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

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The Spiritual Rostrum—Its Duties and Dangers.

ABSTRACT OF A DISCOURSE DELIVERED BY A. B. FRENCH BEFORE THE FIRST ASSOCIATION OF SPIRITUALISTS OF PHILADELPHIA, SUNDAY MORNING, OCT. 2ND, 1881.

No doubt every age in man's history has been marked by great changes in human thought; such transitions will probably occur in all the ages to come; but I apprehend at no time have the pools of thought been stirred more rapidly and effectually than in our own age and country. The mental digestion of our century is remarkably acute. A great thought which may have cost the best effort of a life with some toiling philosopher, will only satisfy this age for a morning's meal. An invention which in the days of Plato would have gratified the demands of cultured Greece for half a century, is scarcely announced in our time, before a call for improvement may be heard on every hand. The man who takes out letters patent on his invention, has only a day to make his fortune. Let the world have it over night, and some enterprising Yankee will whittle out a revised and improved edition before day break, and a tireless, and sleepless press, will have the biography of the Yankee and a cut of his improvement on the world's breakfast table, the same morning.

Ours is a period of rapid motion, and it is also a period of rapid locomotion. We ride by steam and talk by lightning, and we think faster than we either ride or talk. The distinguishing feature of our time is the rapidity of our mental processes. I cannot say I believe this rapid motion the most powerful; nor am I prepared to say that I regard the thought of our time the most profound. It is intense, but it can hardly be said to rise to that serene calm whence souls view the eternal verities which underlie the fleeting panorama of the phenomenal world. This thought deals largely with outward sensations and emotions, but I am not prepared to say it touches the deeper sensations and feelings in the highest and best degree; nor would I overlook the many great men and women of our age whose souls rest in the higher and broader thought to which I allude.

Our age carries on its brow an obituary and a prophecy. It is the obituary of old forms, creeds and opinions, and the prophecy of new hopes, and larger growth and spiritual unfolding for the millions yet to be. The thought and inventions of to-day have their birth in the intellectual realm, while this higher thought to which I have alluded, will find its expression through the spiritual side of man. As an incident of our time the rostrum, as distinguished from the pulpit, has become one of the most important factors in society. To the press, the rostrum and the stage, modern society looks for the most advanced thought, and the quickening of its keen sensibilities and emotions. Men and women do not go to the pulpit as the oracle of the latest revelations in science and philosophy. They look

to the press and rostrum for the gleams of the last head-light on the highway of progress, and they also look to the stage for the perfection of art and the keenest touch on already quickened emotions. During the last fifty years the pulpit has echoed the press, the rostrum and the stage, and the echo has generally come from so far in the rear that it has sounded very much like the sigh of Autumn winds in an unfrequented graveyard.

In this period of transition the spiritual rostrum, as distinguished from the literary and scientific, has been developed. We are also to regard it as one of the main factors in the dissemination of spiritual truth, and also as a necessary factor in the great spiritual movement now being inaugurated in the world. To it the people look for the clearest enunciation of the genius and scope of this last tidal wave, which has rolled in upon the world from the ever ebbing and flowing sea of spiritual life. The mission of this rostrum is to teach those things which belong to the domain of the spirit, and herein may we find the first grave duty resting upon it. In the legitimate exercise of its functions we expect to obtain from this rostrum food for the soul's earnest longings and anxious prayers, and such food as cannot be obtained so readily and pure in other fields of labor. Just so far as it fails to supply this want, just so far will the demand for its existence die out. The first duty this rostrum owes the world is the promulgation of positive spiritual thought—such thought as comes from deep convictions and clear perceptions of spiritual things. When we subvert this channel to secular aims and purposes, or when we give it any other character or nomenclature we at once destroy its usefulness. In my judgment no man or woman is qualified to occupy a spiritual rostrum, who has not a marked spiritual unfolding or an inspiration from the great depths of the spiritual universe equivalent thereto. Moreover with such unfolding, there will always be manifest positive conviction in the elucidation of spiritual laws and truths, and such conviction always brings a positive work. Look over the dusty pages of human history, and you shall find the men and women who have moved the world, have not been the learned priests, philosophers and states men, who assume scholastic airs and adhere to dead forms, but the sincere men and women who, fired with the zeal of a great conviction, have faced the world's learning, and scorned racks, dungeons, and every pain that hoary headed intolerance could inflict to give utterance to their thought.

This age demands a spiritual rostrum, but it can only be maintained in so far as it becomes the vanguard of spiritual things. In every community there are thoughtful souls who in their hours of deep meditation touch the boundaries of the vast spiritual realm which presses upon us from every side; such individuals desire to hear all which pertains to their present and possible experience elucidated. They seek some light to lead them along the dim boundaries of a land they constantly feel and yet can hardly explore. Hence they hail the hand that shall fan them with fresh breezes from eternal hills. There are also innumerable occult laws and forces which weave together the material and the spiritual. Such forces form a sort of Jacob's ladder between the two worlds, and the man or woman who can ascend this ladder or help others to climb it becomes a powerful factor in a field where reapers are demanded.

Let materialism clamor for recognition, weeping love will not listen to its frigid mockery. No matter how many scholastic attitudes agnosticism may assume or how learnedly it may proclaim the limitation of our knowledge, hearts will win where heads are too cold to grasp spiritual things. Hence everywhere we look there exists a necessity for a spiritual rostrum and such necessity also defines its major or primary duty.

Second, the world needs help. It demands this rostrum to help struggling mortals to attain to a spiritual life. Moreover man needs the warm baptism of spiritual thought to help him meet present obstacles and environments. A great mountain of miseries presses heavily upon mankind. Life is in itself a struggle; its path is narrow. Nature has built around it great barriers of frowning rocks, frightful chasms and bleak deserts on every side. The enemies of our happiness in the brief stay we

make on earth, are legion. Not alone are they to be found in the obstacles external nature presents, when we are successful in our battle with bitter winds and the fetid breath of hot simoons. We have not yet mastered our environment. On some rests the hand of poverty, cold and hard; on others may be seen the wounds of broken friendship and blighted loves. On still others linger the haunting memories of fairer and more prosperous days. The busy throng who press life's pathway carry scars, or look through shadows which call for tender ministrations that are a help and solace in the great struggle of life. Just so far as our spiritual rostrum meets and dispels this shadow side of life with the sunbeams of higher spiritual hope and knowledge, just so far will it find permanence and power in society.

The world must be taught from this rostrum the philosophy of sorrow, and the blessings which nestle under the black clouds of bereavement. How tireless should be our efforts to drive the gloom of death from society! Its unwelcome shadow, dark and sombre, has fallen across the altar of nearly every home. Man is everywhere a mourner bending over a slab of granite or block of marble, and pouring his bitter dirge into the world's ocean of tears. Who shall pour oil upon this torn deep? Who shall kiss into placid calm earth's mad billows of sorrow?

I sat the other day for long hours in the Forest City of my own State, watching the solemn pageantry of a Nation's sorrow. It was the funeral of President Garfield. I saw the gorgeous catafalque, black as the ebon brow of night, trimmed with its belts of gold. Snow white doves brooded over it like pure angels just fallen from heaven. Within that solemn pavillion was the black coffin, containing the ashes of the Nation's honored son. Over his breast lay a floral wreath that England's noble Queen had contributed, a fit offering of the Mother Country's love for him who had encircled the heavens with the flame of his genius. On either side were enough floral emblems that wounded love had offered to have built a tomb for the martyred president.

I watched the uncounted thousands of old and young, rich and poor, marching through the pavillion with uncovered heads, while soldiers leaning upon their guns in solemn stillness on either side, and great cannon draped in mourning, lent a deeper shade to the picture before me. Then I looked at the thousands who thronged the streets. Every one mourning as for a dear friend, and I said to myself what a lesson here? How useful these tears? The hand of an assassin has let fall a dewy baptism of love upon the world. The swarded soil of the world's heart is broken, and the noble Garfield now gone up higher, can look back from the serene heights of heaven and see the deathless flame of love that is now kindled.

It is not my purpose to canvass the great field of labor now ripe for the spiritual rostrum. No one can canvass this field in a single discourse. Two eternities are before us, two oceans kiss our feet with their restless waves. Each bids us enter and explore. The one is the mighty past whose bounds are illimitable, the other is the mighty future over whose unexplored breast we shall sail forever. In these limitless fields we may find ample scope for a spiritual rostrum to do its work, and the ability and earnestness with which it does it will determine its success.

Permit me to point out to you some of the dangers which threaten our rostrum, and which in many places have destroyed its existence and usefulness. First, I think one of the deadliest foes to the success of our rostrum has been a spirit of reckless denunciation. Young blood is warm. New converts are zealous, and those whose spiritual eyes have been open to see new, and larger truths than they have found in the past, not unfrequently forget the good there is in it.

We are very apt to overestimate ourselves. We also underestimate the mighty forces which have preceded us. The past is our mother and our friend. We stand on the summit of ages, and our eminence has cost the fruit and toil of centuries. The road to this summit is red with the blood of martyrs and patriots. Not a milestone on the journey hither from the long night of the past but is scarred by the

records of unnumbered prophets of whom their age was unworthy, and whose silent dust is desecrated by the noisy tramp of the oncoming millions who neither think or dream of the sacred ashes under their feet. We cannot despise our mother for the deep furrows upon her face, nor the silver crown the long years have left as their legacy upon her brow. We should not recklessly denounce the past because our thought seems larger and more perfect. Moreover the past of which I have been speaking, is in my judgment only a day when compared with the yet mightier past, which now eludes the eye of both the scientist and historian. Beyond man as we see him to-day, hovering on the dim confines of brutedom, beyond the point where both history and tradition pale and fade away, there lies the eternal past blossoming in the fullness of God's unclouded morning. Still more: I believe that in this morning, the omnipotent one did not see its grandeur alone. The voice of wind and bird may have been a part of nature's orchestra, but I believe man, too, was there in the royal love line of his golden age, musical as the gods who strike their lyres in the blue heavens above us.

This tendency to denunciation is sometimes equally pronounced upon the facts which have developed the rostrum from whence they emanate. So long as astronomers depend upon the stars in the midnight sky; so long as the geologists look to the fossils of reptile, bird and beast; so long as the physiologist depends upon the perpetually recurring fact of our bodily organs, so long must a spiritual rostrum tenderly regard all the facts in man's spiritual experience both past and present, and by these facts build the tower which reaches from earth to heaven. Each fact must stand or fall for itself, and the world has a right to know what are facts, and to draw the line between fact and fiction. Out of this perhaps, now somewhat tangled mass, this rostrum should weave the gorgeous robes of man's immortal future.

Second, our rostrum is losing its power for want of coherency. Indeed, here is one of its great failures—failures which, if not soon repaired, will destroy its life and usefulness. In two of the Spiritualist papers may be seen a list of nearly two hundred speakers who occupy this rostrum, all but one of whom I think are now in the United States. We may be safe in saying these journals have not two-thirds of those who do or would occupy this rostrum were it made effective for public usefulness. Yet while this rostrum has existed for thirty years, there has been no effort to unite these forces to give it a definite aim.

We have no army. We are only an unnumbered and an almost unknown number of private pickets, each carrying on a warfare of his own and choosing his own weapons and mark to fire at. Some fire up toward the sky; some fire down to the ground, while others draw a direct line at the heads and hearts of the people; some use a bow and arrow, others an old flint-lock gun, which not unfrequently holds fire and then again scatters terribly, and there are still others who use breech loading guns, and every shot kills an enemy to man's spiritual progress. The marks at which we aim are equally diverse, and I have sometimes thought we present to the world quite as ludicrous a picture as did the Midianites after Gideon's lapping mediums had blown their horns and they turned upon each other.

We differ much upon all the great questions which have agitated the human mind in all ages. Some are treading the muddy waters of atheism; others repose in serene calm on the breast of the infinite love. Not a few are at the door of the cold charnel house of materialism, where the horrid stench of decaying corpses sends forth its stifling breath as volcanoes spit smoke and cinders; yet with all our differences there is much of unity and the spirit of charity. We have had many conventions and successful camp meetings for Spiritualists. Let us hope the time will soon come when those who occupy this rostrum may meet to discuss all which pertains to its power, that we may become a coherent and systematic force, illuminating the world's sky with the light of spiritual truth, made powerful by the fires of inspiration.

Third, we are in danger of fossilization, when this rostrum halts in the great march

of progress, other forces will take its place. So long as an equal or greater amount of spiritual food can be obtained in the pulpit, the people will not seek a rostrum which offers for its auditors little of personal comfort and none of the graces art and wealth have placed on the old altars to attract the eye and please the ear. Our success depends wholly upon our ability and zeal and the forces which inspire us. We have no costly edifices adorned with all the beauty art can command. No massive bells to chime their happy welcome to the world's busy feet. No cushioned pews inviting the weary worldling to calm repose. No great organs to pour forth their deep bass with the minstrelsy of many voices, making the air vocal with the songs of praise. We can only draw by the unaided fires of our genius and inspiration.

Moreover, in an age of rapid thought, rapid changes are demanded in the presentation of truth. The masses soon weary of looking at any given object. You must change the lights and shades, and if necessary, introduce new combinations of old colors. Truth is argus eyed and many sided; hence the view must be changed often to show its brightness. Let this rostrum become the chronic croaker of a single thought and persist in such thought alone, and it will drive those who surround it away, or into a mental dyspepsia as gloomy as the creed of Calvinism. Fulsome praise of this new era of spiritual power has already become chronic upon this rostrum. Truth does not need eulogies; all it asks is a vigorous presentation. Live thought is like lightning, it dazzles the eye and strikes the heart. This age calls for rapid mental action and profound thought.

I need not pursue my theme further this morning to show you the great demand which exists for a spiritual rostrum, and the many dangers which threaten its life and usefulness. There is, however, another side to my theme which I cannot overlook. This side is its dual opposite. Here may be found duties the Spiritualists owe to their rostrum and those whom they call to address them; duties which, I am sorry to say, rest lightly upon the great mass of Spiritualists. No people with equal wealth and power have done less to leave enduring monuments behind them. Our journey thus far has been like the traveler over the desert sands, where the breath of the wind follows his march and obliterates the tracks of his feet. *Where are our monuments?* The wandering Arab will point to some stately mosque busy hands have reared to commemorate the birth and death of his prophet. The older American left behind him the sacred mounds of his fathers who turned their devout eyes, with hearts full of thankfulness to catch the first bright beams of the morning sun. Even the Indian leaves in his path some pile of stone to mark the graves of his kindred, and blazes a tree that at least a generation may know his track or tell the spot where the smoke of his wigwag ascended. *Where are our monuments?* Who cast the college bells which call hither the willing feet of our children? Who has founded our great libraries and academies for the arts? Where are our colleges, our day schools and Sunday schools? Where are our halls made sacred to spiritual growth? Where the temples we have reared, and the great philanthropies we have founded and encouraged?

Let Spiritualists also remember their rostrum does not depend alone upon the speaker. The audience is the prompter upon which the successful rendering of the play depends. "You cannot grow grapes of thorns or figs of thistles." Nor can you obtain brilliant thought from an audience devoid of zeal or aspiration. Only now and then does some daring genius strike a heavenly lyre where there are no heaven-tuned ears to hear it.

Guard, then, I implore you, your rostrum as did the Greeks their tripod, and it shall become your oracle. It will be to you a prophet, singing the songs and repeating the prayers of ages yet to follow. It will be more than a prophet, it will be your best counsellor and your friend; its councils will be calm and wise, and its friendship true. Damon's love for Pythias. Four, then, I implore you over this altar the oil of your heart's best sacrifice. Drop upon it your tears, and offer by it your prayers, that we may blend our prayers and our tears together, and have them here transformed in the magical light of a higher and clearer inspiration.

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Theology in the Public Schools.

Bishop Coxe in an article on the above subject in the *North American Review*, vehemently deprecates the introduction of theology into the public schools, but urges the maintenance of the Bible therein. He thinks each religionist should teach his own children such tenets as he believes, but all children should be educated in the knowledge of the Bible "apart from dogma, as the surest foundation, not only of a good moral character, but also of a familiar acquaintance with the English language. The Bible, as a classic and as the base of all our social and moral ideas, and not in any sense as the text-book of a formal creed, is thus honored and accepted among us. No body who claims an English education can be ignorant of this book; it is the corner stone of our language and literature; and as I have said, the question is not about bringing it as a novel and untried experiment, but about thrusting it out in disgrace after centuries of happy experience of its importance."

There is an amazing insolence in the presumption of this paragraph. It is far from admitted that the Bible is the "corner stone" of our language, or that literature has been greatly benefited thereby. There are sublime passages in the Bible; there are truths beautifully expressed, but where in all its pages does it present any truth not well known before to mankind? These Bible maniacs talk as if truth was locked up in the lids of the book, and if it was thrown aside, truth would perish from the souls of men. Let us go back of the mere words of those who so earnestly demand the reading of the Bible in the schools, and we shall find that it is not for the benefit of their own children, but of somebodys else. This whole scheme is exposed by Bishop Coxe, inadvertently in the quoted passage, where he says that he does not want dogmas or creeds taught. Why? Because that would not serve the purpose. The Protestant church is not a unit like the Catholic. If it was, and held to a firm and compact system of faith, it would as strenuously urge that it be taught in the public schools as it now does that the Bible shall be. In New England when there was but one ruling church, the shorter catechism was methodically thrust into the mind of every child, with all the blighting influence of its narrow and grotesque conception of man, nature and God. But now, teaching Presbyterian dogmas means teaching Methodist dogmas, and Baptist and Unitarian—of the Universalist, Episcopalian, and all other ites and isms, and so the dog in the manger policy is, "If mine cannot be taught, none shall be." To the Bible there can be no such objection; it is a sacred book and their true guide. If this be sufficiently instilled into the mind of the child, the dogma will come as a later, but dependent growth.

Now it may be asked, if each sect is advised to take the dogmatic training of its children into its own hands, or if this is relegated to the parents, why not allow each to give of that time so much of Bible reading as is deemed useful and necessary? The answer is furnished in the quoted transparent paragraph. The Bible is placed in the schools for the benefit, not of the children of church members, but for the children of unbelievers and infidels who do not wish their children to have the foundation of belief in dogmas laid by reading the Bible. On those it must be forced, willing or unwilling, because it furnishes the opportunity to lay the foundation of Churehianity.

The bigotry and intense hatred of Bishop Coxe appears in the following paragraph: "Against the infidel, no need of more words. Until he has his way and pulls down the whole fabric of our civilization, he must be content to let others protect his life and property, and even his right, within decent limits, to utter and publish his communistic absurdities, and his fanatical hatred of all Christian society. To the disciple of Pius the Ninth we oppose a like consideration, based upon the free civilization of American Christianity. The law secures us in the right and duty of teaching the children of the republic the fundamental morality of the Bible, as a rule of conduct."

Here the tiger shows his fangs. He could tear and rend with the thumb-screw and rack, if he had the power. The "infidel" has no rights the churchman is bound to respect. The Christian Bishop descends to misrepresentation of the most false and vindictive character. The infidel would "pull down the whole fabric of our civilization!" Are not infidels interested in good government? Have they not the same share in maintaining the government as church members? Finally, was not the free broad government of the United States designed and framed by infidels like Benj. Franklin, Thomas Jefferson and the church terror, Thomas Paine? Were it not for infidels, neither Bishop Coxe nor any other Bishop would have the freedom to abuse the freedom he enjoys. Again this Bishop implies that all infidels are communists and indecent. They are held in check by the Bible in the schools. It is the corner stone of our civilization and government.

The English language is certainly not based on the Bible, nor is the best portion of its literature copied after it. So far as communism or decency is concerned, the Bible teaches communism in the most absolute sense. It was a community, in which all things were held in common, from which Annanias and Sapphira withheld a part of their goods and were killed instantly. Christ taught the most absolute communism, when he extolled the poor and their poverty and told the rich to sell all they had and give to the poor, saying that the rich could not enter heaven. It was the lilies which toiled not that were blessed beyond Solomon and all his glory. Decency! There are passages in the Bible which ought to close the mouths of all who talk about decency. If it is to be read at all, let it be read continuously. If that plan were made compulsory, there would soon be an end of this agitation. Place the decency along side of the morality as taught by example. Is there a single character in the Old Testament any one would desire their children to imitate? Would they desire them to imitate Solomon, with his harem of a thousand wives and mistresses? In Utah we have a whole nation of Solomons, and it is the question of the day, what shall be done with them. Would they have them imitate David and betray an honest man because they loved his wife? There are several Davids in every penitentiary of this country serving out sentences for some form of this kind of depravity. Would they have them imitate Jacob and gain wealth by fraud? That is not so reprehensible at present, but is anything but noble. Where is there a character in the Old Bible we would desire our children to accept as a model? Where in the New? There are few chapters which can be read in public without omissions of parts which cause the blush to mantle the cheeks of modesty. There are chapters so gross that there is nothing in the world to compare with them; chapters which Bishop Coxe could not be induced, even by the fear of death to read from his pulpit. The Hebrews of the time of such writings had a different standard of taste from the present. What is now shockingly gross and libidinous, they then accepted as a matter of course. Times and tastes have changed. We prefer a different book for a corner stone for civilization; rather we want no book whatever, nor the opinions of no man or body of men.

Outgrowing the Pulpit.

We have repeatedly said that the press was rapidly usurping the place of the pulpit, and that the reason why the people failed to attend the churches, is because they are better informed than the preachers who set themselves up to teach. The method of instruction has completely changed since the use of the printing press, and if people attend church it is not from expectation of being instructed; it is rather from habit, for social gain or sometimes amusement, as in the case of Talmadge's flock, who are drawn by the uncertainty of his next acrobatic performance. We are no longer alone in our interpretation of the fact. A correspondent of the *Christian Register* reports the following conversation overheard on the cars.

"One passenger said: 'The minister has no magnetism in him. He can't make any sort of connection with the people. Some of the people stick to the church, because they are Unitarians; but I don't go any longer. I won't go; for there is no use in it, and it vexes me.' The other passenger said: 'Tell you what ails the preachers. They don't realize that the people are miles and miles ahead of them. People have got outside of the old notions. They read books, and learn something; and when they hear the preaching, they find it isn't so good as the reading.'"

It would be easy to answer the question, "What ails the preachers?" The church authorities will not allow vigorous thought, as Swing, Thomas and others testify, and when a preacher insists on being something more than a theological mummy, gibbering the set forms of antiquity, he is at once cut off from the fellowship of the church.

The Poor Working Girl.

So long as poverty and crime exist or the imperfections of human nature manifest themselves in such a variety of ways, there must necessarily be counteracting influences instituted and controlled by those who have so far advanced in the scale of human progress that they can withstand temptation successfully; whose natures are full—so to speak—of the "milk of human kindness," and whose only aspiration is to benefit humanity. Take, for example, Florence Nightengale, whose soul is illuminated with the grandeur of sympathies that naturally entwine around the sick and poor—she is now sixty years of age, and notwithstanding her long confinement to an invalid's chair, it is said that she still looks young and handsome, her fair face is unwrinkled, her large brown eyes are full of kindness, and she is still actually interested in various practical works for the relief of the unfortunate and poverty stricken.

Florence Nightengale does not stand alone—thousands like her, with aspirations as God-like and divine, are vigorously striving to ameliorate the condition of the sick and the poor, and place them in a position where they can enjoy an abundance of the sunshine and good cheer of this life. The Margaret Fuller Society of this city, has many worthy members, who are winning golden opinions by their unselfish exertion to relieve the unfortunate condition of common working girls. At one of the regular meetings of this society held at the Grand Pacific Hotel, Mrs. L. S. Chandler furnished some interesting statistics with reference to them. She said that there were fifty thousand girls employed at various trades here at the average wages of \$2 per week, and that the average sum paid the women for making shirts was ten cents. She related the instance of a young girl sleeping for six months in a grocer's cart and piano box, as the sum earned—20 cents a day—was insufficient to pay for board and lodging. She gave examples of the terrible sufferings endured by the working poor of Chicago. She pointed out the necessity of a home for the working-girls, where they could be boarded at reasonable rates. She said that the established institutions in this city charged too much, and the Woman's Christian association and such organizations were piled with thousands of applications from people whom they were unable to accommodate. The erring women and the pauper were provided for, but a place was needed for girls who were endeavoring to earn an honest living. If no such place existed, it was a question whether society had done its duty. Mrs. Semple remarked that a certain alderman had given out on Christmas day three hundred tickets for free meals to homeless men, but none were given to homeless women. Other members of the society spoke feelingly in the same strain. Mrs. Chandler then also referred to the "mashers," showing the insults which working-girls were subjected to upon the streets. She said that it was Chicago's shame that its men and women had to sink to the lowest depths before its civilization reached out its hand to their aid. The drunkard was helped out of the gutter and surrounded with luxuries, but decent, hard-working girls were left homeless and unprotected. Half the money that is squandered on expensive club-houses would more than serve to provide a permanent and magnificent home for them.

Those who are now familiar with the suffering and hardships of a certain class of working girls, will at once recognize the necessity of a systematic effort in their behalf. They are absolutely deprived of every enjoyment that tends to lighten the burdens of life, and in consequence many of them, with the vain hope of bettering their condition, become the easy victims of designing men. "An ounce of prevention is better than a pound of cure," and particularly does this apply to homeless young girls who are struggling with the vicissitudes of life; who, with proper encouragement and assistance, would become ornaments of society, instead of victims to depraved passions and tastes. In this world of plenty, not one of God's children should be deprived of an opportunity to gain an honest livelihood. Such would not be the case were it not for the inordinate selfishness of those endowed with wealth and the rapacity of business men, who wish to accumulate money at the expense of the very life blood of those whom they employ. The unfortunate working girls require, as *The Shaker* well says, "a kind word, a helping hand, the warm sympathy that rejoices with those that rejoice, and weeps with those who weep."

Psychology.

The subject of Psychology has long claimed public attention, and resting as it does on the great laws which govern spirit intercourse, it has a deep interest to the thinking Spiritualist. That one person can control another by the power of will, when the subject of control is a "sensitive" has long been known, but the laws and conditions governing such control have been illy understood. Really this controlling influence of the will exerts a great influence in the affairs of life, and men having this strong will power gain their selfish ends through its influence over those so unfortunate as to fall under their control. Hence it is well that the public become thoroughly acquainted with this most important subject. An opportunity is now afforded by Dr. Townsend, who adds to the attraction of psychology that of a phrenologist. He will

give a series of lectures and entertainments on these sciences at West End Opera House, 433 W. Madison street, commencing Thursday evening, January 12th, at 8 o'clock. These are pronounced not only instructive, but the most laughter-provoking entertainments ever witnessed.

The Movement for Spiritualist Meetings in Chicago.

It has been a subject for remark that Chicago, a city of six hundred thousand people, with a large transient population, maintained only one Spiritualist society. This anomalous condition of affairs has been deeply regretted by leading Spiritualists, and efforts made toward inaugurating a new movement; yet with the exception of the commendable efforts of Messrs. Brooks and Carleton, on Milwaukee Avenue, to accommodate a local want in that vicinity, until the present time nothing has been practically accomplished. There should be for the accommodation of the large and rapidly increasing element, not only one but several societies with regular meetings, and if proper measures were used in supplying able speakers, such meetings would be without doubt well attended and sustained.

Recently a number of prominent Spiritualists have taken this matter in hand, and set earnestly about the organization of a new society. They have engaged Union Park Hall, centrally located in the most populous division of the city, and readily accessible by cars from all points, and intend to furnish a series of lectures by the best speakers that can be secured. The first meetings were held last Sunday, morning and evening. Although the announcement was not made until the day before, there was encouraging response and larger audiences than the management expected. Hudson Tuttle had been engaged by the management to give the initial address, and met the high expectation raised by the announcement.

The evening discourse on the "Flood-tides of Spiritualism in the History of the World," will be published in full in our columns. The movement thus happily began promises to become a marked success. The management assure the public that the meetings will be sustained at the highest standard of excellence, and every way conducted in a manner which shall tend to elevate and bring honor to the cause of Spiritualism and liberal thought.

Mr. Tuttle will lecture next Sunday morning, his subject being "The Essence of Spiritualism." Our readers will see how vast a subject this is and how interesting it may be made. It is hoped the audience will be prompt in arriving, so that the lecture may not be interrupted by late comers. All should be in their seats if possible at a quarter before eleven o'clock.

We publish in this number the abstract of an address delivered by A. B. French in Philadelphia. In an accompanying note Mr. French says: "This discourse was delivered from notes, and after having delivered it, I cast them aside, not expecting to use them again. Having read the excellent article of Bro. A. B. Spinney, I felt impressed to give the substance of the address to the public. Many vital points not touched in the lecture need agitation. I can only hope others will press them, to the end that our rostrum may attain a higher degree of usefulness."

It is indeed a most hopeful sign to see eloquent speakers coming forward to aid the JOURNAL in impressing upon Spiritualists the needs and duties of the time. There is a better day dawning; we can already feel it coming. Speakers and people must follow the spirit of the age and grow! Grow in wisdom and spirituality; learning how to co-operate for the best good of humanity; sinking self in the desire for the general welfare.

B. F. Underwood in Chicago.

B. F. Underwood will lecture before the Chicago Philosophical Society, Saturday evening, the 14th, in Apollo Hall, Central Music Hall building, corner of State and Randolph Streets. The admission fee to those not members of the society is twenty-five cents. Mr. Underwood is a conscientious student and a close reasoner. He is doing as much to promote the growth of rational free thought as any man in the country. He will lecture in Union Park Hall, 517 West Madison Street, on Sunday evening, the 15th. Subject: "Radicalism and Conservatism." The lecturer will be introduced by Hudson Tuttle.

Lecturers and Mediums.

Mrs. H. Morse is now lecturing in Portland, Me.

Mrs. Nellie T. J. Brigham addressed the New York Liberal Club, Dec. 30th.

C. W. Stewart has been lecturing successfully at Kirksville, Mo.

Henry B. Allen, the physical medium, proposes to take a trip West. His address now is at Northampton, Mass.

A spiritual meeting is now held each Sunday at 3 P. M., at 264 W. Randolph St. E. Silvertown is president.

E. P. Blood of Mukwonago, Wis., writes to us, speaking in high terms of Dr. E. W. Stevens as a lecturer and healer.

Dec. 30th a reception was given to Mr. and Mrs. Andrew Jackson Davis at the residence of Martin L. Van Horn, No. 28 Greenwich Avenue, New York City.

Mrs. H. B. Champion, who has been spending some months in Philadelphia, passed through Chicago last week on her way to San Jose, California, her present home.

Our Exchanges.

The Bulletin, a paper published at Sydney, New South Wales, comes to hand this week with an excellent likeness and biographical sketch of that eloquent and indefatigable worker in the fields of reform and philosophy—Prof. Wm Denton. The Professor is doing a grand good work in that distant region; his lectures have been enthusiastically received. *The Bulletin* says of him:

"There can be no doubt that the two most notable visitors to the colonies during the past year are Mr. Proctor and Professor Denton. What we owe to the one in the matter of Astronomical science, we are indebted to the other in respect of Geological science. The two men have, by their capable and lucid treatment of hard facts, given an incentive to study in the direction indicated that was certainly never previously experienced here, and never expected. The popular style in which Professor Denton gives, in his 'Story of the Earth,' the revelations of geological research, has had the effect of awakening inquiry as to the natural history of our own continent. In Victoria and in this colony his lectures have been largely attended, and it is satisfactory to find that from a financial, as well as a scientific point of view, the professor's visit to Australia has not been without good results. He is now studying the glacial phenomena of the Southern Hemisphere, and contemplates writing a work on Island Life, combating on some important points the views of Darwin and Wallace. The Professor, on leaving Sydney, proceeds to Tasmania and New Zealand, en route to America."

The Christmas number of *The New Northwest* is most excellent, consisting of 16 pages, rendering the paper double its usual size. *The Northwest* is edited and published by Mrs. Abigail Scott Duniway, and it is a standing monument of her ability, perseverance and zeal in the cause of woman and reform. The contents of this number are varied and interesting, and the citizens of Portland should be proud of the woman who wields a pen so vigorously in their behalf. Under the head of "Marching On" she speaks of the press as follows:

"The press, the reflector of human progress, has caught the rays of liberty's splendence and thrown them into the dark pages of hitherto covered history, bringing to the light many a long-forgotten, because never before disseminated fact, proving that women in all the bygone ages performed valorous deeds quite equal to those of contemporaneous men. From sunny France, from phlegmatic Germany, from sun-hidden Norway and Sweden, from historic Hungary and Alpine Switzerland, the newspapers come, bringing the glad tidings that the omnipresent and inevitable woman question is the living ghost of the nineteenth century that will down at nobody's bidding. In our own country the press has almost universally changed its base. Not only are a goodly number of papers published exclusively in its interest, but the general tone of the secular press has changed, until a first-class paper is seldom seen in which the enfranchisement of woman does not receive respectful mention."

The Medium and Daybreak of London, England, occasionally departs from the discussion of spiritualistic subjects and carefully considers the subject of diet. In view of the fact that each article of diet is considered highly deleterious to the human system by some distinguished wiseacre, it would indeed be refreshing if some one—spirit or mortal—could definitely settle the vexed question, and leave humanity in doubt no longer in regard to the kind of food his system requires. *The Medium and Daybreak* says:

"Comparative Anatomy and Physiology demonstrate incontrovertibly the fact that man is naturally not carnivorous or herbivorous, nor even omnivorous, but frugivorous. His teeth and his intestinal canal are those of the anthropoid quadruman, not those of the tiger, the wolf, the sheep or the swine. Blood is, or should be, on every plane, an abomination to him. Nor is Chemistry silent on this question. The comparative analysis of foods, vegetable and animal, demonstrates the fact that not only are the fibrin, albumen and casein of vegetable products identical in character with those of animal products, but that some of the former in nutritive value surpass by a great deal the richest of animal flesh. For instance, broad beans, haricot beans, peas, lentils and wheat, average from 23 to 30 per cent. of nitrogenous or tissue-forming substance, while beef, mutton, pork, and veal average from 8 to 10 per cent. of the same substance. Fats, too, which are so necessary to us as heat and force producers, are liberally supplied us by the vegetable kingdom, rich in seed and nut oils; and if to these we add such animal products, obtainable without slaughter, as milk, butter, cheese, eggs, we have at our disposal precisely all the most nitrogenous and fatty substances in the arena of Nature. Besides these considerations, we get in the vegetable kingdom a whole group of substances which have no existence in animal products; I mean the carbohydrates: starch, sugar, and their cognates, which are so necessary to man that Dr. Lyon Playfair in the composition of his tables of diet, prescribes a proportion of 18 in carbohydrates to 4 of nitrogenous matter, and 1 of fatty substance."

The London Spiritualist has an able article in relation to "The Guardianship of Thought." It is well known that Helmholtz demonstrated that a wave of thought would require about a minute to traverse a mile of nerve, and Hirsch found that a touch on the face was recognized by the brain and responded to a manual signal in the seventh of a second. There may be a "guardianship of the thoughts," in the same sense that a person may take care of, or protect himself, or lift himself up by pulling on his bootstraps. Other guardianships at the same time, we think, are desirable. *The Spiritualist* says:

"Great care and perseverance are necessary to constantly maintain a mental equilibrium, a placid tranquillity, a purity of thought, which nothing should ever be able to disturb; neither desire, grief, care, nor excitements of any kind should ever rattle the thoughts of a man striving for the Absolute. All things are transient, but the Eternal. Man can live in eternity here even as much as he ever can beyond, for

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

What Was His Creed?

He left a ton of anthracite in front of a poor widow's door, wrapped in deep snow, frozen and white, wrapped about in the crust and snow.

He had great faith in loaves of bread for hungry people, young and old; and hope-inspiring words he said to him he shelted from the cold.

The Withered Hand.

Our printer, Mr. Allis Andrews, Mission St., London, informs us that he knows the surgeon who wrote the following narrative, published in The Central Express, and believes in the trustworthiness of its utterances:

Thirty years ago I was considered one of the first surgeons in London. Though a young man, my skill was widely acknowledged, and I had located myself in a fashionable portion of the West End.

A Haunted House at Peoria, Ill.

The house in question was built by an aunt of the present owner, Mr. Flagg, who died a few years ago. For some reason, he was about two years ago, offered the house for rent, and moved further away from the business center of the city, where they pay rent for another building.

G. Farnsworth writes: I have taken the Journal often years and I always shall, as long as it advocates the cause of Spiritualism so well.

H. M. Strong writes: Down to bed rock let us drive for a firm foundation for the philosophy of immortality, a truth of the grandest import.

An Aged Spiritualist Induced to Marry a Clairvoyant and Deed Her His Property.

In the fall of 1870 Mary E. McMahon, of this city, visited Ballston Spa, put up at a hotel kept by a Mr. Woods, and hung out a sign bearing the words, "Mrs. Dr. Mann, Clairvoyant, Pains."

A Strange Incident.

To the Editor of the Religio-Philosophical Journal: My old and good friend, the Cavaliere Sebastiano Leugi, of Florence, sent me a few days ago the following deeply interesting personal incident, and with his permission I place it at your disposal:

I have suffered a great loss, my brother Carlo (only a year younger than myself), left this for a fever life the 23rd of September, 1891.

St. Petersburg, Russia.

Rev. William Lloyd, pastor of the Madison Avenue Presbyterian Church, New York, in October, 1891, thus puts himself on record, as reported in the "Two Worlds."

Alfred Berrett writes: I am always pleased with the Journal and its management.

L. H. Stowe writes: I believe the Journal is doing a great work for true mediocrity and pure Spiritualism.

Letter from Dr. Grimes.

To the Editor of the Religio-Philosophical Journal: I would like to induce every Spiritualist to read, re-read and reflect upon the articles of Dr. Spilney on destructive and constructive Spiritualism.

The honor due to parents springs naturally from the belief in God as "our Father which art in heaven." We constantly find inscriptions on the tombs such as the following: "I honored my father and my mother; I loved my brothers. I taught little children, I took care of orphans as though they had been my own children."

The Modern Woman.

Lucinda B. Chandler, in her reply to Prof. Swing, speaks as follows: The emotional and affectional power of woman in its perverted action is such a potency in society and religion, being so responsible, so also, so latent, and so unexpressed, such as the human heart generates.

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Gather up the beautiful as you journey on; learn to enjoy what is yours to-day; learn to love humanity; then you will learn how much you love God.

Ingersoll.—A girl received a reward of \$30 from her father for climbing a church steeple at Savannah, Michigan, standing on the knob, and cheering for Colonel Ingersoll.

Good intentions are at least the seed of good actions; and every man ought to sow them, and leave it to the soil and season whether they come up or no, or whether he or others gather the fruit.

We do not go to heaven, but heaven comes to us. They whose inner eyes is opened to see heaven, and they who see it, are in it; and the air to them is thick with angels, like the background of Raphael's "Mother in Glory."—F. Hedge.

Every evil to which we do not succumb is a benefactor. As the Sandwich Islander believes that the strength and valor of the enemies he kills passes to all others—Sokopoo.

It is claimed by the Christian world that the birth of Jesus was the fulfillment of the law, that all previous promises centered in him, and he became their Savior. This idea has been carried forward, and forms the basis of all Protestant and Catholic religions.

Spirits show more patience with mortals than they are credited with. They are willing to keep waiting so long as there is some shadow of hope, but sometimes we tire and grow weary when it seems as though every step was but the repetition of one just taken.

Men can understand the religion of Spiritualism because it appeals to the affectionate without threatening. It opens the door of the soul and lets in light from the spheres above, and the welcome of love ones are heard saying, "Be good, good cheer, for the morning dawns."

There is a sickly sentimentality cherished in the minds of many concerning Jesus. They but that old idea of having his righteousness imparted to them. Their great love centers in the idea that because he lived an exemplary life that they will be saved from the consequences of their shortcomings by their great love for him.

The expectant end of the world or second advent of Christ has been the inspiration that has founded and developed a somewhat numerous sect, who, despite the continued failures and sore disappointments when they looked for the coming Lord, still trust and wait and wait to be ready, for the great day is near.

St. Joshua Reynolds was asked by a student, going to Italy, what he ought to observe and study, and you found himself greatly puzzled to answer. He said, "What he did say was, 'Be as fond of good cheer, for the morning dawns.'"

OAI for a man that will stand up and say, I want to be good, honest, virtuous, and upright, loving my neighbor as myself, helping my fellow-man along the rugged road of life, simply from a desire of doing these things for their own sake, and not because he has a selfish aim, and hopes for a reward of a golden crown in heaven.—Pines' "Age of Reason."

A clergyman, who had been traveling in a remote part of the West, was asked by an old plow boy if he saw any encouraging signs of the spread of religion? "I heard something," he said rather hesitatingly, "which you might possibly call encouraging. As I passed a cabin, an old man called out to her daughter—'Jersey! Am you marry, headed, mean little cuss, come right in to prayers.'"

Since the advent of "Millerism" thousands have suffered the "torments of the damned" in anticipation of the coming conflagration when the "heavens shall be rolled together as a scroll" and still more terrible the extent of the conflagration should pronounce the awful words, "Depart from me you cursed into everlasting fire prepared for the devil and his angels."

During the thirteen days' siege at Yorktown, ending with the surrender of Lord Cornwallis, the British loss was less than three hundred men, with a captured army of nearly eight thousand, with twenty-five brass and one hundred and sixty iron cannons, seven thousand muskets, and nearly four thousand pounds of powder, and eleven thousand dollars in specie in the military chest.

Necessity is not, as of old, an image without us, but a magic web woven through and through us, like that magnetic system of which modern science speaks, penetrating us with a network, subtler than our subtlest, and yet bearing in its central forces of the world. Must we not, then, so reflect life as to give the spirit what it needs in these bewildering toils—a sense of freedom?—W. H. Pater.

There are many spiritual mediums who are giving their time and the use of their organisms so that light and the immortality of the soul may be demonstrated to the world. There are thousands of mothers living linked to profligate husbands whose whole lives are a continual sacrifice, striving to win the erring ones back into the paths of rectitude. Are they not sufferers?

There is nothing about a household which is of more importance than the character of literature which is to be found therein. Not all kinds of papers are of benefit to children, but it requires the best taste and judgment on the part of the parent to make a suitable selection. A home without books and papers is of no value to a family, but a home with books and papers injudiciously selected, is just as likely to be a curse to the education of the household as otherwise.—Western Home Journal.

Railroads and Population.—To every 10,000 inhabitants in Sweden at the end of 1878 there were 718 miles of railroad; in Switzerland, 6.93 miles; in Great Britain and Ireland, 5.73 miles; in Denmark, 4.64 miles; in Germany, 4.50 miles; in Belgium, 4.34; in France, 4.1; in Austria, Hungary and Holland, 3 miles; in Spain, 2.26; in Russia, 1.88; in Italy, 1.51. In Europe as a whole there were 3.12 miles of railroad to every 10,000 inhabitants. In the United States at the end of 1880 there were 18.37 miles of railroad to 10,000 inhabitants, and the length per inhabitant is rapidly increasing in spite of the rapid growth of population.—Railroad Gazette.

Is there any more positive evidence that death ends all than there is that life is continued? Utilization. The Materialist attempts to prove his position by logic, but what evidence has he? The Christian argues that some are saved but others are lost. What evidence have they? They will no doubt refer you to a book, but the evidence of the book is not unimpeachable. It it does advance the theory of immortality it also teaches the doctrine that man and beast go down together and sleep side by side in the grave. Such contradictory statements cast a shadow over the claim of divine inspiration, and it is from causes like these which have led to skepticism and infidelity. When modern Spiritualism was revealed to the world there was then an opportunity given to prove the truth or falsity of these statements. If the end had come that was waiting to be gained by trying to impeach the doctrine of immortality, there was nothing to be gained in studying Scripture, for the world is not confined to one book for its moral precepts. We find implanted in man a love of the beautiful, a desire for happiness. These are codes of laws for the preservation of order and the protection of society.—Olive Branch.

A CHERFUL RELIGION.

What the Ancient Egyptians Believed and Practiced.

(Fortnightly Review.)

The honor due to parents springs naturally from the belief in God as "our Father which art in heaven." We constantly find inscriptions on the tombs such as the following: "I honored my father and my mother; I loved my brothers. I taught little children, I took care of orphans as though they had been my own children."

The figure of a mighty river, swollen beyond its banks, arising from mountain fells, alluvial soils and a discolored sea, is true "to the life." I have often on being referred to some exceptional things of Spiritualists, offered as an apology that Spiritualism was like the gospel net, that was let down and took in all kinds of fishes. When any person receives a test convincing him of the intercourse of the world, they are in the net, are Spiritualists, but the next great question that arises is, would the labors of a fabulous Hercules make them useful and honored members of society?

There is a religious element in man, innate and as natural as sun-shine and rain. The yearning for a power that is higher and better than he; faith is a necessity to bridge over the chasm until our expanding beings can comprehend the nature and attributes of that something, and we will have made good progress, if we sufficiently learn on this point that this something is no mere phantasm, but a true, this element is feeble in some and with some unawakened and far below the surface, covered with mountains of matter that time and friction only can remove.

How many professed Spiritualists scout the idea that Spiritualism is a religion. Has not Spiritualism a definite theology? "Christ and him crucified" in opening the portals and giving us real glimpses of the life to be, giving us line upon line of the philosophy of existence in both spheres? Have not some of us had the most positive evidence that a father, mother, sister, brother or child was at our side, giving us love, consolation, hope and new knowledge, and sometimes in the near future, let me know our secret designs as we were? How will we weigh each act and deed when we know a mother is familiar with the intention and will stand by our sides when the deed is performed? Is there no gratitude for these teachings? No sense of obligation, and sometimes in the near future, no feeling of duty, that this responsibility must be rolled over from us by extending the good we have to others? No religion? No sense of obligation? How unnatural the thought!

As for Bro. Tuttle's article on "Camp meetings," I have only to repeat all I have said in the future. I do not intend to return the matter. I shall offer my views, which were nearly completed in Mass. form last August, but failed for the want of health and strength to finish it. I will merely add now that I am in favor of encouraging these meetings to a certain extent; much good may result from them, if properly conducted, and I sometimes wonder if we have not gone too far, and as we sow, so must we reap.

Why Is It?

The question often arises, why there exists a general disposition to avoid church observances, and indifference to them? It is becoming the fashion to supplement church services with music of a higher order in the hope of drawing a large attendance, while the high church adds a ceremonial that arouses attention either from curiosity or to gratify the emotional feelings. If we classify ourselves as church-going, we must not ignore the portion regard Sabbath observance as a religious duty, while the advanced and liberal minds attend lectures for the purpose of hearing new truths elucidated and applied to the wants of the age.

Notwithstanding this interest that is largely apparent among Spiritualists and reformers, their attendance on public services, as compared with the orthodox churches, is simply insignificant. Seeking for an explanation of this state of things, may we not revert to the operation of nature in the external world? Shrubs, trees and flowering plants are, in their infancy, nursed and nurtured by the sun and earth, and the soil and air, and they become self-sustaining and independent of outside aid. So it is with mankind; lycées and churches are educators, adapted to children, both young and old, who, after graduating, become "law unto themselves," and hence are not as strongly attracted to church observances, which may account for a seeming indifference among Spiritualists.

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But he will not stay very long, as he will meet with a serious accident and be brought back to Portland; by referring to the Telegram of yesterday, may be found a notice of the return of young Brannon with his arm broken in two places. This is only one of the many verified predictions that have been made here in Portland within the past two months by Madam Normand, who claims to be a natural clairvoyant and seeress; allowing that the madam is simply a gipsy of events to come, she can take the palm.—Telegram, Portland, Oregon.

Otis Briggs writes:

Of all the spiritual papers I consider the Journal the consistent one.

The aim of education should be rather to teach us how to think than to think, rather to improve our minds so as to enable us to think for ourselves, than to load the memory with the thoughts of other men.—Boswell.

As fully on the one side, though it should enjoy all it could desire, would, notwithstanding, never be contented; so, on the other, wisdom ever acquiesces with the present, and is never dissatisfied with its immediate condition.—Montaigne.

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Every evil to which we do not succumb is a benefactor. As the Sandwich Islander believes that the strength and valor of the enemies he kills passes to all others—Sokopoo.

It is claimed by the Christian world that the birth of Jesus was the fulfillment of the law, that all previous promises centered in him, and he became their Savior. This idea has been carried forward, and forms the basis of all Protestant and Catholic religions.

Spirits show more patience with mortals than they are credited with. They are willing to keep waiting so long as there is some shadow of hope, but sometimes we tire and grow weary when it seems as though every step was but the repetition of one just taken.

Men can understand the religion of Spiritualism because it appeals to the affectionate without threatening. It opens the door of the soul and lets in light from the spheres above, and the welcome of love ones are heard saying, "Be good, good cheer, for the morning dawns."

There is a sickly sentimentality cherished in the minds of many concerning Jesus. They but that old idea of having his righteousness imparted to them. Their great love centers in the idea that because he lived an exemplary life that they will be saved from the consequences of their shortcomings by their great love for him.

The expectant end of the world or second advent of Christ has been the inspiration that has founded and developed a somewhat numerous sect, who, despite the continued failures and sore disappointments when they looked for the coming Lord, still trust and wait and wait to be ready, for the great day is near.

St. Joshua Reynolds was asked by a student, going to Italy, what he ought to observe and study, and you found yourself greatly puzzled to answer. He said, "What he did say was, 'Be as fond of good cheer, for the morning dawns.'"

OAI for a man that will stand up and say, I want to be good, honest, virtuous, and upright, loving my neighbor as myself, helping my fellow-man along the rugged road of life, simply from a desire of doing these things for their own sake, and not because he has a selfish aim, and hopes for a reward of a golden crown in heaven.—Pines' "Age of Reason."

A clergyman, who had been traveling in a remote part of the West, was asked by an old plow boy if he saw any encouraging signs of the spread of religion? "I heard something," he said rather hesitatingly, "which you might possibly call encouraging. As I passed a cabin, an old man called out to her daughter—'Jersey! Am you marry, headed, mean little cuss, come right in to prayers.'"

Since the advent of "Millerism" thousands have suffered the "torments of the damned" in anticipation of the coming conflagration when the "heavens shall be rolled together as a scroll" and still more terrible the extent of the conflagration should pronounce the awful words, "Depart from me you cursed into everlasting fire prepared for the devil and his angels."

During the thirteen days' siege at Yorktown, ending with the surrender of Lord Cornwallis, the British loss was less than three hundred men, with a captured army of nearly eight thousand, with twenty-five brass and one hundred and sixty iron cannons, seven thousand muskets, and nearly four thousand pounds of powder, and eleven thousand dollars in specie in the military chest.

Necessity is not, as of old, an image without us, but a magic web woven through and through us, like that magnetic system of which modern science speaks, penetrating us with a network, subtler than our subtlest, and yet bearing in its central forces of the world. Must we not, then, so reflect life as to give the spirit what it needs in these bewildering toils—a sense of freedom?—W. H. Pater.

There are many spiritual mediums who are giving their time and the use of their organisms so that light and the immortality of the soul may be demonstrated to the world. There are thousands of mothers living linked to profligate husbands whose whole lives are a continual sacrifice, striving to win the erring ones back into the paths of rectitude. Are they not sufferers?

There is nothing about a household which is of more importance than the character of literature which is to be found therein. Not all kinds of papers are of benefit to children, but it requires the best taste and judgment on the part of the parent to make a suitable selection. A home without books and papers is of no value to a family, but a home with books and papers injudiciously selected, is just as likely to be a curse to the education of the household as otherwise.—Western Home Journal.

Railroads and Population.—To every 10,000 inhabitants in Sweden at the end of 1878 there were 718 miles of railroad; in Switzerland, 6.93 miles; in Great Britain and Ireland, 5.73 miles; in Denmark, 4.64 miles; in Germany, 4.50 miles; in Belgium, 4.34; in France, 4.1; in Austria, Hungary and Holland, 3 miles; in Spain, 2.26; in Russia, 1.88; in Italy, 1.51. In Europe as a whole there were 3.12 miles of railroad to every 10,000 inhabitants. In the United States at the end of 1880 there were 18.37 miles of railroad to 10,000 inhabitants, and the length per inhabitant is rapidly increasing in spite of the rapid growth of population.—Railroad Gazette.

Is there any more positive evidence that death ends all than there is that life is continued? Utilization. The Materialist attempts to prove his position by logic, but what evidence has he? The Christian argues that some are saved but others are lost. What evidence have they? They will no doubt refer you to a book, but the evidence of the book is not unimpeachable. It it does advance the theory of immortality it also teaches the doctrine that man and beast go down together and sleep side by side in the grave. Such contradictory statements cast a shadow over the claim of divine inspiration, and it is from causes like these which have led to skepticism and infidelity. When modern Spiritualism was revealed to the world there was then an opportunity given to prove the truth or falsity of these statements. If the end had come that was waiting to be gained by trying to impeach the doctrine of immortality, there was nothing to be gained in studying Scripture, for the world is not confined to one book for its moral precepts. We find implanted in man a love of the beautiful, a desire for happiness. These are codes of laws for the preservation of order and the protection of society.—Olive Branch.

