

# RELIGIO- PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE. ROMANCE AND GENERAL REFORM.

Truth Seeks no Mask, bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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provisions, can declare and establish no more; so necessary is it to eat of the tree of knowledge. But we must begin with our own interior selves. The germ is in us; it may not be transplantable from without. Not letters, but life, chiefly educates him who becomes truly learned. We cannot create that which is not inborn; we may only evolve and enrich the natural endowment.

Pause right here, whoever cares for aught rather than for the highest. To such we are only visionary. They have neither time nor ears for us. Where delusion is the breath of one's life, to know is to die. As for Wisdom—  
"To some she is the goddess great;  
To some the mid-child of the field—  
Their ears are not to calculate  
What bitter she will yield."  
In these days that which is being characterized as Modern Science, is audacious to repudiate whatever it does not canonize as "exact." Unable to cast its measuring-line over the Infinite, it appears to be diligent in the endeavor to eliminate Him out of its methods. The personality of Deity, as implying an active principle in the universe, is now sometimes denied. Whatever we do, think, or wish, must be with no conception of Him in the mind. An actual communion with Him is nowhere within this modern scientific cognition or recognition.

thing which is real to ourselves, we veil it in a mantle of illusion which may transform its nature, in his comprehension, to something incongruous. The impure ear will furnish the purest speech. It is well to believe in God, but ill to say much about Him.

We may not reject utterly the methods which they employ who stubbornly, and perhaps obtrusively, demand the reasons on which faith is based. We can hope to be truly spiritual only by being wholly rational. The true man supersedes no methods because he transcends them. His concepts are characterized by their wisdom. Although in his case it may not be the product of the schools, it is capable of deriving lustre from their light. The plurality of faculties of the human mind exists for a purpose. They are to be trained and employed, but none of them may be eradicated. Simple men long ago inferred that fire and air or spirit, in some arcane manner, constituted the entity of man. They had noticed that the dying departed with the breath, and that the warmth peculiar to the living body also disappeared. This led to the adoration of the flame as the symbol, and to the contemplation of the spirit as the source of life. Analogy pointed out the fact that as living beings derived existence from parents, man was descended from the First Father.

Permanent. It is enough that we acknowledge Him as the "ask-of which we are the image; and that we devote our attention accordingly to the clarifying of the medium which receives His effluence. Let the scope and purpose of our life be devoted to becoming what we recognize to be the inherent character of the God that we need. In due time the likeness will be indeed the similitude, and not a "counterfeit presentment." We shall embody in our disposition and character the very ideal which the witty unbeliever so strangely pictured. This is the meaning of the problem. A pure man will display the like image of his God. Enthusiasm, therefore, is the participation of the Divine nature together with prophetic illumination and inspiration. The modern physician, scientist, and psychologist, it has been noted, define the condition as "approaching mental disorder," and "remote from the ordinary working-day habits of thought." It is doubtful whether they can, from their standing-point, see the matter any more clearly. By their logic, God the Creator is only a myth, or, at most, the cause of disorder in the minds of men. We can not wisely seek for truth at such oracles. The earlier teachers taught and builded better.

The conviction has been universal that man did communicate with the Deity and receive inspiration from Him. The Hebrew polity had its seers and prophets, schooled by Kenites and Nazirites. There were similar castes of wise men in the various countries of Arabia, Egypt, Palestine, Syria, and Inner Asia. The Greeks, whose arts and poetry are even now praised and imitated, had also their seers, seers, and hierophants. The Romans, likewise, however bestial, cruel, and arrogant, nevertheless endeavored, by means of pontiffs, augurs, and haruspices, as well as by adopting the worship and divinites of other nations, to learn whatever they could from the supernal world. All seem to have believed that the living on earth was really death, and that dying from the earth was a passing from this death to that of actual life. A gift of poison did not extinguish Socrates. The phenomena of the every-day world were regarded as the illusive cheat of the physical senses; but beyond if they contemplated the existence of a region ethereal, and not aerial, with no limits of time or space, where all was real and permanent. Thitherward they aspired in the hope that haply they might unite the potencies of that world with the scenes of the temporal universe. Was it a bootless aspiration, a beating of the air, a vagary of untutored frenzy?

## THE SERMON ON THE MOUNT.

Lecture by Professor Adier at Chickering Hall N. Y., on the Christian Code of Morals and the Ministry of Jesus.

[New York Herald.]

Chickering Hall was crowded to excess by an audience that had assembled to listen to Professor Felix Adler's lecture on a "Christian Code of Morals." The lecturer said:—"To understand the Sermon on the Mount we must glance at the development of primitive Christianity. The Roman yoke weighed heavily on the Jews. The Galilean mountaineers resisted Roman oppression. They were liberty loving like the Swiss in later days. But their bravery was in vain. The country was full of poor, homeless people. Many homesteads were sold to pay the taxes. Jesus was a Galilean in spirit; he was full of compassion for his people. He earnestly desired their liberation; but he saw that resistance to Rome was in vain. He saw that natural help could not come. He looked for supernatural help. He saw that the earth was wholly bad. He said in accordance with other prophecies of the Hebrews that God would make a new earth. Since God had been creator of the earth why could He not destroy it and create a better earth in its stead? On this new earth justice would be established—the last would be first, the least greatest. Jesus believed that He himself was destined to bring on the new order of things; that He could sit as sovereign in the new Kingdom about to be established called the Kingdom of Heaven, because Heaven's will would rule therein. He brought these tidings of approaching change to the starving people of Galilee. He promised that in the new kingdom the poor should be preferred and the oppressed receive satisfaction.

## EFFECT ON THE PEOPLE.

How such tidings, which told them of the fulfillment of their heart's dearest desire, must have thrilled His audience. It is not difficult to understand why the people loved and followed Him, even leaving out of consideration the personal grace and sweetness that adorned the Galilean Master. But to prepare for the new kingdom Jesus demanded a renovation of the heart. Unless your righteousness exceed that of the men who are deemed pious in your generation you shall not enter the Kingdom of Heaven! is the keynote of the Sermon on the Mount. But while we deeply reverence the character of Jesus, and value His ethical precepts, even if it can be shown that these were in no wise original with Him, yet there are two points in which the ethics of the Sermon on the Mount seem to us capable of being developed and exalted. It is one of things to recognize the important services of a great teacher; it is a different matter to place these very services, which ought to be an incentive to still further advancement, as a bar to future progress. The Christian code of ethics does not seem to us to recognize the value of intellectual honesty. The importance which it attaches to faith is fatal to the formation of thoroughly truthful opinions in religion. The spirit of science is opposed to any opinion based on partial evidence. It encourages us to keep our judgment in suspense, and it warns us to be then chiefly on our guard against rash conclusions when these conclusions must flatter our desires. But Christianity condemns the spirit of doubt, and even the name of "doubter" has received an opprobrious signification under its influence.

## A LESSON FROM HISTORY.

Would you compare the influence of the two principles, regard the history of the world during more than a thousand years while Christianity ruled supreme, and compare it with the achievements of the brief reign of science in modern times? We oppose to the duty of believing the duty of not believing, except on evidence. That type of virtue which is illustrated by the scientific investigator, who will have truth only, no matter whether it leads him to heaven or hell, is not included in the Christian scheme of ethics. And after all Liberalism shows a grand faith of its own when it abandons itself wholly to the search of truth in utter confidence that truth cannot be otherwise than good. The second point we have to urge is that even the philanthropy of the Christian code is capable of development. Jesus enjoins secret charity, but adds, your Father who sees in secret will reward you openly. We could have a code of morals in which this last reference to reward shall be wanting. Remember we are speaking to an ideal code. No one claims that the teachings of the Sermon on the Mount are universally practiced. But it is called the ideal code, which cannot be superseded. Yet I see coming a code of morals in which there shall be no question of laying up treasure in heaven, in which man shall be taught to practice purity because it is pure, and love because it is even life, and to do right for the right's sake with no ulterior motive, and that seems to me a loftier and better one.

It is sometimes of God's mercy that men in the eager pursuit of worldly aggrandizement are blinded; for they are very like a train going down an inclined plane—putting on the brakes is not pleasant, but it keeps the car on the track.—J. W. Decker.

A leading medical journal several years since contained an editorial article upon this subject, which significantly expresses the view taken by physicians who alone may be esteemed to be learned and regular. "Numa, Zoroaster, Mohammed, Swedenborg," it remarks, "claimed communion with higher spirits; they were what the Greeks called *enthustai*—'immersed in God'—a striking word which Byron introduced into our language." W. B. Carpenter describes the condition as an *automatic action of the brain*. The inspired ideas, he says, arise in the mind suddenly, spontaneously, but very vividly, at some time when thinking of some other topic. Francis Galton deems genius to be "the automatic activity of the mind as distinguished from the effort of the will—the ideas coming by inspiration." This action, the editor remarks, is largely favored by a condition approaching mental disorder—at least by one remote from the ordinary working-day habits of thought.

This is about the attitude which modern "exact science" has attained in its understanding of man when *inspired*, or in the state regarded as communion with the Deity. We fail to find any better explanation in its definitions. Whoever would know the truth of the matter must "go up higher." It is hardly acceptable reasoning that inspired ideas coming in the mind spontaneously, indicate a condition approaching mental disorder, because they seem to be remote from ordinary habits of thought. In every-day life many faculties are atrophied, because of not having been duly exercised. On the other hand, any habitual employment becomes more or less automatic, and even involuntary. What we habitually do, and often the thing which we purpose to do, fixes itself upon us, inasmuch that we perform it almost unconsciously. We awake from sleep at the hour assigned; we become suddenly conscious of a fact or idea from specific association; and do things that we are not aware of or thinking about. The man who has the habit of speaking the truth may do so automatically. Honest and upright dealing may be practiced in the same way. Goodness becomes a part of the being and is fixed in the ganglia and fibers of the brain. Faith, too, is founded itself in the constitution, and love in the corpuscles of the flowing blood. All this is normal. It is legitimate to carry the conclusions farther, and to consider whether enthusiasm, even though supposedly automatic, is not, nevertheless, a wholesome condition of the human mind, and the true means of receiving actual knowledge.

How, is the next inquiry, how may we know God, or define Him? A king of Sicily once asked the poet *Alfonso* to give him such a definition. He craved a day to consider; then two, four, and eight. The impatient king finally asked why he required so much time. He answered that the more he considered the question, the more difficult he had found the solution. The finite human understanding is not equal to the endeavor to comprehend the Infinite.

In a world of unreasoning disbelief, God is regarded as a thing. Even now, in several schools of opinion, it is common to affirm that He is not a person. This seems to be equivalent to declaring Him an illusion of the fancy, a nonentity, and not in any sense whatever a thinking, intelligent Being, but simply a vagary or whimsy of the imagination. It is doubtless a notion evolved by the rebound from that unreasoning faith which requires a thing to be worshipped as God. Somewhere between these extremes is the golden wedge of truth. It is the vocation of the true student to find it. But let modesty go hand in hand with faith. A person was once discoursing volubly with a Spartan concerning the felicities of the future life. "Why," demanded the latter, "why do you not die in order to enjoy it?" It was a next, if not a pertinent question, and certainly conveyed a laudable rebuff. It probably was accepted as a wholesome reproof. We may not, often we cannot, speak profoundly to those who are irreverent or who disbelieve. One may profane the truth by speaking it. In uttering to another some-

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\*) Libor, a book of writing—liber, free, whence liberias, freedom.

\*) Schiller.  
\*) The Medical and Surgical Reporter, 1878.

Are all Souls Immortal?

BY H. M.

In discussing a subject of such vital importance as the immortality of the human soul, we should ever look with an impartial view upon all conceptions, and ideas advanced to them the justice due their promulgators, viz. that of giving expression to their best thoughts. We should never accept any theory as infallible from whatever source it may be received, whether from mortal or immortal. We should ever be governed by the experiences of the past, and base our deductions upon the logical sequence of events, using our own reason and judgment when arriving at conclusions, especially if they are at variance with all preconceived notions and ideas.

in its distribution, limits its action, and we are again sailing upon the sea of old Calvinism. The only difference is we have changed the orthodox hell into the materialist's idea of annihilation; and we are not as sure as they are that they share a state of eternal bliss within the confines of the turbid sea of creedal injustice. There is not any difference in the divine law of life that ushers into existence an immortal soul, whether upon a high or low plane of morality. Neither can there be any difference in the creative force or power that projects and propels the ejection. The difference is alone in the conditions in which the germinal essences or properties are outwrought and builded up. Antenatal inheritances, climatic and planetary influences before birth, and the physical environments after birth during the period in which the plastic moral and spiritual natures are being formed to their chemical laboratory the influences that help to mould and develop them, are included in the conditions that determine men's moral and spiritual status as well as their intellectual capacity. Man, having no choice as to what his physical environment shall be and having no choice as to parentage or his antenatal or prenatal inheritances, what law should condemn one, and grant any boon to another, that is generated, generated and born through the same universal and immutable law, that through the infinitude of relations and conditions will ultimately reach the same altitude of spiritual unfoldment.

LIFE WITH THE SPIRITS.

By Ex-Clericisms.

After the work of printing and sending out my pamphlet-circular was fully accomplished, I became decidedly impressed that I should give up wholly my position as a regular preacher and pastor, not only at M—, but also in the denominational field generally. For my mind was so deeply interested in the new work, and the spirit influences around me seemed to urge so strongly in that direction, that I was impelled wholly to surrender myself to a co-operation with my invisible helpers. I therefore resigned my position and made my preparations for leaving my immediate purpose being to visit my native home, and spend a few months among the hills and mountains of Vermont, hoping thereby to regain somewhat my lost physical vigor, and thus be better fitted for the special work now before me. But at this point in my history, a new and somewhat unpleasant phase of my mediumistic experience began to be developed, some of the particulars of which I will now give.

Are all Souls Immortal?

In his reply to me, published in the JOURNAL of December 15th, 1879, J. Murray Case defines his views more fully on conditional immortality. With your permission, I purpose taking a close, hard grapple with his theory as now presented. I may say first, though the point is irrelevant, that the premises from which friend Case "judges" me to be a "materialist," will not logically support his deduction, especially if we strike the word "which" from the following question, as it was not in mine: "What is the logical necessity to have souls of any kind, much less two classes of souls which follow from the premises?" In fact, besides, I am not a "materialist," in the common acceptance of the word.

Edison's Opinion of Scientists.

If there is one man above another whose opinion of so-called scientists is worthy of special attention that man is Edison, who by his incessant study and rare genius has achieved such stupendous and unexpected results in the realm of applied science. He says: "There are two classes of scientists, first, the pure scientists without practical knowledge, and next the practical men without any science. You take the pure scientists—mind you, I don't speak of such men as Faraday, Regnault, or Bunsen, nor such men as Maxwell, or Sir William Thompson; what they say is so so, because they proved it before they said so; but take a whole pile of them I can name and you will find uncertainty if not imposture in half of what they state as scientific truth. These men did not work for money, and they had only reputation to work for. They have time and again set down experiments as done by them, curious, out-of-the-way experiments that they never did, and upon which they founded so-called scientific truths. I have been thrown off the track often by them, and for months at a time. You see a great name and you believe in it. Try the experiment yourself and you find the result altogether different. I tell you, I'd rather know nothing about a thing in science nine times out of ten than what the books would tell me—for practical purposes, for applied science, the best science, the only science. I'd rather take the thing up and go through with it myself. I'd find out more about it than any one could tell me, and I'd be sure of what I knew. That's the thing. Professor this or that will controvert you out of the books, and prove out of the books that it can't be so, though you have it right in the hollow of your hand all the time and could break his spectacles with it. I never take anybody's word that anything can't be done, if I as much as suspect it can."

Woman and the Household.

BY MRS. W. M. POOLS. [Metuchen, New Jersey.]

"O Infinite of joy and light, Wherewith we are surrounded. We lift our spirits to Thy height, Unfathomed and unbounded! Thy Presence consecrates our cares, Thy Heaven is in us, unawares.

GENERAL NOTES.

The Journal des Femmes, of Paris, declares that in that city are seventeen hundred women artists, who have exhibited pictures or statuary at the Salon, which indicates a high degree of merit in the picture or statue, since the standard of criticism is more severe in that country than in this.

The Woman's Art Society numbers sixty members, all of whom must be able to contribute original pictures, whether they be professionals or not. They are, in turn, required to contribute information upon art history or news of any kind, germane to the society, and to exhibit work at infrequent intervals.

An educated, modest and winning Indian girl is demonstrating to the world the truth, that not only an Indian, but an Indian woman is a person, and as such is entitled to the rights of an individual. Her speeches, in New York and other places in the east, are models of good sense, temperate, just and true, and well delivered.

The late death of the widow of Charles Dickens, has revived the story of their unfortunate separation. It appears from his letters, edited by his eldest daughter and sister-in-law, that he was capricious, irritable, obstinate and critical in domestic life, and considered his wife not brilliant enough to suit his tastes, after he became popular.

Lydia Maria Child, who is a widow, lives in serene and beautiful old age, in retirement, at Wayland, Mass. Her mind is clear and enthusiastic in its elevated views of life, its possibilities and duties, as ever, and she walks toward the sunset by a pathway strewn with the record of useful activities and good deeds.

The New York Exchange for Women's Work, organized for the benefit of needy gentlewomen, opened its rooms less than two years ago, with only thirty articles for sale. At present the sales have amounted to over \$20,000, of which \$14,000 has gone to the consignors of work, and the residue for expenses.

T. W. H. in the Woman's Journal, thus speaks of the "Low Water Mark" in the sea of social change: "We constantly see it assumed, in arguments against any step in the elevation of woman, that her position is a thing fixed permanently by nature, so that there can be in it no great or essential change. Every successive modification is resisted as a 'reform against nature,' and this argument from permanence is that appealing most strongly to conservative minds. Let us see how the facts confirm it.

gypsies described by Leland, treat even the ground trodden upon by woman as impure; when the Mohammedans forbid certain mosques to be entered by a fool, a madman or a woman, they simply illustrate the low plane from which the elevation of Woman has begun. All these things show that the position of that sex in society, so far from being a thing in itself permanent, has been in reality, the most variable of all factors in the social problem.

Book Notices.

"THE VALUE OF LIFE." A reply to Mr. Mallock's "Is Life Worth Living?" by J. J. Watrous, M. D., Chicago. Price \$1.50. A remarkable book with the above title has recently been issued from the press of G. P. Putnam's Sons, (Chicago, Janssen, McClurg & Co.) What strikes the reader as remarkable in the volume, is that a work of such a character should be introduced to the public under so unpretentious a title.

Mr. Mallock's work—judging from the numerous reviews it has called forth—seems to be regarded on all hands as something unique, and in some respects a mysterious phenomenon in the literature of the age; sufficient proof of its subtle power to combine science and religion, and to effect a grand theological purpose, is found in the fact, that a writer evidently from the most scientific, cultured ranks of materialism has felt called upon to devote to its examination an entire volume of scholarly, labored criticism.

The Ethics of Spiritualism. Of this work, M. D. Cowdery of Geneva, Wis., writes: "It is destined to be read by reading, thinking people throughout Europe and America." The Fulton, N. Y. Times says: "Written by Hudson Tuttle, an author of not only a great deal of ability, but a great deal of independence and frankness; so that those who read him will be pretty sure to get the truth, and the whole truth as Hudson Tuttle sees it, and not the echo of some captivated, but superficial philosopher."

The Journal of Speculative Philosophy. (G. I. Jones & Co., St. Louis, Mo.) Contents: Kant's Critique of Pure Reason, Criticized and Explained by the Method of Thought; Professor Caird on Kant; Kant's Deductions of the Categories with Special Relation to the Views of Dr. Sterling; Notes and Discussions; Book Notices; Books received.

The Western Magazine. (Pierce, Fulton & Co., Chicago.) Contents: Chicago, a poem; The Brooklyn Christmas; Sonnets; Celoid; Questions; What Organization is doing for Women; More Light in the Home Circle; Autumnal; A Word Concerning the Nude in Art; Woman's Work as Affected by the Industrial Organization of Society; Editorial; Literary Notes; Eclectic.

St. Louis Illustratel Magazine. (Magazine Co., St. Louis, Mo.) Contents: Hot Springs, Ark.; Confederate Colonel's Story; Jennie Gove; Fashions for January; Star and Bells; Prohibition; Alas! A Dream; Timely Topics; Eighteen Eighty; Mother's Hour; Legendary; Rose Cottage; Monday.

The Normal Teacher. (J. E. Sherrill, Danville, Ind.) Contents: Leading Articles; Correspondence; Editorial Notes; Grammar Department; Miscellaneous; Notes and Queries; Examination, College and Publisher's Departments.

are anxiously trying to solve that overshadowing modern problem—What will society and man become, should faith in supernatural religion be totally eliminated from the world? Will it find in "Value of Life" a very helpful light through the dark metaphysical labyrinth.

CHRISTIAN AND DEIST, and the Prophets. Being a business man's views upon religious and social matters. By D. V. A. Pages 329, 19 mo. Price, \$1. Charles V. Somers, New York; Janssen, McClurg & Co., Chicago.

The author says in the beginning that he writes to "supply, in a measure a demand, from those seeking after truth as to the authority of the Christian and Jewish scriptures." He was early taught to believe the Bible the revealed word of God, but from childhood had a deep rooted aversion to the attributes usually assigned, to the Creator.

He has written in the form of a dialogue between a Christian and a Deist, for the purpose of presenting fairly both sides of the question. It would be highly interesting if "Christian" had been as real and earnest as "Deist." If a well informed devoted Christian would write his side as "Deist" does his, a highly important work would be presented. Of "Deist's" facts, arguments and conclusions no exceptions can be taken. He is an able champion, and in deadly earnest.

Part Third of Mrs. Martha J. Lamb's "History of the City of New York."

Will open with a graphic description of the battle of Long Island. While the authorities to whom she credits the source of her information are all the well-known American historians, readers of her book will find the subject enveloped with new charm and abiding interest.

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Subscription for the work, consisting of 32 numbers, will be received at 50 cents a number.

A. S. BARNES & Co., 111 and 113 William St., N. Y.

Magazines for January not Before Mentioned. The Journal of Speculative Philosophy. (G. I. Jones & Co., St. Louis, Mo.) Contents: Kant's Critique of Pure Reason, Criticized and Explained by the Method of Thought; Professor Caird on Kant; Kant's Deductions of the Categories with Special Relation to the Views of Dr. Sterling; Notes and Discussions; Book Notices; Books received.

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The Normal Teacher. (J. E. Sherrill, Danville, Ind.) Contents: Leading Articles; Correspondence; Editorial Notes; Grammar Department; Miscellaneous; Notes and Queries; Examination, College and Publisher's Departments.

The Health and Home. A Family Medical Journal devoted to the best interests of mankind, published monthly at No. 245 Tremont street, Boston, Mass.

Psychische Studien. (Oswald Mutze, Leipzig, Germany.) This magazine is devoted to the spiritual philosophy and has able contributors.

The Herald of Health. (M. L. Holbrook, M. D., New York City.) A Magazine devoted to the culture of body and mind.

The Shaker Manifesto. (G. A. Lomas, Shakers, N. Y.) This magazine is published by the United Societies, and contains interesting articles by able writers.

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EXPERIENCES OF JUDGE J. V. EDMONDS, IN SPIRIT LIFE. Given Inspirationally by Mrs. Cora L. V. (Teppan) Richmond, in two Lectures, with a Poem, "THE HOME OF THE SPIRIT."

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Religio-Philosophical Journal

JOHN C. BUNDY, Editor. J. R. FRANCIS, Associate Editor

Terms of Subscription in advance.

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CHICAGO, ILL., JANUARY 17, 1880

Facts of Spirit presence and Mediumship—A Host of Witnesses from many Lands.

We have spoken of the facts and ideas of spirit-presence as the ground of unity beneath the external differences and diversities of Spiritualists.

To all such, to all tried and well-grounded Spiritualists and to the inquiring and waiting host in the outside world, we would give the deliberate conviction,

This we say confidently, not merely because our personal experience points that way—for the experience of no one person, is enough to fully justify such a statement.

General Thomas R. Hazard owes us an advertising bill which he no doubt always intends to owe, though we hold his written order for its insertion.

General Andrew Stone, M. D., felt grieved because we would not continually puff his book and also because we asked payment of his account.

General Mary E. Weeks, of Chicago, one of whose several vocations is that of serving the public as a trance medium.

This recruit sometimes travels and gives sittings in Iowa under the name of Mrs. Gardner, but so long as the same Indian virgin, "Sunbeam," controls her we suppose the sitters are entitled to General Roberts's sheet as a premium just the same.

So we might go on, General Edwards, ad infinitum, naming quite a list of malcontents, as well as non-paying individuals, who are owing us from a few dollars up to a hundred or more, and who, as they cannot longer blind us as to their true character on the one hand nor get further credit on the other, have gone where they can do better.

For every such camp-follower whom we have driven before our victorious army into the ranks of General Roberts, we have obtained dozens of good, true, moral men and women as recruits.

make this perplexing and misty margin narrower, that all might better reach the central realm. With that found there is no doubt of the reality and excellence of a great deal of mediumship.

As to the value and inspiring power and wisdom of the ideas of Spiritualism as compared to those of orthodox sectarianism, or even "Liberal Christianity," those who have passed from darkness toward light, or from the faint flush of dawn toward the rosy hue of opening day, can realize the change.

We have been largely paid for our toils and trials, our doubtful criticisms and troubles, for we have won rare spiritual truth. We can all persevere, for there is a great deal yet to learn, and we shall gain in wisdom and charity and justice as we go on.

Both General and Specific.

Gen. J. Edwards, formerly of Arkansas and now in Washington, writes Mr. Roberts as follows:

"I think from the indications from the subscribers, Mind and Matter is increasing in favor and patronage in the same ratio of the decrease of the RELIGIO-PHILOSOPHICAL JOURNAL, and will continue.

The world has often been called upon to pay respect to Christian soldiers, and to this Christian Spiritualist soldier we don't mind waiving our dignity and endeavoring to calm his perturbed soul.

We candidly admit there are some grains of truth in the first statement above quoted, and will show to General Edwards specimens of the class of recruits his friend Gen. Roberts is getting.

General Parish is a clever, easy going Yankee teamster who, so long as he could read the JOURNAL without paying for it, never "got sick" of it.

General Thomas R. Hazard owes us an advertising bill which he no doubt always intends to owe, though we hold his written order for its insertion.

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This recruit sometimes travels and gives sittings in Iowa under the name of Mrs. Gardner, but so long as the same Indian virgin, "Sunbeam," controls her we suppose the sitters are entitled to General Roberts's sheet as a premium just the same.

This motley army is also reinforced by a number of volunteer contributors, whose articles lacked sufficient merit to entitle them to publication in the JOURNAL.

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For every such camp-follower whom we have driven before our victorious army into the ranks of General Roberts, we have obtained dozens of good, true, moral men and women as recruits.

Though we have laid aside our "reserved dignity" in the foregoing general statement to satisfy General Edwards, we have strict-

ly adhered to the truth, and should the General really and truly desire more of it, we have a large reserved stock from which to draw.

The Reasons Why We Decline the Chromo, Engraving and Free Pass Business.

To the inquiry of a friend who asks why we do not offer premiums, we reply:

We do not propose to impose upon the spiritual public a high priced paper and then balance the matter by a gift of chromos, engravings, or a free pass to a spiritual séance. Our object is to supply the demand for a vigorous journal, filled with the best thought of the best thinkers.

The chromo business is about worn out, though still retained by a few journals. At first it was a winning card, and some papers ran their circulation up enormously by premiums of chromos.

Instead of any such policy we have taken 65 cents from the price of the JOURNAL, which would buy three chromos or engravings, such as are usually sent out, and to clubs make still lower rates.

We know from close observation of the labors of many who have been active in sending new subscribers, that success will attend the earnest and persistent attempt of every one who makes the effort to extend our circulation.

Thomas Paine's Birthday.

Each year the black cloud thrown over the memory of Paine by fanatical religionists and English enemies of liberty, is growing lighter, and a knowledge and appreciation of the author-hero of the revolution becoming more widespread.

On Saturday last, some twenty-five prominent citizens, met at the Palmer House, actuated by a desire to show the world that Chicago, in the midst of her gigantic commercial undertakings, has not forgotten the man who did so much to prepare the way for the prosperity of the country.

WHEREAS, It is meet that a public and lasting recognition should be made of the memory of Thomas Paine for his signal services in the cause of human freedom and the liberty of thought; therefore,

Resolved, That this meeting do appoint a committee of three to report at some future session a plan for a permanent organization, with a name, rules, and necessary regulations.

Resolved, That at once measures be taken to erect in some desirable and suitable place in this city a statue to the memory of Thos. Paine.

Resolved, That Robert G. Ingersoll be invited to deliver a lecture in this city upon the anniversary of Thomas Paine's birthday, Jan. 29th, for the benefit of a fund for such a purpose.

Resolved, That a committee of eleven be appointed by this meeting to make arrangements for such lecture, and to take charge of the proceeds, and to be an executive committee for all purposes until the permanent organization of the proposed society.

Central Music-Hall, the largest and finest in the city, occupied on Sundays by Prof. Swing's society, has been engaged for the occasion, and Col. Ingersoll has promised to deliver the oration, so that the success of the celebration is a foregone conclusion.

Notice Dr. Watson's offer on the sixth page.

Underwood on Bennett.

In November last Mr. B. F. Underwood wrote a letter from Boone, Iowa, to the Truth Seeker, which the editor of that paper suppressed although he had called for expressions of opinion from Liberalists.

"More than once have I told Mr. Bennett, in private conversation, that I thought he gave too much space in his paper to the details of the amours of the clergy.

"I am sure that, while neither he nor any other true Liberal will attempt to justify or apologize for D. M. Bennett's conduct, all right-minded men and women will feel pity for him in his misfortune.

A Haunted House.

It appears from the Tribune of this city, that Officers Barrett and Schoenfeldt have been terribly frightened, and the cause was this:

"At about one o'clock last Friday morning they were strolling past the corner of Fulton and Green streets, when they heard the noise of a person moaning in the tenement house No. 196 Fulton street.

The Tribune reporter visited the locality and after a thorough investigation reports as follows:

"The inmates claim that they are susceptible to the influence of the dread presence, and can predict the rappings before they come. While the reporter was there, sitting upon the bed, Mr. Gale, Mrs. Cardnell, and her husband remarked that the raps would soon be heard, for they could feel the presence of some invisible substance.

"Sure enough, as all predicted, there suddenly came two terrific blows upon the headboard of the bedstead. The writer had purposely placed himself in a position at the head of the bed, with his arm extended and resting against the headboard, and his hand between it and the head of the patient.

Theory of Sin.

Rev. Henry Ward Beecher gives the following views of "sin."

"I have a profound conviction, not merely of universal sinfulness, but that it is founded in the very divine method of human life, and that sin is fundamental with the structure of the globe. I reject, of course I reject, the theologian's teachings as to the imputation of Adam's transgression to his posterity.

That there is a connection between ancestral sin and ours that does run for two or three generations, I admit, and to a limited extent this heredity is a fact to be recognized. But that the whole vast population of this globe has had divided up among them a dividend of Adam's original sin, let those believe it who can, not I. I believe that the whole race sinned, and do still, on their own account, and not on account of any push that is given them.

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

J. Madison Allen speaks during January at Sturgis, Mich.

Joseph D. Stiles lectured in Quincy, Mass., Sunday, January 11th.

Mrs. Abby N. Burnham has been lecturing very successfully at Haverhill, Mass. Ed. S. Wheeler, of Philadelphia, for some weeks past has been lecturing in Vineland, N. J.

Mr. Alf. S. Hutchison pays his respects to his particular friend and admirer, on our sixth page.

"Life Beyond the Grave," is, we understand, about to be translated into German. For sale at this office.

On another page will be found the testimony of our Denver friends in favor of Mrs. N. D. Miller's medial powers.

C. B. Lynn's address during January will be 60 Austin street, Worcester, Mass. He can be engaged for February or March.

Mrs. Esther Y. Bridge, of Denver, Colorado, a correspondent writes, is a most estimable lady and a gifted inspirational medium.

Mrs. Clara A. Robinson, the healer and medium, has returned from her pleasure trip to Texas, greatly invigorated by the rest and recreation.

Mrs. N. P. Fox is filling a lecture engagement with the Co-operative Society of Spiritualists in Philadelphia, and is said to be giving excellent satisfaction.

Mrs. Emma Hardinge-Britten has arrived at San Francisco, and on Sunday the 4th inst., a correspondent writes, she lectured to a crowded house.

Prof. Kiddle lectured before the Second New York Society twice on Sunday, the 4th inst. An extended abstract of his morning lecture will appear in the JOURNAL next week.

Geo. A. Fuller, of Dover, Mass., spoke in Bell's Hall, Beverly, Mass., January 4th and 11th; he speaks there again on the 25th, and in Washington Hall, Natick, Mass., January 18th.

Dr. Peebles sends us a copy of a little pamphlet, containing four lectures delivered by him in Boston the past year. We shall refer to these lectures again when we have more time and space.

"The National Woman's Suffrage Association"—Elizabeth Cady Stanton, President—in Washington, the 21st and 22d of January. Delegates always come from many States.

A new public lending library at moderate rates of subscription, has been opened at the office of the London Spiritualist, England. The library contains a goodly number of carefully selected books.

The Harmonial Meetings are to be continued at Music Hall, New York. They are largely attended, and much interest is manifested in the utterances of Bro. A. J. Davis, who is the regular speaker.

Wella Anderson, the spirit artist, whose work is scattered from Maine to California, is now at Elgin, Illinois, under treatment by Dr. Juckett, a gentleman of considerable local reputation in Northern Illinois.

PRE-NATAL NATURE, being suggestions to parents, is the title of an octavo pamphlet by Mr. A. E. Newton, price twenty-five cents. We shall make a more complete notice of the work in a future issue.

During the month of January, Dr. J. M. Peebles's address will be Willoughby, Ohio, where he is to lecture each Sunday of the month on Spiritualism, and in the vicinity upon his "Travels."

We call the attention of our readers to the proposition of Dr. Samuel Watson, on the sixth page of the JOURNAL. His Magazine contains valuable information in reference to the Harmonial Philosophy.

Dr. Samuel Watson's wife presented him with a fine son on New Year's Day; though the Doctor cannot be said to have been entirely taken by surprise, he was no doubt just as much pleased.

An interesting letter from Master Wella Anderson, informs us that his mother, Mrs. L. P. Anderson, has taken pleasant parlors at 207 Pennsylvania Av., N. W. Washington, where she gives receptions every Wednesday evening.

Prof. Wm. H. Holington, well known in the West as a man of scholarly attainments and an interesting lecturer on Egyptology, gave us a call last week. Though totally blind, Brother Holington is able to see more clearly than the majority of men.

Mrs. Cooper, of Cincinnati, is spoken of as possessing medial power of an unusually marked character; she is also highly spoken of as a lady. We trust she may reach the stage of development so confidently predicted by her friends who are well able to express an opinion.

Elder G. A. Lomas, editor of the Shaker Manifesto, will lecture in Auburn, N. Y., on Sunday evening, January 18th, giving the Shaker answer to the query, "WHAT OF THE NIGHT?" This celebrated lecture will include the gist of Shakerism and Shaker Spiritualism.

Prof. Wm. Denton is now lecturing in Hartford, New Haven and Worcester, Ct. He will commence a course of lectures at Clyde, Ohio, February 8th. From there he will go to San Francisco, and he would like to make engagements to lecture at important points on the route. His permanent address is Wellesley, Mass.

PRE-NATAL CULTURE.—One who is well qualified to speak, and who has critically examined Mr. A. E. Newton's pamphlet on the subject says: "It should be read by every parent, and especially by all young persons of both sexes who contemplate entering the marriage relation." For sale at the JOURNAL office, price twenty-five cents.



Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Holy Maid of Kent.

BY EMMA TUTTLE.

Back in the world's blood blushing years, When only royal tongues were free, To wear the robe of prophecy...

When the eighth Henry wore the crown Of England o'er his lustful brow, He coveted unrighteously...

Gold Among the Leaves.

[Published by request.]

When the sun in the radiant East rises up, And earth's fond bosom with rapture heaves, There's a diamond sparkling in every cup...

When down the West the sun rides low, And arrows of gold on his pathway leave, And soft thro' the forest foliage glow...

When the day is done and we go alone Thro' the stable of life, how the spirit grieves At the little we gather for all that was sown...

Whatsoever Makes Manifest, is Light.

To the Editor of the Religio-Philosophical Journal. We can toss a thousand acorns aside from our way, by a single movement of the arm...

"Faults in the life, breed errors in the brain. And these reciprocally, those again. The mind and conduct mutually imprint, And stamp their image in each other's mint."

How important then that we watch closely the springs of conduct, and seize upon and fix in action the first germs of truth as soon as they appear...

However clear the light may be, if one hesitates because of the dark, and then acts contrary, to gratify inclination, the light will have become less clear...

The central moving power of this age, emanates from the judgment, before which nothing but the truth will stand, and around which the chaotic elements liberate by the crumbling of false, or deceiving systems of the past, already begin to revolve.

The reviving presence of "The Son of man," is changing the mental poles of the powers of thought, to readjust them in harmony and cooperation with the order and design of the Kingdom of Righteousness...

is exposed to full view. The true Lord of Harvest, bless all honest workers in this field. That Lord is the Truth himself, and himself, and who will us in his servants. Truth is the real savior.

All things here on earth revealed, Indicate a Great First Cause, From whose sight there's naught concealed, Of all omniscient are his laws...

Mortals, here, may try to cover, And conceal their sins awhile; There's a God who will uncover And expose the deepest guile...

Who can hide a guilty conscience? Fearful state of sin and shame, Who can escape thro' time, unconscious, And their standing never so?

But the honest, pure and holy Never fear the searching light; Knowing 'twill increase their glory, To appear in open sight...

Letter From W. S. Peck.

I have been a reader of Mind and Matter for some little time. I find its expression towards you attended with bitter epithets, and can but infer from its pages that you are one of the most contemptible beings God ever made...

I hope you will continue to advocate what you deem is right and just, let others say what they may; and those that are not your friends, to your views. The truth must eventually come uppermost...

The Chicago Unity lately gave this home-thrust to the profane that theology is essential to morality. During the present discussion about the relations of theology and ethics, this fresh item from Italy should be noted...

W. Parkhurst writes: I have to say with very many others that the JOURNAL is all I could desire, religious and otherwise; I could not suggest any improvement, will have been much unsettled on the subject of mediums, but thanks to the JOURNAL, I am getting the cloud dispersed; keep on. Thank God for the JOURNAL.

Mr. A. S. Hutchinson Destroys one of Mr. J. M. Roberts's Pet Scarecrows.

Our readers will recollect that several weeks since we referred to a letter published by Mr. Roberts and commented on by him in the most frenzied and blood curdling manner...

Once upon a time there was a gallant knight of the Man-a-Don Quixote by name; who determined to champion the cause of the oppressed in fair Castile. Mounted upon his intrepid Rosinante, and with poor Sancho Panza along by his side...

As Mr. Talbert has not deigned to notice your call for further information, and you have not seen his familiar handwriting for some time, I inclose to you a postal card lately received from the writer of that letter...

As for my history or my antecedents, regarding my own personal life, you have no concern. I have nothing to say, if, however, any of your readers have imbibed your Jesuitical vagaries, and really wish to know of my antecedents...

The Cabinet and Dark Circles.

To the Editor of the Religio-Philosophical Journal. I am quite flattered with the attention my article on the subject of mediums, especially from you, coming as it does from the lady's department...

The cases of angels manifesting themselves in the dark for the deliverance of suffering humanity, may have been accidental or necessary on some particular occasion, for instance, had I ever open daylight there would have been great commotion and struggle, and probably blood shed in recapturing him...

Mrs. Addie E. Sanford writes: It has been a long time since I have personally addressed you, though a constant reader of your columns. I like the course you are pursuing. The pure "gold" of the spiritual philosophy will remain untroubled and shine all the brighter for having the dross and rubbish removed...

D. S. Headcap writes: I am very thankful for the continuance of the JOURNAL, for I would feel as if I had lost a dear friend if I could not get it.

An Eastern Story.

There is a tale in the Nizamistan, of Komal-Pasha Zade, that one of the Sultans of Khorassan saw in a dream Mahmood, a hundred years after his death, wandering about his palace...

By the reading of the Bible in the public schools, children of Catholic parents are between two things. Taught constantly at home and at church that the Protestant Bible is incorrect, and that same version persistently held before them, at school, as the holy word of God...

The Bible in the Public Schools.

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E. H. Pratt, M. D., says: There is just one more thought about the duality of our existence, to which I shall ask your attention. A child, buoyant with life, rapidly transforms the inert matter which constitutes its food and drink, into living organism, and so forth...

Rev. Samuel Watson, of Memphis, Tenn., writes: Desires to accomplish all the good I can by spreading our glorious harmonial philosophy broadcast over the earth. I have been impressed to make the following offer: To all spiritual organizations, societies, or associations, who are forming or will establish a circulating library...

S. D. Comfort writes: Twenty-five years have passed since seated at a table conversing with the mysterious power which produced the rapping, I was required to pray. Reluctant to comply, and Jesus Christ had never made an exception on the cross. A loud rap disputed my statement. On inquiry the invisible affirmed that Jesus had made a public prayer, and would point to the book chapters etc.

E. Raymond writes: I like the JOURNAL better than ever, since Roberts & Co. have tried so hard to kill it, and I don't want to miss one number. I like the spirit in which you conduct the paper, and so long as you manage it, as you have done in the past, I will have the approval of all reasonable and liberal minded individuals.

W. Hambleton writes: It is my opinion that fraudulent mediums cannot be too severely handled.

The Indians.

To the Editor of the Religio-Philosophical Journal: Having often read your paper and feeling that you are an advocate for all justice and reforms, I speak now especially of the Indian question...

I read a statement in the RELIGIO-PHILOSOPHICAL JOURNAL of March 5th, 1878, that an old singer somewhere in Illinois, just before the Methodist Church, soon after that he was cured of the use of tobacco by prayer. I desire to inform the readers of the JOURNAL that on the 30th of April, 1878, while lying prostrate on a sick bed, I earnestly asked my spirit friends to assist me in the progress beyond all desire...

A. H. John, M. D., writes: You have my hearty approval for the bold and fearless manner in which you deal with the impostors in Spiritualism, and I only wonder how they so long have escaped from just retribution...

Thos. W. Easton writes: After congratulating you on the decided stand you have taken in defense of true mediumship and in the exposing of sham and impostors, and therefore cannot be too severely dealt with in thus calculating so great a cause...

C. S. Roberts writes: I am well pleased with your course in exposing fraud; shall stand by the old JOURNAL, as long as it keeps the flag of truth at its masthead.

W. Downs writes: I will have the JOURNAL as long as I can pay for it.

J. Methven writes: I endorse all of your late proceedings in denouncing corruption.

Notes and Extracts. The adage that "Wisdom is gained by experience" is only measurably true.

One of the distinctive missions of Spiritualism is to teach mankind the necessity of cultivating all gifts and not one, for there are many.

Memory never dies, and there can be no new heaven nor a new earth so long as the mind is treasuring up its memories, and its depths in sowing seeds of discord and disharmony.

To comprehend how spiritual materializations are possible, we must reflect on the fact that all substances are composed of a few elements, and that those elements exist in the air and moisture and earth in contact with us.

Once realize that the spirit is the man and the body a mere temporary appearance, and that what we call matter is only form assumed by force, and all the phenomena called spiritual can be understood and the foundation of a true psychology is established.

The inspirational writer or speaker lays down his principles with confidence and precision, because he knows intuitively they are correct, but he will illustrate them, clothe them as it were with an intellectual coating, and support them with reason and logic, to make them comprehensible to those on a more material plane of thought.

The passage of matter through matter is of all spiritual phenomena the most difficult to realize. However, it is never been actually seen in action. Christians believe in Christ having so acted when he appeared "in the midst of his disciples, the doors being shut," and so with Peter when he passed out of prison, and Spiritualists can enumerate such cases as they please, but they are all alike, and other solid substances have entered closed chambers.

Hancock, the historian, has returned to Washington city, and has resumed work on his history of America. The volume upon which he is now engaged, he says, will be his last. The old gentleman has given up his horseback rides, and with the calmness of a philosopher, talks of the time when he is to leave this earth. He is pursuing his work with the expectation of dying when it is completed. In alluding to his death, he indulges in no morbid cant or melancholy reaching out for sympathy. He speaks of his death in the calmest way, recognizing the great fact with a composure that is as rare as the intelligence which animates the work of so old a man.

It must not be thought from these observations that I deny that evil, or fallen, or earth-bound spirits may infest the bodies of those physically, mentally, or morally diseased; or that, on rare occasions, angelic spirits may not whisper to our souls. On the contrary, I believe, as the Bible and other histories teach, that a large proportion of what is called insanity is the victims themselves persistently declare, the result of demoniacal possession by unclean spirits; while, on the other hand, the calmness of a philosopher, talks of the constructive and grand and noble thoughts come to the soul or spirits of those who live in spirit and in truth.—George Wild, M. D.

The life of Sergeant Cox was one so actively useful to Spiritualism that the position left vacant by his death is one difficult to fill. Not that there are not many persons with names and reputations that would fully acquit the subject, but as he was, but that in these days of absence of Joe can be found to risk suffering for the sake of that which they believed to be true, and woman are often just as bad. Outside private life no body of people will have the fine and noble spirit of the deceased Mr. Sergeant Cox as Spiritualists, whose sympathy extends also to the bereaved relatives of that great and good man.—London Spiritualist.

LIST OF BOOKS FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

WE ARE ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS NOT IN OUR LIST, at regular rates, and on request of our friends, forward them by mail or express, as may be desired. If sent by mail, we will send the regular price of the book, and the postage and packing charges for books, but postal orders when practicable, if postal orders can not be had, regular letters.

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Mystical Philosophy... 15 00
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Mystical Philosophy... 15 00

THE CHICAGO & NORTH-WESTERN RAILWAY

Oldest, Best Constructed, Best Equipped, RAILWAY OF THE GREAT WEST. It is to-day, and will long remain the Leading Railway of the West and North-West.

It is the only road in the Northwest connecting the celebrated Pullman Hotel cars between Chicago and Council Bluffs. It is the only road running the Pullman Palace Sleeping Cars between Chicago and St. Paul, Green Bay, Superior, La Crosse, Winona, Dubuque, and other points.

Table with columns for 'RAIL ROADS—TIME TABLE', 'CHICAGO AND NORTHWESTERN', and 'CHICAGO, ROCK ISLAND & PACIFIC R. R.' listing various routes and times.

Table with columns for 'FREEPORT LINE', 'WISCONSIN DIVISION', and 'BLUE ISLAND ACCOMMODATION', listing routes and times.

Table with columns for 'CHICAGO, ALTON & ST. LOUIS, AND CHICAGO KANSAS CITY & DENVER SHORT LINE', listing routes and times.

Table with columns for 'NEWSPAPERS AND MAGAZINES', listing various publications and their prices.

Advertisement for 'Dr. KEAN, VITAL MAGNETIC CURE, VITAL MAGNETISM' including text about the cure and rates of advertising.

Advertisement for 'GILT-EDGE BUTTER MAKER' featuring an illustration of a woman with a milk pail and text describing the product's quality and benefits.

Advertisement for 'A MAN' with the text 'WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY, WILL SEE BY EXAMINING THIS MAP, THAT THE' followed by a map of the United States.

Advertisement for 'CHICAGO, ROCK ISLAND & PACIFIC R. R.' featuring a map and text describing the route as 'THE GREAT CONNECTING LINK BETWEEN THE EAST AND THE WEST'.

Advertisement titled 'WHY I WAS EXCOMMUNICATED' and 'JUST PUBLISHED. WHAT WAS HE?' with text about religious topics.

Advertisement for 'THE HOLLOW GLOBE: THE WORLD'S AGITATOR AND RECONCILER' with text about the book's content.

Advertisement for 'CHILDHOOD OF THE WORLD: A SIMPLE ACCOUNT OF MAN IN EARLY TIMES' with text about the book's author and subject.

Advertisement for 'THE PLANCHETTE' with text describing the instrument and its use.

Advertisement for 'JESUS OF NAZARETH: A TRUE HISTORY' with text about the book's author and content.

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