

PHILOSOPHICAL REALISM.

BY Wm. EMMETTE COLEMAN.

The readers of the JOURNAL are familiar with the name of Wm. L. Gill, more especially through his publication, in recent numbers of the paper, of an account of his connection with Mrs. Eddy, the high priestess of the so-called, and mis-called, Christian Science—a system of thought that is really neither Christian nor scientific.

The fundamental basis of this philosophy is Egoism carried to its extreme limit. According to Mr. Gill, the ego, the I, the conscious personality, is, in the absolute, the only thing in the universe. All things exterior to the organism through which the ego manifests are parts and parcel of the ego—they are phenomena or modes of the ego.

We never see other men or animals. No other man or animal sees me. What the other calls me is himself, and all the evolution which he supposes he sees is but a successive modification of his own conscious self.

No being can be strictly the offspring or natural effect of anything in the same universe, because all the alleged products or offspring of each are himself or modes of himself.

I do not believe in a supernatural Creator outside of the universe, who creates instantaneously and manifests himself incessantly by miracle.

San Francisco, Cal.

his brightness, for of him and for him are all things knowable. Nay, they are he himself, modes of his action and expressions of his nature, and they are only the lower parts of his ways, which in the change which we call death we'll give place to a higher universe.

Mr. Gill affirms the truth of the theory of metempsychosis or soul metamorphosis. The ego, having successively passed through the various stages of the vegetable and animal worlds, at length reaches the human, and in that stage the process of evolution still continues.

Mr. Gill recognizes the reality of wonderful experiences in men indicative of a latent supra-organic power struggling for freedom and development, as manifested in clairvoyance, clairaudience, slate-writing, etc.

I am not impelled to attempt any extended critique of Mr. Gill's system of philosophy, a faint outline only of some of the features of which I have endeavored to portray above.

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THEOLOGICAL SUPERSTITIONS.

BY GEO. A. SHUFELDT.

Orthodox theology is just as much of a superstition as is the fetishism of the ignorant natives of Africa. The entire biblical history of the creation of the world and of man, his original purity, disobedience and fall; the imposition of punishment upon the whole race for the sin of Adam; the destruction of the race by a flood; the scheme for his redemption and salvation by a vicarious atonement, are fabulous traditions, demonstrated by scientific research and by rational analysis to be false.

How it is that intelligent people permit themselves to be gulled by these falsehoods, is one of the mysteries which no man has yet solved. Whatever of good there may be in

the church, comes from its sociable and charitable character; but its religious teachings are miserable trash. As to any pretence that we are Christians, the thing is a delusion.

Just fancy His Grace, the Archbishop of Canterbury, riding into London on an ass. Jesus sat down to his simple meal of bread and meat, with the fishermen and the mechanics.

Mr. Beecher passed away the clouds that had overhung the city for several days parted and the most beautiful sunshine streamed into the room.

Rev. Henry Ward Beecher.

The Brooklyn Daily Eagle published a Beecher Memorial Edition, containing incidents in reference to his last sickness, death, funeral, public work, and the views of prominent divines and individuals.

THE DEATH HE WISHED TO DIE.

As Mr. Beecher passed away the clouds that had overhung the city for several days parted and the most beautiful sunshine streamed into the room.

It was Mr. Beecher's expressed wish that he should die as he did, enjoying his full powers up to the last sickness, and that that sickness should be brief.

REV. DR. TALLMAGE'S ADDRESS.

The Roman Colosseum, the largest amphitheater in the world, capable of holding 80,000 people, would not have been large enough to hold all the persons who would to-day like to have attended these funeral rites, and hence these overflow meetings.

THE REV. ROBERT COLLYER'S SERMON.

Since the death of Luther, 340 years ago, the death of no man in sacred office has so touched the hearts of the nations. Though he was 74 years of age no one looked upon him as old.

TRIBUTES TO THE DEAD CLERGYMAN.

Judge Osborne, of the City Court, said: "I always felt a profound admiration and respect for Mr. Beecher and have regarded him as one of the greatest men of our country and of our age.

The number of those present at the church on one occasion who had formerly belonged to the congregation was noticeable. Of these ex-surgates Dalley spoke and paid a high tribute to Mr. Beecher, who, he declared, had been created by God for the age in which he lived.

MR. BEECHER'S OWN VIEW OF HELL.

If a man believes in the conscious torment of men, eternal, conscious torment in hell, if he ever smiles, if he ever gets married, if he ever goes into convivial company with jest and joke, he is a monster!

such words of fear that spring from love-filial fear, and so on; but, as regards the future, I believe that Christ taught simply this: That moral character went on from this life into the other, bearing the same general tendencies with which men live here.

MR. BEECHER'S LAST LITERARY WORK.

THE CACKLING HEN.

Although laying an egg is a daily operation, it is none the less a serious and meditative fact. On the nest she ponders. The very secret of living organization is beneath her. Science has proclaimed ab ovo omnia.

But no sooner is the nest richer by an egg than a new act in the drama of life is set. No more secrecy. No more silence of reserve. All the world must know the good deed done.

MR. SAGE'S PROPOSED MONUMENT.

It is said to be doubtful whether Henry W. Sage, the Ithaca lumber merchant, who bequeathed a fund for a monument for Mr. Beecher in a will made some time ago, will consent to its erection while he (Mr. Sage) is still alive.

THE ANDOVER CONTROVERSY.

BY M. A. CLANCY.

It seems that this controversy has grown out of the publication by an Andover theological professor of a book entitled Progressive Orthodoxy, with the teachings of which as to the question of whether the heathen shall have an opportunity for probation in a future life much antagonism has been aroused among the Congregational denomination; and Prof. Smyth, the author of the book, with certain other professors who apparently agree with his views as therein published, has been placed on trial before the Board of Visitors of Andover Theological Seminary not in accordance with the creed of the church.

Three things are suggested by this controversy:

- 1. The inconsistency of this doctrine with the spirit and progress of the age.
2. The absurdity and arrogance of the foreign-missionary movement in its present intent and purpose.
3. The nature of Christianity, as distinguished from theological or mythological forms of religion.

First. The inconsistency of this doctrine with the spirit and progress of the age. This inconsistency was evidently felt by the Andover professors who are now being tried, really for heresy, though technically upon other grounds.

According to the interpretation of the dogma as heretofore held by the denomination, the heathen are condemned to punishment, and that of an everlasting and irremediable character, if they have not heard of the Christian scheme of salvation. This is so clearly at variance with the principle of law adverted to, that these accused professors could not find it in their hearts and consciences to attribute to God an act which, according to the highest standard of human thinking and legal action, could only be characterized as against common sense and reason, justice and humanity.

Second. The absurdity and arrogance of the foreign-missionary movement as at present conducted are shown, first, in the fact that it attempts to convert to another form of religious belief a people who, in the first place, have no desire for such conversion, and who in the next place have a religion of their own which is perfectly satisfactory to them, and is eminently adapted to their mental capacities, being the natural outgrowth of their mental climate, age and surroundings, just as are all their other institutions.

Why should we attempt to force our religion any more than our language, or our architecture, or any other of our forms of art upon a people foreign to us? The utility of the missionary movement among the Hindoos, with whom more effort has been expended than with any other people, is illustrated by the difficulties in presenting to the Hindoo mind the "Story of the Cross." The intelligent Hindoo listens in apathetic silence, and not being sure that he has heard aright, questions the missionary, we will suppose, somewhat in this wise:

Q—You say Christ was an incarnation of your God? Yes.

Q—That he is the only incarnation you have? Yes.

Q—That he suffered on the Cross for three hours? Yes.

Q—And then died? Yes.

"Well," continues the patient and amiable Hindoo, "how do you suppose you can make any impression with such a story as that upon us, who have had already nine incarnations of our gods, Vishnu, and are waiting for the tenth who will have millions of gods where you have but one, some of whom, instead of suffering for three hours on a Cross, have suffered for fifteen hundred years by being roasted on red-hot plates of iron, and didn't die even then? Do you suppose your little shriveled theology can make any impression upon us? We are satisfied with our own religion, and can only suggest to you, in a friendly spirit to give over all attempts at such delusive undertaking, if your theology suits you, ours suits us."

We may well suppose that such an answer must be discouraging to the honest and sincere Christian missionary. How to meet such a state of mind in the heathen is no easy task, and many a poor missionary has felt the difficulty and labored with utmost effort, but vainly, to overcome it.

Now let us suppose the missionary, instead of going to the heathen to teach him a new religion of which he has no conscious need, goes with the request to be taught what the heathen may have to impart. Here is an entirely new relation of the parties and shows at least modesty on the part of the missionary. The heathen, instead of being put upon the defensive, is in the position of a host entertaining a guest, and does his best to impart the required knowledge. No antagonisms are aroused; on the contrary, friendly relations are established; and it is not unreasonable to suppose that, after having satisfied the inquiries of the missionary, the heathen will be in a position, mentally, not only to receive something in return from his guest, but will be inclined to make inquiries concerning a religion which he may suppose differs from his own. We can well imagine that, with such cordial relations between the parties, much more progress can be made in the way of enlightening the heathen as to the excellence and superiority of the Christian over the heathen system of religion.

Third. This brings us to the consideration of the third point suggested by the famous controversy, which is, what is the really distinguishing characteristic of the Christian over other forms of religion, that is, if it has any such characteristic? It is evident that, so far as the miraculous element is concerned, the Christian has no preeminence over other forms, for, as may be shown, the Hindoo is vastly superior to the Christian in this respect. Where the Christian has but one God, the Hindoo has millions, and, as before stated, where the Christian has but one incarnation, the Hindoo has already nine and is waiting for a tenth. Besides these special elements, the whole scheme and scope of the Brahminical theology or mythology is so much more gorgeous and wonder-challenging, so much more full of the miraculous and almost unimaginable, that the Christian appears at great disadvantage when compared with it.

Now if there is an element distinguishing the Christian religion it must be found in some other direction than the miraculous, though it is evident it is not entirely destitute of that even. Let us see if we can find what that element is; and to do this we cannot do better than consult the record of the teachings of its founder. He laid no particular stress upon the wonderful miraculous character of his words but did call special attention to the words which he uttered. He says:

"Heaven and earth shall pass away, but my words shall not pass away." Here is a pre-eminent importance attached to his words, indicating some quality in them which he deemed superior to all other things. What is this quality? He gives an answer to this question in no uncertain language. At another point he says: "The words which I speak unto you, they are life and they are truth." If these are the substance of his words, we can at once understand that "life" and "truth" are not subject to change, but must be considered as eternal, enduring even after heaven and earth should pass away. If this view be correct, we can also understand that these elements, life and truth, which were the essence of the words which he spoke, are not addressed, like miracles, to the mere wonder-loving human sentiment, but must be recognized by the higher powers of reason and judgment, because life and truth are not visible, addressing themselves to the external senses, but are perceived or understood by the rational faculties. In other words, the true Christian religion is not apprehended by observation, but comes to man's consciousness through the development of his interior, spiritual nature, by meditation and contemplation of the "words" uttered by its founder. Or, to state the matter in still different form, true religion is of purely spiritual growth emanating from a spiritual source, and addressing itself to the spiritual nature of man, and bringing him into harmony with the laws and principles of universal being.

It needs no demonstration to the spiritualist that, under this definition, Spiritualism is essential and true religion; and that whatever is eternal and enduring in all forms of religion, whether Christian or heathen, is the spiritual element to be found in them, and which preserves them from utter and entire destruction. "Heaven and earth shall pass away, but my words [which are life and truth] shall not pass away."

M. A. CLANCY.

Washington D. C., March, 1887.

A number of Afghan tribes have promised to support the Ameer's threatened holy war against Russia.

Philosophical Realism. By William Linn GILL, A. M. 62 pages. Paper cover. Boston: Wm. H. Bradley, Boston & Tremont Temple.

The 39th Anniversary at Utica, N. Y.

To the Editor of the Religio-Philosophical Journal: The Spiritualists of Utica, N. Y., celebrated in an enthusiastic manner the 39th Anniversary of Modern Spiritualism at Harburg Hall. The room was neatly decorated with flags and flowers.

After this address Mrs. Walter, who is a test medium, gave a large number of tests. She stated that there were a large number of spirits present and anxious to communicate with persons in the audience.

After the afternoon session the seats were again well filled. After appropriate opening services, Chairman J. C. Rowe introduced as the speaker of the afternoon Rev. E. P. Powell of Clinton.

After a short address by J. C. Rowe the audience sang and then Mrs. S. H. Walters, the test medium, gave an exhibition of her powers. She went about the room while in the trance and talked to many in the audience as spirits of their friends.

Miss Carrie Downer was then introduced and improvised poetry upon subjects which were given to her by the different persons in the audience: "Science," "More Light," "Truth" and "Liberty."

At the evening service the hall was crowded, and a number of gentlemen were compelled to stand. Others were unable to get in under any circumstances.

G. D. Dager of Utica made a fifteen minute address in which he complimented Ingersoll and predicted the final triumph of Spiritualism.

Haverhill (Mass.) and Vicinity.

The First Spiritualist Society of this city celebrated the 39th anniversary of Modern Spiritualism in Grand Army Hall, on Wednesday evening, March 30th, under the auspices of the Ladies' Aid Society, which is connected with our society.

Supper was served from 6 to 8 P. M. The menu was ample and all that the appetites of honest livers could ask, and was discussed by about 200 persons.

President Palmer followed in a short speech of well chosen words announcing the main facts by which modern Spiritualism introduced itself to humanity through the Fox girls, at Hydesville, N. Y., 39 years ago, and then introduced Mrs. Hattie C. Mason, of Boston, as the speaker of the evening.

Spiritualism during the 39 years past, and also some of her own interesting experiences, from the Baptist Church to the land of light and knowledge on the broad planes of our spiritual philosophy.

Singing, talking and music followed until 10:30, to the edification and instruction of the large audience present. The evening exercises closed with a benediction by Sunshine, one of Mrs. Mason's controls.

W. W. CURRIER.

The Anniversary of the Young People.

The Young People's Anniversary of Modern Spiritualism, celebrated at the Avenue Hall, on 22nd Street, Tuesday evening, Mar. 29th, was, perhaps, the most brilliant and entertaining event ever witnessed among spiritual circles in this city.

The Excelsior Quartette closed the entertainment by singing, "Come where the lilies bloom," and afterward by an original quartette, "The Excelsior Club."

Dancing was then in order, and while the younger portion of the assembly was gliding in the merry whirl, the older ones were enjoying a pleasant chat over the events of the evening.

Anniversary Exercises in Cincinnati, Ohio.

As requested, I will pen you just a few lines about the Spiritualists' Convention now in session, such as my limited time will permit me to write, and your limited space, for your next issue at least, will permit you to publish.

The meetings commenced on last Sunday, and will continue through the week and close Sunday evening. Yesterday was the day, par excellence, and besides the usual speaking and ceremonies of the day, the hall decorations, etc., (don't let me forget the poems—oh! the Spirit-world is immense on poetry; that makes me want to go there, and revel in general, wordy, brilliant ideas, without beginning, middle or end, unbound by dull logic and every heavy earthly chain)

For reasons stated I cannot now give the personnel of the convention. Those who were advertised are here, and a great many more who are speakers and mediums, and they do their work. I cannot mention them individually, and besides most of them are, and have been, known to community.

The Psychograph.

A. P. Miller, the journalist and poet, has the following editorial notice in his paper, the Worthington (Minn.) Advance. If any one has become discouraged in using the instrument they will learn by his experience that it is necessary often to persevere for some little time, and that the results will fully repay them for their efforts.

ed man, has always looked with a sort of pity on any one who believed in a future life. I gave his wife a psychograph; after several trials she informed me it was a failure. I told her she had hardly given it a fair trial.

There is no reason why you should not make large sums of money if you are able to work. All you need is the right kind of employment or business.

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, wrote to the inventor of the Psychograph as follows: "The Psychograph is an improvement upon the planchette, having a dial and letters with a few words so that very little power is apparently required to give the communications."

Consumption Surely Cured. To the Editor: Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured.

Have You Consumption? Cough, Debility, Asthma, Hoarseness, Tonic without delay. It has remedied the worst cases and is the best remedy for all affections of the throat, lungs, and chest.

Wanted—Agents for the "Child's Bible." Introduced by Rev. A. H. Vincent, B. D. Over 400 Illustrations. 360 copies sold in a town of 3,900 people. 60 in one of 620.

Mrs. S. G. BONHAM, Inspirational Medium and Artist. Psychometric Readings and Spirit Portraits. A photographic copy of Shakespeare in Spirit life sent by mail, price One Dollar.

Nickle Plating. Registers, Lamps, Stoves, Etc., Plated. NEWPORT CURING IRONS. CHICAGO NICKLE WORKS 35 Ohio St., Chicago.

ALL ADMIRERS OF DOGS. Should read the Book which has just been issued entitled "HOMING OF DOGS." It contains authentic incidents and information of great interest. Sent postpaid on receipt of 25 cents.

CONSOLATION AND Other Poems. BY ABRAHAM PERRY MILLER. These Poems are arranged in three groups, Religious, of the War Period and Miscellaneous.

THE PIONEERS OF THE SPIRITUAL REFORMATION. LIFE AND WORKS OF DR. JUSTINUS KERNER AND WILLIAM HOTTWIT.

BENSON'S CAPSINE POKROUS PLASTER. Highest Awards of Medals in Europe and America. The nearest quickest, safest and most powerful remedy known for Rheumatism, Neuritis, Lumbago, Backache, Weakness, colds in chest and all other ailments.

ELY'S CATARRH CREAM BALM. IS WORTH \$1000 TO ANY MAN. Woman or Child suffering from CATARRH. Not a Liquid or Smog. A particle is applied into each nostril and is agreeable to use.

THE PSYCHOGRAPH, OR DIAL PLANCHETTE. This instrument has now been thoroughly tested by numerous investigations, and has proven more satisfactory than the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediumship.

PRICE, \$1.00. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

PROSPECTUS. THE OPEN COURT: Radical Liberal Journal.

Published in Chicago by The Open-Court Publishing Co., D. E. UNDERWOOD, (formerly Editor of The Index), and SARAH A. UNDERWOOD, Editors. THE OPEN COURT, containing the work of The Index, in presenting religious thought upon a rational, scientific basis, and encouraging freedom of thought, untrammelled by the authority of any alleged revelation or traditional belief.

PRINT PRESS \$3. Circular size \$3. YOUR OWN PRESS \$4.4. Type setting \$1.50. CARDS. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

SWIFT'S SPECIFIC. UNCLE REMUS, GATHERING ROOTS FOR THE MANUFACTURE OF S.S.S. FOR THE BLOOD. SWIFT SPECIFIC CO. ATLANTA, GA., U.S.A. For Sale by all Druggists. Neuralgic Rheumatism & Erysipelas.

From Rev. Mr. Kelly. Myself and wife were seriously afflicted with malarial fever, nervous prostration and general debility. After using three large bottles of Swift's Specific, we now consider ourselves almost entirely free from any blood impurities, and are as active and supple as we were twenty years ago.

Voices From the People.

AND INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal.

A Modern Sparrow.

The parson was filling the minutes and hours with a dry dissertation on sin; The pulpit was decked with bright florid flowers And a little bird flew in.

A SPIRITUALISTIC ANNIVERSARY.

Large Meetings of Local Believers in the Town Hall.

On Thursday night it was found that unless arrangements for the thirty-ninth anniversary of Spiritualism were usually observed about March 25th, could be made or there might be some difficulty in securing the speakers desired.

Which was the Shadow and Which the Substance?

A Materialization Entirely Unique.

To the Editor of the Religio-Philosophical Journal:

Spending a few days at Onset Bay last summer, I was invited by Miss Helen C. Berry, of the "Berry Sisters" to attend her last regular séance of the season.

Christianity—Spiritualism—Mental Science.

To the Editor of the Religio-Philosophical Journal:

These form a trinity; not such as "the Father, the Son and the Holy Ghost," in a personal sense as held by some Christians, but in essence.

THE WAGES OF WOMEN.

Some Weak Spots in our American Civilization.

Denver Tribune: There is something wrong about that civilization which compels a woman to work sixteen hours per day for six days in a week to earn \$10.00.

The Necessity for a Pure Spiritualism.

To the Editor of the Religio-Philosophical Journal:

I desire to express my mind in regard to the recent events in materializing circles, as chronicled in your valuable and ably conducted JOURNAL.

Appropriate Words from a Purported Spirit.

Addressed to J. F. S.

A long time has passed since I have come to talk with you. Many changes have taken place in this world;—schemes of every kind, business of every kind;—everything has had its formation and evolution.

Bewitched or What?

To the Editor of the Religio-Philosophical Journal:

Your letter, asking me for a reply to those disgraceful onslaughts on my honor, are received. After hesitating for nearly fifteen years to publish that long expected and such a moment of cowardice.

A Spirit Visitant.

To the Editor of the Religio-Philosophical Journal:

It is impossible to impart a knowledge of spiritual truth directly to us who are still subject to the dullness of perception occasioned by the material envelope that the physical body, and spiritual facts sometimes assume an allegorical form.

Critic Whitworth Criticized.

To the Editor of the Religio-Philosophical Journal:

Your Cleveland correspondent does well to show up in the last JOURNAL the extravagances of Mr. Wright on Voltaire. He says: "Extravagant praise may be as pernicious as undue disparagement."

Notes and Extracts on Miscellaneous Subjects.

California boasts of a Boy typewriter, 12 years old, who can set 4,000 ems of solid brovier in less than four hours.

Children's Revival.

They are having a children's revival in New York. Revivalist Hammond is at work. The Herald says: Bubbling with tears and blushing with excitement.

A Bad Habit.

Narrow Escape from Premature Burial While Drunk on Oil Pump.

Sunday night, Feb. 13, the apparently lifeless body of a young man by the name of Eddie Cavil, whose parents reside in Corydon, was found in a tank house on the site of the Smith lease at Kinsua.

The White Lady of the Hohenzollerns.

To the Editor of the Religio-Philosophical Journal:

The Cornhill states that the White Lady of the Hohenzollerns never falls under certain circumstances to make her presence known.

Letter from Philadelphia.

To the Editor of the Religio-Philosophical Journal:

Spiritualists as well as liberal circles here have been agitated during the past months by the offering of a bill at Harrisburg, called anti-medium.

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APRIL 9, 1887.

Capers of Alleged Spirits.

The Stone Windows and Remove Potatoes from the Cellar to the Sitting-Room.

Premotion of Death.

He Speaks, very prominently and widely known throughout the Indian Territory, died at his residence in this district a few days ago.

Worse than Small Pox.

A Great Danger Which Menaces an Unsuspecting Public.

The Brompton Hospital for consumptives, in London, reports that over fifty people out of every hundred consumptives, are victims of constipated or inactive kidneys.

Consumption is one of our national diseases, and the above report goes to prove what has often been said in our columns during the last eight years, that kidney troubles are not only the cause of more than half the cases of consumption, but of nearly out of every hundred other chronic diseases.

This being a scientific fact, it requires only ordinary wisdom to see the effect inactive kidneys must have upon the system.

If the bowels, stomach or liver become inactive, we know it at once, but other organs help them out.

Organs that are weak and diseased are unable to resist the attacks of this poison, and the disease often takes the form of, and is treated as a local affluence, when in reality the real cause of the trouble was inactive kidneys.

Too many intelligent men of the present day hold what was a fact twenty years ago, that kidney disease is incurable, according to the medicines authorized by their code.

They dose the patient with quinine, morphine, or with salts and other physics, hoping that this nature may cure the disease, while the kidneys continue to waste away with inflammation, necrosis and decay, and the victim eventually perishes.

The same quantity of blood that passes through the heart, passes through the kidneys. If the kidneys are diseased, the blood soaks up this disease and takes it all through the system.

If this acid is not removed, there is inactivity of the kidneys, and there will be produced in the system paralysis, apoplexy, dyspepsia, consumption, heart disease, head-aches, rheumatism, pneumonia, impotency, and all the nameless diseases of delicate women.

They may regard this article as an advertisement and refuse to believe it, but that is a matter over which we have no control.

The Only Cure For Scrofula,

For Blood diseases is through the use of a powerful Alternative, such as Ayer's Sarsaparilla. By no other treatment can the poison of Scrofula, Cancer, and Catarrh be so thoroughly eradicated from the system.

Ayer's Sarsaparilla, if perseveringly used, according to the gravity of the disease, always proves efficacious.

Ayer's Sarsaparilla

sarsaparilla to be an infallible remedy for all kinds of eruptions caused by impure blood.

have relieved my lungs and restored my health." - Lucien W. Cass, Chelsea, Mass.

Good Coffee! Good Coffee! Will fit any coffee pot, and requires no egg to settle the coffee. THE LITTLE GIANT COFFEE DISTILLER.

OUR LITTLE GIANT COFFEE DISTILLER

makes practical the correct principle in making coffee. To boil coffee in the ordinary manner extracts in a bitter form the caffo-tannic acid, rendering it strong and unpalatable to the taste.

The process of Distillation brings out the aromatic flavor of the Coffee, which is the essence and nutriment of coffee.

PISO'S CURE FOR CONSUMPTION. CURES WHERE ALL ELSE FAILS. Best Cough Syrup. That's right. Use this.

FREEGIFT! A copy of my Medical Book will be sent to any person afflicted with Consumption, Bronchitis, Asthma, Hoarseness, or Neuralgia.

ON 30 DAYS' TRIAL. THIS NEW ELASTIC TRUSS. Has a full different from all other trusses.

LIVER DISEASE AND HEART TROUBLE. Mrs. MARY A. MOULDER, Columbus, Kansas, writes: "I addressed you in November, 1884, in regard to my health."

MATERNITY FOR MOTHERS. A revised and enlarged edition of the book entitled "Wife and Mother," by Mrs. P. B. Squire, M.D.

LIVER DISEASE. Mrs. I. V. WEBBER, of Yorkshire, Cattaraugus Co., N. Y., writes: "I wish to say a few words in praise of your 'Golden Medical Discovery' and 'Favorit' Pills."

Golden Medical Discovery. Thoroughly cleanses the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, and bodily health.

INDIGESTION, BOILS, BLOTCHES. Mrs. EDWARD NEWTON, of Harrodsburgh, Ont., writes: "You will ever be pleased by me for the remarkable cure in my case. I was so worried that my liver and all given me pain, and I had also been given up by two doctors."

JAMES PYLE'S Shorter Hours PEARLINE For Women.

CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD. GOLDEN MEDICAL DISCOVERY cures Consumption (which is Scrofula of the Lungs), by its wonderful blood purifying, invigorating and nutritive properties.

Horsford's Acid Phosphate. One of the Best Tonics. Dr. A. ATKINSON, Prof. Mater. Medica and Dermatology in College of Physicians and Surgeons, Baltimore, Md., says: "It makes a pleasant drink, and is one of our best tonics in the shape of the phosphates in soluble form."

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