# GIO JOUSNTLL <br> PHILOSOPHICA  




THE NNELUENOE OF RRLGGIOSS E
asture Before the clucago Puilosiont ${ }^{\text {ieal society, by Proi }}$ LI.








































 atuars not whether repyition ham any



 bilities. Rhey cannot explain away the
grave. Religion includes all thought that
lerive man's duty from the assumption of
 not mere expedieney or interest. Many per-
sons may vacuely believe that all morality
is nitimately the highest expedieney. Hence
me maxim th
 del." Rat if a man clearly sees wherin the
proft of an act willexced its penalty, boti

 vill bene bit and bless mankind, itis benevo-
lent not moral. But it it is not done to
promote our immediato iuterest or promote our immediate interest or pleas-
areana if we believe it to be right without
aratzing. why it is moral. For lngtance "Thou shait not steal" ist a
moral law amongal races of nen. The fact
that one floroughy believes. that his








 wrong from the stand-ponit of mants ind
mortal nature and divine environment.

 wind and the stars, were by the oracles to to
discover the will of the gotas the fritat no.
tions of right were of that which the gods tions of right were of that which the gois
would reward, of wrong, that which the god science, in whicl I include the sum of hi-
man knowledge gathered by observation of
 premaiges and inferences, have it no more with-
in their scope to furnish us with $a$ moral
in in their scope to furnibi us with a moral
standard, and are no more able toprove that
one act is righ they are to point out whether or not there
is alife beyond the grath it is as oreign
from their funetions as it is tram. that of Sties. tion, co, with the view of tracing the rela-
noms of cavsation betwe
 which are themselves causea, If nit causes
 anything else, and if alir is never formed
otherwise, then it is law of physical sci-
 any other constituent substances, then the
question who or what craates oxygen or
 by an assumption that commends iselfer to our faith merely, it is 8 so answered when
it sis said either that God makes them, that Jupiter makes them, or that evolution
makes themor that they are not made,
Appy the beientific mode ot deducing a law to mor the hee statistics of erime and momorality and
Iern that the ratio of viee to virte, and
of crime to moratity reurs in





 of the various nationalities shall corne to
ward with thelr proper ratio of erime, the stath therz propere thatio the states, at
torney shall we ready with tis indictmont be serew lowe somewhere if the robber
which was due once afortaight wentove
into the third week. The law of social sei Which was due once a fortnigit went ove
nto the third wetk. The law of social sci-
ence would ned a revision to acount fo
 But its curs for crime would be founise in
some far of amendment in our legislation
on some coonomical question or in on some economical question, or in our our
transportation policy
aws, which wour in our turrency aws, which wuil revive morality by ma
terial means, diffasing wealth and promot ing induatiy But obyiously social selence
cond funm no standard or roorm which coad work on the individual, ,ike a police-
Man's club
haps Bome Brother Mooms' hell. Persucceods in framing any lawwo f lygiene
which wil ban generaily agreed hypon, as
the current muen of moralty are, it wilt be
 Mankind do not greatly erx for want of
sufficenent harmony over the question what
 know right from wrong, are sildom found
except mong men and women of thie very lighestreasoning powers to njure your
so use your own as not to in The marrigge of one man to one woman;
The nutur of children by lutht their
 Covet not on'e's neqtibors goods, ete
Loving ones nuighbors; the duty of in
dustry etc. Upon Moral rules such as those, except
that in tle ease of marriage, polygamy is
subbstituted in barbarous silly tecepted in theory, and are continually In insuring obedience to these and other
moral duties, it is usually assumed that reliyion is the chief factor. This matibe true in
we comprehend in reigion allthe anterior
causes which go to make one's religion causes which wo to make one's religion
whatit is which point its tendeneies as the
winds point the weather.cock. in the order. THEESE CAUSEES, ine reintive importan cess of history, residence of ancestry, locas
tion, climate, food and past edutation and institution which got to make up race, see
ondt hereditity ot the bias which eset child
inherits from its parent or ancestor; and Which stands assocatated with peculiatities
in his brain, nervous ystem and body
which cause and constitute his which eause and constitute his physical
personal identity and wherelhy we distin-
fuish him from others.

 his normal desires and social wants by
means which are consistent with the wel
fare of society and with the moral stand ard; fourthly, industry, or the regular pre-
ocapation of he mind withalternating pe-
riods of useful productive work, exhirat ting amusement and healthy repose, exhilara- fithy,
weatth or the ability to command the serYices of our fellowmen in andegree adequation
to theqratification of our desirest by means
and exehanges . to the gratication of ourdesires, by means
and exchanges. which promote the best
interests of society and conform to moral standards; and sixthly, relizion, or the
sense of acting under motives derived trou
our assumed immortality and responibili-

 for a thousand years. would have tobequeath
their slowly mproving tock the diest in
reverted failures before © Cristian of the
 bring the connection thetween physigue and
faith home to our daily observation: go inte any Methoditut church in Chicago.
There is probably not a person of the Saxon type, light thair, round face, yellow freek
les, blue eves' in the entire chato







chace. Being of the Roman tyve, their
churet governent must be minitary, wor
thy of their founder, John Wesleytwho was Hrst eousin to the duke of Vellington,
the same righas sanguine bilious religit
is always first consin to the bayonet, Con tionalists, universally of the Saxon type,
flaxen-haired, blue yyes, ound and red or
freekled cheoks, broad, not high, headscongregational because too joalous of their
inerties to yied even as mueh control to.
others as is essential to or game element is in their blood that mad
Germany Protestant and divided.intopety
principalities, which made Englishment the dithors of pariamentary freedom; which denominational control and teaches a
Dutchman instinctively that for him to
one orink is ousiness. ishoo, king and kaiser. Presbyterian ty
 a physique spare, straight, and free from
surplus mater, head high and arrom
men who in every stage of the world's history have been itisbarons, generals, senators;
have led itty good familit, fenced in their
genius with every. wall that could maintain genius with every wall that could maintain
gentiity and never have forgotten in any
theoryo human equality that blood will tell, and that you cannot make a silver whis-
teont of asov's ear. Thoir tye physico
hlyy is a blevdry of that of the seotch lairds, Daxish thanes, and the Norman
barons. iecomg associated with them in history,
thus eontrol religious types, a yonl eon-mon-schoor education and a moderate cons
peteney are the two legs on which
trie riows.

 minding them or thingy theg alread diow
in terms eloquent enough to give them $a$

 competencles and they would stay at home
and lave no religion in particular until hey could afford it. Religion, therefore, is
the resiltatit expression of the anterior
forces of race, hercdity, edueation, industry
 morality than any tenets. Pride of family,
social ambition, ete,, are also powertai And now we come to to our maln question:
What are the positive and direct influences
 gard. In China, to-day, , neithors the irrelig-
ions nor as having anything to do with practieal
moralityo. As Chinaman is moral only in
proportion as he is rich proportion as he is rich. Mencius and Con-
fuecus are philosophers rather than relig-
ionists, but the worship of Josss is a a pecies of incantation for coy carming away evils. Worship a. means of securing temporal ture of man by dedicating temples to every
 philosophers, not the priests; who taught
morals, There was, nothing that looked
like heaven and hell, in our sense in like heaven and hell, in our sense in them,
execept in the Eleusinian nysteries. The
few who were admitted to these were tew who were admitted to these were
shown the raptures the the beet and the
torment of the wiked quite after the
style subsequently idoopted into Christian-

 hell, and salivation through righteonsness
mere remarkyty than anything in the Od,
Testameht. The very Laiguage of Jesus.
 doctrine which for a thousand years dra-
maticaly presented, had illumine the mys-
teries of bleusis. Buidhism makes benevolence the sum of all virtues, Mohammed snism, with the exception of its hostility to any kind, It it a a mere plicicy of inat on one of
for securing heaventy bliss in eonsideration
 degenerated intra a similiar conititlon, but
has at most periods had infinitely more to do with moralas.than any other religion. No
other religion is od distinety rupernatural
in its elkion nor so aggresive ive assuming
 encerore are mentioned,
or The primary infuence of the doctrine

ages, in the future life, is most onnobling
in that it causes man to set an infinitel ann. I think this view redounds mose to
he cuitivation of symathy and love among meation of sympantiny and onther anit magni-
fies contain great partulars it whichail
 in which men are urequal. No set or men
arwe ever defied kingly authority more vig
arousiy than the class who relied on this as orously than the class who relied on this as
 Republicanism in England, which is the parent of Republicanism in $\Delta$ merica, Was
cradled in Untarianism, that of Germany The offsets to this moral gain re two redulous acceptance.er the myths ad sus
acles which dere deemed neessary to sus
ain the doctrine of immortaity as to stul
 hing that actnaly occursed, and religious
truth, which seems to inelude whatever proftes, or, stane phrase goes, promotes the I am profondy aware of the trie valne
 the necessary vebicles for teaching lessons
 H2wswaz


 faets. The bee will draw honey from ilow-
ers that drip with poison. The wasp will
extract poison from the flower that
 fictions, tit may grow weak on fats. Per
haps this wil sound to some of you like
vain and empty argument in hely an and empty argumant in behaff of
igious lying,
According to my be that to my ritics. matter of sery my beus regaservervation, thin, the the
Christians of to-day occupy a medium's po ition, the scholarly skeptical class of un
believing free-thinkers, indenendent secu hr mings, and nomrreligious business men
raking as anue higher, and the classes of
society which are irreligions througi ani madism and mere grossness ranking lowe And yet I have met with people angong the
class of professors of he Cristian religion
who use it as a social pro for their reas Who use it as a social prop for their respect-
ability and as an aid
faculty for for lying transconded anyshiwg whe
that
 CathoHic countries, where the bones of the
saint must stimulate faith by constantly
curing sometody curig mie EXes of The virain Ind her pitips nusust moveinto an appoving
 respect which these peretenses inspire
happily expressed by a sign which the nia or in one of the towns in Southern France
caused to be erecerc over one of these mir Do pars 10 Roi
Defence
Defaire des mixacle Liberally translated, it would read:
By suprene om,
It is strietly forbid of the king
ordden that God
 shi seems at first singular that any one should suppose that the bellef that on's's
lies are all forgiven hadedance forwhtey
or reason the forgiveness iscues, should


 so many lies on phyment of so muech money
to the Lord, diet not in Luther's time have good effect on the Catholic. coniscience,





IS THEREA CONFLICT DARWINISM AND SPIRITUALIBM!

 eaily taugh an American monkes thut to treak sopen









 mani ?and tor what are they employed by the uneivil






 row nseat by animale


















 dobeists now living.





 with their fingers never reason!l! two more palpable yet, this is Max Mueller, the anti-Darwinian, the

 the devision of the enbiject. Whitiny likevprise demon- to stratess that the rudiments of speech are just as much atter Muellier admits, pronouneing the use of tools $n o$
arrier between the two, hesiaes, Whithey enidorses whilly the statement that :nimali have concepts, with an.posseesses, the difference being one of degree. Peebles says parrots may be taught to imitate words,
but man ony arauges ideas. and then logically ex-
 cortain that gome parrots, which have been taught to Nons with events," citing several instances of the spme,
 Archbishop Whateley, eminent as a logician and cas make uses of langumge to express what is passing
in bit mind, and cag understand, pore or less, what is so exprensed by another.
"In Pacienay the Cobus arare when oxcited utters


## 

 Who pald particular attention to the enbject soult


 corroepoonding words ma wall as st philionopher. And
the ompeadyy to understand is as good a proof of voce

 spirit-world, as expressad through Hudion Tuttio, in
his Arcana of Nature, Vol. I., Section 488 : "Nor does the possesssion or langurgere separate man from the ani-
 The dog calls others to him by ypeceuliar bark; the lion gaage of his own, to manifest affection, call its mate, or vent its rage. Nhe elements of hie organs or specen
are present in all animals, and on their development
depend the sounds employed by enel species. They re quite imperfect in the orang, more perfect in the agro difficut combinations of sounds. The sounds of a anguage depend on the form of thie organs of speech,
nd hence the difleculty of onie race speaking in a per ect mamner the language of another. The negro and brogue imparted oy the peculiarities of their organs of to the tiger, the moar to the lion, tind a voies of its own
to each species of animal: The faregoing adequately establisheg, that the line of
aemarkation-the barrier - between man and beast is ertainly not language; as held ty those anti-Darwin
embryology of man and anmals.
The remarkable resemblance that man, in his emirysis for years been a noted faet in science; furnishing his truth strong prong been of man's animal in the siderivation, of anti Darwinians; and they endeavor, of course, to bluntits
orce, as does Mr. Peebles in his pampluet, in which he aserts that the preponderance of scientifc teaching he quotes five or six "shilly-shally" statements of antily irrelevant, having no point at all in comneetion with
the question atissue. while the others virtually admit He quotes a paragraph from Flourens, that the nervdifferent. What connection this has witi the embry ology of man and lower animals, I wot not. The plan
of structure of different insects has no bearing upon the question; as it is not claimed that the inseet worid
is represented in the embryonic evolution of the haman fretus.
He likewise cites a sentence from Zinumerman (who
died over co years ago, knowing nothing, therefore, of morged into and fosk in another. The pertinency of this quotation in disproof of the resemblance of man's
foetal growth to that of other animals, is not at once
 not a word relative to the an
He next quotes Fredault,-another ancient authorinian germ and a worm or reptile is very remote;
thereby admitting a resemblance, we see. As very fow physiologists have ever claimed that the liuman footus force, and attests his deficieney in knowledge upon the
subject in discussion. Since nis day, lowever, many important d embryology,
Whe next have the redoubtable Max Muelier again
whaniantly proelaims that the human embryo never resembles a radiate, an insect, a mollusk, or brates, of which family it is a member, whieh is all that
is claimed. That which is not only claimed, but is an resembles a fish, a reptile, a marsupial, a mammal, and while, radiate, articulate, and molluak are totalily diss
tinct branehes of animal life, with whieh, probably, man has no definite ancestral connection.
By reference to the diagram of the evolution of an mal and regetable lifieo on earth facing yages 13 of of Tut
tle's Arcaina of Nature it will be seen that radiates mollusks, and articulates are posited as entirely separ
ate branches of the original stak of life in py agest; those three with the vertobrates being each
evolved independent of each other,-not fiom each other by ancestral derivation, as some evolutionist man to xesemble any of the four primitixe types save
the verterrates, from the original forms of which he alineal desendant; and this is exactly what we find in
lis embryology:-he begins with the flsh, the lowest Fietebrate next, the reptile; and on on mp to towe ha-
man type:" To assert, therefore as does Mueller, that man's embryon tever résenbles a radiate, mollask, on tion being trues, it should not resemble those orders of
animails and

AN HVERY-DAY OCGURRENCEL-REGULARS
We, the undersigneed, certify that we were present
 time of tits traatment.




 जो























 Thie renerabe rinis benomit my fot with an the



soon atter the uppintanate of col Hammon tothe








When pain and angush wining the brow,











 Trus, thou swift river, ever gliding on
From the veiled mountains ot che crumbliag Pest








Ant aidesof the briviandiat tiop

















 He mayidenaze cosinatit





放








 soidier and statesman, reminds one of some













 Hell as a deacription or the monuin













"Sad are the ruthiless ravages of Timel


























$\left\lvert\, \begin{aligned} & \text { room, tourteen feet gix inches by fourtaen } \\ & \text { feet two inches th size, exthibits } \\ & \text { Reeautiful }\end{aligned}\right.$






 betore our return home, Fraternally yours

Chairvajance versus Jugetory






 | din |
| :---: |
| an |
| ens |




















 of my art and profession are the sabjeett
Roberet :Hounis: Fifteen doys later we received in addi-
tion teice following letterthe
















 "Bro.D. Ai Edy, of Cleveland O, Writiosi



and remarked that they afforded hime the
only consolation heo obtinted during lis con-
ind

 tion and juggiery.
Itemsof Interest-Gems of Wit anil Wision
I sir on the sands bit the sea,
Wite the tired waves wean
And the wares sean to whisy tow,
Straye truths that I knew not or


 gazo der the watery ylain,




 But darkly today throurbia gias




 anythagg about auytuing I don't Enow any
thing about ${ }^{\prime \prime}$,

 Betwirims like lowers, please while thes are frest the feet slip than the tongue.
Better begin to de who hath no desires
He Kind worts eost mothing and go a great Wiature eures and the dector takes the



 row. modest woman should ofter neititer
see nor hean.
 Leies have long legs Dut weak backs.
 and has wood enough for another:
 copies frow the persons in the streets, and
wrounhthem out on the wails of the Vati
and can ehayging a beggar into a giant, and an




 So, my brothers and ary sisterys, out of the the
common stones of your doily
cork, you may








 A ouoto mag intercent the sun, Preserve tho iife within the fram


How oftan at bithqle word
 A Miance thatlooks what Hpas woull apeak, And thoughtw nor 1hooted, no
A millo of hope trom those we love

 Worthat that not hat they and
Out fortunes rullog poleo and star.

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celi trangantion mast $\overline{3}$ es

 pass for the white pasor, and weull nat werto othor than a strietly easta basiness, wo knom from past exparience, it wonle require a emal We must, therefore, weiterate thit there can be


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$\underset{\substack{\text { zaltor } \\ \text { viltor }}}{\text { nen }}$





 gain

















 This by no means answers the point of
Mr. Hutton's objection, which was to ghow the absuidity of Mr. Harrison"s "im-
mortality" as flling the messure of man's mortality" as filling the measus fife
proper aspirations for a future if
proper aspirations for a future hife.
Mr. Harrien rarevy misses an opportuni-
tyof a fling at Spinitualism. He pronounces it a "disgusting subject;" and he charges it with "spstematic materialimm." LIasc
much as he has brought in new delinitions for the soul and for immortatity, probably
he has somie new meaning for systematie midterialism; for it is diffleult to see how a
system that denies the central doctrine system that denies -the central doctrine
of paterialism-the very keystone of its
arch-namely the non-immortality of man areh-namely, the non-immortality of man
- Should be stigmatized as "materialism."
Ero Harrison's single objection to the doc Ir. Harrison'ssingle objection to the doce
trine of immortality is, that, he cannot "conceive the possibility of human feeling eisely what we Spiritualists cannot con-
ceive of any better than Mr. Harxison; and so - we bolieve in a duality of bodies, in a phyysical, and in, whatfor want of a more
precise name we call nppiritual body, co-
exititing with the other in this life, and parting from itat deatl/ with the individu, ality, the memory, and all the faculti which becaluse Spritustists hold this view Which, by his own showing, is the ony ra-
tional and scientific one, he chaxges them
with " materialism" and the adoption of a with "materialism" and the adoption of a
"disgusting", theory. The truth is, all his
thunder is gone, if Spiritualism is true thunder. is gone, if Spiritualism is true
and he feets the natura alarm of a sensitive zuthor at the prospect of having his writ-
ings consigned to that walfet, which, Ra Shakespeare tellis us, Time carries on his
back "Wherein he puts aims for oblivion," back "Wherein he puts alms for oblivion"
Mr. Harrisom, as we learn from his reply

 he ofters ap a substitute for the Christiso
and the Spiritual idea of mortaltity. He
 Which he would seema to moneun simpory $y$ this
 odgo of the fact thant deeth doee not kill the
plunged into maternalism, tmamuoh as he
substitute a continuous living activity hereafter as well as here. for that "posthut
moup activity," of a dead man, so justly
described by Mr. Hutton descrilied by Mr. Hutton, and from the gles to eseape. In other words, actording
to Mfr. Harrisom, it as to exert inftuence as a dead man than as
living munt And so, Spiritualism, is "
disgusting subject $\dagger$.
"isgusting subject!
"An ounce of cir
"The ideaco of a cliot, gooded epotherarary",
pler life," says Mr, Harrison, is is an idea utterly incompatible with exat thought
one which evaporates in contratictions in plases whith when pressed have no mean-
ing;" What he means by a glorified ener gy", wo do not very cleariy understand. If
he means to say that an "ampler life,"
evolved without a hiatus from this througt a spiritual body. is "incompatible with ex.
aet thought", then he utters a mere dogmatic assertion, which the testimony of several
eminent men of science wholly subverts and stamps as untrua
One of the most
Trance, Chaves (not a Spinitualist), de-
clares that we contre

 or reason, observation, nor science is opposed
to the belief that:raan survives the death o the body, and that, provided ${ }^{\text {with }}$ orgains
amalagous to our present ones, he may lie able to manifest. himself to us by means
appropiate to his nev sphere, and subject
to the laws which regulate the intereorae nunication.
The question is not of this or that theory, question of fact. Are our phenomena true? very disagreeable to Mr. Harrison and Pro-
fessor Huxley is no evidence whatever against their occurrence and their siguin-
cance. There ture-in the processes of life and death-
oftensive to the fastidious asthetic sensibilities of many of us. It is hard to reconill
ourselves to theni. They are facts never ourselves to theni. They are facts never-
theless, and they persist. And so with the
faets and legitimate deductions of Spiritfaets. and legitimate deduetions of spirit-
ualism, the sneers and scoldingz of all the
dilletaiti and an dilletanti and all the Professors canno
affect one tittle of our traths. Mr. Hamison
may turn up his critioal nose may turn up his critical nose at them, but
it will not aiter the course of thing or put
to shame this stabborn nature by which we are forced, willing or unwilling, into her
ways: And sliould Mr. Harrison wake up one of these days and find himself in the
Spirit-world, if he has been honest in his puranit of trath, he will be dispoced to ex-
claim, we do not doubt, though his author's vanity many be wounded at finding his pre-
dictions unverified, "Well, it is not so very
disgisting after ally"


## "One's stare"

In Bronson Alcott's new book, "Table tical lesson under the head of "One's Star",
"Follow the star of promise first seen in




 Everyone has a guiding star,
only see it, which, if proporily followed,
would lead them to the eradle of the gods.
In all the systems of education hitherto there has been a failure to develop the latent beams of one's own star. The mind
has been crammed with the sayings and has been crammed with the sayigigs and
systems of others which , they, parrovilik, yave been taught to repeat, ms of manhood
eeoping the original powers of man
within thesir own souls; and letting their within thoir own sou
own star shine forth.
Society, too, has cut deep its ruts, and de
clared that no one should go ontside of them, It has built its barriers and forbids
any to leapo over its walls. It has prescribed any to leap over its walls. It has pprescribed
its formulas of thought and conduct, and its formulas of thought and conduct, and
conspired to ostracise all who will not swal-
tow them entire low them entire. No wonder then that
free thought has been trammelled, - that the inventive powers of the mind have been
suppressed, - that the development of the suppressed, -that the development of the
innate powers of manhood dand womanhood in their highest and holiest unfoldings
have been crushed between these upper and nether mill-stones of wrong education,
and social misdirection, until they have lost sight of the guiding star of promise whieh arose with the young life in the early morn-
lige and would have guided all the way
onth it With its luatrous beams had the chilids eye
boen fixed upon it by ins aidy education
and its bright light not been obscured by and its bright light not beon obscured by
the dogmas, creeds, and blindiag friths of
rellious observancea, and the omrk clouds of gocial errors developed thereftrom.
. The child whould be taught to be self-reli-ress,--of unaeliah goonnews; obould be pointed to the right atar of prom
Which should guide it ad throuif Hife
which will light ap eteratyy,-the star
 formit of mativin
which shall bloom ever, and shine brighter
and brighter in the realms of everlasting and bri
dy.
When the man of whom to take counsel is found, to -that degree that it will be safe to consult with self. It is true, many obstacle ditiou is reached. Self will require to be sion to lee subdued to reason, will controlied by judgment, and desire held subservient
to a spiritually refled intellect: and when this is attained, "One's star"" will guide into which reaches up into the brightness of the
part ening glory furnishes twie sout with material for constant advanee in thought-pewer

## $-$

Samuel Jolmson has a lengthy article on Samuel Jolmson has a lengthy artiele on
"Trancendentalism" in the Radieal Rexieve
for November, from which we make the following extraets:
forms of knowledge; and idea, or conception inevitably determines forme. All we can
know is ideas,--yet not as miverilities; 'tis the recognition of them as reporting, objee
thye truth that makes them for cdge. Nor can knowledge over be anything
else than this. And although in an ide else than this. And although in anidea
there are two things, the subject who
thinks. and the object thought,-the two are one in that common substance of min
which makes them what they are; and thi
not in the case of secondary not in the ease of secondary qualities onl
suelh as color and sound, which do obviou sy depend on the mental relations of the oronty in the language of mizad. As Goothe is to forget the half of experience." In other words, no philosopiy of human knowl-
edge ean be genuine which leaves ont man tinent of active mind of which he is a living portioh. Nor can the results of such omis-
sion be other than subversive." Were not the eye stelf a atur, no eun for to could
ever slinie
 tegain the cays: common bonid of all upwar-
ience is the coments, intellectual, , moral, spiritual cestrue personality. Once discern-that your fidate to gceount for your comeeption of the
vorld ; once mavi hor you orpla; once matik how you transform sueh
experiece by laws of your own mind and of al mind,--and the free creative forma-
tion of your being is revealed. And so this
perception of a force within us which posits perception of a force within us which posits
itself over argainst the limits of experience, as itt master, is what delivers individual
mind from oütward authority into fres reason. Ask adozen men to think of an exter-
nal object,"say a tree; they all turn in one direction, and a supposed common sensa-
tion disguises their individuality; but ask ion digguiges their indiyiduality; but ask
them to look at the mental proesss by
which they know the tree, and each find that the primal source of his perception is
internal; and the inference follows that its value must depend on his personal
dignity and freedom. $* * * * * * *$
"We want the personal ideal; inward
 the philosophy of culture. We want triin-
ing in principles instesd of dissipation on ing in principles instesd of dissipation on
detains; ;onvictions that the world reflects the mind, and the quality of our mind defor the perception of norral order, for
the sweep of law that transcends the boundea premise, the insight of prophecy that ideal to judge outward prescriptions and
reshane the concrete world to fresh necessireshape the concrete wor
ties of growing reason."

## Now! Just Now!

The fatare of the two large savings banks in this city, swept away several thousand tor and proprietor of this psper relied in cass of emergengy. 'Last week, the failure overy dollar National Rank deprived us of every dollar we depended on to pay our
bills, and meet the current expensen of the business. This simple statement of tacts, without another word should, it seems to
us, inguire the thousands loug indebted for the Journat. to make a strenuous effort to dopromptjusticeaud send in theamountdue
without the delay of a single day. Each inwithout the delay of a single day. Each in-
dividual account is small, but the aggrogate wells to sich an amond an or phaca u ness Mi. Jones, and leave us with plenty of money wherewith to enlarge and improve oar publishing business.
There is scarcely
This account huty a person who will reai dollaxs due us whth a tithe of the effort and acrifice exertied by us to ralse the fow on Saturday hast, two days after the bant had elosed its doors. We mek no charity wo orily agk our duse, and we nit thit wo

Thankseiving.
It would be hardly poesible for a newspa-
per to pass through a more trying ordeal than
has the Journal since early spring. We has the Journal since early spring. Wo
need only mention the tragic event of
March fitteenth, to bring thement March fiftenth, to bring the matte
vividy before the minds of our reader While that terrible aftair of necessity caus au a violent tremor, and formed a marked
epoch in the history of this paper, we were nobly sustained in our efforts, by the grea our promineut writers. Aided by co-work-
ess, bothin the physical and spirit form, we also in causing an interest in Spiritualism. teretofore it has been tabooed, and adding fresh impetus to the canse in other direc-
tioms. For all these evidences of success f kind words and silent tokens of sympathy and support which have come to us, of-
ten from sources the least expected wo are incerely grateful
In thy midst of
In the midst of a long continued derres
 fial suceess. Whan ofler papers both secuar and reigions, whict had enjoyed, in
times past, great prosperity, have suecumb-
ed to the inevitable, or are only sustained by draft upon the strong box of a poitical
paxty on church society, the Jockival has ciation or subsided, other any organized assoby our subscribers and the self-saerificing
family of the late proprietor. For all this to we are indeed thankful. The leading
minds in the Spiritualistie ranks on earth and many of the bright spirits, who though free from the physical form, are aiding the
glorious cause, mite in congratulating us upon our conduet of the Jovinat, and in head and overflowing heart retarn thanks those who have tinussiowered theirbless.
og and appival apon our earnest efforts We are thank tul that the great North-West harvests; that all man needs for his physic-
al comfort and well being here, abounds in plenty, and that out of our abundance we are supplying less fortuaste millions.
are thanktui that Chicago is rapidly be re thankfal that Chicago is rapidily becomcentre from which the Spirit-world shall nook and corner of this earth.
Let as all nake a soleman coravaet on
with another; and together with thespirit world, that wo will strive mors earnestly in glorious science, our beantiful harmonial philiogophy, and our magnificent sybtena on
ethles; autuman shall have been garnered we may
be able to return thanks for a still more bountiful harvest of things spiritual. .



 The former, the daughter of a Presbyte-
rian minister who was pastor of the largest


 has followed her convictions by publisblng
a bovk giving her experience, and now in
more elarged field pai will wiel her pen
in the defense of the harmonial philosophy






 may cost) of the year 1878 , and diter whechat it
por eqeh year for five years. Who will sec.
ond this motion?

㫦 The volee of truth and hoarty gooi will the pen of our genlal large-hearted frifend, Samuel Watson, will find an eeho in th
heart of every progrowive spiritualist. D
Whteon truly says the "main dificulty the betrinulagy". Therofore let all who
give tho noble-hearted, brate women
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ntexprise. Wonds of praise and commend
atlon without the money to back them will not publish a paper. The old saw that says,
"Taik is chesp but tit takes money to buy
 ought to be a success; let us all strive to
make it such so far as liea within ourpower.

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Nothing would give us more pleasure of reports of cures and remarkable healing mediums which come monthly to our of
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invalids only and we should eventually find our way "over the hill to the poor-house
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state highly commendatory of lis abilities state highly commendatory of his abilities ence, and his lectures are replete with inours He can be engaged for lectures within a
xeasomote distance of Chicagr, by aditess ing himin in eare of this office; also toattend unerals, ind solemnize marriages
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anid ether Items of Interest.
Fead the editorial in another columa J. B. Haven senids \$1.50 to this office, but tails co give post ollice adaresso
Roll up our list of trial sibs ought to have a hundred thousand the hea Jesus of Nazareth, by Paul and Judas, is
the most faseinating afcount of that wonerful man ever published
J. W. Medlin, of Boll's Depot, Tent,
vould like to lecture in the Northern States during the coming winter.
Moses Remine sends to this office on bass
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soomer than registergel letters. Remittances wy money order are at our order office, stith affords regist ring facili-
ties, as do also the money order ofticens. "The Voices," by Brother W.s. Barlow, is a heok which is sure to delight every
reader. We have one customer who has given away among his friends seventy-three As the holidays As the holidays approach our readers
will do well to scap our book list closely and make their orders hefore the rush com.
mences otherwise they may he dis. mences,
appinted.
Although we advertise to receive three
months trial subscribers, we lope that iu the future many will send their new subscription tor a year, as has been done in
past two months by several hundred. Capt. Charles Gale, of the schooner H. H.
Brown; of Cleveland, o,, called at our office Saturday. He was the first white person born in Chicago at old Ft. Dearbora, Feb.
17th 1817 . He is still hale, and blice fair
with plessant gales, to sail the lakes for some years to come.
We have received We have received the prospectus number Jar Payne proposes to issue weekly from St., New York, at \$1 a year, as "an eight-
page liberal paper devoted to the affairs of this World, and published in the interest of Mrs. Emma F Jay Buil Mrs. Emma E. Jay Bullene, will be re-
memberad by the people of Chicago as a
very pleasant sid very pleasint and enfertaining speazer,
who lectured here a year or two who lectured here a year or two since. She York, and will reeeive calls to to lecture or
minister at funerals. within a reasonable distance of that city.
C. A. Vophus
C.A. Vobburgh \& Co. are out with the
second number of their new jllustrated monthly-The Chteago Cosmopoiltan for column quarto, done ap in neat dress, handsomely Milustrated with the latest fashion
plates, and flled with well writtep articlea piates, and flled with well written articles
and chooce iteorature. It is making a good Sallie L. Mecracken, of Dee Mointe, Towa, a clairvoyant and medium for symbol teoté,
is stopping for-a few weeks at eus Park

 who desire to procure aymbols of the "boasu-
tiful land beyond" shouid not tadil to cenil on Mra. Mecracken during her brief ekay in
the elty. the city.
Dr. E. R smith, of Boston, madeus a cmil
at our oflco lat week, on his way to mil.





THE INDEPENDENT Voter.


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 who have seen Jesus Corrist, but It have met
him myesff. Such 9 person toner alludes to, dili exist upon your ques
 han many who have liveit purelives on arth Ho is no mive the son of Goit than
 and then, agsain, that of a seliolala
Qursrox:-WWs he erveilied?
Answer:-Yes.
 Answern-Can not say, sifr Jesui was
not the only man exueifiei on your planots it was a system of punishment in times
past, ilie your method of hanging eriminals
toole oday.

 $\Delta$ NswER:-The Repubile of Trance wil After that period there will be an empire or a short time, and that will be succeeded take place
eventualy.
 Answin:-I here assert that within the
space of twelve years suel an event will take place; this, $\begin{aligned} & \text { ram aware is a bold state } \\ & \text { nent. If you cont see the mudergromm }\end{aligned}$ eurrent working in England, you would
have no hesitation in making the predte: tion.

 $A$ sewer: -11 will, sir. These important the Spirit-world; and torought as rapidy as the minds of the people are ready to receive thent. Thechanical inventions, waiting to the people on the material side of life to be ome prepared to receive them: A thought istence, so sensitive thatit will imprint or impresss your very thoughts upon paper.

ANSWER:-1 h
Quzeriox:-Can you approximate the ume answer:-I cean not do thait. The fent nium is developed tod just as soon as a me tainly a very delieate matter to predict from. The cause is now in Eavgland that will ultimate in her becoming republican. The lower elasses are ready to day to no
Quvgriox:-Wul a Repulican form of govern
ment be achieved by serolution? ANswRR:-Certainty, 8
ANswre:-in no other way
Oelgogitors:- Whil this event happen durtng the Answer:-It will occur after her death. that ine knows he will never be allowed to remain as King of England, for any great length of time. - He feele that fact.
 ANSWER:- idon't believe that time win magnetlige of a medium through whom they can matorialize of course, spirit
communicatlons will be much more general in the future. There will be a medium probably, eventually, in each house.
 ANEWRR:-I will explain that with anothor mattor. It can not be repeated to redtrints or holds the facultiea in bondage. The apirit ean expressi itself through an imperfect pleos of maschinery but imperfec ly; there aro withitn each organism a thouhy aside the physteal forma that has chainof theni, $m$ It wers, then sir, the inspiradion will come in overy drection; pect

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 veit through when mplitits moxprows
pacity a another, but undeveloped; you seen a deformed undevelopel ahimal called
man; awd you ask the question what
partof Geds cereation is that being ibted for? When, however, he lays asine the physical form gives to him, hisspiritin time can
develop Gooldike attribntes. If that devere coindike, autriphtes, If that
were not truere would be injustice fanily; partiality I mean, giving to one what another dors not posses
Question:-Please dascibe tho appacianco of ANswer:-Visit the grog shons and see
the wretched creatures collected there for a drink, and you will see as how a ereztare have ever seda. ANswre:-Not any maye miseveble or ory day in your midst.

Dr. F. Le H. WHilis,
This erainent spiritualist ard highty sucin this eity, where he was cordially receive by many old and new friends. Most of our bidor readexs will recall the terrible oxdeas owing to his possossion of medial power, Ich in 1837 while attonding the Divinity
School of Earvard College, he wes perse utal by the professoma and suspended by aecoliume taculty, solely on account of his obliged to admit his high standing as a
cholar and gentlemani of the strictest integrity and morality. The excitement rai ligh with broin and the vietim was laid aid of the spinil-world he barely eseaper with his life; anising from his bed with an impaired constitution, A very full account
of the affair is gi ven by that graphic writer; Emam Haxdinge-Rritten, in heri history of "Modern American Spiritualism.
As Dr. Willis is still a comparatively young man, we hope that his health may he
sufficiently restovter to enable him to reader Spirituadism, that efficient aid which a cul tured mind, united to a fine imipressional
aature and a holy zeal for the cause can"s uature and a holy

## DTRETCTMRY.








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Our readers whio mary want to loerr about the
Fur West are referred to the adpertisement of tho

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- Edwards Cor at Oak Hat, No. $154 \& 150$ Ciliark street, Chicago, are selling a good ar-
tifle of colthing at hard pan prices. Those in
wart of Winter suita would do well to call and To Avoro the dieappotatment so otten expe
rienced by the use of ordmary favoring extracte buy Dr. Pricot's Spectal Flavoringe.


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feld, M. D ., Syiracuse, $\mathrm{N}. \mathbf{Y}$.





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## Jesus of Nazareth;

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