

Organization Among Philosophers.

BY VAN BUREN DENSLAW.

Image-breakers like Ingersoll, Bradlaugh and Mill, seem to be slow to recognize the fact that the destruction of all faith in christian theology...

Even so the worship of "Christ" would outlive the belief even in the personal existence of Jesus, and the demonstration of the fact that most of the stories told of him are copied from those previously told of christna by the Hindus...

Here are the operation of four distinct attractions. We are attracted towards the true; towards the novel; toward the beautiful, and towards the good or happyfying, by virtue of supreme passions of our nature...

We wish to show now, herein a college of philosophy, combining the best and most preservative and fruitful features of them all, could minister to these same attractions, at least in the more advanced and candid minds, far better than any of them.

There are other Unitarians, however, who shrink from this logic, and to whom Unitarianism imposes as peremptory an obligation to attempt no further forward movement, as was ever imposed by Calvinism or Catholicism.

In all religious association and organization the end to be obtained is, in fact, a COMMERCIAL OF IDEAS, an interchange of thought with thought. Whatever happens in this intellectual commerce must go on.

Iconoclasts fundamentally err, therefore, in supposing that religious organizations are immediately seriously affected by the disapproval or refutation of a creed on whose acceptance, they assume, the body rests.

of dead fibres through which living sap once ran. This represents creeds which have ceased to attract the human heart.

Everywhere in nature life is the product of organization; however fondly we may dream that the organization results from the life.

1. The elucidation and correct apprehension of all that has been known. This may be called the commerce in useful ideas.

2. The investigation of the mysterious and discoverable. This may be compared to the precarious, but noble commerce of exploration, the perpetual finding of new worlds.

3. The enjoyment of that harmonious adaptation of means to ends or that fitness which we call art and beauty. This is the commerce of the artist, the poet, the musician and the scientist, and

4. The promotion of human happiness. This is the commerce which results from and sums up all the others, which begins in mutual service and ends in mutual admiration and affection.

First. Scarcely an organization exists anywhere for inculcating pure knowledge or science, as such, unbiassed by any theories, sects, interests or schools, founded either on conceptions relating to the unknowable or on conceptions relating to the personal support or pecuniary profit of the teacher or investigator.

Secondly. Our treatment of crime and of poverty are in the most absurd degree empirical, ignorant and ineffective. We know that our punishments fail to reform the criminal and we suspect that they never afford the least protection to society...

that the Bible is inspired, that Jesus is "Very God of Very God," whatever that may mean, and that burglary or murder is as easily forgiven as lying, through the "blood of Jesus," is a better man and nearer heaven, on the christian theological basis...

Thirdly. Our theories of government and of law are full of vagaries and ignorance that have already plunged our country into untold bloodshed and cost, and that threaten, nay, are certain, if they continue, to bring equal or greater calamities on the future.

Fourthly. The human mind needs greatly to be freed from the myths, born of the oriental and savage poetic tastes, but ultimately congealed by our western literalism into shackles that retard our progress and oppress our hearts.

For these among other reasons we commend to our readers the suggestions noted by a college of philosophy. Those shadowed forth in this paper bear more particularly upon the kind of work to be performed by its department of investigation, a department which at present has no existence in churches and scarcely any in the colleges now extant.

Follies of Spiritualists.

BY J. MURRAY CASE.

NUMBER TWO.

To the Editor of the Religio-Philosophical Journal:

I have studied Spiritualism from my earliest boyhood; I have never been anything else but a Spiritualist; I have been influenced more or less by visible agencies from my very infancy, yet during all these years I have never been able to detect or recognize any individual control, or know from whence or from whom this peculiar influence comes.

When trouble or sorrow is about to befall me, I often know it weeks before. I feel it approaching day by day, with the certainty of fate. The dark gloomy cloud grows more and more dense as I near the misfortune that awaits me.

Right here I wish to make an application: in all so-called "trance mediums," who profess to speak in a perfectly unconscious state, you will find that their language, thoughts and sentiments will correspond precisely with their mental culture, intelligence and refinement; and that their thoughts expressed in trance, are the same that are advocated and believed in the normal state, and, therefore, no more worthy to be accepted as truth.

I have written this somewhat lengthy outline of my own peculiar organization in order to draw a conclusion. The folly of Spiritualists is that they assume too much authority for their respective works, assume as the spirit author, some one of the illustrious dead, and the credulous, like young birds with gaping mouths, swallow every word as sacred gospel truth.

other dead relative, instead of the medium; but it is reprehensible nevertheless, and my advice to all those mediums is to quit this practice, and be true to themselves, their spirit guides and their friends.

Another folly is to assume some dignity as the author of their speeches. This is a weakness which all trance mediums have. It gives authority to their statements, and shuffles off the responsibility for their errors on the spirits. Thomas Paine, Theodore Parker, Swedenborg, St. Paul, George Washington, and old John King, have many things to answer for.

Oh! call them up no more. From out the vasty deep, Their wings are weary—throats sore, In God's name let them sleep!

It is equally a folly to assume the name of some distinguished individual of the past as the spirit author of a book. All such assumptions are purely arbitrary. If there is a soft place in the brain of the author, he may sincerely believe that some especial spirit was directing him, but the chance of this belief being a truth, is just about as probable as an old father Chauncey Barnes's prospect was of becoming president of the United States, which he so confidently expected for so many years.

When I see a book in which some spirit of the dead is assumed as author, I regard it, first, as a fraud or a delusion; and, second, that it may be expected to abound in unscientific and imaginary notions, without any reason to substantiate them, only the "thus sayeth the spirit." The sooner such notions find the paper-mill, the better it will be for Spiritualism.

It is to be regretted that Dr. Crowell, after giving us the strong, logical, argumentative work, "Identity of Primitive Christianity and Modern Spiritualism," should enter into the field of novel writing, just at the time when all such works will begin to be regarded as the fictions in the history of a spiritual science.

Works bearing the title, "Life of Jesus Christ, written by St. Paul and the Apostles," "Life of St. Paul, written by himself," and all that class of "stuff," are the worst kind of fictions, for they presume to speak the truth from infallible authority, when in reality they are but the wild dreams and guesses of insane or deluded people.

When Spiritualists become sufficiently sensible to quit buying such presumptuous nonsense there will be no more of these sickly novels produced. It is the demand that creates nearly all the follies in Spiritualism.

Columbus, O.

Materialization—An Evening with Mrs. Pickering.

On the evening of April 20th, I attended a circle at Mrs. Pickering's, 706 Tremont street, Boston. There were present, including Mr. Pickering and another gentleman who had charge of the seance, eleven persons. The room in which the seance was held, was in the second story, front room. The cabinet, if so simple an arrangement can be called such, is formed by a rod passing across a corner of the room, enclosing a triangular space; barely leaving room for the medium to sit comfortably in the chair; one side is a solid brick wall, the other a substantial lath and plastered partition. This corner is covered with dark cambric, and then a canopy overhead; two curtains dropped down in front complete it ready for use.

We sat in a row not over six feet from the cabinet. The medium on entering the room, went immediately into the cabinet. We were requested to sing and in fifteen or twenty minutes a full form appeared. During the evening a dozen or more were seen, but I regret to say none were recognized. At our request the curtain would be drawn aside, and we could see the medium in a deep trance, sitting in the chair and the full form before us.

Several male spirits appeared and more of the other sex; one of the male forms had black pants on and another had grey or light ones. Some of these forms are those who have control or charge of the circle and, of course, stay out longer and are more active; one, an Indian, copper colored, and dressed in brown clothing; another a Spanish lady, tall and lithe of figure. She stood up by the door and also kept time to the music box. She motioned to Mr. P. to get her photograph which was on the mantel, which she presented to me. The Indian form rang a small bell vigorously and tossed it to me. Another form raised up the hand of the medium and kissed it, and also kissed her on the forehead.

The other form that called to me was altogether more spiritual; if I may use the term, than any of the others that appeared during the evening. This form had a chain of golden color, that she seemed to weave or make at will, and would coil it about her neck and head. I asked mentally: "If this is you, M—, will you bow your head three times?" and this was immediately done. This form said in a whisper, so all in the room could hear it, "crowned," at the same time coiling the chain about her head. The forms of the females were generally of the size and contour of the medium, and the eyes all looked alike. This was the observation of Dr. H. B. Storer, of Boston, and Judge P. P. Good, of Plainfield, N. J., the only two persons that I had ever before met with that were present.

At nearly the close of the seance, the medium came out of the cabinet and sat in a chair outside in a trance condition. A hand and arm would come out and shake a handkerchief. I requested one of these to bring

home with me, but did not succeed in getting one. I then asked that a knot in my own handkerchief might be tied. It was thrown into the cabinet and soon the chair left in there, came out and my handkerchief was tied to the back and a knot in two corners of it, a table with a music box was shoved into the cabinet. We could hear the music box wound up, and then it commenced to play. This was also shoked out. When the forms had previously appeared I requested that several would take my hand. The nearest that I succeeded in this was to get struck by the fingers of one of the forms. When the curtain was drawn aside at different times during the evening, as the medium sat entranced, she seemed small of stature and wasted away, and when the form raised her arm to kiss her hand, it dropped lifeless to her side.

Some will say that the forms appearing was the medium, and that it was a dummy that sat in the chair. I do not think this possible, and my own impressions of this seance was, that the medium was honest and that the phenomena could not be produced by her consciousness. How far she was used by the powers that controlled, I cannot say.

My own conclusions in regard to "materializations" from what thus far I have had an opportunity to witness, is that in the present stage of development, it is but seldom that a spirit can control sufficient to be recognized, and that it is far better for us to spiritualize our own souls by lives of purity, peace and harmony, and to strive earnestly to cultivate spiritual gifts, and then the Spirit-world will be able to magnetize our homes and us by the divine rays that are in accord with the highest and best possibilities of the human soul in its mortal condition. When we succeed in doing this, the two worlds will be so blended and in union that our loved ones will walk into our homes, sit and converse with us visibly. If such are our aims and aspirations, the angelic world will accomplish even more than our wildest imaginations deem now possible.

S. B. NICHOLS. 407 Waverly Avenue, April 24, 1880.

The Departure of Two Loving Spirits.

To the Editor of the Religio-Philosophical Journal:

Since all spontaneous spiritual experiences are valuable in our study of the philosophy of life, the following account may be worth preservation in your widely circled JOURNAL. It was given me in confidence, a very few days since, by a gentleman whom I have known more than forty years and for whose veracity I can fully vouch.

Though not an outspoken Spiritualist he is nevertheless a natural "seer" at times; but so much disposed to obey the injunction, "cast not your pearls, etc.," that he generally sees and says nothing, fearing it might, in this materialistic age, interfere with a business somewhat of a public character.

The gentleman is now a widower, and the statement relates to an apparition at the death of his last wife, in companionship with whom he had lived a number of years. It occurred that he was suddenly and unexpectedly called from his place of business to the chamber of death, on account of his wife (who had been convalescent) having been taken with a sudden and fatal relapse. Standing near her bedside and casting his eyes towards a window he clearly saw the form of his first wife, deceased for a number of years, and she greeted him with a smile of recognition. Immediately after she appeared to pass, without obstruction, through the glass and to approach the dying woman. Simultaneously the spirit from the latter arose from out of the mortal body. The elder spirit passed her arm lovingly around the newly-born, as if to support her, and the two together went out through the window. Pausing on the outside, they both turned and gave him a farewell smile, then gradually receded seeming to rise as they went. He watched them for many yards until the line of their ascent arose, beyond his sight above the top of the window.

How beautifully consoling it would be, could we all have our eyes thus opened to perceive, that, even at the hour of departure, comes the supporting angel to lead us forth into newness of life.

J. G. JACKSON.

The Position of Cephas B. Lynn Criticised.

To the Editor of the Religio-Philosophical Journal:

In a recent lecture delivered by Mr. Cephas B Lynn before the first Association of Spiritualists of Philadelphia, he gave utterance to the following remarks: "Science has come along and destroyed the cosmogony of Genesis; sin is not the result of human volition, but of ignorance; christianity gives no objective facts of man's immortality."

Believing it the duty of every one who loves his fellow man, and regards his welfare, to endeavor in the interest of truth, to correct error wherever he finds it, and more especially when he finds it in those who assume to be our teachers, I propose briefly to comment a little on the above remarks. In Bro. Lynn's first assertion that science has destroyed the cosmogony of Genesis, he squarely places himself in antagonism to some of our most intelligent and scientific minds who, in point of scientific research, he would hardly claim to be their equal, besides the host of those who, perhaps, are as capable as himself. If our brother had said it was his opinion and belief that science had destroyed the cosmogony of Genesis, we should raise no objection. His second assertion that "sin is not the result of human volition, but of ignorance," seems to us still a greater fallacy. The history of the past is full of evidence that men who have been cultured and trained in the highest possible degree in both secular and religious knowledge, and have even occupied the place of teachers of morality and religion, have often been led, by the spirit of revenge or cupidity, or the love of money, to take the life of their fellow-man, after cool and careful premeditation. "Sin is the transgression of the law," both divine and human, and law is made to protect us against this evil. The law recognizes man as a free agent, and hence responsible for his acts. It is not difficult, however, to see that this "assertion" strikes at man's free agency and strikes him in the commission of sin, and also justifies him in all as arbitrary and unjust, for if man sins only through ignorance, certainly it would be wrong to punish him for what he could not help. We venture to say that "human volition" is in every case of actual sin its chief factor.

Religio-Philosophical Journal

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

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CHICAGO, ILL., May 22, 1880.

The Power of Spirit over Matter.

The folly of the editor-at-large scheme has been manifested in the public assertion by Dr. Brittan, whom his friends would put forward as the mouthpiece of Spiritualism, that it is impossible for a spirit to present himself in a tangible form.

Experience assures the great majority of studious Spiritualists that such a power over matter is really exerted by spirits; spirits invisible to man in their inner essence, but able to reconstruct the various forms they had at different periods of the earth-life.

Our correspondent, J. J. C., has ably answered the assumptions of the editor-at-large. We learn, for the first time, that Dr. Brittan himself claims to be a medium; that spirits have come to him in broad daylight.

These testimonials ascend in their grade, but they concur in their general import. They all indicate that the great problems of origin, destiny, Delty and happiness, if they are hereafter to attract the attention they deserve, must be investigated scientifically and discussed philosophically.

feasted in the various physical phenomena of Spiritualism. That spirits as they manifest themselves to mediums like Dr. Brittan, may come in intangible, invisible forms, is what we who are not mediums, can neither deny nor affirm.

The Decline of Faith.

From every part of the civilized world come evidences of the same kind. The Rev. Dr. Pierson, pastor of the Fort street Presbyterian church, of Detroit, lately addressed the students of Garrett Biblical Institute. Said he:

Within four years in my own denomination, at the North, the increase of membership by profession, over the decrease by deaths, has fallen off seventy-five per cent.

To this the Christian Statesman replies: If, then, these two great bodies of the Christian Church are losing in their aggressiveness, where does persistent, increasing, fighting strength remain?

We might answer this by saying that all the means of salvation from dangers that can be demonstrated to have any existence, are still in full blast and doing a thriving trade.

But church membership primarily only purports to bring us salvation from "sin," which, in the theological sense, seems to be an abstract term that conveys no definite idea, and Hell which all men are pretty well satisfied, has no existence.

The Statesman thinks the evil arises from "chasing skeptics while Satan sits at ease," etc. The point is that as Satan has not been seen on earth for several hundred years, men are getting doubtful whether he ever had any existence.

Now "sanctified" and "self-satisfied" are different modes of expressing the same state of mind. An illiterate man who thinks himself to have arrived at a high state of holiness, has got all he aims at, and therefore cannot help being self-satisfied.

The Rev. H. M. Storrs, preaching recently in Brooklyn, said: "In my ministry I go preaching through the churches of the land, and I ask myself, as I look round the congregations, and if I am in an agricultural region, 'Where are the farmers, for there are very few of them here?'

The historian, James Anthony Froude, in a recent article in the International Review says:

"The entire generation at present alive may probably pass away before the inward change whose itself-markedly is external symptoms. None the less it is quite certain that the ark of religious opinion has drifted from its moorings, that it is moving with increasing speed along a track which it will never retrace, and towards lesser and lesser horizons."

The "Savannah Abend Zeitung," quoted in the Licht, mehr Licht, gives the following method of distinguishing genuine Spiritualist phenomena from the imitations produced by jugglers.

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"The Plain-Unvarnished Truth"

While the intrinsic value of truth is always the same, its current value in the world depends to a large degree upon the source from which it emanates. If only the most ordinary fact is uttered by Grant or some other representative man, it is heralded as a new revelation of astounding importance.

"Prof. Swing attributes the falling off in church attendance, to which allusion was recently made in these columns, to the 'growing attractiveness of earthly things.' With due deference for the superior wisdom of the genial Professor, we do not think the reason he gives is any reason at all.

Experiments with a Man who had been hung.

Carl Manke was hung at Buffalo, N. Y., May 14th, for the murder of John Attof. It appears from the account given that after hanging twenty minutes the body was cut down and turned over to the family. The casket containing the body was carried out of the jail yard and into a dark place adjoining the engine room for scientific examination.

Forty-five minutes after death a hypodermic injection of nitrate of amyl was made under the skin on the left wrist. Eight drops were injected—the object being to produce heart pulsations, if possible. Immediately following the injection, Dr. Howe made a gentle pressure occasionally on the chest, but at the end of five minutes, he failed to discover any pulsation of the heart.

Religious Fanaticism.

Dan Lyle, a colored man of Clarkesville, Ky., has suddenly sprung into notoriety. He asserted that he was the Savior, his wife the Virgin Mary, and Susan Talley, who lives with them, a prophetess.

of the children, believing that for the occasion he was Herod.

Mr and Mrs. Leonard Howard.

We had a pleasant call from Mr. Leonard Howard, of St. Charles, Ill., this week. Mr. Howard is paying his numerous friends in Chicago, he says, his parting visit, as he is now upwards of seventy years of age, and has not recovered his strength since his last serious illness.

Mrs. Howard has possessed the gift of mediumship in a rare degree for about twenty five years. Thousands from all over the country have visited her, and in a very large majority of cases, have gone away perfectly satisfied.

The Spread of Mohammedanism.

The London Spectator of April 24th contains an article of extraordinary interest upon the growth of Mohammedanism; the writer assuming the somewhat startling proposition that "an immediate expansion of this faith till it becomes the creed believed and obeyed by the largest portion of the human race, is on the cards."

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

Dr. J. K. Bally spoke at Spear's Corners, near Mantua, Ohio, last Sunday. Ophelia T. Samuel is to lecture at Waukegan, Ill. She has been well received where she has lectured.

Mr. S. C. Hall, a prominent Spiritualist, of London, England, has just been rewarded for his services to art and literature by a civil pension of \$750 per annum.

Judge P. P. Good, of Plainfield, N. J., sails on the 29th of May, by steamer Davonia of the Anchor Line, for Glasgow, Scotland. He will travel through Scotland, England, Holland, Belgium, Prussia, Saxony, Bohemia, Austria, Hungary, Italy, Sicily, Switzerland and France; thence back to England, where he will remain a while, returning in the fall to his home.

The Ramsdell Sisters have located for a time at No. 22 Walnut street, where they will be pleased to receive their friends.

Prof. William Denton lectures in Northfield, Minn., this week, on his way to Duluth. He may be addressed at the latter place.

W. Z. Hatcher, Cleveland, Ohio, sent seventy-three cents for Abner Horton, prisoner. Mrs. Emma Hardidge-Britten also offered to pay one year for him; but his case had already received attention.

Spiritual Notes, of London, Eng., says: "Mrs. Simpson, of Chicago, known as the celebrated 'Flower Medium,' contemplates visiting London. We can assure her of a hearty welcome. As her wonderful manifestations occur in broad daylight, her mediumship will be valuable in confounding skeptics."

A Catholic priest went to the office of the Briceville, Ill., Independent, one day recently, and warned the editor he would take away his entire Catholic patronage if the paper didn't cease abusing Parnell and the Irish. The editor defied him, and has since been making it warm for the priest.

Geo. F. Winch writes: A Spiritualist's Experience, Conference and Medium's Meeting, is held under the auspices of the Second Society of Spiritualists every Sunday afternoon, commencing at 2:30, at Masonic Temple, 23rd street and 6th avenue, New York. Free admission and free platform.

C. B. Hoffman writes as follows from Enterprise, Kansas: "Any test mediums who may be traveling on the Kansas Pacific R. R. (now U. P.) are cordially invited to stop at Enterprise. They should get off at Detroit, one and a half miles distant. We will take good care of them, and assure them enough patronage to more than pay expenses."

We learn from an exchange that on Thursday evening, April 29th, the marriage of Col. Alex. I. Lindsay, of Creston, Iowa, and Mrs. L. P. Anderson, of Washington, D. C., occurred in the parlors of the Barret House, Burlington, Iowa. Col. Lindsay is generally and favorably known throughout Southern Iowa. The bride has the reputation of being an excellent medium and a most estimable lady.

New York City Correspondence.

ANOTHER LETTER FROM A. J. DAVIS.

A baby boy was born one hundred years ago (on the 7th of April, 1780), whose father was "frigidly encased in the conventional manners of his time;" but his mother, full of the living Present, and not held by the tyranny of the Past, "was not to be imposed upon by others. And what is rarer, she practiced no imposition on her own mind."

LEADING SPIRITUALISTS PERTURBED.

In my former letter to you I was moved to say, in substance, that all thoughtful Spiritualists are drifting toward the popular sentimental Christianity. Among the prominent Spiritualists I observe that this remark has awakened a species of critical disturbance. And why? Because (some of them say) there is no such drift. They regard the remark as a misrepresentation of their position and tendency.

A. E. GILES'S CONFINEMENTAL TOUR.

In my previous letter I called attention to the free and forcible presentation by our able legal friend in opposition to the conservative physicians in Massachusetts. This same gentleman has for a succession of years done many many works to advance the cause of free thought and Spiritualism.

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

WE ARE ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS... Orders for books, medicine, or merchandise...

Table listing various books such as 'Life of Thomas Paine', 'Mutual Criticism', 'The Genesis and Ethics of Conjugal Love', and 'Modern Spiritualism'.

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.

Map of the Chicago and Northwestern Railway.

RAIL ROADS.—TIME TABLE.

Table with columns for 'Leave' and 'Arrive' times for various routes like 'Chicago and Northwestern', 'Chicago, Rock Island and Pacific', and 'Chicago, Alton & St. Louis'.

CHICAGO, ALTON & ST. LOUIS, AND CHICAGO, KANSAS CITY & DENVER SHORT LINE.

Table with columns for 'Leave' and 'Arrive' times for routes to Alton, St. Louis, Kansas City, and Denver.

CHICAGO, ROCK ISLAND AND PACIFIC.

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Advertisement for BUTLER-MAKER GILT-EDGE, featuring an illustration of a woman and text describing the product's quality.

Advertisement for MARCHAL & SMITH, NEW UNIVERSITY PIANO, featuring an illustration of a piano and text about its features.

Advertisement for ELEGANT LARGE ROSEWOOD PIANO, \$196, featuring an illustration of a piano and text about its quality.

Advertisement for MARCHAL & SMITH, No. 8 West Eleventh St., New York, N. Y., featuring an illustration of a piano.

Advertisement for CHICAGO, ROCK ISLAND & PACIFIC R. R., featuring a map of the region and text about the railway's services.

Advertisement for CHICAGO, ALTON & ST. LOUIS, AND CHICAGO, KANSAS CITY & DENVER SHORT LINE, featuring a map and text about the railway's routes.

Advertisement for DR. KEAN, featuring text about his medical practice and services.

soning," says Chamber's Encyclopedia, "arrived at the result that there is but one substance, infinite, self-existent, eternal, necessary, simple and indivisible, of which all else are but the modes. This substance is the self-existent God."

The Ancient War-God-Idea of Moses Critically Reviewed from a Modern Anti-War-God Standpoint.

BY M. B. CRAVEN.

From the earliest times man has been predisposed to divine worship, and under this devotional impulse naturally conceived a Deity of his own qualities, invested with supernatural attributes. Thus, when Moses represents his God to be mutable and subject to human passions, such as wrath and jealousy, cursing and swearing, with a propensity for fighting, he merely gives us a picture of human nature with assumed divine prerogatives.

Even if Mosaic ethics in connection with opposition to idolatry, was a moral advance on antecedent or prevailing customs of his day, it must be conceded that the infatuation with which he inaugurated his creed—assuming its divinity to the exclusion of all others—caused all the intolerance, persecution and religious bloodshed that has crisscrossed the world and stained the pages of ecclesiastical history from the Midianite massacre to that of St. Bartholomew's.

These Canaanites under Melchisedec, had the same right to their land as other nations if they did use symbols in worship of Deity. Their hospitality to Abraham shows that they were a more highly civilized people than the Israelites proved to be under their war God, Abraham never claimed the land, either by promise or right of conquest, but paid for all he got, like an honorable man; and even gave titles to Melchisedec their priest.

A personal illustration of the Abrahamic God-idea is given by a quarrel in the Mosaic family at an inn, on their way from Midian to Egypt, when the Lord sought to kill Moses when contending with Zipporah, who called him a bloody husband. Ex. 4:24, 25. But Moses seems to have been such an expert in self-defense that this heavenly assault proved ineffectual. Full details of the encounter are not given, but enough is presented to show that the Lord, by falling in his purpose, virtually came off second best, by apparently capitulating to Mosaic terms in having Zipporah discharged, and with the boys sent back to her father.

After a course of plagues too calamitous for Grecian mythology to furnish a parallel, Jehovah is said to have led out of Egypt a host of 603,550 "harnessed" men, with an estimated population of between two and three million people; who, after a circumcised passage through the Red Sea, encamped at Elim, where there were seventy palm trees and twelve wells of water, to supply them and their "milk cattle."

and no longer needed his service to fight the battles of the Lord, he ordered Solomon to put him to death. Solomon displayed his wisdom by letting the Philistines alone, and consequently enjoyed a peaceful reign with his idolatrous wives and concubines—surpassing in salacious congruity like concubinage officially conferred by the Lord on David. 2 Sam. 12:8.

Christians are led to wonder how a carnal warrior that "tortured prisoners under saws, harrows and axes, (2 Sam. 12:31. 1 Chron. 20:3) and blessed those who dashed their little ones against the stones, (Pa. 137:9) could be consistently termed "a man after God's own heart;" without taking the fact into consideration that he was only a man after the semi-barbarous God-idea of his day and people. He would stand in but ordinary favor with the more advanced G.d-idea of this cultured age, in which humanity and civilization have since had the benefit of near three thousand years progress.

It is clear to every intelligent mind divested of educational bias, that the Israelites were an uncultivated people, with rude ideas of Deity, in adaptation to their sensual tendency. Devoid of literature, under a leader who received his learning from gentiles, (Acts 7:22) they readily accepted a warfaring God, utterly irreconcilable with a spiritual age, when the superstition of miraculous warfare is retreating before the light of science, showing that success in battle always has, and ever will depend on circumstances in connection with numbers, resources or military genius.

The Secrets of a Glove.

Among other interesting tests given by Mr. Wilson during his late trip through Wisconsin, we select the following for publication, written by F. N. Blackman.

E. V. Wilson, the "Nonpareil" lecturer and seer, has just closed a course of highly entertaining lectures at this place; and one of his tests was such a complete victory over the opposition; that I can not resist the temptation to give it to your readers. At the close of the first lecture, Mr. Wilson requested that some lady bring him her glove which, on being done, he asked:

"Madam, is this your glove?" "Yes, sir." "Holding the glove a moment, he again asked, "Madam, is this your glove?" "Yes, sir."

"Has not some one besides yourself worn or carried it?" "Not that I know of." "Has not some one living at your house, or that has been there, had this glove?" "I think not."

never "eats his words," I expect it will soon be the "painful" duty of the writer to lay before the readers of the JOURNAL an account of his crucifixion. However, the world moves on apace in spite of the efforts of the churches to "handspike" it back a few hundred years. Tomah, Wis.

Twenty-two years ago forty persons met at Park Street Church in this city, on Saturday afternoon, in the height of the great revival of 1858, "to pray for the conversion of the notorious infidel, Theodore Parker." One prayed, "O, Lord, we know that we cannot argue him down; and the more we say against him the more will they love and revere him; another begged his brethren "to pray for Mr. Parker every day when the clock should strike one," and at that meeting prayers were offered for no other person besides Theodore Parker.

The brother of the lady supposed to own the glove, arose and denied each and every allegation, and then Mr. Wilson again said, "I will wager four big apples that I am right, and the audience will find it so something." The lady's husband then arose and said that an explanation was due here; and stated that his wife in going to the lecture forgot her gloves, and a lady friend said, "Put on one of my gloves and I will go with you," which was done, and the glove given to Mr. Wilson belonged to this friend, and not to the lady giving it to him.

A Baptist clergyman attended the lecture Saturday evening, and the next day in his pulpit said substantially that Spiritualism was true, and there was no use in trying to put it down or deny it. I presume he will be called upon to either "put up or shut up," but as he

time to study his career anew, but his old parishioners and followers are not the only ones interested in his fame. Even now he is one of the bright and shining names in our calendar of great men, whose career is growing into clearer light as an index of New England character? It is high time that men of differing faiths should cast aside the prejudices of a quarter of a century, and give Theodore Parker his rightful place as one of the great students and one of the great social, political and religious leaders of our time. He was to the casual eye a destroyer of current shams wherever and whatever they might be, but he was also one of the most positive, constructive, upbuilding and renewing men who have ever taught and lived for what is best in American life.

Theodore Parker. (Boston Herald.)

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To day, the twentieth anniversary of Theodore Parker's death, the great moral and social crisis in which his voice rang out clarion notes above the fray is over. The old war-horses in religion and politics have disappeared, and the questions for which they battled are settled and recorded as a part of yesterday's history. The passions that civilized Parker, that attempted to shut him out from influence upon his fellow-men, that reduced him finally to his own pulpit and to the lecture field, passions so hot that even their memory to day is like the blast of a furnace, have essentially subsided and broader and better views prevail. The men that held the keys of power in his day have been reduced to their natural size, and Parker stands forth as one of the bravest and truest sons whom New England has yet honored with growing fame.

DR. DUMONT C. DAKE, Magnetic Healer. Permanently located, 618 E. and Residence, 26-10-18 16 Clifton St. Brooklyn, N. Y.

A novel way to obtain good luck is set forth by the London Figaro. It says: "One of the little known figurants in Parisian life is the hunchback at the Bourse. He may be seen daily abrambling his way on crutches through the crowd that haunts the sacred precincts of the Paris Stock Exchange, and his speculators are a superstitious class, one of them at a time may be seen to approach the deformed one, and to rub the palm of his hand over the hump, which, it is said, has the virtue of bringing good luck to the one who touches it after this manner. The poor cripple has, says the Continental Gazette, nothing better to do all day than pander to the notions of the fickle crew at the Bourse, and he doubtless makes a good living by it. It is indeed a comical sight to see the lame man, when he eyes an old customer, hobble up on his crutches, and serenely turn his hump round to be stroked by the wealthy financier, who at once makes off and is lost in the surrounding crowd."

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