

Several Good Reasons.

Given to "R. H." by the Chohan, Why the Theosophical Society should be a Brotherhood of Humanity.

The doctrine we promulgate being the only true one, must—supported by such evidence as we are preparing to give—become ultimately triumphant, as every other truth. Yet it is absolutely necessary to inculcate it gradually; enforcing its theories (unimpeachable facts for those who know) with direct inferences, deduced from and corroborated by the evidence furnished by modern exact science.

The intellectual portion of mankind seem to be fast dividing into two classes; the one unconsciously preparing for itself long periods of temporary annihilation, or states of non-consciousness, owing to the deliberate surrender of their intellect; its imprisonment in the narrow grooves of bigotry and superstition; a process which cannot fail to lead to the utter deformation of the intellectual principle—the other unrestrainedly indulging its animal propensities with the deliberate intention of submitting to annihilation, pure and simple, in case of failure, and to millenniums of degradation after physical dissolution.

It is time that Theosophy should enter the arena. The sons of Theosophists are more likely to become, in their turn, Theosophists than anything else. No messenger of the truth, no prophet has ever achieved during his life time a complete triumph, not even Buddha. The Theosophical Society was chosen as the corner stone, the foundation, of the future religions of humanity.

Having explained our views and aspirations, I have but a few words more to add. The true religion and philosophy offer the solution of every problem. That the world is in such a bad condition, morally, is a conclusive evidence that none of its religions and philosophies, those of the civilized races less than any other, have ever possessed the truth.

The Chicago Times says: "The reputation of the Episcopal Church for conservatism has again been justified by the course of the Diocesan Convention, held in Chicago during May, regarding the proposition to admit women to the electorate of the church. This proposition has been before previous conventions in this diocese, but has invariably been rejected or withdrawn."

That the Episcopal Church is somewhat fossilized no one can doubt when familiar with its position with reference to women. The Chicago Times says: "The reputation of the Episcopal Church for conservatism has again been justified by the course of the Diocesan Convention, held in Chicago during May, regarding the proposition to admit women to the electorate of the church."

Such are the arguments advanced by the enthusiastic reformers in support of the proposed change. But the church, as a body, is too firmly anchored to tradition to look with any degree of favor upon the proposed innovation. The clergy, and the great majority of laymen, do not concede that women have a right to vote in church elections.

If the Theosophists say we have nothing to do with all this; the lower classes and inferior races (those of India for instance) in the conception of the British can not concern us, and must manage as they can, what becomes of our fine professions of benevolence, philanthropy, reform, etc? Are these professions a mockery? And if a mockery, can ours be the true path? Shall we devote ourselves to teaching a few Europeans, fed on the fat of the land, many of them loaded with the gifts of blind fortune,—the rationale of bell-ringing, of cup-growing, of the spiritual telephone, and astral body formation, and leave the teeming millions of the ignorant, of the poor and despised, the lowly and oppressed, to take care of themselves, and of their hereafter, the best they know?

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It is plain that St. Paul's admonition as to woman's place in the church still appeals with peculiar force to the consciences and judgments of the Episcopalian communion, and that, whatever other sects may do, this denomination will remain faithful to its letter and spirit.

The church is always the last to conform to needed reform. St. Louis, Mo. A. R.

For the Religio-Philosophical Journal. JUDGE HOLBROOK'S TEXAS LETTER.

BY WM. C. WATERS.

The JOURNAL containing the letter of Judge Holbrook, I sent to an Episcopalian lady, residing far from me. In her criticisms on that letter, she says: "I like many of Judge Holbrook's ideas, though I can't see how he finds so much more proof and science in the spirit-communication of the present day than in that given by the prophets and apostles of past ages, especially as he accords to the ancients the same source of wisdom, and assumes that the many discrepancies which occur in manifestations, rise from combinations of lying and vicious spirits."

This exception might seem to be well taken. If we had the power to daily demonstrate, and call up for further critical examination, ancient Spiritualism, as we can the new. The old is certainly very valuable, for in many respects it runs parallel and corroborates the new and the old.

The scriptures evidences are numerous that the prophets and writers held very crude and vague ideas of inspiration, with exceedingly limited perceptions of the ruling power, otherwise they would not so often mistake finite manifestations for the work of the universal Father. It should be plain to all careful readers of the scriptures, that the writers of the Old Testament and the New Testament are not always in unity.

Now, the individual that has shaken off the chains of authority, when a voice is heard, or a message is claimed to proceed from invisible sources will not hesitate to question, to examine, and re-examine, allowing no absurd or irrational statement to settle in the mind for truth.

That portion of our belief, which we may set down as scientific, consists of phenomenal facts that under proper circumstances may be demonstrated any day. So far as the deceptions of lying spirits are concerned, we know very well that these abound in the body, and out of the body. Low-browed, slippery knaves will mingle in all movements, political or religious.

precedent in history, or an analogy in the structure of modern society, in its justification. The argument based upon natural right is pronounced fallacious and absurd; the argument of expediency he condemned as radically unsound. He questioned very strongly the assumed superiority of women as electors, and declared that their admission to the suffrage promised no practical results of value, either to themselves or to the church at large.

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Further, many believers in spirit-intercourse have read scores of volumes written by inspired authors, so that not a few in our ranks are quite familiar with the outlook or point of view from which disembodied souls regard theological and ethical subjects.

Mr. Edwards says: "The same intelligent energy or God who made this world created all other worlds and permeates all and cannot be localized nor seen in human form only as seen by His created works."

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know very well that these abound in the body, and out of the body. Low-browed, slippery knaves will mingle in all movements, political or religious. The almost daily report of moral delinquents in church affairs, is, of course, mortifying to any sincere Christian but he will not abandon his religion on account of the dishonesty of some members, neither do we propose to discredit all spirit-communication, because sharp villains counterfeited some phases of the phenomena.

A Christian, Swedenborgian and Spiritualist United in One Man.

Brooklyn, N. J.

For the Religio-Philosophical Journal.

I have not the pleasure of the acquaintance of Mr. John Edwards who writes an article in the JOURNAL of June 5th, entitled "The World Moves—The Bible and its Numerous Fallacies," but if you will allow me the space I will offer a few remarks in reply to his essay, which I desire to be considered in a suggestive rather than in an antagonistic spirit.

I take it for granted that he is a Spiritualist by conviction, and what I have to say I do not wish to be taken as personal by him as he represents a large class of minds, who at this day will believe nothing but what is in accord with reason, which of course is quite proper.

Being a Spiritualist, I suppose as most Spiritualists do, he believes this is the world of effect and the Spirit-world is the world of causes, and as the works of God (or the "intelligent energy" as he says), show the hand of the Almighty, so also must the work of God to be divine show the divinity within it.

Take the first two verses of the first chapter of Genesis for example: "In the beginning God created the heavens and the earth, and the earth was without form and void, and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters."

In the sense of the letter, and supposing this to have reference to the creation of a natural earth, this is all nonsense, as how could matter be without form and void? It must have some shape and density, and if the earth was without form and void where could there have been a deep? As Mr. Edwards justly says "the sun... is represented to have been made after our earth to give light to it."

I now reach the point I desire to emphasize: In the revelations through Emanuel Swedenborg we are shown that the Bible was not given to teach man natural science, or based on natural knowledge, but a divine revelation of the spiritual side of the universe, and which man unaided could never discover.

These chapters of the Old Testament are pure allegory, written according to the correspondence between natural and spiritual things. It is not of the physical creation they treat, but of the spiritual creation or regeneration of man.

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untutored savages look through natural forms and behold the infinite spirit and the happy hunting ground; but the "white man" has now a far greater and sweeter privilege than that. The "plan of redemption" and "vicarious atonement" referred to will be made very plain by a reading of the revelations of Swedenborg. Mr. Edwards, like others in his condition of mind; is prone to confound the falsities and errors of theology and the Church with the truths of the Bible. No such stuff as he refers to, and as is preached from the pulpit Sunday after Sunday can be found in the Bible. Let every man read and judge for himself. Let no preacher lay down our religion. Mr. Edwards wants to know "who made the devil?" I reply, "Man." The devil simply means evil and error in man as opposed to the love and wisdom of the Lord.

So I say to Spiritualists generally, if they would know the age in which they live, the laws and systems of the Spirit-world, the reason of their spirit manifestations which Swedenborg announced long before the rappings were heard, if they would have the Bible portrayed in all its true beauty and the mission of Jesus explained and all things harmonized, read the revelations of Emanuel Swedenborg. I am happy to call myself a Christian, a Swedenborgian and a Spiritualist.

N. E. TRAVIS. Brooklyn, N. Y.

Spiritualism and Capital Punishment.

We recently expressed in these columns our profound belief in the beneficial influence which the higher Spiritualism will sooner or later exert on the myriad social, moral, and political questions now coming to the front. In no case is this more apparent than in relation to the subject of capital punishment.

No system of thought urges more strongly than does Spiritualism the sanctity, under all and every circumstance, of human life. That being so, it was a matter of thankfulness, to us as Spiritualists, to observe in the recent debate in the House of Commons upon this subject, that, since the Royal Commission, held twenty years since, a substantial advance in favor of the abolition of the death penalty had taken place.

It is curious to note how Spiritualism steps in and explains this decrease. The doctrine of spirit intercourse has let in a flood of light upon the cause of the noteworthy increase in the number of murders after executions have taken place. It reveals the startling and hitherto unrecognized fact that a spirit thus summarily sent out of life returns full of revenge to influence to deeds of a similar character, and to urge its victim to the same fate.

Writing as far back as 1874, we pointed out how, on several grounds, the death penalty was indefensible. We asserted that society had no right and no reason to inflict the death penalty for crime until it had exhausted every other course for its prevention.

It seems to us that the idea of prevention has scarcely yet been conceived, and that the State that cannot rule men without killing them has no complete and adequate title to rule at all. The power to protect, not to destroy, is the one legitimate title to sovereignty.

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Hersford's Acid Phosphate, Tonic for Overworked Men. Dr. J. C. Wilson, Philadelphia, Pa., says: "I have used it as a general tonic, and in particular in the debility and dyspepsia of overworked men, with satisfactory results."

COL. R. G. INGERSOLL'S HINDU ADAM AND EVE.

It will be remembered that Prof. Max Mueller ventured the assertion, that notwithstanding the exposure of the Jaccoliot forgeries, his Adima and Heva would continue to make their appearance in many a lecture-room and book.

A few months since, Mr. Samuel P. Putnam, Secretary of the American Secular Union, published a poetical version of Jaccoliot's story of Adima and Heva, under the title of Adima and Heva, a New Version.

As evidence of the manner in which this book is regarded by its readers, attention is invited to the following notice thereof by an intelligent and active freethinker.

FALSE TEACHING. BY W. WHITWORTH. It is a great misfortune that many well-meaning people with the best possible intentions, no doubt, give forth so much false teaching that is of incalculable injury to those who believe it.

parents, although such stories are in circulation." The author then quotes, with reference to this, John Fiske's estimate of Jaccoliot's Bible in India, as above, and adds, "This writer [Jaccoliot] also states that according to Hindoo legend, the first man and woman were called Adima and Heva, which is certainly not the case."

P. S. Since writing the above I have examined the authorized edition of Ingersoll's lecture on "The Liberty of Man, Woman, and Child"; and in it I find that the Colonel makes the most extraordinary statement, that the so-called Hindu story of Adam and Eve quoted by him, is four thousand years older than the Mosal or biblical version, and that all the commentators agree that the Hindoo version was copied from Hebrew narratives.

As in all probability, not a single biblical commentator in the world has ever even referred to the Jaccoliot forgery, much less claimed that it was borrowed by the Hindus from the Mosal narrative, the Colonel's statement that all the commentators so assert is purely fictitious, is wholly devoid of truth.

ably the poorhouse, will step forth to prevent it. In like manner the verses go on with the false twaddle:

"Look at Master Sparrow's garments! Mark his coat so smooth and glossy! Twice a year he gets a new one; Without any bill to pay, Will not he who robes the Sparrow, Clothe his children day by day?"

No! he won't! Not a single clothe. There never was a case wherein God clothed a human being in any thicker garment than his skin, no matter where he lived; whether in the sun-scathed plains of Africa, or the ice-covered rocks of Greenland.

Tommy man, the inference sought to be applied is still more untenable. He has no feathers dropping out, hence there is no provision for new supplies. It is true that his hair, in these later days, falls out to a fearful state of baldness.

The great mischief growing out of this style of teaching lies in the false views of our life's duties it inculcates. Instead of pointing to the stern truth, that to accomplish anything worth achievement we must exert the faculties God has given for the purpose, the untrue light is held out that we may depend on a being outside our own best exertions, and thus dodge in idle shiftness the work that belongs imperatively to our own hands.

NOTES FROM ONSET.

There has been a large number of cottagers arrived during the past week, as well as persons at the different hotels who are desirous of taking a hand at bluefish catching in the Bay.

Sunday has been quite unpleasant for out-door pleasure, on account of a steady north-east rain storm, which completely cut off the fishing business and yachting parties, yet the day is very little less enjoyable, on account of a little rain, by the cottagers, at the home circle. All find enough to do and say.

A bill has passed the Massachusetts Legislature giving an act of incorporation to the petitioners, Alfred Nash, William D. Crockett, E. Gerry Brown, Cyrus Peabody, Edwin Y. Johnson, George Hosmer, Walter W. Currier, their associates and successors, a corporation by the name of the Onset Street Railway Company, with a capital stock not less than twenty thousand dollars.

The Lyceum had a very pleasant and interesting session at 2:30 o'clock P.M., and a large audience came in to witness the regular work, Conductor D. N. Ford presiding. The Guardian and her assistant being necessarily out of town, their places were very appropriately filled by Miss Blanche Sheldon and Miss Jennie Bourne leading in the Banner March, and in the Target March. Singing, recitations, responses, and special remarks by Dr. E. W. Hopkins and Dr. York, were among the good things of the session.

Mrs. Lulu Morse, of Boston, a little girl of seven years was present at the Lyceum to-day and favored us with a recital of Daisy's Faith, in her inimitable style. Very seldom do we find such development in the art of reading as is manifested with Lulu in such tender years.

Charles W. Sullivan of Boston is busy at work at Eagle Cottage, arranging his antiquarian collections for the coming season.

The straightforward course of the JOURNAL in dealing squarely with Spiritual phenomena and those who abuse Spiritual phenomena by fraudulent impositions, is giving it many readers. Two ladies who had been members of the Star Circle at the Spiritual Temple in Boston, called at Old Pan Cottage last Saturday, and after rehearsing much that had taken place in their presence, I asked them if they had read the article in the JOURNAL of June 5th, relative to the Temple and the manifestations that had been supposed to occur there. I learned that they had not, but were anxious to see the paper, and get a chance to read it for themselves. THE JOURNAL is being called for more than ever this season. W. W. CURRIER. Onset, Mass., June 14th, 1886.

General News. The real estate business of Chicago for the past week amounted to \$1,511,137. The delegates to the national convention of telegraphers, in session last week in St. Louis, resolved to join the Knights of Labor. The striking street-car employes of Pittsburgh have started lines of wagons on the Wylie avenue and Lakeland tracks, and obtain a fair patronage. A dispatch from Buffalo states, as coming from a man of high rank in commercial circles, that the railroad elevators in that city will before long be made free to take any business. This movement will take five elevators from the pool and revolutionize the value of the grain trade of the lakes. The railways of Great Britain are capitalized at an average of \$212,400 per mile, while those of the United States are bonded and stocked for \$400,000 per mile. The Episcopal diocese of Wisconsin has lately transferred Kenosha Hall, at Kenosha, to the Sisters of St.

Mary, with a debt of \$11,000.—The surplus reserves of the banks of New York has risen to \$14,823,400.—The Compté de Paris, after settling his affairs in France, will reside in England.—A Russian journal asserts that the Shah of Persia has granted to F. H. Winston concessions for the construction of railways between Teheran and the frontier towns of Afghanistan, and that the ex-minister will soon visit St. Petersburg to negotiate for the transportation of material.—Charles Bauer, one of the rioters indicted at Milwaukee, entered a plea of guilty and paid a fine of \$200.—A fire at Muscatine, Iowa, originating in the lumber company's yards, and spreading to bridges and residences, destroyed property valued at \$250,000.

Berating Sam Jones.

The recent attack of Rev. Sam Jones on the Baptists in Columbus, Miss., in which he denounced men who claimed that baptism by immersion was necessary as liars, has aroused the Baptists generally. Rev. Dr. Dobbs, pastor of the Baptist church in Columbus, writes a letter in which he says:

Now that I see the charges repeated over his own signature it is an indignity and feel outraged. Jones' charges bear their refutation on their face. He says he made use of the language in an unpremeditated talk, and that he was sorry for it as soon as it had slipped his tongue. Yet here we have him justifying his contemptible and coarse vituperation by declaring it to be the "deliberate expression of indignant protest against an open and aggressive proselytism, in violation of my better judgment I went into the work."

Death is the sphinx of the universe. No question can open its lips; no prayer can move it to speech. The thought of death is a cold thought. But we should not be afraid to think upon this subject. We should familiarize ourselves with this circumstance, and bring our minds to a wise contemplation of it. There is about death somewhat that repels. It is a sad mystery, but it cannot be an evil since every thing is subject to it. It often comes as a blessing, and is welcomed with a smile. Peace, that boon we often vainly crave in life, is found in death.—L. K. Washburn.

This is the way the silver-tongued Tom. Fitch speaks about the hereafter: "There is surely another life than that on earth. Those who have gone before still live in our consciousness, though no more living in the flesh than the radiant children of the stars. We need no priest to tell us this, nor scoff to deny it, for there is ever before each of us the testimony of his own soul. We give our dead not to the grave and the gloom, but the hope of the dawn that dwells beyond the sunset. The intellect with its endowments of knowledge and its attribute power goes indeed from its fleshy house, goes out with the tide. But the tide which ebbs here flows elsewhere, and even so the spirit, its garnered riches of earth life in its arms with its personality beautified, but not absorbed by the new light, sails out of this earthly night into the radiant morning of another light."

The Great Australian Healer. Mr. Milner Stephen has received from the well-known authoress, Miss Sarah A. Ramsdell, the following testimonial of his wonderful cure of her shattered condition; which her numerous friends, here and in Boston, will read with pleasure.

During one of their recent raids Apache Indians murdered the wife and child of A. L. Peck, a ranchman living near Nogales, Arizona. He was away at the time. When he returned the loss made him nearly crazy. He said: "I have a ranch and four or five hundred head of cattle, but I never want to see them again. The Government won't protect me, to I will protect myself. I will kill every Indian in the country." Mounting his horse, he rode off and has disappeared.

Advertisement for Dr. Price's Cream Baking Powder, featuring an image of the product and text describing its quality and availability.

Advertisement for Lactated Food, featuring an image of a baby and text describing its benefits for infants and invalids.

Advertisement for Cholera Infantum, featuring text describing it as the safest food in summer for young or delicate children.

Advertisement for Parker's Hair Balsam, featuring an image of a woman's face and text describing its benefits for hair.

Advertisement for Man Traps of the City, featuring text by Thos. E. Green describing a book about mothers and their sons.

Advertisement for Corpulency, featuring text describing a book about the science of living and health.

Advertisement for LUNDBORG'S EDENIA, featuring text describing a perfume and cologne.

Advertisement for NEVER SQUEEZE A LEMON, featuring an image of a centrifugal lemon drill and text describing its utility.

Advertisement for LADIES!! IF YOUR DEALER DON'T HAVE THE PARAGON HAIR PIN, featuring text describing the product and its availability.

Advertisement for IT IS POSITIVELY NON-SLIPPING, featuring text describing a product for shoes and its safety benefits.