

RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

HOLY BIBLE
END-ANESTHETIC
SHASTER

LO Draper
THE ARTS AND SCIENCES, LITERATURE

VOTED TO

NATURAL PHILOSOPHY

ROMANCE AND GENERAL REFORM

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

VOL. XLII.

CHICAGO, AUGUST 13, 1887.

No. 25

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 communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

- FIRST PAGE.—Andover.
- SECOND PAGE.—Spiritualism and the Churches. Lifting the Veil. Warned while Asleep. Opening of the Season at Cassadaga.
- THIRD PAGE.—Evolution the Basis of Political Economy. Late August Magazines Received. Book Reviews. Miscellaneous Advertisements.
- FOURTH PAGE.—The Statutory Definition of Medical Practice. The Constitution and the Celebration of the Centennial of Its Signing, 1802—Personal—1887. Crime Against the Doctors. Transition of H. B. Champion. Wanted, Journal Volumes. General Items.
- FIFTH PAGE.—Notes from Ouse. Notes from Lake Pleasant. General News. Four Weeks Free. Miscellaneous Advertisements.
- SIXTH PAGE.—Our Life Work. An Old Preacher's Word to His Classmates. Clairvoyant Sight. Investigating Spiritualism. A Psychic Experiment. Causelicious Hysteria. Weather and Witchcraft. How I Became a Spiritualist. Hypnotism. Physical Manifestations. News and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.—To my Boy. What has Spiritualism Taught, and What Good Has it Done for Humanity? Found with a Divining Rod. Miscellaneous Advertisements.
- EIGHTH PAGE.—Mr. J. J. Morse's Gospel in San Francisco. Passed to the Higher Life. Woman in the Household. Miscellaneous Advertisements.

ANDOVER.

The New Theology Awakening There, and Some Things That Came of It.

An Address Delivered Before the Jacksonville (Ill.) Sorosis, by Mrs. Lizzie Jones.

[Reported for the Religio-Philosophical Journal.]

Andover is in Massachusetts, twenty miles north of Boston, and its chief importance is derived from the literary institutions. The Andover Theological Seminary, an offshoot of Phillips Academy, and under the same trustees, was founded in 1807 with the object of "providing for the church, a learned, orthodox, and pious ministry." It has received from its numerous donors, not less than \$400,000, and is dominated by Congregationalists, though its doors are open to Protestants of all denominations.

Andover has five Professors, generally more than 100 students, and a library of 30,000 volumes. In 1870 the graduates numbered 1,618. The *Bibliotheca Sacra*, the leading organ of New England Theology, is edited by the Professors and published in Andover. So much by way of locating the origin of the tendency which has given ground for much consideration of what is known under the head of the New Movement in Theology.

In order to keep all secure, a rigidly orthodox creed was framed which every Andover Professor was obliged to sign, and to sign again every five years in token of fealty to the old Calvinistic faith, and in which, avowedly, it had its root, and as a preventive of incursion from Unitarian heresy which was just then rising.

Edward A. Park, writing of the Associate Creed of the Andover Theological Seminary, says: "The condition precedent on which a professor holds his office in the Seminary is not that he believe the truth in general, but that he believe it as expressed in the Seminary Creed. The very statute introducing the creed states that he shall on the day of his inauguration publicly make, and subscribe a solemn declaration of his faith in the fundamental and distinguishing doctrines of the gospel, as expressed in the creed; not in the doctrines as he may happen to construe them, but in the doctrines as expressed in the creed. . . . We are to interpret the statutes of the seminary as if its founders were now living. . . . living to day, and making these statutes to-day. They (the founders) being united in intending that no errors like those of the 'New Departure' shall be patronized in their seminary." The advocates of the 'New Departure' insist that the creed allows a large liberty of thought. It allows this liberty on condition that the professor continues to believe the truth as expressed in the creed.

This subject can be viewed from several standpoints: The vital question at stake with one class from a legal point of view, is the endowment fund,—whether the conditions of receiving it are now fulfilled by the present incumbents, who, it is claimed have departed from the creed of instructions laid down for their acceptance. It is not my purpose, however, to deal with those learned professors who originated the seminary statutes, or those who are charged with dissent from them, but while the waters were troubled to step in and receive a benefit.

The points at issue ecclesiastically concern heresy generally, the doctrine of "Probation" more immediately,—which one party pictures as a bird of ill-omen—and the new view held and disseminated by the professors is thought to be in direct violation of the

original statement of principles through which the endowment fund continues at the service of the trustees.

Another thing, there was a question whether a certain missionary adhering to the "New Departure" view of this probation subject, should be returned to his field of labor.

In review of future probation theories and foreign missions Mr. A. C. Thompson adduces testimony of returned missionaries to this effect: "Nothing strikes so deadly a blow to the missionary spirit as the notion that after all the heathen are not exposed to eternal punishment. . . . Certainly nothing but the belief that they are in a mass going down to eternal ruin can keep modern missionaries alive. The missionary needs it at every step. It is this that starts him upon his career. It breathes into him new strength when his feet falter from weakness in sultry climes. . . . It is a very different thing for the pastor of one of the older American churches, to entertain theories or belief that unevangelized heathens are to have a 'chance' beyond the grave, from what it would be to go outside of christendom, and in the midst of the heathen world with his 'New Departure' notions."

Mr. Thompson further says: "The committee as a whole, have not seen their way clear to ally themselves with a new theological party, however strong, by virtue of talent, learning and position. . . . Aid and comfort to a revolutionary movement have not yet been enjoined upon officials at the missionary rooms by those who elect them annually to a delicate and arduous stewardship; and it is safe to say that no predecessor in the home department has deserved better of the churches and the cause of foreign missions than the present incumbent." This incumbent has been re-appointed, but it is considered doubtful as to his acceptance under the circumstances. The "Probation" doctrine of the New Theology as formulated in the *Andover Review*, and republished in a volume entitled "Progressive Orthodoxy" is about thus: "He (Christ) will judge every man, as He created and redeemed every man, and then to say that incalculable millions of these very men will never hear of mercy for them, will never have opportunity to accept it, and that the comparatively few of their number who will be saved, will be recovered without the establishment of this personal relation to our Lord, is worse than poor logic—it is an insult, however unintentional, to Christianity, and practically derogatory to its claims to absoluteness and finality. We are in earnest that no dogma be interposed which limits the operation of its divine power to conditions which exclude its exercise in any intelligible way or on any extensive scale. We would send out missionaries who can ask men to renounce all other systems because they are persuaded that Christianity, and this alone, fulfills all that is good in every other; missionaries, who, in the light of all God's revelations of himself, whether by human reason, or human history, or special inspiration of prophets and apostles, or by incarnation, with clear intelligence, and perfect assurance of faith, will present Christ as the rightful and the only Savior and Lord; and we would not weaken their message by loading it with a dogma of the doom of the ancestors of the men to whom they preach. No one is finally lost, except those who have rejected Christ and committed the unpardonable sin."

The direct charge of heresy being finally laid at the door of sundry professors who had laid themselves liable, they were accordingly brought to trial before the higher powers, and compelled to state the reasons of the faith that was in them, and from the disclosures thus made, it seems to involve the question of dead creeds against living souls' in its wider range, and it stirs the whole evangelical church to its very centre. The case is now before what is called a board of visitors for decision. The *Boston Journal* says: "The important question is not whether we shall believe in future probation, but whether we shall believe in progress in theological thinking; whether we shall accept as final the dead dogmas of the past, or whether our theological thoughts shall be alive with the spirit of progress and hope for clearer knowledge and broader vision as time goes on."

Theistic and Theological sciences are constituted of what is supposed to be known by the mind of man in any particular age. And all human knowledge or science is limited to-day to what the mind knows to-day—in natural and supernatural things alike. Two classes of priests dominate this lower world outlook,—the priests of nature, and the priests of spirit. Creeds are the religious science of the age, as knowledge concerning the earth's structure and elemental constitution is its geological science; or its knowledge of the motions of the heavenly bodies is its astronomical science. God, the soul of man, judgment, resurrection, penalty, probation, are always the same regardless of our theories or comprehensions concerning them. The highest statement of the highest theme is that which has been consistently held by the church in all ages, to-wit: That in the Deity the attributes of love, wisdom, power and presence are infinite.

Man's powers are taxed beyond their comprehension to understand the working of a system keyed in so high a measure. That such a creator should have comprehended and provided first of all for the well-being of all his creatures is the first supposition—and especially for the range and outcome of the principle of freedom in man. Respecting the doctrines of the foreknowledge and decrees

of God and the free will of man, and sin and its punishment, and of divine forgiveness and redemption, and restitution, and of revelation of God to man by oracle and incarnation, and the practical application of their means to ends,—man has always been in deep water. Man's knowing must be progressive. The pursuit of the knowledge of the truth is a higher estate in the soul than the possession of the knowledge of the truth. St. Paul progressed in knowledge, but counted himself not to have attained, though he was instant in service and struggled manfully for the prize of the high calling, pressing forward continually.

Hence, it is a principle in the providence divine concerning the interests of man, that the sciences of man are not exhaustive of any subject from the atom to the angel. Exhaustive knowledge is infallibility, and infallibility is the monstrous heresy.

Creeds are the religious sciences of the age giving them birth, and, therefore, each creed, in the grounds of its origin, contains the seeds of its change in the ever shifting environments of society, and creeds follow in their history this law of growth; the same of all other sciences.

The doctrines of life and death, and resurrection and the judgment, and present and future punishments, may be, and doubtless are, founded in truth, but as these truths were apprehended and framed many centuries ago, they may become old and unfitting garments. These are all human opinions concerning subjects and natures of the highest interest, and in nothing should the freedom of the mind of man be less hampered by the decrees or convocations of ecclesiastics.

Living creeds are born of the spirit of the age of which they are creeds. Said Mr. Carlyle: "Why could not Dante's Catholicism continue? But Luther's Protestantism must follow? And Shakespeare's noble Feudalism, beautiful as it once looked and was, had to end in the French revolution."

It was and is, because the processes of the human mind were never intended to reach a stereotyped condition, when movement toward any goal would be impossible.

Light and heat being a form of substance in motion, must be constantly given. If the motion rests, light and heat cease. It is the same in life. Motion is one of the factors of it. Life is not a commodity that can be obtained and stored up, and used upon occasion. It is the activity of a substance, and must be constantly received. Accordingly life is defined to be "soul motion." Food for the soul must be gathered every morning else stagnation will ensue.

The new movement in theology does not seek arbitrarily to break with the older systems of theology. The new thought is planted firmly on revelation; it asserts the supremacy of faith; its aim not separation from the evangelical body, but enlightenment within the Christian church. Its drift is not dogmatic but spiritual. Life is put before doctrine. A larger, nobler, grander future for the church at large is promised, and this tendency in theological affairs has well nigh become national. The Andover theologians are merely the inspirers of it.

The plea has been made for more simplicity in the intellectual conception of the doctrines supposed to be essential to the right performance of Christian duties, by concentrating the most attention on the life and its necessities; and this, by calling attention to the teachings and methods of the Master, that he was as free from any theological bias as a child from metaphysics. He taught, but one thing, viz., that the kingdom of heaven is in the condition of the heart; a condition illustrated by his own life. Paul developed or outlined some theological notions, but wherein, it is asked, was Paul great? In his theology, or in his religious fervor; in his notions of predestination, or in his aspiration after righteousness?

Dr. Newman Smythe after tracing the history of changing creeds, that Presbyterianism and Episcopacy had not altogether escaped change, said: "It is the first law of Christian creeds, that they contain within themselves the principle of their own revision, and the history of them indicates some law of growth. They follow laws of development. No great creed can be made, it must be born. Any confession which has vitality enough to live in the thoughts of man, is the birth of the spirit of an age; not the manufacture of a convocation of ecclesiastics."

"Living creeds are never made to order. They come forth from the throes and struggles of thought. They are born of the truest and best life of an age. The question is, whether by the grace of God, any new creed for the church is coming to birth in these days; and if providence is about to send into the churches a creed born anew of the spirit of truth, which shall inherit the past, and also be the heir of modern knowledge; and prove equal to the present responsibility of thought, then surely the church ought to be ready to receive it. . . . The fears of some should be relieved by the reflection that revision is a vitalizing process, not a work of destruction."

"The 'New Theology' is the oldest theology. It had not its origin in Holland, nor in the pulpit of Dr. Emmons; but it follows the way of the spirit through history, listening to all the prophets, and sitting at the feet of all true scholars, growing more child-like in spirit as it learns from many masters, and comes through many lands to open the scriptures afresh to our wants."

The Springfield (Mass.) *Republican* in speaking of Dr. Newman Smythe, former professor at Andover, being elected to the pastorate of the Centre church, New Haven,

as Leonard Bacon's successor, by thirty-three votes to one dissenting vote, "declares the examination of his orthodoxy satisfactory, and a vindication of the Andover faculty and trustees as good judges of modern Congregational orthodoxy, however loose they may have been in their construction of the conditions of the seminary foundations."

Now, with your permission, Mr. Theodore Munger will tell what he knows about the "New Theology."

He says: "A recognition of human nature and life; this is the first principle of the New Theology. It offers a contrast to the old in claiming for itself a wider study of man. The Old Theology took for itself small foothold on humanity. Theology is indeed the science of God, but it is also the science of the relations between God and man. The Old Theology stands on a structure of logic outside of humanity; it selects a fact like the divine sovereignty on sin, and inflates it till it fills the whole space about man, seeing in him only the subject of a government against which he is a sinner. The New Theology is not a disturber of the peace in the realm of belief, but comes forward to meet the unconscious thought, and the conscious need of the people. It is not a vague thing.

"Wandering between two worlds, one dead, The other powerless to be born."

"The New Theology seeks to interpret the scriptures in what may be called a more natural way, and in opposition to a hard, formal, unsympathetic, unimaginative way. It proposes to reinterpret the bible; find out what it actually means, and revise the creed if it be necessary. This is not a chameleon process; it does not reduce the bible to a pliant mass; it does not deprive it of positive meaning and character. It regards it rather as a revelation of God, the full meaning of which is to be evolved in the history of the world—a light that simply grows brighter as time goes on.

"There is no denial of the fact that doctrines now regarded as part of orthodoxy are the reflections of the social condition in which they were formulated. The doctrines of Divine Sovereignty, of total depravity, and the atonement, are shot through with colors drawn from the corruption of Roman society, from the Roman sense of authority, and the Roman forms of justice.

"The New Theology will have all the definitions and harmony in the revelations of the bible and all history, and it will have more, since it regards these revelations as under a process still enacting, and not as under a finality."

And when we see what burdens the faith of Hinduism, for instance, lays upon its people, is it not of the greatest importance to reach a philosophy of faith, which enables a person holding it, to reach the highest good? Speaking of Hinduism, Mr. H. M. Field says that its faith is not a mild and harmless form of human credulity—a mere exhibition of human folly—but it exacts a terrible service that must be paid with sweat and blood, prayers, penances, pilgrimages, dragging weary feet over hot plains, many literally crawling over the burning earth—and all to appease and propitiate the wrath of angry wooden or metal gods.

Their religion has nothing to do with morality and virtue, or other good conduct of life. Mr. Field characterized it as a despotism that grinds people to powder. It embraces them like an anaconda clasping and crushing them in its mighty folds—a devouring monster that takes out of the body of every Hindu,—poor miserable, naked, and wretched as he may be,—its pound of quivering flesh; and then Mr. Field asks if there can be a greater object of philanthropy in all the world, than to emancipate this country from the bondage of such ignorance and superstition as inheres in the religious tenets of the average Hindu.

And think of the fanaticism of throwing infants into the Ganges, as a religious act. "Who that thinks of such scenes, can but pray that a better faith may be given to the women of India; that the mother may no longer look with anguish into the face of her own child, as one doomed to destruction, but like any Christian mother, clasp her baby to her breast, thanking God who has given it to her, and bidden her keep it, and train it up for life, for virtue and for happiness." There is a law against this now, but their religious convictions are all the same. The deity most worshipped in Calcutta is the goddess Kali, who delights in blood, and is propitiated only by constant sacrifices (of goats mainly) the sacred enclosure about her being constantly wet with blood.

In Espanola, a city of New Mexico, 30 miles north of Santa Fe, there is a strange secret order of religionists, who hold to a dogma that no sin could be forgiven without confession and expiation. They are called Penitentes and number 20,000. The public services are held once a year in Holy week. An image of the virgin is placed in the church, or in the campo santo in front of it, and the ground for many yards in front is strewn with cactus branches (knee deep) whose poisonous spines will sometimes pierce the heaviest shoe. Through this bed of living thorns, the Penitentes will crawl along on bare knees calling piteously the while on the Virgin for forgiveness of sins. (*Century*).

The natural result of such conduct is a horrible death now and then, and many maimed and piteable creatures drag out a miserable existence,—and all in the name of religion. Are we, in our Protestantism even—to say nothing of the curriculum of Catholicism—free from superstition and adher-

ence to routine formulation and superannuated dogma? Let us examine testimony from some of these sympathetic workers in the new theological field, take cognizance of the outlook, and see if what has been developed and appropriated, be helpful, suited to our wants, more encouraging, and really in the advance guard.

Taking the predicate of the philosopher, that there are two species of things constituting the world factors,—two substances, matter and spirit; one active, the other passive; one moves upon, the other is moved upon,—we will consider man established as a spiritual being, which is the active one, with a material attachment to his person, which is passive, and serviceably only in relation to earth-life, and which he can do very well without when it is no longer needed.

Mr. Wilkinson, in his work, "The Human Body, and its Connection with Man," elucidates this independence of man as a spiritual being with great clearness, and accordingly he will be called into counsel on this point.

Mr. Wilkinson posits, that man's visible organs are all automatic. His material body is essentially dramatic, but immediately responsive, there being no interval between life and its hieroglyphics. The body can feel, as it were; think, as it were; will, as it were. Man's whole physiological system is a quasi thing; a mental theatre or drama. The spinal cord moves as though it felt; the medulla oblongata breathes and eats, as though instinct with appetites; the senses feel, as though they were conscious; and the brain understands as though it were a spirit, but all is quasi, and depends upon a reality which is in none of these actors; and which reality, proximately, lies in a spiritual organism, or in the human mind. Take this away from the organism, and all mimicry is at an end.

As the highest organ of man's material structure, and the one which receives the influence of his mind, the function of the brain must here be cursorily noted for a proper understanding of Mr. W.'s position.

The use of the brain is to carry the general cerebral principles into the automatic or mechanical sphere, and set them up in unconscious operations for the mind, so as to enable the latter to personate itself in a dead world, which it could not do without a brain and body, really dead, and yet seemingly and dramatically alive. "These are indeed some of the reasons," said Mr. Wilkinson, "why the soul, desirous of doing all things in a world which is likewise dramatic, adheres to a frame which is so perfect a medium of mundane actions."

At the dissolution of the partnership between body and spirit (death) the former being composed of matter without its informing cause, crumbles to dust, goes to its own, and is distributed in new combinations of structure, while the spirit takes possession of its incorruptible goods. Now Dr. Whiton's theory finds place in disposing of the world factor, which has always moved the other into form and place, by saying: "Our Lord taught that the resurrection was an object of Christian endeavor, and St. Paul continued the instruction: That resurrection is a continuous reality, not a spectacular event; a development, not a miracle. That life is found to be superior to death, and without any loss of time, after that event, the spiritual body is realized, and with it the person rises into the felicity which is proper to its condition, judged as it had been before by its own presentment of itself."

Glimpsing this same view, Mr. Talmage in his Easter sermon expresses it in these words: "We shall have no more to do with death than we have with the cloak room at a president's levee. When we go out of this world, we are going to a king's banquet, and to a reception of monarchs, and at the door of the tomb we leave our cloaks of flesh, and the wrappings with which we meet the storms of this world. But as to our soul, we will cross right over, not waiting for obsequies, independent of obituary, into a state in every way better, with wider room and velocities beyond computation; the duldest of us into the companionship with the very best spirits, in their very best mood, in the very ear of the universe, the four walls burnished, and paneled, and pictured, and glorified with all the splendor that the Infinite God has been able to invent." This is not Mr. Talmage's complete view, but only so much as pertains to my subject.

Taking Dr. Whiton at his word, that the person is judged (or recognized) in the spiritual world by the presentment of itself, you will perceive that nothing has happened to the spiritual part of said person except transference intact to another condition and environment—not involving locomotion, but different vision—separation from perishable elements, and where all the conveniences of living abound in greater perfection according to Mr. Talmage. But the earthly envelop, through which he held relations to an earthly condition, is not the same. The vividness of this perception is enhanced by familiarity with the spectral image of the spiritual man which Mr. Wilkinson has given in mental vision when he says: "Could we see an apparition of the nervous spirit, waving and sweeping with luminous shoots into the curves of the body, we should behold a form complete in its details; a design exceeding the mortal building; solid as flesh to the eye of the mind; perpetually springing into life; yet though plastic, stable to its ends, and quicker than thought to execute them; shadowy or terrible to the senses, but safe reality to the soul."

Continued on the eighth page.

For the Religio-Philosophical Journal. SPIRITUALISM AND THE CHURCHES.

BY JESSE SHEPARD.

The question often occurs to me, "What would Spiritualism be without the churches?" And I often wonder why it is that so many of our speakers and mediums are so antagonistic toward the very institutions which help to keep our cause from consuming itself, so to speak, in utter mental and physical chaos. The question of the absorption of Spiritualism by the different liberal and orthodox churches is one that is causing considerable comment at present, in all quarters. As I see it, the facts point directly to a kind of secret understanding between many pastors and their congregations, to permit a more liberal form of thought to creep in, in order to meet the advanced views everywhere cropping up on the orthodox side, and to be able to claim some living inspirational power as an offset to the claims of Spiritualism. There is a material tendency in our ranks which, as Andrew Jackson Davis pointed out years ago, will surely cause the ruin of our philosophy if permitted to gain the ascendancy. This seems to be the rock towards which the ship of phenomenalism is drifting. After a surfeit of spiritualistic materialism, what is more natural than for people to turn about towards some form or system of service that will at least teach reverence and spirituality? And here is where the church will sooner or later reap a rich harvest. Thousands who have been fed on phenomenalism to the exclusion of all refining influences of societies which elevate and harmonize the soul and the intellect, are eagerly looking about and waiting an opportunity to enhance their social and spiritual conditions by a change from the pragmatic and physical, from the husks and the chaff to a sphere of usefulness, dignified thought, and real progress.

Although I detest some forms and formulas of certain of the churches, notably the Calvinistic, I believe that they are not half so dead as many Spiritualists would have us believe. According to my hearing and eyesight, some of the churches were never in so vigorous and so healthy a condition as at this very hour. To test this matter all one has to do is to stand in the door way on a Sunday morning and watch the crowds of elegantly dressed people on their way to the different orthodox temples. I care not what town or city it may be, it is the same. It matters not whether the locality be noted for its liberality or its Spiritualism, I can see no difference in the size of the crowds. Take for example my own town of San Diego, with its 15,000 inhabitants, and its many agnostics, materialists and Spiritualists. We have here seven or eight denominations, and most of them have not room to accommodate the crowds that seek admission to listen to speakers who, in the larger number of cases, are possessed of the poorest kind of elocutionary and persuasive powers. The Methodists are building a handsome edifice on valuable ground, the Episcopalians have just finished a very beautiful building, and the other congregations are making arrangements to go and do likewise. The wealthiest Spiritualists here are members of the Unitarian church. As for the Catholics, their house of worship is not nearly large enough to hold the crowds which gather there for mass, and they will build a larger edifice in the course of a year.

In Los Angeles it is the same. There the rich liberals have joined the Unitarians, and many of the leading Spiritualists who were widely known for their fearless sentiments a dozen years ago, now refuse to have anything to do with our philosophy, so far as it is publicly concerned. I do not know of a city so favored as San Francisco, spiritually speaking. There the Philosophical Society is a kind of church, where the utmost harmony and good will seems to pervade its members, and if we are to judge of a society by the length of its days and the number of its followers, then, indeed, has this one been a success. But of what other society can as much be said?

At present it looks very much as if Spiritualism, with its materiality and its wild race after physical phenomena, was playing directly into the hands of liberal orthodoxy. The inharmony and chaos which are eating at the vitals of our ranks serve to render the churches still more invulnerable. We are not thriving on their discord, but they on ours.

I find that one of the greatest errors is the supposition that the convincing of church members, also induces them to leave the orthodox fold and enter our ranks. This was true ten or fifteen years ago, but to-day people no longer want to leave the society of Christian belief and formulas. Out of the thousands who are daily brought in contact with test mediums and the positive proofs of spirit communion, very few care to leave their accustomed walks of religious faith, and join a class of persons who find it a difficult thing after forty years of practical preaching and demonstration to muster two or three hundred people to listen to an able lecturer in some shabby hall in an out of the way street. It used to make me very angry when some ignorant skeptic raised the cry of "what good is Spiritualism?" But now, after many years of experience, I answer them this question by saying that Spiritualism has come to strengthen the churches. Private mediums and circles are counted by the hundred all over the land, under the very eyes of the pulpit, with the knowledge and sanction of priest and deacon. Sermons are preached every Sunday which, for plain, outspoken spiritual teaching, cannot be surpassed by our best speakers. I lately received a letter accompanying a text book of sermons, from my friend, the Rev. H. R. Haweis, incumbent of Saint James' church, London. In this little book were extracts from two sermons on Spiritualism, and nothing could be more favorable or pronounced. To read such expressions coming from the leading Episcopal preacher and writer in London surprised me, although I well knew that Mr. Haweis for many years has been a firm believer.

Who has not met the typical wealthy Spiritualist who, in former years, was the special prop and pillar of his church, who glories in the fact that there is now nothing to pay, that there is no such thing as reverence or humility, no fear of hell, no compulsion to think of his fellow men, no special call for charity. This is the convert who borrows his neighbor's paper to save five cents, and who complains that mediums live by their gifts. This is the man who is opposed to church rule, because once upon a time certain members of his congregation shamed him into mortifying his inhuman selfishness and forced him to give. And yet there are those who still think that a man is perfect as soon as he leaves the church and walks forth in his brutal individuality to belittle and abuse all who see fit to remain there. Were it not for this numerous class,

our spiritual publications would all have ten times the number of subscribers. They are wealthy; they feel sure of a lazy life in the Summer-land; they are secure in this world—what else do they want?

There are two kinds of people who curse Spiritualism by their examples: the vulgar rich who know it all, and who long since have ceased to give, and the fanatical phenomenon hunter who never rises to anything better. Both are equally loud in reviling the churches, for the reason that they demand license instead of liberty; they remind me of a herd of romping mules which stand in need of nothing so much as the stock and the corral. It is quite safe to say that in five years hence the best minds who believe in spirit communion will be found some where in the churches. The recent costly experiment of the Boston Temple should be a warning that phenomenalism and spiritual churches cannot work together. From the very start I felt confident that the Boston Temple would prove a failure, and I have no doubt that it will soon be turned over to some religious denomination that will use it to good advantage. Nothing else can be expected so long as Spiritualism leans towards the sensational and the materialistic. We talk about the Josh houses of the Chinese, but what is to be said of a band of seemingly intelligent men and women right in the centre of yankee progress and common sense ideas, erecting a costly edifice dedicated to the cabinet, Josh and the physical fetish?

Another turning point in the public pulse is the apparent apathy displayed towards our most powerful physical mediums, who ten years ago had more than they could do in sitting for all kinds of interested and enthusiastic investigators. The moment people lose an interest in a thing they refuse to pay for it. In the psychological and the artistic world the financial value and the intellectual enthusiasm are in exact proportion to the available supply. In other words the more public mediums, the less interest is manifested by the public. It is wholly futile to talk about the increased earnestness on the part of the public in this matter, for the simple reason that men are willing to pay a good price for what they want, and they have long since ceased to pay five dollars for a test sitting, as all most know who have followed the public experiences of the really great test mediums like Slade and Foster. Let those who love to dwell on such topics talk as they please, it does not alter the fact one iota, and it will be but a few years when physical mediumship will become so common that, as the author of *Oasphe* said to me, scances will be held on the street and in beer gardens, like the Punch and Judy shows, with a man to pass the hat about for a collection of pennies. Indeed, in some instances it has come to that already. I could name several remarkably fine mediums who in times past used to charge from three to five dollars for a sitting of ten or twenty minutes duration, now willing to accept one or two dollars for a sitting of half an hour, and most of the time they do not earn sufficient to pay their expenses. There are one or two test mediums who are doing well in a financial way, besides causing people to think by their striking tests from the platform before audiences of one thousand persons and upwards, but the large numbers are without doubt brought together as much by the low price of admission as anything else. People will spend ten cents to pass away a couple of hours, when they would not think of spending fifty cents on the same kind of entertainment, and when it comes to one dollar admission the idea is preposterous.

The time is coming, then, when public mediumship will be numbered with the peculiar institutions of the past. Mrs. Hayden, the noted test medium of New York, and Miss Kyser of Cincinnati, who were so successful in platform tests, must have foreseen this state of things when they studied medicine, received diplomas, and gave their entire attention to the medical profession, in which they have both met with marked success. The plain truth is, that the world cannot be forced to respect and reverence any kind of physical phenomenon. We have tried that for forty years and it has been a complete failure. The world to-day has no more respect for a test medium, or indeed any public mediumship, than it has for the man who works the strings of the Punch and Judy.

In France a medium who charges a fee for a sitting is regarded by the majority of skeptics and believers as a human monster. But in America, the medium is considered to be worthy of his hire, and people when they do pay, do so, as a general thing, with good grace. It is seemingly not the money which they care for; it is a lack of reverential interest, a feeling of utter indifference which possesses the great majority of Americans to-day; they simply attend a seance, talk about it for a few hours after it is over, and then fall back into the same rut of forgetfulness and cold neglect. Those who are really interested abide in the bosom of the churches. They learn what they can outside, but do not part with the old altogether. There is a feeling of conservatism which people are beginning to develop more and more every year. This element is opposed to the crude radicalism which has been so rife for twenty years past, and the church of the future will contain the most spiritual mediums as well as the most cultured intellects. To use the words of that well known medium and lecturer, George A. Fuller, editor of *Light on the Way*:

"Spiritualism is no longer a child, and the world is beginning to expect more of its devotees, and Spiritualists ought to demand more of their mediums. The lecturers upon our platform should be more scholarly and dignified, and the tests given of a more definite and convincing nature. A long string of glittering generalities will not convince the skeptic of the future."

Mr. Fuller is right. The time is past when we can expect cultured skeptics to listen to such things, and how before persons wholly lacking in scientific ability or literary culture. The churches, Mr. Fuller says, are demanding more refinement and culture each year of its clergy, and he asks the ominous and vital question, where our teachers of ability are coming from "to take the place of those retiring to other fields of labor." I have underlined the last six words, as they may give some of our uncultured enthusiasts food for reflection. But are many of our best workers retiring to other fields of labor? It seems so indeed. And in place of them we are being entertained, not with scientific, artistic or spiritual culture, but with metaphysical and theosophic cant, windy theories and gush. Accounts appear every week of the cultured and delighted audiences that listen with evident satisfaction to this kind of teaching, but I feel sure this kind of an audience would not sit in place for ten minutes and listen to Matthew Arnold's great lecture on "The Remnant," or digest a third part of one of Renan's discourses if delivered in English.

It is the sheerest nonsense to suppose that what our lecturers give us as inspiration, can compare with what the best scientific

and literary minds of the day give us as ordinary truths framed in language far superior in rhetorical dignity and elegant diction.

Our mediums are sadly lacking in that most necessary knowledge of the nineteenth century, which is to be derived from a judicious perusal of the very best books, and the development which springs from conversational intimacy with polished and cultivated intellects. I remember the time when to say that a medium had a mind of his own was tantamount to a declaration of war on general principles. Think of it, ye fanatical and bigoted enthusiasts! Think of a system of religious or ethical teaching which would deny all mental and personal progress to its mediums. The very nature of such a social institution must be at heart menial and servile. Is it any wonder then, that individuals without the slightest training are put forward as inspired teachers, by this class of reasoners? And is it any wonder that critical people attend church instead of the meetings of Spiritualists? But I wish to say here while I think of it, that there is not a liberal society on earth that would employ a speaker like Beecher, or Swing, or Mathew Arnold, giving a salary of five, ten or twenty thousand a year, as the much abused churches do. It is idle folly to assert that people refuse to attend our spiritual meetings on the score of respectability. But granting that people do look upon our public gatherings in this light, who is to blame? Are the speakers to blame for getting up and talking nonsense by the hour, when they are engaged by societies that look to their fine sensational points, their queer new fangled doctrines of re-incarnation, mystical theories and absurd criticisms? The Spiritualists themselves are to blame for the manner in which we are looked upon to-day, after forty years of convert making and a success unknown in the history of previous religions. A tree is known by its fruits; Spiritualists are known by the kind of theories they preach, and a medium is known by the kind of manifestations he produces. People neglect that which is menial and materialistic, and finally treat such things with utter contempt. The Spiritualists who are roaring like mad bulls about physical mediumship, will in a year's time be the first to leave them to starve from sheer lack of reverential interest. The same persons who now clamor for re-incarnation and mysticism will be among the first to ignore those present speakers who, in a year or two, will find their audiences growing less and less.

I repeat that there can be no permanent virtue, no lasting progress where there is not true culture and real thought. A religion now, which is run by fanatics will never receive accessions excepting from the fanatical and ignorant classes. If Spiritualism is not respectable, there is no law in the land to prevent the Spiritualists from making it respectable. But the truth is, that no one seems to care much, if we except a few who have from time to time raised a note of warning, who becomes of the cause intellectually. Its teachings do not inspire reverence, but instead, a kind of go-as-you-please walk-round, composed of semi-materialistic agnostics, anxious phenomenal inquirers, cranks, and a slight sprinkling of really thoughtful minds, who after witnessing all that can be learned in the seance room or on the rostrum, either become disgusted and tired with the shocking grossness of the phenomenal plane, or retire into the churches and become members of orderly and harmonious congregations.

LIFTING THE VEIL.

Spiritualism Before the Hydesville Rappings.

"Lifting the Veil" is the title to a work which elucidates the grand truths of Spiritualism in an interesting and instructive manner, giving history of early experiences, incidents in connection with mediumistic development, messages from spirits, and wonderful tests of spirit power. The authors relate the following, showing that spirit power is not confined exclusively to any particular race or color:

A REMARKABLE COLORED WOMAN.

Years ago, long before the manifestations through the little girls at Hydesville, one of us saw a negro woman brought from the field of our father in an insensible condition. The woman was brought to the house by negro men who at the time were working in the same field. They laid her on the floor of the portico where we were sitting, saying, "Master, Katy is dead." She was examined and no signs of life were discovered. A physician was sent for who lived some miles distant. When he came he pronounced it to be "determination of blood to the head," and said bleeding would relieve her. He immediately began to bandage her arm preparatory to the operation. But on applying the lancet no blood came—not a drop. Then the other arm was tried, but with no better success. The doctor looked confused. He again examined the woman more carefully and finally pronounced her dead.

She was ordered to be taken to the "quarter," and hot remedies applied, which was done; but the result was the same. She lay thus entranced for two or three days, and all hope of her recovery was gone. Suddenly, however, she arose, seemingly as well as usual, and went again to work without further inconvenience. She could give no account of the strange manner in which she had been affected. This trance condition became of frequent occurrence. It was soon a common thing to find the poor negro medium entranced, though it was some years before she could narrate her interior experiences, and then they were much distorted by the prevailing opinions of the day.

During these years of unintelligible trance the negro had been given to a sister and aunt of ours, whose husband was an orthodox minister. Her change in owners was greatly to her disadvantage materially, yet it seemed to afford conditions for development spiritually.

Soon after her change of homes she began to make strange and sometimes startling disclosures. She would become entranced at any time or hour, and dictate to each one what they should do or how act; whether they should go on some expected journey or remain at home; warn the family of danger, and prophesy of coming events.

We will remind the reader that all this occurred long before we had heard anything of Modern Spiritualism. Ignorance of spirit return and control is the only excuse to be offered for much of the injustice this poor negro medium suffered from all with whom she came in contact, especially her owners.

her for not being at work, he was met by the entranced woman, who told him she did not intend that he should lay the weight of that whip upon her, but that he should stand still and remain quiet while she related some of her interior experiences. Said she:

"You now, by an unjust law, hold me bound as your slave, but I shall yet be as free as you are. I have seen the white man who will sign my free papers"—here giving a most perfect description of the immortal Lincoln. "Furthermore, I saw a radiant presence approach me. At first it seemed but a cloud in the distance, yet it gradually grew nearer, and nearer, until it was within three feet from where I stood. Then it seemed to open out and envelop me, and a man, clad in shining garments, stood before me. I thought it was the Christ; whereupon I asked, 'Master, are you our Savior?' He replied, 'No.' 'Then are you the angel Gabriel?' 'No,' he answered, 'I am one who long ago was held in creedal bondage. Death broke the chains of that bondage and made me free; behold, I come to the lowly of earth, and to those who are oppressed by the galling chains of slavery, in the Christ spirit. I come to help open the eyes of the blind, and set the captives free. I am your guide; follow me.' And so, sir, he first took me to a beautiful country, whose surface was covered with trees and flowers of rare beauty and luxuriant growth; whose landscapes were interspersed with hill and dale, much like our own earth. Streams clear as crystal were winding through the valleys, whose musical rippling of waters fell like enchantment upon our ear. This, my guide told me, was heaven. I was grieved because I saw no God, no Christ. Yet I met many who had come out of great tribulation, which both I and you have known. Soon my guide said, 'We will go,' and we began to descend; the scenery all the while becoming grosser and less attractive, the trees assuming a wilted appearance, the flowers becoming less fragrant. Mingled voices of sighs and groans were beginning to reach ours. My guide, on beholding my look of perplexity, informed me that we were 'journeying to the region of darkness.'"

"The scenery now began to grow repulsive. Dark spirits were seen rushing recklessly over roads that had grown black and muddy. We saw, not far from the one in which we were going, a large black hall. It was so very black I thought it built of tar. By request of my guide we approached it, and he said, 'Behold the half-way place between Heaven and Hell.' I looked in, and behold a lurid kind of light that seemed to emanate from the inmates of this dismal place. By this light I was enabled to see a woman, perfectly nude, lying upon a table in the center of the room; all were black. A deck of cards lay upon the breast of the woman, and she was surrounded by drunken, hideous beings, in the form of men. At the woman's head was a jug of whisky, from whose top issued flames of fire. The men were engaged in fierce altercations over the woman; their oaths and curses were terrible to hear. Wicked, sir, as I know I am, they made me tremble. 'The half-way place between Heaven and Hell,—Women, Cards, and Whisky,—' said my guide. Then on we passed until the scene became so horrifying that it is beyond the power of language to describe it. Human tongue could not tell it."

This was the first communication of that nature the poor slave ever gave. All who heard it were for the time spell-bound. Each one knew her to be utterly incapable, within herself, of any such manifestation. The minister was perplexed. The whip had dropped from his hand and lay beside him. He seemed for a moment dazed, then turned and entered the house, the worse whipped of the two. For some time he sat pondering in his mind what manner of woman this could be. Then he arose, saying, as it has many times been said by the clergy, "She hath a devil."

The negro was warned that if she persisted in this kind of demonstration she would be sent away and sold; yet the manifestations would be given as usual.

Not long after this, her young mistress, of whom she was very fond, was to be sent from home to a distant college. Her mother was employed arranging her wardrobe and packing her trunk, preparatory to her departure, when the negro came hurriedly in, saying to her mistress, "You must not let the child go; if you do you will never see her again."

But, as was the custom, the woman was denounced and repulsed. The young girl was sent away, and in a short time passed to a higher life. The mother was informed of the sad event by the medium some days before the intelligence came from material sources. The negro had been hired out after the young girl left home, and was passing the house on an errand. Her mistress was looking at her at the time. She saw the negro suddenly stop as she got opposite the house; she saw her stand a moment, then open her arms, and clasp them upon her breast. After this, the woman came quickly to where her mistress stood, saying, "Mistress, your child is dead. She died yesterday, just before the sun went down. She met me where you saw me stop, and I reached out my arms to embrace her; but they seemed to pass through her form, and my arms were empty. She said, 'Mammy, you can't touch me; I am a spirit. Go to my mother and tell her not to weep; I am well and happy. Say to her that papa will be home in three days, and will tell her all. I will meet you all again. Go to my mother now.'"

WARNED WHILE ASLEEP.

Dr. Fonda's Strange Dreams and Pre-mentiment.

"I'm no believer in Spiritualism, and I'm not superstitious," said Dr. F. B. Fonda, of Jefferson park, "but the warning given me about the burglary of my safe is something I cannot explain at all. Twice this summer I have been prostrated with the heat, and last week from Thursday until Sunday I was quite ill and was confined to my house. These abnormal conditions probably predisposed me to receive the warning. Saturday night I dreamed three times hand-running that I caught a man stooping over the back of my prescription desk. I dreamed that I got hold of him and turned his face up. I saw his face, but did not recognize him in my dream. My daughter, who is also my book-keeper, was away on her vacation, and I had a young man named Thomas acting in her stead.

"Sunday morning I came down to the drug store to help him straighten out the cash, which had got in a snarl. During the afternoon I was consulting with Lawyer Mark Reynolds about some papers which he was to draw up for me, when I suddenly felt an impulse to go down to the drug store. 'Mark,' I said, 'I must go down to the store; there's something wrong with the safe.' 'Oh, nonsense,' said he.

"Then I told him about my dream and he laughed at me, but nothing would do but I must go down to the store. On the way I met Mr. Louis Goven, and he wanted to stop and talk for a minute, but somehow I couldn't. I found the front door locked. I opened it, and just as I entered I saw a man's head over the top of the counter. I thought it was Mr. Thomas, the clerk, so I said: 'Hello, Lou, what are you doing here?' He made no answer. I said: 'What did you lock yourself in for?' Still no reply. I went back and found a man crouching behind the counter with his hands full of money, just in the attitude I had seen in my dreams. I turned him around, and there was the same face I had seen. I was so taken back that I didn't know what to do, and then the man broke away from me. Reynolds caught him, and, with the assistance of some gentlemen who were passing by he was secured.—Chicago Mail, Aug. 1.

Opening of the Season at Cassadaga. Improvements on the Grounds—Doctrines of the Spiritualists—Inspirational Poetry—Notes and News of the Camp.

The season at Cassadaga opened last Saturday, with a lecture by Lyman C. Howe. The attendance is good, for the first of the season. Several new cottages have been built recently, and many improvements are noticeable. Shrubbery and flower beds beautify the grounds, and a general air of thrift pervades the place. The old hotel has been entirely rebuilt, and converted into a fine three-story structure with broad verandas. It has been newly furnished and refitted throughout, and under the management of Mr. Edwards now offers excellent accommodations to guests, at moderate rates. The amphitheater has been enlarged, and furnished with cushioned pews, from the old Methodist church of Jamestown. It is beautifully decorated with ferns and flowers, and pictures of Emerson, Longfellow, Deuton and others are hung upon the stage.

Sunday is generally the big day at Cassadaga, and the first Sunday of the season witnessed a goodly attendance. The speaker of the morning was Miss Jennie B. Hagan, a pleasant faced and sweet-voiced young lady of the East. She called for subjects from the audience, for her discourse, and the following were given her: "Retribution;" "The Bible;" "Difference between Inspiration and Revelation, and "Spiritualism as a Religion." She handled her subjects in a very interesting manner, and the inquiring listener gained a good idea of the doctrines of the Spiritualists. She declared that the one word which expresses the religion of the Spiritualists is reciprocity. She stated that Spiritualists believe in God, as a spirit, in immortality, and in right living as the condition of salvation or happiness. She said "we have a heaven and hell, which are as real to us as the heaven and hell of the orthodox are to them. We believe that heaven is within, and that hell is too often not very far away from us. But we substitute eternal progression for eternal punishment. We have a creed, which is, do right for the sake of right. How simple,—and yet how difficult to observe!" At the close of her lecture she gave an impromptu poem, on the religion of Spiritualism. It was a remarkable production, and when it is remembered that she has delivered scores of these poems, without any previous preparation or knowledge of the subjects, one must indeed pause to consider such a marvellous phenomenon.

In the afternoon Lyman C. Howe delivered a lecture on the "Battles of Life." It was thoughtful and eloquent, reviewing in a philosophical manner the evolution of the spiritual man, and the part played by conflict in that evolution. He portrayed the struggles and antagonisms of the race's early development, and showed how the grosser forces were now becoming spiritualized, and finding expression in noble works of philanthropy. The discourse was thoroughly optimistic, showing the beneficent use of conflict and struggle in the development of life. At the close of his lecture Mr. Howe delivered a poem whose extemporaneous nature was clearly demonstrated by the fact that the noise and whistle of a passing train was caught up and woven into his verse by the eloquent speaker. The poem produced a marked effect upon the audience, delivered as it was with the fire and rush of spontaneous genius. If these poems are not as claimed, the inspiration of disembodied spirits, they at least demonstrate the existence of a hitherto unknown faculty of the human mind, for history furnishes no parallel to such phenomena. They deserve the careful study of psychologists, and the attention of all thoughtful people.

If one wishes to investigate the phenomena which are exciting such widespread interest in these days he will find abundant opportunity here. Among the mediums on the grounds are W. A. Mansfield and Charles Watkins, both famous for slate writing. Watkins is the "Psychic" with whom Joseph Cook experimented some time ago. Among the speakers who are to address the meetings during the week are Lyman C. Howe, Jennie B. Hagan, Mrs. Clara Watson and Mrs. Cora L. V. Richmond. The famous Northwestern orchestra of Meadville is engaged for the season, and furnishes the best class of music for the meetings. Every Wednesday and Saturday evening hops are held in the amphitheater, and are well patronized by campers and people from outside. On the whole, Cassadaga is a charming spot at which to spend a few days or weeks of the summer. The three lakes furnish excellent boating and fishing and the place is so quiet and retired that one gains a complete rest from the busy world. For those who sympathize with the Spiritualist movement, or for those who wish to investigate its claims and doctrines, Cassadaga is an excellent place to visit. August 1st.

Herr von Lade, the famous cultivator of rare species of grapes at Geisenheim, in the Rheingau, has just celebrated his 70th birthday. He received, among other congratulatory letters, the following from Prince Bismarck: "I envy you your unfettered devotion to your darling occupation in the evening of your life. The world of plants is more susceptible of the nurture bestowed upon it and more grateful for it than the political world. It was the ideal of my own younger years to end my days as a gray-headed old fellow in a garden with pruning-knife in hand and free from all outside cares. The Concord School of Philosophy has had an enjoyable and instructive session and any man who would speak disrespectfully of that aggregation of New England intellect is a chuckle-headed person that would not hesitate to go to sleep and snore over one of the Rev. Joseph Cook's sermons.—Chicago Tribune.

*Lifting the Veil; Or, Interior Experiences and Manifestations. By Susan J. and Andrew A. Finch. Boston: Colby & Rich. 1887. Chicago: For sale by the Religio-Philosophical Journal Publishing House. Pp. 800. Price, 42.

Evolution the Basis of Political Economy.

BY LEON.

"I had a dream which was not all a dream. The bright sun was extinguished, and the stars did wander darkling in the eternal space, Rayless and pathless the icy earth..."

As spirit is the active and matter the passive agent in evolution, and as matter has nothing to do with the process save to respond to the form of the spirit impulse and become an organism equal to the exercise of its faculties...

But it is moss still and can no more become a California Redwood with a circumference of one hundred and an altitude of four hundred feet, than a tadpole can grow into a mastodon...

Certainly no one can deny that such an evolution is possible; nay, even an imperative necessity, were all the necessary materials and conditions at once present...

If the reader is disposed to look upon such a theory as impossible let him take a lesson from spontaneous generation as it may be seen to-day, although nature's creative forces are now well nigh exhausted...

Again, another type of animalcule, a little higher in organization and capacity may be generated; it is called the enterocoele, and has a rude mouth and intestinal canal...

Let us look closely into our premises and see if our conclusions are not warranted: In a single drop of water we have seen generated two varieties of organized life. They sprung into existence at the same moment, and so far as we can see from the same causes...

Is the alimentary canal the want, and the function of digestion its supply? or is the function or impulse of digestion the demand to which nature has responded by the evolution of a corresponding organ?

THE JOURNAL OF SPECULATIVE PHILOSOPHY. (New York.) Contents for October, 1886: The Divine Pymander of Hermes Trismegistus; The Perception of Time; Hegel's Philosophy of Religion; Classification of the Mathematical Sciences; The Concord Summer School of Philosophy in 1887; Book Reviews; Etc.

THE MANIFESTO. (Canterbury, N. H.) This magazine is published by the United Societies of Shakers and those interested can glean much information from its pages.

will continue until every vegetable, animal and man shall have passed from earth, and the globe itself exhausted in the evolution of souls, shall drop a dead world, into the orbit of some young and vigorous planet and there play the role of moon...

At the climax of animal life, the creative impulse having become an irresistible power, it is not difficult to understand that the forces that evolved the animalcule could be multiplied by hundreds or thousands and even carried far beyond the point of perfection that was necessary to evolve the human race as it first appeared on earth...

(To be Continued.)

Late August Magazines Received.

THE CENTURY MAGAZINE. (New York.) The portrait of Mrs. Julia Ward Howe adorns the opening page of this monthly for August. Snubbed through Jersey is an illustrated article of interest. The Hundredth Man by Frank Stockton is continued, also the history of Abraham Lincoln. Joel Chandler Harris contributes the first part of Azalia which will be welcomed by many. The Poem North-er to say, by James Whitcomb Riley is characteristic of the author. A. W. Greely's Our Arctic Expedition is an episode of the Lady Franklin Bay Expedition. William Earl Hidden's paper entitled It is a Piece of a Comet will interest many students. The War Series is full of incidents and with poems, Topics of the Times and the usual Letters, etc., furnish good reading for this month.

WIDE AWAKE. (Boston.) The contents of the mid-summer Wide Awake are replete with good things. A charming frontispiece greets the reader and it is followed by a tender poem entitled As I would have it. A dark night's work is a story about Dakota. A timely article at this season is Concord: Her Highways and Byways, with illustrations—this is the first part and the following will no doubt be as interesting. The Story of Keodon Bluffs is continued, also Bird-Talk. Mary Rebecca Hart tells how Ned scaled Mt. Washington. The serials are as readable as ever, and the poems, jingles and pictures aid in making a most delightful table of contents.

THE FORUM. (New York.) Gov. J. B. Foraker opens this month's Forum with an article upon the return of the Republican party; this is followed by Has Ireland a grievance? and The Forgotten Cause of Poverty. Edward Eggleston continues his instructive and entertaining series of articles The Books that have helped me. An Outside view of Revivals; What is the Object of Life? The Choice of an Occupation; Alcohol in High Latitudes; Why we have no great Artists; The Progress of Co-education, and Conditions of Industrial Peace make up a most valuable number.

LE LOTUS. (Paris, France.) Monsieur F. K. Gaboriau, has founded a theosophical monthly under the above title, and announces it as being under the inspiration of H. P. Blavatsky. The editor is an enthusiastic theosophist and promises contributions from some of the best French writers. The monthly is printed in the French language.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. (New York.) Contents for October, 1886: The Divine Pymander of Hermes Trismegistus; The Perception of Time; Hegel's Philosophy of Religion; Classification of the Mathematical Sciences; The Concord Summer School of Philosophy in 1887; Book Reviews; Etc.

THE HOMILETIC REVIEW. (New York.) The several departments of this magazine of religious thought, sermonic literature and discussions on practical issues are up to the general standard.

THE FREETHINKERS MAGAZINE. (Buffalo, N. Y.) Contents: Alcohol poisoning; The Gospel Life of Jesus; The Declaration of Independence; Spiritualism; Poets and Gods; Literary and Editorial Departments.

BABYHOOD. (New York.) Articles of interest upon the following subjects: Infant Hygiene, Methods of Nursing, Dress, Home training and instruction will be found in this issue.

JOURNAL OF THE AMERICAN AKADEME. (Orange, N. J.) Contents for July: Christ-Creeds and Church-Words Contrasted; Conversation; Meeting of the American Akademie; A Word to friends.

THE MANIFESTO. (Canterbury, N. H.) This magazine is published by the United Societies of Shakers and those interested can glean much information from its pages.

OUR LITTLE ONES AND THE NURSERY. (Boston.) The usual short stories fill the pages of this monthly for children and the illustrations cannot be excelled.

THE MENTAL SCIENCE MAGAZINE. (Chicago.) A varied and suggestive table of contents from many sources fills the August Mental Science Magazine.

HOME KNOWLEDGE. (New York.) This excellent health monthly has a varied table of contents for August.

A police watch is to be kept upon the members of the British House of Commons belonging to the Irish National League.

Rhode Island, it is reported, has more liquor places open than before the prohibitory amendment was adopted.

The heaviest man in New Hampshire is dead. His name was Frank Brown, he was a farmer near Dover, he weighed 423 pounds, and he died suddenly Monday.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

THE HIDDEN WAY ACROSS THE THRESHOLD; or, The Mystery which hath been Hidden for Ages and from Generations. An Explanation of the Concealed Forces in Every Man to Open the Doors of the Soul, and to Learn the Will of the Unseen Hand. Illustrated and Made Plain with a few Occult Phrases as Possible, by J. C. Street, A. B. N., Fellow of the Order S. S. S., and of the Brotherhood Z. Z. R. Z. S. S., cloth, pp. 587. Boston: Lee & Shepard.

A Princeton Professor of Rhetoric once returned a student's essay without other criticism than the placing of quotation marks at its beginning and end. But such disposition of Mr. Street's work would be futile indeed. Not only does he give page after page by other writers as if his own, but he distributes these stolen treasures with an attitude of lofty, yet tender, morality, and in phrases of the sweetest and most alluring piety. "Dear Pilgrim of Truth," he says, "may this imperfect, humble effort prove a beacon-light of Spirit, and thus hands to the Pilgrim mercies fished from 'Isis' and the 'Path.'"

But we have not finished with Mr. Street. Let us trace up the "dictating intelligence." Page 2 of his introduction is from No. 1, Vol. 1, of the Path. Page 49 comes from the Path of May, '86, page 63. From the same source also are pages 50 and 51. Page 316 comes from Murda Jot's article on Searchlight, and page 394 from Dr. Beck's Primary Concepts, both contributions to the Path. A passage on pages 304 and 305 is copied from the Path of July, 1886. Pages 413-4 are from Madame Blavatsky's article on Re-incarnation and the 1st volume of Isis Unveiled. From Sinnet's Esoteric Buddhism we have page 415. What Mr. Street calls his "precious thoughts" have been, he admits, "gleaned from Angels and Men," as to angelic sources we are unable to speak precisely, but the word "purified" would seem more precise in the other case, for with the exception of St. Paul and other writers dangerously well known, few receive credit for what is taken from them. Of the original matter, if, indeed, one may predicate originality of a writer under the influence of a Dictating Intelligence, one sentence in the introduction receives our unqualified acquiescence. "The charge of plagiarism may be justly brought."

The book, describing, denigrating, frothy, ill-digested, hazy, verbose, and sentimental. It mistakes gush for godliness. Sometimes it is absolute nonsense. What does it mean by "the exalted spirituelle and caste of Brahma"? Or this: "It will be found that all the devils of the universe are living in the symbols of the mind, brought into life through extreme grounds between our material and spiritual organization."

There is of course a certain amount of truth in this book, but it can hardly be 587 pages of unredeemed rubbish. Exhortations to purity, beneficence and spirituality are always healthful. Much in the chapter on Astral Light is valuable. But the avowal of unreality and pretension is never absent, and no book can be salutary which is false in its claims, charlatanism in its prescriptions, and sickly in its tone. No system of religious teaching, Christianity, Spiritualism, Theosophy, what you will, gains from any literary work, lacking the ring of true metal. The author (or compiler) of The Hidden Way should re-read two most suggestive passages in his book. One is on page 7; "Lunacy and crankiness are often charged against Pilgrims of Spiritual Knowledge, sometimes justly, no doubt; and the stigma may be the means of bringing them to see themselves as others see them." The other is on page 55, and how excellent it is! "Perhaps it came from the Dictating Intelligence. 'If you would remain in peace, remain insignificant.'"

Here is one of the revenue promoters which Mr. Street used in 1885, and the money thus coaxed out of fools may have helped him to inflict upon a suffering world his "Hidden Way."

"Amulet Egyptian, a Sure Protection from all Congestion, Cholera, Cholera, Asiatic Cholera, Egyptian Secret of ingredients that proved so effectual against the Great Plague of Europe of 1665 to 1775.... One Dollar and Fifty Cents...."

No other proof of his charlatanism is needed, and with this the JOURNAL commends to the tender mercies of the fool-killer all who put their trust in his vapouring.

THE NEW BIRTH. A Chapter on Mind-Cure, by Rev. L. P. Mercer. Chicago: Charles H. Kerr & Company. Price 60 cents.

The author has here presented the doctrine of the "New Birth," in a most attractive form, arranging his thought in the order with, and in conformity to, the theories of Emanuel Swedenborg, of whom he is a disciple. The psychical wave which is now sweeping over the whole world, and for which the clairvoyants and Spiritualists have done more than all other efforts combined, is here interpreted as the dawning of a new era, in which the "New Church" will come into power. Such is human nature in its fidelity to principles individually espoused. To the intelligent and spiritually-minded Spiritualist, much of Swedenborg's teachings are conceded not only as true, but wholly in accord with those now being given through inspirational speakers in their own ranks, though Spiritualists have progressed beyond the recognition of merely an isolated sect in the world's history; the "Communion with angels" is an ever-present reality.

When upon page 6 Dr. Mercer says, in speaking of the Creation and of God's order: "Then through the spiritual world He produced the natural world, an image and likeness of corresponding things which He would put into man's nature," does He not know that this is the philosophy of Spiritualism? That which Swedenborg taught, Jesus taught, and which we teach, is the same truth, and by each of these links in the chain of human history we are carried back to the book of Genesis, of which Prof. J. D. Dana of Yale said, in the first lecture of the series on "Evolution": "The only source of information of the creation which we have, is this first chapter of Genesis, and this must be inspired."

To assume that only the "New Church" has the divine revelation is dogmatic in the extreme. When the author interprets the psychical "wave" as the effort of the Lord to establish the "New Church," and then says further on, "Here the New Church stands unmoved in the midst of all these fluctuations, she has divine revelation from the Lord," Spiritualists have the right to protest. Their faith in a New Church is based upon the altar built in every human soul, round which the angels sing perpetually of the divinity of humanity; this is the New Church of the future.

The author's idea of the personal presence of God in the world, in the person of Jesus of Nazareth, when he says, "God came into the world, and took our nature upon Him, etc.," is one of the unthinkable, the presentation of which by all of the orthodox churches is largely accountable for so many infidels. But, when he says, "We are members one of another," "The spiritual world with the spirit good and evil who have entered it, acts like a soul invisibly influencing the course of all things here," "You cannot love the same evil without having the eternal crew for intimate companions," he atones for every misconception of minor points; that the JOURNAL has vigorously proclaimed for many years.

In his chapter on Mind-Cure, in referring to the spiritual causes of physical ill he says: "See what mighty factors of unhappiness, misfortune, and disease we have to deal with." "These things cannot be dismissed with a denial; nor can they be rendered as though they were not by the persuasion that they are not." Here is a great truth for every Christian Scientist, Metaphysician or Mind-Cure healer; and the author, in the assertion of evil. Indeed, there is so much of profit in the personal of this little book that all who are interested in the "New Birth" and the "Mind-Cure" will do well to read it.

If you have made-up your mind to buy Hood's Sarsaparilla do not be induced to take any other. Hood's Sarsaparilla is a peculiar medicine, possessing, by virtue of its peculiar combination, proportion and preparation, curative power superior to any other article of the kind.

Dyspepsia

Does not get well of itself; it requires careful, persistent attention and a remedy that will assist nature to throw off the causes and tone up the digestive organs till they perform their duties willingly. Among the aches experienced by the dyspeptic, are distress before or after eating, loss of appetite, irregularities of the bowels, wind or gas and pain in the stomach, heart-burn, sour stomach, etc., causing mental depression, nervous irritability and sleeplessness. If you are afflicted with any of these troubles, try Hood's Sarsaparilla. It has cured hundreds, it will cure you.

Hood's Sarsaparilla Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass. 100 Doses One Dollar

Image of a baby and a bottle of Cuticura. Text: BABY'S SKIN & SCALP CLEANSED PURIFIED AND BEAUTIFIED BY CUTICURA.

FOR CLEANSING PURIFYING AND BEAUTIFYING THE SKIN OF CHILDREN AND INFANTS AND Curing itching, dimpling, itching, scabs and pimply abscesses of the skin, scalp and face, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible. CUTICURA, the GREAT SKIN CURE, and CUTICURA SOAP, an excellent skin beautifier, prepared from all-vegetable, and CUTICURA REMEDY, the new Blood Purifier, internally invariably succeed when all other remedies and the best physicians fail. CUTICURA REMEDIES are absolutely pure, and the only infallible skin beautifiers and blood purifiers, free from poisonous ingredients. Sold everywhere. Price, CUTICURA, 50c.; RESOLVENT, \$1.00; SOAP, 25c. Prepared by the FORTIETH DRUG AND CHEMICAL CO., Boston, Mass. Send for "How to Cure Skin Diseases."

LOOK AT THIS OFFER. WELL, I DECLARE!! IN ORDER TO RAPIDLY INCREASE OUR Circulation to 50,000 copies, we make this great offer. JOHNSON'S POULTRY BOOK FOR PLEASURER AND PROFIT, price 25c.; ESSEX'S BOOK HOW TO RAISE HIS DUCKS, price 25c.; \$1.00 WORTH OF CHOICE GARDEN SEEDS, INCLUDING TEN PACKAGES OF THE BEST VARIE LES, and OIL HUBAL HONES ONE YEAR \$5.00. We desire to have one paper reach the homes of all interested farmers and make this GREAT OFFER NOW. ADDRESS: OUR RURAL HOMES, Chicago, Ill.

See Ad. of Mr. Carroll Sem. in last issue of this paper

Image of a horse. Text: A TREATISE ON THE HORSE AND HIS DISEASES, By DR. J. B. KENDALL.

This book contains an Index of Diseases which give the symptoms, causes and the best treatment of each. A Table giving all the principal drugs used for the horse, with the ordinary dose, effects and uses; also when a poison; a Table with an Engraving of the Horse's Teeth at different ages; with rules for filling the eyes of a horse; a valuable collection of receipts and much other information. FOR THE BENEFIT OF NON-PROFESSIONAL HORSE-OWNERS The book is illustrated showing the different stages of each disease, which is of GREAT VALUE in positively deciding the nature of the disease. One of the many receipts in this book is worth the price asked for it. Price Ten Cents, postpaid. DANIEL AMBROSE, 45 Randolph St., Chicago, Ill.

CHOICE INVESTMENTS!! If you wish to double your money within a year, now is the time. We still have for sale at a great bargain, a few lots in the thriving and promising new town of

Coal Harbor, beautifully situated on the east bank of the Missouri river, in McClean the banner county of Dakota, surrounded by the celebrated McClean county coal fields; a 12-foot vein opened and in operation now, and the Coal Harbor and Great Northern railroads heading for it, and a big boom is anticipated.

TEN PER CENT. Money loaned on first mortgages, best of security, and no expense to lender; basis of loan, one third valuation. Money invested in non-residents; taxes paid; a general real-estate business transacted.

FOR SALE. Improved farms, choice acre property, ranches, etc. in McClean, Butte, and Edmunds counties; some fine government lands in McClean county; settlers cheerfully located; I also have some A 1 bargains in Blumark real estate, and parties will find it to their interest to consult me. All correspondence cheerfully answered. Address: A. J. ENNS, Blumark, D. T. Office—Room 19, First National Bank Block.

A PAIR OF BABIES And a Book For Big Babies.

HIGH ART. We offer to the readers of this paper an opportunity to purchase at a ridiculously low price a pair of Ida Waugh, who undoubtedly is without a peer as a painter of ideal children's faces. These reproductions are so faithful that even as-lets are unable to tell the reproductions from the originals, except by close inspection. The pictures are illustrated, 12 inches, and are printed on the finest "rough board," such as artists use for water-color paintings. The subjects of these two pictures, a pair of babies, one "Brown Eyes" and one "Blue Eyes," about a year old, happy smiling, each with an expression of delight from every beholder. With these we send a CHARMING BOOK FOR CHILDREN a large folio of 24 pages, crowded with attractive pictures and exquisite stories for little ones. The covers of this book are worth the price I ask for pictures and book; it is printed in 28 colors, and on the back cover is 18 baby heads, and on the first cover a life-size head. I send the two pictures and the book as described FOR 50 CENTS, postage paid, and agree to return money, and pay turn postage, if the purchaser is not entirely satisfied with the purchase. The publishers of this paper know that I am DANIEL AMBROSE, Publisher, 45 Randolph St., Chicago, Ill.

A Delightful Summer Resort. TON-YA WATH-A SPRINGS HOTEL, MADISON, WIS., Accommodations for 350 guests. Splendid Boating, Fishing and Hunting. Great Beds, Good Table. Mineral Springs. Rates \$2.50 per day; \$12.00 to \$15.00 per week. GEO. M. SMITH, Manager, Hotel Roseland, Jacksonville, Fla.

SOUTHERN CALIFORNIA. Reliable information about climate, crops, land prices, cost of living, and other information can be obtained from the only established magazine, the 'Acad California', sent upon request on trial, one year for one dollar. Specimen copy, 15 cents. Address: FRED L. ALLES, Publisher, Los Angeles, Cal.

MIND-CURE AND SCIENCE OF LIFE. Prof. A. J. Swarts, Editor and Publisher, 161 La Salle St., Chicago. A Scientific, Progressive, Monthly Magazine, of Special Interest to the Reformer and the Afflicted. Upon its editorial staff are the most distinguished authors on the Mind, on Disease, and on Psychic Laws, as also upon the Hygienic method of Healing. We come through Truth, Justice and Love. For year, \$1.00; 6 months, 50c. Single copies 10c.

Image of a rooster. Text: NEVER SQUEEZE A LEMON: By so doing you force out the pungent oil of the seed, and the bitter juice of the rind, by using our CENTRIFUGAL LEMON DRILL.

You get only the juice of the lemon but you get all of it, and you get it much quicker than you can with the ordinary methods. The drill is light and handy, and costs only 10 cents; by mail \$2.00. A Bonus for Agents during summer months. Thousands can be sold at Fairs and Expositions. Just the thing for travelers. \$1.00 for sample and terms. PRAIRIE CITY NOVELTY CO., 45 Randolph Street, Chicago, Ill.

Life in Other Worlds, Including a brief statement of the ORIGIN AND PROGRESS IN OUR WORLD. By ADAM MILLER, M.D. With an Appendix of Three Sermons. By Rev. H. W. THOMAS, D. D. The covers of about 200 are slightly soiled, and we have reduced the price from \$1.00 to 50 Cents, Postpaid. Cloth, 270 Pages. Any of Dr. Miller's works furnished at publisher's price. DANIEL AMBROSE, 45 Randolph St., Chicago, Ill.

A CHURCH ORGAN. AT A BARGAIN!

\$330.00 FOR \$100.00.

Seven sets of Reeds and Coupler. Five octaves; two sets of 2 octaves each, and four sets of 3 octaves each; sub-bass of 1 octave and octave coupler. STOPS—Flute, Dulciana, Echo, Clarinet, La Brillante Principal, Diapason, Dulcet, Harp, Vox Humana, Sub-bass Coupler, and Grand Organ and Knee Swells. Never been in use. Just as received from the factory. Write at once to PRAIRIE CITY NOVELTY CO., 45 Randolph St., Chicago, Ill.

THE IMPROVED IDEAL HAIR CURLER.

Image of a woman using a hair curler. Text: A Perfect Device for Curling and Frizzing the Hair. The only Hair Curler made which avoids bringing the heated iron in direct contact with the hair. Always bright and clean. No soiling or burning the hair or hands. Highest recommendations from ladies who have used it. Enamelled handles. Handsomely nickel-plated shell and spring. Satisfaction guaranteed or money refunded. By mail, postpaid, 50 cents. PRAIRIE CITY NOVELTY CO., 45 Randolph St., Chicago, Ill.

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE ST., CHICAGO

By JOHN O. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE. One Copy, 1 year, \$2.50. 6 months, \$1.25.

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter, or Draft on either New York or Chicago.

ADVERTISING RATES, 25 cents per Agero Line. Reading Notice, 40 cents per line.

Entered at the postoffice in Chicago, Ill., as second-class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, August 13, 1887.

The Statutory Definition of Medical Practice.

The Illinois Legislature at its recent session was persuaded by such of the Illinois doctors as cannot stand competition, to tinker at the "Medical Law" once more.

What the New York doctors could not do the Illinois doctors have succeeded in doing. Section 10 of the so-called health laws of the last session declares: "Any person shall be regarded as practicing medicine within the meaning of this act who shall treat, operate on, or prescribe for any physical ailment of another."

These are some features of this short and comprehensive, though simple section, which will arrest attention. The true inwardness of the sop "services in cases of emergency" is apparent; it furnishes a path for the medical inquisitor to retreat if closely pressed, and don't seriously interfere with the medical fee-bill.

It is a notorious fact, of which no denial is even attempted, that the people of Illinois have never asked to have the practice of medicine regulated. The whole scheme is the work of doctors whose professional abilities are not equal to their ambition for pelf, and of other doctors who are proprietors of one-horse medical colleges whose halls would be vacant without some statutory "come-along" whereby patrons can be corralled.

The reason assigned by a dandy in a Justice's court yesterday for not paying a debt he owed an old woman who had done some work for him was "cause she had done got no diploma for doing that work."

The spirit which animated this dandy inspires plenty of white folks, and to stimulate it in the interest of the diplomated doctors is the evident purpose of the statute.

The secular press of Illinois, when not hoodled or bulldozed by the doctors, is very free to express its contempt for this legislative bolstering of incompetents and empty

colleges. Here is what the Chicago Times says of it:

A state board of health is usually composed of a doctor who makes a profession of the business, and some clerks who assist in carrying details into effect. Its main mission is to see that the existence is perpetuated from year to year; and that proper legislative appropriations are made to keep the body in operation; and to keep an eye on Italy, South America, and other remote points for the purpose of discovering a case of cholera or yellow fever, which it at once announces as certain, this year, to visit this country, and hence the need of strengthening the hands of the board with more funds.

Speaking of the desire of Dr. Rauch, secretary of the Illinois State Board of Health, to enlarge the powers of the Board and consequently of himself as executive officer of the same and servant of the incompetents and the colleges, the Times says:

Don't extend the powers of Mr. Rauch any further. He has already got possession of a goodly share of things, and if he be not restrained he will continue encroaching until he gets what he is aiming for—to wit, the earth.

No law can be enforced unless it is sustained by the sentiment of the people, and nothing is surer than that the people of Illinois do not approve of this wealth-promoting legislation for a class. The rascals who for years robbed Cook County did so with a recklessness born of the indifference and apathy of the public. When by a long struggle on the part of patriotic and public spirited citizens, public sentiment was awakened and educated so as to assert itself on the side of honesty, these hoodlers were brought to book and sentenced to the penitentiary. And this catalysm of virtue has wrecked or badly damaged the reputation of a number of diplomated physicians who had been advancing their interests by the aid of the hoodlers, but still in strict compliance with the letter of the code of medical ethics.

The Constitution and the Celebration of the Centennial of its Signing.

The Legislature of New Jersey on the 2nd day of June, 1886, passed resolutions inviting the Governors and Representatives of the thirteen original States to assemble in Philadelphia to consider the propriety of a national celebration of the centennial anniversary of the framing and promulgation of the constitution of the United States.

In consequence of resolutions adopted at this meeting letters were addressed by the Hon. Fitzhugh Lee, Governor of Virginia, as chairman of the Committee of Governors of the Colonial States and Territories of all the States and Territories of the Union, inviting them to appoint commissioners to be present at a convention to be held at Philadelphia, December 2nd, 1886.

This convention of December 2, 1886, elected Hon. John A. Kasson, of Iowa, president and Hampton L. Carson, Esq., of Philadelphia, secretary. A sub-commission was selected, of which Amos R. Little, Esq., was made chairman, the president and secretary of the convention being added as ex officio members. A committee of citizens was also formed, of which Thomas Cochran, Esq., was selected as chairman. The name of "The Constitutional Centennial Commission" was adopted as the name of the commission, and it was resolved, in regard to the proposed celebration at Philadelphia in September, 1887, that there be an oration and poem in commemoration of the signing of the constitution; that there be a military display, in which the United States shall be invited to be represented by each branch of its military and naval service; that the States and Territories, and the District of Columbia shall be invited to be represented by their militia and volunteer service; that the President of the United States be requested to designate officers to command the same; that there be an industrial processional display; that invitations to participate in the celebration be extended to the President of the United States and his Cabinet, the Federal Judiciary, Congress and the representatives of all departments of the National Government, to the governors of each State and Territory, to the judiciaries and legislatures of the same and the representatives of the several departments thereof, to the Commissioners of the District of Columbia and to the various civic organizations and associations of the Union, and that the resident representatives of foreign govern-

ments having friendly relations with the United States be invited to participate; that there be created a suitable memorial in the City of Philadelphia, commemorative of the signing and adoption of the constitution and of the progress of the nation since that period.

1862—Personal—1887.

Twenty-five years ago the nineteenth of this month the present editor of the JOURNAL did the wisest and best act of his life, he got married. He didn't stop then to consider the wisdom of the step; but now after a quarter of a century has elapsed, he can speak out of the fullness of his experience.

When, a year after the first leave-taking, he was sent home with a short leave of absence to regain health lost in the field, he felt it were better in view of the exigencies of war to give this heart-companion, this alter ego a right which would be recognized in case she should be called upon to nurse him in hospital or mourn him as one of the silent army. She felt so too. He returned to his command in a few days, feeling that this brave strong friend had become a part of himself and that come what might, all would be well—and it ever has been!

Though now not without the courage of his youth the editor don't dare show this writing at home until after publication. His old friend Robert Collyer has a habit of taking a congregation into his confidence and telling them in his unique warm-hearted way all about what a comfort and aid his wife has ever been. So with this precedent the JOURNAL editor ventures to share with his readers just this once, that which the wife might shrink from allowing.

He wishes it were possible to assemble at this anniversary the host of staunch friends whose interest in the JOURNAL and personal friendship have been well tried; between whom and himself has grown a bond not less strong than the tie of consanguinity. Thousands of these good people he has never seen and never will in this life, yet they are as close to him as though daily met on the street or in the home.

Sometime, beyond the river of Death, such a gathering may be practicable. Probably when twenty-five years more have passed and the golden wedding is to be celebrated, we shall from our home in spirit life summon to the feast many of those who read these lines, and a host of other friends already "gone before" and now aiding to fit the denizens of earth for their next-world career.

Crime Against The Doctors.

The 6-year-old son of Bernard Green, near Bennettsville, Ind., was recently run over by a heavy wagon and his right leg crushed. The father knew that the leg must come off, and after vainly trying to get a surgeon, decided to perform the operation himself. He had no instrument with the exception of a razor and a small meat saw, but with these he took off the leg neatly, and the boy recovered from the shock and is getting well.

Surgeons say that the job was as successful as any one could ask.—Ecochange. This unwarranted assumption of the prerogative of the medical profession by Mr. Green is an act not to be lightly forgiven. To affirm that in this country where doctors swarm in every community Mr. Green could not secure one, is a manifest error. What seriously aggravates his offense is the fact that he successfully performed the surgical feat; had he killed the little fellow by his bungling, the doctors might have forgiven him for infringing upon their bailiwick, but now they never can—no, never! It were bad enough in all conscience to swindle them out of a job but to have successfully competed with them, and still worse, with such unconventional surgical instruments as a razor and a meat saw is too grievous a sin to be overlooked.

Truly these be degenerate days when the authority of the "regular" physician and priest is cavilled at by ignorant laymen, when a father prefers to save his child's life in an irregular way and when the dear people will not bow down and worship the cloth. Verily, verily, a return to the good old times is absolutely necessary to the salvation from mediocrity and impunctuality of a large body of—doctors and preachers. Competent doctors and surgeons, and preachers who love God and humanity more than theology, are coming to have things all their own way in their professions, and unless the authority of the State is soon exercised with a severe hand the incompetents and bigots will be forced to become alderman, county commissioners, street car drivers, and vendors of citrens lemonade.

Transition of H. B. Champion.

On the 3rd inst., after several years of great suffering, at times most excruciating, Bro. H. B. Champion was released from earth. His fruit ranch in the Santa Clara valley adjoined that of Mrs. E. L. Watson, and for sometime he had been a member of her household, having no home of his own. Last year the editor of the JOURNAL and his family spent a week in the delightful home of Mrs. Watson, and they treasure the memory of that visit as one of the happiest chapters in all their experience.

If one were to hunt the globe around not another more charming place would be found from whence to pass from things terrestrial to the world celestial. It was fitting, therefore, that one who had manfully fought life's battles, upheld the banner of Spiritualism, voiced inspirations from exalted spirits, aided the weak, comforted the sorrowing and done his whole duty without fear or favor, it was most fitting that such an one should complete his earthly career and witness life's crosses blossom beneath the kiss of Death amid such surroundings. In that bright sunlit chamber of blue and gold where the scent of a thousand flowers came in at the windows and the grateful shadow of a huge oak fell athwart the roof, vine-clad foot-hills framing the picture on one side, and a vast expanse of fruit trees banking the others, the song of birds on every hand, the scene glorified by the brightness of angelic presence, in that room and amid such surroundings the spirit of Brother Champion bade adieu to the mortal. From the earthly to the heavenly paradise was but a step, and freed from the worn out body he was at once in the home which long before had been unveiled to his spiritual vision.

It was our good fortune to know this man well. That he was not infallible goes without saying, for he was human, but we have faith in the purity of his motives and profound respect for his adherence to whatever he believed to be right. His courage, executive ability, keen intuitions, mediumistic nature and strong will, combined to make him a marked man wherever the affairs of life led him, and his memory will ever be precious to many hearts. We hope to be able soon to present our readers with a sketch of his life and particulars of the final services.

Wanted, Journal Volumes.

Two sets of the first ten volumes of the RELIGIO-PHILOSOPHICAL JOURNAL. Any one having all or either of these volumes in good condition and willing to part with them may correspond with the editor, naming the price. One series is wanted to complete a file for the University of Pennsylvania. The publisher has already presented the University with a file covering the period since the great conflagration of 1871, at which time the entire plant of the JOURNAL and everything pertaining to the business, with the exception of mail list and account books, departed in a chariot of fire.

GENERAL ITEMS.

Light, London, republishes from the JOURNAL Hudson Tuttle's review of the Report of the Seybert Commission, and says editorially: "This system of pseudo investigation needs to be 'exposed'; and we believe that there is no man better qualified than he to do the useful work."

The new Unitarian Society at Hinsdale is to be ministered to by W. C. Gannett, who it is said disclaims being a Unitarian. As the Society has among its number several influential members who are Spiritualists it is not impossible that that subject may be thought by Brother Gannett to be worthy of more serious study than he has heretofore considered it.

A million cases of fruit is a moderate estimate of the California crop this season. The great scarcity in the Middle and Eastern States will bring fortune to the people in the Golden State, who will soon learn that the surest success in gold hunting is to look for it in the pear, peach, plum, apricot, orange, olive and lemon trees and amid the luxuriant vines.

At a party in Clinton, near Akron, O., Aug 1st, one of the guests was named George Miller. Another guest, addressing him, said: "Why, Miller, I heard you fell dead the other day." Miller turned pale and his voice faltered. He went up stairs, and in a few minutes the announcement was made that he was dead. The shock caused by the words killed him.

Rev. Geo. M. Hanselman, assistant pastor of the Catholic Church on Montrose avenue, Williamsburg, N. Y., preached at the service July 31st, on "Death." At the dinner table, in conversation with the pastor, he talked of the sermon, and among other things he said: "I have a presentiment of sudden death." In the afternoon while intoning vespers he was stricken with a hemorrhage and died almost instantly.

The regular meetings of Lookout camp meeting closed July 31st, but there will be meetings each Wednesday night and Sundays of August. The association has retained Mr. George W. Kates, Mrs. Zaida Brown, Kates, Mrs. Isa Wilson-Porter and Mr. James Copeland. The hotel and all camp privileges will be kept open during the month. The special railroad rates are also expected to continue in effect.

In consequence of the great numbers that have joined Mr. Morse's classes in San Francisco, the accommodations of the Palace Hotel have proved entirely insufficient. To meet the great demand for increased room the class has been transferred to Golden Gate Hall, in the Alcazar Building, O'Farrell st., in which handsome and spacious chamber every accommodation will be provided. Mr. Morse's class numbers nearly one hundred each evening.

It is said that John H. Arnold of Ballston, has a curiosity in the shape of a parrot. Some time ago it was noticed that the bird would try and follow Mr. Arnold's little girl when she said the Lord's Prayer on retiring at night. The bird has kept on from night to night, until he can repeat the whole prayer. Some evenings he will repeat it several times. But at no other time of the day is it possible to get him to repeat it, and no one can induce him to repeat it more than once in the evening but Mr. Arnold's daughter. We are informed that the parrot used to be very profane, but lately he has given up the habit of using oaths.

The Boston Traveler says: "Let the Bostonians rejoice and be glad. A Parsee priest rejoicing in the name of Dadabah Sookel, is on his way to the city of culture to organize a society for the worship of Zoroaster. The Parsees have learned of the late tendency of Boston toward Buddhism, and they are preparing to redeem the city. The Parsee priest with his worship of the Sunset Fires, will here erect his temple, and the faithful may be gathered in. Dadabah Sookel will be the lion of the next season's receptions, and Boston will rejoice in a new sensation worthy of its adoration."

With over 4,000 characters in their alphabet the Chinese have never been able to utilize the telegraph, but now they are about to introduce the telephone which offers no obstacle to any number of quirks which the Chinese tongue can twist out of the human throat. In a few years long distance telephoning will be a common-place affair in China, while in this country, thanks to the Bell robbers and the Western Union thieves, the people will be obliged to content themselves with the telegraph until the insatiable man of monopoly is choked with wealth—or public sentiment abruptly terminates the tyranny.

The Rev. J. B. Koehne, pastor of the Cumberland Presbyterian Church, Sixth avenue, last Sunday night began a series of sermons, the title of each one being one of the expressions often heard on the street. "Damn it!" was the title of last night's discourse, and the users of that and similar profane expressions were handled without gloves. The subjects of the other sermons, so far as determined upon by Mr. Koehne, will be: "How is the score?" "He held an Ace Full!" "How was the Show?" "Who is That New Girl? Has She Just Struck the City?" "Let us Have a Game of Pool," and "Are You trying to Make a Mash?"—Pittsburg Times.

The Chicago daily Tribune, says: "Henry George has a large income, and he is putting it where his land theories will not reach it. His theories are for other people." Any one desirous of forwarding the public good or of honestly securing office should see to it that the Tribune's opposition is first secured; its malicious falsehoods against individuals and measures it opposes are vastly less harmful than its friendly mendacity. It is within the JOURNAL'S knowledge that Henry George has not a "large income," and that he is faithfully laboring in the interests of the people along lines which in his judgment are best calculated to accomplish the object. There is not a truer patriot or more honest, conscientious philanthropist with less ambition for personal aggrandizement in America than this man Henry George; and the JOURNAL is all the more glad to be able to say this, because it does not believe in his land theories and particular methods for the amelioration of the condition of the poor.

"Spiritualism and the Churches" is the theme of a stalwart paper, which appears on the second page, from the pen of Mr. Jesse Shepard. Having been a public medium for physical manifestations and music these twenty years, Mr. Shepard has a wide experience covering the civilized world. Considering his experience and his unusual intellectual ability, what he says is not to be ignored nor made light of. It may be said with truth, however, that he does not cover the whole ground, and probably no one would more readily say so than himself. In some future paper he may give an exposition of the other side, more comforting and pleasing to many, if not more true. In the meantime the JOURNAL asks its readers to peruse the admirable but brief and comprehensive exposition of Spiritualism given through the mediumship of that inspired woman, Emma Hardinge Britten, as published on the seventh page. To differentiate Spiritualism from the practices and professions of some Spiritualists is as just and necessary as to discriminate between primitive Christianity and some modern Christians, who claim the name by virtue of their theological professions, church affiliations or inheritance.

NOTES FROM ONSET.

The attendance at our camp meeting still continues to increase, every train bringing large numbers...

Mrs. Sarah A. Byrnes and Mrs. R. S. Little have filled the lecture hall since Saturday morning up to Tuesday evening...

On Sunday evening, July 31st, Mrs. Abbie Tyler, of Boston (the lady who was a member of, and attended, the Temple séances where the ancient spirits were so pleasantly palmed off upon those honest souls for so many months, from Hiram Abiff to Jesus Christ, through a line of celebrities about as long as from Abraham to Joseph), consented to give a free séance of her experience at the Temple séances, and to demonstrate how those ancient spirits were produced...

Mrs. Tyler with her assistant exhibited the representations in almost incredible short time, representing some twenty five or thirty different personations, giving a detailed account of how everything was done, thus revealing her audience of the thought of fraud so far as that séance was concerned.

Mrs. Tyler also gave an account of the appearance of the illuminated spirits in Boston, with Mrs. Beste. She was completely exposed in Connecticut, October, 1835. The séances have created quite severe criticism, having found judgment in some of the brains of the fraternity's faithful.

I want to say to the disquieted at Onset, on account of Mrs. Tyler's séance at Old Pan Cottage last Sunday evening, that the skeptic has a right to be heard in this matter, and most probably will be. I want to say further that Mrs. Tyler demonstrated to a scientific certainty every representation she made.

After nearly forty years of modern Spiritualism, it seems as though it was high time that the phenomena of our religion should be placed upon our platforms for the sole purpose of demonstrating by actual experiment the scientific fact of Spiritualism, as developed by the research of the student.

Is there a medium in the States that will ever submit to assume a test as the above? If so, name your price, that arrangements may be made for you to come to Onset.

The lovers of the water, especially those who enjoy fine sailing, are having the best of good weather and a fine breeze these hot days, mixing in with the sailing the sport of blue fishing, to complete the excitement of the voyage about the bay.

Among the arrivals the past week are Dr. and Mrs. McAuliff, of St. Louis, stopping at Old Pan cottage.

Dr. A. S. Hayward is as busy as ever, reoperating and looking after the sick and ailing ones.

Dr. W. L. Jack, of Haverhill, Mass., made his annual visit the first of August.

The hotels are having about all they can take care of at present.

The Children's Progressive Lyceum has a true friend in the person of Mrs. W. S. Butler of Boston.

Mrs. Jennie Putnam, of Putnamville, Vt., and her two children, have arrived at her cottage on Longwood Avenue.

J. Frank Baxter called here on his way home from Ocean Grove camp meeting, Harwich. Mrs. Baxter is spending a few weeks here for her health.

Sunday, Aug. 14th, Mrs. H. T. Brigham will speak at 10 A. M., and A. A. Wheelock at 2 P. M.

Mrs. S. P. Channell, Minneapolis, Minn., with his wife and sister are here on their first visit.

William C. Tallman, agent Grand Trunk rail road finds time to make a short visit here. Onset, Aug. 4th. W. W. CURRIER.

Notes from Lake Pleasant.

[Special Correspondence.]

This delightful spot has as yet hardly awakened to activity. A spirit of rest and peace broods over the tented city. The heavy rains of the past week that have made such havoc around the country, have caused little damage here, though the lake rose two feet in height, covering the benches and landing with water.

Many predicted that buying the grounds would be the ruin of Lake Pleasant, but the place seems as flourishing as ever, and as far as I have been able to learn, the majority of people seem more settled and satisfied with the state of things than for some time past.

Dr. Beals and wife arrived Friday, and brought sunshine with them in their cordial smiles and hearty greetings. Most of the old campers and well-known mediums are here, and every train brings others.

The Worcester Cadet Band will give the usual concerts, and Ingraham's orchestra will gladden the hearts of young and old in the pavilion.

To-day began the regular meetings of the camp. Dr. Beals made a few remarks, in which he spoke of the small beginning of Lake Pleasant camp meeting, compared with its present flourishing condition.

"In the seventh chapter of Matthew, and I believe the seventh verse, you will find these words: 'Seek and ye shall find, knock and it shall be opened unto you.' These words are credited by great numbers of believers of the Christian faith to Jesus Christ, the son of the living God, or in other words to God himself. The Spiritualists certainly accept these words as true, whether we admit that they were spoken by a divine being or not.

"Our Christian friends will say, 'You are seeking for truth in the domain of nature,' but there is something above nature that is our Bible which contains the law of God.

"In a court of justice," continued Judge Daily, "a man is never allowed to testify against himself; so in these cases are in the same position who seek to prove the Bible by the Bible itself. Our Bible is nature, and nature's laws are as they are revealed to us.

At the close of the address Mr. John Slater gave tests, all but one of which were recognized, and most of them were given to utter strangers. The one exception was in the case of a child whom the medium could not place. He stopped short and said he would go no further with that test, since he wanted no spirits to come to him who could not tell him to whom they belonged.

Mrs. Fannie Davis Smith was the speaker of the afternoon and I wish every Spiritualist in the country could have heard her. Her address should have been reported entire.

"My subject this afternoon is 'Divine Skepticism.' I say 'Divine Skepticism' because theology has called it broad road that leads to moral death and sorrow, but many of us have learned the opposite. There is nothing in life so magnificent as a brain or an age filled with great thought; fire cannot consume it; water cannot quench it; like a mighty and irresistible river, it flows on-

ward to the Infinite. The road to God is paved with idols. Do not tell me to-day that men believe less in God than when there was more of the outward expression of worship. The old church and the institutions that have sustained and fostered man's spiritual nature, have unquestionably been the test that those ages could produce; but they no longer serve the purpose of the century to which we belong.

General News.

Mooney, the man who attempted to blow up the English steamer Queen at New York, the other day, is well known to the London police, who say that he caused the explosion of the Glasgow gasworks in 1832 and attempted to blow up the parliament buildings at Ottawa, Canada. He was once an accomplice of the Fenian McDermott. The proposed duel between Ferry and Boulanger is believed to be off.

Julius Albert, a murderer, awaiting trial in the jail at Quincy, Illinois, committed suicide by cutting his throat.

The bishops of the Milwaukee province of the Catholic church have provided for the ecclesiastical division of Dakota, and selected three names to send to the pope from which to select a bishop for North Dakota.

Four Weeks Free. Beginning with the second issue in September the JOURNAL will be sent four weeks free to all who make application either by letter to the office or in person to any representative of the paper.

Now is the time for the JOURNAL's friends swarming in the numerous camps and grove meetings to exert themselves in extending its circulation. A little personal effort on the part of each would add a thousand new subscribers to the list this month.

The State Department has been notified that some high Chinese officials will arrive in San Francisco about the end of August on important business. Nothing further is known at the department about the matter, however.

A Bombay dispatch states that parties of Russians are traversing the country around Badakshan, and are ingratiating themselves into the good will of the people, acquiring a knowledge of the roads, and otherwise playing a fine game.

For July the fire loss in the United States and Canada was \$14,026,500, against \$10,000,000 in July, 1886, and \$9,000,000 in July, 1885. The average for the last month is just double that in July for the last twelve years.

A syndicate of New York and Pittsburg capitalists have just closed a transaction by which they become the owners of nearly 100,000 acres of the finest pine forests in the South. The lands are along the southern line of South Carolina and the northern boundary of Georgia.

Professor A. J. Howe, A. M., for some years Professor of Mathematics in Chicago University, and during the past year Principal of the "University Academy," has accepted appointment as Instructor of Mathematics in the Preparatory School of Northwestern University, Evanston, Ill.

Alfred Hennequin, a French dramatist, has died in an insane asylum.

Celia writes: "Professor Wilson, addressed the Young Peoples' Progressive Society, Sunday evening last, on this important subject—Spiritualism, Ancient and Modern. Many incidents of interest were related, and strong arguments drawn from them. The lecture was interesting, as the professor is gifted with a good flow of language and pleasing address. The audience was composed of many of the south-side church-goers, nearly 150 greeting the society.

The French Lick and West Baden Springs. CHICAGO, July 26.—Reports of the remarkable cures of complicated chronic troubles from the use of the waters of the French Lick and West Baden Springs are reaching here.

Reduced Mileage. The Monon Route (N. & C. Ry.) has issued a circular to its agents authorizing them to sell 20,000 mile books at \$4.00, and 1,000 mile books at \$25; these books can be used by a firm, or for a man and his family, 150 pounds of baggage will be checked on each coupon.

The Morning Walk. A beautiful and original Panel, 13x23, executed in Oil Colors suitable to hang in any Lady's Parlor, worth many times the money, will be sent to any given address upon receipt of five uncancelled two-cent postage stamps.

Among the Northern Lakes of Wisconsin, Minnesota and Iowa, are hundreds of delightful places where one can pass the summer months in quiet rest and enjoyment.

"I cannot praise Hood's Sarsaparilla half enough," says a mother whose son, almost blind with eczema, was cured by this medicine.

CHICAGO. The Young Peoples' Progressive Society, meets every Sunday at Avenue Hall, 109 2nd Street, at 7:30 P. M.

The Spiritualists Central Union will meet every Sunday at 2:30 P. M. in Webster Hall, corner of Webster Avenue and Jackson Street.

The South Side Lyceum of Chicago meets every Sunday afternoon at 1:30 sharp, at Avenue Hall, 109 2nd Street.

The Chicago Association of Universal Medical, Progressive and Mediums' Societies meets in Spirit Hall, 117 West Madison Street, every Sunday, at 2:30 P. M., and 7:30 P. M. The public cordially invited. Admission free.

The United Spiritualists meet at 116 5th Ave., at 2:30 P. M. Sunday. Visitors and a religious welcome.

The Young Peoples' Spiritual Society meets every Sunday evening at 7:45 P. M. in Avila Hall, 2730 State Street. First-coming spirits always in attendance. Admission free. E. J. Mounie, President.

Spiritual Meetings in New York. The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 43rd Street, New York.

Metropolitan Church for Humanity 281 West 23rd Street. N. B. Stryker, services: Sunday at 11 A. M. Officers: Geo. D. Carr, Jr. President; Oliver Russell, Vice President; Dr. George H. Foster, Secretary; E. S. Maynard, Treasurer.

Grand Opera House, 23rd Street and 8th Avenue. Services every Sunday at 11 A. M. and 7:30 P. M. Conference every Sunday at 2:30 P. M. Admission free to each meeting.

Saratoga Springs, N. Y. The First Society of Spiritualists of Saratoga Springs, N. Y. meets every Sunday morning and evening in Court of Appeals Room, Town Hall.

St. Louis, Mo. Organized August 22nd, 1886. The First Association of Spiritualists meets every Sunday in Frank's Hall, south-west corner of Frank and Ninth Streets, at the hour of 7 P. M. Exclusive to students and seekers and seekers solicited. H. W. Fay, Pres., 620 S. Broadway. ISAACS, LEE Cor. Sec., 1422 N. 12th St.

DR. DEAN 3704 Cottage Grove Avenue, Chicago. Vital Electric and Magnetic Healer.

LOS ANGELES. Land of sunshine, orange, and vine. Center of our true attraction. Most fun and excitement. Full information in TIMES, dailies, 40, or MIRROR (weekly, 50¢). Sample copy, 50¢. TIMES PUBLISHING CO., Los Angeles, California.

Wanted. men to believe that Americans should rule America and who favor restricting foreign immigration, to read MUNYON'S ILLUSTRATED WORLD. \$1.25 per year. Shows how Americans are crowded from shops, stores, factories, mines, farms and offices by foreigners. How wages are reduced, machinery displaced, and laborers dispossessed. Tells how to join the American party, which now has a membership of nearly 4,000,000. 3 months free. Send 10c to pay for mailing and you will receive the paper for 3 months free. Show this offer to your friends. MUNYON'S ILLUSTRATED WORLD Phila., Pa.

THE ESOTERIC. A New Monthly Magazine at \$1.50 per year, single copies 15¢. Devoted to Oriental and Occidental Philosophy. The Mystery of Life, Past, Present and to come. How to understand oneself and others. How to make the most of mental, moral, and physical, and ultimate the ideal of the Ages. It is the Spirit of the New Age. The September number commences a series of articles on 'The Science of Understanding' which supplies the key to ancient books and mysteries, the Homeric poems in particular, and is destined to create a tremendous revolution in the realm of thought, literature, and science. The paper is sent free to all who are making and who will be sent on trial 3 months for 50 cents. Apply for Catalogue of Occult Books.

Mystery of the Ages. CONFAINED IN THE Secret Doctrine of all Religions. BY MARIE, COUNTESS OF CAITHNESS. CONTENTS. Introductory: The Theory and Practice of Theosophy; The Secret of Mysticism; Esoteric and Christian Mysticism; Theosophy of the Brahmans; Theosophy of the Buddhists; Theosophy of the Pagans; Theosophy of the Egyptians; Theosophy of the Hindus; Theosophy of the Jews; Theosophy of the Muslims; Theosophy of the Christians; Theosophy of the Mohammedans; Theosophy of the Spirits; Theosophy of the Angels; Theosophy of the Demons; Theosophy of the Fairies; Theosophy of the Gnomes; Theosophy of the Sylphs; Theosophy of the Salamanders; Theosophy of the Elementals; Theosophy of the Planets; Theosophy of the Stars; Theosophy of the Zodiac; Theosophy of the Seasons; Theosophy of the Months; Theosophy of the Days; Theosophy of the Hours; Theosophy of the Minutes; Theosophy of the Seconds; Theosophy of the Ticks; Theosophy of the Beats; Theosophy of the Quanta; Theosophy of the Atoms; Theosophy of the Molecules; Theosophy of the Crystals; Theosophy of the Minerals; Theosophy of the Metals; Theosophy of the Plants; Theosophy of the Animals; Theosophy of the Humans; Theosophy of the Gods; Theosophy of the Spirits; Theosophy of the Angels; Theosophy of the Demons; Theosophy of the Fairies; Theosophy of the Gnomes; Theosophy of the Sylphs; Theosophy of the Salamanders; Theosophy of the Elementals; Theosophy of the Planets; Theosophy of the Stars; Theosophy of the Zodiac; Theosophy of the Seasons; Theosophy of the Months; Theosophy of the Days; Theosophy of the Hours; Theosophy of the Minutes; Theosophy of the Seconds; Theosophy of the Ticks; Theosophy of the Beats; Theosophy of the Quanta; Theosophy of the Atoms; Theosophy of the Molecules; Theosophy of the Crystals; Theosophy of the Minerals; Theosophy of the Metals; Theosophy of the Plants; Theosophy of the Animals; Theosophy of the Humans; Theosophy of the Gods; Theosophy of the Spirits; Theosophy of the Angels; Theosophy of the Demons; Theosophy of the Fairies; Theosophy of the Gnomes; Theosophy of the Sylphs; Theosophy of the Salamanders; Theosophy of the Elementals; Theosophy of the Planets; Theosophy of the Stars; Theosophy of the Zodiac; Theosophy of the Seasons; Theosophy of the Months; Theosophy of the Days; Theosophy of the Hours; Theosophy of the Minutes; Theosophy of the Seconds; Theosophy of the Ticks; Theosophy of the Beats; Theosophy of the Quanta; Theosophy of the Atoms; Theosophy of the Molecules; Theosophy of the Crystals; Theosophy of the Minerals; Theosophy of the Metals; Theosophy of the Plants; Theosophy of the Animals; Theosophy of the Humans; Theosophy of the Gods; Theosophy of the Spirits; Theosophy of the Angels; Theosophy of the Demons; Theosophy of the Fairies; Theosophy of the Gnomes; Theosophy of the Sylphs; Theosophy of the Salamanders; Theosophy of the Elementals; Theosophy of the Planets; Theosophy of the Stars; Theosophy of the Zodiac; Theosophy of the Seasons; Theosophy of the Months; Theosophy of the Days; Theosophy of the Hours; Theosophy of the Minutes; Theosophy of the Seconds; Theosophy of the Ticks; Theosophy of the Beats; Theosophy of the Quanta; Theosophy of the Atoms; Theosophy of the Molecules; Theosophy of the Crystals; Theosophy of the Minerals; Theosophy of the Metals; Theosophy of the Plants; Theosophy of the Animals; Theosophy of the Humans; Theosophy of the Gods; Theosophy of the Spirits; Theosophy of the Angels; Theosophy of the Demons; Theosophy of the Fairies; Theosophy of the Gnomes; Theosophy of the Sylphs; Theosophy of the Salamanders; Theosophy of the Elementals; Theosophy of the Planets; Theosophy of the Stars; Theosophy of the Zodiac; Theosophy of the Seasons; Theosophy of the Months; Theosophy of the Days; Theosophy of the Hours; Theosophy of the Minutes; Theosophy of the Seconds; Theosophy of the Ticks; Theosophy of the Beats; Theosophy of the Quanta; Theosophy of the Atoms; Theosophy of the Molecules; Theosophy of the Crystals; Theosophy of the Minerals; Theosophy of the Metals; Theosophy of the Plants; Theosophy of the Animals; Theosophy of the Humans; Theosophy of the Gods; Theosophy of the Spirits; Theosophy of the Angels; Theosophy of the Demons; Theosophy of the Fairies; Theosophy of the Gnomes; Theosophy of the Sylphs; Theosophy of the Salamanders; Theosophy of the Elementals; Theosophy of the Planets; Theosophy of the Stars; Theosophy of the Zodiac; Theosophy of the Seasons; Theosophy of the Months; Theosophy of the Days; Theosophy of the Hours; Theosophy of the Minutes; Theosophy of the Seconds; Theosophy of the Ticks; Theosophy of the Beats; Theosophy of the Quanta; Theosophy of the Atoms; Theosophy of the Molecules; Theosophy of the Crystals; Theosophy of the Minerals; Theosophy of the Metals; Theosophy of the Plants; Theosophy of the Animals; Theosophy of the Humans; Theosophy of the Gods; Theosophy of the Spirits; Theosophy of the Angels; Theosophy of the Demons; Theosophy of the Fairies; Theosophy of the Gnomes; Theosophy of the Sylphs; Theosophy of the Salamanders; Theosophy of the Elementals; Theosophy of the Planets; Theosophy of the Stars; Theosophy of the Zodiac; Theosophy of the Seasons; Theosophy of the Months; Theosophy of the Days; Theosophy of the Hours; Theosophy of the Minutes; Theosophy of the Seconds; Theosophy of the Ticks; Theosophy of the Beats; Theosophy of the Quanta; Theosophy of the Atoms; Theosophy of the Molecules; Theosophy of the Crystals; Theosophy of the Minerals; Theosophy of the Metals; Theosophy of the Plants; Theosophy of the Animals; Theosophy of the Humans; Theosophy of the Gods; Theosophy of the Spirits; Theosophy of the Angels; Theosophy of the Demons; Theosophy of the Fairies; Theosophy of the Gnomes; Theosophy of the Sylphs; Theosophy of the Salamanders; Theosophy of the Elementals; Theosophy of the Planets; Theosophy of the Stars; Theosophy of the Zodiac; Theosophy of the Seasons; Theosophy of the Months; Theosophy of the Days; Theosophy of the Hours; Theosophy of the Minutes; Theosophy of the Seconds; Theosophy of the Ticks; Theosophy of the Beats; Theosophy of the Quanta; Theosophy of the Atoms; Theosophy of the Molecules; Theosophy of the Crystals; Theosophy of the Minerals; Theosophy of the Metals; Theosophy of the Plants; Theosophy of the Animals; Theosophy of the Humans; Theosophy of the Gods; Theosophy of the Spirits; Theosophy of the Angels; Theosophy of the Demons; Theosophy of the Fairies; Theosophy of the Gnomes; Theosophy of the Sylphs; Theosophy of the Salamanders; Theosophy of the Elementals; Theosophy of the Planets; Theosophy of the Stars; Theosophy of the Zodiac; Theosophy of the Seasons; Theosophy of the Months; Theosophy of the Days; Theosophy of the Hours; Theosophy of the Minutes; Theosophy of the Seconds; Theosophy of the Ticks; Theosophy of the Beats; Theosophy of the Quanta; Theosophy of the Atoms; Theosophy of the Molecules; Theosophy of the Crystals; Theosophy of the Minerals; Theosophy of the Metals; Theosophy of the Plants; Theosophy of the Animals; Theosophy of the Humans; Theosophy of the Gods; Theosophy of the Spirits; Theosophy of the Angels; Theosophy of the Demons; Theosophy of the Fairies; Theosophy of the Gnomes; Theosophy of the Sylphs; Theosophy of the Salamanders; Theosophy of the Elementals; Theosophy of the Planets; Theosophy of the Stars; Theosophy of the Zodiac; Theosophy of the Seasons; Theosophy of the Months; Theosophy of the Days; Theosophy of the Hours; Theosophy of the Minutes; Theosophy of the Seconds; Theosophy of the Ticks; Theosophy of the Beats; Theosophy of the Quanta; Theosophy of the Atoms; Theosophy of the Molecules; Theosophy of the Crystals; Theosophy of the Minerals; Theosophy of the Metals; Theosophy of the Plants; Theosophy of the Animals; Theosophy of the Humans; Theosophy of the Gods; Theosophy of the Spirits; Theosophy of the Angels; Theosophy of the Demons; Theosophy of the Fairies; Theosophy of the Gnomes; Theosophy of the Sylphs; Theosophy of the Salamanders; Theosophy of the Elementals; Theosophy of the Planets; Theosophy of the Stars; Theosophy of the Zodiac; Theosophy of the Seasons; Theosophy of the Months; Theosophy of the Days; Theosophy of the Hours; Theosophy of the Minutes; Theosophy of the Seconds; Theosophy of the Ticks; Theosophy of the Beats; Theosophy of the Quanta; Theosophy of the Atoms; Theosophy of the Molecules; Theosophy of the Crystals; Theosophy of the Minerals; Theosophy of the Metals; Theosophy of the Plants; Theosophy of the Animals; Theosophy of the Humans; Theosophy of the Gods; Theosophy of the Spirits; Theosophy of the Angels; Theosophy of the Demons; Theosophy of the Fairies; Theosophy of the Gnomes; Theosophy of the Sylphs; Theosophy of the Salamanders; Theosophy of the Elementals; Theosophy of the Planets; Theosophy of the Stars; Theosophy of the Zodiac; Theosophy of the Seasons; Theosophy of the Months; Theosophy of the Days; Theosophy of the Hours; Theosophy of the Minutes; Theosophy of the Seconds; Theosophy of the Ticks; Theosophy of the Beats; Theosophy of the Quanta; Theosophy of the Atoms; Theosophy of the Molecules; Theosophy of the Crystals; Theosophy of the Minerals; Theosophy of the Metals; Theosophy of the Plants; Theosophy of the Animals; Theosophy of the Humans; Theosophy of the Gods; Theosophy of the Spirits; Theosophy of the Angels; Theosophy of the Demons; Theosophy of the Fairies; Theosophy of the Gnomes; Theosophy of the Sylphs; Theosophy of the Salamanders; Theosophy of the Elementals; Theosophy of the Planets; Theosophy of the Stars; Theosophy of the Zodiac; Theosophy of the Seasons; Theosophy of the Months; Theosophy of the Days; Theosophy of the Hours; Theosophy of the Minutes; Theosophy of the Seconds; Theosophy of the Ticks; Theosophy of the Beats; Theosophy of the Quanta; Theosophy of the Atoms; Theosophy of the Molecules; Theosophy of the Crystals; Theosophy of the Minerals; Theosophy of the Metals; Theosophy of the Plants; Theosophy of the Animals; Theosophy of the Humans; Theosophy of the Gods; Theosophy of the Spirits; Theosophy of the Angels; Theosophy of the Demons; Theosophy of the Fairies; Theosophy of the Gnomes; Theosophy of the Sylphs; Theosophy of the Salamanders; Theosophy of the Elementals; Theosophy of the Planets; Theosophy of the Stars; Theosophy of the Zodiac; Theosophy of the Seasons; Theosophy of the Months; Theosophy of the Days; Theosophy of the Hours; Theosophy of the Minutes; Theosophy of the Seconds; Theosophy of the Ticks; Theosophy of the Beats; Theosophy of the Quanta; Theosophy of the Atoms; Theosophy of the Molecules; Theosophy of the Crystals; Theosophy of the Minerals; Theosophy of the Metals; Theosophy of the Plants; Theosophy of the Animals; Theosophy of the Humans; Theosophy of the Gods; Theosophy of the Spirits; Theosophy of the Angels; Theosophy of the Demons; Theosophy of the Fairies; Theosophy of the Gnomes; Theosophy of the Sylphs; Theosophy of the Salamanders; Theosophy of the Elementals; Theosophy of the Planets; Theosophy of the Stars; Theosophy of the Zodiac; Theosophy of the Seasons; Theosophy of the Months; Theosophy of the Days; Theosophy of the Hours; Theosophy of the Minutes; Theosophy of the Seconds; Theosophy of the Ticks; Theosophy of the Beats; Theosophy of the Quanta; Theosophy of the Atoms; Theosophy of the Molecules; Theosophy of the Crystals; Theosophy of the Minerals; Theosophy of the Metals; Theosophy of the Plants; Theosophy of the Animals; Theosophy of the Humans; Theosophy of the Gods; Theosophy of the Spirits; Theosophy of the Angels; Theosophy of the Demons; Theosophy of the Fairies; Theosophy of the Gnomes; Theosophy of the Sylphs; Theosophy of the Salamanders; Theosophy of the Elementals; Theosophy of the Planets; Theosophy of the Stars; Theosophy of the Zodiac; Theosophy of the Seasons; Theosophy of the Months; Theosophy of the Days; Theosophy of the Hours; Theosophy of the Minutes; Theosophy of the Seconds; Theosophy of the Ticks; Theosophy of the Beats; Theosophy of the Quanta; Theosophy of the Atoms; Theosophy of the Molecules; Theosophy of the Crystals; Theosophy of the Minerals; Theosophy of the Metals; Theosophy of the Plants; Theosophy of the Animals; Theosophy of the Humans; Theosophy of the Gods; Theosophy of the Spirits; Theosophy of the Angels; Theosophy of the Demons; Theosophy of the Fairies; Theosophy of the Gnomes; Theosophy of the Sylphs; Theosophy of the Salamanders; Theosophy of the Elementals; Theosophy of the Planets; Theosophy of the Stars; Theosophy of the Zodiac; Theosophy of the Seasons; Theosophy of the Months; Theosophy of the Days; Theosophy of the Hours; Theosophy of the Minutes; Theosophy of the Seconds; Theosophy of the Ticks; Theosophy of the Beats; Theosophy of the Quanta; Theosophy of the Atoms; Theosophy of the Molecules; Theosophy of the Crystals; Theosophy of the Minerals; Theosophy of the Metals; Theosophy of the Plants; Theosophy of the Animals; Theosophy of the Humans; Theosophy of the Gods; Theosophy of the Spirits; Theosophy of the Angels; Theosophy of the Demons; Theosophy of the Fairies; Theosophy of the Gnomes; Theosophy of the Sylphs; Theosophy of the Salamanders; Theosophy of the Elementals; Theosophy of the Planets; Theosophy of the Stars; Theosophy of the Zodiac; Theosophy of the Seasons; Theosophy of the Months; Theosophy of the Days; Theosophy of the Hours; Theosophy of the Minutes; Theosophy of the Seconds; Theosophy of the Ticks; Theosophy of the Beats; Theosophy of the Quanta; Theosophy of the Atoms; Theosophy of the Molecules; Theosophy of the Crystals; Theosophy of the Minerals; Theosophy of the Metals; Theosophy of the Plants; Theosophy of the Animals; Theosophy of the Humans; Theosophy of the Gods; Theosophy of the Spirits; Theosophy of the Angels; Theosophy of the Demons; Theosophy of the Fairies; Theosophy of the Gnomes; Theosophy of the Sylphs; Theosophy of the Salamanders; Theosophy of the Elementals; Theosophy of the Planets; Theosophy of the Stars; Theosophy of the Zodiac; Theosophy of the Seasons; Theosophy of the Months; Theosophy of the Days; Theosophy of the Hours; Theosophy of the Minutes; Theosophy of the Seconds; Theosophy of the Ticks; Theosophy of the Beats; Theosophy of the Quanta; Theosophy of the Atoms; Theosophy of the Molecules; Theosophy of the Crystals; Theosophy of the Minerals; Theosophy of the Metals; Theosophy of the Plants; Theosophy of the Animals; Theosophy of the Humans; Theosophy of the Gods; Theosophy of the Spirits; Theosophy of the Angels; Theosophy of the Demons; Theosophy of the Fairies; Theosophy of the Gnomes; Theosophy of the Sylphs; Theosophy of the Salamanders; Theosophy of the Elementals; Theosophy of the Planets; Theosophy of the Stars; Theosophy of the Zodiac; Theosophy of the Seasons; Theosophy of the Months; Theosophy of the Days; Theosophy of the Hours; Theosophy of the Minutes; Theosophy of the Seconds; Theosophy of the Ticks; Theosophy of the Beats; Theosophy of the Quanta; Theosophy of the Atoms; Theosophy of the Molecules; Theosophy of the Crystals; Theosophy of the Minerals; Theosophy of the Metals; Theosophy of the Plants; Theosophy of the Animals; Theosophy of the Humans; Theosophy of the Gods; Theosophy of the Spirits; Theosophy of the Angels; Theosophy of the Demons; Theosophy of the Fairies; Theosophy of the Gnomes; Theosophy of the Sylphs; Theosophy of the Salamanders; Theosophy of the Elementals; Theosophy of the Planets; Theosophy of the Stars; Theosophy of the Zodiac; Theosophy of the Seasons; Theosophy of the Months; Theosophy of the Days; Theosophy of the Hours; Theosophy of the Minutes; Theosophy of the Seconds; Theosophy of the Ticks; Theosophy of the Beats; Theosophy of the Quanta; Theosophy of the Atoms; Theosophy of the Molecules; Theosophy of the Crystals; Theosophy of the Minerals; Theosophy of the Metals; Theosophy of the Plants; Theosophy of the Animals; Theosophy of the Humans; Theosophy of the Gods; Theosophy of the Spirits; Theosophy of the Angels; Theosophy of the Demons; Theosophy of the Fairies; Theosophy of the Gnomes; Theosophy of the Sylphs; Theosophy of the Salamanders; Theosophy of the Elementals; Theosophy of the Planets; Theosophy of the Stars; Theosophy of the Zodiac; Theosophy of the Seasons; Theosophy of the Months; Theosophy of the Days; Theosophy of the Hours; Theosophy of the Minutes; Theosophy of the Seconds; Theosophy of the Ticks; Theosophy of the Beats; Theosophy of the Quanta; Theosophy of the Atoms; Theosophy of the Molecules; Theosophy of the Crystals; Theosophy of the Minerals; Theosophy of the Metals; Theosophy of the Plants; Theosophy of the Animals; Theosophy of the Humans; Theosophy of the Gods; Theosophy of the Spirits; Theosophy of the Angels; Theosophy of the Demons; Theosophy of the Fairies; Theosophy of the Gnomes; Theosophy of the Sylphs; Theosophy of the Salamanders; Theosophy of the Elementals; Theosophy of the Planets; Theosophy of the Stars; Theosophy of the Zodiac; Theosophy of the Seasons; Theosophy of the Months; Theosophy of the Days; Theosophy of the Hours; Theosophy of the Minutes; Theosophy of the Seconds; Theosophy of the Ticks; Theosophy of the Beats; Theosophy of the Quanta; Theosophy of the Atoms; Theosophy of the Molecules; Theosophy of the Crystals; Theosophy of the Minerals; Theosophy of the Metals; Theosophy of the Plants; Theosophy of the Animals; Theosophy of the Humans; Theosophy of the Gods; Theosophy of the Spirits; Theosophy of the Angels; Theosophy of the Demons; Theosophy of the Fairies; Theosophy of the Gnomes; Theosophy of the Sylphs; Theosophy of the Salamanders; Theosophy of the Elementals; Theosophy of the Planets; Theosophy of the Stars; Theosophy of the Zodiac; Theosophy of the Seasons; Theosophy of the Months; Theosophy of the Days; Theosophy of the Hours; Theosophy of the Minutes; Theosophy of the Seconds; Theosophy of the Ticks; Theosophy of the Beats; Theosophy of the Quanta; Theosophy of the Atoms; Theosophy of the Molecules; Theosophy of the Crystals; Theosophy of the Minerals; Theosophy of the Metals; Theosophy of the Plants; Theosophy of the Animals; Theosophy of the Humans; Theosophy of the Gods; Theosophy of the Spirits; Theosophy of the Angels; Theosophy of the Demons; Theosophy of the Fairies; Theosophy of the Gnomes; Theosophy of the Sylphs; Theosophy of the Salamanders; Theosophy of the Elementals; Theosophy of the Planets; Theosophy of the Stars; Theosophy of the Zodiac; Theosophy of the Seasons; Theosophy of the Months; Theosophy of the Days; Theosophy of the Hours; Theosophy of the Minutes; Theosophy of the Seconds; Theosophy of the Ticks; Theosophy of the Beats; Theosophy of the Quanta; Theosophy of the Atoms; Theosophy of the Molecules; Theosophy of the Crystals; Theosophy of the Minerals; Theosophy of the Metals; Theosophy of the Plants; Theosophy of the Animals; Theosophy of the Humans; Theosophy of the Gods; Theosophy of the Spirits; Theosophy of the Angels; Theosophy of the Demons; Theosophy of the Fairies; Theosophy of the Gnomes; Theosophy of the Sylphs; Theosophy of the Salamanders; Theosophy of the Elementals; Theosophy of the Planets; Theosophy of the Stars; Theosophy of the Zodiac; Theosophy of the Seasons; Theosophy of the Months; Theosophy of the Days; Theosophy of the Hours; Theosophy of the Minutes; Theosophy of the Seconds; Theosophy of the Ticks; Theosophy of the Beats; Theosophy of the Quanta; Theosophy of the Atoms; Theosophy of the Molecules; Theosophy of the Crystals; Theosophy of the Minerals; Theosophy of the Metals; Theosophy of the Plants; Theosophy of the Animals; Theosophy of the Humans; Theosophy of the Gods; Theosophy of the Spirits; Theosophy of the Angels; Theosophy of the Demons; Theosophy of the Fairies; Theosophy of the Gnomes; Theosophy of the Sylphs; Theosophy of the Salamanders; Theosophy of the Elementals; Theosophy of the Planets; Theosophy of the Stars; Theosophy of the Zodiac; Theosophy of the Seasons; Theosophy of the Months; Theosophy of the Days; Theosophy of the Hours; Theosophy of the Minutes; Theosophy of the Seconds; Theosophy of the Ticks; Theosophy of the Beats; Theosophy of the Quanta; Theosophy of the Atoms; Theosophy of the Molecules; Theosophy of the Crystals; Theosophy of the Minerals; Theosophy of the Metals; Theosophy of the Plants; Theosophy of the Animals; Theosophy of the Humans; Theosophy of the Gods; Theosophy of the Spirits; Theosophy of the Angels; Theosophy of the Demons; Theosophy of the Fairies; Theosophy of the Gnomes; Theosophy of the Sylphs; Theosophy of the Salamanders; Theosophy of the Elementals; Theosophy of the Planets; Theosophy of the Stars; Theosophy of the Zodiac; Theosophy of the Seasons; Theosophy of the Months; Theosophy of the Days; Theosophy of the Hours; Theosophy of the Minutes; Theosophy of the Seconds; Theosophy of the Ticks; Theosophy of the Beats; Theosophy of the Quanta; Theosophy of the Atoms; Theosophy of the Molecules; Theosophy of the Crystals; Theosophy of the Minerals; Theosophy of the Metals; Theosophy of the Plants; Theosophy of the Animals; Theosophy of the Humans; Theosophy of the Gods; Theosophy of the Spirits; Theosophy of the Angels; Theosophy of the Demons; Theosophy of the Fairies; Theosophy of the Gnomes; Theosophy of the Sylphs; Theosophy of the Salamanders; Theosophy of the Elementals; Theosophy of the Planets; Theosophy of the Stars; Theosophy of the Zodiac; Theosophy of the Seasons; Theosophy of the Months; Theosophy of the Days; Theosophy of the Hours; Theosophy of the Minutes; Theosophy of the Seconds; Theosophy of the Ticks; Theosophy of the Beats; Theosophy of the Quanta; Theosophy of the Atoms; Theosophy of the Molecules; Theosophy of the Crystals; Theosophy of the Minerals; Theosophy of the Metals; Theosophy of the Plants; Theosophy of the Animals; Theosophy of the Humans; Theosophy of the Gods; Theosophy of the Spirits; Theosophy of the Angels; Theosophy of the Demons; Theosophy of the Fairies; Theosophy of the Gnomes; Theosophy of the Sylphs; Theosophy of the Salamanders; Theosophy of the Elementals; Theosophy of the Planets; Theosophy of the Stars; Theosophy of the Zodiac; Theosophy of the Seasons; Theosophy of the Months; Theosophy of the Days; Theosophy of the Hours; Theosophy of the Minutes; Theosophy of the Seconds; Theosophy of the Ticks; Theosophy of the Beats; Theosophy of the Quanta; Theosophy of the Atoms; Theosophy of the Molecules; Theosophy of the Crystals; Theosophy of the Minerals; Theosophy of the Metals; Theosophy of the Plants; Theosophy of the Animals; Theosophy of the Humans; Theosophy of the Gods; Theosophy of the Spirits; Theosophy of the Angels; Theosophy of the Demons; Theosophy of the Fairies; Theosophy of the Gnomes; Theosophy of the Sylphs; Theosophy of the Salamanders; Theosophy of the Elementals; Theosophy of the Planets; Theosophy of the Stars; Theosophy of the Zodiac; Theosophy of the Seasons; Theosophy of the Months; Theosophy of the Days; Theosophy of the Hours; Theosophy of the Minutes

Voices From the People.

Striking the auld dail duty each day, Cheering the sad ones that come in our way, Teaching the weary the way of hope, With a rare strangeness trying to cope, Thus work did the dear master say.

AN OLD PREACHER'S WORD TO HIS CLASSMATES.

A Letter Read at a College Class Meeting.

Among the pleasant unreported features of Yale's recent Commencement was the reunion of the class of '31. Among these survivors, who are more numerous than anybody would suppose they could be as a possibility, almost—were Senator Everts, Prof. Egan, and a number of other noted gentlemen.

I owe it to you that within the last few years I have arrived at some very important and very assured convictions, which, though sustained by considerable numbers of men eminent on both sides of the Atlantic for their learning and ability, are as yet repudiated by a large majority of the intelligent and even scientific world, both physicists and philosophers.

Of course I do not now propose to argue at all for my belief. But I desire two things: first, to put myself plainly on record; and next, I should be happy if I could induce any of you to pay any such attention to the subject as would be rewarded ultimately as my study of it has been.

While I am writing a newspaper comes to me containing a letter by the distinguished English man of science, Prof. Alfred Russel Wallace, now in California, on the question, "If a man die, shall he live again?" I have obtained as many copies as the publisher said he could spare, with the view of sending one to each of you, in the hope that you will do me the favor and yourselves the justice to read it. You will easily find many foolish things in the newspaper, as in all the papers devoted to the exposition of a science but very imperfectly developed, and offering perhaps peculiar temptations to crude writers.

And now let me, before closing a strain of remark which I hope has not been listened to with a degree of prejudice amounting to manifest scorn and impatience, comfort some of you who, without any of my personal experience, may entertain fears for my sanity, or worse still, as they may look at it, of my "orthodoxy," by saying my science has not run away with my religion. My deepened impression of some spiritual realities has not dimmed—as in some cases they most unfortunately seem to have done—my apprehension of other religious truths which most of us cherish.

One word more. Our class feeling, which was always cordial and unbroken by the cliques or juntos into which other classes of our time or soon following were unappreciatedly divided, has been warmly renewed as you—the few representatives—assemble together, probably for the last time. Our class pride may be stronger than ever as we see what great growths Time and Toil have produced from among us. In this pride, so far as it may become our sober age, I am heartily, with you, and at the hour of your gathering shall shout my private "Hurrah for '37!" though it be in the solitude of my bedroom. Indeed, I stop short only of the following:

When St Peter shall ask for your tickets to Heaven, And bid us sit at his board— Just had him your card Inscribed "The Yale Class of Eighteen Thirty seven."

Investigating Spiritualism.

To those who have had favorable and extensive opportunities for pursuing the study of the phenomena upon which the philosophy of Spiritualism is founded, difficulties to be encountered by those who may attempt the application of physical science in their investigations, are at once apparent. In satisfying ourselves of the genuineness of the manifestation, we are at the same time aware of the consciousness of the presence of a factor corresponding to the human mind; and, further, that by treating it as such, extending to it civilities accompanied by that earnest respect with which one would greet a friend, leads to the establishment of confidential relations essentially the same as between ourselves and fellow beings; therefore an earnest aspiration to know the truth must exist in the minds of inquirers, the absence of which is a legitimate bar to their receiving it.

Having had frequent and favorable opportunities for observation, I regret to say that skeptical scientists, with few exceptions, are the most unscientific class of persons to be found when visiting mediums or unting with others for the purpose of investigating the claims of Spiritualism. They are demanding and dictatorial, sneeringly yielding a pretended compliance when asked to observe conditions, often affecting surprise when there is no occasion for it, manifesting an egotism, and on the occasion of a rare opportunity for some spirit coming with unquestionable credentials to secure an admission from me, though the evidence in support of the claims may be overwhelming.

In dealing with questions pertaining to physical sciences mental conditions or personal deportment would not be likely to affect results; nor does it seem possible for such mental conditions to be communicated with an external object or truth. These persons have no hesitancy in informing the public that they have carefully examined the subject without seeing anything in the presence of mediums that could not be explained and duplicated by the average prestidigitator. Persons who were interested in reports of phenomena said to occur in the presence of the Fox Sisters at Hydesville, nearly forty years ago, will remember the anxiety that existed while waiting for the answers to the questions ever chosen to investigate the new mystery. Actuated by a desire to know the truth, their precautions against deception were favorably received by the invisible, who may have realized that the foundation of a gigantic structure was being laid, though such a thought could scarcely have entered the minds of the committee. In their report given to the public at Corinthian Hall in the city of Rochester, N. Y., the mediums were requested to give any simplicity in producing the extraordinary manifestations of force and intelligence they had been privileged to witness. It would be gratifying to be able to point to a subsequent committee that has manifested a similar spirit when professing to examine this question. The London Dialectical Society came nearest, its report being a valuable addition to the literature of Spiritualism.

A PSYCHIC EXPERIMENT.

How Was it Done?

In a previous article entitled "A Day by the Lake side," I narrated some experiments I had in psychometry with a young friend, my companion, who had many other experiences from having of which I now narrate to you. I cannot classify it. Classification is about all there is of science, and if the Spiritualistic phenomena to-day are to be relegated to science it must first be classified.

The only way to learn to classify is to experiment, and phenomena occurring under like conditions with like results belong together. Tyndall says: "Experiment is the language by which we address nature and through which she sends her replies." This "reply" sent me I am not able to interpret, therefore write it that I may hear from others. It is not psychometry; it is not clairvoyance, if these two phases of psychic phenomena have heretofore been understood by me. Was it a mental picture thrown upon the young man's mind by some disembodied intelligence, or has the soul of the young man himself power to thus represent in picture, in ideas or matter, the presence of his vitality? Though these two explanations came nearest, than any named phase of psychic phenomena I confess they do not satisfy me.

But to the experiment: By mail I sent him several specimens of minerals, widely different and from different localities, each one separately wrapped in paper, and thus it was impossible for him to get any idea of the contents save that they were metallic or metallic. He was to hold the specimen in his hand, and to feel the color of the mineral and curiously to his cabinet he added more and more, until he had in his mind any idea of any particular kind. With them, I sent a letter requesting him to psychometrize them before unwrapping them. Several weeks ensued before I received the letter; labor had left him neither opportunity nor conditions for the experiment. Without further comment than to say, I would stake my honor upon the truthfulness of the young man; and to ask the question, "How was it done?" I quote his own words:

"The other day I took one of those specimens in my hand and had a grand and beautiful scene. It seemed to stand in a ravine in the mountains. Off to my right rose a massive peak covered with forest. In all the splendor of its autumn dress. A brook trickled down its side, on the banks of which beautiful wild flowers were growing in profusion of many colors, but red, and red, and red, and the whole made a magnificent picture as the sun lighted it up. In a cleft among trees a hunter was standing by a deer from which the warm blood was dripping. He had just dropped his rifle and was drawing his knife from its sheath by his side, as he stooped and picked up a particular stone near the foot of a mound that stood by his side.

Conscientious Hypocrisy.

The above term is a misnomer. In the literal use of the words, but in applying it to the Christian ministry with a feeling of charity that will forgive the error, it may be allowable. It is with special reference to the belief among the clergy in spirit manifestation and their not preaching it, which I allude to in this article. It appears conclusive to the most of people, no doubt, that in order for a preacher to be true to himself he must preach what he believes, and each item of his belief in proportion to its comparative importance. It would also seem that an earnest and conscientious minister of the gospel, whose conditions and means of enjoyment are regarded as paramount to all other questions, and as Spiritualism is the manifestation of all this, instead of ignoring the latter as he does, he would preach it most. No charity can be shown him on the ground that he does not publicly profess to believe in it, for in private he admits he does. Even the most bigoted believe in the phenomena as it appeared in the days of Christ and anterior to that time, and know full well that the best of it does not now. Nine-tenths of them, judging from my own private conversations with different ones, acknowledge either to a personal belief in the phenomena, or to some private experience that cannot be accounted for on any other hypothesis, and where the conscientiousness comes in, in ignoring the whole subject as they do, may well puzzle the most logical mind. There is certainly a kind of hypocrisy in this, and I know full well the plea of not having investigated the subject does not satisfy the charitable mind in full, for all spiritual phenomena come under the domain of theology and religion, and ought to be alike anxiously considered by every Christian, more especially the Christian teacher.

But let us stop and consider a moment. All this, and much more, cannot justify the application of hypocrisy to them in a special, literal and full sense. The clergy compare favorably with other classes of men for conscientiousness and zeal, and owing to their closer relationship with the people, a greater proportion of them could be designated as superior in virtue and devotion to the highest interests of the world, as they understand it. It is said that "logic should not go on all fours," and in dealing with motives, it may be well to replace some of it with charity.

Perhaps the dimensions of spiritual philosophy are as yet undiscovered. All truth may be divided into two branches—the spiritual and material; the latter into the arts and sciences, and these into infinitesimal branches, either of which is sufficient for the greatest mind to solve. Each person devotes his attention to that branch toward which he feels most inclined;—one to physics, one to botany, one to mechanics and another to agriculture, and who has perfect command in either? Which is greater, the spirit or the body? And is it strange that one person should devote his life-work to but one small item of spiritual truth?

Let us take the case of one preacher. It is presumed he believes what he has learned, and he conscientiously enters the ministry of a certain sect, having been taught its doctrine. He may err in judgment, but that is not hypocrisy. He feels that he has found a path to the highest good, and he presses on his way to the years of his maturity, and sees the results corresponding with all the indications of good, as specified in his particular theology. He no doubt has met many obstacles in his pathway by this time, and has been told many things he does not know but may be true, and possibly feels a desire in his heart that they might be; but he knows them to be contrary to his long established views, and antagonistic to the feelings of his parishioners, and that shall he do? He still feels that he is doing good in his way, and doubts as to whether in his declining years he can reconsider his theology, remodel his teaching, and reinstate himself among the class of people ready for the new light, and whether the same amount of good would be accomplished in the end. He still feels dependent upon the friends he already has for his livelihood; to go, would be to lose them all; his religious home, that is now dear to him, and his reputation by the wide denomination. It is strange that he should conscientiously conclude to keep right along in his old path and be content in performing the little good in his old way, rather than to run such risks? It is natural; and what is natural comes within the domain of charity. Had he been younger, with the realizing sense of his superior talents, he might have ventured to investigate still farther, until his conscience had demanded a punishing and chastening rod. If not, the heading of this article could not apply to him. Bay Ridge, Fla. F. WILSON.

Weather and Witchcraft.

Inspired by the scriptural command, "Thou shalt not suffer a witch to live;" Pope Innocent exhorted the clergy of Germany to leave no means untried to detect sorcerers, and especially those who by evil weather destroy vineyards, gardens, meadows, and growing crops. These precepts were based upon various legends of Scripture, and upon the famous statement in the book of Job; and to carry them out, witch-finding inquirers were authorized by the Pope to scour Europe, especially Germany, and a manual was prepared for their use, the "Witch-Hammer," *Malleus Maleficarum*. In this manual, which was revered for centuries, both in Catholic and Protestant countries, as almost divinely inspired, the doctrine of Satanic agency in atmospheric phenomena was further developed, and various means of detecting and punishing witches were set forth.

With the application of torture to thousands of women, in accordance with the precepts laid down in this work, it was not difficult to extract masses of proof for this sacred theory of meteorology. The poor creatures, writhing on the rack, held in horror by those who had been nearest and dearest to them, anxious only for death to relieve their sufferings, confessed to anything and everything that would satisfy the inquisitors and judges. All that was needed was that the inquisitors should ask leading questions and suggest satisfactory answers; the prisoners, to shorten the torture, were sure sooner or later to give the answer required, even though they knew that this would send them to the stake or scaffold. Under the doctrine of "excepted cases" there was no limit to torture for persons accused of heresy or witchcraft; even the safeguards which the old pagan world had imposed upon torture were thus thrown down, and the prisoner must confess.

LIGHTNING-RODS SUPERIOR TO EXORCISMS. More and more, the "Prince of the power of the air" retreated before the lightning-rod of Franklin. The old church, while clinging to the old theory of exorcism, and the old theory of lightning, was not put up with 1753, after Franklin's discovery. The spirit of Saint Bride's Church in London was greatly injured by lightning in 1750 and in 1764 a storm so wrecked its masonry that it had to be mainly rebuilt; yet for years after this the authorities refused to attach a lightning-rod. The Protestant Cathedral of Saint Paul's in London was not protected until sixteen years after Franklin's discovery, and the tower of the great Protestant church at Hamburg not until a year later still. As late as 1851 the Emperor of Germany, an excellent authority, that within a space of thirty-three years nearly four hundred towers had been damaged and one hundred and twenty bell-towers killed.

In Roman Catholic countries a similar prejudice was shown, and its cost at times was heavy. In Austria the church of Rosenberg, in the mountains of Carinthia, was struck so frequently, and with such loss of life, that the peasants feared at last to attend service. Three times was the spire rebuilt, and it was not until 1778—twenty-six years after Franklin's discovery—that the authorities permitted it to be attached. Then all trouble ceased. *See "New Churches in the West of England," by Andrew D. White, in Popular Science Monthly for August.*

How I Became a Spiritualist.

NUMBER THREE.

From the time of that séance with Maud Lord in 1881, until about the 20th of July, 1885, my experience was such as to be of comparative little interest to the general reader of these notes, from the fact that it was almost wholly devoid of experimental investigation. I could not cease to think. In truth I did the only thing that soul-bearing mediums had been, could do, for I verily believe that all are not capable of being alike bereaved by the loss of parents or friends.

I had read in the spring of 1880 an old volume of Samuel Watson's *Spiritual Magazine*; had read several numbers of the *RELIGIO-PHILOSOPHICAL JOURNAL*, *Harper of Light*, *Face of Angels*, etc., and the names of Bundry, Coleman, Jones, together with Mrs. Richmond, Mr. Stewart, the Edgely brothers, the medium Mott and many others had already become familiar to me. I had some how previous to this arrived at the conclusion that most students and investigators after truth in this world, make the mistake of pursuing phenomena perhaps too much and philosophy certainly too little. I have sought to determine the character of all these of a given class by reading over three or four of the best, noting the root of that tree, and the soil that grows so far to modify the fruit in the particular specimen; looking to appearance, perhaps, never too much, but looking at principles certainly too little.

I found my mind drifting inevitably in the direction of this new philosophy. Whither indeed, my soul or better part seemed to have leaped at a single bound many months before when reading of a so-called communication in the *Face of Angels* wherein the "angel" was graciously telling of her precious—precious love which our friends in spirit life continued to exercise toward those they have only left behind for a little while. The bare possibility of such a fact being actually true—a real living fact—was to me like the opening of the very heaven and seeing there the bright celestial beings, whose brightness does not prevent their seraphic love from reaching mortal ears from reaching, it may be, even me! Reader if you have had this experience, let those who have not, envy you. If you have not, let those who have, pity you. The bible had failed to open this door of heaven, even for one moment of joy akin to this! It is true, though raised a Campbellite, contrary to their "unwritten creed" I had had, years before, that identical experience once termed "getting religion." It was a bliss unsearchable, but it came not as the legitimate fruit of bible teaching, although it came to my knees with the bible in my hand, and all alone. It comes as a blunder of modern orthodoxy, which though a little wiser than bible teaching, is still wonderfully blind!

The memory of those precious experiences would come and go during the period mentioned at the beginning of this letter. I say the memory of them because they had preceded the first evidence I had ever attended to. What I had pictured from my sweet promise to my soul, increasing evidence of its truth with each step in the smooth path of investigation until I should be permitted to walk hand in hand on earth with those same loved and loving angels, the reality had thus far made it seem a lie so far as the phenomena were concerned!

In May, 1885, I was in Marshalltown, Iowa. As I was walking up a street one evening, I observed several trees of the same kind. They were already quite green with foliage; others remained precisely as bare as they had been all winter. This train of questions at once passed through my mind: Recently this tree was alive and growing. To-day that life is gone. What has become of it? What scientist or philosopher can tell? To-day I pass by a field. I see a horse that has ceased to breathe. Yesterday he was alive, existing in the joy of life. What has become of him? Who has become the life of this horse? Who has become the life of that man?

HYPNOTISM.

In discussing "Stages of Hypnotic Memory," Mr. Gurney has the following: Probably all who have considered the phenomena of "double consciousness," or any cases where a single life has included parts of which one knows nothing of another, have asked themselves how far the individual really remained the same. Mr. Myers has recently pointed out, as I think with perfect justice, how much less of a single and complete thing personality is than we are accustomed to assume, how much the very idea of personality depends on the sense of continuity of memory, and how this fact involves apparent disruption and subordinate multiplications of personality, whenever by any means the chain of memory is abruptly snapped. But however much we may recognize as a fact that I of to-day or of this year may fall to show any connection—save in the habituation of the same bodily tenement—with the I of yesterday, and that I, as most of us are inclined to imagine, to the notion that there is some sense in which it is still true that the two I's which inhabit the same bodily tenement have, after all, a sort of identity, and that their relation is fundamentally different from that between persons inhabiting different bodily tenements. And we should certainly feel it to be a justification of this notion, if there came a time when the inhabitant of the one tenement could look back, and remember simultaneously both the disconnected states—if he could in this way relate his present consciousness to each of them. Just as we should recognize a certain unity of personality in the fact that each of the I's, though separated in all else, retained some past memory in common, so should we recognize a unity in the fact that, though the two had no common element, the memories of them co-existed in a single consciousness. That is to say, the point of unity may be above the point of separation as well as below it. Now, whether or not such a fusion in memory will ever be manifested in those major instances of broken identity which present the personal problem in an urgent form, I cannot guess; if not, then I confess that I see no manner in which our faith in the continued identity of the persons concerned, or, ultimately, in our own, can be sustained. For is not their case ours? Does the boy or the man know anything of the life of the infant, who yet, we say, was he not? Is not the physical change of death, which we must all undergo, a profounder one than any which the brains of Louis V. or his like have undergone? The problem of continuity is the same for all; and though, in our total ignorance of the nature of the bond between mind and organism, it may be rash to found on present experiences presumptions as to untold modes of psychological life, I still think it is something to have and now, on a small scale, a union of divided and higher memory can be shown to take place. I say on a small scale; for with the hypnotic "subject" there is, of course, no question of an actual breach of personality, since the backward bonds remain unbroken: in each of his states of mutually exclusive memory his normal waking life is distinctly realized and remembered. At the same time, the experiments show that a separation of impressions which appear as distinct and complete as if they belonged to different individuals may in time, and by a spontaneous process, be dissolved away, and the two pieces of experience may merge into the general store over which the mind has unrestricted control. It would be easy to increase the gravity of the experiences were it worth while to afflict the "subject's" mind; he might be told of tragic events immediately concerning himself; he might even be incited to crimes and violence with real consequences of a most serious kind. But after all the scale of the results is of little importance. It is one of the advantages of hypnotism that it condenses into a few minutes processes which it might take years of normal life to parallel; and when we remember that the ideas suggested were strongly impressed on the "subject's" mind, that they often surprised him and usually elicited a string of comments, and that in the other state the memory of them could not be evoked by the most explicit and pressing reminders, the breach and oblivion seem to be as useful as any which mere course of time could bring about. Yet no less utterly do they disappear in the natural development

the very condition out of which they arose. I do not wish to press the analogy of these hypnotic phenomena unduly; but if the superiority of man to the brute depends on personality, and depends essentially on memory, then those who desire that man's dignity should be maintained, and that perfection should be continuous, can hardly afford to despise the smallest fact of memory which exhibits the possibilities of the union and comprehension as triumphing over those of disruption and dispersion.

Physical Manifestations.

Briefly I wish to call the attention of your readers to the family of C. H. Jones living six miles east of this place in the township of Brady, Kalamazoo County. For three years they have been holding séances at their house with constantly increasing and varied physical manifestations. The family is composed of the father, mother and three boys—Henry, Lewis and Herbert. They are all mediumistic and at their own séance room visitors seldom have to wait long for manifestations. A few weeks since myself and wife had the pleasure of attending one of their séances. No sooner were the lights extinguished than the manifestations began. Not less than 20 different individuals who had passed over came, and talked and sang, the voice of the spirit mingling in harmony with those of the circle. One in particular sang in a clear, distinct, audible voice, easily distinguished from the other voices.

For two hours we were entertained by a store or more of spirits, all giving their names without hesitation. My father, mother, brother and two sisters came and talked with me in Quaker dialect. Others in the circle were blessed in the same manner by communications from their friends. I have been an investigator of spiritual phenomena for many years, and have always had my doubts in regard to the origin or source from which they sprang. But on this occasion I confess I was "taken by storm." It seemed to me that the long desired opportunity for which I had been looking for years had at last arrived—the knowledge that when we are divested of this physical form we still live and under favorable conditions can commune with those left behind. This family have been very generous; have opened their doors gratuitously to all investigators. They will be present at the camp meeting in Frazee's Grove, Vicksburg, Mich., commencing Aug. 19th, and continuing over three Sundays. Those wishing to learn of the camp meetings may do so by communicating with W. S. Wandell of Vicksburg, who has the matter in charge. I believe it is the intention of the Jones family to hold séances from this time on, charging a reasonable fee to compensate them for the time spent. R. BAKER. Vicksburg, Mich., July 30, 1887.

Notes and Extracts on Miscellaneous Subjects.

Little pink worms one-sixteenth of an inch long are to be found in strawberries this season. A boy only 3 years of age was put into jail in St. Augustine, Fla., for stealing four plums from a garden. A Highmore (D. T.) man who fears cyclones has anchored his house to the earth with long half-inch iron rods. Four citizens of Spencer, Iowa, have got into trouble with the law because they sold hard cider containing 8 per cent. of alcohol.

The city marshal of St. Joseph, Mich., is said to cut up with his pocket-knife the boots of boys whom he finds bathing in the river. An Indiana girl who had been fitted bit off the thumb of her father's lover. She wanted to secure as much of his hand as possible. Thomas L. Plasted, clerk of the Marshall county (Dak.) court, has been driven insane by the efforts of various persons to secure his removal.

Mrs. Mary Lee, a colored woman of Louisville, Ky., who died a few days ago, was undoubtedly over 100 years old. Her children say that she had lived 105 years. The business men of Bloomington, Dak., have instituted a boycott against the new postmaster of that town, and now send their mail through a neighboring postoffice. Cows in Muskegon, Mich., are not allowed to stray in the region of sawmills in that city, for they are likely to eat sawdust, which gives their milk a flavor of pine chips.

Mrs. A. P. Hill, of Orlando, Fla., got so excited at hooking a fish, while out for sport with her husband and niece, that she upset the boat and the entire party were drowned. A 12-year-old boy near Springfield, Mo., who was bitten by a rattlesnake, was saved from the effects of the poison by the application of the raw flesh of five chickens to the wound and by drinking a quart of whiskey.

Mrs. Ruby Mantel, of Keeler, Mich., the other day suddenly rose from her bed, where she had been lying ill for eighteen months, dressed herself, and felt perfectly well over a year. She says her surprising cure was due to prayer. A negro living near Calera, Ala., let a rattlesnake bite him for a straw hat worth 15 cents. He put a blue-clay poultice on the wound, swallowed some plug tobacco, and next day started off for camp-meeting with the new hat slanted over his left ear.

Philip Hensen, of Corinth, Miss., is very proud of his big gray beard, which he thinks is the longest in the world. Hensen is 60 years old, six feet two inches tall, and when he stands erect his beard touches the ground. It has not been cut for eleven years, and is still growing. Near Mackinaw, Ill., there is said to be a piece of land, about an acre in extent, which is always much warmer than the surrounding country. Snow melts so soon as it falls there, and though every where else there may be deep drifts, this particular spot always remains bare.

The panel portrait of Jefferson has been removed from over the eastern fireplace of the White House vestibule and put in the vacant panel at the right of Martha Washington in the east parlor. The full-length portrait of Lincoln has been taken from the inner corridor and put at the left of Washington in the east parlor. On Sunday a little girl named Morris, living in Carrollton, Mich., swallowed an ornamental hairpin three inches long, with a large head. Attempts to remove it were unsuccessful, and Friday the operation of tracheotomy was performed successfully and the pin removed from the windpipe, where it had lodged.

A Tennessee farmer whose land was under mortgage and about to be taken away from him fell on his knees in the field in prayer. When he got up he seized the plow-handles with new grip, gave the old mule a vigorous lunge, and before he had gone twenty rods he had turned up a jug worth over \$500 in gold and silver in it.

Miss Lena Hall, a wrinkled, coffee-colored woman recently applied to the health commissioner of St. Louis, for a burial permit. She said that she was 107 years old, and could not live much longer, and wanted to make all the necessary preparations for her death while she was able. She was much disgusted at being told that ante-mortem burial certificates were never issued.

A minister of Canicatti, a large town in Sicily, recently undertook to impress some of his teachings on his congregation by materializing a devil with the usual, so-called, case of countenance, horns, and a body of considerable length, ending in exploding crackers. He was more successful than he hoped for, for a panic ensuing, several of the women and children of the congregation were fatally injured.

A lumber firm of West Bay City, Mich., has intended to have in the Fourth of July procession a float that had reached Bay City in time. The log scales 3,800 feet, and as will be readily understood, it is a monster in size. The idea of a single log which, when converted into lumber, would possibly obtain a value of about \$200 is astonishing, even in these days of high stumpage.

The stroke of lightning which entered a house at Bridgewater, N. J., after smashing a window pane, ripped the mauling from the floor, cut one of the castors from a bed-post, flew into the kitchen and threw a servant girl to the floor and a cat into a water-pail. As the lightning struck, the door and the body of the servant girl, ending in exploding crackers, were hurled, and the edge of a log on the wall, and then disappeared.

Andover.

(Continued from First Page.)

Abiding firmly in the persuasion that there is also a spiritual organism alongside the material organism, Mr. Wilkinson thinks we should "know by solemn experiment, that our organization is an imperishable truth, which derides the grave of the body."

It is observable every day, that as soon as a person leaves this mundane vehicle of connection with phenomenal interests, which (vehicle) never involved permanent investiture for man, but an agency only, it drops to pieces before our eyes, returns to common dust, and perchance blows away and becomes constituent of other organisms.

But, keep your eye on the person—the spirit—do not let him escape—we may want to "probate" him, or see if there is any chance for him to rise again in the qualities of his soul.

Dr. Newman Smythe says "That every person has one sufficient time of probation," whose end in the individual is not and cannot be in anything external to the soul itself—in any outward circumstance, temporal accident, or physical change like the death of the material body."

If this position be well taken, regarding life in its extended sense, and not separated into periods, the immunities of citizenship, the privileges of exercise in virtues, in worship, and in freedom of choice as to right and wrong—probation, if you please—are always ours, regardless of fleshly or other attachments.

In the teachings of Christ he meant to convey to us the idea that death does for us what sleep does for the body, repairs, invigorates, and repeats for us the morning of life. He suffered the housing of the soul to be torn away, the tabernacle to be taken down, but he will not call that death. It does not touch the life; that flows on an unbroken current, and rises into greater fullness, and carries with it a mighty affirmation of continuance.

For several years San Francisco has been blessed—or cursed—with series of lectures to classes, at so much per capita, on various mystical recondite subjects. Two alleged inspirational lecturers, one male, one female, have helped to fill their pockets at the expense of the gullible San Franciscans, by professing to impart to their pupils the sublime mysteries and awful profundities of that most comforting of doctrines, re-incarnation.

One of these spiritual leeches has also received many "shekels" from our easily misled people, in exchange for the soul-nourishing and body-regenerating truths presumed to inhere in the universally recognized science (?) of metaphysical healing.

In addition, certain duly accredited apostles of Bostonian "Christian Science" have of late been freely bleeding our long suffering people. Various minor charlatans and cranks, fulminating each his own little pet hobby, have also fattened upon the public purse.

day and night, months and years wrought into it—a body that feeds on organized matter, that responds to heat and cold, and is simply a pathway of nerves between the mind and the external world, so doubtless it will be hereafter; the spirit would build about itself a body such as its new conditions demand."

Most likely it will now be argued that we cannot know anything, after all, about this life to come, or the invisible side of it; that all our supposed knowing or speculating, are as chaff blown about by the wind, before the great realities.

True, in one aspect of the subject this is so; but there is an important factor to be borne in mind, the manspraying of strength and knowledge in union with human life, from which much is expected, and it is found in the definition which regards life as a communication, a constant gift, a genuine influx, flowing like a stream or river, from its uncreated, and infinite fountain, the Supreme Ruler of the universe, and this fact justifies the supposition of the poet with whose reflection and comforting assurance, we close this study of the New Theology.

"Let him walk in the gloom whose will, Peace be with him. But whence is his right to assert that the world is all darkness. Or seek to overshadow my day with the pall of his self-chosen night.... Yes, I know I cried the true man of old, And whosoever wills it may know, My Redeemer existeth."

"I seek for a sign of His presence and lo! As He spoke to the light, and it was, So He speaks to my soul and I know."

Mr. J. J. Morse's Classes in San Francisco.

To the Editor of the Religio-Philosophical Journal:

For several years San Francisco has been blessed—or cursed—with series of lectures to classes, at so much per capita, on various mystical recondite subjects. Two alleged inspirational lecturers, one male, one female, have helped to fill their pockets at the expense of the gullible San Franciscans, by professing to impart to their pupils the sublime mysteries and awful profundities of that most comforting of doctrines, re-incarnation.

One of these spiritual leeches has also received many "shekels" from our easily misled people, in exchange for the soul-nourishing and body-regenerating truths presumed to inhere in the universally recognized science (?) of metaphysical healing.

In addition, certain duly accredited apostles of Bostonian "Christian Science" have of late been freely bleeding our long suffering people. Various minor charlatans and cranks, fulminating each his own little pet hobby, have also fattened upon the public purse.

Verily has San Francisco been an Eldorado for spiritual pretenders, mediumistic and philosophical, and for cranks and hobby-riders of varied pattern.

In pleasing contrast to the mass of rubbish, false and demoralizing in character as much of it has been, leading the mind astray in wild chimeras and nonsense indescribable,—silly being a mild term wherewith to fitly describe it,—in pleasing contrast to this festering mass of gibberish, and in contrast to the more serious and thoughtful lectures now being delivered in this city by Mr. J. J. Morse may be referred to; and I am glad to be able to report the success that has crowned his endeavor.

Woman and the Household.

The Rock Ahead in Woman Suffrage.

Mrs. Sara A. Underwood has for many years been recognized as an able and untiring worker for the advancement of her sex and particularly as an advocate of Woman Suffrage. In a late issue of The Open Court, of which she is associate editor, Mrs. Underwood contributes a thoughtful and timely editorial titled, "The Rock Ahead in Woman Suffrage." She points out the great danger of religious intolerance and strikes at the sectarian aggressiveness manifested by some sister suffragists who, though slow to identify themselves with the suffrage movement until it had gained respectable proportions and influence, are fast enough in inflicting their peculiar religious views upon a purely secular undertaking.

The following extracts exhibit the gravamen of Mrs. Underwood's charge, and the JOURNAL stands ready to fortify her position with a long bill of particulars if need be:

Some years before ever the Woman's Christian Temperance Union, had under the intrepid and wide-awake leadership of Frances Willard, become awakened to the fact that the ballot would be the most effective weapon against religious intolerance; before the great mass of its members had—lulling their religious scruples to rest with new readings of St. Paul—turned their faces doubtfully in the direction of progress, or set their feet in the path already trodden into comparative smoothness by the heterodox pioneers of suffrage, a professedly ardent lover of liberty surprised the writer by what seemed to her an attack on the true principles of liberty in his earnest opposition to any immediate action with view to obtaining the franchise for woman, and by his stirring appeal to her as a free thinker to cease effort and agitation in that direction.

"You know as well as I do," he said, "that woman as a class are, by reason of their previous condition and limitations, far in the rear of men in their views of intellectual liberty."

Women are to-day the chief pillars of the churches, and are a thousand times more subservient to the wishes and will of the clergy than men. We who understand what a barrier to liberty of conscience and expression the orthodox churches must remain, ought to work first of all for the upbuilding on solid foundations of the principles of true liberty for humanity.

Women are to-day the chief pillars of the churches, and are a thousand times more subservient to the wishes and will of the clergy than men. We who understand what a barrier to liberty of conscience and expression the orthodox churches must remain, ought to work first of all for the upbuilding on solid foundations of the principles of true liberty for humanity.

Women are to-day the chief pillars of the churches, and are a thousand times more subservient to the wishes and will of the clergy than men. We who understand what a barrier to liberty of conscience and expression the orthodox churches must remain, ought to work first of all for the upbuilding on solid foundations of the principles of true liberty for humanity.

Mrs. Livermore has a fine, elastic imagination, as that story goes to show; but she must not allow it too much freedom upon the down grade, or it may get beyond control, and render her incapable of telling the truth. As solemn examples of such reckless folly look at Sara Verne, deWitt Tatumage, Herr Grimm, H. Rider Haggard and others.

Why does the lecturer not tell in what State that peculiar trial took place? We would like to know the name of that "most learned judge," who so far forgot the dignity and functions of his office as to stop the mouth of the witness, there having been no objection interposed by the counsel. Kansas judges are prone to perform very erratic feats, but I never heard of one doing anything so absurd as that.

And that eminent lawyer must be a brilliant force in the profession! What books has he read? Where did he study law? What makes him eminent? I was in my husband's law office this morning and spent about fifteen minutes in reading upon the subject. Could the above-named judge and lawyer avail themselves of such a golden opportunity, they could not fail to be enlightened.

In 2nd Nash, "Pleading and Practice," page 1369, defining "Extreme Cruelty," I find the following extracted from a host of authorities: "The physical danger may be either to the life or limb, or merely to the health. Any conduct, of whatever nature, on the part of the husband, which tends to the bodily harm of the wife, is legal cruelty toward her."

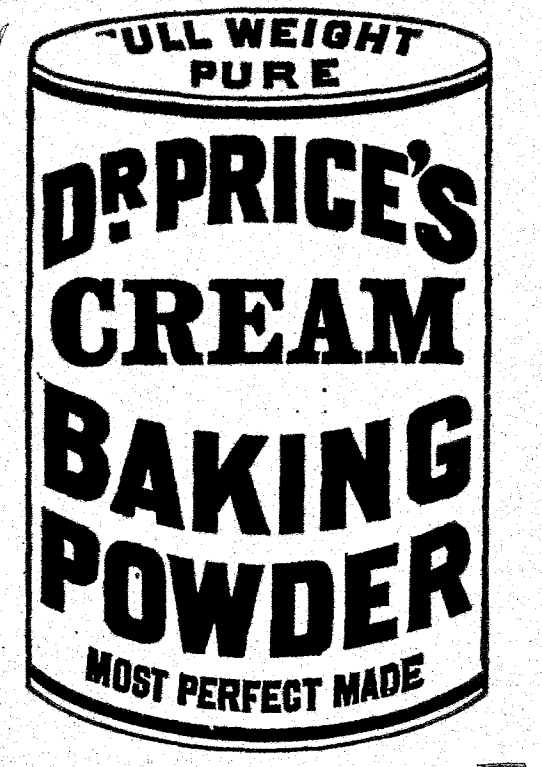
There are hundreds of bad men and women, whose deeds of wickedness all good people condemn. There are also thousands of good men and women, and so long as the noble of both sexes work hand in hand, as nature intends they shall do, there will be harmony, equality and progress. It is not nice of women to misrepresent men, just because they are men. Judges and jurymen, everywhere, are more lenient toward a woman who has committed a crime than they are toward a man who has committed a like crime.

Concordia, Kansas. THE JOURNAL thanks Mrs. Anderson for bringing Mrs. Livermore to book on that apocryphal story of cruelty. Such a tale may do to harrow up the dear souls who listen to it, and be "a good enough Morgan" for a lecture campaign, but it will not gain an adherent to the cause of suffrage worth having, and the use of such buncombe is unworthy of a dignified cause.

Consumption Surely Cured. To the Editor: Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they send me their Express and F. O. address.

BLESSED BE DRUGGERY—A Sermon. 2c. mailed, religious and other standard books. Catalogue free. Call or write, C. H. BARKER & CO., Publishers, 175 DEARBORN ST., CHICAGO.

NEW MEXICO Sixty Million Acres for Sale. Subject to the Homestead, Preemption, and other laws of the United States. A. J. & F. R. P., 1050 Union Ave., Kansas City, Mo. GRAPES, FRUIT, CATTLE, and other produce.



Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Enforced by the heads of the Great Universities as the strongest Patent, and most healthful. Dr. Price's Cream Baking Powder that does not contain Ammonia, Lime, or any other impurities.

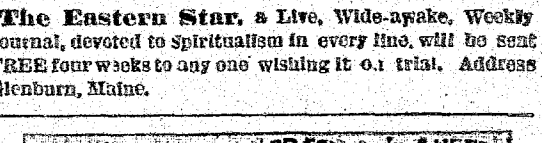
THE GREAT AMERICAN T. E. A. COMPANY. GOOD NEWS TO LADIES. Greatest Bargains in Tea, Coffee, Baking Powder and FRUIT JAMS.

UNION COLLEGE OF LAW. Full term here, five Sept. 21. For circulars address H. Booth, Chicago, Ill.

FOR BOYS A Special Physiology of the Human Body. For sale by all the leading Sanitary Pub. Co., 159 LA SALLE ST., CHICAGO.

"ERADICATOR." FOR LADIES ONLY. Have you heard of "Eradicator," the wonderful preparation for removing "scurvy hair" from the face, arms, neck, and most lavishly used by the most beautiful women in the world?

FOUR WEEKS FREE! The Eastern Star, a Live, Wide-awake, Weekly Journal, devoted to spiritualism in every line, will be sent FREE four weeks to any one wishing it on trial.



THE AMERICAN MAGAZINE. BEAUTIFULLY ILLUSTRATED. This Magazine portrays American thought and life from ocean to ocean, is filled with pure high-class literature, and can be safely welcomed in any family circle.

PRICE 25c. OR \$3 A YEAR BY MAIL. Sample copy of current number mailed upon receipt of 25 cts.; back numbers, 15 cts.

Address: R. T. BUSH & SON, Publishers, 130 & 132 Pearl St., N. Y.

PRINCEPINS

Prairie Land, Improved and unimproved, for sale and for rent in Reynolds, Hamilton, Onondaga, Lee Out, Pacific, and Big Stone Counties, Southern Minnesota.

\$6 to \$12 per Acre. Timber Land, In Tazewell County, and Pine County, around the beautiful Sturgeon Lake, \$4 to \$7 per Acre.

Prins & Koch, 51 South Clark Street, Chicago, Ill.

THE WATSEKA WONDER! A narrative of startling phenomena occurring in the case of MARY LURANNY WENDELL, by Dr. F. W. Stevens. This well illustrated account of spirit phenomena created a widespread sensation when first published in the RELIGIO-PHILOSOPHICAL JOURNAL.

Essays and Lectures. By B. F. UNDERWOOD. This volume contains some of the author's best lectures, comprising the following: Influence of Christianity on Civilization, C. L. Sellan and Materialism, Pain the Political and Religious Reformers, The Authority of the Bible, etc., etc. Cloth. Price, \$1.00; postage, 5c.

Books on Spiritualism, Psychical Phenomena, Free Thought, and Science. The crowded condition of the JOURNAL'S advertising columns precludes extended advertisements of books, but investigators and buyers will be supplied with a CATALOGUE AND PRICE LIST on application. Address, JNO. C. BUNDY, Chicago, Ill.

THE IMAGE BREAKER. A SERIES OF TRACTS BY JOHN E. REMSBURG. The following are now ready: 1. The Decline of Faith. 2. Protestant Intolerance. 3. Washington an Unbeliever. 4. Jefferson an Unbeliever. 5. Paine and Wesley. 6. The Christian Sabbath.

RADWAY'S READY RELIEF. The Most certain and safe Pain Remedy. Quickly cures Cramps in the bowels, Diarrhoea, Cholera Morbus, Dysentery, etc., without the aid of medicine.

BRITISH BIPEDS. Often, when reading the "Woman's Department," which of late occupies a conspicuous place in many periodicals, I wonder why some editor does not set apart some portion of his paper, and call it "Man's Department."

Passed to the Higher Life. At a meeting of the Executive Board of the Providence Spiritualist Association the following resolutions were adopted: Whereas, The Angel called Death has visited the home of our brother, Horace B. Knowles and removed therefrom to higher spheres of life, his beloved wife and companion therefore be it,

Resolved, That the Providence Spiritualist Association tender to brother Knowles our deepest sympathy in this, his hour of sadness, at the same time offering our heartfelt prayers that the Spirit of all Goodness and Wisdom may be with him to fill his heart with the consolation and comfort which mortals would gladly give, but are powerless to express.

Resolved, That we as an Association, send as an expression of the high respect and esteem which we feel for our risen sister a floral tribute of our love in the form of The Gates Ajar.

Resolved, That a copy of these resolutions be sent to Bro. Knowles, and also for publication in the RELIGIO-PHILOSOPHICAL JOURNAL and in the Banner of Light. MARY E. A. WHITNEY, Sec. Pro. Spir. Assn.