

RELIGIO PHILOSOPHICAL JOURNAL

NO TRIPPER
THE ARTS OF SCIENCES, LITERATURE
VOTED TO
ROMANCE AND GENERAL REFORM

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

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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.

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DEATH.

Answers to Important Questions Through the Mediumship of W. J. Colville, in Chicago, Ill., During September, 1882.

[Reported expressly for the Religio-Philosophical Journal.]
Q.—Will the controlling influence please explain the various changes that take place during the process of dying?

A.—(By spirit George Rush.) I speak exclusively for myself and will only attempt to give you my own experiences during the period of transition. My first sensations on passing out of the material form, were those of extreme joy, which may be likened unto that feeling of perfect liberation which one experiences after long confinement, though I was young in years, and though very suddenly called upon to part with my material frame. During my sojourn upon earth I had become so far acquainted with the spiritual philosophy, and to such an extent at home with the dwellers in the Spirit-world, that I was willing—yea, joyous, when the call came for me to join them. I realized while passing from the mortal frame, that those of my friends upon earth, who were desirous of retaining my form with them, exerted a very powerful magnetic influence upon my spirit-body, which seemed to emerge gradually from my material form, so that my passage from the body was like unto one gradually passing through an aperture which would sometimes widely open, and then again partly close. I was especially conscious of the thoughts of my friends on earth. When their desires were directed towards me with great intensity and longing that I might remain with them, it seemed as though the outlet became smaller, and I was withdrawn into my mortal frame. When I was thus withdrawn the appearance of my body was such as to lead my friends to suppose that I would recover; but at length the union with my physical body was very suddenly broken, and my experience then was as if being whirled through space with extreme velocity until I found myself standing in a place which had become familiar to me through the agency of dreams and visions; this place was a very beautiful home, really tangible and objective. One whom I had dearly loved on earth, and who preceded me to spirit life several years, met me immediately when I entered the spiritual state. In my new found existence, I discovered that I could not at once make myself known to the dwellers on earth, but in any instance when I wished to revisit earth I found myself there. Seeing my friends in great sorrow because of my departure, and longing to comfort them, I remained there several hours, going into the very room where my body died. They were conscious of my presence intuitively; they enjoyed the spiritual realization of the fact that I was not really dead; but I could give them no external signs, no visible token, no sensuous demonstration of my presence. I attended the funeral of my own body—occupied a seat in a carriage with my nearest relatives, but I did not wish that I had remained on earth. And thus I could rapidly pass to and fro between my spirit home and earth. Whenever I was especially called to earth by earnest thoughts and longing desires of my friends, who were intensely anxious to hear from me, and feeling their wishes, I was at once by their sides making them realize that my faith in immortality was no delusion. Very much is often said concerning the spirit spheres. My experience leads me to the conclusion that the spiritual sphere of the individual is transportable, and belongs solely to the individual inhabiting it; but affinitizing spirits drawn together for mutual work and pleasure, form societies or colonies in spirit life, which are

produced by the union of many individual states. I do not deny to the Spirit-world a place in space, but to me it is limitless. Whatever may be the truth concerning the creative power of spirit, one thing I know that my own condition and degree of advancement together limit my ability to apprehend existence. During the process of dying, I experienced no pain, whatever. The sensations were absolutely painless, whereas the bodily movements seemingly indicative of pain, were produced galvanically by the withdrawal of the spirit and the consequent discontinuance of its electro-magnetic connection with the form.

Q.—What are the sensations that accompany drowning?

A.—(By the spirit uncle of the medium, in earth life an Italian.) I was drowned through an accident to a Mediterranean steamer. At night, suddenly awakened I heard every one screaming around me. I then had no time to realize what they were screaming about. I was in the water, struggling there, but everything was so confused that I did not realize whether on land, in the water, or in the air. I was conscious of a feeling of suffocation, but my eyes were riveted upon something which appeared to me like a panorama or dissolving views, one after another, beginning with scenes connected with my earliest childhood, and ending with the moment before the one when I was precipitated into the water. During this time I did not only behold these pictures of my past life, but I was brought into direct personal relationship with various individuals in all parts of the globe, and also into the Spirit-world, with some of whom I had done much business, most of them had figured very prominently in my life. I seemed to be in all places at one time, and yet I can not say that the spirit is ubiquitous, but in my case, the very act of dying as you would designate it, seemed to put me upon some altitude, which I can not explain, from which great light I could look here, there, everywhere, and see a great many places at one time, and also people whose voices I could hear. I read their thoughts, and beheld that they alone formed their surrounding sphere. I did not then, neither do I now wonder that the Orientals believe in the transmigration of souls, if they have any clairvoyants among them. I do not wonder that spirits have come from the beyond and told men that they will go into animal forms, because while they do not become animals, they are surrounded in spirit life with such animal forms as are faithful pictures or correspondences of their predominant thoughts, desires or talents. When I was on earth, I had a very inquiring mind. I thought a great deal about the planets, especially of Venus; it always attracted me wonderfully. I didn't go there, but so soon as I became conscious of rising out of the water, and falling down again to be submerged in the waves, a singular looking personage came up to me and commenced talking about his abode on Venus. He told me that he had lived there. I then went into a beautiful observatory with him. I looked through a grand telescope—greater than any one I ever saw while upon earth. I looked through that telescope and saw the people, saw them walking about on that planet. I saw their houses. I was invited to take a room in a beautiful mansion with lovely grounds surrounding it, and to study astronomy with this spiritual professor. You ask me to tell you my experiences in dying. I have told you all I can recall; no pain, beyond the gasping for breath, but at the same time the mind and eyes so riveted upon the brilliant spectacle, the blending of the struggle in the water so instantly with occupancy of this spirit abode. I can say that if every one dies as I did, they will imagine they have been pushed overboard, a little while to struggle with their breath, and then awaken somewhere else in beautiful surroundings.

Q.—What is your opinion of cremation?

A.—I believe in cremation with all my heart. I advocate it with my intellect and with my affections, though a great many people say that it is showing disrespect for the dead, and outraging the feelings of friends. Now, if the spirit is very earth-bound—cares only for materiality, he endeavors to keep up the connection with the mortal frame after he has left it; therefore there are earth-bound spirits, who are to be met with in cemeteries trying to experience the earthly life by surrounding themselves with the emanations from decayed bodies. It is neither for their advancement or for the good of humanity that they should be encouraged to remain connected with these decaying forms; cremation burns them out. And while it may be a severe trial to them, it severs their connection with that which degrades them and often inflicts ill upon mankind; therefore the very spirits who will suffer through cremation are those who will be greatly benefited by it. Bright, pure, happy, aspiring souls, sever their connection with the body perfectly when they die to it. They are conscious at once of spirit life. They feel nothing when the body is burned; they cannot suffer. As the population of the globe increases, in order to protect the living, cremation will become a necessity.

Q.—Suppose the body to be at once torn into a thousand fragments, what effect does that have on the spirit?

A.—None whatever unless the spirit is very earth-bound; and if very earth-bound, it experiences a sensation as though it were being thus torn. You are told that the early Christians who died nobly for their faith were thrown to wild beasts in the Roman arena, and that many of them met death joyfully, and sang hymns to God in the midst of their pains. They passed right out of their bodies into the Spirit-world. They were reborn all

the more quickly because life was suddenly taken from their physical frame. My own experience aided by the teachings of all intelligent spirits with whom I have conversed, leads me to this conclusion that no matter what you do with the body, you can cause no injury or suffering to the departing spirit, unless that spirit is bound up with materiality through extreme sensuality.

Q.—Suppose the idiot dies, what effect does the change have on the spirit?

A.—There are various forms of idiocy; one form, and a very common one, is purely physical in its nature. The soul may be likened unto a musician, and the body to the musical instrument. Owing to various antenatal and post-natal circumstances, the body is all out of tune; it is imperfectly constructed; there are some radical defects in those portions of the interior mechanism, which you cannot outwardly discover. The spirit is in light; the mind expands, the soul develops, but in the attempt to express itself outwardly it is in the position of the organist trying to play upon an imperfect and discordant organ; thus instead of harmony and intelligibility in the outward, you get disarray and a representation of chaos. In such cases when the spirit leaves the material form, it experiences a great freedom, as if an incubus had been removed. It is in the Spirit-world no longer hampered by an imperfect body. It does not there appear insane. A very prevailing cause of insanity is found in the fact that a great many people are mediumistic, and they do not know it; their friends do not know it. Their mediumship has never been called into harmonious exercise. They are very sensitive, very susceptible wherever they go. Whoever in spirit-life may be desirous to communicate with earth, tries to work through their organism. A great many spirits try to express themselves at one time through the same body; neither the proper occupant of the body or any control has full sway, therefore everything is mixed—nonsense and contradiction are the order. A third reason for insanity may be traced to the spirit itself not being fully its own master, and in that case in the Spirit-world, it appears really in bondage until it is developed sufficiently to stand firm on its own footing. Certainly at least in nine cases out of ten the death of the body is the overcoming of the idiocy, because the great majority of idiots are such owing to imperfect physique; owing to bad practices and accidents which have injured their frames, or owing to such inharmonious worldly surroundings as press hardly upon the sensitive people who become victims of their surroundings—largely through ignorance of themselves and of the influence their neighbors exert upon them, both those in the body and those out of it.

Q.—Is there anything analogous to death in the Spirit-world?

A.—Certainly there is, in one sense if not in another. In the Spirit-world, spirits have spirit bodies and these bodies are subject to constant change and refinement, even as are your physical frames. Now as these bodies are changing constantly as the spirit is developing, of the spirit body we may say as of the earthly, that it dies daily. We are constantly accreting to ourselves those elements which we attract by our interior condition, and dismissing those we have outlived. At certain times we arrive at a crisis in our history when seemingly we take our departure from a certain sphere, passing suddenly from one line of action to another, beginning new works elsewhere. In taking this sudden departure, some spirits seemingly lose consciousness and go through a process of sensation which is like dying, in the sense that it implies cutting aloof from old surroundings and finding themselves freshly equipped for a new work and clime. But in the higher spheres there are no sudden changes; no ruptures—only gradual alterations. "The last enemy that shall be destroyed is death." What means this? Surely that the times shall come when all the movements of the spirit shall be pleasant and harmonious and all violent eruptions forever banished. Thus the state which is called death shall have no further existence, when the spirit has arrived at the sphere of harmony.

Q.—What effect does death have on the infant?

A.—The infant requires an earthly experience, and from spirit life is conducted to this world, in order to gain it. If anything occurs to deprive the child of its physical frame, it must remain in association with those on earth until it has lived out such experiences as are needful for its advancement. The mother sends out her love to her child in the Spirit-world, and assists it in its growth and development as it lives in her surroundings and is in return a spirit messenger to her. In the Spirit-world children are instructed by those who love them, whether they have borne any while on earth or not. Children in spirit life are carried to various spheres, where they may be instructed through the instrumentality of object lessons. The form in spirit life does not arrive at maturity as on earth in any given number of years, but the form always registers the progress made by the spirit who produces the form.

Q.—What effect does dying have on the spirit of a very depraved person?

A.—The most brutal persons on passing out of the material form experience a sensation of utter destitution, of complete loss. Their condition spiritually may be likened unto the condition of many of your citizens materially, when the great fire of Chicago came and took from them everything they possessed. Many a rich man priding himself upon his possessions, expecting to enjoy them

for many years to come, was made a pauper in a night. Such an experience is analogous to that of those who have relied solely upon their physical possessions. They in spirit life are totally blind; they are stone deaf; they wander about alone, unable to see anything or any one of the thronging crowds who may be with them. If they have been misers, they are often bound fast to their iron safes, and will sometimes remain for years in the places where they died, giving rise thereby to stories told of ghosts in haunted houses. If they have been very brutal, and are seeking revenge, they remain upon earth chained down in utter darkness, but still seeking revenge, and these earth-bound spirits—these most depraved ones—have power to control those on earth who pray to them to do so, as they ask the assistance of powers invisible to bring a nefarious project to a successful issue. Men pray that they may be assisted by infernal beings whenever their desire is to work destruction to their neighbors. It was said of such men in olden times that they sold themselves to the devil; thirsting for revenge they left nought returned to damage their neighbors, while they called upon spirit powers to help them in carrying out their wicked plans. Evil disposed spirits are delighted with the invitation which is given to them to occupy an earthly body again, but they cannot obey you without your invitation; but let you invite them, and they will come in and live the earthly life over again through your personality, even leading you into worldly prosperity that you may place more implicit confidence in them and more perfectly allow them to control. They will go on in this endeavor to injure humanity until at length they are utterly heartsick and disgusted with themselves, having found that they enjoy nothing, but suffer in the long run immensely as the effect of damaging others. They at length begin to voluntarily lead a new life and then the work of their reformation commences. We wish to say in view of the prolonged controversy in which the world is engaged in the endeavor to settle the question with regard to evil spirits satisfactorily, that the condition of those most depraved is as the New Testament has it, one of outer darkness. The power of inharmonious spirits over mortals is a power given unto them by such exaltations as proceed from the embodied, who are on the self-same plane as their interior conditions; it is literally true that whenever a person devoutly wishes the downfall of another he invites to himself whoever in the unseen world has desires akin to his own. The power of earth-bound spirits is rather the power to manipulate matter than to control mind. Physical impurities, cursing and swearing, degrading practices, and most of all, envy, jealousy, hate, slander and similar atrocious cause men and women to generate an aura in which these depraved ones can work, but over the pure minded and charitable these spirits have no power beyond the power sometimes to cause annoyance to highly sensitive persons who dwell in localities where others give them power to manifest; they are often brought by angelic guides near to the virtuous, that the latter may assist in their elevation.

Q.—What is the condition of the spirits of those who are supposed to be dead, but afterwards revived?

A.—Many persons appear to be dead when they are simply entranced. During entrancement the spirit is liberated from the material form for all practical purposes. It is really a dweller in the Spirit-world, and sustains almost precisely the same relations to the disembodied, that they sustain toward each other, but during entrancement there is a subtle cord uniting the spiritual or astral body with the physical. This serves as a wire of communication, across which vitality passes into the physical body preventing dissolution. Many of the Fakirs of India have been buried in a trance, during which they absolutely enter into the Spirit-world and when brought back again to natural life, through the operations of the powerful wills and astral fluid of the initiated adepts in the science of oriental magic, they instructed the populace, or at least the brotherhood or order to which they belonged, concerning real life in the Spirit-world. Very frequently persons are buried during entrancement, in warm climates where the burial almost instantly follows seeming death. During entrancement, when the medium is controlled, another spirit takes possession of the organism which would otherwise be left vacant by the withdrawal of its usual occupant. In that case intelligence is manifested, but not the normal intelligence of the individual whose body is occupied by another spirit, this supplanting spirit manifesting more or less fully his own identity. When persons are seemingly dead they are in a profound trance, while no other spirit takes possession of the body.

Q.—Could the state of trance as induced by a spirit ever be made so deep as to cause death?

A.—Certainly it could be, because in the state of profound trance, the spirit owning the body is entirely liberated from it in many instances. If any thing should occur to sever the uniting cord between the spirit and body, the spirit could of course not return again into its earthly tenement. Intelligent spirits who have control of mediums, thoroughly understand their necessities and guard them against all such dangers. But it is frequently the case that when the moment arrives for a highly sensitive person to pass into the other life and remain there, for the prevention of needless suffering, the guides of the medium will convey the spirit away in a trance and then make no effort to restore the physical organism which

is fast passing into decay, owing to disease, or to the fact of the spirit no more needing it. The only danger arising from deep entrancement, is when the person is thrown into a trance by those psychologists who have not sufficient knowledge of the laws governing entrancement. If ignorant biologists will or magnetize their sensitive into a state of profound trance without knowing how to awaken them, they may cause their death; but death from this cause is very rare, except in cases of extreme inharmonious, or when mediums or sensitives are surrounded by unpleasant influences owing to their mental and bodily disease arising from the absence of conditions conducive to spirituality.

Q.—A little boy of whom I heard can by a direct effort of the will simulate death. He can stop breathing and to all appearance is dead. He can then revive himself again. How does he do this?

A.—This little boy is what the Orientals call a natural magician. If his development continue in later years, he will become one of the wonders of the age, attaining to the very highest point of Oriental adeptship. His own spirit has gained by some means such perfect control over his physical organism, that the body obeys the mind implicitly. It is quite possible that by training and by continual exercise of the will that you, the questioner, can do what you please with your own body. The very successful actor must have some of this power in order to impress the audience with the feeling that events are really transpiring and that there is no acting in the case. Your own spirit, having gained control of your organism, can do with that organism whatever an outside spirit can do with it; you thus become your own spirit control. When the child's body appears dead the spirit is outside of the body controlling it from without, or by a herculean effort of will compels the body to remain passive. No other spirit has entered into it. It is possible under certain conditions for a person to remain either conscious or unconscious in this state for several hours; possibly longer. We would add that if this particular child is not a natural magician, he is a medium for a powerful spirit who is an adept, and this spirit produces this manifestation in order to call the attention of those surrounding to the wonders of spirit control. These two explanations should be taken together; you can apply the former to some persons with whom this phenomenon transpires; the latter explanation will apply with equal force to other cases exactly similar in appearance; in the case of the particular boy you mention, if his will produces the state, he is of course a natural magician. We know of others who are made to simulate death to give tests of spirit presence.

Q.—Do you think that a method will ever be discovered when decay on the part of the body may be arrested, and it preserved indefinitely for the sake of the spirit?

A.—Certainly. The time will come when the inhabitants of earth will be so developed spiritually, that they will not leave their bodies until they are spiritually unfolded to such an extent that they no longer have use for the physical form. Then the body instead of decaying, may suddenly be left vacant by the spirit and become disintegrated or dematerialized by spirit power. "The last enemy that shall be destroyed is death." This death mentioned in the Apocalypse as an enemy, is certainly not transition or change simply; it is premature death; it is death attended with acute suffering. The process of dying is now in many instances, only accomplished laboriously and often apparently in an untimely manner. There can be no secret of indefinite longevity other than perfect obedience to the laws of nature, and the entire conquest of the senses by the soul, for so soon as the spirit learns to effectually control matter, it is impossible that any material change should take place without the desire of the spirit who is master of the form. You are aware that human beings are changing from day to day; that in a very few years the body is entirely reformed. If the spirit has a sufficient knowledge of the chemistry of human life, that spirit can indefinitely prolong the changes transpiring daily which together result in the formation and destruction of the organism; in a sense you are born every day; and in the same sense you die every day; some part of your yesterday's organism has been returned to the physical kingdom of nature; you have accreted certain other elements which now help to make up your structure. As the molecules composing the body are in constant motion, as the organism is susceptible to constant change, there can be no premature death, except it be occasioned by the failure of the spirit to exert continuously its control over the transformation of matter. The ultimate of death will be simply disintegration, the spirit dissolving its body voluntarily when it has no longer use for it. Then if it should desire to manifest to friends or to perform any work on earth for the benefit of others, it will extemporize a body by way of materialization, for temporary use, and then when this form is no more required, it will be dematerialized instantly.

Q.—Can a person once dead be restored to life?

A.—So far as we have knowledge on this point, we cannot say that the really dead person can be restored to life. We have no evidence that those said to have been dead were so in reality when their bodies were resuscitated. We know that many in Oriental climes have been dead to all appearance while not really so. They have been so far dead that nothing could possibly restore them other than the powerful will and astral fluid of the magnetizer who brought them back to life; but that Lazarus brought back to life by Jesus, or

Continued on Eighth Page.

Woman and the Household.

BY HESTER M. POOLE. [Metuchen, New Jersey.]

A PROPHECY.

With reverend hand we lift Truth's glorious banner And fealty vow To all that lifts our sex to power and honor In this grand now.

Before this goes to press, the 13th annual meeting of the American Woman Suffrage Association will have been held in Omaha, Neb. Many prominent speakers were present.

In writing of schools for girls, we have formerly mentioned, in this column, the Boarding and Day School of the Misses Bush, at Belvidere, N. J.

We clip from Mrs. Harbert's Woman's Kingdom, in the Inter-Ocean, a brief account of the recent temperance conference in Chicago.

"There were widely different opinions held by these women in regard to questions of vital import, and the manner in which they met these questions, the steady loyalty to principle where principle was involved, combined with a willingness to yield.

proved to be the thoughtful observer that woman is surely to be a more harmonizing force in our political methods than even the most enthusiastic had dared to hope.

"Another feature of this convention, of which you are waiting with bated breath to hear, was the almost startling revelation in regard to the growth of public sentiment in favor of woman suffrage.

The Tribune thus comments upon the passage of a much needed law in England though that paper wheels into line slowly in any such innovation concerning woman:

"A cause of much cruel injustice has at last been done away with in England. Both Houses of Parliament have passed the Married Woman's Property bill, and the wives of poor men will now exercise the rights in property which have for many years been secured by settlements and trustees to the women of the higher classes.

In a long and eloquent letter to the Independent, Bishop John F. Hurst, D. D., of Iowa, writes this wise of the temperance triumph in that State.

"One of the crowning features has been the part which women have taken. They had

ample reason to wish and work for this great consummation. But who that even knew them well could anticipate such wisdom in their plans, such ubiquity in effort, such golden speech, such exquisite skill in meeting emergencies as we have witnessed here? We have women in Iowa capable of all these efforts and endowed with all these qualities.

WOMAN PHYSICIANS. All argument against the study of therapeutics by woman is rendered futile by such an incident as this.

"The making something beautiful in one shape or another, this is the thing to yearn for, not the mere special knack with pencil, pen or violin bow.

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information imparted in that delicate manner which befits a pure mind in a wholesome body, and none other is suitable for immortal beings, would do more to ventilate and cleanse the evils of social life, than any other one cause which could be set in motion.

Home Jottings—Mrs. Beale's Death.

To the Editor of the Religio-Philosophical Journal: Some of the sweetest and most sacred words in the English language are "Mother, Home and Heaven." Just now I am at home with wife, mother (in her 85th year), family and library—reveling in the joys of "social life."

THE TRANSITION OF MOTHER BEALES. Yesterday I returned from Philadelphia, where I had been called to attend the funeral of that truly noble woman, and devoted Spiritualist, Mrs. Elizabeth M. wife of Mr. J. Reese Beale—called by her numerous circle of friends "Mother Beales."

THE NIANTIC CAMP MEETING. This, among the youngest of the Camp Meeting enterprises, proved the present season to be a grand success. Considered relative to the matter of location, beauty of scenery, sea-bathing, sea-air, breathing, sailing and fishing, Niantic stands absolutely unrivaled.

From the upper rooms of the new Pavilion one may look off upon the broad Atlantic, studded with the whitening sails of commerce. Three sides of this camp ground plot, remember, are surrounded by the crystal waters of the ocean.

It was the common saying of those coming upon the grounds, "How orderly!" "How invigorating the atmosphere!" "How restful, restful!" It gratified me to here meet Pres. Whitney and family of New Haven, Prof. Weston and family of Stafford, the Haydens, Burnhams, Lyman, Robinsons, Clarks, Pullers and others from Willimantic.

NESHAMINY CAMPING GROUND. "Six fair Sundays," exclaimed Mrs. Shumway as we came on to the camping ground to deliver the closing lectures, "and you have the last Sunday and a rainy one."

The First Association of Philadelphia Spiritualists is doing itself and the cause of Spiritualism great credit by the judicious management of its annual camp meeting. My last discourse was entitled, "Ingersollism or Christianity, which?"

THE CONCORD PHILOSOPHERS. I was delighted with Prof. A. Wilder's interesting article in your late columns under the heading of the "Concord School of Philosophers."

"One day the Transcript took of Dr. Jones, of Jacksonville, as having 'locked horns with Modern Science,' as though a man who really believed in God and immortality could do otherwise."

is of the supernatural order. It grows out into itself forever into a cycle, ever moving within itself in the likeness of God. Man belongs to the world of spirit. He thinks and moves, and has moral principles. He cannot have ascended from protoplasm. He has descended from God, and will ascend again toward him."

This last paragraph is from Dr. Jones. Why will not Prof. Wilder publish in the RELIGIO-PHILOSOPHICAL JOURNAL the lecture, or lectures that he delivered in the presence of these Philosophers? I wish he could be induced to do so.

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across, and never up into the living stalwart oak from whence they fell. It is pitiful to see how some of our materialistic philosophers defy force, and in imagination, at least, construct living worlds and formulate systems of ethics out of matter and motion, or matter and force.

Among the most efficacious of remedial agents are the medical preparations from the laboratory of Mrs. Lydia E. Pinkham, Lynn, Mass.

Mexico has now 1,563 miles of railroad completed, besides 87 miles of street railways.

It is the height of folly to wait until you are in bed with disease that may last months when you can be cured by a timely use of Parker's Ginger Tonic.

The growth of tea cultivation in India is steady and progressive. Some six thousand acres more are devoted to tea gardens every year. Last year's crop is estimated at 40,000,000 pounds.

The youthful color and a rich lustre are restored to faded or gray hair by the use of Parker's Hair Balsam, a harmless dressing highly esteemed for its perfume and purity.

The egg traffic in this country, says the Baltimore Market Journal, has risen to an importance that few comprehend. The aggregate transactions in New York City alone must amount to fully \$18,000,000 per annum, and in the United States to \$75,000,000.

RAYSON'S INDELIBLE INK. No preparation and only a stamp pen needed. Superior for decorative work on wood, metal, etc.

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CHICAGO, ILL., Saturday, September 23, 1882.

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The Physician of the Past, Present and Future.

There are those who never become weary in extolling the wonderful achievements of the past, and one distinguished enthusiast asserts that philologists, astronomers, chemists, painters, architects and physicians must return to Egypt to learn the origin of writing—a knowledge of the calendar and solar motion—the art of cutting granite with a copper chisel, and of giving elasticity to a copper sword—of making glass with variegated hues—of moving single blocks of polished syenite nine hundred tons in weight for any distance by land or water—of sculpturing a Doric column one thousand years before the Dorians are known in history—of fresco painting in imperishable colors, and of practical knowledge in masonry.

While recent discoveries may sustain the above claims in regard to the remarkable achievements made by the ancients, there is nothing now extant that would be received as indubitable evidence that they were well advanced in the healing art or practice of medicine. Pliny, somewhat distinguished as a naturalist, quaintly sets forth that all medicinal herbs should be gathered, pick-pocket fashion, with the right hand poked through the left arm hole of the tunic; the dress should then consist of a white robe, and the feet should be naked and cleanly washed. In remote ages the toad was regarded very highly as a specific against certain diseases. As late as 1618, lion's fat belonged to the materia medica of the British pharmacopoeia; even Galen prescribed it as an antidote for poison. At one time worms out of goats' brains were regarded as good for epilepsy. Serpent's flesh was also in high repute as a medicament, and was also used for food like the flesh of a turtle.

Notwithstanding the fact that great progress has apparently been made in the treatment of disease during the last hundred years, yet the advance made has not rendered the medical system by any means perfect, or even satisfactory to prominent physicians who practice it, as the following shows:

A. H. Stevens, M. D., says: "The older physicians grow the more skeptical they become in the virtues of their own medicines." Prof. Willard Parker, M. D., says: "Of all sciences medicine is the most uncertain." Prof. Evans, M. D., says: "The medical practice of the present day is neither philosophy nor common sense." Prof. Bostwick, author of the History of Medicine, says: "Every day is a blind experiment." Professor Oliver Wendell Holmes, before a medical class in Cambridge, Mass., said: "The diseases of medicine has been that colossal system of self-deception in obedience to which millions have been emptied of their carking materials; the vegetable kingdom robbed of all its noxious growths; animals taxed for their impurities; the poison-bags of reptiles drained of their venom; and all these abominations thus obtained, thrust down the throats of human beings, suffering from some fault of organization, nourishment, or vital stimulation." Dr. Noys, surgeon in Boston City Hospital, says: "I have come to believe that this profession, this art, this miserable knowledge of medicine is none other than a practice of fundamentally fallacious principles, impotent of good, morally wrong, and bodily hurtful."

The views of the above prominent physicians were given several years ago, and then they were not familiar with late discoveries in regard to the germ theory of various diseases. The physicians of the present day are beginning to open their eyes, and realize that a more perfect system of treating diseases is imperatively demanded, yet not one in a hundred brings into requisition the microscope to aid him in diagnosing difficult cases. The majority of them are nearly as ignorant of its true nature as an anthropoid ape, and they have but a crude conception of its wonderful revelations. They will solemnly feel of the pulse, look knowingly at the tongue, gravely

take the temperature of the body, ask a few questions, and leave their medicine which, in many cases proves of no efficacy whatever. They do not correctly discern the cause of the disease, hence the system of guess work that follows.

Twenty-five years ago Dr. Wm. Paine of Grand Haven, Mich., first promulgated the germ theory of disease, and since then aided by his powerful microscope and remarkable intuition he has accomplished wonders in developing a system of medicine wherein the remedies work with a great degree of certainty. Eminent French physicians, animated with the same spirit that has actuated Dr. Paine, have been extending the sphere of their observations into a region, the wonderful nature of which only the most powerful microscope can reveal, and which without its aid, would remain unknown. The physician would once tell you that foul smells gave rise to malignant diseases, and with that declaration their knowledge ended. Now, however, the microscope has revealed the important fact that living germs are present therein; that coming in contact with the human system they germinate, producing various diseases, and any remedy that will effectually destroy them, will cure the disease.

The British troops in Egypt, says the Egyptian correspondent of the London Times, will have to encounter "the endemic hæmaturia." "It is caused by a parasite, supposed to find its way into the human body by the intermediary of small fresh-water mollusks, with which many of the canals abound." Its devastations are so serious that "last year about a dozen of the staff of the Eastern Telegraph Company at Suez were invalided within a month or two from the disease." "About three-fourths of the fellanene population suffer from the scourge. It is often fatal; it generally leaves permanent mischief, and it is always of long duration." It is a disease "which might decimate the army with permanent invalids after their return from Egypt, as only in a few cases, when the disease has been severe, is there a complete cure."

An eminent German physician, Dr. Koek, has discovered that consumption and other tubercular diseases are invariably caused by a minute parasite. Prof. Tyndall has carefully and critically examined the claims of Dr. Koek, and in the course of his investigations he found in every case that the tubercles contained a parasite, the bacillus, and that it was this minute organism that produced the tubercle. Dr. Caveran, a French physician residing in Algeria, has demonstrated that the malarial fevers existing there among the patients of Philipville hospital, are generated by a minute organism named by him *oscellaria malarie*. They take up their abiding place in the red-blood corpuscles, and if not eradicated, completely destroy their contents. It is a well known fact that Pasteur is saving the lives of sheep and cattle by inoculation with the bacillus after it has been modified in its character by cultivation. The Medical News well says:

"If Pasteur's culture experiments have led to the discovery of a method by which the poison of spleen-fever is rendered harmless, and the disease prevented by the timely inoculation of the modified virus, we may not suppose that the time is not distant when the ravages of consumption will be prevented by the inoculation of a modified bacillus? The medical profession of the whole civilized world will now await with the keenest interest the developments which may be expected from further study of the bacillus tuberculosus."

Speaking of hydrophobia M. Pasteur says: "There are cases on record of men who have not died after being bitten by mad dogs. That was because the saliva had been subjected to the influence of the atmosphere, and that a kind of struggle was going on between the microbes of the virus and the microbes of the circumambient air. These latter appear sometimes to neutralize or modify the effect of the virus; but, with the virus in a pure state, as I extract it from the brain of one of my dogs here, death in a fixed period is certain, and up to this time we have found no remedy for this pitiless affliction."

The physician of the present can not safely ignore the germ theory of disease, and the necessity of the microscope in carrying forward successfully the elaborate investigations already commenced. The experiments of Pasteur, who discovered that any substance whatever, whether a leaf, a branch, a root, fruit, etc., or the skin, the bones, the organs and the fluids of the body, if protected from the germs contained in the air, never decompose, can not be ignored.

The physician of the present can easily discern the signs of the times. Patients are becoming far more critical and thoughtful, and they realize the vastness of the field required to be explored by physicians, and they are not willing to trust their lives in the hands of one who has pursued his studies for a year or eighteen months, and then goes forth to experiment on those who may happen to demand his services.

The PHYSICIAN of the FUTURE will not be enabled to get a diploma in less than seven years' course of study and the critical examination of disease under the supervision of skillful teachers. He will be a SCIENTIST as well as a physician. He will have apparatus whereby he can explore every part of the human system; be enabled to so illuminate the same that he can discern the internal organs and accurately diagnose their disease. With his microscope he will tell the character of the fungus growth afflicting you, and prescribe a potent remedy that will eradicate the same. The animalcules that create so much mischief in the human system, will be divided into different species, and under the microscope they will be as familiar to him as the beasts of the field or birds of the air, and he will be enabled to hold them in subjection, or destroy them if necessary. He will bring everything to bear in eradicating disease. Spiritual magnetism will have its proper place and sphere of action, and exercise its beneficial influence.

The physician of the future will be a broad, INTELLECTUAL HUMANITARIAN. He will be

regarded as among the enlightened saviors of mankind. He will be in every sense of the word a philanthropist! He will have his special time to devote to the poor; he will seek the lowly room of the poverty-stricken, illuminate it with his genial influence, and his presence will be a pleasure and a benediction. His utmost skill will be brought into requisition to relieve the ills of those who he knows cannot pay him. Should he not be occasionally ministering to some one in distress (if any), who cannot compensate him therefor, he will be regarded as a dishonor to his profession and be deprived of his diploma.

The physician of the future will be a Spiritualist and a medium. He will be honored, and blessings innumerable will be showered upon him. He will combine the wisdom of the Spirit-world with the knowledge of this, and he will be enabled to triumph over every disease, rendering it possible for each one to die naturally.

The physician of the future will be unselfish, yet he will charge the Vanderbilts and Goulds, and all other like wealthy nabobs \$100,000 each for a single prescription, \$99,998 of which he will at once donate to the poor. His soul will be illuminated with a light divine; he will stand midway between the spiritual and material realms, and there will radiate from him a benign influence, and people will call him God-like.

The physician of the future may be a woman; in the medical profession she will be an absolute necessity, a co-worker in the grand and noble work of redeeming the world from misery.

Life and Death.

According to the Journal of Science all animal life is not of necessity subject to death. Says the Journal:

"Let us suppose that we are watching through a microscope one of those minute single-cell creatures known as a protozoan. We see it expanding into an ellipsoidal figure, which becomes for a time longer and longer. It then begins to contract about what we may, for the sake of popular intelligibility, call its equator. It assumes the form of two nearly globular bodies, connected, dumb-bell like, by a narrow neck. This neck becomes narrower, and at last the two globes are set free, and appear as two individuals in place of one! What are the relations of these two new beings to the antecedent form and to each other? We examine them with care; they are equal in size, alike in complexity, or rather simplicity, of structure. We cannot say that either of them is more mature or more rudimentary than the other. We can find in their separation from each other no analogy to the separation of the young animal or egg from its mother, or to the liberation of a seed from a plant. Neither of them is parent, and neither offspring. Neither of them is older or younger than the other. The process of reproduction, or rather of multiplication, must, so far as we can see, be repeated in the same manner forever. Accidents excepted, they are immortal; and frequent as such accidents must be, the individuals whom they strike might, or rather would, like the rest of their community, have gone on living and splitting themselves up forever. It is strange, when examining certain infusoria under the microscope, to consider that these frail and tiny beings were living, not potentially in their ancestors, but really in their own persons, perhaps in the Laurentian epoch."

The Yardsstick.

In a late sermon Dr. Talmage said: "In the greatest sermon ever preached—a sermon about fifteen minutes long, according to the ordinary rate of speech, a sermon on the Mount of Olives—the people were made to understand that the same yardsstick they employed would be employed upon themselves. Measure others by a harsh rule and you will be measured by a harsh rule; measure by a charitable rule and you will be measured by a charitable rule. There is a great deal of unfairness in the criticism of human conduct. Do not sit with your lip curled in scorn and, with an assumed air of innocence, look down upon moral precipitation. You had better get down on your knees and first pray Almighty God for rescue, and next thank him that you have not been thrown under the wheels of that juggernaut."

"Measure others by a harsh rule and you will be measured by a harsh rule; measure by a charitable rule and you will be measured by a charitable rule," says Dr. Talmage. Are the Doctor's views in harmony with the teachings of the God he worships, a God who, it is claimed, punishes the sinner forever in a lake of fire and brimstone? Is it not true that poor weak human nature is more charitable than the orthodox God? Even Talmage himself manifests at times a spirit far superior to the God whom he worships. Let us hope that the time is not far distant when this eminent divine will have a higher conception of God than he has at present.

Suicides in France.

Some official statistics have just been issued in France of the suicides that have taken place in fifty years. They show that since 1830 the number of suicides has trebled. In 1830 there were 5 suicides for every 100,000 inhabitants; in 1850, 10; in 1860, 11; in 1870, 13; in 1880, 15. The total of suicides in the last year reached 6,650, of whom 79 per cent. were men. The Seine department stands at the head of the gloomy list, and Corsica has the smallest number of suicides—only 2 per 100,000 inhabitants. A painful fact is the growing frequency of suicides among children. Between 1876 and 1880 198 boys and 40 girls below 15 years of age destroyed themselves. Of these 209 were over 12 years of age, 21 were between the ages of 12 and 10, 4 were 10 years old, and 6 were below 9, the youngest being only 7 years old. It appears that by far the greatest number of suicides take place in the summer, the proportions per cent. being: Summer, 39; spring, 19; autumn, 24; and winter, 18.

Adulterated Drugs.

The London Saturday Review has an able article on the adulteration of drugs. It says: "It is astonishing how little suspicious even suspicious people are of the drugs which they take when they are ill. They are quite alive to the prevalence of adulteration in other trades, but they will swallow medicines hastily fetched from the nearest chemist's without so much as a misgiving that they are not in all respects what they profess to be. Yet in nothing is adulteration so easy and so profitable as in drugs. The taste will sometimes do something toward detecting it in articles of food, but in medicines the taste is almost powerless. The patient classes the remedies he is condemned to take under the general heads of nauseous and not nauseous, and he does not care to draw any further distinctions. Genuine drugs are extremely costly, so that the gains which can be made by substituting other substances for them may easily be very large. Yet in no trade are the effects of adulteration so disastrous as in that of the druggist. Adulterated food or drink may sometimes provoke disease, but adulterated drugs are useless to cure it. It is impossible to say in how many cases deaths have been set down to the violence of the malady, or to want of skill on the part of the doctor, which have really been caused by worthless medicines."

In a late JOURNAL we set forth the extent to which the adulteration of drugs is carried on in this country. The druggist who adulterates his medicine may be the cause of a death, and then, of course, is guilty of murder, and should suffer the extreme penalty of the law. A reform is urgently demanded in this branch of industry.

Dr. Thomas Searching After God.

Nothing can prevent the metaphysician, the philosopher, the divine, or the careful student from reasoning with reference to God or the First Great Cause. It is a question that always has been discussed, and that will still continue to be discussed throughout all coming time. Dr. Thomas, the eminent divine, has changed as everybody well knows, his views of heaven and hell, and now he well says in his last Sunday's sermon: "Now the universe has so enlarged that we must enlarge our conception of God; and when the mind is breaking down under the thought of the lesser, how is it to rise to the conception of the greater? And hence it is that now, as probably never before, because never so broadly realized, the theistic problem, or the question of God, is troubling so many minds." The very fact that Dr. Thomas says to his class of earnest listeners that compose the People's Church, "We must enlarge our conception of God," shows that they have no true conception of that being, hence he is trying to improve it. When he arrives at a true conception of deity, we hope he will publish his views to the world.

The New York Herald sets forth that the "Sermons yesterday [Sunday] were not strikingly orthodox. The attendance at the churches was not very great. All goes to show that there must be reform in pulpit oratory. The lecturers and free thinkers have decidedly the best of the business at present." Ministers will be compelled to feed their congregations with a mental diet that the progressive spirit of the nineteenth century demands, or else they will be under the painful necessity of relinquishing preaching altogether, or talk to empty seats. Sermons on "Grace," "Faith," "Atonement," etc., are becoming decidedly stale. A text taken from nature would be far more satisfactory, and result in a far greater amount of good.

The New York Star says, that "Among a wide circle of people who are interested in ecclesiastical things, the inauguration of a new church organization in Brooklyn has caused no small degree of comment. The Church of the New Spiritual Dispensation, as it is called, has been regularly incorporated under the laws of the State, and has Judge A. H. Dailey for its principal organizer." The Judge says, "We expect an intelligent following when our principles are known and considered by men of advanced thought, and by those who find nothing satisfactory in the old orthodox dogmas." The members of this organization believe, "that Divine inspiration, angelic ministrations and various spiritual gifts are ever available to mankind."

The Spiritualist Grove Meeting last Sunday at Island Park, near South Bend, Ind., was a grand success. A. B. French and Giles B. Stebbins were the principal speakers. An incident occurred there worthy of note. One Dr. Pagan, a professed Christian clergyman, obtruded himself with great impudence on to the speaker's stand, and interrupted Mr. French in his afternoon discourse by calling him an infidel, etc., whereupon Mr. French turned his battery upon him, and gave him a lesson he will not soon forget, and which was greatly enjoyed by the audience. The reverend gentleman felt so exceedingly small after feeling the burning eloquence, cutting sarcasm and keen rebuke of Mr. French, that he could easily have crawled through an ordinary knot hole. He will not have the audacity to attack another Spiritualist lecturer.

Dr. R. G. Alexander, writing in an English medical paper, says that neuralgia is a disease arising from debility; that it is increased by disease, mental or bodily, but is relieved by food and sometimes by stimulants. Pure air, night and day, and perfect cleanliness, are advised.

Mr. Colville's receptions at Mr. Harmount's residence, No. 23 Bishop Court, have been very pleasant affairs.

Current Items.

The oat crop of Illinois, which is about 100,000,000 bushels, is one-fourth larger than ever before.

New York is the greatest manufacturing city in the Union. It has \$110,000,000 invested in manufactures, 11,162 establishments, and paid in wages during 1880, \$98,370,000. The value of the products for that year was \$468,000,000.

A French savant, M. Regnard, has been trying the effect of a blood-diet upon three motherless lambs. The blood was fed to them in the form of a dry powder. They not only grew very rapidly, but their wool doubled in thickness, and their general condition became all that could be desired.

Dr. W. Siemens, in a recent contribution to one of the magazines, states that the present annual yield of all the coal mines of the earth would suffice to keep up the fire of the sun, at the present intensity of light and heat, for about the forty millionth part of a second. The sun's coal bill would be quite appalling to a man of moderate means.

Fifteen lives are lost on the British coasts each week on an average; and thus in twenty-six years about 20,000 have perished, chiefly in the occupation of fishing. These losses have generally been regarded as inevitable, but a society has been formed for providing places of refuge on the coast for fishermen and other mariners. Convict labor is to be used in the construction of these harbors.

The library left by the late George P. Marsh, American Minister to Italy, numbers some 12,000 books. The collection of Catalan, Dutch and Scandinavian literature is peculiarly rich. Mr. Marsh hoped that the library might reach either some American institution, or R. L. Nevins, *caricaturist*, New York, who is charged as co-executor with its sale, solicits correspondence on the subject.

A public Sunday performance in Lima, Peru, last month consisted of a terrific light between two bull dogs and six large cats that were shut up together in a cage. The sport came off in one of the public squares, and was witnessed by a large multitude, who enjoyed it by way of variety much more than a bull fight. Most of the spectators had been to church in the morning.

Prof. Odenburg, in a recent work on Buddha, maintains that Nirvana is neither the annihilation of the soul, nor the existence of the soul in an eternal state of a mere rest, any other condition of any kind to be reached only after death; that, on the contrary, it may be reached and enjoyed here on earth, and only here on earth.

There is a curious geographical fact in connection with the Kootenai river. Its course is in the shape of a horseshoe. It rises in British Columbia, runs into the United States and waters a vast region, and then circles back to the land of its birth, and empties into the Columbia in British territory. During its course it passes within half a mile of the Columbia, and a canal of that distance over a grassy prairie would save it a course of five hundred miles before reaching its goal.

The mother-in-law of the late Nathaniel Adams, her daughter, her daughter's daughter, her daughter's daughter's daughter, and her daughter's daughter's daughter's daughter, are all living at his late residence in the Roxbury district of Boston, Mass. Thus there are five generations of women in continuous line living under the same roof, they being Mrs. Hendley, Mrs. Adams, Mrs. Wolcott, Mrs. Colby, and little Miss Colby. Mrs. Hendley is ninety-five years of age, and the infant a few weeks old.

There are 870 canals in Egypt, measuring 8,400 miles. Of these 113 are used for navigation purposes, as well as for irrigation, and the other 657 for irrigation alone. Of the fifty navigable canals below Cairo the most important is the one extending from the Nile near Cairo to Zagazig. This is fifty miles in length, and is navigable for vessels of 400 tons burden. The fresh water canal from Zagazig to Ismalia is fed mainly by this canal.

Two scientific observers in Geneva, Messrs. Dufour and Farrel, have discovered a fresh proof of the theory that the earth is of a globular form, as taught by modern science. They find that the images of steamers and the surrounding mountains reflected upon the surface of a large lake invariably appear slightly diminished in size. They conclude, therefore, that the surface of the water must be bent in a convex shape, so that it produces the same result as a convex lens.

The body of Stephen Girard lies in a sarcophagus in the vestibule of the main college building, which is built after the model of a Grecian temple, its thirty-four Corinthian columns measuring six feet in diameter, and are fifty-five feet high, and cost \$15,000 each. The college opened with ninety-five pupils in 1845, and the running expenses were but \$47,000 a year. The will of Girard contemplated only three hundred pupils; there are at present eleven hundred boys in the institution, and it requires \$395,000 a year to maintain it, or \$1,000 a day. This pays all salaries of teachers and officials, and provides heat, light, food and clothing for the inmates—in fact, every expense. The first year there were five teachers, now there are thirty-nine.

Jean Condoise has been brought to Paris as a medical curiosity from the Haute Caone. According to a medical contributor to a Parisian contemporary, this youth, aged 19, took a start on the 17th of May, 1881, being then six feet three inches high, and found one morning that he had grown an inch. Every week since then he has registered himself, and on the 14th of September this human beanstalk had gained nearly five inches; he grew five inches more before the 20th of January, 1882, and seven more before March 15th, and he now stands seven feet ten inches. All this has been accompanied by great pains in the back, and he stoops considerably; but since last June it is his legs only that have grown, and his feet are already twenty-four inches long.

Two devices for overcoming the perils of the deep, a steamship brake and a drag, have just been tested in Boston harbor. The brake consists of two large steel plates or fins, which are fastened to the stern of a steamship and worked by chains running to the pilot-house. By opening these fins the resistance of forty square feet of steel is brought to bear on the momentum of the boat, and the tests showed that the checking force was sudden and irresistible. A steamer going at full speed was stopped within a space of ten feet. The drag is intended both to soothe troubled waters and to hold a ship's head against the wind during a gale. It is umbrella-shaped and made of strong canvas on oak ribs. During a blow this drag is dropped from the bows of a ship by a rope fastened to its center. It is claimed that this will keep the ship steady with her head to the wind while a bag of oil at the apex of the contrivance is to take the danger out of the billows.

Voices from the People.

FOR INFORMATION ON VARIOUS SUBJECTS.

Our Fate.

BY O. W. BARNARD.

To all must come the change called death—
At levels all of rest,
Our souls must cease—we yield our breath,
Life's troubles here are past.

The smiling babe of tender years,
Upon its mother's knee,
Now innocent of guilt or tears,
Upon life's stormy sea.

The eagle's eye of years four score,
Who tatters with his staff—
Whose trembling head is silvered o'er
And sorrow in his laugh.

carious condition, and it is said that he can't live. I will let you know if these predictions are fulfilled.

Some Incidents in the Life of the Late Commander Ward, U. S. N.

To the Editor of the Religio-Philosophical Journal:

"That to some persons, prophecy occurs in dreams" said the Stagirite, more than 2,250 years ago, "is not to be disbelieved."

The Bursting of the Monsoon.

The expression, "The monsoon has burst," has a meaning in it which only those who have lived in India can fully understand.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Religio-Philosophical Journal:

The conference meeting of this Association was resumed Friday evening, Sept. 1st. The attendance was fair for a first meeting without advertising.

Dr. D. M. Cole said that he knew it was fashionable to hurl anathemas at our brethren in the churches, and while he admitted its bigotry and intolerance in the past, he could see that the leaven of progress had reached its fold, and that now the practical teachers were not preaching doctrine but practical work.

Dr. S. S. Guy said: "I was from professional engagements unable to hear the opening address, and would add but a single thought to what had been previously said."

Presages of Caesar's Death.

We are told there were strong signs and presages of the death of Caesar. Many report that a certain soothsayer forewarned him of a great danger which threatened him on the Ides of March, and that when the day was come, as he was going to the senate-house, he called to the soothsayer, and said laughing, "The Ides of March are come;" to which he answered softly, "Yes; but they are not gone."

Poor Mediums.

To the Editor of the Religio-Philosophical Journal:

If the "poor mediums" are as we k and helpless as so many of the self-appointed mediums and upholders of fraudulent spiritual manifestations are constantly asserting, it is not time that some kind of asylum was provided, where they might be innocently out of wicked spirits' harmful machinations and their own weak inability to withstand temptation to trickery and deception?

"Trance mediumship is the natural uneducated stultic condition, mostly unconsciously entered; endless spirits are free to control and use individuals while they are perfectly unconscious, consequently are not cognizant nor responsible for anything the spirits may do while they are in that insensible condition."

What has not this same patient public been called on to endure? To make no mention of the home fortune-telling nuisances, who hang out their clairvoyant shingles as a bait to catch ignorant servant girls, to give out their hard-earned dollars to hear fortune-tellers' omens of the good things in store for them, here comes another chronic tramp, with all the brass assurance of a lightning-rod peddler, seely and moneyless, needing the means to aid him to reach his home.

Next comes along another noted medium, much given to rambling over the country, also in the old dilapidated tramp condition. He, too, talks glibly of his own inspired gifts, and more changes to one with tobacco and cheap whiskey, that you instinctively wish he had stayed in his congenial low beer-house. This one has undoubtedly great mediumistic gifts; but, alas, how sunk and depraved! He talks and spits, and brags in coarse-grained swag, till you are absolutely sickened at the effluvia and the ill-reckless exhibition.

The Sleeping Woman at Paris.

A case which is exciting great interest in the Paris medical world just now is that of a young woman who has been in the hospital for three months an inmate of the Beaujon Hospital.

Example.

To the Editor of the Religio-Philosophical Journal: As far as I have observed, there is no power of reform so great as personal character and example expressed in daily life, private as well as public, of those who are actively and publicly engaged in reform work; and next in importance as a factor of reformation is the daily conduct and example of those alluring to advanced principles, but who are not publicly engaged.

realists (so-called) who seem so anxious to reform their neighbors and reprove them from evil, yet who, in the name of spirit and God's divinity strive to wrap the highest teachings to suit the demands of their baser natures. I would say: "Take care to cleanse your own garments before you require it of others; lest they ask you for proof of contact which you can not give. Let him that is without sin, cast the first stone." G.

The Bible in a School.

The little town of Andover, Vt., is interested in a lawsuit that involves indirectly the right of a public-school teacher to read the Bible in school. It is said that Farmer Alvan Hazleton didn't want his children to hear the Scriptures read at school, and so the Prudential Committee arranged with the teacher to have the devotional exercises a few moments before the school opened each morning, attendance being optional with the pupils.

Faith Cures.

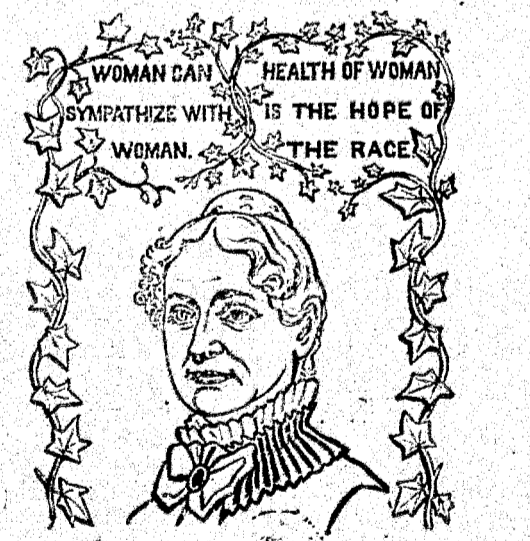
An able editorial in the Boston Transcript on "Faith Cures" contains as follows: "All well-attested 'faith cures' are either of purely nervous diseases or of organs closely dependent upon the nervous system. Of the four authentic cases of cure at Old Orchard, two were spinal affections, one sciatica and one heart disease. But most so-called heart disease is a mere nervous derangement; and, if this case was such, all four cases were nervous affections in a credible sense. The brain is not acted upon through the brain. This is best shown in mesmerism, but the fact is indisputable. A very powerful brain stimulus, an idea or conviction, an expectation even, or disappointment, will communicate itself to the whole nervous apparatus. The idea that the Great Spirit of the universe is exerting itself in his or her behalf must create a powerful excitement in a credible sense. Bones are not set by prayer nor by any nervous stimulation. No contagious disease is ever cured by miracle. Diphtheria, fevers, small-pox, and malaria are not influenced by faith. Freckles and sunburn, any disease of the hair or nails, in fact disease in any portion of the body not supplied with sensitive nerves, refuses to yield to the most devout faith.

The New Version of the Decalogue.

The following "new version of the decalogue" was conspicuously placed on the free-thinkers' convention at Watkins's Glen, N. Y.: "1. Better be an honest man in hell than a sneak in heaven. 2. An honest God will never damn an honest man for an honest belief. 3. All blessings come from the earth; none are rained from heaven. 4. Human welfare is the only good; human misery the only evil. 5. You cannot help God; man needs your aid and sympathy. 6. A man is equally a slave whether his master is on earth or in heaven. 7. If the blood of Christ will save a thief, will it ever fall on an honest man. 8. The most hell-deserving are those who desire hell for others. 9. All time is too sacred to do wrong; no time too sacred to do good. 10. To teach that there is a way to escape the consequences of sin is equivalent to a license to do wrong. If the churches are the houses of God and he owns the cattle on a thousand hills, he ought to be made to pay his own taxes."—Widham County Reformer, Brattleboro, Vt.

Evolution.

To the Editor of the Religio-Philosophical Journal: I regard Darwin as a great scholar and his theory of evolution as recognized by all the scientific societies of the world. Did not A. J. Davis ante-date him in "Nature's Divine Revelations"? And now, after thirty years nearly everybody recognizes his truth. Is it really the author's? Or is it some one else's explanation? J. T. KING. Fowler, Ind., Sept. 6th, 1882.



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Science and Art.

A clock was exhibited some time ago at Paris which fired a shot every hour. Somebody says its great practical utility was "to kill time."

There was completed, July 22, at Marine City, Michigan, a well which passed through 115 feet of solid crystal salt. Salt was encountered first at a depth of 1,633 feet, and from the point to the depth of 1,748 feet, the material removed was pure salt.

Liverpool ranks as the most important port in the world, with an annual tonnage of 2,647,372; London stands second, with a tonnage of 2,330,698; Glasgow third, with 1,432,304; New York fourth, with a tonnage 1,153,676. As a manufacturing city New York leads the world.

The flourishing condition of the baking powder trade is evident from a glance at the advertising columns of domestic and religious papers. The cause is probably due to the fact that better results are obtainable with them than with their constituents used separately, and why? The best baking powders are made of cream of tartar and soda, mixed in equivalent quantities, some inert substance being added to keep them dry.

The popular theory that the Indian cannot be made to work is not altogether unfounded. It by no means follows, however, that he cannot be induced to work, and work well when removed from his native surroundings and supplied with the proper incentives. The Indians in the industrial school at Hampton, Va., have shown a readiness to acquire trades and a capacity to learn to handle tools that must stagger the prejudices of those who have adopted the frontier creed that the only useful Indian is a dead Indian.

It appears that just before the bombardment of Alexandria arrangements had been completed for the introduction of the telephone in that city. The work had been done by Mr. H. H. Eldred, formerly station agent at Passaic City, N. J., who was at Malta during the bombardment, and conducted the experiments by which the firing was heard through 1,000 miles of ocean cable. The experiments were suddenly terminated by the explosion of a shell from one of the 81 ton guns in the cellar of the Alexandria central office.

The author ranks magnesia along with nitrogen, phosphoric acid, lime and potash. The proportion of nitrogen and of phosphoric acid increases in wheat from the time of blossoming to maturity. Lime, on the contrary, decreases, and does not seem to play a very important part in the production of the grain, but along with potash serves chiefly in the development of the straw. Magnesia is more important than lime in the formation of grain. The mean requirements of wheat in order to produce 40 hectoliters per hectare are: Nitrogen, 92.5 kilos; phosphoric acid, 37; lime, 25.2; magnesia, 12.2; and potash, 116.2. The "laying" of wheat and other corn is not due to a deficiency of silica in the stalks, but to a diseased condition, consequent on excessive moisture and deficient sunlight.—H. Joubert.

The large dependence of English industry upon Egyptian products is further illustrated in the case of cotton-seed, about nine million dollars worth of which is imported annually. Last year Hull alone took 120,000 tons, and in its crushing twenty-five hundred men and boys were employed. Still more serious will be the effect of the stoppage of the supply of Egyptian cotton-seed upon English agriculturists, who depend very largely upon cotton-seed oil-cake for feeding their cattle. The English soap-boilers use about fifty thousand tons of Egyptian cotton-seed oil a year, and must likewise severely feel a cutting off the supply from that region. England also draws from Egypt annually six or seven million dollars worth of wheat and beans, three million dollars worth of sugar, and more than two million dollars worth of wool, ivory, gums and other native products.

The Smoke Abatement Exhibition in London, just closed, was visited by 116,000 persons. The variety of apparatus exhibited was so great that about a thousand applications of the tests were necessary. The tests were conducted by Professors Roberts and Franklin. The chairman of the exhibition committee said when the prizes and awards were distributed that the exhibition had shown that smokeless kitchens were possible and could be fitted to any house. The consumption of gaseous fuel afforded the most promising solution of the problem how to relieve cities from the nuisance of smoke. The committee had decided, if they could find sufficient support from the public, to form an institute, among whose objects would be to promote the better utilization of coal and coal products—to determine practically and scientifically the means actually available for heating houses as at present constructed without producing smoke, by enabling the committee to examine the subject generally and report for public information.

The Travers Herald describes the finding of an ancient work in the digging a canal between Lake Kusis and Dora, to open up the more southern lakes of the great lake region of Florida. The first excavations revealed the existence of a clearly defined wall tending toward the southwest, from where it was first struck. The wall was composed of a dark brown sandstone, very much crumbled in places, but more distinct, more clearly defined, and the stone more solid as the digging increased in depth. The wall was evidently the eastern side of an ancient home or fortification, as the slope of the outer wall was to the west. About eight feet from the slope of the eastern wall a mound of sand was struck, embedded in the muck formation above and around it. This sand mound was dug into only a few inches, as the depth of the water demanded but a slight increased depth of the channel at that point; but enough was discovered to warrant the belief that here on the northwestern shore of Lake Dora is submerged a city or town or fortification older by centuries than anything yet discovered in this portion of Florida. Small, curiously shaped blocks of sandstone, some of them showing traces of fire, pieces of pottery, and utensils made of a mottled flint, were thrown out by the men while working waist deep in water. One spear head of mottled flint, five and a half inches long by one and a quarter inches wide, nicely finished, was taken from the top of the sand mound and about four feet below the water level of the lake.

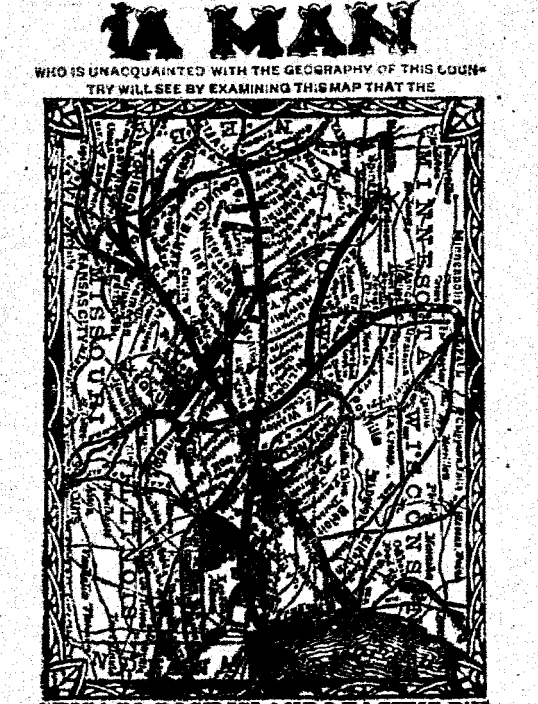
A Lady's Wonder. It seems to satisfy a family want, and I wonder how we ever got along without Parker's Ginger Tonic. It cured me of nervous prostration, and I have used it since for all sorts of complaints in our family.—Mrs. Jines, Albany.

A South Carolina preacher has a wife who is not yet twelve years old.

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