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ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

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

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## Mormonism by the Light of Spiritualism.—Origin and Early Progress of the Faith.

BY HERMAN SNOW.

In its primitive stage the term Mormonism does not seem to have rightly belonged to this religion. Indeed, all through its subsequent history, the term was not generally accepted by the people themselves; it was rather the designation used by the outside world. The "Latter Day Saints" was the self-assumed title of this people, the main basis of their faith not being upon the Book of Mormon, but upon an asserted renewal of open communication with the angelic world, and of an exercise of the miraculous gifts of early christian times. What the general public called the "Mormon Bible" has ever occupied a subordinate position to these great claims of a renewal of the supernatural, and of a continued succession of prophets and seers of the latter days.

Joseph Smith, the first of this line of "Prophets, Seers, and Revelators," was born in Sharon, Vt., in the year 1805. When he was about ten years of age, the family removed to Palmyra, and afterwards to Manchester, N. Y. Soon after, being now in the fifteenth year of his age, while the neighborhood was convulsed with a religious revival, young Smith being greatly exercised with doubts and difficulties upon the subject, and having prayed earnestly, in response to the injunction, "If any of you lack wisdom let him ask of God," sees a vision, which it will be better to give in his own simple, and manifestly sincere language:

"I at length came to the determination to 'ask of God,' concluding that if he gave wisdom to them that lacked wisdom, and would give liberally and not upbraid, I might venture. So, in accordance with this my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of 1830. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

"After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I knelt down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such a marvellous power as I had never before felt in any being. Just at that moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me, I saw two personages, whose brightness and glory defied all description, standing above me in the air. One of them spake unto me, calling me by name, and said (pointing to the other) 'This is my beloved Son, hear him.' 'My object in going to inquire of the

Lord was to know which of all the sects was right, that I might know which to join. No sooner therefore did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right (for at this time it had never entered into my heart that all were wrong), and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said, "that all their creeds were an abomination in his sight; that those professors were all corrupt, they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof."

This vision he finally relates to one of the revival preachers, who treats his story with contempt, and from this time forward he is compelled to endure the scorn and persecution of the various religionists, and of the world generally.

Thus the time passed for about three years, until the 21st of September, 1825, when he is favored with another vision, resulting in a revelation of the existence and whereabouts of the famous gold plates of the Book of Mormon. Smith's own account of this vision is as follows:

"While I was thus in the act of calling upon God, I discovered a light appearing in the room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant; his hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

"Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me. He called me by name and said unto me, that he was a messenger sent from the presence of God to me, and that his name was Nephi. That God had a work for me to do, and that my name should be had for good and evil among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all people. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fullness of the everlasting gospel was contained in it, as delivered by the Savior to the ancient inhabitants. Also, that there were two stones in silver bows (and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim) deposited with the plates, and the possession and use of these stones was what constituted Seers in ancient or former times, and that God had prepared them for the purpose of translating the book.

"Again, he told me that when I got those plates of which he had spoken (for the time that they should be obtained was not yet fulfilled) I should not show them to any person, neither the breastplate with the Urim and Thummim, only to those to whom I should be commanded to show them; if I did, I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly, that I knew the place again when I visited it.

"After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so until the room was again left dark, except just around him, when I instantly saw, as it were, a conduit open right up into heaven, and he ascended up till he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance.

"This vision is repeated until a third time, when the Seer is continued, the angel telling him that Satan would try to tempt me (in consequence of the indigent circumstances of my father's family) to get the plates for the purpose of getting rich. This he forbid me, saying, that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive but that of building his kingdom, otherwise I could not get them. After this third visit, he again ascended up into heaven as before, and I was again left to ponder on the strangeness of what I had just experienced, when almost immediately after the heavenly messenger had ascended from me the third time, the cock crew, and I found that day was approaching, so that our interviews must have occupied the whole of that night." The directions thus given by clairvoyant vision and otherwise had been so plain that the buried plates were easily discovered. It was not allowed, however, that they should be removed until after the lapse of four years, during which young Smith was required to visit them yearly to receive further information from the angel.

## THE PROPHET RECEIVES THE GOLDEN PLATES.

On the 22nd of September, 1827, the specified time of delay being completed, the plates and the mystical accompaniments are given into his hands with strict charges concerning their safety and his own fearful responsibility. The appearance and general character of these records are thus described in the language of a Mormon apostle:

"They were engraved in Egyptian characters on plates having the appearance of gold, and measuring about seven or eight inches in length and breadth, not quite so thick as ordinary tin. All were held together by three rings, and formed a volume of about six inches in thickness, one portion of which was sealed. The characters or letters on the unsealed part were very diminutive, but perfectly engraved. By the gift and power of God Mr. Smith translated them into the English language; but as he could not write well, he received the aid of a person who wrote down the translation which he gave by word of mouth. This important work is called the Book of Mormon, from the name of an ancient prophet who, by Divine commandment, had been engaged in its compilation. We there find the account of two distinct races who inhabited the American continent. The first came from the tower of Babel; but after fifteen or sixteen centuries their iniquity became so great that they were entirely destroyed, even as the Lord had threatened them by the mouth of the holy prophets, the last of whom left their history engraved on plates of gold. These were found by the second race, who were a remnant of Joseph led forth from Jerusalem during the first year of the reign of Zedekiah, king of Judah. Their history is brought down to the year 420 of the Christian era, when, by commandment of God, it was hid in the earth till revealed, as before stated."

## TRIBUTIONS OF THE PROPHET IN KEEPING THE PLATES.

According to the standard Mormon accounts—which it should be borne in mind I am constantly following in this sketch of their early history—many severe trials attended the newly developed prophet in keeping possession of the plates, and getting the matter of them translated and printed. According to these accounts, the Devil must have been exceedingly busy just then in his efforts to thwart the designs of God in giving this new story of the "Everlasting Gospel" to the world. Inquisitive, and not very scrupulous neighbors invent various devices to get a sight of the "Gold Bible" as they call it; and on several occasions the prophet is waylaid and violently attacked when he is supposed to have the plates with him. And when at length the translation has been partially completed, an event takes place which strikes consternation into the hearts of Smith and his friends. A certain Martin Harris who had been acting as amanuensis, until something over 100 pages of the work were completed, and in whom until now the greatest confidence seems to have been placed, having gained the reluctant consent of the prophet, carried the manuscript home with him to show it to his wife and a specified number of special friends. But instead of exercising the promised care, he makes quite a free use of the precious document, and at length it wholly disappears from his keeping. A dilemma, indeed, is this; for it is evident that the manuscript is not lost, but only abstracted and carried off by some agent of the evil one. No new translation can be made without "the power of God," and Smith is extremely doubtful whether this will be granted him a second time, and if it be some instrument of the evil one who holds the missing manuscript, it would be doubtless so altered as fatally to differ from a newly-made one, and so a damaging discredit be thrown upon the whole affair; at least it is so declared by revelation through the Prophet himself.

Of the actual result of this affair, we are not informed; all that I was able to learn from the work from which these particulars have been gathered, is that Martin Harris becomes disgraced for his share of the proceedings, being repeatedly called "a wicked man" by the revealing Spirit; and that Smith himself after having been severely chastised by the angelic power, is enabled to go on and accomplish his translation, employing Oliver Cowdery instead of Martin Harris as amanuensis.

## A PROFESSOR'S OPINION OF THE HEROGLYPHS.

The following statement is taken from Smith's own narrative, the language, however, being that of the messenger employed:

"I went to the city of New York, and presented the characters which had been translated, with the translation thereof, to Professor Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic, and he said that they were the true characters. He gave me a certificate, certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back,

and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.

"He then said unto me, let me see that certificate, I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them, he replied 'I cannot read a sealed book.' I left him and went to Dr. Mitchell who sanctioned what Professor Anthon had said respecting both the characters and the translation."

The volume was at length published in the year 1830, with two certificates inserted, to the effect that the signers had seen the plates of gold, which were showed them by an angel from heaven; and that they "knew" that the engraved characters were translated "by the power of God."

The first of these certificates is signed by Oliver Cowdery, David Whitmer and Martin Harris. All three of these individuals eventually became disaffected and were regarded as enemies of the cause; and to the second one eight signatures are attached—three Smiths and four Whitmers, with one other; thus it appears that of the eleven attesting witnesses, eight belonged to the two families of Smith and Whitmer. There is no claim that the certificates were given under the legal form of an oath.

As to what eventually became of the gold plates, it is claimed that the angel received them back, after the translation; and it is stated by Smith himself, in 1833, that the angel still had them.

I make no comments; I leave these to the intelligence of the reader.

## THE BOOK OF MORMON.

I do not propose, in this connection, to go into a full criticism of this strange production; to do this would be but a tedious and needless work, besides occupying largely of space that can be better improved. I shall therefore but briefly state some of my own impressions after reading the book.

To my mind it is clear, from internal evidence, that no inconsiderable portion of this book must have had its origin in an age not very remote from our own. Its general claims have already been stated; in its subject-matter and prevailing style, there is manifested a studied effort to imitate as closely as possible the Old Testament Bible history. Here we have reproduced in all their minute and repulsive details, the wickedness and wars of an unworthy people of God constantly tending toward increased degeneracy, until their final extinction. The imitation is so close and slavish that some of the worst and most doubtful phraseology of King James' translators of our Bible is followed to the letter; and not only so, but iterated, and reiterated, until good sense and good taste being alike outraged, a feeling of disgust takes possession of the mind.

But this book is not all an imitation of the Bible; in some parts of it the stereotyped language of modern orthodox creeds is found in quite free use. Indeed, if the claims of this book are allowed, then must it be admitted that the chosen people of God of this Western hemisphere have a decided advantage over their Oriental brethren; for here we learn in plain language all about "the plan of salvation" which must have been known in all its details even at so early a date as when these wandering tribes were separated from the original Jewish stock.

In the course of the narrative, Christ himself is made to appear upon this Western scene of action. To him the aborigines of the land are the lost sheep of the House of Israel whom he visits immediately after his death and resurrection at the East. Three days of preternatural darkness, the rending of rocks and upheaval of mountains, the destruction of cities, and other terrible events intended as a punishment of the wicked, precede his coming. His faithful ones he gathers around him telling them in plain language that he is the "God of Israel," and encouraging them to worship him as such. He speaks to them quite familiarly of what he has been doing in the land of Judea, and clearly intimates that to these "lost sheep" he will be specially gracious and plain, that there may "be no disputations among them." Now follows a rehearsal of the Sermon on the Mount with variations and additions by which it is made wonderfully to harmonize with the doctrines of the Mormon Church. For instance, although in the New Testament version of this discourse not one word is said about Baptism, here the Teacher lays great stress upon it and the exact method of its performance, telling his disciples that they must go down into the water and "immerse" the subject. He also works miracles on an enlarged scale, gathering vast crowds of the sick and infirm and healing them together with a single effort of his God-like power. In short, there is in this part of the Mormon book, a repulsive mingling of the New Testament, gospels with unimportant and trivial sayings and doings, bearing almost invariably upon the peculiar tenets of Latter Day Saints.

With a single brief example of the familiar, gossipping style of this new version of the supposed teachings of the Christ of Christendom, I will pass on to other matters. It shall be from his closing address to his Western twelve apostles upon whom

he has conferred all needful power and authority, especially to baptize and to impart the Holy Ghost by the laying on of hands. "So great faith have I never seen among all the Jews, wherefore I could not show unto them so great miracles because of their unbelief. Verily I say unto you there are none of them who have seen so great things as ye have seen, neither have they heard so great things as ye have heard."

## THE LOST KEYS OF THE KINGDOM RESTORED.

It was while yet engaged in the translation, that the Prophet, together with his amanuensis, having learned the true method of Baptism from some passages of their work, became strongly desirous of submitting themselves to that rite. But a puzzling dilemma here presented itself; there was no one now on earth authorized to administer the rite, as all alike were gone astray, being deniers of a present revelation, a doctrine upon which alone a true religion could be founded. From this dilemma, while looking to God for light, they are again delivered by an angel who proves to be John the Baptist, and who, laying his hands upon them, ordains them with these words: "Upon you my fellow-servants, in the name of the Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels and of the gospel of repentance; and of Baptism by immersion for the remission of sins; and this shall never be taken from the earth until the sons of Levi do offer again unto the Lord an offering in righteousness." "Accordingly" adds Smith, whose account I am now following, "we went and were baptized; I baptized him (Cowdery) first, and afterwards he baptized me; after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands on me and ordained me to the priesthood, for so we were commanded."

## A CHURCH ORGANIZED; ITS EARLY TRIBULATIONS.

The organization of the Mormon church took place, April 6th, 1830, in Fayette, Seneca Co., N. Y., followed immediately by the ordination of elders, these consisting at first mostly of the prophet's brothers, all of whom were thus ordained, although the youngest was but 14 years old. As proselytes increased, settlements were formed, first at Kirtland, Ohio, in 1831, also in Jackson Co., Mo., at about the same time. In both these places a considerable degree of prosperity seems to have been attained, and temples were built for public worship. At a period somewhat later, a settlement was formed in Caldwell Co., also in some other parts of Missouri. But from all these places this hapless people were driven by the spirit of persecution stirred up, as they aver, by the sectarian preachers whose flocks had been disturbed by the advent of this new gospel in their midst. Such persecutions generally culminated in a manifestation of mob law, attended—especially in Missouri—by some of the most shameful exhibitions of brutality and bloodshed the country has ever witnessed. Finally, these Mormon settlers, who had purchased their lands from the United States government, and paid for the same, were driven from Missouri and took refuge in Illinois.

It was in the spring of 1839, that this people established themselves upon the east bank of the Mississippi river and began building up the chartered city of Nauvoo. But the mob spirit would not let them rest even here; it was not long before it broke out with renewed violence, their old enemies from Missouri combining and cooperating with kindred spirits, many of whom were then to be found on the western borders of Illinois. The violence was now mainly directed against the prophet himself; the result was that he together with his brother Hiram, whilst confined in the Carthage jail—on a charge of treason I think it was—were brutally murdered in prison. Of the two "Apostles" confined in the same cell one was severely wounded, having received four balls in his body, and the other escaped unharmed. This was on the 27th of June, 1844. But even here, as in other cases, maddened violence and brutal murder did not tend to destroy, but to strengthen a persecuted faith, adding to it the sacred seal of martyrdom. Such persecution did, however, succeed in driving the Mormons into a distant fertile valley, there to increase in numbers and power until they should become a perplexing problem of our national life.

## THE MORMON HEGIRA.

It was in Feb., 1846, that Brigham Young, the newly elected head of his church, together with his twelve apostles and several thousands more of the persecuted exiles, left Nauvoo on their journey westward, not knowing where their next home would be. Their general course, however, was toward the Rocky mountains and the interior of California, concerning which but little was then known. It was a leading purpose with them to get beyond the jurisdiction of the United States into Mexico, that they might be better able to maintain an independent position. In this, however, they ultimately failed, owing to a new settlement of boundaries at the close of the Mexican war.

As it was in the winter when they left, and having nothing but their tents and wagon-covers for shelter, there was much exposure, attended with severe suffering, even unto death among the people. But they still persevered, steadily pushing on—

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Pre-natal Influences as Affecting Character.

EXTRACTS FROM LECTURE DELIVERED IN "THE WOMAN'S LECTURE COURSE," PROVIDENCE, R. I., BY ELIZABETH CHURCHILL.

Mrs. Churchill prefaced her lecture by speaking of the present century as most remarkable for its discoveries in all directions, and its application of them to the improvement and comfort of life; but unless character also improves, outward advantages will be of little value. Unless people steadily tend upward, growing more truthful, chaste and noble, their talking through telephones and their rapid transit will avail but little in the long run.

How can one who knows the strength of the undercurrents about us; the sorrow and despair caused by evil-souled children; the influence which one noble or ignoble character may have on a wide circle; who also knows that the laws controlling character are instituted by a holy God—how can she shrink from their investigation? We need to be taught that children came into life like sheets of white paper, ready to receive whatever impress mothers wished or were able to make. That is all wrong. The proof that the mental power and moral tendencies of children are determined before birth is overwhelming.

complete idiocy, the only cause assigned for their condition was the excessive devotion of their mother before the birth of each, to dancing and gaiety. The energy and magnetism of many mothers goes into dainty clothing for the expected infants. Instead of the daily exercise in open air, which they need more than at any other time; improvement of their minds by study or reading, they ruffle and plait and embroider until they droop with fatigue.

Many children are born tired, their mothers having constantly worked in the household to the verge of exhaustion. This is wrong and cruel. Liars are made before birth by the strategies and equivocation to which women resort to obtain from ungenerous husbands necessary money which is rightfully theirs. The benevolent activities of women of our days will influence the unborn toward goodness, but personal freedom would give a better harvest. Think of the delicate processes of nourishing a human body and soul until birth, and then reflect upon the ordinary conditions of motherhood: an overtaxed, ailing, often fretful and perhaps unwilling mother, who has little rest, almost no pleasure, and perhaps has to bear the fault-finding of her husband at her condition, and decide if humanity would not be immeasurably elevated by making men and women familiar with the laws of human development.

The Faith and Prayer Cure, Or, Independent Spirit Healing.

BY S. D. HAY.

To the Editor of the Religio-Philosophical Journal.

I herewith transmit for such notice or insertion as you may deem them entitled to, sundry articles which I have clipped from the secular press, relating as you will see, to what is popularly known as "the faith and prayer cure"; and as the subject has created some interest in certain localities, both in this and other countries, I propose, in this communication, to examine it in the light of our spiritual philosophy, that we may see just where the truth lies in regard to the matter.

A noticeable feature of the movement, so far as the same has come under my observation, is the fact that all the published instances of such cures, represent them as occurring in some one of the Christian denominations. Now, as faith and prayer have in all Christian lands, and from time immemorial been regarded as of the life and essence of the Christian system—as, in truth, underlying "the plan of salvation" itself, the question naturally arises, why has this great remedial agent for healing of the sick, been so slow in coming to the churches? Spiritualism, with its all-embracing philosophy, answers all such questions, whilst the churches, standing outside of this philosophy can render no answer, unless they should, as I believe they do, claim them as miracles, but this would come with bad grace from those who have so long flippanantly flouted in the face of the Spiritualist the hackneyed phrase, "The days of miracles have passed."

I have before me a number of the RELIGIO-PHILOSOPHICAL JOURNAL, in which is a list of the names of some sixty persons thus advertised as healing mediums, and I have reason to believe there are as many more who are regularly in the field healing the sick by spirit power, who are not thus advertised. Many of these have been healers for more than twenty years. Do these healers pray? Yes. If a sincere desire for the cure of their patients, though such desire be neither uttered nor expressed, constitutes prayer, then they may be said to pray without ceasing. And what of their faith! That they exercise just such as the practical business man exercises when in his daily avocations he uses the requisite means for the attainment of the desired ends; only this, and nothing more. Conceding the genuineness of the cures alleged to be the product of faith and prayer yet denying, as we must, the efficacy of these in the sense in which they are claimed by their advocates, it remains for us to determine the category in which such cures should be ranked. We assume, and shall endeavor to maintain, that the faith and prayer cure belongs to that large and ever growing branch of Spiritualism which comes properly under the head of "The Independent." By this I mean that class of spirit power and spirit manifestation which are wrought without any specific agency upon the part of the medium, and, not infrequently independent even of his expectation. Such, for instance, is the independent voice, independent music, independent writing, and the independent development of mediums. This last mentioned manifestation is quaintly described in the New Testament, as the Holy Ghost falling upon them; and a notable instance of independent healing, was that which represented the woman as believing that if she could but touch the hem of the garment of Jesus she would be cured, and when Jesus felt the virtue (magnetism) go out of him; and this I apprehend it was, and not her faith that healed her.

Of the loving purposes and wise designs that characterize the ways of the Infinite, perhaps there are few that more fully challenge our regard than that which makes the progress and the happiness of large numbers of departed spirits dependent upon the good they are enabled to do, by returning to earth and ministering to those they have left behind. More than one billion of immortal spirits within the last generation, have drifted into spirit life and taken their apparent places there. Of these what mind short of the Infinite can compute the number of those who "On errands of supernal mercy sent," would gladly return to earth and minister to their brethren in the flesh if the door were but open to them and the invitation given. Faith and prayer can never open this door. Earnest investigation, and a knowledge of the laws of spirit intercourse, alone can.

The most interesting and startling case of independent spirit healing that I have ever heard of, is that of Miss Magnolia Hildner of Guyandot, West Virginia, a detailed account of which you will find in the enclosed slip from the *Caldwells Democrat*. In this remarkable cure there was involved neither faith nor prayer nor hope; for whilst to all human seeming she is in the very jaws of death a band of angels which she hears, sees and describes, comes to her bed and miraculously restore her to health.

There are some dozen of these Faith and Prayer Institutes in the United States and Europe—the most prominent of those in the latter, is the one at Knock in Ireland, and that at Lourdes in France; but in none of these, either at home or abroad, is such a thing as spirit mediumship recognized or practiced. The old Bible doctrine of the ministry of angels and the practice of healing the sick by the laying on of hands so largely practiced by our healers to-day, and the clairvoyance which locates disease, and the spirit intelligence that prescribes for it—all these are ignored and repudiated by this modern therapeutic school of faith and prayer. With the Catholics the prayer is made to the blessed Virgin, with the Protestants to God and Jesus; and though the latter is credited with having "paid it all" while on earth, yet he is invoked to return and settle other ills and bills that daily accrue for the violation of the laws of health.

Amid all this darkness and unbelief, it is pleasant to reflect that the Christian world "does move," and that the light from the Spirit-world may be seen resting upon a few of the eminences that overlook "the marsh lands of old Theology."

Woodbury, Ky., Oct. 1881.

Can Spirits Suffer after Leaving Material Bodies?

To the Editor of the Religio-Philosophical Journal.

Will you allow me the privilege of expressing my views through your widely circulated paper to its numerous and intelligent readers, upon the above interesting question. From a perusal of the many papers published in defence of Spiritualism, I find many who express their firm belief in a hereafter enjoyed by the spirit, free from pain, misery, sorrow or death, but a career of unlimited pleasure and freedom of will wheresoever the spirit may list. In my aged search after truth, I cannot believe that death or change will absolve us from any obligations imposed upon us by the eternal law of our being. The spiritual elements of our nature are the only criterion by which we can judge or experience either pain or pleasure. Sensation is not a natural element of the material body after the spirit, I or Ego, has left, and is no more sensible of pleasure or pain than the material rock or tree. When all intelligence of feeling or life has departed from the material body, dissolution of its organized form goes on, until each atom unites with its proper affinity, to build up another form, for the I am of eternal life to manifest through, to gain the intelligence of earth's experience. The occupant of the former body of this rudimentary sphere has passed on to be born again, or re-incarnated into a more etherealized form, just as natural to his spirit sensation, as the form of earth was, to earth-vision; not one faculty or experience lost. All of his organs with one more added for the second sphere are ready for active operation for the unfolding of the spirit to scenes of higher life. The dualism of the soul and spirit can never be dissolved. When the soul and spirit are properly born into a new sphere, it must become a threefold being, possessing the outer, inner, and the innermost. The outer form is produced by the intelligence of the sphere into which the inner and innermost will enter. The spirit may enter the second sphere before a body has been prepared; in such case the spirit can return to earth and take possession of our bodies, feed upon our food, and drink of our drink. Some are incorporated into our nature as guardian spirits, while the others may be called familiar spirits. A trine spirit who has been properly born into spirit-life cannot take possession of our bodies or control us, except by impression, similar to mesmerism and psychology.

The natural body after the spirit has left it, is not subject to any of the sensations which belong to the spirit; all have left, and decomposition of the body soon takes place; each particle goes to its proper affinity there to wait until called forth by the inherent law of its being to higher forms of active life. The Ego or soul, with the spirit covering, has left the outside form without as in an empty shell by your permission. Mr. Form, and has entered its destined locality with all the experiences and faculties which it possessed in its physical state of existence. The spirit coming in possession of more intricate and active conditions for progressive unfolding, does not render it less exposed to atmospheric changes and events incident to further experience, and progression which exists everywhere throughout the realms of Nature. If heaven and hell are the mental actions of the soul, it has no better chance for creating its own happiness or misery in its new condition, than when a denizen of earth enshrined in flesh. All the possibilities of his inherent nature can only be made manifest through experience, which is always attended with more or less suffering.

Upon entering the second sphere, we have by no means reached the ultimatum of our progressive existence; neither is the door called death, forever closed to our advancing intellect. Death has followed us through all gradations of ascending life, from the atom up to our present state, and is so interwoven in our very nature, that it is a part and parcel of ourselves. Life could not be eternal without its negative, eternal death, change, sleep or rest. Active life is destructive by its continued exertion, and must be recuperated by the change called death. Let the mind no further advanced in wisdom, advocate the popular idea that there are things in nature and things which are wrong and should be destroyed; their belief or disbelief will make no difference with the great evolutionary wheel which moves slowly but surely on, and with each revolution casts a shadow in advance, indicative of its eternal unfolding; also that there can be nothing lost outside of nature in the mineral, vegetable and animal kingdom, for all things have eternally existed in some form

and eternally will exist, as nature is unbounded, having no outside locality where something can be changed to nothing, or where no thing can be made into something. There is not a particle of matter or life existing in any shape, but what will always exist in some form, rising from the lower to the higher conditions through each successive chain of development. The mineral advances to the vegetable, and then through the lower order of the animal, and so on up to man, and on through the ascending scale, to be associated with the highest order of beings who have gained their knowledge by passing through the experience of eternal progressive forms of existence. We can not buy or sell knowledge. Infinite experience can only be gained by partaking largely of the trees which are called good and evil.

With due respect for the opinions of others, I remain as ever, the friend of progression. M. L. SHERMAN. Adrian, Mich., Oct. 22nd, 1881.

In Memoriam.

To the Editor of the Religio-Philosophical Journal:

An interesting and unique service in commemoration of the translation to a higher sphere, of Wm. Green, Esq., of Brooklyn, on Oct. 14th, was held at Steek Hall, N. Y., Sunday, Oct. 29th, at 10:30 A. M.—Andrew Jackson Davis, president of the Harmonical Association, the beloved and loving friend of a quarter of a century, conducted the exercises.

On the centre of the desk facing the audience, was the last photograph taken of Mr. Green. Tasteful hands had surrounded it by an exquisite wreath of roses, daisies, smilax and ivy, the language of which is life immortal, and the stand was covered with a wreath of rare vines, flowers and delicately tinted autumn leaves. The audience included many old friends of our departed brother, among whom was his wife and several of his children. His former friendly associate, Peter Cooper, was prevented by the lowering skies from attending.

The soulful strains of the organ, evoked by the organist, James M. Farnsworth, and the soaring, bird-like voice of Miss Conroy, were but a fitting prelude for the discourse. How different the whole atmosphere from that where old-time beliefs prevail! Here, death is only a birth, a dropping off of the outer encumbering fleshy garments, so that the glorified spirit is no more hindered and clogged by matter. The air is filled with hope and joy and a sacred religious awe at the wonderful, but natural process.

Mr. Davis gave a graphic but succinct sketch of the life, character and labors and unfoldment of Mr. Green, from which we cull the following data, of one who passed on at the ripe age of eighty-five years.

Mr. Green early developed great business capacities, and acquired wealth by means of which he could carry out cherished humanitarian and religious projects, in connection with his friends, the Tappans, William Goodell, Rev. Charles G. Finney, and other prominent philanthropists. With these men he had much to do with the erection of the old Broadway Tabernacle, which was largely built from his purse. That has been one of the most important churches in this country. In the chapel which was the nucleus of this church, Mr. Green himself originated the modern Sabbath school system, which has since become so popular. This distinction has frequently been given to others.

In the year 1833, Mr. Green assisted in the formation of the American anti Slavery Society, in Philadelphia. He suffered the obloquy and opprobrium which fell upon his friends, Garrison, Tappan, and many others. For some time his windows were barricaded, and a tank of hot water was kept in the top of the house to withstand the assaults of those infuriated mobs that were the exponents of popular fury against anti-slavery workers. He was a man of action, rather than of words. Others have gone down to history with greater renown, who did less. His purse, his great executive ability, his matchless courage, his love of truth, made him the Cromwell of that stormy period.

The simple grandeur of his character and his absolute devotion to truth, rendered him capable of examining everything new, however unpopular. So, in due time, having become a good deal liberalized, he investigated modern Spiritualism, and received indubitable evidence of its truthfulness. Regarding it as a means, not an end, he went on to broad investigations and generalizations. He landed in the Harmonical Philosophy. Here he found that which satisfied the needs of his expanding soul, during the tranquil remainder of his life on earth. In its grand revelation he rejoiced exceedingly. He demanded pabulum for reason; here it was. His strong, truth-loving nature rejoiced more and still more in its eternal principles. As the natural man faded and drooped, the spiritual man grew sweet and strong, and more in unison with the Harmonical Philosophy.

Mr. Green was immovable in upholding anything which tended to advance the race through indicating the principles of the philosophy which was so dear to his heart. He hailed with joy the organization of the Harmonical Association, and came over to New York, in firm as he was, to become qualified as trustee. With deep emotion, on that occasion, he declared himself thankful that he had remained on earth long enough to become one of its founders. The most venerable of them, he is the first who has been called higher, to continue his work in a broader way and in a grander field.

At the close of the discourse, on motion of a member, a committee consisting of three, Mr. Mary F. Davis, Mr. S. R. Filley and Mr. Wm. T. Van Zandt, were appointed to draft the following resolutions, as embodying the sentiments of the Association:

Resolved, That in the long and well-rounded life and sterling character of our departed friend and brother, William Green, we recognize the legitimate and practical workings of the central ideas and principles inculcated by the Harmonical Philosophy, of which he was a profound student and unwavering supporter, in his loyalty as a citizen under a Republican government, in his active sympathies with the oppressed and down-trodden, in his charitable deeds and self-sacrificing efforts in behalf of universal emancipation, in his loving fidelity to the tender relations of husband, father, friend, guardian, and, lastly, in his fearless adoption and uncompromising public advocacy of whatever seemed to him to be the truth, however discredited and unpopular.

Resolved, That in his withdrawal from earth to enter upon the nobler ministrations of a higher existence in the spiritual universe, we feel that humanity has gained an unchangeable friend and advocate, whose influence for the accomplishment of good works, will be widely realized here in conformity with the wisdom and philanthropy of Celestial Brotherhoods.

Resolved, That as a sacred commemoration of his departure, which occurred in the ripeness of life and in harmony with the Divine plan, we solemnly pledge ourselves individually, and not less as the Harmonical Association, of which he was the most venerable and

venerated officer, to keep fresh in our remembrance his exemplary life; to accept and to profit by his advice to his children "to cultivate integrity of character, as the only guarantee of happiness in this or any other world," and to be influenced in our daily walk and conversation by those eternal principles which were and are so dear to his heart and understanding.

Resolved, That we herewith express our profound sympathy with the children whom he held so dear and who cherished for him such reverent affection, with his companion, left lonely at eventide, and with all others who are sorrowful in their loss, which, in the light of our religious principles, is to him a blessed translation and an infinite gain.

During the preparation of these resolutions, Prof. A. Wilder gave an interesting sketch of particular phases of philanthropic and religious periods, in which Mr. Green was a prominent actor. He was followed by Mrs. J. C. Croly, President of Sorosis, who paid a beautiful tribute to Mrs. Cornelia Green, the wife of Mr. Green, whom she pronounced to be one of the loveliest of characters. To Mrs. Green was owing the greatest inspiration and help of her own early life.

During the address of Mr. Davis, he called upon Mrs. Van Horn to read a letter which Mr. Green had left, to be opened by the family after the departure of his spirit from its worn tenement. We give it as a characteristic example of his author:

To my beloved children: I leave this, my last communication with you (during my residence on earth), to express my special wishes in regard to my funeral. For nearly forty years I have repudiated the religious system of christendom, because its very foundation is false, inasmuch as its fundamental doctrine is, that all mankind are born at enmity with God, and that their eternal happiness depends solely upon belief in the atonement, or, in other words, upon belief and trust in what another has done for them, instead of upon personal integrity. I deem every falsehood, held as a basis of religious belief, to be eminently injurious to mankind.

The history of this belief, for more than 1,500 years, has clearly demonstrated that its natural effect has been, persecution, the suppression of knowledge, and a brake upon the progress of the world; and to-day is only held in check, by civilization, which is the child of science. Therefore my wish is, not to have any of its clergy present, nor any of its theological tenets expressed, at my funeral; on the contrary, I desire, in this way, to repeat my protest against such a system of religion. To this request, I trust that all my children will cordially accede, and no one of them bow down to the "Idol St. Custom."

I have engaged my old friend, Andrew Jackson Davis, to make all remarks that need be made on that occasion. I would like to have cheerful music, appropriate to a glorious, joyous second birth; to have a few flowers, not a superabundance of them; to have my body interred in a plain mahogany coffin without ornamentation, and no more carriages than will be needed for the occasion, so that there may be no appearance of parade. Mourning costumes I disapprove of in all cases. As for yourselves individually, my advice is, to cultivate integrity of character; for in accordance with it, will be your happiness in this, or any other where you may dwell.

Farewell. Your affectionate father, WILLIAM GREEN.

1263 Pacific St., Brooklyn, Dec. 4th, 1876. At the close of these addresses, Mrs. Mary F. Davis announced that Mr. Davis had heard from his dear friend, since the translation of the latter to a higher existence. A voice came in the early morning, sounding its message of happy triumph to the one who had tenderly accompanied his elder brother to the very shores of that stream which bore him to his home in the Summer-land. His announcement finished with this:

MESSAGE FROM WM. GREEN.

Tuesday, 5 o'clock, A. M., Oct. 25, 1881. "No! death, but translation! It was all accomplished for the most part painlessly, in consequence of the affectionate attentions and care of my children, in the hours of my greatest helplessness.

(After a silence of 8 or 10 minutes, he continued.)

"My anticipations are more than fulfilled. My cup is overflowing. In truth I may say I am overwhelmed with an indescribable sense of novelty and satisfaction.

(A few moments delay, he added.)

"To my great surprise the first to meet me was Thomas Trusdale. Many of my early associates and acquaintances are in this vicinity. (So I am told.)

"At last I am conjoined to my Cornelia as if we had parted but yesterday.

"To all my dear family and friends, love from William Green."

With a tenderly eloquent apostrophe to our ascended friend, Mrs. Davis closed the deeply impressive service.

THE SPIRIT OF WASHINGTON.—In one of Josiah Quincy's "Leaves from old Journals," published in the *Independent*, he says that his father, while occupying for a night the room in which Washington died, saw the spirit of the father of his country. "If," explains the writer, "I gave the particulars, I should feel bound to give a full explanation of them by Dr. Hammond or some other expert in cerebral illusions; and this would occupy too much space for an episode. It may be worth while to say that nothing my father saw, or thought he saw, was useful in confirming his belief in a spiritual world. His assurance in this matter was perfect, he believed that brain action (if that is the correct expression) was at times set up in us by friends no longer in flesh, and that his own life had been guided by these mysterious influences. Shortly before his death, he spoke of reunion with those he had loved, as men speak of what they know; not as they speak of what they hope or believe.

A curious accident happened at the Electrical Exposition in Paris. A gentleman was leaning over to examine closely an interesting machine, when his gold chain made a connection between two conducting wires which happened to be exposed. The chain immediately became red-hot and set fire to the waistcoat, against which part of it rested.

"Is Darwin Right?" by William Danton price \$1.00, postage 8c. This last and best book of Mr. Denton grants the great merits of Darwin, accepts evolution, but shows how imperfect the Darwinian theory is unless there be a Central Mind to guide the wondrous process. It is the only just criticism of Darwin, and the first and only book in the world that calls the great scientist back to The Soul of Things and up to a spiritual philosophy. These, and many other books, are on sale at our office.



Religio-Philosophical Journal

JOHN C. BUNDY, Editor. J. R. FRANCIS, Associate Editors. GILES B. STEBBINS, Associate Editors.

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NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate many old subscribers who through neglect or inability do not keep paid in advance, the credit system is continued, but we wish it clearly understood that it is purely as a favor to our patrons as our terms are PAYMENT IN ADVANCE.

G. B. Stebbins.—Editorial Farewell.

With this issue my editorial connection with the RELIGIO-PHILOSOPHICAL JOURNAL ceases. My wish and expectation has been to remain to the close of the year, but illness compels me to leave.

Those who have thanked me for my efforts here, in the past few months, I gratefully thank in return, and those who have criticized me frankly and in good faith are equally entitled to my thanks.

In a few days I leave for my home at Detroit, Michigan, where my postoffice address will be after Nov. 18th.

GILES B. STEBBINS.

The Prayer Test—What the Seymour Times has to say on the Position of the Religio-Philosophical Journal.

Concerning the editorial on "The Prayer Test and the Science of Medicine," which recently appeared in the JOURNAL, the Seymour (Ind.) Times has raised objections.

What a melancholy commentary on sanity and the defenceless condition of the human intellect in the whirlwind of hallucination is presented when he gravely and with apparent sincerity, adds the following:

How readily would a clairvoyant have pointed out the position of the ball, and with how much more certainty than the electric balance! And yet with what contempt would this proposition have been received!

That a clairvoyant could have pointed out the position of the ball quite as accurately as the electric balance is quite probable. The electric balance isn't yet a reliable instrument, and surgery has to be backed up by common sense.

But to assume that what is called clairvoyance, a pretended trance state in which the animal brain is adapted to the entertainment and control of an invisible inhabitant of the air, a disembodied spirit, which by virtue of its escape from a material human brain, sees things hidden from mortal eye and ken—to assume that this pretended trance state enables the medium to receive and impart the knowledge possessed by a "spirit," is to admit the demology and witchcraft so ably set forth in the Holy Bible.

The only explanation is (for most people with cranks are sincere and honest), that insanity is the rule and perfect sanity the exception with the human animal. A man or woman able to take a level consideration on all subjects is the exception. Most of us are constructed with obliquities and weaknesses and imperfections that pervert, warp and dwarf our judgment, blind our perception and distort the impressions made upon the brain by our surroundings.

The editor of the Times is a materialist, and as such he is, perhaps, a little more bigoted than any church deacon or priest

we know of. There is something about Materialism which tends to such results; converting a man to a first-class egotist. The editor has expressed his opinion, and in such a way it would seem that he thinks it a finality, and there is no chance or need of reply.

But this is not as essential as the next position denying clairvoyance, and the power of a clairvoyant to locate the ball. "Clairvoyance," he says, "is a pretended trance state," and that any one should believe in it, shows that "insanity is the rule and sanity the exception with the human animal."

We said Dr. Monroe brought no proof; he does at last, however, and says: "...to assume that this pretended trance state enables the medium to receive and impart the knowledge possessed by a 'spirit,' is to admit the demology and witchcraft so ably set forth by the Holy Bible."

Dr. Monroe unconsciously admits a state of true trance when he calls clairvoyance a "pretended trance." What this state is he does not attempt to define. He has never investigated Spiritualism or clairvoyance; he will have nothing in reference to them in the columns of his paper.

But while we cannot discuss nor suffer to be discussed in our columns the merits or demerits of clairvoyance and Spiritualism, these being subjects foreign to our purpose while priestcraft is all predominant, we cannot suppress our wonder that modern believers in demology, spirit existence and communication with human beings, seeing into the future and the impenetrable by the clairvoyant eye, and healing by the laying on of hands, as did the "Savior" and his apostles, should reject the Bible and modern Christianity.

The Times is too occupied in proving man a "human animal," with beastly attributes and desires, and destroying all aspirations for spiritual existence, to give place to a line in their favor. Its editor believes with Bennett and others that error in the form of "priestcraft" can be destroyed with the bludgeon, and that the proper way to rule it is by the rude manners of brutal force.

The editor of the Times is again wrong in his statement that Spiritualism "rejects the Bible and Christianity." Some Spiritualists may do so, but Spiritualism itself regrets only error and accepts truth wherever found. Whatever is true in the Bible, it makes its own, and while it eschews the methods of churchianity, it has nothing but praise for true Christianity.

We fully appreciate, as will every Spiritualist, the sadness of the Times when it contemplates the "obliquities," "weaknesses," and "imperfections that pervert, warp and dwarf our judgment, blind our perceptions and distort the impressions made on him by our surroundings," only the object on which it is bestowed is different. We feel all this when looking over the dreary columns of Materialist papers.

JOURNAL, which gives Materialism fair and impartial hearing, not being afraid of its triumph so long as Spiritualism is represented by its advocate.

We might indefinitely enlarge this article by an array of facts substantiating the claims of Spiritualism and the capabilities of clairvoyance, but the RELIGIO-PHILOSOPHICAL JOURNAL has for years been a repository of such facts, and will furnish the reader with an overwhelming amount of evidence.

Anti-Spiritual Orthodox Darkness.

A subscriber and valued friend in Western New York sends us the following from a journal called The Countryside:

"Mankind have always tried to peep into the future life, but it is a question if the veil to that world is not mercifully closed. If immortality of the soul be granted, the theory of departed ones still having knowledge of this life involves consequences more awful than pleasing to the thoughtful mind.... If we fully believed it and comprehended all the consequences, it would make a tremendous difference to our lives. Many a man and woman would then prefer annihilation."

The editor selects, to point the moral of his strange conclusions, a doleful and most unnatural story from Macmillan's Magazine, entitled "Lost," the gloomy crisis of which is the anguish of a wife who looks back to earth and sees her husband with a second companion. One thing is noteworthy. This "Countryside" man is original. The noblest pages of the Bible, the most golden inspirations of the great poets of the ages, the tenderest thoughts of gifted preachers, Protestant and Catholic, and the divinest words of the classic Pagans, all dwell on the sweet joys of immortality and the undying hope that those in the life beyond can see us and care for us; but this poor "lost" editor has reached new darkness! Did he ever wish to be cut off from all knowledge, in this life, of what his relatives and friends are doing daily, lest he might suffer pain from their misdeeds?

The one sweet grace in the Roman Catholic Church is the idea of the intercession of the saints—who see us and help us in their heavenly abodes. Their power to do so, which the Catholic devoutly believes, adds rich enjoyment to their angelic existence—the enjoyment of practical usefulness.

Mrs. Mary Fletcher, a co-worker with John Wesley and a woman eminent in goodness, said: "Nor doth it seem contrary to reason to suppose a spirit in glory can turn its eyes with as much ease, and look on any object below, as a mother can look through a window on her children and see their actions in a court beneath," and she suggests that spirits can impress us and "converse with our spirits," as easily as when they were on earth.

But these good souls and great teachers did not have the benefit of orthodoxy running mad against Spiritualism. They never dreamed of such foggy nonsense as the 'Countryside' delights in!

Well-Earned Promotion.

Mr. John M. Eddy is one of the rising railroad men of the West. In noticing his recent promotion the Chicago Tribune says:

"Mr. J. M. Eddy, formerly General Agent of the Atchison, Topeka and Santa Fe Railroad in this city, and for the past year Superintendent of the Construction of the extension of the Texas and Pacific to El Paso, has been appointed Superintendent of the Missouri, Kansas and Texas Division of the Missouri Pacific railroad from Hannibal to Minnesota, and from Junction City to Parsons, with headquarters at Sedalia, Mo. He will assume the duties of his new office Nov. 5th. The promotion of Mr. Eddy to so important and responsible a position will be a source of great satisfaction to his many friends in this city, and the general verdict will be that he deserves his good luck. Mr. Eddy is an able and energetic railroad man, a skilled civil engineer, and is thoroughly posted in the operations of railroads, in which he has had a long experience. That the old Missouri, Kansas and Texas will prosper under his management, and will soon become one of the best handled lines in the country, there is no doubt among those who know what kind of material Mr. Eddy is made of."

As a boy, Mr. Eddy was an expert in sliding down hill. Some of the ladies who recall with pleasure the skill and enthusiasm he displayed in engineering the sled down hill and his patience and perseverance in dragging it up again, claim to have predicted therefrom his future greatness as a promoter of rapid transit.

Boston Bile and Blubber.

The R. P. Journal, of Chicago, has not ascertained as yet that this paper has been, by the addition of four pages, enlarged one-half of its former size; but it, on the contrary, has room for a gratuitous fling at us, which clearly shows the animus of that sheet.—Banner of Light, Nov. 5th.

Thus tearfully scolds the ancient sensitive who edits the "oldest spiritual paper on earth." Alas! his youthful friend out West cannot please him though he should sit up nights to try. The JOURNAL quoted from its illustrious contemporary one of its most eloquent, truthful and heart-moving editorial paragraphs, embodying more truth than Bro. Colby generally gets into the same space. We quote it again in proof of this assertion:

"Had it not been for donations we have occasionally received from generous hearted souls, to-day would find us financially in the slough of despond."

Instead of being pleased at this courtesy from his modest Western contemporary the dear old man of Boston waxes wroth and calls it a "gratuitous fling." Well, well! children are hard to suit, whether in their first or second childhood and so his petulance must be overlooked.

Regarding Theodore Parker's or rather Bro. Colby's first assertion that we have not "ascertained" that the organ of Hazard, Reed, Crindle, James & Co., has "enlarged one half," we wish to say confidentially, we have been made aware of the mournful fact. Indeed we "ascertained" the necessity of such an enlargement on the part of our high-spirited contemporary simultaneously with its own illumination, to wit: The moment Dr. Eugene Crowell announced the publication in New York of The Two Worlds. For shame, Dr. Crowell! You, a wealthy and retired gentleman to thus come forward and materialize new perplexities and burdens for a poor soul on the ragged edge of the "financial slough of despond." O Parker, Greeley, Lincoln, Socrates, Raymond, Swedenborg, Gruff, Billy-the-Boot-black, Blackhawk, Hermes, Texas-Jack and all the rest of the noble "band" alleged to be in charge of the old B of L, why is this thus, why have you allowed your favorite organ to be thus tried? Is it forsooth, that Hazard, Reed & Co., may be obliged to put forth further exertions, "financially" as it were, on the treacherous banks of the "slough of despond?"

The RELIGIO-PHILOSOPHICAL JOURNAL circulates, not only among intelligent, clear-headed Spiritualists, but is largely read by equally intelligent, clear-headed, truth-loving investigators who, through its impartial, scientific and philosophical treatment of Spiritualism are being gradually led into new light. Hence we hesitated to let them know that spiritual literature was being cursed by an additional flood of inanity and intellectual small beer; fearing to disgust those who are turning from the weed-grown fields of orthodoxy, eagerly seeking for the golden wheat they have been told lies beneath the chaff in Spiritualism.

But we hesitate no longer, for is it not better that we soothe the sensitive soul in Boston than that we convince thousands of the fact that man continues to live beyond the grave and can return and communicate? Yes, indeed! Let the dear old man commune in peace with the spirit of his favorite friend Mr. N. E. Rum, let him defend "Crandall," James et al omne genus to his hearts content! For is it not a less calamity that the world remain ignorant of the saving truths taught in the JOURNAL, than that the forlorn Boston bachelor should be thus annoyed?

Mrs. Crandall, alias Crindle in Trouble.

The thorough exposé of Mrs. Crandall—"Crandall"—Reynolds, at Clyde, Ohio, as detailed on the eighth page, may possibly convince some of her enthusiastic admirers, of the wisdom of the JOURNAL's refusal to advertise her as a physical medium until she had demonstrated to its editor the truthfulness of her claims. That she may be a medium is quite possible; that she is an unprincipled, dangerous character is certain. The Banner of Light, by its wilful and persistent support of such tricksters is largely responsible for the disgrace constantly being heaped on the spiritual movement. In the opinion of the editor of the Banner apparently, mediumistic power, be it ever so little, covers all the sins in the decalogue and entitles its possessor to the right to prey upon a gullible public and be puffed in the B of L.

Woman Suffrage State Convention at Champaign, Ill.

A well-attended State Woman Suffrage Convention was held at Champaign, Nov. 3rd. Mrs. E. B. Harbert, of the Inter-Ocean editorial staff, presided, and Mrs. Elizabeth Loomis, of Chicago, was Secretary. Capt. J. S. Lathrop made a welcoming speech. Mrs. Harbert, Mrs. Dr. Wardner, of Anna, Ill., Mrs. E. C. Iarned, of Champaign, County School Superintendent, Mrs. M. C. Haggart, of Indianapolis, and others spoke. Senator Castle, of Sandwich made an able argument, and Mrs. Haggart's address is spoken of as "a brilliant plea." The main object of the meeting is to present the subject of woman suffrage to the people of the State irrespective of party.

We regret to learn that the wife of our talented contributor, W. E. Coleman, is probably a hopeless invalid. She is now in New York for treatment, but the physicians give no encouragement. Mr. Coleman is detained in California, but hopes to get East very soon.

In Memoriam—Clara A. Clark.

A Port Huron, Mich., journal comes with a paper "In Memoriam" on Miss Clara A. Clark, daughter of Samuel D. Clark and wife of that city, who passed away on Sunday evening, Sept. 25th, aged twenty-four years. She is spoken of as highly gifted and amiable. The paper was read before the Lotus Club, of which she was a member. The Literary Club and the Public School teachers, met and gave testimonials to her worth, and the schools adjourned to attend the funeral. She had been a teacher among them for five years, and a large course of people attended the services.

The discourse, by Dr. Spinney, of Detroit, is spoken of as follows:

Dr. Spinney's sermon was very eloquent, both in thought and expression. He took the most advanced spiritual view of death and life again, spoke comforting words to the almost inconsolable family and gave bright gems of advice to the young associates of the deceased favorite. His tribute to her charming personal character and accomplishments was very affecting. She was patient, industrious, good and pure. She loved the beautiful in life and in nature. She loved painting and commenced to learn the art. She loved poetry and he read her favorite poem, Longfellow's "Resignation." A few lines in her handwriting, found that morning in her scrap book, seemed to exactly suit her nature:

"Be good, dear child, and let who will be clever, Do noble things, not dream them all day long, And so make life, death, and that vast forever, One grand, sweet song."

Her parents are well-known Spiritualists. May the light beyond the clouds reach them!

Mrs. F. O. Hyzer on the friends of Mediums.

This lady, long and well known as an eloquent speaker and as a medium, in a late lecture to the Brooklyn, N. Y. Society is reported in The Two Worlds as follows:

"During her address, she diverged from her regular line of thought to answer a question that was laid upon her desk, concerning the duty of that society to mediums, and in answering it she said, in substance: 'Try the spirits, and try the mediums, and see if both are true. Distrust any of them who shrink from investigation, for if there is any mission in mediumship, it is to remove doubt. Always honest, generally correct; when you can say this, it is enough. Conditions, the fallibility of mortals and spirits, will cause mistakes. Expect them; but demand honesty. Not all who claim to be mediums can prove their claims. Many of these may have powers that, while they are of no value to the world are to the individual; and these we must not call impostors, though we have no use for them. Your duty is to investigate thoroughly, honestly, and truthfully. Whoever does this, we hold to be the friend of the mediums.'"

Current Items.

Dr. Geer says: I notice the thinkers all like the RELIGIO-PHILOSOPHICAL JOURNAL.

Mr. A. B. French has our thanks for a copy of the Clyde, O., Enterprise containing the Crindle exposé.

The Two Worlds is to be enlarged next week, and will be on sale at our counter, price eight cents.

Mr. G. H. Geer spoke for the First Society of Spiritualists of Geneva, O., during October. He is engaged by the same society for November.

Mrs. Maud E. Lord holds sances at No. 10 Throop street (near Madison street), on Sunday, Monday, Wednesday and Friday evenings of each week.

Carl Tuttle, son of Hudson Tuttle, is attending the Western Reserve Medical University, and gives great promise of eminence in surgery for which he manifests peculiar talents.

A. B. French having finished a very successful course of lectures at Philadelphia, speaks during November in Alliance, Ohio. Efforts are making to induce him to visit the Pacific coast during the winter.

A. J. Fishback writes as follows from Milton, Ill.: "We are engaged to lecture in Milton, Ill., Nov. 3rd, 4th, 5th, 6th and 7th; and in Time, Ill., on the 10th, 11th, 12th and 13th. We then go to Pittsfield, Ill., for a course of lectures."

Judge Folger, now Secretary of the Treasury, is reported as strongly favoring woman suffrage, but the treasury portfolio is not big with the fate of that movement. To the woman suffrage cause one small congressman would be worth a dozen secretaries of the treasury.—Times.

The Boston Sunday Herald says that the Sunday Schools, by their indiscriminate use of the Bible, start questions among the pupils which the teachers are unable to answer, and gives this reason why "the ranks of infidelity are constantly recruited from the church."—Unity.

The demand for extra copies of the JOURNAL dated October 29th has entirely exhausted our supply. The report of the speeches on the subject of Spiritualism at the English Episcopal Church Congress lately held at Newcastle-on-Tyne, which was printed in that number, caused the demand. Rev. H. W. Thomas, D. D., tells us he spent two hours on that report and wished the JOURNAL had printed more of it.

Probably the oldest twins in existence in this country are George and Edmund Gravelly, who in good health are still living within five miles of each other and within three miles of where they were born at Leatherwood Postoffice, in Henry County Virginia. They will be 93 years old the 1st of December, 1881. Their mother lived to be over 100, and their father died at the age of 90.



Voices from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONICAL PHILOSOPHY.

A Flight. BY EMMA TUTTLE. At last the busy hours are still; The inmates walk the vales of sleep...

D. D. Home. To the Editor of the Religio-Philosophical Journal: I am just now in receipt of a long note from D. Douglas Home, author of "Incidents in My Life," which you have on sale...

To the Editor of the Religio-Philosophical Journal: After some hesitation and with many personal regrets in severing the ties which have so long and closely bound me to my many patients and friends all over the country...

Dr. Kayner Retires from the Lecture Field and Medical Practice. To the Editor of the Religio-Philosophical Journal: After some hesitation and with many personal regrets in severing the ties which have so long and closely bound me to my many patients and friends all over the country...

Secretary Yonkers Spiritualists' Association. New York, Oct. 25, 1881. Letter from an old Subscriber. To the Editor of the Religio-Philosophical Journal: Being an old subscriber and constant reader of your highly esteemed paper, allow me to trespass upon your valuable time...

Letter from Enterprise, Kansas. To the Editor of the Religio-Philosophical Journal: Could we get a good test medium here, quite a number of the most prominent men of the county would investigate...

Letter from Enterprise, Kansas. To the Editor of the Religio-Philosophical Journal: Could we get a good test medium here, quite a number of the most prominent men of the county would investigate...

To the Editor of the Religio-Philosophical Journal: A Short Tribute to the Memory of President Garfield. From the address given by N. J. Morris, at the family gathering of Wm. C. Maynard (home of Mrs. Nettie C. Maynard) at Arbeta Farm, Springfield, Ohio, Sept. 26th, 1881, we extract as follows:

A Ghost at Noonday. (From the "Fall Mail Gazette," London.) We have received the following extraordinary narrative from a correspondent for whose good faith and professional acuteness of observation we can vouch. He substantiates his story with full details of dates, names, and places...

The Secret Out. To the Editor of the Religio-Philosophical Journal: The nation has agonized and prayed. Our deepest sympathies have been touched as they seldom have been. The practical uses of prayer have been tested and found wanting...

May His Kind Increase. Beter late, perhaps, than not at all; certainly only just to the cultured speaker, to say that the First Association of Spiritualists in Philadelphia have been enjoying for several Sundays the very intellectual, effective, elevating and refining lectures of Mr. A. B. French...

A Remarkable Epitaph. Scientific men just now, are anxious to show that they act according to Herbert Spencer, in that they neither affirm nor deny anything in regard to religious questions. Prof. Clifford, who rigidly disbelieves in the doctrine of a hereafter, placed the following epitaph on his tombstone...

Notes and Extracts. Growth and improvement are possible everywhere. Nothing really succeeds that is not based on reality; sham, in a large sense, is never successful. Nothing can be more manly than honor, trust and love, working out truth, purity and gentleness.

English Ritualism. The continued confinement of the Rev. Mr. Green, rector of St. John, Milnes, Plattling, Manchester, in Lancaster Jail, is still cause of much excitement and irritation not only among his own parishioners, but largely throughout ecclesiastical circles in England...

Another Wonder. (London Telegraph.) Wonders will never cease. By aid of the dioscope, an ingenious instrument, brought for the first time to public notice during the Parisian Exhibition of 1876...

Fishback-Winans. To the Editor of the Religio-Philosophical Journal: Messrs. Fishback and Winans were here during the past week and we have no doubt of the honest character of the statements they made...

Note from Michigan. To the Editor of the Religio-Philosophical Journal: The cause moves on in this section nicely. Prof. Seymour is with us, spoke here the 23rd, and two evenings and Sunday the 30th. The Professor is doing a good work...

Dr. H. H. Sagers, in renewing subscription for another year says: I like the JOURNAL better every year. Dr. E. W. H. Beck writes: I would not do without the JOURNAL for double the price.

To the Editor of the Religio-Philosophical Journal: After some hesitation and with many personal regrets in severing the ties which have so long and closely bound me to my many patients and friends all over the country, I am at last compelled to announce my entire withdrawal from the field of practical and lecturing medicine...

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Notes and Extracts. Growth and improvement are possible everywhere. Nothing really succeeds that is not based on reality; sham, in a large sense, is never successful. Nothing can be more manly than honor, trust and love, working out truth, purity and gentleness.

The Hindoes, who taught the existence of fourteen spheres, were by no means at sea in their speculations concerning the unseen. All do not need the same form of discipline, but all require discipline adequate to develop every grade of the spirit.

The child many times is made to believe that God is offended with him; he starts out in life with the idea of an angry God, and as if this was not enough, the theory of a devil is added; so we see that man, and an angry God hurling thunderbolts at him, which he attempts to dodge, and no doubt would succeed were it not for his ubiquitous majesty, who comes upon the other side and defeats all previous plans of escape.

The Rev. John W. Chadwick, in a recent sermon, says: "No doubt, if once the evolutionary theory of man's descent should obtain in the universal suffrages of scientific men, it would be considered that the Bible taught this theory, and that the church has always taught it."

A Paris physician relates the particulars of a curious case he has under his charge. It is that of a young girl, eighteen years of age, who is afflicted with what is termed psychopata, that is to say she loses the faculty of sight in daylight and recovers it during the night...

To us nothing is more clear than that morality depends not on any system of faith; it requires no miraculous evidence; it is independent of theological dogma; no supernatural halo can heighten its beauty; no ecclesiastical influence can strengthen its obligations...

What we want is not to get up a heaven of all sorts of whitewashed truths—a paradise composed largely of the untraded democracy of rascality; to tell the truth, as men know it, as much a myth as hell. You and I live under natural laws, and we are just as much subject to them as the trees of the forest...

Heber Donaldson, a lawyer in Emlenton, Pa., has been expelled from the Presbyterian church for walking through a quadrille, he could not dance. He has carried his case up to the presbytery and the synod, made eloquent speeches in his own defense, tried to show that walking in a dance is not so very bad but is deposed each time, and now proposes to appeal to the General Assembly. Grand work for that pious body, with its 600 clergy or more. If he were only a Rock River Methodist preacher charged with lying, how pleasant would his path be! But to dance is a grave matter!

The successor of Dr. Holland as editor of The Century (late Scribner's Magazine), is Richard Watson Gilder, associate editor from its start, born in Bordentown, New Jersey in 1844, son of a Methodist clergyman; self-taught and an editor and author of acknowledged ability. The December Century will be largely a memorial of Dr. Holland and President Garfield. It will appear Nov. 19th, with fine portraits of both and matters of interest in their lives.

"Real Life in the Spirit Land," price 75c, postage 5c, 210 pages; and "The Principles of Nature, as discovered in the development and structure of the Universe, the Solar System, the Earth, Laws method and history of their development. An Exposition of the Spiritual Universe, given inspirationally." Three volumes, \$5.00; postage 33c. Both these valuable works are by Mrs. Maria M. King, and should be widely read, for their rare interest and instruction.

The Second Day Adventists' organ, the Review and Herald, thinks that the Lord is getting ready to burn up the world because there are here and there surface indications of petroleum, and petroleum will burn! On which the Alliance says: "If all the fools were as afraid of petroleum as is the Review and Herald there would be fewer kerosene explosions."

The Chinese imitate their Caucasian brethren in more ways than one. There has existed in San Francisco for some time a Chinese religious society called the Sing Tong. Dissensions arose among the brethren, and one faction seceded and started an organization under the name Hop Sing Tong, whereupon the Sing Tong's raided the joss-house of the seceders, smashed their idols, and destroyed things generally.

The decrease of the public debt since June 30 has been \$41,742,886. In the month of September it was \$17,483,041. This is reduction at the rate of \$107,000,000 a year.

There are political outbreaks so popular with the whole people that the state dare not interfere. The breaking out of pustules, pimples, tetter and the like on the face, can be almost entirely cured by Dr. Benson's Skin Cure. Also good for the hair and scalp.

In Rome the Catholic pilgrims are insulted in the streets. Before the eyes of the Pope is manifest the decay of Catholicism. The insults are wrong, but they are the reaction against spiritual slavery and priestly arrogance.

Truth is Mighty.

When Dr. Pierce of Buffalo, N. Y., announced that his "Favorite Prescription" would positively cure the many diseases and weaknesses peculiar to women, some doubted, and continued to employ the harsh and caustic local treatment. But the mighty truth gradually became acknowledged. Thousands of ladies employed the "Favorite Prescription" and were speedily cured. By druggists.

The Duke of Sutherland is at the head of a company of Englishmen, with \$2,500,000, who have bought sixty square miles on the St. Paul and Omaha Railroad, sixty miles east of Sioux City, for a colony; price, \$103,000.

Troublesome Children,

that are always wetting their beds ought not to be scolded and punished for what they can not help. They need a medicine having a tonic effect on the kidneys and the urinary organs. Such a medicine is Kidney-Wort. It has specific action. Do not fail to get it for them.—Exchange.

Rev. Mr. Piper was once called upon to marry a man to his fourth wife. As he approached the couple, he said: "Please to rise." The man wriggled about in his chair a moment, and finally spoke: "We've usually sot!"

"And the Leaves were for the healing of the Nations.

Dr. FERRIS'S Extract of Smart-Weed breaks up colds, fevers and inflammatory attacks, and is specific for colic, cramps, diarrhoea, and dysentery. By druggists.

Newspapers and Magazines

Table listing various newspapers and magazines for sale at the office of this paper, including Banner of Light, Olive Branch, The Spiritualist, etc.

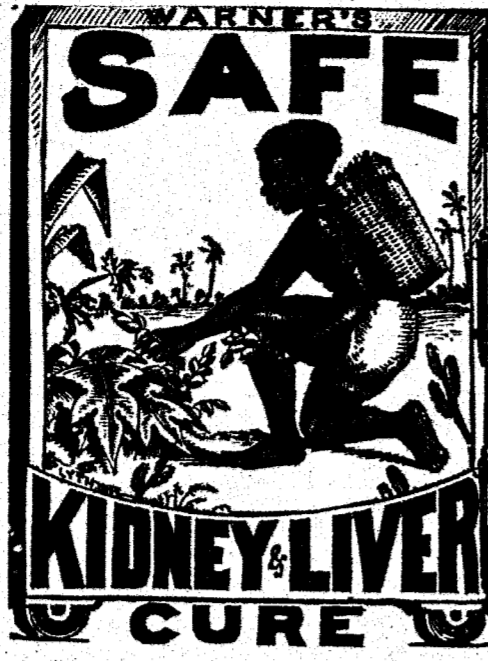
RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion. NOTICES set as reading matter, in Minion type, under the head of "Business," forty cents per line for each insertion.

Agate type measures fourteen lines to the inch. Minion type measures ten lines to the inch.

Terms of payment, strictly, cash in advance.

Advertisements must be handed in as early as Monday noon, for insertion in next issue, earlier when possible.



The leading Scientists of to-day agree that most diseases are caused by disordered Kidneys or Liver. If these organs are kept in perfect order, perfect health will be the result. This truth has only been known a short time and for years people suffered great agony without being able to find relief. The discovery of Warner's Safe Kidney and Liver Cure marks a new era in the treatment of these troubles. It is an excellent medicine for females during pregnancy. It will control Menstruation and is invaluable for Leucorrhoea or Falling of the Womb. It is a Blood Purifier, for it cures the organs that make the blood. The Remedy which heads this wonderful, is put up in the LARGEST SIZED BOTTLE of any medicine upon the market, and is sold by Druggists and all dealers at \$1.25 per bottle. FOR DIABETES, NEURALGIA, RHEUMATISM, GRAVE, DIABETES CURS. IT IS A POSITIVE CURE.

H. H. WARNER, & CO., ROCHESTER, N. Y.

80 Beautiful Pages, 8 Octavo Carved Walnut Case. Send for our Illustrated Catalogue. It contains full particulars, tests the purchaser and makes 65c. Price \$1.00. Sent by mail. Smith, 8 W. 11th St., N. Y.

RAIL ROADS.—TIME TABLE.

CHICAGO, ROCK ISLAND AND PACIFIC.

Table showing train schedules for Chicago, Rock Island and Pacific, including departure and arrival times for various destinations like Davenport, Council Bluffs, etc.

Chicago & Alton.

Table showing train schedules for Chicago & Alton, including departure and arrival times for various destinations like Alton, St. Louis, etc.

AGENTS WANTED FOR MARY CLEMMER'S "LIFE AND DEATH OF JAMES A. GARFIELD."

It portrays the life and wonderful adventures, misadventures, reverses, etc., of the Capital of the White House. It is a true and interesting story, with a wealth of facts and figures, and is a valuable addition to the library of every patriotic citizen. Address: Excelsior Pub. Co., 27 N. Clark St., Chicago, Ill.

THE GREAT SPIRITUAL REMEDIES

MRS. SPENCE'S Positive and Negative POWDERS.

"Our family think there is nothing like the Positive and Negative Powders"—says J. H. Wiggin, of Beaver Dam, Wis., and so says everybody. Buy the Positive for Fevers, Coughs, Colds, Bronchitis, Asthma, Dyspepsia, Indigestion, Diarrhoea, Liver Complaint, Hoarse Cough, etc. Buy the Negative for Rheumatism, Neuralgia, Nervousness, Sleeplessness, and all active and acute diseases. Buy the Negative for Paralysis, Deafness, Amour de Typhoid and Typhus Fevers. Buy a box of Positive and Negative Powders for \$1.00 a box, or six boxes for \$5.00. Send money for our risk and expense by Registered Letter or by Money Order. Agents wanted. Sold by Druggists. For sale wholesale and retail by the Religio-Philosophical Publishing House, Chicago.

VOICE OF ANGELS.

8 pages, published at No. 5 Dwight Street, Boston, Mass., the 1st and 15th of each month. SPRING L. JUDD PARDER, Editor-in-Chief. D. K. MINER, Business Manager. D. C. DENSMORE, Publisher.

NO CURE! NO PAY! DR. KEAN,

173 South Clark St., Chicago, may be consulted, by mail, free of charge, on all chronic or nervous diseases. Dr. J. J. Kean is the only physician in the city who warrants a cure or no pay. Fines illustrated book, 25c. per copy. Descriptive book, 25c. per copy. Price \$1.00. Postpaid.

FOUR ESSAYS CONCERNING SPIRITISM.

WHAT IS SPIRIT? WHAT IS MAN? Organization of the Spirit-Body, Matter, Space, Time.

The author, Heinrich Todeman, M. D., is a German scholar, who presents many thoughts in the subject treated that are worthy of careful consideration. Price 50 cents, postage 5 cents. For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

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All orders, with the price of book desired, and the additional amount mentioned for postage, will meet with prompt attention.

Extensive list of books for sale, including titles like 'Answers to Questions, Practical and Spiritual', 'Apostrophe to the New Testament', 'Age of Reason', etc., with prices listed.

Advertisement for 'STARTLING FACTS IN MODERN SPIRITUALISM' by N. B. Wolfe, M.D. Includes a map of the United States and a detailed description of the book's content, which covers various spiritualist phenomena and scientific explanations.

CHICAGO, ROCK ISLAND & PACIFIC RY. Is the Great Connecting Link between the East and the West! The Great Rock Island Line from Chicago to Council Bluffs, passing through Joliet, Ottawa, La Salle, Geneseo, Moline, Rock Island, Davenport, West Branch, Keosauqua, Marengo, Rockford, Grand Des Moines (the capital of Iowa), Stuart, Atlantic, and Avoca; with branches from Bureau Junction, Iowa, to Peoria, Wilton Junction to East St. Louis, Washington, Fairfield, Eldon, Bolivar, Carver, Leavenworth, Afton, and Kansas City; Washington to Bourneville, Oskaloosa, and Knoxville; Keosauqua to Farmington, Bonanza, Benton, transport Independent, Eldon, Ottumwa, Eddyville, Oskaloosa, Polka, Monroe, and Des Moines; and from Peoria, Keosauqua, Newton to Monroe; Des Moines to Indianola and Westport; Atlantic to Keosauqua, Keosauqua, and Avoca to Keosauqua and Carson. This is positively the only Railroad which owns, and operates a through line from Chicago to the State of Kansas. Through Express Passenger Trains, with Pullman Palace Cars attached, are run twice weekly between CHICAGO, KANSAS CITY, ST. LOUIS, and ST. PAUL. Through Express Trains, with Pullman Palace Cars attached, are also run between Chicago and Kansas City via the Milwaukee and Rock Island Short Line. It is manifestly equipped, its road bed is simply perfect, and its track is laid with the most modern material. What will please you most will be the pleasure of enjoying your meals, while passing over the beautiful scenery of the West. In one of our magnificent Dining Cars, you get an entire meal, as good as is served in any first-class hotel, for seventy-five cents. Appreciating the fact that a majority of the people desire separate apartments for different purposes (and the immense passenger business which is done on this line), we are pleased to announce that this Company runs Pullman Palace Cars, with Pullman Palace Cars attached, on the Chicago and Rock Island Line. Tickets via this line, known as the "Great Rock Island Route," are sold by all ticket agents in the United States and Canada. For further particulars, address: R. R. CABLE, Vice President and General Manager.

