

RELIGIO-PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM

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

VOL. XXXII.

CHICAGO, MAY 6, 1882.

No. 10

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communication, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

- FIRST PAGE.—Hallucinations. Anniversary Reception to "Light for All." A Missouri Saint.
- SECOND PAGE.—Remarkable and Valuable Address. Departure of E. W. Wallis for England. A Story about Kars.
- THIRD PAGE.—Woman and the Household. Book Reviews. Partial List of Magazines for May. Miscellaneous Advertisements.
- FOURTH PAGE.—Special Notices. Notice to Subscribers. Mysterious Sounds and Appearances. Inspiration. A Good Move. Longfellow and his Inspiration. The Sage of Concord. Death of Prof. Zoellner.
- FIFTH PAGE.—The Treatment of E. W. Wallis. A. B. French and his Labors in Chicago. Receptions. Current Items. General Notes. Special Notices. Miscellaneous Advertisements.
- SIXTH PAGE.—The Cruise of the Mystery. Let Us be Happy. Origin of Some of Longfellow's Poems. Medical Legislation in the State of New York. How a New York Doctor got One Hundred Dollars. Letter from Mrs. Florence Dickson. Dr. Spinner's Proposition Considered. Notes and Extracts. Miscellaneous Advertisements.
- SEVENTH PAGE.—List of Prominent Books for sale at the office of the Religio-Philosophical Journal. Miscellaneous Advertisements.
- EIGHTH PAGE.—The Death of Charles Darwin. In Memoriam. Science and Art. Brooklyn (N. Y.) Spiritual Externity. Our Exchanges. Miscellaneous Advertisements.

Hallucinations.

Or the Experiences of Albert D. Hager of Chicago, on Four Successive Occasions, Dec. 31st, 1881, and Jan. 1st, 2nd, and 3d, 1882.

CONTINUED FROM LAST WEEK.

THE FOURTH AND LAST EVENING.

I have but a faint recollection of taking my bath on the evening of the fourth day, nor do I recollect of returning to my bed and seeing those "ministering spirits" that I had observed on the three previous occasions. The first I recollect, I was in the midst of an immense throng of people in paradise, that were then on their way to take "positions" that they were, at certain times, obliged to occupy to manifest to each other their "true inwardness" when they were living on earth. As I was moving along with the crowd, I saw men and women standing on platforms—stools of repentance, probably—but I could not understand why they were there and passed hundreds of them before I stopped to investigate. On some of the platforms were miniature prison cells, on others were posts which I discovered were gallews, under which stood a man. As I stood there the word "murderer" was developed on the posts in *bas relief* letters. As soon as I read them they with a tremulous motion, settled back into the posts; which were the color of and appeared like bronze. As I was passing these murderers I bowed to them and generally received a bow in return. I had a secret desire to speak to them, but refrained from doing so as I did not care to add to their misery. They appeared to have all they could endure. "A hard fate for us," said one of them as I lingered for a moment in front of his stand, "and very different from what those priests told us. The good man I murdered is up yonder, but I must stand out here, I fear, a long time yet before I am fitted for a higher position. That repentance and the sacrament did me not a tithe of the good that one generous act towards my fellow-man on earth would have done. We both came to paradise. I am still here in this miserable state while the victim of my love for money long ago entered the kingdom of heaven." In the murderer's row—a pretty long row—I observed many women. They were not standing beneath a gallow, but were apparently as sad as those who did. They were feeding and in other ways attending to the wants of the smallest specimens of humanity I ever saw. I asked no questions, but passed on wondering that so many well dressed and sensible looking women should be placed with criminals of the worst type.

Turning from this sad sight, I saw to the left on an eminence not far from me, what appeared to be a small enclosure in which were several persons. As I approached it I saw a low railing not unlike those used as partitions in offices, and behind this were two ladies beautiful in appearance and elegantly attired. They seemed to be in charge of the place; one held a book about five inches by seven and at least four inches thick. It was bound in Turkey red leather, with gilt edges and a flap like that of a pocket-book. She spoke to me about as follows:

"We are delighted to see you, understanding as we do, that you are again to return to earth-life. We hope you will tell of what you see and hear in this portion of the Spirit-world. It will do good and make society and the world purer, and consequently happier and the people better fitted to enter into the kingdom above us. Let the people of earth

understand, from your own observation, Christ taught the truth; that the wicked do not go unpunished and that punishment follows wrong-doing, rather than *believing* or not believing any dogma or creed. The murderer, out yonder, told the truth when he said repentance and the sacrament did not wipe out his great crime and entitle him to take positions in the higher spheres with the righteous. And let me impress it upon you that those called righteous, and especially those who call themselves righteous on earth, are not necessarily righteous here."

"Look yonder," said she, "and you will see that these dark spots on that distant plain are assemblages of men. Don't fail to go there before you return to earth. They are sheep without a shepherd, wanderers in paradise. They called themselves righteous on earth—shepherds of a flock—laborers in the Lord's vineyard—followers of Christ, but they were not. They were not shepherds that took care of the flock, but the flock took care of them; nor were they the followers of Christ, but disobeyed his commands and are the ones of which he told his disciples to beware. They are the ones who occupied the highest seats of the synagogues and the chief rooms at feasts and for a show made long prayers. They were not laborers in the vineyard of the Lord, but of the evil one. They taught false doctrines. They taught the people to believe that the Great and Perfect Godhead had the attributes of man and like man had made mistakes and from time to time had changed his purposes and plans. They assumed the right to pray standing in the synagogues and churches, and in the corners of the streets and suggesting to the Infinite Father what he ought to do. Their teachings have induced people to violate His law, as did the criminal yonder with the hope and expectation that His purposes and plans could be changed by the intercession and pleadings of a priest. Many priests have been benefactors to their fellow-man and are in the higher spheres. Those whom you see yonder belong to that class which was so severely denounced by Christ when he said: 'Woe unto you, scribes, pharisees, hypocrites, for ye shut up the kingdom of heaven against men and for a pretense make long prayers and compass sea and land to make one proselyte, and when he is made, ye make him tenfold more the child of hell than yourselves, who outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.' Those men you see were the blind guides who strain at a gnat and swallow a camel." In going to see those flocks without a shepherd you would do well to investigate the condition of those groups of people between us and them. They are composed of the vainglorious, the extortioner, and those inordinately fond of money. Worldly wealth was the God they worshiped, and its possession usually was what gave them the prominence they had in society. They were overbearing in their temper and haughty in their manner especially to the poor. Scarcely one of that immense throng ever gave meat to the hungry, drink to the thirsty, took a stranger into his residence, nor did he ever give clothing to the beggar at his door, or visit and give comfort to the sick or imprisoned outcast. They died rich but they did no good in the world with their money. They now know that it is as easy for a camel to go through the eye of a needle as for them to enter the kingdom of heaven.

"Wealthy men who on earth did good to their fellow men by the use of their honestly acquired money, are not in those assemblages, but have entered the higher spheres and some are near the throne of God. These are the ones who obeyed Christ's command which is: 'When thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed.' Those yonder disobeyed the command that 'When thou makest a dinner or supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors.' They endeavored to create castes in society, placing themselves foremost, and treated with contempt the person who obtained a living by honest toil or manual labor, and on no consideration would eat at a table where a domestic was seated. They are the ones who labored hard to exalt themselves on earth. They are trying to do the same thing here as you will see when you go there."

"Those on earth who humbled themselves, and in an unselfish manner tried to follow the practical teaching of Christ as enunciated in the Golden Rule and the New Commandments have been exalted to spheres above the one on which we now stand."

I asked the lady about the book she held in her hand. As she opened it the leaves unfolded like those of a pocket map. She said it was a directory or guide to the various divisions of paradise. The boundaries of paradise are coextensive with the earth, including its oceans. This lady again expressed the wish that I would make known to the people of earth what I had heard and seen in paradise. She said one other person from the earth-life had stood where I then stood and talked with her after which he returned to earth and made known what he had seen. She named a person, whom I knew, that had heard the report from this man, and his subsequent life had been made the better for the imparted information. She said he would enter the higher spheres long before those who were his enemies and unjustly persecuted him. She said many others had made short visits to paradise and gave me a paper on which was a list that gave the names of such persons. The paper was translucent and had a pinkish tint, not

unlike rice-paper. I took the paper, folded it and closely grasped it in my hand, thinking to read it after I got back to earth. I had forgotten or did not realize at the time that all things in paradise are spiritual and consequently invisible to people in the earth-life. I kept my hand closely shut till I returned to earth, but on looking for it after reaching my sick bed, I saw nothing of it.

After bidding the good lady and those with her adieu, I soon found myself alongside of trenches, dug in the ground about eight to ten feet deep and from ten to forty feet wide. These trenches were in beautiful parks, nicely laid out and adorned with statues, flower-beds, walks, etc., making the surroundings of the trenches or pits, very attractive but invisible to the inmates thereof. The sides and bottom of the trenches resembled plain sheet copper without polish or ornamentation. Each occupant had his "station." The full width of the trench and from 10 to 20 feet in length was set apart for each individual. These were the vainglorious of which I had been told. They had "got up in the world," and were trying to do the same thing here, or as I understood it they were made at certain appointed times, to do the same things here which they had delighted to do on earth and to have it demonstrated to them that "he that exalteth himself shall be abased." Various methods were adopted to accomplish this. I will name a few of them. For quite a distance in this trench every person had assigned to him two poles about twenty feet long, which were firmly fastened to the copper bottom and stood each about 18 or 20 inches apart. On the tops of many of these were emblazoned family coats of arms. At the bottom were generally large piles of dollars, half dollars, eagles and double eagles. The occupants were busy in trying to pile up between the posts, to make a pile on which to stand to view the beauties of the landscape around them. But the more a man piled up the more the copper bottom on which he was building appeared to settle. It was a hopeless task to lay one dollar on top of another and have them hold together so that a man could stand upon the pile and look out from his lonely and uncovered prison.

The piling up of dollars had been the delight of these men in earth-life and at certain times they were obliged to do it here. As I passed on I saw others piling up shoddy, paper packages marked bonds, and as the trench grew wider I saw piles of merchandise, agricultural implements, machinery, etc., but in every instance the highest point that could be made by the piling up of these would not enable the owner to get a view of the landscape around him. The bottom of the trench seemed to be elastic, the greater the weight the more it would settle.

In one instance I saw a man who had succeeded in piling up dollars to a height that enabled him to get out of the trench into an enclosure where there were four circular railroads. They were similar in construction to the one in Congress Spring Park at Saratoga, where by turning a crank the car is propelled round the track. "The lay of the land" where this man got out of the trench into the enclosure very strongly resembled the south-east part of Congress Spring Park—the rail-roads occupying a space on high ground near the edge of a valley similar in shape to this. That man's history is about like this: In early life he was liberal and gave freely to those who needed it. As his wealth accumulated he grew selfish and avaricious, and would have been glad to own all the rail roads in the country. After he passed into paradise and was assigned his position, those persons whom he had assisted in early life came to his relief. And I will here state that every generous act of one's life is reckoned to his credit in paradise and aids him in his efforts to reach a higher position. The sewing woman, the washer woman and the news boys, whom this man had befriended, brought old dresses, strips of cloth and news papers and laid them at his feet. He took them, cut them into square pieces and on each square he would lay his dollars in rows side by side, generally about four dollars long and two wide. Then after folding the cloth or papers over them, working them into a brick-shaped package, he would lay them as masons lay bricks, breaking joints and continuing to lay one course above another till there was a pile large enough and sufficiently bound together to enable him to make his escape from the deep trench. On emerging from this he saw four circular railroads running parallel with each other. To guard against competing lines he took possession of the four tracks, bound the cars together, mounted the outside one, commenced turning the crank and by hard labor succeeded in carrying along the cars on the four tracks at the same time. This I understood was that man's assigned "position" in paradise. He had been there for some time and was likely to remain there awhile longer. I was told that it was possible for all in paradise to work themselves up, or in some way become fitted to enter the higher spheres, provided they had an honest desire to do so and would exert themselves to that end by doing good to those around them. In what that consisted I was not informed, except to become unselfish.

Passing along, I saw several who had got themselves elevated between their posts or poles, but they did not long remain there. Every time they fell they went lower in the trench than they were before. The posts and the bottom of the trench both settled. I noticed one man nearly to the top of his post. His lap and pockets were filled with what appeared to be public documents. He appeared the very

embodiment of pride and self-conceit. He had, in his hand, a rod about five feet long with a hook at the farther end. In front of and below him and arranged in a semi-circle, about six feet distant there were about fifty masks or false heads strung upon wires. These masks all faced to the centre. The man was at work with his rod and hook trying to make all these faces turn up towards him. For awhile he succeeded. When he got about half of them turned up his fastenings gave way, and he came down between the posts like the iron hammer of a pile driver. When he had struck bottom he looked up. Every mask face turned down and looked upon him with evident disgust and contempt and I heard these words: "He that exalteth himself shall be abased."

Further on I saw men and women standing by the side of splendidly furnished dining tables. No one came to eat. There was no food there, nor were there knives, forks or spoons that I saw, but a profusion of silver ware and china. The people were elegantly dressed and apparently intelligent. They did not move and stood apparently as firm as though they were statues. Here for the first time I saw animals in the trenches. Half a dozen black, shaggy dogs, dripping with mud and water came trotting along and wiped their wet sides upon the dresses and pants of these people, and one took particular pains to shake himself as he was passing these nicely dressed people. Then came a donkey and apparently mistaking these people for stationary posts, rubbed himself against them and evidently enjoyed the luxury of rubbing his jowl and neck against the shoulders of these people.

From these I passed on to see the sheep that had no shepherds. They were divided into groups. By their dress and general appearance it was evident that these were priests or clergymen of different denominations and nationalities. The groups were oval shaped and all the men in each group were traveling in the same direction, round and round, from right to left. Each group appeared to be a solid collection of men. There was no open space in the group and it appeared like a revolving mass of humanity. They walked with slow and measured tread. As a rule their heads were cast down and of the thousands which I saw, there was not one cheerful face. Occasionally one would raise his face, put the palms of his hands together and in the most sad and imploring manner utter exclamations like the following: "O, Lord, be merciful." "Lord, Lord, have I not prophesied in thy name?" "Lord, dear Lord, have I not promulgated thy glorious word to a benighted world?"

This was the saddest assemblage I saw in paradise. There were several hundred groups and in each group there were from a few hundred to several thousands, all closely huddled together. Men of all ages were there but a majority of them were old men. Many of these had breeches and knee-buckles, and on their heads were peculiar shaped hats, such as I never saw before, and down the backs of these hung queues half a yard long. If these crowds were made up of Pharisees and hypocrites to which Christ so many times said: "Woe unto you," the full measure of their punishment was being inflicted if external appearances are a sure index of mental anguish. I ascended a hill where I could overlook the area occupied by this immense throng. As I gazed upon the slowly moving and vast assemblage, I became dizzy and the next I recollected I was in my sick-bed trying to tell my wife what I had seen. I soon lost consciousness, by becoming more delirious, and for more than a week after I recollected nothing that happened.

During my delirium, I am told, I often spoke of what I had seen in paradise, and when reason was again restored I recollected distinctly what I saw and heard. I have not written of all that I saw, but have given the general idea as it appeared to me. And, in conclusion, I will say that all I have written came to my mind as I lay upon a sick-bed—sick unto death as I supposed—and whether it is a reality or hallucination, I leave all who may read this to be their own judge. Had it been a reality I think I would have met some spirit friend that I once knew on earth, but I did not, hence I call it a hallucination, and in my opinion it is a very remarkable one. For this reason I consent to have it made public.

ALBERT D. HAGER.

Chicago, Feb., 1882.

Anniversary Reception to "Light for All."

To the Editor of the Religio-Philosophical Journal:

A grand reception was given by the Spiritualists of San Francisco and vicinity to Mr. and Mrs. A. E. Winchester, publishers of *Light for All*, on the occasion of the second anniversary of the establishment of that journal, Friday evening, April 14, 1882. The large parlors of the Winchester mansion, 304 Stockton Street, were uncomfortably crowded by the throng of friends who had flocked thither to extend their congratulations upon the encouraging success of the paper so far and its brighter prospects for the future. Hitherto a monthly, *Light for All* will hereafter appear every two weeks.

Mr. R. A. Robinson acted as chairman during the interesting exercises of the evening, presiding with his accustomed genial suavity. Congratulatory addresses and poems succeeded each other in quick succession from Dr. Dean Clarke, Wm. E. Coleman, Mrs. Ada Foye, Col. W. H. Hollister (who terminated his remarks by a contribution of \$20 to aid in the sustenance of *Light for All*), Mr. R. A. Robinson, Mrs. Lena Clarke-Cooke, Col. J. P. Dameron, J. M. Matthews, Mr. Wadsworth, Amos Adams, J. B. Green, of Richland, Cal., Dr. Dunlap, N. C. Mayo, Mrs. S. R. Stevens, Mrs. Scott, Mrs. Sleeper, Mr. Ambrose, Mr. Arnold of Oakland, and others.

Choice musical selections were also given during the evening by Prof. Craft, Mrs. Earl, Mrs. Gerrich and Miss Katie Foreman.

In returning thanks for the many kind wishes expressed, Mrs. Winchester introduced to the assembly the new junior partner in the publication of *Light for All*, Mr. Geo. B. Green, of Richland, Cal.

The sum of \$60 was handed in to Mr. and Mrs. Winchester as the free will offering of those present in appreciation of their efforts to sustain a spiritual journal on the Pacific Coast.

The only unpleasant feature of the evening was the presence of the notorious Elsie-Criddle Reynolds. Every person who was present, save two or three well-known as her dupes and followers, is confident that she is an unprincipled cheat and fraud. Her cheek in thrusting herself into decent society on this occasion is on a par with her many other acts of boldness and impudence. Her "brass" is what carries her through, as she admits.

WM. EMMETTE COLEMAN.
Presidio of San Francisco, Cal.

A Missouri Saint.

St. James—St. Jesse James—is the latest contribution of America to the noble army of saints and martyrs. He was the son of a Baptist minister of Missouri; at fourteen years of age applied for a post in Quantrell's band of guerrillas and was refused because too young, though certainly not of too tender an age; vindicated his right to the coveted position by several cut-throat exploits on his own account, and soon became a member and then a leader of the gang; helped to sack Lawrence, Kansas, and to murder nearly every male inhabitant; captured a railroad train near Centralia, Mo., and killed in cold blood thirty-two sick and helpless men whose only offense was that of being Union soldiers on the way to the hospital; abandoned guerrilla business at the close of the war and went into train and bank robbery; became the terror of Kentucky and Missouri; lived from 1848 to 1882 always with a price, and a steadily increasing price, upon his head; deserted his own gang, like the coward that he was, whenever his gang was hotly pursued and capture was imminent; showed his bravery never except in shooting the inoffensive and terrifying or murdering the unarmed; and was always ready to run from the well-armed as to murder the helpless. At last the offer of \$10,000 for him, "dead or alive," stimulated the cupidity of two of his gang; and in his own house, while unarmed and dusting some of the pictures on his walls, he was shot through the head like the mad dog that he was.

Death seemed to settle all accounts; and no sooner was this murderous villain dead than the whole community set to work with extraordinary unanimity to canonize him. His funeral was an ovation; the attendant throng crowded the Baptist church, "where he was converted in 1866"—heavens! what sort of a man would he have been if he had not been converted—the sheriff and under-sheriff acted among the pall-bearers; the services were opened with the hymn, "What a friend we have in Jesus"; the officiating ministers comforted the stricken community with extracts from the plaints of Job and David, and with a comforting discourse on Christ's forbearance and forgiveness of sins; and, finally, the procession to the grave was one of immense proportions.

Out upon such a religion as this. If a Dr. Thomas intimates that there may be perhaps a probation in another world for those who seem to have had no true probation in this, he is turned out of the fellowship of the church as a heretic. If a Mr. Jones and a Mr. Martin send a free-booter and a life-long robber and murderer straight to heaven in a chariot of fire, without as much as a baptismal bath by the way, will any church call them to account for their falseness to the law of God and the sacredness of morality? We shall see.

The above is from the *Christian Union*. There is a keen vein of sarcasm, as well as one of tender pathos, running through the article, illustrating the well-defined progress that has been made in the utterances of professed Christians during the past few years. Twenty-four years ago such bold statements would have caused the arrest of the writer as a heretic, and not a church in Christendom would have sustained him. Now, thousands of church members read such sentiments, and regard them as a sweet morsel, and call for more. We expect to see the *Christian Union* at no distant day, boldly endorsing Spiritualism, and referring with evident pleasure to its advent at Hydesville, N. Y. All that prevents it from doing so now, we presume, is the endorsement which tricksters receive from prominent Spiritualists. That, however, will be obviated at no distant day. Spiritualists are learning an important lesson.

There is a transcendent power in example. We reform others unconsciously, when we walk uprightly.—*Mme. Sweetshin.*

Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

The Cruise of the Mystery.

BY CELIA THAYER.

The children wandered up and down Seeking for driftwood o'er the sand; The elder tugged at granny's gown, And pointed with his little hand...

Let Us Be Happy.

BY THOMAS HARDING.

It is better to say, "Let us be happy," than to say, "Let us pray," or even that, "Let us commune together." The old story of the "equality" but a greater word is "happiness."

Medical Legislation in the State of New York.

We give below, a letter addressed by a committee of New York business men, to the Senate committee of that State, on the various propositions before that body for medical legislation.

Letter from Mrs. Florence Dickson.

To the Editor of the Religio-Philosophical Journal: Some impulse prompts me to lay aside my work and write a few lines for your noble and independent paper, which carries comfort to the storm tossed and oppressed.

Notes and Extracts.

Of all the religions which is the least bad? The one in which we find the least dogma and the most virtue. Truth is brought to light by time and reflection, while falsehood gathers strength from precipitation and haste.

CLEOPATRA

Queen of Sheba's Beauty WAS BUT SKIN DEEP. The renowned Queen of Sheba, with all her royal pomp, magnificent apparel, and brilliant retinue, would never have appeared within the presence of the granitic monument of the rock had she not possessed that which is the crowning glory of the female person: a skin unchallenged for its Oriental softness and its amaret transcendent purity.

How a New York Doctor got One Hundred Dollars.

To the Editor of the Religio-Philosophical Journal: The New York Times of April 13th, contained the statement that an "irregular physician" in that city was fined two hundred dollars for practicing medicine without a license.

Dr. Spinney's Proposition Considered.

To the Editor of the Religio-Philosophical Journal: I notice Dr. Spinney's proposal for a national convention to organize Spiritualism upon a "scientific, philosophical, rational, moral, and pure social basis."

Origin of Some of Longfellow's Poems.

The "Psalm of Life" came into existence on a bright summer morning in July, 1839, in Cambridge, and straightway his imagination took fire at it. Taking up a piece of paper which happened to be at hand, he scribbled the first lines.

MRS. LYDIA E. PINKHAM, OF LYNN, MASS., Woman can sympathize with Woman. Health of Woman is the Hope of the Race. Lydia E. Pinkham's Vegetable Compound. Is a Positive Cure.

The Charleston, S. C., News thus gives the Southern side of the story of the indignity offered Bishop Paine of the African Methodist Episcopal Church: "Bishop Paine had a second class ticket and went into a first-class car. When the conductor came to him and took his ticket he told him he must go into the second class car. The colored Bishop became very angry, and said if he could not ride in a first class car he would not ride anywhere, and although he was told he might ride to the next station, he refused to do so, and despite remonstrances got off the train and walked back to Jacksonville, where he had got on."

History of the Christian Religion, to the year 200, by Chas. B. Waite, A. M. This volume is the result of an investigation, extending through several years, and instituted for the satisfaction of the author, and it is believed will be found to be the most complete record of the events connected with the Christian religion during the first two centuries which has ever been presented to the public. Price, cloth bound \$2.50, postage 15 cents. For sale at this office.

The Principles of Nature as discovered in the development and structure of the universe, being a concise exposition of the laws of universal development of origin of systems, suns and planets, given inspirationally by Mrs. Maria M. King—three volumes. The price has been reduced from \$1.75 to \$1.50 per volume. For sale at this office.

"A Drop of Joy in Every Word." Dr. R. V. PIERCE, Buffalo, N. Y.: Three months ago I was broken out with large ulcers and sores on my body, limbs and face. I procured your "Golden Medical Discovery" and "Purgative Pellets" and have taken six bottles, and to-day I am in good health, all those ugly ulcers having healed and left my skin in a natural healthy condition. I thought at one time that I could not be cured. Although I can but poorly express my gratitude to you, yet there is a drop of joy in every word I write. Yours truly, JAMES O. BELLIS, Flemington, N. J. "Discovery" sold by druggists.

If you have built castles in the air your work need not be lost; that is where they should be; now put foundations under them.

It is probable that the young lady celebrated in those charming lines of Robert Burns, had tan, moth-spots and freckles, with other beauty blemishes. For such conditions, Dr. Benson's Skin Cure should be on every lady's toilet table.

Have the courage to be ignorant of a great number of things, in order to avoid the calamity of being ignorant of every thing.

Druggists say that Lydia E. Pinkham's Vegetable Compound is the best remedy for female weakness that they ever heard of, for it gives universal satisfaction. Send to Mrs. Lydia E. Pinkham 233 Western Avenue, Lynn, Mass., for Pamphlets.

I love clamor when there is an abuse. The alarm-bell disturbs the inhabitants, but saves them from being burnt in their beds.

Horsford's Acid Phosphate IN NERVOUS DEBILITY. Dr. EDWIN F. VOSE, Portland, Me., says: "I have prescribed it for many of the various forms of nervous debility, and it has never failed to do good."

Love, hatred, jealousy, destiny, are blind; the eyes of justice are blind-folded; and one must then quit life in order to be able to see in it.

Such is the term Mr. C. W. Purell, of the National Stock Yards, Chicago, Ill., applies to his sufferings. He says: "I, for one, wish to speak a word of praise for St. Jacobs Oil. I suffered with a pain in my shoulder and arm for some six months and at times it was terrible. One bottle of St. Jacobs Oil, however, cured me thoroughly."

If you will follow this rule you will save yourself many a headache: "Never bite until you find out whether it is bread or stone."

Bright's disease and other grave affections of kidneys and bladder are cured by Day's Kidney Pad. \$2, by druggists, or postpaid by mail. Children's Pad (cures "bed-wetting") \$1.50. DAY KIDNEY PAD CO., Buffalo, N. Y.

Advice to wives: Man is very much like an egg—keep him in hot water and he is bound to become hardened.

Solid Comfort. Nobody enjoys the nicest surroundings if in bad health. There are miserable people about to-day to whom a bottle of Parker's Ginger Tonic would bring more solid comfort than all the medicine they have ever tried.—News.

It is one thing to see that a line is crooked, and another thing to be able to draw a straight one.

LADIES PREFER FLORESTON COLOGNE because they find this combination of exquisite perfumes a delightful novelty.

The wise prove, and the foolish confess, by their conduct, that a life of employment is the only life worth leading.

RATES OF ADVERTISING

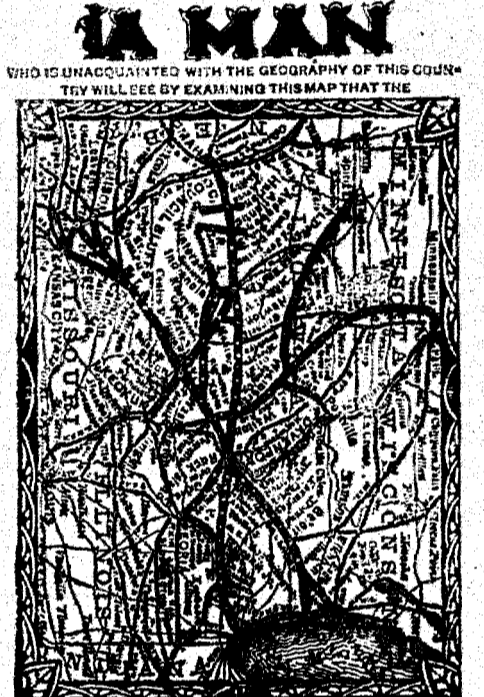
Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion. NOTICES set as reading matter, in Minion type, under the head of "Business," forty cents per line for each insertion. Agate type measures thirteen lines to the inch. Minion type measures ten lines to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



WARNER'S SAFE KIDNEY & LIVER CURE. The leading scientists of to-day agree that most diseases are caused by disordered Kidneys or Liver. If therefore, the Kidneys and Liver are kept in perfect order, perfect health will be the result. This truth has only been known a short time and for many people suffers 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. Made from a simple tropical leaf of rare value, it contains just the elements necessary to nourish and invigorate both of these great organs, and safely restores and keeps them in order. It is a SURE CURE for all the diseases that cause pain in the lower part of the body—for Tumor, Liver-headache, Jaundice, Dropsy, Gravel, Fever, Ague—Malaria, Typhoid, and all Difficulties of the Kidneys, Liver and Urinary Organs. It is an excellent and safe remedy for females during Pregnancy. It will control Menstruation and is invaluable for Leucorrhoea or Falling of the Womb. As a Blood Purifier, it is unequalled, for it cures the organs that make the blood. This Remedy, which has done such wonders, is put up in the LARGEST SIZED BOTTLES of any medicine upon the market, and is sold by Druggists and all dealers at \$1.25 per bottle. For Diabetes, enquire for WARNER'S SAFE DIABETES CURE. It is a Positive Remedy.

H. H. WARNER & CO., Rochester, N. Y. 50 14 32 13. NEW RICH BLOOD! Persons' Purgative Pills make New Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take 1 pill each night from 1 to 12 weeks may be restored to sound health, if such a thing is possible. Send for sample and advertisement. J. S. JOHNSON & CO., Boston, Mass., formerly Bangor, Me. 30 14 32 13.

INVENTORS Desirous of advertising any specialty, or articles of their own manufacture, in City or Country Newspapers, will save money by consulting us. We will secure the best advertising space at the lowest rate. A. C. COOK & CO., Advertising Agents, CHICAGO, ILL. 30 18 32 18.



ALBERT LEA ROUTE. A New and Direct Line, via Seneca and Kanika, has recently been opened between Richmond, Norfolk, Newport News, Chantanooga, Atlanta, Augusta, Nashville, Louisville, Lexington, Cincinnati, Indianapolis and Lafayette, and Omaha, Minneapolis and St. Paul and intermediate points. All Through Expresses. First Class Express Trains. Tickets for sale at all principal Ticket Offices in the United States and Canada. Always checked and rates for fare as low as competitors that offer less advantage. For detailed information, get the Maps and Folder of the GREAT ROCK ISLAND ROUTE, at your nearest Ticket Office, or send for them to R. R. CABLE, E. ST. JOHN, Vice-Pres. & Gen'l Mgr., Gen'l Tel. & Pass. Agt., CHICAGO.

FREE GIFT! A copy of my Medical Sense Book will be sent to any person afflicted with Consumption, Bronchitis, Asthma, or Neuralgia, if they will send me their name and address. It is elegantly printed and illustrated; 144 pages, 12mo, 1879. It has been the means of saving many valuable lives. Send name and address, with six cents postage for mailing. The book is invaluable to persons suffering with any disease of the Nose, Throat or Lungs. Address, Dr. N. W. Wright, 173 South Clark St., Chicago, Ill. State the paper in which you saw this advertisement. 27-44.

NO CURE! NO PAY! Dr. KEAN, 173 South Clark St., Chicago, personally or by letter, cures all cases of Consumption, Asthma, Neuralgia, etc. J. KEAN is the only physician in the city who warrants cures or no pay. Finest illustrated book extant 588 pages, beautifully bound; prescriptions for all diseases. Price \$1, postpaid. 51 8 58 7.

NEWSPAPERS AND MAGAZINES. For Sale at the Office of this Paper. Banner of Light, Boston, weekly, 8 cents. Light for All, San Francisco, semi-monthly, 10 cents. Olive Branch, Utica, N. Y., monthly, 10 cents. The Shaker Manifesto, Shakers, N. Y., monthly, 10 cents. The Theosophist, Bombay, India, monthly, 50 cents. Psychological Review, London, monthly, 25 cents. Psyche, London, monthly, 15 cents.

THE BHAGAVAD-GITA; OR, A DISCOURSE ON DIVINE MATTERS, BETWEEN KRISHNA AND ARJUNA. A SANSKRIT PHILOSOPHICAL POEM. Translated, with Copious Notes, an Introduction on Sanskrit Philosophy, and other Matter, by J. COCKBURN THOMSON, Member of the Asiatic Society of France, and of the Antiquarian Society of Normandy. The book is a 12mo., 278 pp., and the mechanical part is entrusted to a superior manner, being printed on heavy-lined paper and bound in extra heavy cloth with richly illuminated back, borders and side title. Price, \$1.75. Postage Free.

RAILROAD TIME-TABLE. CHICAGO, ROCK ISLAND AND PACIFIC. Depot, corner Van Buren and Sherman Streets, City Ticket Office, 66 Clark Street, Sherman House.

VOICE OF ANGELS. 8 pages, published at No. 5 Dwight Street, Boston, Mass., the 1st and 15th of each month. SERIUS L. JUDD PARKER, Editor-in-Chief. D. K. MINER, Business Manager. D. C. DENSMORE, Publisher. Price yearly, \$1.50 in advance. Single copies, 50 cents. Three copies, 1.40. Single copies, .07. The above rates include postage. Specimen copies sent free on application at this office. All Postal orders should be made payable to M. B. Sprague, No. 5 Dwight St., Boston; and all letters and communications (to receive attention) must be directed postpaid, in the same way. M. A. HUNT, Printer.

LIGHT FOR ALL, A Journal Devoted to the Spiritual Welfare of Humanity as a Whole. PUBLISHED MONTHLY, \$1 PER YEAR IN ADVANCE. MR. & MRS. A. S. WINCHESTER, Editors and Proprietors. Address all Communications to P. O. Box 1097, San Francisco, California.

RUPTURES CURED. Medical and Surgical. Dr. W. A. COLLINGS, 32-4 1/2.

LIST OF BOOKS FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO. WE ARE ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS not in our List, at regular rates, on receipt of the money, will send them by mail or express, as may be desired. For small quantities more than the regular cost of the book will be required to prepay postage. The patronage of our friends is solicited in the purchase of books, by postal orders when practicable. If postal orders cannot be had, register your orders, or Merchants' checks of any kind, by express C. O. D., must be accompanied by not less than \$2.00, or if of less value, then by one-fourth the cost. No Attention to any order, unless these terms are complied with.

Table listing various books for sale, including titles like 'Answers to Questions, Practical and Spiritual', 'Apocryphal New Testament', 'Age of Reason—Theo. Paine', 'Age of Nature—Theo. Paine', 'Age of Spiritism', 'Age of the Spirit-world', 'Age of the Future', 'Age of the Past', 'Age of the Present', 'Age of the Future', 'Age of the Past', 'Age of the Present', 'Age of the Future', etc.

Table listing various books for sale, including titles like 'Answers and Little of Conjugial Love', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', etc.

Table listing various books for sale, including titles like 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', etc.

Table listing various books for sale, including titles like 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', etc.

Table listing various books for sale, including titles like 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', etc.

Table listing various books for sale, including titles like 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', etc.

Table listing various books for sale, including titles like 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', etc.

Table listing various books for sale, including titles like 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', etc.

Table listing various books for sale, including titles like 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', etc.

Table listing various books for sale, including titles like 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', etc.

PAMPHLETS.

Table listing various pamphlets for sale, including titles like 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', 'Answers to Questions', etc.

AGENTS

Can now find a fortune! Out at low price. Address: RICHMOND & CO., 108 Nassau Street, N. Y. 25 00.

Parker's Hair Balsam

Parker's Hair Balsam. Cleanses the scalp, restores the hair to its natural color, and keeps it from falling out. Price, 25 cents.

PARKER'S GINGER TONIC

Ginger, Buchu, Mandaraka, and many of the best medicinal herbs are combined into a medicine of fresh and pure power, as to make it the greatest Blood Purifier and the Best Health and Strength Restorer Ever Used. It cures Complaints of Women, and diseases of the Stomach, Liver, Lungs, Liver and Kidney, Bowels, and is entirely different from Bitters, Ginger, Essence, and other Tonics, as it never intoxicates, and is safe for all ages. Price, 25 cents.

