally snatch them away, even in infancy. Nay, he can will them away before birth. The only child a mother has a right to, is an illegitimate one. If mothers were legislators, would such laws disgrace our statute books? A woman sits disfranchised, while a drunken pauper may vote so to open a road as to confiscate her house. Yet Dr. H. coolly says of woman, 'Her person and property are as well protected as those of men.' 'If politics is a dirty pool,' women will purify it. If Bridget will vote, so does Patrick; the great average will correct incidental evils. If men fail to vote, women's quicker conscience will enforce the duty. If woman cannot bear arms, many men are also exempt. They substitute sons. If women are unsuited for office, so are many men. If rum and venality already threaten the Republic, woman's direct co-operation alone can save it."

First Installment of December Magazines.

THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) Contents: Alexander von Humboldt; by Emill du Bois-Reymond (with portrait); Suggestions on Social Subjects, by Professor W. G. Sumner; The Habitation and the Atmosphere, by M. R. Radau; A Belt of Sun-Spots, by Garrett P. Servis; The Morality of Happiness, by Thos. Foster; Genius and Heredity, by M. E. Caro; The Remedies of Nature.—Enteric Disorders, by Felix L. Oswald, M.D.; Land-Birds in Mid-Ocean, by George W. Grinn; The Illusion of Chance, by William A. Eddy; Female Education from a Medical Point of View, by T. S. Clouston, M.D.; The Chemistry of Cookery, by W. Mattieu Williams; Vinous Superstitions, by Dr. Th. Bodin; Malaria and the Progress of Medicine; The Loess-Deposits of Northern China, by Frederick W. Williams; The Natural Setting of Crystals, by J. B. Choate; Surface Characters of the Planet Mars; The New Profession, by Henry Greer; Concentric Rings of Trees, by A. L. Child, M.D.; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

NORTH AMERICAN REVIEW. (New York City.) No intelligent reader can fail to be interested in the contents of the North American Review for December. The question of the telegraph has the place of honor in the number. Gardiner G. Hubbard pointing out the great advantages that would result from the proposed "Government Control of the Telegraph," and showing from the experience of several European countries the benefits to be derived from the incorporation of the telegraphic with the postal service. Henry George writes of "Overproduction," an idea which he declares to be preposterous, unless more wealth is produced than is wanted. Gen. W. B. Franklin sets forth the views of naval and military experts as to what is absolutely needed.

THE CENTURY MAGAZINE. (Century Magazine Co., New York.) Contents: Portrait of Peter Cooper; The Fairest Country of England; The Friess of the Parthenon; The Silverado Squatters; Echoes in the City of the Angels; One Chapter; Recollections of Peter Cooper; George Fuller; Dr. Sevier; The Pretenders to the Throne of France; The Impresarios of a Cousin; Dawn; The Bread-Winners; The Griver; Ten Years; An Average Map; At the Grave of Chas. Wolfe; Original Documents of the New Testament; Topics of the Time; Open Letters; Eric-a-Brac.

THE PANSY. (D. Lothrop & Co., Boston.) This number is issued with a new cover and will please the young folks as much as heretofore, as the stories and illustrations are pretty and appropriate.

AMERICAN COUNTING-ROOM. (New York City.) This number contains the usual amount of valuable business information.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston.) Contents: A Roman Singer; Mary Moody Emerson; The Initiator; Recollections of Rome During the Italian Revolution; O-Be-Joyful Creek and Poverty Gulch; The World Well Lost; Newport; Bermudian Days; Some Alleged Anarchisms; Lather and his Work; Social Washington; Mr. Longfellow and the Artists; Foreign Lands; Recollections of a Naval Officer; Recent Poetry; The Contributors' Club; Books of the Month.

THE MODERN AGE. (The Modern Age Publishing Co., New York and Buffalo, N. Y.) Contents: Among the Blind; Mixed Anesthetics; The Devil's Flirtation; A Glance at the Pursuit of Equality; Evergreen; The First Regret; Some Social Characteristics of Australia; The Maister and the Bairs; Sayings and Doings; Books and Book Men; Stage and Studio; Examination Papers.

ST. LOUIS MAGAZINE. (St. Louis Magazine Co., St. Louis, Mo.) Contents: A Northern City in Florida; Seaside versus Mountain; The Spirit of the Past; Fashions for December; Soon Autumn will pass away; Western Society Stories; Regrets; Jerusalem; Home and Society; Publishers' Department.

THE SEASON. (The International News Co., New York.) An illustrated monthly magazine for ladies, containing the latest fashions and the most elegant designs in fancy-work, Needle-work, Embroidery and Crochet.

BABYLAND. (D. Lothrop & Co., Boston.) A monthly magazine for the youngest readers with short stories and illustrations.

Mr. Timothy Cole, the most widely-known of American wood-engravers, was a passenger by the Canada, which recently sailed for Havre. He goes abroad in the interest of The Century Co. to engrave for publication in The Century the master-pieces of Europe. He expects to work in the galleries of Holland, Belgium, France, Spain, Italy, Germany, and perhaps Russia (St. Petersburg), and will remain abroad about three years.

The Christmas number of "St. Nicholas" will be ready on Saturday, the 24th of Nov. The edition, like that of the November number, is 100,000. There are nearly one hundred pictures in this Christmas issue; among them, a number reproducing paintings by Edouard Frère, which are said to be perhaps the finest pictures that have ever been engraved for a child's magazine. One of them, "The Young Guard," is a full-page picture engraved by Cole.

"The Magazine of Art," Cassell & Co., Publishers, New York, will present to each of its subscribers for 1884, the beautiful etching by Henry Farrar, entitled, "Evening by the River," size 19 by 25 inches. The new volume commences with the December number, price \$3.50 per year.

There was a whole treatise of philosophy in a single remark made by an old woman who recently applied to one of the New York police court justices, to be "sent to the Island." Being asked the reason for her request, she said that she was too old to work, and preferred to live with strangers rather than with friends. Being asked why she did not live with her children, she replied: "Don't you know that one parent can support nine sons, but that nine sons cannot support one parent?"

Some of the brightest drops in the chalice of life remain for us in old age. The last draught which a kind providence gives to drink, though near the bottom of the cup, may, as said the Roman of old, have at the very bottom, instead of dregs, mostly pearls. The craze on electrical study is beginning to break fruit: "Are you the conductor?" asked a lad on an excursion train. "I am," replied the courteous official, "and my name is Wood." "Oh, that can't be," said the boy, "for wood is a non-conductor."

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Believe me, every man has his secret sorrows which the world knows not; and oftentimes we call a man cold when he is only sad.—Longfellow.

Adversity, like winter weather, is of use to kill those vermin which the summer of prosperity is apt to produce and nourish.—Arrosemita.

Books Received.

WORLD-LIFE OR COMPARATIVE GEOLOGY, by Alexander Winchell, LL. D. Price \$2.50 Chicago: S. C. Griggs & Co.

He that judges, without informing himself to the utmost that he is capable, cannot acquit himself of judging aright.—Locke.

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Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

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When newspapers or magazines are sent to the JOURNAL containing matter for special attention, the sender will please draw a line around the article which he desires to call notice.

CHICAGO, ILL., Saturday, December 1, 1883.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

The New Interest in Psychological Facts—Its Significance.

Popular newspapers go with the tide, and mirror the thought of the day—be it good or bad. Very remarkable and noteworthy is the growing frequency of published reports of trances, fulfilled dreams, "faith cures," magnetic healing and the like, with names given and the good standing of the parties endorsed.

It is safe to say that ten times as many of these incidents get into print now as ten years ago. A pile of them lies before us, clipped from newspapers of all shades of politics and religion. Here is a Memphis Avalanche report of the finding of papers worth thousands of dollars, by a dream in which their departed owner appeared and told where they were.

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That same leading daily journal gives its own reporter's account of an interview with Miss Jennie Smith, of Baltimore, a delegate to the late National Convention of the Women's Christian Temperance Union in Detroit. She told of her paralyzed left limb, nerves beyond her power, years of fearful pain and helplessness, and of her belief in prayer; and that her cure came in answer to her intense and sincere petitions to God.

At the same time I resigned my spirit to the will of the Higher Power. How can I tell what followed or how can you credit it? A wave seemed to sweep through me, and I then felt an electric shock crawl me up. A powerful battery could not have produced a more distinct impression.

How can I tell what followed or how can you credit it? A wave seemed to sweep through me, and I then felt an electric shock crawl me up. A powerful battery could not have produced a more distinct impression.

restore a shriveled limb, and moreover, could it do away with the other maladies to which I was subject, and which immediately after disappeared? A consciousness that what is called a miracle was about to be wrought on me, filled my brain and heart. For 20 years I had prayed to be delivered, so that when this magnetic influence drew me together, I knew my cure was at hand.

We lately gave, from the Vassar Times (Michigan), an equally remarkable statement of the cure of Mrs. S. L. Tower, which that lady attributed to spirit influence. Why this new interest outside of Spiritualists, in these things? What does it signify? What will be the result of its increase? This interest grows because the inner-life of man is awakened in our day as it has not been for a long time.

All this has also another significance. As we grow in spirit, the Spirit world can better meet us and help us. As we reach up, more angel-hands reach down. These many signs tell of great efforts making in the spirit-land for our help and health of soul and body.

These remarkable facts call out a deal of shallow and senseless comment, yet out of this will come light. How supreme is the human will in the agony of prayer, conquering bodily ailments, bringing the very angels near to heal and bless, making the spirit within so full of strength and harmony that the poor body therefrom gains health!

His, and not his, are the lays He sings; and their name is his, and not his; and the praise And the price are his name.

For voices praise him by day And haunt him by night; And he listens and reads must obey, When the Angel says: "Write!"

Mrs. C. Fannie Allyn at Lester's Academy.

Mrs. C. Fannie Allyn delivered a characteristic address at Lester's Academy, No. 619 West Lake St., last Sunday morning, her subject, "Temptation," having been chosen by one of the audience. She carefully and critically analyzed the subject, claiming that the word should not be abused, construed as one having for its object the debasement of a human being; on the contrary the temptation to do right is quite as potent in the world to-day as the temptation to do wrong.

Mr. Geo. S. Bowen, ex-Mayor of Elgin, Ill., is President of the Elgin Electric Light Co., and his son, Mr. Geo. E. Bowen, Secretary and Treasurer. Saturday night, November 24th, an illumination of the city took place. There are seven towers, and the lights number twenty-nine. The city authorities, press and visitors were present at the turning on of the lights by Miss Anna Bowen, the President's accomplished daughter, and the whole was an entire success.

Henry Slade informs us he will start about December 1st, on a professional tour through the Southern States.

The Danger of To-Day.

While our politicians are busily trying to discover who shall have this or that office, our clergy denouncing agnosticism and rationalism, every separate interest having its own centre to which all other interests seem subordinate, there is a danger looming ominously over us all, terrible in its scope and range, which men seldom speak of, because they do not perceive it, or perhaps for the same reason that travelers in the Alps are forbidden to whistle, lest the vibration of the air should increase the danger of letting loose the avalanche.

Capital and labor have never been very cordial friends, and for years past their mutual jealousy has been tending towards mutual antagonism than they are to-day. Strikes are taking place on every hand, and each strike causes an intensification of bitterness. Capital in order to protect itself, tried to prevent combinations of workmen in New York, but it found that it was not safe to attempt to use the law; they succeeded in getting passed, and now capitalists keep black lists, and notify each other of any worker who is active in promoting agitation for larger pay or other advantages.

A Senatorial Committee sat in New York gathering testimony on the relations of Capital and Labor, and it is in evidence that the Western Union Telegraph Company has absorbed forty-six companies, expanded their honest capital of \$20,000,000 to \$80,000,000, by watering the stock \$60,000,000. Having now to pay dividends on the large amount they have reached, as their income has grown the wages have been reduced and the hours of work increased—greed, fraud and force, steadily grinding down the workmen.

On the other hand the workmen have their jealousies, which largely prevent combination. Strikes are rarely successful, and still more rarely, even when successful, have they returned to the striker the loss by enforced idleness while the issue was in doubt. Workmen, finding peaceful means of bettering their condition a failure, worried, irritated, alike by their need and their impotence, listen to the fierce diatribes of the lower order of foreign communists and socialists, with less of repulsion than was their wont some time ago.

It is not the question now, who is in fault—both sides are wrong, and each is seeing only how tremendously wrong the other is; and Capital is every day becoming more exacting, Labor every day less yielding. Collision, a strike not for wages but for power, for revolution, seems imminent.

Caryle, in his "Past and Present," suggestively says: "The nobles of France declared they could not live upon the fair rent of the soil of France; they must be exempt from taxes also. Three years from that time they were tanning human skins at the tanneries at Mendon."

Few people engaged in absorbing business of their own, ever think of the enormous number of poor and dissatisfied people there are in our great cities, or have any conception of what just cause there is for complaint. They read Hood's "Song of the Shirt" with wet eyes, perhaps, all unconsciously that the wrong picture there is steadily worked out here. They hear of strikes, but with only a lazy interest, as one might watch a bubble on the stream.

Nay, our great corporations are no wiser, for they, too, judge of them as to their effect on their profits, and do not see that their very existence is imperiled. Behind all the strikes to-day is the menace of a grand strike that shall hurl law, religion, the family and the government in one hideous ruin. To that we are tending with daily accelerating speed.

Is there no way of curing these evils and averting the terrible effect of them? Yes; many remedies are proposed. The politician argues it is only necessary to elect his candidate; the clergyman would issue large numbers of tracts, headed, perhaps—"Servants be obedient unto your masters;" a boundless issue of paper money; suppression of liquor selling; limitation of sales of public lands—almost every one has his pet medicine, sure to heal all disorders of the body politic.

The Archbishop of Canterbury, in view of his discovery in London of whole families employed in making match boxes for four and a half cents a gross and paid only eight cents for making an ulster, concludes that the only remedy is emigration. This remedy is obviously unsuited for our country.

What can Spiritualism do to save the country? It can teach a higher standard of duty than human law; a certainty of many things—to take the place of the dreamy, doubtful theology of the day; can reveal the power of

a new form of combination, one that is to help others; can teach men to appeal to nature rather than to the Bible; to God's act rather than men's word about his act. It can teach men to "suffer and be strong," where suffering must be, but to be bold in attack when another is to be wronged. It can teach men to find their joy in the happiness of others; that wrong hurts the wrong-doer more than the wronged.

No law or combination can be made that unscrupulous men will not evade or pervert, except a combination having no selfish element in it, no personal good sought, no set of opinions urged, no theories maintained, but organizations all over the land that shall be helping hands wherever help is needed. Old faiths are reeling, the new press on. Let the evils which have come from corruption of the truth die with their parent. Never had any revelation grander opportunity of usefulness. It waits for wings; shall it have them? Spiritualists, are you awake to the dangers of to-day, and prepared to meet them?

Remarkable Incident at a Hallow'en Gathering—Dread Fulfillment of a Promise.

An incident of a rather peculiar nature occurred in Montreal, Canada, as set forth by a paper in that city, on last Hallow'en, which has given rise to considerable conjecture and surmise. The facts, as obtained from one of the participants by a representative of The Gazette, briefly stated are to the effect that seven young ladies, all of Montreal, at a Hallow'en gathering ten years ago agreed to meet again on the same evening ten years after; the stipulation was "dead or alive," the young lady who made use of that expression reminding the other six of their agreement a short time after by sending them each an invitation for October 31, 1883. This lady was evidently the originator of the little reunion, and laughingly promised to be present, even if dead, and it were at all possible for her to do so. About four years ago this young lady died very suddenly. She is described as having been of a quiet, religious disposition, and very tall.

The remainder of the ten years rolled by, and the time for the reunion came. Accordingly, on All-Hallow eve the six met at the house of two of their number, who were sisters, for tea; but, according to the original agreement, a chair was left vacant for the missing one. This chair was draped in black, while in front of it on the table were some withered flowers, gathered from the grave of the deceased. Nothing remarkable occurred during the repast, save that the young lady next to the empty chair spoke of a strange nervous sensation, but this was not thought of at the time. After tea they started to move to the parlor, immediately adjoining, the young lady last mentioned leading the way, and carrying in her hand the bunch of withered flowers. The parlor was quite dark, saving the light which streamed in from the dining-room as she opened the door. At that moment she cried: "Look! look!" and pointed into the parlor, where three or four of them saw distinctly a tall white figure standing at the door leading from the parlor to the hall. She who had first seen it retreated quickly, and was just leaving the dining-room by the door from that room to the hall when she again saw the figure, and her cry brought three of the others to the door, and all saw it glide quickly along the hall from the parlor door to the door leading to the street, which seemed to open of itself and close after the figure had passed through.

Only one of the six failed to see the figure at all, she having in both cases been too late, consequently she was very dubious, and believed the apparition to be merely some kind of a practical joke, and at once went and inspected the door of exit, but this was always kept locked and latched from within, and was found to be still secure, so the theory was apparently out of the question as a solution of the mystery.

The Gazette's informant saw the figure twice, and describes it as being "just the right height"—that is, to say, very tall, and wholly draped in white; no hands nor feet were to be seen, and the face was concealed; it seemed to glide rather than walk, and moved very quickly; it did not touch the door at all and did not appear to pass through it, but the door seemed to open of itself and close behind the figure. The sensation produced by the figure was as if it were chuckling to itself on having kept the promise to be present, and laughing at the scare produced—at least the young lady informant states such to have been her sensations in so far as she had any apart from the dominant sense of fear.

Mr. Edwin D. Mead of Boston will give a course of six lectures, upon "The Pilgrim Fathers," at the Church of the Messiah, Michigan Avenue and 23rd Street, on the evenings of December 3rd, 6th, 10th, 13th, 17th and 20th. Course tickets, \$2.00; single lectures, 50 cents. Mr. Mead is a fine essayist and a very scholarly man, thorough and conscientious in all he undertakes, and will not fail to interest, entertain and instruct his hearers. His subjects are "Puritanism," "New England in England," "New England in Holland," "Plymouth," "Bradford's Journal," and "John Robinson." Mr. Mead will also give the same lectures at Unity Church, Dearborn Avenue and Walton Place, the evenings of December 4th, 7th, 11th, 14th, 18th and 21st.

Fred. J. Bowman, former editor of Inter State, Gary, Dakota, has moved to South Le Beau, Dakota, and is now publishing the Le Beau Pioneer. We wish him success.

Appeared in Dreams.

Sarah L. Kridel, N. J. comes a curious story. From her Newark, an old and respected lady resided there. She had five sons and four daughters and twenty-eight grandchildren all of whom lived near her.

Ten years ago Rachel, a young daughter, her mother's pet, died and was buried in the Hebrew cemetery on South Orange street. According to the story of Mrs. Fruber, the eldest daughter of Mrs. Kridel, who lives but a few doors from the late residence of her mother, Rachel appeared to her in her dreams at various times during the last few years. Until two years ago, however, she refused to make known her name. "My sister always appeared to me," said the lady, "just as she was accustomed to come to me in life; not, as is usual, in the form of a specter. Two years ago this fall we had been talking at home about buying a plot in the cemetery and removing the body of Rachel thither. That same night after I had been asleep but a few moments, I saw my sister standing by the window in my sitting-room, while I, in my dream, sat in a rocker. At that time she appeared in the shroud in which she was buried, and I could plainly discern the needlework upon it. I said: 'Rachel, what do you wish?' And she answered, speaking very softly and slowly: 'My bed over yonder (pointing out of the window to the cemetery) is very lonely. There is room for one more there by my side. If mamma or any of our sisters should go across the river, tell them to come to me. On my right is room for mamma, but if there should not be room for her there, then give her my grave and let me rest in her arms.'" Going to the cemetery the friends found space for the burial of another person, and purchased it. Mrs. Kridel in a short time thereafter was taken sick and died. In her last moments she several times called the spirit girl's name, and at one time a smile mounted her face, while she murmured, "Yes, I'm coming." During one of her rational spells she promised her family to visit them if it was in her power, and endeavor to console them in their bereavement, and the daughter declares she will not be surprised to see her mother again before long.

The Woman's Tribune, published by the Nebraska Woman's Suffrage Association and edited by Mrs. Clara E. Colby of Beatrice, Neb., has just started out upon its mission, to enlighten the women (and men, too) upon the Ballot, etc. The editor says:

"The conditional number of The Woman's Tribune having been received with much favor, it has been decided to continue the publication of it, making it a weekly devoted not only to woman's political interests but to her interests in all fields of labor and thought. It is issued at the low price of \$1.00 a year that it may be within the reach of all. It is expected that friends of progress will assist this paper with money and with thought. As this number indicates, The Tribune is intended to be not only a record of what has been accomplished, but a basis for the study and work of both individuals and clubs. The law course is begun this week as a regular department, under the management of Mrs. Bittenbender, and this will be continued every two weeks, alternating with a course in civil government. The Tribune hopes that every person who reads this number may like it so well as to become a permanent subscriber." We wish the ladies success.

The Rostrum is the name of a fortnightly publication just started at Vineland, New Jersey. Mr. J. Clegg Wright, the lecturer, is announced as editor and Mr. A. C. Cotton, a mill owner and real-estate agent, as publisher and assistant editor. We make the following extracts from its editorial matter.

The Rostrum is a new claimant and aspirant for public favor and patronage. It seeks to contribute light to the sum which already exists, and help in the discussion of all the great questions of the day. Its motto is Liberty, Equity and Fraternity. Mr. C. WRIGHT AT VINELAND. This noted English trance orator occupied the rostrum at Cosmopolitan Hall the last two Sundays in his guides. Large audiences have been attracted to listen to his lectures. He has been of a high order of excellence. During the two weeks he has spent with us he has delivered several week evening lectures and field circles which have been well attended and given the greatest satisfaction. Mr. WRIGHT'S LECTURES. He seeks to contribute light to the broad Llanochrysh humor of John Swan, the profound metaphysical intellect of the spirit of George Rankton and the terse style of the orator are extremely enjoyable. CORNUS MILL, on 6th st., opposite Lapda's old mill, grinds corn, rye, oats, corn and meal, horse, oyster shells, saw wood, etc. Constantly on hand—ground bone and oyster shells for poultry and fertilizers. Pure cider vinegar for sale wholesale and retail. All orders by mail addressed to Box 254, Vineland, N. J. On Wednesday evening the course of Mr. J. C. Wright delivered a magnificent oration upon Thomas A. Edison. We purpose to make the Rostrum a lively and interesting sheet, and ask all our friends and friends of our common cause to send us clubs and advertisements. Sample copies free. Price of subscription one year, \$1.00. Six months, 50 cents. In advance. Cash sent by money order, or if less than \$1.00, in 2 cent postage stamps.

A correspondent thinks he has a good joke on the JOURNAL in that it placed an item mentioning Major Young's visit to Chicago in such juxtaposition to an item on tramping impostors, as to make the two seem but a single item. Well, it would have been a serious joke quite likely, had some lecturer or medium been noticed instead of Maj. Young; as it would have appeared significant, our foreman now sees the point. We have cremated him, and his ashes duly encased in a glass jar and duly labeled, will remain a warning to all future managers of the composition room.

Prof. H. D. Garrison has arranged to deliver two lectures on the "Origin of Man," at the Grand Opera House, this city, on the first two Sunday afternoons in January. The subject will be illustrated by a large number of views projected by the calcium light. Prof. Garrison is one of the ablest lecturers now before the public. His addresses are always very interesting and instructive.

C. Fannie Allyn will lecture at Lester's Academy, 619 West Lake Street, next Sunday at 10:30 A. M. and 7:30 P. M. Conference and Medium's meeting at 3 P. M.







Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

The Rosary of my Years.

BY FATHER RYAN.

Some reckon their age by years, Some measure their life by art— But some tell their days by the flow of their tears, And their life by the means of their heart.

The dial of earth may show The length, not the depth, of years, Few or many they come—few or many they go— But our time is best measured by tears.

Ah! not by the silver gray That creeps through the sunny hair, And not by the scenes that we pass on our way— And not by the furrows the finger of care.

On forehead and face have made; Not so do we count our years; Not by the sun of the earth—but the shade Of our soul's—and the fall of our tears.

For the young are oftentimes old, Though their brow be bright and fair; While their blood beats warm, their heart lies cold— O'er them the spring-time—but winter is there.

And the old are oftentimes young, When their hair is thin and white; And they sing in age as youth they sung, And they laugh, for their cross was light.

But heed by bread I tell The rosary of my years: From a cross to a cross they lead—"tis well And they're blest with a blessing of tears.

Better a day of strife Than a century of sleep; Give me instead of a long stream of life, The lamp and tears of the deep.

A thousand joys may foam On the billows of life's years; But never the foam brings the bark home— It reaches the haven through tears.

Spirit Voices.

To the Editor of the Religio-Philosophical Journal: Meeting a friend the other day the question was asked me, "Do you ever hear spirit voices any more?" And why do you not see the communications you thus receive to the RELIGIO-PHILOSOPHICAL JOURNAL, as you used to do?"

One spirit, that of a young lady, who tells me she passed away in California at a place called Monterey, often comes to me, wishing her friends could know that she still lives and is often with them; but she says her family are Episcopallians and she fears to offend them by having her communications published.

During this excitement in regard to Frank Baxter I have felt the greatest sympathy for him; for I know well, from my own experience just why those memorandums were made.

Tests of Spirit Presence.

To the Editor of the Religio-Philosophical Journal: I want to tell you of an interesting testimony to the fact of spirit presence which occurred in my family about three years ago, at the death of our little girl, aged 13 years.

Address of the President of the Southern Association of Spiritualists.

MEMPHIS, TENN., Nov. 10, 1883.

To the Spirituality of the Southern States, Greeting, Dear Brethren: The time has arrived for us to arouse from the lethargy which has heretofore characterized us in regard to the most important movement of the nineteenth century.

The meeting at Chattanooga was very harmonious, and steps were taken in the right direction for organization, and establishing a permanent camp ground near the city.

The Brooklyn Spiritual Fraternity.

To the Editor of the Religio-Philosophical Journal:

A Medium's meeting was announced for the evening, and, after singing, it was pledged in charge of Mrs. Stryker.

W. H. Powell—Home for His Little Girl Wanted by the Mother.

To the Editor of the Religio-Philosophical Journal:

The wife of W. H. Powell, the late-writing medium, is at present living at my house, and I write in her behalf to you.

W. H. Powell—Home for His Little Girl Wanted by the Mother.

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A Wisconsin Pioneer.

Sketch of the late Gov. N. P. Tallmadge.

EAU CLAIRE, WIS.—A daylight trip from Milwaukee to Eau Claire, over the Wisconsin Central, is doubly interesting at this season.

The chief incident of my two days' stay here has been a visit to Mrs. Dr. Galloway. The doctor is one of the oldest and best known physicians in the Chippewa Valley.

The Distinguishing Feature of the Governor's

The distinguishing feature of the Governor's later years was his interest in Spiritualism. He first visited the Fox girls, at the instance of Judge Edmonds, his most intimate friend, in New York.

Letter from Sydney, New South Wales.

To the Editor of the Religio-Philosophical Journal:

Our liberal association is not so liberal as its name implies, these having already been some little unpleasantness; for instance, a section of the society object to have Mr. Bright as their honorary secretary.

A change has taken place in the editorship of the Liberal. Mr. Geo. Lacy has resigned, and was succeeded by a temporary triumvirate, Messrs. Grell, Haviland and Jones.

Mrs. Hampton, a lady evangelist, is here, drawing the usual large crowds of sentimentalists. I was the recipient of the following, printed on a nice illuminated card.

Fifteen young men (?), so the record runs—fifteen debauched and depraved, found a woman lying in lane during the night at midnight.

In consequence, I suppose of my name appearing to these letters, I have been the recipient of a prospectus of the work, "Takology," which I note advertised in your columns, and which deals with matters, the importance of which cannot be overestimated.

Investigating Spiritualism.

Organization of the Committee to Carry out Seybert's Bequest.

The Committee on modern Spiritualism, composed of members of the faculty of the University of Pennsylvania, appointed under the bequest of the will of the late Henry Seybert, who left a legacy for the institution of an impartial investigation into the phenomena of so-called Spiritualism.

Germany of the Present.

There are also many German works and books in foreign languages which the committee will secure.

Mrs. Mary E. Graham writes:

When reading in the JOURNAL of Nov. 10, "A Lesson from One Life," it started the sympathetic ear to action in the heart of another life.

Germany of the Present.

The members of the committee desire it to be distinctly understood that no one of them have any bias or prejudice existing in their minds which would prevent them from joining in a thoroughly impartial examination.—Philadelphia Press.

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Forty Billion Germs.

A Wonderful Theory that Concerns the Welfare, Happiness and Life of Everyone.

In his quiet and cozy library at the close of a busy day sat a gentleman and his wife, he absorbed in a new book and she in the newspaper.

"John, what is the germ theory?"

"The germ theory—well—yes; just look in the encyclopedia under 'Germ,' that will explain it so much better than I can."

Accordingly his wife opened the book at the word named and read: 'Germ Theory of Disease—A theory advanced by the ablest and best investigators and scientists of the times. It supposes the surface of the earth, the air and water to be inhabited to a great or less extent with a peculiar growth of the lowest form of beings—commonly termed bacteria, whose power of reproduction under favorable conditions, is so great that a single germ will increase to fifteen million in twenty-four hours' time, and unchecked in its increase would grow to a mass of eight hundred tons, in three days' time, if space and food be furnished.

When the circulation is bounding, the nerves elastic and the system all aglow with life and energy, the germs seem to develop poorly, if at all. But with weakened nerves, poor digestion or malassimilation of food or a lowering of vitality from any cause, a food case, and all this may lead to a condition of the body where the germ finds a genial home and develops until symptoms of disease are distinctly manifested.

"John, say, John! does the encyclopedia advertise Warner's Safe Cure?"

The Spirits in Concordia, Kansas.

To the Editor of the Religio-Philosophical Journal:

In July, this year, a remarkably small séance of two was formed. From that circle others determined to launch into experiment.

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A Woman's Heart.

Though we were parted, as though he had died,
She said, I could bear the worst,
If he had only loved me at the last,
As he loved me at the first.

But who is me! said the hapless maiden,
That ever is a lover came,
Since he who lit in my heart the flame,
Has failed to tend the flame.

Al! why did he pour in my life's poor cup
A nectar so divine,
If he had no heart to fill it up
With a draught so pure and fine?

Oh! if he were either true or false,
My torment might have end;
He hath been, for a lover, too unkind—
Too loving for a friend.

And there is not a soul in all the world
So wretched as mine must be;
For I cannot live on his love, she said,
Nor die of his cruelty.

—Boston Transcript.

Science as a Basis of Conduct. My purpose in these papers is to show how rules of conduct may be established on a scientific basis for those who regard the so-called religious basis as ungrounded.

End of a Cigar! A man of letters was smoking and chatting with a physician on a Hudson River ferryboat when a stranger stepped up and asked for a light.

Newspapers. Recent developments among the press inventors of the East make it appear probable that in ten years' time, or less, the entire system of newspaper printing will be again completely revolutionized.

First Russian Printer. The project of celebrating the 300th anniversary of the first Russian printer, Ivan Fedoroff, who died Dec. 12, 1583, has been receiving attention in Russian literary circles.

Bismarck and the Vatican. Bismarck has sent another notification to the Vatican. He declines to accept the Papal excuse for refusing to accede to Germany's demand that Cardinal Ledochowski, Archbishop of Posen, and Cardinal Melchers, Archbishop of Cologne, be deposed from their Bishops.

Sanitarium. Riverside, Cal. The dry climate cures Cough, Throat, Lung, full idea, 35p, route, cost free.

Beechism. Mr. Beecher is quoted as saying that preachers who conscientiously stay away from the lecture not only lose a great deal of innocent pleasure, but are deprived of much that would be of use to them in their clerical calling.

The Church Bell Must Go! A local religious organ says: "The Independent has joined in a tirade against the church bell. It declares the old bell a nuisance when it annoys the people in the neighborhood."

Headache banished by Dr. Benson's Colerix and Chamomile Pills, nervous or dyspeptic. 50c. Druggists.

The charities that soothe and heal and bless are scattered at the feet of a man like flowers.

A Cure at Last. My Cream Balm goes more directly than any other Catarrh remedy to the seat of the disease, and has resulted in more cures here than all others.—Wilkesboro, Pa., Leader.

RAILROAD TIME-TABLE. CHICAGO, ROCK ISLAND AND PACIFIC. Depot, corner Van Buren and Sherman Streets. City Ticket Office 55 Clark Street, Sherman House.



CHICAGO, ROCK ISLAND & PACIFIC RY. For the central position of the Sherman House, the East and the West by the shortest route, and the most comfortable and convenient, see the Chicago and Rock Island and Pacific Railroad.

FREE GIFT! A copy of my Medical Book will be sent to any person afflicted with Consumption, Bronchitis, Asthma, Hoarse Throat, or Neuralgia.

NEWSPAPERS AND MAGAZINES. For Sale at the Office of this Paper. Banner of Light, Boston, weekly, 8 Cents.

FOUR ESSAYS CONCERNING SPIRITISM. WHAT IS SPIRIT? WHAT IS MAN? ORGANIZATION OF THE SPIRIT-BODY, MATTER, SPACE, TIME

COMMON SENSE THEOLOGY; NAKED TRUTHS, IN ROUGH GOOD LETTERS. HUMAN NATURE AND HUMAN LIFE.

BOOK ON MEDIUMS; GUIDE FOR MEDIUMS AND INVOCATORS. Containing the Special Instruction of the Spirits on the Theory of all kinds of Mediumship.

BY ALLAN KARDEC. Translated from the French by EMILY A. WOOD. This work is printed on fine tinted paper, large 12mo. cloth, bound boards, black and gold.

Harper's Bazar. The best service is given by the Nonpareil Velveteens; they cannot be distinguished from silk velvets.

LIGHT FOR ALL. Oakland, Cal. Has a Free Circle every two weeks, and a Free Spiritual Healing Room, with all the Spiritual Journal on file.

WHAT SHALL WE DO TO BE SAVED? By R. G. INGERSOLL. Price, 25 Cents, Postpaid.

A TALE OF MORMON LIE AND PERFDY BY HENRY TITILE. Price 10 cents, postage 2 cents extra.

WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM. BY ALLEN PUTNAM. Author of Bible Marvel Workers, etc., etc.

A NEW BASIS OF BELIEF IN IMMORTALITY. BY JOHN S. FARMER. Canon Williforce specially commended this book at the CHURCH CONGRESS held at Newcaston-on-Tyne, in October, 1881.

WORLD'S WITHIN WORLDS. WONDERFUL DISCOVERIES IN ASTRONOMY. THE SUN AND STARS INQUIRED.

THE BIOGRAPHY OF SATAN; Or, A Historical Exposition of the Devil and His Fiery Dominions.

POEMS FROM THE INNER LIFE BY MISS LILLIE DOTY. The exhaustion of numerous editions of these beautiful poems shows how well they are appreciated by the public.

PRACTICAL INSTRUCTION IN ANIMAL MAGNETISM. Means of avoiding inconvenience and danger, showing how we can develop the magnetic faculty and perfect ourselves in the knowledge of Magnetism.

LYONS FACE ARE FAST PILE GUARANTEED. Journal des Democraties (Paris) "Nonpareil Velveteen."

THE GOSPEL OF NATURE. BY SHERMAN & LYON. Authors of the "Hollow Globe."

MENTAL DISORDERS; Diseases of the Brain and Nerves. Developing the origin and philosophy of MANIA, INSANITY AND CRIME.

THE GOSPEL OF NATURE. Edited by M. L. Holbrook, M. D., Editor of the "Herald of Health" with an appendix on the Care of Children, by J. C. S. LOZIER, Dean of the New York Medical College, for Women.

IMMORTALITY, AND OUR EMPLOYMENTS HEREAFTER. With what a hundred spirits, good and evil, say of their dwelling places.

THOUGHTS FROM THE SPIRIT-WORLD. Addressed to the working classes, and written through the mediumship of Mrs. Vestman Smith.

VITAL MAGNETIC CURE, AN REVISION OF VITAL MAGNETISM and its application to the treatment of MENTAL AND PHYSICAL DISEASE.

THE GOSPEL OF NATURE. BY SHERMAN & LYON. Authors of the "Hollow Globe."

PARTURITION WITHOUT PAIN. A Code of Directions for Escaping from the Pains of Child-Birth.

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CONTENTS. I. The Moral Elements of a Liberal Education. II. Moral Education.

THE DOCTOR SAYS: "For more than a third of a century the science illustrated in this volume has been considered by the author, who there were few to sympathize with him."

PARSONS' PURGATIVE PILLS. And will completely cleanse the blood and the entire system in three months.

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Continued from First Page. on one street and running to the baths. These are now the only street car lines here, though had these taken different routes, both would have paid better; they serve to illustrate the want of business sense in these people. Little manufacturing is attempted; one woolen factory on a small scale is in operation, but as yet has failed to pay a dividend, though it would seem that it should. The usual proportion of church and convent property is found here; some of it very old; in one the tile floor is being overlaid with one of a hard wood called mesquite; it is being laid in squares of about ten feet with a star in the center, highly polished, and when completed will be very handsome. Upon this structure your correspondents counted seven-teen bells of various sizes. The roots of the mesquite are being used for fuel by the railroad company and are found valuable as heat producers. Another kind of hard wood found and used here, is called encina, and is very heavy, fine grained and susceptible of very high polish; it will not check nor warp, and is used in the manufacture of carpenter's planes and would be valuable in the hands of wood workers of the United States.

A curious system regulating the use of hacks and carriages obtain here. A company has a concession and owns all in use. A small office is erected on the plaza and the vehicles stand along the square. When one is desired for use, application and payment must be made at this office. They cannot trust the drivers. My next will be from Gandeljera, the second city in Mexico; is on the Pacific slope, and from which place it is to be hoped a letter of greater value and interest may be sent you by CAROL.

"War" Declared Between Spiritualism and Religion.

The Strife of Words—Webster Summoned as Arbitrator—Gives a Sound Decision—Spiritualism, Religion and Science Found a Noble Sisterhood—A Parting Look at the Battle Ground.

BY GEORGE LIEBERKNECHT.

Our Michigan brother, whose ill-conceived tirade about an alleged inherent hostility between Spiritualism and Religion, I have taken the liberty to comment upon, has again appeared before the readers of the JOURNAL, and told them that he has looked into the Dictionary a second and a third time, and that his conception of what constitutes "Religion," has not been improved or enlarged thereby. In the discussion of a subject like religion, he should be kindle of the good old maxim, "the letter killeth—the spirit liveth."

In learning foreign languages—the German being my native tongue—I often consulted Webster's and other dictionaries, and learned to look upon such books as valuable helps in the pursuit of knowledge. I am free to confess I didn't try to get religion or draw inspiration from these dictionaries; still, in a question upon the true significance and correct use of the term religion, I would not like to be found in opposition to acknowledged authority. When I hastily outlined a few thoughts on the religious bearings and uses of Spiritualism, I had no occasion to consult a dictionary. Suppose a man, otherwise of good ordinary intelligence, knows actually nothing of Spiritualism except what he can learn about it by examining Webster's Dictionary—pray, how much will he know? For myself, I can say that all the spiritual literature extant could never have made me a Spiritualist. In my case, which perhaps may serve as an illustration of thousands like it, the utility of this literature only began after a terrible affliction had humbled a proud intellect, made the mind receptive, afforded a hardened heart, and a devoted spirit, whose existence was interwoven with mine, set himself to work, assisted by other kind spirits, to bring out the evidences direct. In a previous article, I tried to sketch the psychological process which, under favorable conditions, will bring about a whole-souled Spiritualism; one which works upon the heart (affections and emotions) as well as upon the head—the perceptive and intellectual faculties.

The brother in Michigan, whose anti-religious and would-be scientific strain in the JOURNAL provoked me to think about these matters, is not satisfied with the research of my cogitation, and directs me to Webster as the man to go to for better information. He claims to have his interpretation of Religion from Webster, and wants me to adhere to the same standard. Now, to please him, I will do so, and look up Webster. Perhaps, after all the rant about my great mistake in not consulting this authority from the start, it may not be so bad for me after all. I believe I can read plain English, and make a correct copy. Here it is:

WEBSTER defines his MICHIGAN STUDENT. 1. The recognition of God as an object of worship, love and obedience; right feelings toward God as rightly appreciated; piety. 2. Any system of faith and worship; as, the religion of the Turks of Hindoos; or Christians; true and false religion. 3. The rites and services of religion; entry in the plural. (Rarely used.)

"Take your choice," says this stickler for the dictionary and a scientific method of investigation, and so I say. In a note appended, Webster adds: "Religion, as distinguished from theology, is subjective, designating the feelings and acts of men which relate to God; while theology is objective, and denotes those ideas of God which man entertains respecting the God whom he worships, especially his scientific and systematic views of God."

Now, if Mr. C. will accept, study and reflect upon Webster's definition, his narrow conception of religion will be "much improved." Yes, I guarantee that it will be as "much improved" as mine was by Spiritualism. He should accept and be guided by it, as Andrew Jackson Davis accepted the proffered Magic Staff. "The secret is to take it, try it, walk with it, talk with it, lean on it, believe on it, forever."

But now, I fear for the good old lexicographer. I am afraid that he, too, will now have to take a back seat and learn "to row" over there, in company with other illustrious men, that he didn't define religion as a rusty old bundle of creeds and dogmas, and nothing more. Hear ye, from across Lake Michigan comes the authoritative declaration, "I reserve the same right to criticize Paine, Franklin, Hare and Sargent, that I do all other men." This includes the compiler of the dictionary, of course. This declaration implies the possession of a capacity

for criticism of enormous dimensions; but the reader will perceive that when it is expended upon so vast a field, it leaves none for home consumption, for personal application. Our self-made judge forgets the little circumstance that, before he can "reserve the right" to sit in judgment upon all creation, such right must somehow have been obtained by or accorded to him.

The feeling of something "ridiculous" has left me; the comical feeling departs when I hear and ponder the oracular utterance: "In the face of all they wrote, I still maintain that my position was correct, and I firmly believe that in spirit-life to-day they regret they ever wrote what they did, claiming to have religion."

May be, they'll have to be re-incarnated, together with Noah Webster, Joel Tiffany, Andrew Jackson Davis, the editor of the JOURNAL, et id omne genus.

It happens that Webster's definition suggests the very same ideas I tried to impress upon the reader. I contend for an enlightened, purified religion, based not upon tradition or any so-called Revelation, but arising naturally out of the constitution of human nature and adapted to the wants—yes, the real, constant and crying needs of human life and society. I used plain language in stating that I have no sympathy whatever with any of the rapidly decaying dogmas and creeds of Christian, Mohammedan, Jewish, or any other theology or mythology. I don't class myself with "Christian" Spiritualists, either. I have always regretted that so many of the writers in the RELIGIO-PHILOSOPHICAL JOURNAL, and other spiritual and liberal papers, cannot get along without falling back upon the defunct and idolized Jewish Rabbi of Palestine for support, in one form or another. Consequently, the doctrine of the vicarious atonement, etc., is as absurd to me as to the brother at Lowell, Mich. I despise the hocus-poens often practiced by priests in the pretended sudden conversion of condemned criminals, and all that sort of nonsense, as much as he does, and I can assure him, he needn't waste his powder in that direction. I, too, build upon science, but I want the genuine article—no adulterated, one-sided, distorted scientific twaddle. I am willing to help uphold error and falsehood in religion or wherever else found, but will not help to pull up half-grown grain with the tares.

I suppose our friend means well enough, but he is altogether too fast. He seems to labor under an exuberance of scientific inspiration. He dashes off his ideas pell-mell, and when he is done, they form a heterogeneous ill-assorted, something and conflicting mass, somewhat like the hormonal alchemy, if I know he would take it in good humor. I would like to say that he reminds me of a man driving a pair of steeds that don't pull together at all; feeling an invincible antipathy toward one another, they re restate, kick over the traces, travel in a zig zag line, and make bad work generally. I see the man knows well enough how to drive, but he should never have hitched that pair together. Spiritualism and Bob Ingersollism will not coalesce. All the brother's queer contradictions arise from an attempted amalgamation of Spiritualism with an extreme materialism or agnosticism, and hence, too, arises his proposition to disrobe Spiritualism of any and all religious taint. "Why disguise Spiritualism by attaching to it such a hideous parasite?" he asks. Whenever such an attempt is made, it produces a *mixtum compositum*, an unholy alliance, a mesalliance, by which a sort of mule animal, capable only of kicking and destroying, and not of breeding up, is produced. It is a stranger, even from its birth, to any parent-mother by which it is begotten and whom it soon kicks out and destroys.

With his Ingersollian proclivities, it has become next to an impossibility for Mr. C. to take a rational or common sense view of religion. As soon as the word is respectfully mentioned, he imagines to see a pestiferous lot of "creeds and dogmas," and scents the spirit of persecution. He has indeed been worshipping the "golden calf," but the object of his idolatrous devotion was not "science," to any alarming extent, but Ingersollism and materialism.

In conclusion, I want to assure Mr. C. that I harbor not the least ill-feeling toward him, or anybody else. He does not complain that in my review I misstated any of his positions; but he misstates or misapprehends some of mine, and makes some quite unwarranted inferences; for instance, what expression or statement of mine warrants the insinuation that I will be so wrapped up in worshiping the Deity that I forget my spirit friends; or that a deep feeling of veneration toward God is going to make a person a "drone," neglectful of the duties of daily life? I believe in the harmonious philosophy.

Mr. C.'s position, which called out my criticism, is briefly this: He started out with denouncing every person a traitor, a very Judas Iscariot, who harbors religious sentiments in any shape or form in connection with a knowledge of spiritual phenomena. C. insists on viewing the latter with the same philosophic unconcern as we look upon the changes of the weather, the flowing of water down hill, the curvilinear movement of a ball, and other every-day occurrences that we make no ado about. The spirit phenomena occur under natural law, like everything else, therefore we don't thank anybody for them. If weak-minded people didn't allow their religious feelings to get mixed up with the phenomena, the fact of their taking place would now be known and accepted by poet and peasant. Religious feelings always influence people to kill one another, and will do so again, if we harbor any. Science demands that they be stamped out. Spell God with a small g.

This is a condensed, but correct outline of Mr. C.'s position; and standing on the top-most height of it, he calls upon us to come up to the same eminence, promising that the exercise will develop a noble manhood and womanhood, provided, we put our sole trust in the laws of matter, viz., gravitation, chemical affinity and the rest of them. It will make scientific Spiritualists, you know. Genesee, Ill.

It is not long days, but good days, that make the life glorious and happy; and our dear Lord is gracious to us who shorteneth, and hath made the way to glory shorter than it was; so that the crown that Noah did fight for five hundred years, children may now obtain.—Rutherford.

We complain of the shortness of time, and yet we have more than we know what to do with. Our lives are either spent in doing nothing, or doing nothing to the purpose, or doing nothing we ought to do. We complain that our days are few, and we act as if there would be no end of them.—Seneca.

Duty cannot be neglected without harm to those who practice as well as to those who suffer the neglect.

Curious Manifestation of Spirit Power in 1871.

Death of Mrs. John Zent at Her Father's House in Arkansas—A Review of the Old Brinkley College Mystery—Clara Robertson and the Story of the Hidden Treasure.

The death of Mrs. John Zent (nee Clara Robertson), at the home of her father in Arkansas, Friday, revives the memory of certain spiritualistic wonders occurring in Memphis in the spring of 1871. Sunday, March 5, 1871, the wildest excitement was caused in this city by a publication in the *Avananche*, narrating strange and unearthly events at the Brinkley Female College, on the corner of Georgia and De Soto Streets in South Memphis. The college was a large frame structure, sombre and dreary in appearance, the ghost of its former self, so to speak, for it was built originally in 1855 by a Mr. Davis. It was said to have been just the kind of a place that ghosts would select for their weird operations on the fancies of men. Once it was a handsome, even palatial residence, but time with its damp and its mold had made it uncleanly to look upon. It had the reputation of being haunted, and was said to have ruined the builder. At the time already mentioned, Mr. and Mrs. Meredith had charge of the college, assisted by five or six teachers. The pupils numbered forty or fifty. Some of them were boarders and others day attendants. An extract from the *Avananche's* account, published at the time will explain fully the startling events.

A HAIR-RAISING STORY.

Alluding to the fact that a considerable number of day pupils attended the school, the *Avananche* of Sunday, March 5, 1871, says:

"Many of the pupils come from afar and are boarders at the institute, but not a few who reside in the city and near the college are Miss Clara Robertson, daughter of Mr. Robertson, an attorney residing on De Soto Street, between Vance and Linden Streets. Her age is about thirteen years and her temperament is of the nervous kind, while her health is rather weak might be called delicate. Some eight months ago she experienced religion, and has ever since been a model of strict religious propriety. It is claimed that she has never been in any way connected with things supernatural or to have put trust in Spiritualists. Her experiences within the last two weeks, however, are more wonderful and startling than the mysteries of Udolpho or the horrors of Kenilworth Castle. One week ago last Tuesday Miss Clara was alone in one of the upper rooms of the institute practicing her music lesson. An apparition suddenly appeared before her in the shape of a girl of about eight years of age, with sunken, lusterless eyes, and strikingly emaciated form and features. The object was virtually a skeleton in appearance, clad in dingy and tattered dress of faded pink, which was partly covered with a greenish and slimy fluid. It seemed also to be transparent. A sad expression rested upon the features of the visitor. Naturally frightened, Clara ran into an adjoining room and sprang into bed with a sick girl, at the same time motioning with her hand to the unsightly object to be gone. The apparition, however, advanced with slow and noiseless steps to the bedside and laid an emaciated hand on the pillow, while Clara, agast and speechless with terror, was never thrown into spasms, but all the time motioned away the object which finally disappeared through a side door as noiselessly as it had entered. The affrighted girl told her adventure, and it at once became the all-absorbing topic of conversation throughout the school; meeting with belief, disbelief and ridicule. The majority were more or less frightened over the strange tale unfolded, but some few made so much fun over it as to mortify Clara to tears. She told her teachers and parents, but not only failed in obtaining their belief, but was reprimanded, her father telling her it was only a trick put upon her by some of the girls, and ordered her to return to school the next day, which order she obeyed with reluctance and trembling. The apparition did not appear next day, and Clara's tranquillity of mind was about restored. On Thursday, however, while again practicing at the piano in the music room, two other young ladies being present, she was startled by some unusual noise as if by some water being dashed over the floor and in turning her head in the direction of the sound, was dismayed by the appearance of the same spectral looking visitor of two days before. It was seen by all three, more distinctly by Clara than the others, and the trio fled in terror from the presence of the fearful apparition, ghost, goblin, or whatever it might be. The story was again told and was ridiculed as nonsensical as in the first instance, notwithstanding the testimony of the two young ladies, who were in the room with Miss Clara, to whom, however, the figure appeared rather shadowy though to their friend it was well-defined and distinct. Last Tuesday the ghost appeared at the same place and under like circumstances. Miss Clara ran down stairs in great fright, and trembling like an aspen, related the circumstances to Miss Jockey Boone, one of the teachers, who induced the girl to return with her to the music room. As they opened the door the figure stood plainly in view of Clara, but only imperfectly in the eyes of Miss Boone. Induced to address her strange visitor, Clara asked what it was doing there, and what it wanted. Pointing a thin, ghastly looking finger in a southerly direction, the ghost replied that under a stump some fifty yards from the house were secreted some valuables which she would have Miss Clara take possession of and use to her advantage. Miss Boone heard a rumbling noise, but could not distinguish any words, but a pupil present at the time relates that words similar to those heard by Miss Clara were distinct to those heard by Miss Boone. She was induced to address her strange visitor, Clara asked what it was doing there, and what it wanted. 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