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

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## Alleged Exposure of Madame Blavatsky's Marvelous Occultic Phenomena.

A Summary of Evidence Pro and Con.

BY WM. EMMETTE COLEMAN.

1. The Collapse of Koot Hoomi: Madras Christian College Magazine, September, 1884.
2. Report of Observations made during a nine months' stay at the Headquarters of the Theosophical Society at Adyar (Madras), India. By F. Hartmann, M. D., F. T. S. (an American Buddhist).
3. The Collapse of Koot Hoomi; a Reply to our Critics: Madras Christian College Magazine, October, 1884.

The readers of the JOURNAL are aware that for five or six years past I have, on various occasions in its columns, expressed my conviction that many if not all of the alleged exhibitions of a most marvelous occultic or quasi-magic power, asserted to be possessed by Madame H. P. Blavatsky, were merely cunning and skillful tricks of jugglery or legerdemain. During the last twelvemonth the transpiration of certain important facts at the very headquarters of the Theosophical Society in Madras, India, has, in my opinion, largely augmented the evidence in favor of the systematic trickery by which the reputation of the Madame as a wonder worker is propped up, and the coffers of the Theosophical Society replenished by the credulous residents of India, native and English. In this article I shall endeavor to submit to the JOURNAL readers an accurate, impartial resumé of the facts on both sides, so far as they have reached me, so that each one can decide for himself as to the sufficiency or validity of the evidence alleging imposture and continuous fraud.

This evidence consists principally of a number of letters alleged to have been written by Mad. Blavatsky to Madame E. Coulomb, portions of which have been published in the Madras Christian College Magazine. It appears that Madame Coulomb and her husband have been for many years the trusted and confidential friends of Mad. Blavatsky, and have for several years lived at the headquarters of the Theosophical Society. Mad. Coulomb is described by Dr. F. Hartmann, in his pamphlet named at the head of this article, as one who "was not only the independent master of all the household affairs at the headquarters, but was suffered to 'boss' Madame Blavatsky and Col. Olcott," while her husband "held nominally the office of a librarian and man of all work," and was also "a mechanic and carpenter, expert in making trap-doors and sliding panels." In one of her letters Mad. Blavatsky states that as far back as her sojourn in Cairo, Egypt, which was prior to her first visit to America, and long before the Theosophical Society was founded, the Coulobms had assisted her by loans of money, etc., when a stranger and in need of help. It may here be pertinently inquired, why, if, as is claimed, Mad. B. was even then an agent of the Himalayan mahatmas, who possess the power of transporting their astral bodies to any part of the world, and of manufacturing from the elements of nature any thing or article they choose, as well as of conveying instantaneously whatever they desire to any portion of the earth, various instances of which we have been regaled with as actual, bona fide occurrences, during the last few years—why, I say, did not Mad. B. Himalayan Mahatmas convey to

her such assistance, pecuniary or otherwise, as she was so sadly in need of, instead of suffering her to place herself under obligation to the Coulobms, which obligation it is claimed led her to place them in the most trusted and confidential positions at the Society's headquarters in India, and finally has led to the recent exposure and purported "collapse of Koot Hoomi" himself? Koot Hoomi and the other mahatmas are said to be omniscient, and yet what a bungle have they made of the Coulomb affair! They have allowed Mad. B. to attach these traitors closely for years to her own person and to the very innermost shrine of the Brotherhood, without giving her a word of warning of their true character or of the great damage they would do to her, to them, and to the Society. Another strange thing is this: The Coulobms, while at the headquarters in Madras, did not pretend to be believers in the genuineness of the phenomena presented. Although so closely and intimately associated with Blavatsky, Olcott, and the Society, Mad. Coulomb was in the habit of saying that the "whole Society was a humbug, the phenomena produced by fraud, and that 'she could tell many things, if she only wanted to do so.' She would tell the aspirant for theosophical honors kindly and confidentially that Col. Olcott was a fool, who was led by the nose by Madame Blavatsky. If asked to explain herself she would say: 'My mouth is shut up, I cannot talk against the people whose bread I eat,' and when she was told that the occult phenomena occurred even when Madame Blavatsky was a thousand miles away, she would say that 'she knew what she knew.'" This is the verbatim testimony of Dr. Hartmann ("Record of Observations," etc., pp. 24, 25), one of the staunchest Theosophists and defenders of the innocence and purity of Mad. Blavatsky. Dr. H. also tells us that Mad. Coulomb claimed no wages for her services; that arriving at headquarters penniless she had been "taken into the house by Mad. Blavatsky out of charity, and been given full control over every thing including the purse; and when she left the headquarters she sported a large roll of bank notes." It is very remarkable that a woman taken in the Society's headquarters as an act of charity, and who constantly denounced the Society as a fraud and its phenomena tricks, should have full control of the whole house, including the funds of the Society, and actually "boss" Blavatsky and Olcott. Incredulous skeptics will very reasonably think that it is much more probable that the Coulobms were used by Mad. B. to aid her in the performance of her tricks; and that when they assert that they were her confederates in their production, they tell the truth; and that having Blavatsky in their power, as it were, she allowed them "full control over every thing including the purse."

On February 21, 1884, Mad. Blavatsky and Col. Olcott left India for Europe. The conduct of the Society's affairs, in their absence, was left in charge of a "Board of Control." The rooms of Madame Blavatsky, including the occult room, were left in the exclusive charge of the Coulobms. In her last instructions to those in charge of the headquarters and her rooms in the Adyar House, on the suburbs of Madras, she says:

"I beg and expect that no one shall bother and annoy M. Coulomb with unasked advice and meddling, for he alone is responsible for the new studio and the occult room, together with Mad. Coulomb." "I leave my rooms entirely in the charge of Madame and M. Coulomb, my dogs likewise."

After the departure of Blavatsky and Olcott the Coulobms are asserted to have continued to speak against them, declaring the phenomena to be the result of trickery and that they were not in sympathy with the society and would burst it up, etc. Most of the occultic phenomena at Adyar take place in what is called the "shrine," in the "occult room." The shrine, Dr. Hartmann tells us, is a simple cupboard, hung loosely to a wall in the "occult room." This wall separates the occult room from Mad. Blavatsky's bedroom. Adjoining the bedroom was her sitting room. The "shrine" was provided with shelves and "a solid unmovable back hung upon an apparently solid and plastered wall," according to Dr. Hartmann. We are further told that a door had been in that wall before, which Mad. B. said had been walled up; but as, if entirely filled up with bricks, the wall would be so heavy that the joists on which it rested might give way, the interior was not filled up with bricks, but left hollow to the extent of twelve inches between the bricks. Skeptics will naturally ask, why was not the "shrine" hung up in some other part of the room, instead of against the wall of Mad. B.'s bedroom, in which was a door only partially filled up with bricks? The Coulobms claim that there was a secret passage behind the shrine, used by them in the production of the phenomena. The custom was for letters to Koot Hoomi to be deposited in the shrine, to which, sometimes immediately (the doors being closed) and sometimes after the lapse of a lengthened period, answers would be given, being generally found in the "shrine" occupying the place of the original letters, which latter it would be discovered had disappeared. The Coulobms claim that the letters were taken out and the answers substituted through the passage back of the "shrine." They also state that the revered master Koot Hoomi was represented to his disciples by a simple arrangement of mask, bladders, and muslin. Some time in March, 1884, after the departure of Blavatsky and Olcott, in consequence of affidavits being sent in by several members, so Dr. Hartmann informs us, charging the Coulobms with gross misconduct, lying about the society, slandering its officers,

wasting its funds, etc., the Board concluded to impeach them formally, but were stopped therefrom by a purported letter from Koot Hoomi, directing they still be retained in charge of the household business, and that they be treated kindly. Of this remarkable letter more anon. At later date, April 26th, the day after the arrival of the European mail from Blavatsky and Olcott, who had been warned of the disclosures of the Coulobms, another letter was received from Koot Hoomi of quite a different nature, urging prompt and prudent action against the Coulobms (of this also more anon). A "General Council" of the Society was called to meet May 14, and at that meeting the Coulobms were found guilty and expelled from the Society. After some difficulty M. Coulomb was compelled to give up the keys of Madam Blavatsky's rooms, and entering which the Committee of the Council found various trap doors and sliding panels in the three rooms of Mad. B., which M. Coulomb asserted had been made by him by Mad. B.'s order. On May 25, the Coulobms finally left the headquarters, and in the September number of the Madras Christian College Magazine we find an article entitled "The Collapse of Koot Hoomi" in which appears a number of letters claimed by Mad. Coulomb to have been sent her by Mad. Blavatsky, which, if genuine, undoubtedly prove the truth of the assertions of the Coulobms regarding the fraudulent character of the occultic phenomena. Some of the letters are in French, some in English, and some partly in both languages. In quoting therefrom, I shall use the English version of those in French as given side by side with the French in the Magazine.

It is worthy of notice that the magazine in which the *exposé* is published, is the one of all others in India that seems to have treated Theosophy and the Theosophical Society with the most respect, it is not a rabid partisan anti-Theosophical journal, as are some of the Hindu periodicals. On this point, it says:

"While other periodicals... have in the past paraded their unbelief in Theosophy and contempt for Theosophists without any justification, but their own unerring intuitions, we have always treated the cause and its adherents with genuine respect. It is neither with Theosophy nor with Theosophists that we have any quarrel even now. We fully recognize the right of the Theosophical Society to cultivate its chosen field. We recognize that something like what it proposes with regard to the ancient literature and religions of India, is an absolute necessity at the present time. We believe that just as the speculative principles of the Society are older than Madame Blavatsky, so they will live long after she is dead. We will go on farther and say that there is the great possibility before the Society, and that the one thing necessary to its real welfare is its complete separation from false phenomena and lying wonders. In bringing forward, as we have done, proof that Madame Blavatsky's Mahatmas are a myth and her phenomena, but feats of jugglery, we claim to be doing a greater service to earnest and thoughtful Theosophists than to any one else."

It is also stated that the past practice of this periodical with regard to Theosophy exposed it in some quarters to a suspicion of lukewarmness in its opposition to a thoroughly anti-Christian movement, and that its action towards Theosophy has been held up by Col. Olcott himself as a pattern for others. These facts, in my judgment, coupled with the calm, judicial spirit and evident sincerity of the writer of the *exposé*, entitle it to a candid and honest consideration from all seekers after truth, in this somewhat muddled matter. Speaking of the results of the *exposé*, this magazine says:

"No doubt the Theosophical system will remain to us still, but how altered in character... Instead of a message from beings of supernal wisdom and power, we shall have only the private thoughts of a clever but not over scrupulous woman... So long as the leaders of the Theosophical movement could be spoken of with respect, they received that respect in the pages of this magazine, and now that we must a different tale unfold, we had rather hold our peace. But our duty to the public, which both in its native and in its European contingents, has been so completely hoodwinked, demands that we speak out. What follows is serious matter, quite as serious to us as to Madame Blavatsky. We have weighed the responsibility and resolved to take it up. After satisfying ourselves by every precaution that the sources of the following narrative are genuine and authentic, we have resolved in the interests of public morality to publish it."

## THE EVIDENCE FROM THE ALLEGED BLAVATSKY LETTERS.

A common phenomenon (or trick) with Mad. Blavatsky is this: In the presence of the inquiring company, a cigarette or cigarette paper is peculiarly marked or torn across so as to be recognizable again. It is then dispatched, it is said, by the agency of occult forces to some distant place, and the inquirers are told where they will find it. The following letter from Blavatsky indicates the whole to be a trick:

"MY DEAR MME. COULOMB: Last night I wanted to show my friends a phenomenon and sent a cigarette held in my hand to be placed opposite Watson's Hotel in the coat of arms (under the Prince of Wales's statue) under the horn of the Unicorn. Captain Maliland had himself chosen the town and named the place. He spent 18 Rupees for a telegram to Police-Commissioner Grant, his brother-in-law. The latter went the moment he received it and found NOTHING. It is a dead failure but I do not believe it, for I saw it there at 8 in the morning.... They want to tear the cigarette paper in two, and keep one half, and I will choose the same place with the exception of the Prince's statue for our enemies might watch and see the cigarette fall and destroy it. I enclose an envelope with a cigarette paper in it. [On a slip of paper which evidently accompanied the paper referred to, the following is written, undoubtedly in Madame Blavatsky's handwriting: 'Roll a cigarette of this half and tie it with H. P. B.'s hair. Put it on the top of the cupboard made by Winchings to the furthest corner near the wall on your right. Do it quiet.' I will drop another half of a cigarette behind the Queen's Head where I dropped

my hair the same day or Saturday. Is the hair still there? and a cigarette still under the cover? Oh Dio Dio! What a pity... Yours faithfully, H. P. B. [Note on the fly leaf.] Make a half cigarette of this. Take care of the edges."

Much of this letter is obscure and the language cautious; "but this much is clear: (1) that the success of the so-called transmission depends upon the presence of Madame Coulomb in Bombay, (2) that the discovery of identity between the cigarette sent in an occult manner and that to be afterwards found, depends on the duplicate transmitted by post, and (3) that the place selected is one arranged between the two ladies themselves, though the persons who got the benefit of the phenomenon are ignorant of this."

In explanation of this letter Mme. Coulomb tells us that the reason the cigarette was not found under the horn of the Unicorn was because the person who was to put it there (Mme. Coulomb) never went near the place and never attempted such a foolish thing as that of showing herself climbing up to the horn of the Unicorn, running the risk of being taken to a lunatic asylum for having presented a cigarette to the Prince of Wales and making the horn of the Unicorn a cigarette stand. To avoid Blavatsky's anger, Mme. C. told her that the cigarette must have been washed away by the rain, not daring to confess that she had not complied with her instructions. Proof of the confederacy of the two women is found in the following subsequent note:

"SIMLA, 15. MY DEAR MAD. COULOMB: Program entirely changed. We go to Annisier and Lahore on the 21st and I can send you no more telegrams. Too thin. The things ought to be allowed to remain permanently, &c. for a whole appointed week, and found there at any time during the week. Then—change place and I notified. The fiasco of Watson's hotel was too much. Did you receive my two notes through Damodar? Enough if cigarette is found in the cupboard, and the note I enclose on my writing desk. All things sent in red jacket useless—except hair perhaps.... H. P. B."

The use of the telegraph was for the following purpose: The person for whose benefit the trick was to be performed having selected a place in Bombay at which the cigarette, hair, handkerchief, etc., should be sent by the Madame's occult power, she immediately telegraphed to Mme. Coulomb in Bombay which article it was, where to put it, Mad. C. being previously provided with duplicates of the articles to be used in the phenomenon.

The next letter furnishes more positive evidence of fraud. It is written from Simla to the Coulobms at Bombay. The "King" and "Dam" referred to in it are Messrs. Padshah and Damodar, now prominent Theosophists. The letter contains instructions for stimulating their faith by spurious phenomena:

"My dear friends.—In the name of heaven do not think that I have forgotten you. I have not even time to breathe—that is all! We are in the greatest crisis and I must not lose my head. I cannot and dare not write anything to you. But you must understand that it is absolutely necessary that something should happen in Bombay while I am here. The King and Dam, must see one of the Brothers, receive a visit from him, and, if possible, the first must receive a letter which I shall send. But to see them (the Brothers) is still more necessary. The letter must fall on his head like the first, and I am begging Koot Hoomi to send it to him. We must strike while the iron is hot. Not independently of me, but in the habits and customs of the Brothers. If something would happen in Bombay that would make all the world talk, it would be grand. But what! The Brothers are inexorable. Oh dear M. Coulomb save the situation and do what they ask you. I am always feverish. How can it be otherwise! Imagine! Mr. Hume wants to see Koot Hoomi in his astral form at a distance, so that if he complies [with his request] he may be able to say to the world that he knows he exists, and to write it in all the papers; for at present he can only say one thing, viz.—that he believes firmly and positively, but not that he knows it because he has seen him with his own eyes, as Damodar, Padshah, etc., have. Now, then, there is a problem. Understand, then, that I am going mad and take pity on a poor widow. If something unheard of shall take place in Bombay, there is nothing that Mr. Hume would not do for Koot Hoomi on his demand. But K. H. cannot come here, for the occult laws do not permit him to do so. Good-bye. Write to me. Heartily yours, H. P. B. I will send you the two letters to-morrow. Go and ask for them at the post office in your name, E. Cutting-Coulomb. P. S. I wish K. H. or some one else would make his appearance before the receipt of the letter!"

There are so many important points involved in this remarkable letter, that it is well to summarize them. Mad. Blavatsky is in a crisis, and implores the Coulobms to save her. To satisfy the seemingly wavering faith of Messrs. Padshah, Damodar and Hume, it is absolutely necessary that while she is absent from Bombay something wonderful should take place thereat,—this being proof that the phenomena occurred independently of her presence, and therefore were not tricks of hers. She sends to the Coulobms in a separate envelope, addressed to M. Coulomb in a disguised form of his name, two letters purporting to come from Koot Hoomi, which the Coulobms must arrange that Padshah and one of the others (Damodar perhaps) shall receive,—one of them to fall on the head of Padshah as in a previous case. She also desires Koot Hoomi to be seen by Padshah and Damodar during her absence from Bombay; and so great is the crisis, that she gives the Coulobms *carte-blanche* to get up any startling wonder they choose, provided they conform to the usual style of "the Brothers." Moreover Mad. B. is in great straits because M. Hume wants to see Koot Hoomi in his astral form at a distance (whether at a distance from Mad. B. or at a distance from Bombay, the headquarters of the Society, is not clear, and consequent upon her perplexity she says she is "going mad," and urges the Coulobms to take pity on her—that is, contrive to pro-

duce something so wonderful in Bombay, during her absence, that it "would make all the world talk." Mad. B.'s euphemisms concerning Koot Hoomi and the phenomena, which apparently assert their genuineness, can be readily understood. When she says she is begging Koot Hoomi to send the letter, it means she is begging M. Coulomb, the veritable Koot Hoomi, to send the letter. When she says the occult laws will not admit of Koot Hoomi coming to Simla, she refers to the fact that as the Coulobms, the practitioners of the Koot Hoomi impostures, are in Bombay, of course K. H. could not be seen in Simla. Such expressions as these, seemingly in consonance with the genuineness of the phenomena, but easily understood when read between the lines, are found in nearly all of the Blavatsky letters; and their presence, in my judgment, is strongly corroborative of the genuineness of the letters. They are decidedly Blavatskyish. The foregoing letter, if genuine, of itself furnishes positive proof of the fraudulent character of the Koot Hoomi phenomena, and that they were a series of tricks dictated by Madame Blavatsky and principally performed by the Coulobms.

The next letter of Mad. Blavatsky to Madame Coulomb indicates a desire to make a convert of a wealthy inquirer, through fraudulent phenomena, and thereby secure some \$5,000 for the Theosophical Society.

"POONA, Wednesday.... Now, dear, let us change the programme. Whether something succeeds or not I must try. Jacob Sassoon, the happy proprietor of a crore of rupees, with whose family I dined last night, is anxious to become a Theosophist. He is ready to give 10,000 rupees [about \$3,000] to buy and repair the headquarters, he said to Colonel (Ezekiel his cousin arranged all this) if only he saw a little phenomenon, got the assurance that the Mahatmas could hear what was said, or give him some other sign of their existence (!!!). Well, this letter will reach you the 23rd, Friday. Will you go up to the shrine and ask K. H. (or Christoforo) to send me a telegram that would reach me about 4 or 5 in the afternoon, same day, would that! Your conversation with M. Jacob Sassoon reached Master just now. Were the latter even to satisfy him still the doctor would hardly find the moral courage to connect himself with the Society. RAMANINGA DEB? If this reaches me on the 23rd even in the evening, it will still produce a tremendous impression. Address care of N. Kandalawalla, Judge, POONA, 15 FERRAI LE RESTE. Cela coûtera quatre ou cinq roupies. Cela ne fait rien. [I will do the rest. It will cost four or five rupees. That is of no consequence.] Yours truly, (Signed) H. P. B."

The points of interrogation and exclamation in this letter are Mad. Blavatsky's own, and in ordinary correspondence would denote that the writer was laughing, and had no belief in the existence of the Mahatmas.

"This is confirmed," says the *Christian College Magazine*, "by the fact that the dictated Koot Hoomi's telegram, transmitted by post, to be dispatched from Madras, and so arranges matters as to be in conversation with M. Sassoon or on shortly before its arrival. We possess not only the letter, but the cover in which it was transmitted, bearing the following postmarks: Poona, Oct. 24th; Madras, Oct. 26th; 2nd Delivery, Adyar, Oct. 26th." As the letter was overweight and was therefore delayed till the second delivery, there would be no time to lose if the telegram was to reach Poona in the evening. No time was lost apparently, for we have a telegraph office receipt for an urgent telegram, despatched from St. Thome at 4.5 in the afternoon of October 26th, and costing Rs. 8.—the exact cost of a telegram of 32 words like that dictated by Madame Blavatsky to the Mahatma. We have also proof in a memorandum from the telegraph-office at St. Thome dated October 26th, that on that day a telegram was dispatched by 'Bamalinga Deb, Esq.'"

As Mad. B. and her friends have denied the genuineness of this letter and given a purported explanation of the Sassoon telegram incident, particular attention is invited to the following corroborative evidence of its genuineness given by the *Christian College Magazine*. The letters published in that journal are only a portion of those in hand, and the extracts published are only scraps torn away from the context. Not wishing to cause pain to innocent persons, it rigorously suppressed all that did not actually bear upon the exposure of Mad. Blavatsky; but its good faith has been impugned, the law of self-defense, it tells us, must be its justification for dragging private matters into the light of day. "For the occurrence of these references in the body of letters from which we have extracted parts is one of the strongest proofs of their genuineness." As a specimen of these letters, the *Magazine* publishes almost the whole of the Sassoon letters, "as a good sample of what may have to follow." Here follow the Sassoon letter, a letter, in my opinion, containing unmistakable proofs of its genuineness. It is interesting as giving us an insight into the inner life of this peculiar woman. The portions enclosed between brackets are in French in the original; the remainder was written in English:

"[Poona, Wednesday. My dear Marquise,—Holkar—fiasco. So much the better, he sends 200 Rupees for my expenses. I dare say he was afraid of some cured, bigoted official.] Damu him. [I have seen —, we went to their house, and found — on the floor, surrounded by his little children, examining a pretty *tipu-noom* 'just passed by a little one'—he said. [It almost made me sick, and — blushed up like a young lady. — is very much altered,—he looks ten years older, does hardly any business, and Mr. — looks very ill, but decided that anything was the matter with —. They are both very much altered. They have fine apartments but only five rooms for their own use, two large and three small, and the remainder all let, and he told me that business was slack, very slack. I believe he was sorry to see me alive. He told me that he really felt sure that I had only a year at most to live.... That it was stupid to see me looking so well, younger by ten years, younger than he had seen me in America, etc., while I ought to have been dead! And all this with a sultry look, with a pale face and with eyes— as if he had been a *Abdullah drunkard*! But what is the matter with this poor man? And then he

Continued on Eighth Page.

Aids to Earth-bound Spirits.

Through the Mediumship of Mrs. H. Whit-
ier, of Boston—Prepared for the Religio-
Philosophical Journal from a Record of
the Seances, by Herman Snow.

NUMBER TWO—A TEST VISION.

The course of this, our second seance, was
about as follows. Mrs. W. said:

I seem to feel the motion of water. I am
on some kind of vessel at sea. It is a large
steamer bound for a southern port, in Florida
I think. There are invalids on board; also
pleasure seekers. I go about examining the
different parts of the boat; am now in the
saloon upon the upper deck. There are state-
rooms all around it. My attention is especial-
ly directed to one of these—No. 61 I see upon
it. Now I am attracted toward another with
21 marked upon it. The door of this is slight-
ly open, and on the outside is hanging a
bunch of keys. A man's hand and arm are
reached out and the keys taken in and put
upon the inside of the door. I am now able
to see within this stateroom. There is a
young man sick and emaciated, lying in the
lower berth. He has dark eyes and hair, and
a slight mustache upon the upper lip. His
name is G. D. Willis, and his wife, who is left
behind at the old home, is called "Kate." The
other man in the room is taller, with sandy
hair, the complexion corresponding. He is a
brother, L. F. Willis, who is taking this in-
valid to a southern climate in the hope of
this saving his life. Some one from the
Steward's department now approaches with a
water covered with a napkin. Some kind of
broth is being brought to the invalid, but
when it is presented, he is not able to eat
though it has been brought at his own re-
quest. He is being taken rapidly worse; it
is a hemorrhage with which he is seized, and
the brother in alarm sends for the doctor—
but it is of no avail; the attack is a fatal one,
and all is soon over. The brother sits with
bowed head, in deep grief.

Now there comes from stateroom 61, a
fine, benevolent looking, elderly man, who
though not especially connected with the
brothers, shows for the survivor a deep, ac-
tive sympathy. He persuades him to leave
the care of the body to others, and to go to
his stateroom for rest and quiet whilst the
necessary preparations are going on in the
other room.

It had been a special request of the de-
parted one—made first to his brother while yet
in the body, and afterwards repeated to the per-
ception of the Seer just after the spirit had
left—that he should not be buried at sea, a
request for the carrying out of which condi-
tions seemed to be especially favorable; for
now the steamer is bearing some harbor, and
the usual indications of such an event are to
be seen on board. I watch the approach to
a city seen in the distance, and when near the
wharf, I can see from some of the signs vis-
ible that it is Port Royal where we have now
arrived. The usual bustle of a steamer's ar-
rival is present to my vision and conscious-
ness, whilst on board the preparatory mea-
sures are being completed for a burial of the
body. In due time, a black box-like hearse
is seen approaching in charge of an under-
taker. Out of this, a burial casket is taken
and carried on board. Into this the body of
the young man is put (it is dressed in a life-
like suit of black cloth) and carried on shore;
where, besides the hearse, another carriage
is in waiting, in which the mourning brother,
accompanied by the benevolent friend,
follows the body to a beautiful cemetery, at
quite a distance from the city, where the
final burial takes place.

I now follow the surviving brother as he
re-embarks and continues his voyage until he
reaches his home at some of the growing sea-
port towns of Florida, where he is engaged
in the lumber business, to which he had been
brought up by his father in Maine, his native
State.

And now, before closing, the spirit brother
was allowed to come into close personal rap-
port with the medium for the special pur-
pose of sending to his father, John Willis of
West Paris, Me., a message of confession, and
a petition for pardon. The act thus attempt-
ed, though rather imperfectly carried out,
seemed to afford the spirit great relief, and
he departed in joy and gratitude at the re-
sult.

I have an interesting sequel to the above,
which, under all the circumstances, I feel
justified in giving somewhat in full, al-
though it does seem slightly to intrude upon
the sphere of family affairs. I immedi-
ately write as follows:

BOSTON, March 17th, 1885.

Mr. John Willis, W. Paris, Me. Dear Sir: I
have some interesting information in my
possession that I wish to impart, but am not
certain that the address I now use is the right
one. Allow me, then, to ask: Had you an in-
valid son who was taken South by steamer in
the hope of saving his life, but who died and
was buried on shore before the place of his
destination was reached? If a favorable re-
sponse should come from this, you may ex-
pect something further from me of especial
interest to you. Respectfully yours,

HERMAN SNOW.

To this came a prompt reply as follows:

W. Paris, Me., March 18th, 1885.

DEAR SIR: Yours of 17th just at hand, and
in the absence of father (John W. Willis) I will
say that I had a brother die on a steamer en
route to Jacksonville, and was buried at Port
Royal nine years ago last October. Any in-
formation you may have in regard to the
same would be thankfully received.
Yours truly,

FRANK L. WILLIS.

Some slight discrepancies being revealed
by this reply, I went again to the medium,
and before reading the letter to her, I asked
of her spirit guide some further light upon
the subject. In response, Mrs. W. was at
once entranced, the spirit G. D. Willis being
personally present, and through those means
a very full and clear statement of facts about
the family was obtained. I shall, however,
here make use of only such additional facts,
as may be needed to clear up apparent dis-
crepancies, especially in the use of initials
in the names given. It would appear, that
there are two brothers in the family with the
same initials, and only to be distinguished
by the order in which the letters stand: L. F.
Willis, of Florida, and Frank L. of the east-
ern home, from whom my letter was received.
Hence with this explanation, the seeming
discrepancy is transformed into a confirma-
tion of the alleged facts.

My response to this note of Frank L. Willis
was dated March 20th, in which I sent, nearly
in full, the vision as given above, and also
all the minute particulars subsequently re-
ceived from the spirit brother in regard to
the family. The letter was a lengthy one,
and no copy was retained; but it was certain-
ly of a character that could not have offend-
ed or seriously disturbed any person of intelli-
gence and candor, much less one of high

spirital perceptions and aspirations. The
only claim urged by me, and with sympathetic
tenderness and respect—was that Mrs. W.
should frankly write me how much of truth
there was in what I had thus seemed to ob-
tain from invisible sources. But, although
more than a month has now elapsed, no reply
has been received. Hence it is that I have
decided to lay the matter open to our Spirit-
ualist public, in the hopes of thus obtaining
from some one who may possibly know of the
leading facts of the case, what my reason-
able request been acceded to, I should
have obtained in a more quiet and less objec-
tionable way. But, when regarded from the
higher standpoint, something more than pri-
vate interests and individual sensitiveness
should be kept in view, especially the prompt-
ings of those members of the family now on
the other side of life, and who, as in the pre-
sent instance, are ever laboring in all possible
ways to reach and lift up those still in the
earthly life.

Spirit Messages by Telegraph.

To the Editor of the Religio-Philosophical Journal:

It may, perhaps, be of interest to your read-
ers to know something of the writer's phase
of mediumship, which is, as far as he is ac-
quainted with facts, quite rare, if not an iso-
lated case. In order that all may be fully un-
derstood, I will use the first person in speak-
ing, hoping that your readers will overlook
the repetitions of the objectionable little pro-
nounced "I." In order to be correctly under-
stood, I shall commence back at the begin-
ning of my experience in the investigation
of Spiritualism, and bring the matter up to
date. I will only give such facts in my history
as may seem to have a bearing on the
subject matter of this letter. Suffice it to say
that I was reared a Methodist, my father and
mother both being Methodists, and having
myself united with this branch of the Chris-
tian church some twelve or fifteen years
since, I have been an active member thereof,
and as far as I knew, a believer in its creeds
and doctrines. I had often heard of Spirit-
ualists and Spiritualism, but had no personal
acquaintance with either, as I regarded the
former as cranks and frauds, and the latter
as the result of the former; or thought if there
was any truth in their teachings it originated
from the devil, as I had been taught to be-
lieve. So much by the way of personal his-
tory. I will add, however, that I am now
thirty-three years of age, having passed the
age of boyhood and young America smart-
ness, to a point when I was willing to know
the truth in any matter—no matter what!
Allow me to say, however, that my prejudice
up to the time these demonstrations of which
I am about to speak commenced, against
Spiritualism, was of the most marked and bit-
ter character. I speak of this to show the
fact that what came was unexpected and I
might say unsought. About ten or twelve
years ago as a matter of amusement, I par-
tially learned telegraphing, and had arrived
at that uncertain stage in operating, when I
could have been dubbed by professional oper-
atives a "plug" operator, a fact that becomes
an important factor in what is to follow.
About nine months ago, my wife and self
called one evening at a neighbor's to make
a friendly call. The husband was a believer
in the spiritual philosophy, but has no medi-
umistic qualities whatever. His wife is a
member of the Presbyterian church and an
unbeliever in Spiritualism, and my wife,
while not a member of the church, was never-
theless much opposed also to this philosophy.
During the evening the conversation was in
some manner led to this subject of Spiritu-
alism. Merely in jest some of us suggested
that we set at the table and see what would
come of it. We had scarcely sat down when
the table swayed to and fro, and test ques-
tions, one after the other, were correctly an-
swered by its tipping. Then calling the al-
phabet was suggested, and among the mes-
sages received was one telling my wife and
self to set for independent writing at home.
We were much amused, but in company with
Mr. Wilson, the neighbor referred to, we sat
at home for several evenings with two com-
mon slates on the table, getting messages
every evening, but as yet nothing upon the
slates. After we had sat, probably a dozen
evenings, what was my surprise one evening
to hear distinctly a telegraphic period, and
this repeated several times. Then next, the
old office call, "F. H.," where I learned tele-
graphing. I then commenced asking ques-
tions. I first asked, "Who is this?" The an-
swer came, "J. R." (The young man of whom
I learned). "Where did you work, F. H.?"
was next asked, and answered correctly. Fol-
lowing this, I asked all manner of test ques-
tions, all of which were correctly answered.
You may imagine our surprise. We were
nonplussed. Having always been so much
opposed to this philosophy, we tried to keep
the matter very quiet, but the phenomena
was too great, and our house swarmed with
people of all classes and religions. It hav-
ing come to the ears of our good and vener-
able townsman, Mr. J. H. Wade, an active an-
d honest Spiritualist, he came to our house in
company with Mr. E. P. Wright, superintendent
of the Western Union Telegraph. Both
being good sound operators, they listened to
the tiny raps, and were soon convinced of the
genuineness of the telegraphing. Mr. Wade
had a son who has passed to spirit-life, who
was an operator. He immediately telegraphed
to his father, giving the most minute direc-
tions how to make a key and sounder, or
rather how to adjust them and enclose them
in a box.

Let me say right here that each telegraph
operator has his peculiarity in writing on a
key, the same as does any person in writing
with a pen on paper. The writing of Mr.
Wade's son was peculiar and well known to
both him and Mr. Wright, both of whom de-
clared the raps on the slate to correspond
with his writing exactly. According to di-
rections the box to contain the key was made
as follows: Two common school slates were
joined together by four upright pieces, the
two slates making the top and bottom of the
box. In this was placed an ordinary key, such
as operators use. This was attached to a
sounder, and to the battery the same as all
short circuits are connected, and which is
too well known to need more minute descrip-
tion. When operated the box is closed and
fastened by a hook.

I should have mentioned that by direction
a small, thin piece of metal is fastened to the
top of the key, and the top or the slate can
rest firmly on this. Their philosophy is that
they gather strength from the medium, and
conduct it through the slate top, which is
porous to the brass piece and down that to
the key. Messages by the dozens have come
in this way, and many splendid tests of spir-
itual presence. I only hold my hands lightly
upon the box. It works equally as well in
the daytime in full light, and is always open
to the closest inspection by any one who
cares to do so. I have been very much pleas-
ed of late by the fact that I have got messages
by merely taking hold of one of the wires.
No operator yet has been able to explain it
upon any known natural law, and dozens

have seen it. I have the promise of getting
messages served without even touching it in
any manner. These facts can be substan-
tiated by many of our best citizens. Now
what can your pseudo scientists say to this?
Cleveland, Ohio.

For the Religio-Philosophical Journal.
From the Pacific Coast.

Mr. George Chaine's Theosophy in the Light
of the Blavatsky Exposé—Dissatisfaction
in San Francisco at Mr. Chaine's Theo-
sophic Lectures, and Unpopularity of Anna
Kimball—A Bogus Materializer—Mrs.
Crintle-Reynolds again completely exposed.

BY WM. EMMETTE COLEMAN.

In view of the fact that Mr. George Chaine,
now lecturing in San Francisco, is an ardent
admirer of Madam Blavatsky's "Isis Unveil-
ed," and is a devoted adherent of her system
of Theosophy, as expounded by the quondam
free-love apostle, Mrs. Anna Kimball, who has
attached herself to Mr. Chaine and travels
with him, the attention of Mr. Chaine and
of others honestly believing in the multitudi-
nous absurdities found in the works of Bla-
vatsky, Snett, Olcott, and other Theosoph-
ists, may be invited to the exposé of the tricks
of the founder of Theosophy contained in an-
other part of this paper. The foundation of
the latest phase of Theosophy is the existence
of Koot Hoomi and other adepts, but there is
wealth of evidence in the Blavatsky-Coulomb
letters, that these adepts are pure myths,
creations of the Blavatsky's teeming imagi-
nation. There is also much evidence that
the whole system of Theosophy, claimed to
emanate from the Mahatma adepts, is also an
emanation from her brain, evolved from time
to time, with variant modifications, as accord-
ing to her exuberant fancy. The whole thing
is evidently the offspring of imposture and
deception, a baseless fiction; and yet honest,
well-meaning people are so weak as to suffer
themselves to be hoodwinked into becoming
the followers of such a woman, and to accept
as nature's truth the farrago of pseudo-mys-
tic absurdity, which she has concocted and
is palming off upon her credulous dupes as
the highest wisdom of omniscient sages.
Alas for the weakness of humanity! How de-
plorable it is to see intelligent men and
women the victims of such unmistakable
charlatanry, letting themselves be used as
tools,—as aids to the glorification of this
Muscovite impostor. It is to be hoped that
the recent exposé may open the eyes of some,
at least, of her American sympathizers, and
that hereafter they will let the "unclean
thing," Theosophy as at present engineered,
severely alone. A true Theosophy, for the
study of the occultic forces of nature, in a
rational, scientific manner, is a desideratum;
but the bastard Theosophy of Blavatsky and
Olcott, with its juggling tricks and spurious
adepts, is a disgrace to the age.

Mr. Chaine has been speaking here for
several Sundays to large audiences. He is
earnest and at times eloquent, and the spirit
of his discourse is good; but much of their
subject matter I cannot commend. Nearly
all of them are saturated with Theosophy;
some of them being merely expositions of
theosophical vagaries from first to last. Such
sentiments are displeasing to many of his
auditors; and I hear constant complaints of
the outré and queer ideas voiced by him. In
his lectures we have laudations of Blavatsky's
"Isis Unveiled," of Anna Kimball's seership,
and of the wonderful powers of the adepts.
We are constantly told of the astral body and
of the astral light; of the elemental spirits of
water, air, etc., which inhabit our bodies, and
obscure us, and which were expelled by the
great adept Jesus and can now be expelled by
the adepts of the present; of the various re-
incarnations of the soul in matter; of the
large number of persons on earth who really
do not own, as yet, their own souls; and all
the other non-sensical jargon of Blavatsky-
ism. Last Sunday morning, at the conclu-
sion of Mr. C.'s lecture on "The Prodigal
Son," which abounded in Theosophical ab-
surdity, the chairman of the Executive Com-
mittee in charge of Mrs. Watson's ministra-
tions, asked me what I thought of that lec-
ture. "Nine-tenths of it was bosh, destitute
of truth," I replied. "That is my opinion,"
said he; "and," continued he, "I regard our
platform as prostituted by such lectures, but
I suppose we will have to put up with it till
our speaker returns." Mr. Chaine's connec-
tion with Anna Kimball has done him no
good here; as Mrs. Kimball is very unpopular
here, and I notice that very few of the better
class of our Spiritualists countenance her in
any manner.

Mr. J. H. Wild, who has for some time past
been a personator of "spirits" for the San
Francisco "materializers," Crindle-Reynolds,
Southers, Caffray and Co., and who has of
late been giving materializing seances on his
own hook, recently gave a public exhibition
of the manner in which the tricks of the
"materializers" are performed. He first
gave a seance in the semi-dark condition in
which such seances are usually conducted,
and then, in the light, showed how it was
all done, including the materialization and
dematerialization outside the cabinet. I at-
tended the exhibition, a ticket being fur-
nished me as correspondent of the JOURNAL.
Though not as skillfully done as by Reynolds
and Co., a good idea was given by Mr. Wild
of the manner in which the tricks are perform-
ed. At various times while giving his materi-
alizing seances during the last few months,
Mr. Wild has asserted to different ones that
they were all fraudulent, but that since the
people wanted fraud he would give it to them.
In reply the materializing devotees attend-
ing his seances have said that it was not
true; that his seances were genuine; that he
was obsessed and made to deny their genui-
ness, and was not responsible for what he
said about them. His recent public exposé
is regarded by these people as another evi-
dence of his obsession, and should he resume
his seances they would still regard them gen-
uine. Can human nature descend to lower
depths of folly and credulity than this?

Last week at Stockton, Mrs. Crindle-Reynolds
was once more completely exposed.
Certain newspaper reporters caught her and
held her while in the act of personating a
spirit, in her chemise. Her wig, masks, and
paraphernalia were captured, and the ad-
mission fees refunded to the audience. Full
accounts of it were published in the Stockton
papers, and a summary of the matter tele-
graphed to the other principal papers in the
State.

Presidio of San Francisco, Cal.

Some Notable Changes Made by the Old
Testament Revisers.

Among the lighter touches of the revision
of the Old Testament are those which occur
in the well-known passage which is here
given as revised: "But I know that my
Bedeemer liveth, and that he shall stand up
at the last upon the earth, and after my skin
has been thus destroyed, yet from my flesh

shall I see God, whom I shall see for myself
and mine eyes shall behold and not another."
Another well known passage in Ecclesiastes
becomes: "Remember also thy Creator in the
days of thy youth, or ever the evil day
come or the years draw nigh when thou shalt
say I have no pleasure in them." The change
here is, "remember also" for "remember
now," with another variant, "or ever the evil
days come" for "while the evil days come
not."

The witch of Endor now sees only "a god,"
not "gods," ascending. In proverbs "a
naughty person" becomes "a worthless per-
son." "Wine is a mocker; strong drink is
raging," becomes "Wine is a mocker, strong
drink a brawler." The substitution of modern
words for archaic expressions have only
taken place where the word was not only ob-
solete, but to the public unintelligible. "Coat
of mail," for instance, is substituted for
"brigandine." For the word "cockatrice,"
there is given "basilisk" with "adder" as
the marginal alternative.

The following are examples in which the
actual task of revision is distinctly seen:
Authorized version—Genesis xxii, 14, "In the
mount of the Lord it shall be seen;" revised
version, "In the mount of the Lord it shall
be provided." Authorized version—Exodus
xiv, 20, "And it was a cloud and a darkness
to them, but it gave light by night to these."
Revised, "And there was the cloud and the
darkness, yet gave it light by night." Author-
ized, Job xxxi, 35, "Behold, my desire is that
the Almighty would answer me." Revised,
"Lo, here is my sign above, let the Almighty
answer me." Authorized, Job xxxvi, 18, "Be-
ware lest he take thee away from his stroke."
Revised, "Beware lest thou be led away with
thy sufficiency." Authorized, Psalm lxxviii,
4, "Extol him that rideth upon the heavens."
Revised, "Cast up a highway for him that
rideth through the deserts." Authorized—
Psalm lxxviii, 19—"Blessed be the Lord, who
daily loadeth us with benefits." Revised,
"Blessed be the Lord, who daily beareth our
burdens."

Isaiah xl, verse 3, authorized, "The voice
of him that crieth in the wilderness, prepare
ye the way of the Lord." Revised, "The voice
of one that crieth, prepare ye in the wilder-
ness the way of the Lord." In all these cases,
as in many others, there seems to have been
a strong minority among the revisers which
held out for the alternative readings and
succeeded in putting them in the margin,
which contains most of the scholarship of the
revision. The first verse in both the author-
ized and revised versions is the same. The
first alteration occurs in the second verse,
where, instead of, "And the earth was with-
out form and void," we read, "And the earth
was waste and void." The text of the story
of the Creation is without other striking
variations. The same may be said of the de-
scription of the Fall and of the Flood. In the
Ten Commandments are some verbal altera-
tions, the most striking being that the sixth,
"Thou shalt not kill" (Exodus xx, 13), be-
comes, "Thou shalt do no murder."

The connection of America with the re-
vision remains to be noted. It is explained
as follows in the preface: "The revisers had
already made some progress, and had, in fact,
gone twice through the Pentateuch before
they secured the co-operation of the Ameri-
can Old Testament Revision Company. The
first revision of the several books was sub-
mitted to the consideration of the American
revisers, and, except in the case of the Pen-
tateuch, the English company had the bene-
fit of their criticisms and suggestions before
they proceeded to the second revision. This
second revision was in a like manner for-
warded to America, and the latest thoughts
of the American revisers were in the hands
of the English company at their final review.
In every instance the suggestions from Amer-
ica were treated with the same consideration
as those from the members of the English
company, and were adopted or rejected on
their merits." The preface adds that those
points on which there was ultimate disagree-
ment are placed on record in the appendix,
filling sixteen pages. The American emenda-
tions so recorded are chiefly directed towards
modernizing the translation by the omission
of obsolete forms, both of language and spell-
ing.

No Sphere of Miracles.

The Rev. Dr. Newton Discusses the Work of
Healing Performed by Christ.

The Rev. Dr. Heber Newton spoke as follows
in the course of a late sermon: "Christ's
chief wonders were works of healing. Why
should he not have healed the sick, as is re-
ported of him? Look all around you the facts
which are recurring in our land as they have
occurred again and again in our history.
Discount all you please in these stories of
humbag. Allow for any amount of charita-
bunism on the part of professors of the faith
cure and of the mind cure, and for any
amount of imagination on the part of the
credulous patients—and there remains a re-
siduum of hard fact which will not away at
our bidding. Men and women are being heal-
ed of certain disorders in a manner that is
unaccountable to the practitioner who knows
of no force in therapeutics save pills. It is
too soon to dogmatize about this fact. Doubt-
less there is no violation of law nor any sus-
pension of law there, but only the action of
higher laws or forces than those usually re-
cognized. There should be no difficulty on
the part of any intelligent person in recog-
nizing that the forces of the inner nature,
the forces of which are stored in mind, in
conscience, and in will, may be well-nigh
omnipotent over the physical nature. As
man becomes increasingly a mental being
rather than a physical being, we ought to
look to mind for the action upon matter of
forces which have not been realized in ear-
lier days, though still under the old reign of
law."

"The wise soul expels disease." Thus sings
Emerson. What diseases, then, must such a
soul as was in Jesus have expelled? Try se-
riously to consider what a stupendous force,
intellectual and moral, must have been stir-
red in the man who made Christianity, what
an enthronement above the physical nature
there must have been in one who lived in
perfect obedience to the laws of the moral
nature, what undreamed powers must have
streamed from him who lived so close to the
heart of nature, so open to the soul which
breathed through it, and you will not wonder
at the wonders of Jesus. If you think that
it is taking the mighty works of Jesus out of
the sphere of what we have known as mir-
acles, I answer that you are right, but that we
never should have supposed such a sphere,
which nowhere exists, in so far as we can
see, in the heavens above or in the earth be-
neath, in physics or in ethics, in man or in
God.

"As a man grows out of the physical sphere
he climbs into a spiritual sphere, only to find
that his new powers, apparently setting the
laws of the material realm at defiance, are
still the action of forces which own the sweep
of the law. If you think that this view denies

the supernatural character of the forces
which were working in Jesus, I answer that
it does deny their preternatural character,
that it does affirm their thorough natural-
ness, but that it also affirms, in a newer and
deeper and most natural manner, their super-
naturalness. It would be the height of folly
for us to deny outright the possibility of such
a one as Jesus having mystic powers. The
presence of astonishing forces over nature,
latent in man, is being disclosed in our age
in a most unprecedented manner. Science
is giving man a control over physical forces,
that would have been absolutely miraculous
to earlier ages. Physiology is disclosing in
the phenomena grouped together under the
generalization of hypnotism a superiority of
man to the ordinary laws of nature, which
would have been scouted a generation ago.
Psychical Research societies are scientific-
ly investigating the mysterious forces which
have given rise to Spiritualism, and are al-
ready on the track of powers which are enough
to drive an old-fashioned materialist mad. In
the great words of Emerson: "Every solid in
the universe is ready to become a fluid at
the approach of mind, and the power to flux
it is the measure of the mind."

For the Religio-Philosophical Journal.

The Future of Modern Spiritualism.

BY CHARLES DAWBARN.

No. 1.

I have already alluded to the expressions
of our talented sister of San Francisco, as re-
ported from time to time for the JOURNAL.
Her utterances are claimed to fall from in-
spired lips, but I was none the less grieved to
find her saying that "a virtuous will and a
pure desire impose an impregnable barrier
between mediums and evil spirits." Grieved
only because though itself a statement of
truth, it contains an inference that is untrue;
for it implies that mediums may rise superior
to the rest of humanity on earth.

Show me the man or woman whose "virtu-
ous will and pure desire" is always to the
front, and you show me perfect manhood. It
has not yet been attained by the archangel,
and to demand it for the mortal race would
be to assume that humanity has reached per-
fection. But when you actually demand it
from those whose sensitive nature compels a
psychometric reflection of their surroundings,
with even less power of resistance as their
development grows more complete, you are
descending from the sublime to the ridiculous.

I cannot believe that the thought of an ex-
perienced control could have found such un-
terrance through that speaker, but I feel that
inspired by the audience before her, she kept
to the level of the manhood that delights to
expose fraud, rather than to analyze it, and
discover the grand truths with which it may
be permeated.

Every speaker can win cheap applause by
fierce denunciations of fraud. The writer
has tried it in all sincerity, and found it so;
but he looks back with sorrow to the time
and thought he so wasted, for he to-day re-
cognizes that almost always the fraud, wheth-
er by spirit or mortal, is as true to its condi-
tions as is the pure, gentle ministrations of
the loved one "gone before."

Most assuredly the future of Spiritualism
will show men and women with such knowl-
edge of spirit laws, that what we now de-
nounce as fraud, will only suggest united
effort to bless both mortal and spirit with a
knowledge that shall make truth the one
thing desirable; but as a matter of fact, when
the medium shall be well-born and well-sus-
tained, frauds will be very few and far be-
tween. Spiritualists of to-day may as well
realize that they have got to study and mas-
ter other laws of human nature than those
of spirit return, if they aspire to raise the
manhood of a medium to a higher level.

But the future of modern Spiritualism will
have an influence upon mankind of which
few yet dream. Man is three-fold in nature
and necessity here upon earth. Physical,
mental, and spiritual is the completion of
manhood; but the trouble is that one or the
other has gained an unlawful supremacy.
The old Greek showed us a perfection of
form, with beauty in every curve, and man-
liness on every brow. They also pressed the
mental into an activity that sought knowl-
edge in many directions. But the spiritual
was very dark to that people, and as a conse-
quence cruelty and vice was born from a body
in which the soul had no voice.

You may even unduly press the spiritual
to the front, till manhood shall become un-
practical and unable to fight the battle of
life. We want a due cultivation of all three,
and the Spiritualism of the future is going
to supply it.

It is needed in every phase of our phenom-
ena. The magnetic healer whose force is
coarse with animal strength, will have
greater power when intelligence is added by
cultivation; but the coming healer who will
almost vanquish human disease, will work
from the spirit, in the spirit and through the
spirit, to a degree impossible to the most ad-
vanced healer of to-day; and the absurdities
born of a clairvoyance, based only on spirit
sight, will disappear as you train that sensi-
tive in school and college, and will grow
glorious in use and power as the spirit shall
win control, and outwork wisdom in practice.

One of the marked distinctions between the
Spiritualism of to day and that of the future
will be that the coming man will have so
mastered the laws and powers of his own na-
ture, that the bungling attempts of to-day to
draw the line between phenomena produced
by man mortal, and that which has its source
in life beyond the grave, will have become a
sort of prehistoric ignorance born of super-
stition and self-conceit; and the efforts at in-
vestigation in the calm, scientific spirit of
inquiry advocated by the JOURNAL, will sur-
ely have resulted in the establishment of a
society for psychical research in every local
centre of thought throughout our country.

We are to day in the habit of drawing a
marked distinction between the scientific
and unscientific mind; and sometimes we feel
pity for the poor thinker who finds doubt and
darkness in the very phenomena which means
angel presence to us. But the time is not far
off, when our children will learn that a large
proportion of our present phenomena carries
no proof of the presence of the "arisen man,"
but is born of the powers called "occult"
within our own mortal mentality; and in
that coming future there will be no such dif-
ference as now divides the thinker from the
believer; for when the above dividing line is
once clearly marked, man-made fraud will
become almost impossible. When men are
once agreed as to the limit and extent of the
power of the mortal, then, and not till then,
will our phenomena stand out as scientific
truth in an attractiveness that will fill every
hall with attentive listeners.

[To be continued.]

Horsford's Acid Phosphate.
MAKES A COOLING DRINK.

Into half a tumbler of ice water put a tea-
spoonful of Acid Phosphate; add sugar to the
taste.



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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. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

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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, June 6, 1885.

A Thousand Miles from His Sanctum.

The Editor in New York and Brooklyn—Church of the New Dispensation—Mrs. Lillie—Social Gathering—Personal Mention—Prof. Thomas Davidson—Visit with E. Heber Newton, D. D.—Another D. D.—Materialization Incident—Summing Up.

Nowhere in this country is there a more healthy and truly spiritual growth among Spiritualists than in Brooklyn, with a few exceptions it is not equalled elsewhere, and this is largely due to the influence of the Society known as the Church of the New Dispensation. The faithful few who have labored unceasingly and unselfishly for several years in this Society, and the one from which it is an outgrowth or development, have the satisfaction of seeing good and permanent results in return for their efforts. Sensationalism has been eschewed, true spiritual culture encouraged; yet due attention and full appreciation given to the phenomena of Spiritualism.

MRS. J. T. LILLIE.

That estimable woman, Mrs. J. T. Lillie has filled the office of speaker during the past year with good satisfaction; many are anxious to retain her, but she feels it were better that other fields be worked for the coming year, though a part of her time will undoubtedly be passed with this Society. She is doing a noble work and is generously and effectively seconded by her devoted husband, who is always popular and ever ready to aid in every enterprise calculated to benefit any Society with which they are engaged.

A SOCIAL GATHERING.

On Saturday evening the sixteenth ult., Mr. and Mrs. Lillie gave a reception in honor of the JOURNAL'S editor and contributors, at which old and new friends attended in full numbers; Mr. and Mrs. Henry J. Newton, Mrs. Maud E. Lord, Mrs. Crans and others from New York being present. Messrs. Nichols, Tice and Newton made felicitous remarks, but the most witty and brilliant speaker among the gentlemen was Mr. Lillie, whose ready genius for improving an opportunity gave him the blue ribbon. Mrs. Lillie spoke with that earnest sympathy and depth of feeling so familiar and pleasing to those who have the good fortune to know her. Mrs. Lord, as usual, interested the friends and spoke with her accustomed facility. The kind things said of the JOURNAL and its work by these representative people were not taken by its editor as his own, but as belonging to the noble corps of contributors and friends who have done so much to make the paper a power for good and without whose continuous and hearty cooperation he could have done little. And in the name of these faithful co-workers he endeavored to express his warm appreciation of the kindly sentiments expressed by the several friends. The pleasure of the evening was varied and heightened by several recitations and songs. Miss Thompson, a sweet-faced, petite young lady whose rendition of "Tommy and his Star" was a revelation of training and genius wholly unexpected by most of the company, was complimented in warm terms by Mr. John Oakley, President of the Amaranth Dramatic Club. Mr. Oakley also gave some amusing impersonations; though evidently embarrassed by the brilliancy of Miss Thompson's effort, he warmed to his work and did well. Mrs. Brundage, President of the Ladies Aid Society, connected with the Church of the New Dispensation, rendered a song with fine effect. There is a house on Dearborn Avenue in Chicago, whose occupants will be glad to see any of these friends when they visit the to-be most populous city of America.

THE EDITOR IN THE PULPIT.

On the following Sunday evening at Mrs. Lillie's request I spoke in her church, to one

of the most intelligent and attentive audiences it has ever been my pleasure to greet. At the conclusion of the discourse Mrs. Lillie called for a subject for an improvisation; whereupon a bright-looking young woman responded, "Progression the life of the soul." Taking this as her theme and under a deeper inspiration than we remember to have ever before seen her, Mrs. Lillie gave an eloquent, rythmical exposition of her subject, which was pronounced by friends who have listened to her for years as the best she had ever given.

BRIEF PERSONAL MENTION.

All New York and Brooklyn Spiritualists know or ought to know Mr. and Mrs. Milton Rathbun. Mr. Rathbun has grown up from a youth under the influence of spiritual teachings and no man with a finer soul or keener moral sense is to be found in Gotham. Mrs. Rathbun has of late years done good service with her pen and as an amateur lecturer; it is to be hoped that she will ere long resume her work in both directions. At their pleasant country home in Mt. Vernon I spent an evening and renewed acquaintance with those two bright boys, Frank and Charlie, of whom I had something to say two years ago, after rolling on the grass with them under the big elms that protect and shade the happy home of Mrs. Helen J. T. Brigham up in New Hampshire. Returning to the city next morning, an hour was spent with those ceaseless workers, Mr. and Mrs. Henry J. Newton; although they had been up late the previous evening, having had a séance in their parlors with Mrs. Lord as medium, they were found ready to spend time on callers, of whom they seem to have no end. Among those who dropped in on this morning was Mr. Merritt who so zealously disseminates Spiritualist literature, and Mrs. Leah Underhill, the elder of the noted "Fox girls," a lady now beyond middle age, but full of zeal. Her book, "The Missing Link in Modern Spiritualism," is bringing her once more prominently before the world after a life of many years retirement from public notice.

I missed seeing Mrs. Brigham, but next summer shall sit on the porch of her farmhouse among the green hills of New England; and away from the noise and bustle of the great city where she has for years done such good work and carried light and comfort and hope to so many hungry souls, we will canvass the two worlds. Mrs. Hester M. Poole, a favorite with the JOURNAL'S readers, is now pleasantly located in New York, where she will have more time for her growing literary field. I found Mr. Poole also greatly pleased with his return to city life; he was free to confess that sitting in his pleasant library and reading the latest thought of the day on science, religion and philosophy had more charm for him now than bee culture and mixed farming which have taken up his time of late years. Many other earnest friends were briefly visited and many more would have been had it been possible. With no desire to miss any, the limit of time and endurance prevented extended visitation; and this the good souls whom I did not see will consider.

PROF. THOMAS DAVIDSON.

While in Brooklyn I attended one of a course of most instructive lectures given by Prof. Thomas Davidson, who is quietly expending the results of wide culture and deep thought upon a select circle of thinkers in and about New York. However widely one may differ from Mr. Davidson it is impossible to listen to him without great gain. I hope another winter will find him in Chicago. Whether it be practicable to establish a new school of thought or a church on the basis he formulates, may not be wholly clear; but that he has much to give that will stimulate true spiritual growth and grander, clearer conceptions of life is beyond doubt. He is a Spiritualist in the broad, philosophical meaning of the term, though as yet he has not seen the evidence needed to bring home to him a knowledge of the return and manifestation of those once in mortal life.

R. HEBER NEWTON, D. D.

One afternoon I took the cars on the Long Island railroad and went out to Garden City, in response to a note from R. Heber Newton, D. D., who had cordially invited me to visit him at his country home. Here he spends most of his time, going to New York on Sundays to preach and upon other occasions as required. Here, far away from the turmoil and confusion of traffic and commerce, fanned by the bracing breezes from the ocean, and surrounded by those whose love makes duty a pleasure in helping him in his work, he can study and grow as he could not in the city.

The Stewart estate owns eleven thousand acres in this vicinity, and the village of Garden City is a part of it. Here is the Episcopalian school and the beautiful cathedral erected and endowed by Mrs. Stewart who has just conveyed the buildings and some thirty-four acres of land to the church authorities—a gift valued at \$2,000,000. The cathedral is a small, but beautiful structure, perfect in design and finish; a splendid religious toy which can never be of much practical use in elevating man or contributing to his happiness. It appeals strongly to the few with esthetic tastes who may be so fortunate as to inspect its faultless proportions and expensive furnishings; and as a monument marking the resting place of the mortal remains of the merchant prince—whose body is supposed to be in the crypt beneath the altar—it will long remain an object of interest to visitors.

I found Dr. Newton at the station awaiting my arrival, and seated with him in his carriage the venerable Elizabeth Peabody whom I had last seen on the platform of the Concord School of Philosophy as one of the most active participants in the proceedings. Though

eighty-one years of age, quite feeble of limb and nearly blind, her brain is clear and her interest in current matters of philanthropy and literature as keen as ever. A drive of less than half a mile brought us to Dr. Newton's spacious house, where I was cordially greeted by Mrs. Newton, several manly sons, a beautiful daughter, and at least four fine hunting dogs who I was glad to see regarded themselves as part of the family and made as free in parlor and library as does a Scotch cousin of theirs in my own house. Familiarity with Dr. Newton's pulpit utterances had brought me to respect him and admire his ability and courage, but it only required five minutes in his library to warm me to a sincere and I believe lasting affection for the man. I found him much younger than I had supposed; he is forty-four and looks six years younger. During the three hours spent with him he impressed me as earnest and thoughtful; full of buoyant hope, yet well poised; courageous but modest; ingenious and receptive, yet with keenly analytical mind, and highly trained reflective faculties; caring nothing for religious forms and ceremonies merely as such; with a profound respect for truth and an unflinching desire to find it; slow to reach final conclusions; intrepid in maintaining a position so long as he deems it correct, but ever ready to change when once his judgment is convinced; a logical and well-trained mind, in a sound and finely formed body.

Soon after we had settled down to the discussion of spiritual matters, Mrs. Newton came in; and in a half-apologetic way remarked she was anxious to hear what was said and would keep very still. I told her I was only too glad of her presence for it made the room seem more like my own library where my wife was always welcome and where she often assisted me in giving visitors information sought, or took up the conversation when she saw I was flagging. So we three sat through the latter half of that delightful afternoon, Mrs. Newton rigidly maintaining the silence she had promised; even when I attempted to elicit an expression of opinion, she replied by saying she knew so little of the subject that she felt it best not to say anything; and contented herself by listening, with now and then a question. I have never had a more comprehensive series of questions, nor one showing greater scope of thought upon subjects of which I am supposed to know something than were put by Dr. Newton. He interspersed his questions with brief yet candid expressions of his own views as occasion seemed to demand. I did not go to the Doctor's home in the capacity of a newspaper man, to write an interview. And as it would be unfair to attempt to quote the language of an informal and friendly conversation with a man standing in the delicate and closely observed position that Dr. Newton does, even if it could be done in his own words, I shall not attempt it. I may say, however, that his attitude toward the phenomena of Spiritualism is as friendly as could be reasonably asked. I prefer to quote from his public utterances enough to show his bent. In a sermon preached some two months ago, a portion of which was republished in the JOURNAL, Dr. Newton touched upon Spiritualism in the following language:

"Below all the charity of Spiritualism there remains a residuum of phenomena which cannot be pushed away. Scientists have investigated these marvels and come to the conclusion that they are the manifestation of powers latent in man which entirely surpass our present conceptions of his nature. They point clearly to the possibility, if not the probability, of such an inner and finer organization as may even now and here under favoring conditions, anticipate a spiritual body. There is a force in us which cannot turn into dust and flower, into worm and bird. Affection and aspiration, thought and conscience and will—these do not transmute into earth and minerals and gases. These high forces pass not from us with the wisp of thin air in which the breath goes forth from our body. Some other and higher form remains for them...."

"What has been meant by the tradition of Christ's resurrection was essentially the belief that he had appeared from the Spirit-world to certain disciples. The stories which have been handed down concerning these manifestations have hitherto simply perplexed good people who have ventured to reason upon the matter by the apparent contradiction to all that we had known of the limitations of bodily existence. And now behold these same phenomena reappear before our own eyes as the natural forms of action of rare organizations even in the flesh. Regarding the phenomena of Spiritualism, therefore, simply as strange manifestations of man's nature upon earth, they clear the atmosphere for us to see the possibility of what Paul called a spiritual body. Physical science, therefore, does not even seriously challenge our faith in immortality. It is clearing the ground for a new and rational faith in immortality."

The New York Times in a lengthy article upon Spiritualism and its phenomena treats the subject with considerable fairness and says: "The belief in direct Spiritual inspiration is growing, and Spiritualism as enunciated by Dr. Newton is spreading rapidly here and in Europe." Dr. Newton apparently holds that liberty of thought is not incompatible with the laws of his church and that ecclesiastical authority cannot restrain a man from utilizing the best fruits of modern criticism and psychical research. Considering his age, trend of thought, capabilities and environment, I think Dr. Newton gives promise of accomplishing more general good than any other member of the Episcopal church in America.

ANOTHER DOCTOR OF DIVINITY.

In New York I lunched with another well known D. D. and his wife, and heard from them some most remarkable and convincing proofs of spirit presence and manifestation coming under their own observation. One instance related by the Doctor's wife, whom for convenience I will call Mrs. D., offers strong evidence of the ability of spirits to render themselves visible to the natural eye. It seems that Dr. Kenney of Brooklyn had been treating a member of Mrs. D's family, when soon after his departure from the house Mrs. D. distinctly saw the form of an Indian in the room where she was sitting; this form remained long enough for her to observe the

appearance minutely and then vanished. At a subsequent interview with Dr. K., he, not having been informed of the circumstance, was entranced and controlled by an Indian calling himself "Old John" who told Mrs. D. that he had succeeded in making himself visible to her. Mrs. D. is a woman of ability and experience, sincere, candid and not likely to be deluded or deceived. From my knowledge of Dr. Kenney's mediocrity and the competency of Mrs. D. as a witness I fully believe she saw "Old John."

HOW IT FOOTS UP.

The sum of my experiences on this trip adds emphasis to the already clearly demonstrated facts, to-wit: That the interest in psychical phenomena and in spirit return is almost universal, permeating all classes and homecoming every religious organization; That with the basic facts and great central truth of Spiritualism there is deep in the hearts of all an abiding and, generally speaking, an active sympathy. That church bonds are now too weak to bind the soul in theological slavery. That sectarian bigotry is as sharply discernible among those calling themselves by some one of the various names of Liberalism as it is in any church organization. That the world is making steady progress toward a rational religion, poised on a scientific basis and knowledge of the continuity of life.

J. C. B.

The Blavatsky Balloon.

For years the unique and only Madame Blavatsky has succeeded in making herself an object of interest the world over. By a well devised system of mendacity and deception fortified with monumental assurance, great ability, superior cunning and versatility, and possessed of a tremendous will supplemented by marked psychological power, she has run a remarkable career; now happily nearing its close in all probability. The hold she has obtained upon a large number of intelligent minds in all circles of society is astonishing. To hasten the loosening of her grip we begin in this number of the JOURNAL an able and carefully prepared condensation of the history of events resulting in her final discomfiture and downfall. Mr. Coleman has expended an amount of time and patient labor upon the task that can hardly be appreciated by those who have not seen the voluminous evidence from which he has prepared his statement. He entered upon the work at our request; his quotations can be relied on as correct and his arrangement of the evidence just to all parties concerned. We regret that the case cannot be presented in a single number of the JOURNAL, but the importance of the matter justifies the space allotted and its continuance in next week's paper.

The revelations of the Coulombs have proved far more disastrous than was at first anticipated, even by those who had probed the character of the adventuress. A Mrs. J. W. Cables of Rochester, N. Y., a woman with a history, and who styles herself the "Corresponding Secretary of the American Board of Control of the Theosophical Society from India," has received a circular letter announcing the voluntary retirement of Madame Blavatsky and her next in command, Col. Olcott, from the active and sole control of the affairs of the Society.—By the way, we understand this Mrs. Cables is the august American Theosophical dignitary by whom the ex-Methodist, ex-Unitarian, ex-Materialist, and now zealous Theosophist, George Chalmey, and his friend Anna Kimball were initiated into the awful mysteries and empowered with authority to unveil Isis.

The Coulomb exposure and the action of the English Psychical Research Society in sending an expert to India to report upon the validity of the claims of Blavatsky, Olcott & Co., as to wonders wrought in Theosophical circles, seems to have brought matters to a crisis, Blavatsky to a sick bed and Olcott to the necessity of placing the movement upon higher grounds than those of falsehood and jugglery.

Whatever of truth Theosophy has to give the world still remains intact. It invites the candid attention of competent students, who study it not for personal aggrandizement or gain, but in the best interests of humanity. If it has in it that which the world needs, it will give it up without the aid of the buried teacup act or other of Blavatsky's legerdemain.

Victor Hugo Declined to See the Priest.

As Victor Hugo lay on his couch calmly awaiting transition to a higher life, the Archbishop of Paris sent a message to this idol of France offering to visit him and administer spiritual aid in his last moments. To this offer the dying poet is said to have answered: "Victor Hugo is expecting death but he does not desire the services of a priest." The patriot, poet and philanthropist knew far more of the world he was soon to enter than did the Archbishop; he had long been in communication with spirit friends. Through Mrs. Hollis years ago he received convincing proof of the continuity of life and spirit return. Mrs. Hollis brought back to America substantial evidences of Victor Hugo's gratitude for the knowledge he had obtained through her mediumship.

France is lavishing a world of affectionate tribute upon the great man's grave, but he is not there; he has entered upon a far grander life than that of mortal. He will not only live in the memory of his countrymen and the world, but from his spirit home he will still actively labor for the betterment of those on earth.

Dr. C. E. Kenney of Brooklyn, has the editor's thanks for professional courtesies.

Boston Unitarian Festival—Recognition of Spirit Presence.

Our Boston exchanges gave fair reports of the meetings held in that city during anniversary week—May 24th to 30th. On this last week in May, for a half century or so, the good folks in parts adjacent have been wont to resort to "the hub of the universe" to attend the yearly meetings of churches and of missionary and reform societies, and the week was once the event or era of the year, and is still a season of great interest to many. The Unitarians held a festival in Music Hall, where a thousand men and women had a bountiful supper with speeches by clergy and laity. Governor Robinson and sundry Harvard Professors among the number.

Rev. James Freeman Clarke spoke on the coming religion, "which shall make Jesus, the dear human brother, beloved of all human hearts." This "human brother" is far better than the anomalous and supernatural Christ.

An appropriate hymn, written for the occasion by Rev. W. P. Tilden, was sung by a thousand voices, and we give a part of it as a noteworthy and beautiful recognition of spirit-presence by a veteran and excellent preacher of that denomination. The name of that Spiritualist pioneer John Pierpont was spoken in terms of affectionate reverence in one of the addresses.

The following stanzas are from Mr. Tilden's hymn:  
We think of our risen ones, gone on before,  
Though absent to sight, they are present to love;  
They come on bright pinions to open the door  
From mansions below to the mansions above.

They tell us the seen and the unseen are one;  
That heaven is nearer to those who will rise;  
That battles for right and that victories won  
Are aided by hosts from the close-binding skies.

Then firm be our courage and fervid our zeal,  
Since powers supernal will lend us their might;  
And blessings eternal our service will seal,  
When rendered for God and His kingdom of right.

Felix Adler in Chicago.

The Grand Opera House was filled to overflowing last Sunday morning; the audience intent upon hearing Prof. Adler, whose subject was announced as "The Meaning of the Ethical Movement." Space forbids a synopsis of the lecture in this issue, but we hope to publish it in full hereafter. After the lecture Prof. Adler held a reception at the residence of Mrs. Faulkner, 53 Pine Street, where a large number of those interested in the Ethical Movement, and personal friends, kept him closely occupied up to the hour of his departure for New York.

Lake Pleasant Camp Meeting.

The New England Camp Meeting Association has issued its announcements for the August camping season at Lake Pleasant. The circular covers information needed by those contemplating a visit to that popular resort; copies may be had by addressing N. S. Henry, Esq., Montague, Mass. Those who wish to aid the camp by distributing circulars among their friends, will be supplied with extra copies by making known this fact to Mr. Henry.

GENERAL ITEMS.

Giles B. Stebbins will speak at Woonsocket R. I., Sunday June 25th.

Jesse Shepard, the musical medium, is holding séances at Kansas City, Mo.

Major Thomas Gales Forster has again suffered a relapse. He has been a great sufferer for some years.

Laroy Sunderland, who for many years lived at Quincy, Mass., has passed to spirit-life aged eighty-two years. His name is familiar to all progressive people.

The Pall Mall Gazette thinks that the Old Testament revisers have "made hash" of more than one of the classic passages of the authorized version.

Arbitration is becoming contagious. The famous Sheik, Senoussi, has been asked by both the old and the new Mahd to go to Kordofan and decide which is the real and which the false prophet.

Victor Hugo, who lived to such an old age, was, when born, so tiny and hideous a bit of humanity that he was not expected to live, nor was it thought of much consequence if he did not.

A. B. French reported at the JOURNAL office last week. He has been at home much of the time this spring looking after business matters, but has a list of lecture engagements beginning on Sunday next.

Mr. Giles B. Stebbins attended the Woman Suffrage Festival at the Melonian, Boston, Wednesday evening, May 27th, and responded to the toast, "The Great West;" he also spoke briefly at the Free Religious Association Meeting.

The young people connected with the Chicago Society for Ethical Culture held a sociable on Friday evening of last week at the Matteson House. A large number of friends were present and the evening was spent in greeting Mr. Felix Adler, listening to music and recitations, dancing and discussing an excellent collection. The only thing to dampen the pleasure of the affair was the absence of Mr. Salter, the lecturer of the Society, who was ill; could he have heard the kind inquiries, and the words of sympathy and hearty appreciation of his work he would have realized how strong a hold he has upon the affections and respect of a goodly number of most excellent people. The most encouraging and significant feature of the personnel of Mr. Salter's Society is the unusually large proportion of young people.

On the sixth page will be found an interesting letter from a Catholic lady who graphically sets forth her experiences in searching for spirit phenomena.

Our contributor Judge Holbrook who was a lieutenant of the First Illinois Infantry in the Mexican war, read an original poem entitled "Lincoln and his Men," as a part of the exercises at Oakwoods Cemetery on Decoration Day.

Walter Howell, the blind medium, lately from England, will lecture before the People's Society of Spiritualists in Martine's Hall, Ada St., near Madison, next Sunday at 10:45 and 7:15 P. M. Morning, "Questions and Answers." Evening subject: "Prayer, its Nature and Efficacy."

Dr. Wm. and Mrs. E. H. Britten reached Liverpool on the 10th ult., and were enthusiastically greeted at their hotel by a large concourse of friends.

There is great rejoicing in the vegetarian camp in London at the temporary conversion of Mr. Spurgeon, Mr. W. Noble and General Booth, who are at present trying what cereals, pulse and fruit can do for them.

The name of George L. Harding (Master of Arts, Michigan University), of Leesburg, Ind., appears in the Indianapolis Journal, as having passed the recent examination for State Certificate, which is the highest a teacher can obtain.

Actions have been brought in Massachusetts against one of the railroads running Sunday trains. This revival of the blue-law spirit can result in no possible good save that it may induce the repeal of one of the old-time narrow laws.

The many readers of Sidartha's scientific articles in the JOURNAL are now informed that in a few days he will publish a revised and enlarged edition of "The Book of Life, or the Nature and Destiny of Man."

A deed of conveyance by Cornelia M. Stewart of the cathedral, Episcopal residence, and St. Paul's schools, together with the lands and furniture, at Garden City, L. I., to the corporation of the Cathedral of the Incarnation, was filed lately in the County Clerk's office of Queens county by John A. King.

The Presbyterian General Assembly at Cincinnati, Ohio, were asked by the Women's Christian Temperance Union of Wisconsin, to order that only unfermented wine be used at the sacrament of the Lord's Supper.

The burying of a Mrs. Sterry at Greenville, Conn., a few days ago, must have been a rather exciting affair. It was the desire of De Witt C. Sterry, a Protestant Elder, brother of the dead woman's husband, that the funeral services be conducted by Protestants.

Some stir has been occasioned at Shelbyville, Ill., by an alleged faith cure. The subject is Evan Cain, an ex-soldier, who, as the result of some injury received in the army, has long been afflicted with something like epileptic fits.

of curing by prayer and the laying on of hands, and a number of so-called cures attested the truth of his claim. Cain, thinking the exercise of faith by one man as likely to heal disease as that of another, brought himself to believe he could cure himself by prayer, and essayed the task, as he now claims, with marvelous success.

Decoration Day was more generally observed than usual this year, coming as it did on Saturday. It is a day that should be respected and appropriately kept by every person who loves his country and is proud to see the United States a Nation.

The Theosophist for May is received and contains the usual amount of Oriental Philosophy, Mesmerism, Spiritualism, etc. Price, single copies, 50 cents. For sale at this office.

A Louisville gentleman had the first tooth of his grandchild mounted on a gold pin and wears it on his scarf as an ornament.

Spiritualist lecturers are, as a class, not fortified with the intellectual acquirements and training necessary to fit them for sustained platform effort through a series of years before the same society or audience; they are too great a degree the creatures of circumstance.

The First Spiritual Temple.

The First Spiritual Temple, corner of Newbury and Exeter Streets, Boston, Mass., is now completed, and the title to the same has been transferred to a Board of Trustees, who are to hold the property in trust, in accordance with the Principles and Declarations set forth in the deed of trust, which has already been published in the JOURNAL of May 23rd.

The splendid temple which has been reared by the unaided munificence of Mr. Ayer should be furnished in a style worthy of the place and the cause to which it is dedicated. In and around Boston are many wealthy Spiritualists either one of whom could furnish this temple and not feel the poorer for it.

General News.

It is 106 miles from New Orleans to the Balize, or jetties. A horse which was known to be fifty years old died a few years ago on Staten Island. A New York State dairymaid has succeeded in milking nine cows in twenty-eight minutes.

On Thursday, May 14th, 1885, in Mackinac City, Michigan, of pneumonia, George W. Simpson, aged 55 years. Mr. Simpson was born in Salem, Mass., March 12th, 1829, was married in St. Albans, Maine, to Elvira A. Pillsbury July 20th, 1846.

the first personal pronoun, but always speaks of himself as the "Solitary Man." The expression is only used in the figurative sense, as indicating the unapproachable grandeur of the Son of Heaven.

There are six branches of the Presbyterian Church in the United States. There are 29,000 English-speaking Episcopal clergymen in the world. Senator Beck is authority for the statement that Henry Waterson is now living on milk.

HOW TO REACH THE RESORTS OF COLORADO.

Colorado has become famous for its marvelous gold and silver production, for its picturesque scenery, and its delightful climate. Its mining towns and camps, its massive mountains, with their beautiful green-wooded valleys, lofty snow-capped peaks and awe-inspiring canyons, together with its hot and cold mineral springs and baths, and its healthful climate, are attracting, in greater numbers each year, tourists, invalids, pleasure and business seekers from all parts of the world.

The journey, from Chicago, Peoria or St. Louis to Denver (the great distributing point for Colorado), if made over the Burlington Route (C. B. & Q. R. R.), will be as pleasant and gratifying as it is possible for a railroad trip to be.

The June Century, which will be issued on the first day of June, includes in its table of contents a paper by the Protestant Episcopal Bishop of Kentucky, entitled, "How shall we help the Negro?" in which the writer, who is a Southerner by birth and an ex-Confederate officer, takes the ground that the whites must help the colored people.

The last completed story by the late Rev. William M. Baker, author of "His Majesty Myself," etc., is a tale of Texas life, dealing with two brothers who choose different employments, indicated by the title, "Sheep or Silver." It will be published serially in St. Nicholas, beginning with the June number.

clairvoyant Healer.

D. P. KAYNE, M. D., the well-known Clairvoyant Physician, has again resumed practice and is located at 96 West Madison Street, Chicago, Ill. Send with lock of hair, handled only by the patient, prominent symptoms, and \$3.00 for examination and written prescription.

Notice to Subscribers.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

Business Notices.

Hudson Tuttle lectures on subjects pertaining to general reform and the science of Spiritualism. Address, Berlin Heights, Ohio.

SEALED LETTERS answered by E. W. Flint, No 1827 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

For sluggish bowels, torpid liver, indigestion, bad breath, flatulence, sickheadache, Ayer's Cathartic Pills are the certain remedy. By land or sea, out on the prairie or in the crowded city, they are the best pills for purgative purposes, everywhere alike convenient, efficacious and safe.

Passed to Spirit-It.

On Thursday, May 14th, 1885, in Mackinac City, Michigan, of pneumonia, George W. Simpson, aged 55 years. Mr. Simpson was born in Salem, Mass., March 12th, 1829, was married in St. Albans, Maine, to Elvira A. Pillsbury July 20th, 1846.

Buffalo Lithia Water, Nature's Great Specific for BRIGHT'S DISEASE.

Dr. Wm. A. Hammond, of New York, Surgeon-General U. S. Army (retired), Professor of Diseases of the Mind and Nervous System in the University of New York, etc.

FOR SALE BY LEADING DRUGGISTS. Pamphlet sent to any address. THOMAS F. GOODE, Proprietor, BUFFALO LITHIA SPRINGS, VIRGINIA.

CALIFORNIA.

Pamphlets, descriptive of California and the way to get there SENT FREE. Address A. PHILLIPS & CO., 89 Clark St., Chicago, Ill.

A VALUABLE BOOK. A PHYSICIAN'S SERMON TO YOUNG MEN.

By Dr. W. Pratt. This is considered a valuable work. Price, pamphlet form 25 cents.

STORIES FOR OUR CHILDREN.

By HUBBARD and EMMI TUTTLE. This work is designed especially for children. A popular work for Lessons, Reading, and Recitation. Price 25 cents, postage 2 cents.

ANTI-SPIRITUAL CHRISTIANITY.

A DIALOGUE. By "ALIF." Suitable for distribution among inquirers. Price 10 cents, postage 2 cents.

MAGNETISM CLAIRVOYANTLY DISCERNED.

LESSONS FROM NATURE. INHERITED CHARACTERISTICS EXPLAINED. New light on the treatment of Diseases, Medicine, and how to take it, with treatises on various subjects of general interest.

JESUS AND THE PROPHETS PAUL.

AGAINST BY ALSHAH. Their teachings are placed side by side in this pamphlet, and will be found interesting.

HOW TO MESMERIZE.

ANCIENT AND MODERN MIRACLES BY MESMERISM; ALSO IS SPIRITUALISM TRUE? BY PROF. J. W. CARDELL.

JUDGE WAITE'S HISTORY OF THE CHRISTIAN RELIGION.

TO A. D. 200. Many consider this one of the most important books of the present century. The author claims that it is a complete exposure of the Christian records of the first two centuries, bringing to view many things which have heretofore been skillfully covered up.

THE PRINCIPLES OF LIGHT AND COLOR.

Including among other things, the Harmonic Laws of the Universe, the Etheric-Atomic Philosophy of Force, Chromo Chemistry, Chromo-Therapeutics, and the General Philosophy of the Five Forces, together with Numerous Discoveries and Practical Applications.

OPINIONS.

"This work has produced considerable sensation in scientific and cultured circles. It contains probably a greater number of remarkable discoveries than any one volume of modern times. The demonstration of the form and working of atoms, of the basic principles of chemistry given for the first time, of the marvelous Chemical and Healing power of Light and Color, crystallized into a science, and the explanation and proof through spectrum analysis and clairvoyance of a new and higher world of Light, Color and Force, invisible to the ordinary eye by means of which the wonderful phenomena of Clairvoyance, Psychology, Stigmata, Mental Action, the Interior Machinery of Life, and many of the heretofore unknown Forces of Nature, stand forth in clear light, and show how imperfect human nature can be made over now by these divine processes of the Five Forces. The wonders of vegetable growth as aided by color, and also iron and the human eye and its diseases and methods are explained."

"This work inaugurates a new era in science." FRANKLIN SMITH. "Contains more remarkable discoveries than any other work of modern times." A. NEW YORK LIBRARY. "A magnificent work and does both you and the cause infinitely good. The first chapter, 'The Harmonic Laws of the Universe,' is the best of the kind." JOHN HERRING FORD, ENGLAND.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

Spiritualist Meeting & Picnic.

The Annual Meeting and Picnic of the Spiritualists of Western Connecticut, will be held at Compoose Lake, Conn. on Wednesday, June 24th, 1885. J. Clegg Wright will address the Meeting, and tests of spirit presence will be presented through the mediumship of Heman F. Merrill of New Britain, Ct. JOHN WINSLOW, President of Association.

TWO DAYS' MEETING AT ORION.

The First District Association of Spiritualists, composed of the Counties of St. Clair, Oakland, Lapeer and Macomb, will hold their 27th Annual Meeting at Orion, Park Island, the 1st Saturday and Sunday of June, 6th and 7th, 1885. The usual programme of preceding years will be carried out. The election of officers, Special care and attention on the part of the Directors pertaining to public comfort and especial consideration for all mediums who may choose to be present, with good speaking from the rostrum. Come and see and all enjoy with us the benefits of such meetings.

Annual Meeting at Sturgis.

The Harmonical Society of Sturgis, Michigan, will hold their 27th Annual Meeting in the Free Church at the village of Sturgis, Friday, Saturday and Sunday, the 12th, 13th and 14th days of June, A. B. Evelyn, Miss E. M. Gleason, Mrs. E. L. Watson, and other speakers will be in attendance to address the people. A good test medium will be in attendance to give public tests from the platform.

Spiritualist Camp Meeting in Oregon.

The Spiritualists of Oregon and all others who may feel an interest in the spiritual movement in this State will find a Spiritualist Camp Meeting at New Era, Clackamas County, Oregon, beginning Tuesday, June 23rd, and ending the 27th. Good test mediums will be present, and efforts will be made to secure good speakers.

LILLINGSTON'S WEATHER FORECASTS FOR 1885.

These forecasts are calculated by C. H. Lillingston, for seven years the publisher of the late Prof. T. A. Atkinson, and are deduced from his Theory and from data left by him, with explanations, simplified and made practical. Also his weather stories predicted will reach a certain locality; how to know the approach of Frost, etc., etc.

GHOSTLY VISITORS.

A Series of Authentic Narratives, with an Introduction by M. A. (Omni). Cloth, pp 128. Price 75 cents, postage 8 cents.

NATURE'S LAWS IN HUMAN LIFE.

An Exposition of Spiritualism. Embracing the various opinions of Extremists, and coming together with the Author's Experience, by the Author of "What Magnetic Cure?" Price, \$1.50; postage, 10 cents.

THE HOLLOW GLOBE.

A Treatise on the Physical Constitution of the Earth, Presented through the organization of M. L. Sherman, M. D., and written by Wm. F. Lyon. Price, \$2.00; postage, 10 cents.

THE IMAGE BREAKER.

A SERIES OF TRACTS BY JOHN E. REMSBURG. The following are now ready: No. 1. The Decline of Faith. No. 2. Protestantism. No. 3. Washington an Unbeliever. No. 4. Jefferson an Unbeliever. No. 5. Faith and Skepticism. No. 6. The Christian's Faith.

THE WORLD'S AGITATOR AND RECONCILER.

A Treatise on the Physical Constitution of the Earth, Presented through the organization of M. L. Sherman, M. D., and written by Wm. F. Lyon. Price, \$2.00; postage, 10 cents.

DESCRIPTIVE PLATES.

Extracted from Therapeutic Sarcognomy a Scientific Exposition of soul, Brain and Body. BY JOSEPH RODES BUCHANAN, M. D. Pamphlet form, price 25 cents.

CHRISTIANITY AND MATERIALISM.

By B. F. UNDERWOOD. This pamphlet of forty-three pages, printed in fine style on heavy tinted paper, embodies matter never published in any of his best lectures. The author deals Christianity as represented by the Old and New Testaments and modern orthodox sects, some ancient and well-merited blows; while we differ greatly from our talented friend Underwood in some essential particulars, we believe his lectures and writings calculated to do much good. His Christianity and Materialism is worthy of and will repay a careful reading.

MORAL EDUCATION: ITS LAWS AND METHODS.

BY JOSEPH RODES BUCHANAN, M. D., Author of "System of Anthropology," Editor of Buchanan's Journal of Man, and Professor of Physiology and Institutes of Medicine in four Medical Colleges, successively from 1846 to 1881; Discoverer of Cerebral Impressibility, and of the Sciences of Psychometry and Sarcognomy.

CONTENTS.

I. The Essential Elements of a Liberal Education. II. Moral Education. III. Evolution of Genes. IV. Ethical Culture. V. Ethical Principles and Training. VI. Relations of Ethical to Religious Education. VII. Relations of Ethical to Practical Education. VIII. Sphere and Education of Women. IX. Moral Education and Peace. X. The Educational Crisis. XII. Ventilation and Health. XIII. The Psychological University. The Management of Children—by Mrs. Elizabeth

Cloth, \$1.50, postage 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

An Anthem of the Sea. GIVEN BY D. AMBROSE DAVIS, THROUGH D. F. KATNER, M. D., MEDIUM.

We have a song for thee, An anthem of the sea, Whose rhythm its swelling ebb and waves control;

O happy hours of Youth! Like song-birds who forsook Carol their joyous anthems in some grove;

The organ's deep-toned swells, Of richer anthem tells; So ocean's crested waves and sullen roar

And when we reach that land, Whence swell those anthems grand, There golden grains of Wisdom ripened stands;

How quickly pass the years, Of youthful hopes and fears, And rougher, bolder grows the path we tread;

But like the surging waves, Which sweep from out their graves The empty shells, once redolent with life,

The swashing waves may tell How they have washed the shell, And given a brighter lustre to the pearl;

And now, dear friends, to thee, Thus sing with melody, In angel strains, Nature's divinest choir;

What though the tumult swells, Each pulsing heart-beat tells We're one step nearer to that shining shore

Who's to the end endure Shall wear a crown? gemmed with each pure desire.

There was something very curious about this habit of the great journalist. [Horace Greeley's sleeping in church.]

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Seance with C. E. Wisnani.

To the Editor of the Religio-Philosophical Journal: C. E. Wisnani was at my house in this city from the first to the fifteenth of April. He gave thirty-seven private sittings, all perfectly satisfactory as far as I could learn.

My name is George, and I have a brother Joe who passed to spirit-life about twenty years ago. The next message was: "We are glad to be here. Oh! if mother could know this—J. W. P."

My brother's name is J. W. P. "Emma Dague's love to papa, please," was written. No one in the circle ever knew such a person.

On inquiry I found she was the daughter of Hon. B. A. Dague, of this city, who passed to spirit-life several years ago.

The next message was: "I am William Dague; was murdered twenty-five years ago."

The question was then asked: "Are you any kin to the Dagues here?" "The answer was: "I am a brother."

"Who were you from?" "Oh!" Mr. B. had a brother by the name of William, who lived in Ohio.

On the Sunday following, Mr. J. B. Dague came, and we sat for slate-writing in the same manner as I have described, Mr. D. carefully inspecting every thing, in order, if possible, to detect fraud.

Mr. D. brought his own slate. He asked William to tell who murdered him. The answer was written: "Why do you ask when you know the man who went with me?"

The facts are as follows: William Dague and another man started for California about twenty-five years ago in a wagon, and was never heard of since.

Mrs. Jackson, an estimable lady, myself, wife and daughter, E. G. Paul and wife, with several communications were written by my brother, my wife's sister and others, this was written: "Well, mother, I am glad to meet you. Your golden-haired boy."

The slate was cleaned and the next message was: "Oh! what a shock to your sensitive nature! You came too late to see me buried."

A hand was seen to part the curtain, and write on a slate held by Mrs. J. It also took a bell out of her hand and rung it. Then a boy appeared, wearing a white coat, and holding a tray on which stood a top of the table and signed the name, J. W. Paul.

My father also reached out his hand and wrote a message, and signed his name, W. W. Paul. His forefinger was off, and his hand appeared as natural as life.

Mr. Aaron Harlin, a Christian minister, some seventy years old, came the last day Mr. Wisnani was here, and had a sitting, and was wonder-stricken as well as perfectly satisfied.

After several communications were written by my spirit friends, the name John Harlin, was written. I asked Mr. H. if he knew the name. He replied: "Indeed, I do. I had a brother John, but he had a middle name," and asked: "If this is my brother John, please write your full name," which was done.

When a hand reached out and patted Mr. H.'s hand, shock it and pulled it under the curtains. This almost overcame Mr. Harlin with joy. Here I remarked: "Mr. H., you can go to orthodox meetings and hear orthodox preaching all the days of your life, but you can learn more in twenty minutes with this medium, of the future life, which brings a pure peace of mind that the world cannot buy."

I will say that Mr. Wisnani is a gentleman and a good, honest medium, and is doing a wonderful work for Spiritualism. He has improved much in the last three years. I feel that I can recommend him as a good, true man and medium. He is not fully developed yet as a materializing medium, but gives entire satisfaction as far as he has given sittings, tests and materializing sittings.

OSCEOLA, IOWA, APRIL 30, 1885. GEO. M. PAUL.

The "Wholesale Absolute Method." To the Editor of the Religio-Philosophical Journal: Many of your readers have, no doubt, with me appreciated and enjoyed the calm, pleasant way in which Judge Holbrook has reviewed in the JOURNAL, of the 23rd inst., the communications of Messrs. Coleman and Bowler in your number of May 2nd.

I hope none have overlooked it, for the subject, as we judges, is important, and in fact, it is very important also. It is in matter of no little importance in what tone and temper Spiritualists write for publication. And if any do not recognize their own assuming and imperious airs, it is needful for their benefit as well as for the public's, that some one should in a fair and kindly way hold the mirror up to them.

One at least of these two gentlemen has by his learning and labor, and with a high regard for consideration among Spiritualists; and there are thousands of them who would not willingly see him forfeit or qualify this in any degree by any unfortunate and improper assumptions of authority. To this the great body of Spiritualists would naturally be peculiarly sensitive; for whether their own learning be greater or less, most of them have in the very process of becoming Spiritualists learned at least one thing, and that is to think for themselves, and refuse to submit to dictation in opinion. Patiently to entertain evidence, fairly to consider it, and to yield convictions only to its apparent weight, without fear or favor;—this habit alone, if acquired, is almost an education. Those who have acquired it will resent with energy any mode of address to them which seems directly to make war upon what they have come to regard as their most sacred right. None will be quicker than they to distinguish between reasonable argument and violent assertion.

Thus the "wholesale absolute method," as Judge Holbrook well calls it, is little likely to be an effective one among Spiritualists. The mere dicta of an individual or of a handful of individuals will go further among almost any other class of people.

Into the merits of the discussion between the above named gentlemen and Dr. Bloede, I do not propose now to enter. Some readers for another statement and some false logic used, I think, be found on both sides; but the pursuit of them would be rather tedious. The main question, as it would seem to be, whether evil or undeveloped spirits can control the human organism, will be decided—if it has not been long ago—by facts well ascertained, and not by theories as to the unwelcome consequences of such facts. The dire results of the theory of evil spirits infesting earth, were they as dreadful as Mr. Coleman represents or ten times as dreadful, have no bearing upon the bare question of fact; no more than the dire results of sin on the part of mortals have upon the fact of sin in the world. It is a question to be decided only upon testimony; that of mediums themselves and of their close and experienced observers. And in the court of hearing no autocrat will preside.

J. D. HULL.

Slate-Writing. To the Editor of the Religio-Philosophical Journal: While visiting Chicago, I called on Mrs. Kate Blade, slate-writing medium, and was much gratified with the results of a sitting. We sat at a large table, the slate being placed on the table, and under the right hand leaf. Presently the raps commenced, and the writing in a few minutes afterwards, by distant relatives, who were almost forgotten, and also by my wife, her name signed in full, in her own handwriting. Wm. Mason.

H. G. Woodworth writes: When will this "rattle" about the "trade-mark" fade out. If all the mediums in religion were massed and compelled to give honest answer to the question, What is your notion of true manhood? there would be agreement enough to justify "One fold and one shepherd." And if the masses would be honest with themselves in secret before God, and make a decent effort to be true to their highest convictions of duty, all could shake hands and drop the "trade mark," and let the nation be eroded in holy living. I suppose the trouble is that the mediums had rather see some one else on the cross of self-interest than to be themselves. But there is no road to a life of pure spirit and reason only by self-denial.

The Failure of Private Advertising.

Why Cards, Circulars and the Like are Failures as Advertising Mediums.

Within the last few years it has become the fashion with some people to do their advertising in their own private way, instead of through the newspapers. Some distribute cards, some circulars, some pamphlets, some even almanacs, and some inconceivable monstrosities of oddity, circulating them by the hundreds or thousands through the mails.

The printer's art has been taxed to the utmost to gratify the tastes of these advertisers. Some of the finest as well as some of the basest specimens of the art of engraving, of chromo-lithography and of color printing are being produced for these purposes, and every conceivable style of fancy paper is brought into requisition. The advertisers vie with each other in the elegance of their designs and the costliness of their devices, taking it for granted that the receiver will conform their estimate of the status of the advertiser to the artistic pretensions of his advertisement. Some people may regret that the noble art of printing, at the period of its highest achievements, should be subjected to such debasing uses; but, to those who thus employ the art, it should be equally a matter of concern that the debasement so commonly met with in the object for which it is intended.

With all such advertisements, however, the first feeling on receiving one of these superb specimens of typography or engraving is apt to be one of disgust that it relates to the artistic pursuits of his butcher or his bootmaker, or that the subjects of its elegant illustrations are chairs and tables, refrigerators and brooms; he throws it down with an indefinable grudge against the man who has been guilty of such a ridiculous prostitution of art, and without exactly knowing it, he is distinctly convinced that a tradesman who spends so much money in such an incongruous way is not likely to be endowed with the common sense of a good manager of business or to sell cheaply.

In truth, however, those who take any notice whatever of this flood of advertisements form but a very small percentage of those who receive them. They have come to be the nuisance of both the parlor and the counting-room. At home they are never opened but with disappointment, because they come in the place of letters really hoped for. In the office the merchant finds his morning mail stuffed with these intrusions upon the serious affairs of his business, which he inwardly curses or impatiently consigns to his waste-paper heap. In short, if a public vote could be taken, it would be found that these drumming missives to be an intolerable nuisance that should be denied the privilege of the mails.

Men of business who resort to this method of advertising cannot be ignorant of the fact that the people whom they would reach have become unaccustomed to it. They must be aware that they themselves disregard all such appeals for patronage; and what reason have they to suppose that others will receive their applications with more patience? Sagacious advertisers are beginning to see this and are returning to the old method of public announcement. The newspaper is, in every sense, the best medium for advertising; and, for a given result, it is by much the cheapest also. It reaches a far greater number of possible customers than any private announcement could be so effectual in its results as to create a sale.

The private circular is thrown aside as things which people have come to regard as a bore, and which is neglected because its recipients have no time to attend to it. The newspaper is used in each day's hour of leisure, and readers find interest in reading its advertisements as well as its news, because of the variety they present and the information they convey respecting a wide diversity of interests. It may be said that an enormous amount of advertising is done through the press, and that it receives there where made in a private way, it would reach but one. If, therefore, the same amount were expended in either case, the result would be fifty-fold better from the former method than from the latter. There are, undoubtedly, cases in which the circular is a better medium than the newspaper. Such, for instance, as where the matter is necessarily lengthy, and the cost of newspaper space would therefore be very large. But such cases are quite exceptional; and the sooner advertisers learn the folly of their present large expenditures in seeking publicity through private means, the better for their pockets and their success. —New York Commercial Bulletin.

The Experience of a Catholic Lady in Investigating Spiritualism.

To the Editor of the Religio-Philosophical Journal: I am a member of the Roman Catholic Church. In that church is found a class of mystic literature, which is full of phenomena similar to modern Spiritualism. That style of reading has always fascinated me, so, therefore, it was with a prejudice in favor of its possibility that I and a young friend, also an ardent Catholic, went to Mrs. Grey's residence on 5th Street, New York, to witness an advertised materializing seance, in which she reports to have been the medium. There were about a dozen people present. Before commencing, a dollar was collected from each person; the room, a back parlor with folding doors; a cabinet in one corner; a closet closed by a curtain in the opposite one. The cabinet was examined, but not the closet. All light was extinguished. Then phosphorus balls floated, bells rang, and guitars played. My friend was quite alarmed. The seance family gathered about the table, and white apparitions and the floor creaked. My friend thinks she recognizes a dead nun and cries: "Is that you, sister?" Mrs. Grey bids her come to the ghost. In fear and trembling she approaches. Mrs. Grey asks: "Do you recognize her?" "Yes," is her reply. She comes silently back to her seat, and whispers to me: "It is the medium. I recognized his black hair which has escaped under the turban, and his eyes, and his nose, and his mouth, and his ears. If they give you an opportunity, go up." Soon my turn came. I verified for myself my friend's report. It was all as she had whispered. We said nothing at the time, but later our discovery reached Mrs. Grey's ear. The explanation was the usual one. De Witt was entranced and dressed by the spirits, who then transformed him into the likeness of the beloved dead one. The Virgin Mary appeared for the benefit of my friend.

After this experience Spiritualism ceased to interest me until an accident threw your paper in my path. I read it; a new light in regard to the occult science dawned upon me. Your own ardent in the search for truth; your ceaseless energy in the unmasking of lies, revealed to me a side hitherto unremarked. I then read Zoller's experiments with Henry Slade. I went to the latter at mid-day, God's name be praised, and found him sitting at a square wooden table, and held my slate in my own right hand, both the medium's hands in my left on the table. The slate was written on repeatedly. I carried it home with me, and have since showed it to priests of my church. They were filled with wonder. These are my two experiences: one side of the shield gold, the other brass. The materialization scenes advertised in New York, bring only consolation and delusion for my money. Can nothing be done to force mediums to honesty?

This claim of transformation, when discovered, is a cloak for fraud, a fraud which not only steals your money, but your heart beats, your tears, your love. It is the worst form of cheating.

New York, May 9th.

Spiritualism at Liberty Springs, Ark.

To the Editor of the Religio-Philosophical Journal: Spiritualism is taking a permanent hold on some of our best citizens. When I came to this State, three years ago, there was not a Spiritualist to be found in this section. By loaning books and distributing papers devoted to Mesmerism and Spiritualism, several have been led to investigate and, as a consequence, some have become thoroughly convinced of the truth of spirit communion. We hold circles for development whenever convenient. Mr. A. W. Holey is being developed as a writing medium; Miss Martha Austin also gives promise of becoming an excellent medium.

On Sunday night, May the 10th, we held a seance at my house, but did not get any communications. This seemed rather strange, as conditions appeared to be favorable. On the following day, however, we went to find out the cause of our failure; the following communication was received in response to the question, Why did we fail to receive some evidence of spirit power last night?

"We were attending the great Congress of Spirits in the Spirit-world. We were trying to effect a peace between England and Russia."

"Question.—Where did you meet?" "Answer.—In the third heaven."

"Question.—Did you succeed?" "Answer.—We think so."

Liberty Springs, Ark. OSCAR LUCIUS.

Moral Psychic Force.

Most people have an aversion for submitting themselves to hypnotic influences. They have a natural fear that the operator or positive may obtain too great a control and abuse his power. After many experiments under the most favorable conditions, the writer concludes that a sensitive remains a sensitive only so long as the positive retains purity of intention. Just as soon as the positive becomes merely formal, that is, loses moral control of himself, at that moment the sensitive becomes positive, and like similar poles of a battery, the former repulsive, but now positive, repels the positive. The following is one of many cases that illustrate the truth of this position. A young lady of about twenty-four, known by the author to be of the highest integrity, having submitted herself to numerous tests, developed into such susceptibility that the intelligence of the positive could be communicated to her when in the hypnotic state, independently of physical means. For instance, while blindfolded, she accurately described coins and other small objects taken from persons in the company present. This condition was attended with a high activity of the spiritual sense, and appeared to be dependent upon it. The readiness of these communications between the operator and himself being explicable in no other way, as she was able to give a minute delineation of even the smallest coins as well as repeat figures noted by the positive or by others in the room who merely showed them to the positive. This demonstrates that the thoughts of the positive were flashed upon her sensorium, as the telegraphic characters dot the mirror. In the course of these experiments, however, the positive would convey the impression to the sensitive that he had allowed his lower nature to predominate, at once the sympathetic conditions would terminate. The sensitive then became a positive, was no longer under control, and would make such remarks as, "I wish you would go away; I don't like you." Upon the positive's returning to his previous mental state, the trance condition with its subjection on the part of the sensitive was renewed.

I infer from this that in proportion to the development and refinement of the higher faculties we may look for completeness of response in the development of psychic power.—J. P. S. in Phrenological Journal.

Col. Baker's Presentiment of Death.

[Ben: Lerley Poore in Boston Budget.] President Lincoln and Col. Baker were intimate in childhood. They attended the same school, joined in the same boyish sports and were constantly together, and when they had grown to manhood, their intimacy had ripened into ardent friendship. In a conversation which occurred between them Col. Baker expressed a conviction that he would soon be shot in battle. The President endeavored to persuade him, but without success. Col. Baker, however, being told that he would be shot in battle, he was determined to go to the front, and he was shot in battle.

Col. Baker was a Senator from Oregon, yet he took a deep interest in California politics, and in the appointments to California offices made by Mr. Lincoln. On one occasion he appeared before the Senate committee on foreign affairs and eloquently refuted a charge of intemperance made against a Californian who had received a foreign appointment. "He is no drunkard," said he; "he may occasionally take a glass of wine, as you do, Mr. Sumner, but he is no more a drunkard than I am." The nomination was confirmed, but the man died a year or so afterward of delirium tremens, and his name and features were called upon by the spirits, and given to Col. Baker for legal services in securing his confirmation.

Freedom of the Press. Rev. Mr. Ryan, a prominent Catholic priest of Detroit, Mich., preached a sermon a week ago in which he severely attacked the freedom of the American press. He was "heavy" on editors, reporters and contributors. The newspapers of Detroit took the matter up and handled Father Ryan pretty severely; then Mr. R. replied in a letter to the Detroit Post of the 21st and the enclosed clip is a note in reply to his letter. It appeared in the Detroit Post of Saturday, May 23rd, and is from our contributor, Thos. Harding, of Sturgis, Mich.

"The Rev. Mr. Ryan, in the Post of May 21st, says in reference to the sermon complained of, that his text was 'Inquire for the old paths.' The burden of his sermon and letter was the true way to gain spiritual advantage; and yet to ordinary people it would seem as wise to 'inquire for the old potatoes' to build up our physical health to-day.

"He further remarked: 'There is a great demand in this age of advanced thought for a new way, and he complains that editors and reporters often neglect the field of theology.' That is part of the price which he pays for living in a free country and in the nineteenth century. If there is a 'demand for a new way' it is because the people 'live in an age of advanced thought' that they 'inquire for it.'

"One half the contents of penny newspapers," he says, "is made up of lies, one half of the other half misleads and half of the remainder is guessed at." "It may not be quite polite to ask the reverend gentleman whether there are any 'lies' in his theology; but it is admissible to inquire how much of it is 'made up of mistakes' and what proportion of 'the remainder' is 'guessed at.'

"The people of this age of advanced thought' are asking these questions, and if Mr. Ryan will not, or cannot, answer them, they will answer them for themselves, and act upon their conclusions, too." "Sturgis, Mich. T. W. HARDING."

Mrs. E. L. Watson. Resolutions Unanimously Passed by the audience at the Closing Session of Twenty Months at Metropolitan Temple, San Francisco, Cal.

WHEREAS, We are to be deprived of the ministrations of our beloved speaker, Mrs. Elizabeth L. Watson, we desire to publicly express our warm regards for her as a woman, and our high appreciation of her as a public teacher, therefore be it

Resolved, That we consider Mrs. Watson as one of the ablest inspirational speakers in the spiritual and reformatory service. She is unshrinking in her fearless denunciation of wrong-doing, and her eloquent and zealous advocacy of purity and justice. Under her able ministrations with us many sorrowing hearts have been comforted, many earnest seekers after truth as expounded by her angelic inspirations have been enlightened and encouraged in their pursuit of truth, and we deeply regret the necessity which is to temporarily deprive us of her services, we look forward to her return in August with eagerness, and tender her the assurance of our continued support and hearty co-operation on the resumption of her work for the angels in this Temple.

Resolved, That we deeply sympathize with our sister in her sorrow for the approaching departure of our mother to supernatural life. May she reach her abode in peace, and may she be comforted by the knowledge that the good angels who have through herself so tenderly presented to many beloved hearts the surely of a happy reunion in the bright home "past the gate which death unbars," will be with her to sustain and comfort her under all earthly trials. ALBERT MORRISON, Manager.

Jacob Hummel writes: The JOURNAL is essential to provide food for my spirit. No other paper furnishes such a palatable banquet for me. Long may it survive to furnish its weekly feast for starving humanity.

W. M. Deer writes: Please keep the JOURNAL coming to me. It is the soundest paper I have ever read.

Notes and Extracts on Miscellaneous Subjects.

Birmingham, Ala., now makes 400 tons of iron daily. The State of New York contains 100,000 French Canadians. Farm rents in England have declined 6 per cent. in five years. Mammoth Cave, in Kentucky, receives 3,000 visitors annually. There were 48,000 visitors from the North to Florida last winter. There is a gorge in Yellowstone Park where no sound can be heard. Brooklyn claims a population of 700,000, or about half that of New York. There are in the United States \$4,000,000,000 of watered railway stocks. Telephone subscribers in Mazatlan, Mexico, pay an annual rental of only \$5 per phone. The Mormons have increased in this country between 500 and 600 per cent. since 1850. Eight hundred thousand colored children were taught in the Methodist schools last year. A Frenchman who loves his wife calls her his "darling cabbage" or his "little blue rabbit." Oregon is suffering from drought. "Every day of delay," says the Oregonian, "costs \$100,000. It has been said that swallows and sparrows forsake a district when cholera is about to appear. New Orleans contains seven white women to six men, and four negro women to three negro men. A number of negroes were sold at Richmond, Ky., a few days ago, under the vagrant laws of the State. There are more than seven million farmers in the United States, or nearly one-eighth of the entire population. It is estimated that there are in round numbers five million professed Spiritualists in this country.—Chicago Herald.

A watchmaker in Milwaukee has trained a common crow to sing faultlessly "We Won't Go Home Till Morning." Iowa contains more persons who can read and write in proportion to her population than any other State in the Union. Electricity is now employed in extracting teeth, a recently invented machine pulling, in an actual test, seven teeth in five minutes. During the past twenty-six years more residents of Massachusetts committed suicide than fell in battle during the entire war. The richest colored man in Philadelphia is John McKee, a real estate dealer, who is estimated to be between \$200,000 and \$300,000. Mrs. B. B. Hayes has bought and fitted up a house in Savannah, Ga., where colored girls can be thoroughly trained in skilled housekeeping. The current of Lake Erie has an effect upon the adjacent shore sufficient to make the spring season from two to four weeks earlier in and around Toledo than at Buffalo. Three counties in Western Kansas, together as large as the States of Delaware, Rhode Island and Connecticut, propose to utilize the waters of the Arkansas River for purposes of irrigation. The Journal of Education thinks that a large amount of benevolent fund from the North has been unwisely expended in the South, and wasted through ignorance of what was already doing in the public schools and other educational enterprises. When Mr. Cleveland went to select a pew in the Washington church which he attended, he was asked what part of the building he would like to sit in. "Well," he said, "I don't want to be so near the minister that he can see whether or not I am listening." They have a drink in Iowa called "hopine." It is said to resemble beer so closely that even an expert cannot detect the difference. A saloon keeper has been prosecuted for selling it, but the jury held that the sale of "hopine" is not a violation of the prohibitory liquor law. Among catfish it is not the mother fish which takes care of the eggs and young, but the male or father fish. He not only guards and hatches out the eggs, but also, after the hatching, takes a paternal interest in his somewhat voracious as well as numerous brood or school of "kittens." A writer has been estimating what it costs each individual for necessary food of sufficient variety per day and year; and also the value of the total amount of food upon which the people of the United States subsist for that time. He makes it \$4,340,000,000 annually for the whole people, and for each individual, \$86.81 per year; and only 23 cents and 3 mills for each person per day. In a mine in Grass Valley, Cal., that had for many years been flooded, it was found upon renewing operations recently, that a drill hole in a vein of quartz had headed up around a small iron ore "poor" that had been left in it, and that several clusters of small crystals had shot out in a fractured portion of the vein. This is quoted to prove that metals grow, like wood and other products of the earth. The theory of the decadence of the supply of ocean food fishes receives a severe blow from this year's experience. Mackerel are phenomenally plenty and the catch has been enormous. Herring in some quarters have been so numerous that the catch could not be used. Cod have been caught in unusual numbers, and almost all kinds of salt water fish are cheaper than they have been before for a long time. A South Carolinian tells a strange story in natural history. While out hunting he killed the mother of some young squirrels and secured four of the little ones unhurt. He carried them home and gave them to a cat that had lost her kittens. She took charge of them and became exceedingly fond of them, and now they are frisky little fellows running every where and growing finely. They seem to like their stepmother. Randolph Rogers, the eminent American sculptor in Rome, has presented to the University of Michigan, a number of all his works, about seventy in number, including many of the most famous public monuments and statues of eminent men, besides ideal creations. With this, and other gifts already received from the late H. C. Lewis and other benefactors, the institution will have a gallery of art perhaps superior to that of any other university in this country. The number of stars visible to the naked eye is commonly greatly overestimated. Let one begin to count the stars and the false impression is soon dispelled. The total number of the stars down to those of the fifth magnitude inclusive, is hardly more than 1,500. Stars of the sixth magnitude are the tiniest specks of light, visible only in a favorable state of the atmosphere, and these included will not bring the count much above 4,000, except for persons who have extraordinary keenness of sight. A gentleman in Germantown, Pa., who was greatly annoyed by a colony of sparrows that had taken up their quarters in a mass of ivy covering one side of his house, got rid of it by a novel expedient. One day he purchased half a pound of red pepper, and, going up to the third story, opened the windows and sifted the pepper down through the ivy. The alarm of the sparrows was evinced by the haste with which they left their hiding places. Every bird took its departure, and his premises are now clear of them. A colony of infidels was founded five years ago in Barton county, Missouri. A correspondent of the St. Louis Globe-Democrat, who spent a day and a half in the new town called Liberal, says that the experiment is a failure; that the town, instead of keeping pace with towns of the same age, has fallen far behind them, and instead of being the happy, prosperous community it promised to be, is, in fact, a contracted, torn in two by dimensions, and in a condition where only prompt action in behalf of its friends toward a complete reorganization will save it from disintegration. A pension which had been regularly paid for 502 years has just come to an end in Switzerland, and the cantonal government of Solothurn, the paymaster, so much regret its extinction that they are advertising for an heir. In 1382 Count Rudolph of Kibourg marched to the assault of the town of Solothurn against which his ancestors had long entertained treacherous designs. But one Hans Both, a peasant living in a neighboring village, was on the alert and carried to the townspeople intelligence of what was brewing, and Solothurn was saved. For this very substantial service Hans was rewarded with annuity to himself and his heirs forever. The last inheritor, Hans de Both, has lately died, and all the Boths in Switzerland are now looking up their pedigrees.

He Never Knewed.

Old Billy B. was a pious man,
And heaven was his goal,
For he had a very good man,

In class meeting next, old Billy told
How heaven had gracious been,
Yes, even back in the dark days when

A shrill-voiced sister cried "Bless the Lord!"
The whole class cried Amen!
But a keen-eyed man looked at Billy B,

At Cascajaga.

To the Editor of the Religio-Philosophical Journal:
Having spent a fortnight during camp meeting on
these grounds in '83, and several months in '84,

Spiritualists Organizing.

To the Editor of the Religio-Philosophical Journal:
The Spiritualists of this place, feeling the time for
a closer bond of fellowship than a common belief in

Useful Invention.

The operation has been successfully accomplished by
a German chemist of separating rags of cotton
and wool mixed by subjecting them to the action of

TO CONSUMPTIVES.

Reader, can you believe that the creator afflicts
one-third of mankind with a disease for which there
is no remedy? Dr. R. V. Pierce's "Golden Medical

Biliousness

Is very prevalent at this season, the symptoms being
bitter taste, offensive breath, coated tongue, sick
headache, drowsiness, dizziness, loss of appetite.

In Cuba two hours before a paper is distributed on
the street a copy must be sent, with the editor's
name, to the government and one to the censor.

Many ladies who for years had scarcely ever en-
joyed the luxury of feeling well have been so re-
novated by the use of Lydia Pinkham's Vegetable

The Old Testament Revision Company, which has
just submitted its report to Convocation in England,
held eighty-five sessions, and finished in June, 1884.

Scorific disease manifest themselves in the spring.
Hood's Sarsaparilla cleanses the blood, and removes
every taint of scrofula.

Immense swarms of grasshoppers have appeared in
Panola County, Texas, on the Louisiana border.

Lost. "All my dyspeptic troubles, since I used N.
K. Brown's 'The Jamaica Ginger.'" N. K. B.

St. Louis, at least, is building a club house.

A Bank Failure

may fail, and yet, by wise management,
regain its credit. So, also, if wise counsels
are followed, the strength and vigor of
a failing constitution may be restored.

Speculation The Cause

as to what will cure Dyspepsia, vanishes
before the light of such evidence as that
furnished by O. T. Adams, Spencer, O.,
who says: "For years I suffered acutely

Ayer's Sarsaparilla

saparilla cured me of Dyspepsia," writes
Evan Jones, Nelson, N. Y. Mrs. A. M.
Beach, Glover, Vt., writes: "A humor
of the blood debilitated me, and caused

Never Fails

since been troubled with the disease.

to get the best remedy at the outset, in-
volves, in case of sickness, not only a
waste of money, but useless suffering.

of all his sufferings, "enough to kill a
dozen men," was the failure of his kidneys
and liver to properly perform their func-

for Rheumatism, with entire success.
There is no medicine in the world equal to
it for the cure of liver diseases, gout, the

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.
For sale by all Druggists. Price \$1; six bottles for \$5.

For Good Purposes Only.

Mrs. A. M. Dauphin of 1939 Ridge Ave., Philadelphia, is
well known to the ladies of that city from the great good
she has done by means of Lydia E. Pinkham's Vegetable

For Weak Women.

Mrs. LYDIA E. PINKHAM: "About the first of September
1881, my wife was taken with uterine hemorrhage. The
best styptic the physicians could prescribe did not check it

LYDIA E. PINKHAM'S VEGETABLE COMPOUND is pre-
pared at Lynn, Mass. Price \$1. Six bottles for \$5. Sold by
all druggists. Sent by mail, postage paid, in form of Pills or

FREE GIFT! A copy of my Med-
ical Book will be sent to any person afflicted with Con-
sumption, Bronchitis, Asthma, Sore Throat, or Nasal

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IA MAN WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF HIS COUNTRY WILL SEE BY EXAMINING THIS MAP THAT THE

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Continued from First Page.
wants to teach David Sanskrit! Mrs. asked me for a parcel which she told me you had sent through Babooji. What parcel? I have neither seen nor heard of it, and I know nothing from Babooji. I told her that you had bought two dolls, but you had forgotten to send them to me. Buy them and send them that I may not have told a fib. She asked me when you were coming, and said that you were always complaining in your letters that you damn Madras and us, and curse your life, and say always that if you stay there you will die. Elapdoodie, dear Marquis, you would complain much more if you were in Bombay.

I have bought for you a fine piece of sheeting, one for you, the other for me. Yours is a present for you on the part of your humble Luna-Melanconica. My twenty-six rupees dress from your... is a fraud. I put it on yesterday for the first time to go and breakfast at Lady Sansoon's, and I just escaped coming home quite naked. Every moment, every contact with that cursed stuff makes it tear and my jacket has twenty-three rents and holes, and even the skirt presents solutions of continuity. It is mere dirt and a shame! More than 50 rupees thrown away! The mattress also. The rain came in through the windows of the railway carriage, which for a long time I could not shut, and the tarred cloth stuck to the cushions. Result: Railway cushions and mattress spoiled. Babooji bothered me and tried to go home for four days, as his wife does not accompany him, and as he would have bothered me more in the return journey, I was obliged to allow him to go. Another result: I am here alone at Kandalaiwalas with our old peons (who serve the Bombay Society now). Your Madon will never come back again, that is sure. There is gratitude for you! Brown is a strict vegetarian.

I am afraid I will have to bring another Irish lunatic. The poor girl is very sick; her father says she was pling away after her small-pox to come to us, 'go to Madam,' but her father would not let her, for he did not know me. Now I stopped the night with them when Colonel and others were gone North on Sunday. They are nice people. The doctor orders Mary... change of air or she will die of consumption. When her father would not let her go to us, she said life was not worth living and began walking bare-footed in the mud and cold water during nights and exposing herself. Now they are frightened and the father asked me to take her for a month or so, and that he would come himself to fetch her home. He gives her plenty money for her pocket expenses and she eats hardly anything. When Colonel and party arrived, her father gave a grand entertainment in his party—a tea party to the Theosophists and invited over 50 Theosophists for supper, etc. Mr. Brown made great friends with her. They are very respectable and quiet people, loving their children passionately, hence letting them do what they like, but I am sure there is nothing bad in the girls. She will keep company to 'Paddies.' Many things to say but no time or room.

Now, dear, let us change the programme, etc." Here follows the Sassoon telegram plot, as published above. In explanation it should be stated that Mad. B. often addressed M. Coumb as "Marquis" and Madame C. as "Marquise." Luna Melanconica is a nickname for herself. H. P. B., as Christofolo is of Koot Hoomi. The Holkar fiasco mentioned in the beginning of the foregoing letter was this, according to Mad. Coumb. Mad. Blavatsky having received an invitation from Holkar of Indore, left Madras with instructions to Mad. C., that if she sent her a telegram she was to write back the following: "The Mahatma has heard your mental request in behalf of his highness. It shall be granted, provided he protects and patronizes our cause. Ramalinga Devi."

But as on her way she received information that she was not to go, nothing of this was done, and so she calls it the Holkar fiasco. That the above long, gossipy letter is a forgery of Madame Coumb, in Blavatsky's handwriting, is extremely improbable, and the telegram plot is fraud in its concluding portion. The Mr. Ezekiel therein named, a cousin of Mr. Sassoon, has published a pointed execration of Mad. Blavatsky in this affair, in which he says that some of the particulars of Madame B.'s visit to Poona are inaccurately put into the alleged letter, and that the telegram was not at all meant, even in the most distant way, to suggest the possession of phenomenal powers by Madame Blavatsky, and she never attempted to put before him or Mr. Sassoon the telegram in any such light. As regards the inaccuracies concerning Mr. Sassoon and his rupees in the letter, may they not have been made by Blavatsky herself? Her penchant for inaccuracy is thus attested by her warmest champions:

"In a book published under the authority of the Theosophical Society, that is with Mme. Blavatsky's own imprimatur, 'Hints on Esoteric Theosophy,' No. 1, Calcutta, 1882, she is accused by her own friends of having two pronounced characteristics of a puzzling kind,—a tendency to tell lies in earnest. This able apostle of Theosophy writes of 'the too lamentable but incontestable fact that Mad. Blavatsky's converse is by no means confined to 'yea, yea, and nay, nay,' but is, especially when she is in one of her less spiritual and more worldly moods, too often tinged, and too often replete with contradictions, inaccuracies, and at times apparently distinct misstatements. I confess that for long the warmest of her friends saw no solution of this riddle, which is one that so immediately suggests itself to all who become intimate with her, that even Colonel Olcott, summarizing the general feeling, once said: 'Her best friends believe in her despite of herself.'" After explaining that this state of mind is hopelessly ineradicable in her present stage of advancement, the author goes on to explain what the two tendencies are that mar Mme. Blavatsky's character. These tendencies are first, inaccuracy. Most women are inaccurate, but she is more than normally so. Instead of as one might have expected, less so. ... But the second tendency, a sort of humorous combativeness, leads her at times, especially when she is in high spirits, and entirely free from higher influences, to propound absolute fictions, of malice prepense, and so forth."

I may here call attention that seven or eight years ago, in the JOURNAL, I pointed out this tendency of the Madame's to "propound absolute fictions, of malice prepense." In an article she published in the JOURNAL criticising me and my writings unsparingly, she indulged in twelve point blank falsehoods; and in my reply I inquired if a short article in the JOURNAL contained twelve untruths, how many were probably contained in the two ponderous volumes of her "Isis Unveiled"? The inaccuracies, therefore, in the above letter are evidence rather of its genuineness than of its fraudulent character. Note well that it is admitted by Mr. Ezekiel and the Madame that the telegram was sent and received just as it appears in the letter,—that identical telegram verbatim. As the telegram purports to furnish evidence of the existence of the Mahatmas and of their power to miraculously hear a conversation taking place in Poona, the statement of Mr. Ezekiel that the telegram was not meant to indicate the possession of occult power by Mme. B., and she never attempted to place it before him or Mr. Sassoon in such a light, is in consequence of not puerile. How does he know Mme. B.'s intentions regarding the object of the telegram, that he asserts so positively such and such was not meant thereby? If the telegram was not intended to prove the possession of occult power by the Mahatmas, in connection with their agent, Mad. H. P. B., what other possible meaning could it have? Mr. Ezekiel's testimony to the genuineness of the telegram leaves little room to doubt the genuineness of the letter of Mad. B. directing that it be sent. In addition the envelope containing the letter, with the postmarks, etc., showing its overweight and deceptions, etc., is in hand. The delay in delivery of the telegram necessary to enable it to reach the recipient is taken

gram. The length of the letter as published above, explains its overweight and consequent delay in delivery. In fact, the evidence is complete in every particular, and the so-called execration only confirms the truth of the Coumb's statements instead of weakening them. Mad. B. and friends having made this a test case, it has been treated more at length than any of the other letters. Mad. B. alleges as a proof of the non-genuineness of the letter that the name of one of her best friends appears in it erroneously,—as H. Khandalawalla instead of N. D. Khandalawalla. If not a typographical error, the mistake may be only another example of H. P. B.'s characteristic inaccuracy. Slips like this are often made in writing; and as this appears at the very end of a long letter, when the writer was doubtless weary and may have written hastily and carelessly, such a slight error as this weighs as nothing against the overwhelming evidence above outlined, including the undisputed genuineness of the telegram itself. Mad. B. has also said that she hoped to get from Ramalinga Deb, the sender of the telegram, a statement concerning his connection with the matter. Up to the present time I have heard nothing further concerning this statement. To offset the convincing proofs of fraud which have been presented will require much stronger evidence of her innocence and the guilt of the Coumbes than has yet been forthcoming. If any such are in existence, they should be produced, in order that justice may be done and the truth vindicated.

The next letter is a note inclosing a letter (doubtless seemingly from Koot Hoomi) to be sent to Damodar K. Malovankar, a leading Hindu exponent of Theosophy and the present Secretary of the Society. The portions enclosed in brackets in English; the remainder in French:

"My dear friend. I have not a minute to reply. I beg you to send this letter (here enclosed) to Damodar (in a miraculous way. It is very very important.) Oh my dear, how unhappy I am! On every side unpleasantness and horror. Yours entirely, H. P. B."

The next letter refers to the celebrated handkerchief trick, which she pronounces a failure, but for all that is reserved for the edification of certain uncritical Maharajahs. Instructions about placing hair in secret places for occult purposes are also given.

"I believe the handkerchief is a failure. Let it go. But let all the instructions remain in statu quo for the Maharajahs of Lahore or Benares. Every one here is madly anxious to see something. My hair will do well in the old town of Sion (but you should put it in an envelope—a sachet of some peculiar kind—and hang it where you hide it) or even in Bombay. Select a good place and write to me at Annisport, Madras, and then after the first of the month to Lahore. ... Nothing more for S.—he has seen enough. Have you put the cigarette in the cupboard of Wimb—? Do something for the old man, Damodar's father."

The following is Mme. Coumb's explanation of the handkerchief trick. At the request of Mme. Blavatsky, Mme. C. embroidered three handkerchiefs with blue silk letters, working the name of A. P. Sinnett on each of them. Two were laid on the top of the other, and after carefully fastening the four sides firmly, making the letters of the handkerchiefs meet exactly one on top of the other, the two were cut cross way thus dividing the name "Sin" on one side and "nett" on the other. The third handkerchief was left uncut. When Mme. Blavatsky went to Simla she left with Mme. C. at Bombay one of the cut handkerchiefs, taking with her the other one and also the uncut one. At Simla Mme. B. was to bring the conversation around to the phenomena she was to perform; then taking the uncut handkerchief she was to cut it across with a pair of scissors, and then by a little "leger-de-main" substitute the other one already cut corresponding to the one left at Bombay; one half of the substituted handkerchief was to be handed to Mr. Sinnett, pretending that the other half had been sent to Bombay. This "leger-de-main" that Madame performs is facilitated by the large sleeves she wears. She was to send Mme. C. a telegram with conventional initials, and according to what initials they were Mme. C. would know which half of the handkerchief she was to use and in what place she was to put it.

It seems, however, that this trick was a failure. More successful was the famed Adyar saucer phenomenon. Mad. B. being invited to go to Ooty with General and Mrs. Morgan, it was arranged with the Coumbes before her departure that during her absence, in the presence of Mr. Raghunatha Rao, Dewar Bahadur, a saucer should fall from the shrine in Madras and be broken, and that the fragments being replaced in the shrine, almost instantaneously the saucer would be found whole as before. The Coumbes affirm that they still retain the pieces of the broken saucer, a duplicate saucer being substituted in the back of the shrine. While at Ooty, Mad. B. sent the following letter to Mons. Coumb:

"13th July. Dear Marquis. ... Show or send him [Damodar] the paper, I, e., the slip (the small one, not the large one, for the latter must go and he near the author in the mural temple) with order to supply you with them. I have received a letter which has obliged our dear master K. H. to write his orders also to Mr. Damodar and the others. Let the Marquis read them. That will be enough I assure you. Ah, if I could only have my dear Christofolo here! ... Dear Marquis—leave the fate of my children in your hands. Take care of them and make them work miracles. Perhaps it would be better to make this fall on the head of H. P. B.—send the child after reading it. Register your letters if there is anything within—otherwise not."

As Mons. Coumb was Christofolo, alias Koot Hoomi, it was natural she should miss him, while she was absent from Madras. If he had been with her at Ooty, what miracles she might have performed there. This letter shows that the occult letters, her children, were sent by her to the Coumbes, to be delivered in a seemingly miraculous manner. The following letter refers to the projected saucer phenomenon. "The man 'Punch'" is Mr. Raghunatha Rao.

"My very dear friend—You need not wait for the man 'Punch.' Provided the thing takes place in the presence of respectable persons [besides our own familiar muffs] I beg you to do it the first opportunity. Tell Damodar please, the 'Holy' white breeches, and St. Pauline that they do not perfume enough with incense the inner shrine. It is very damp and it ought to be well incensed, ... H. P. B. Blavatsky."

The passages in brackets are in English, the rest in French. The "familiar muffs" are the faithful Theosophists who frequent the Madras headquarters. In another letter Mad. B. calls them "domestic imbeciles." The next letter refers to the paper to be placed in the saucer after its apparent repair by the

Mme Coumb has occasion to assure herself that the devil is neither as black nor as wicked as he is generally represented. The mischief is easily repaired.—K. H."

As neither Mr. Rao ("Punch") nor any other person of distinction had visited headquarters to witness the saucer trick, a visit of General Morgan to the shrine was made the occasion of its performance. The following letter refers to the General's visit:

"This is the moment for us to come out—do not let us hide ourselves. The General is leaving this for Madras on business. He is President of the Society here and wishes to see the shrine. It is probable that he will put some question or perhaps he may be contented with looking. But it is certain that he expects a phenomenon, for he told me so. In the first place beg K. H. whom you see every day, or Christofolo, to keep up the honor of the family. Tell him that a flower will be sufficient, and that if the pot breaks under its load of curiosity it would be well to replace it at once. The others be damned, this is worth its weight in gold. For the love of God or of any one else, do not miss this opportunity, for we shall never have another. I am not there, and that is the beauty of the thing. I rely on you, and beg you not to disappoint me, for all my projects and my future depend on you—(for I am going to have a house here where I can spend six months of the year, and it shall be mine for the Society, and you shall no longer suffer from the heat as you do now, but this if I succeed, ... This is the proper time to do something. Turn the General's head and he will do anything for you, especially if you are with him at the same time as Christofolo. I send you a possible requisite [literally, in French, "an in case of"—that is, a letter from the Mahatma in case the General should want a reply]... Hearty in yours. LUNA MELANCONICA. I have dined with the Governor and his principal Aide-de-camp. This evening I shall dine with the Carmichael. She is mad after me. May heaven help me!"

This is the enclosure ("an in case of") to be put in the shrine in answer to any letter the General might place in it:

"I can say nothing now—and will let you know at Ooty. K. H."

As soon as General Morgan saw the saucer phenomenon, he signed his name as witness on the slip of paper found in the saucer which had been replaced through the hole.

The Mr. Srinivas Rao mentioned in the next letter is Judge of the Court of Small Causes and an ardent Theosophist:

"It is just post time, my dear. I have only an instant. Yes, let Srinivas Rao prostrate himself before the shrine, and whether he asks [anything] or not I beg you to send him this reply by K. H., for he expects something. I know what he wants. Tomorrow you shall have a long letter. Grand news. Thank you. P. B."

The next case "discloses a deliberate attempt to practice upon Mr. Raghunatha Rao's well-known openness to conviction and sympathy with every good cause."

"My dear friend, I am told [by Damodar] that Dewar Bahadur Raghunath Rao, the President of the Society, wishes to place something in the temple. In case he should do so, here is Christofolo's answer. For God's sake arrange this and we are triumphant. I embrace and salute you. My love to the Marquis. Yours sincerely, LUNA MELANCONICA. Write to me."

The enclosed answer of "Christofolo" was in Sanskrit. We are told by Mad. Coumb, that as Mr. Rao did not come to the shrine for some time after the receipt of the above letter, and as when he did come he said that no one but an adept could answer the letter he put in the shrine, the Coumbes did not think it safe to put in the Sanskrit letter received from Mad. B. for him, because he might have asked something to which the Sanskrit letter was not a fitting reply. Mr. Rao receiving no reply to his letter, left it in the shrine saying that in case of an answer, it was to be sent to him. Mons. Coumb then wrote to Mad. Blavatsky enclosing the letter left by Mr. Rao, asking that in case, after reading Mr. Rao's letter, she still withheld the letter of Koot Hoomi to be placed in the shrine as an answer, to let him know by telegraph. In reply Mad. B. sent the following:

"Too late! Dear Marquis, if what Christofolo has in his hands had been given in answer at the time, it would have been all right, and this is why I sent it. Now it is no longer suitable. Your letter reached me at half-past six in the evening, almost seven, and I knew that the little Punch was coming at five. When could I send the telegram? It would have arrived the next day or after his departure. Ah! what an opportunity we have lost. Let that go. I must be a favor of you. I may return with the Colonel (Olcott), and it is very probable that I shall, but it is possible that I may remain here till October. In this case for the day or two that the Colonel will be at home you must send the key of the shrine to me. Send it by the underground way. I shall know it rests and that will be enough; but I do not wish that in my absence the Luna Melanconica of the cupboard be examined, and it will be examined if I am not there. I am in torment. I must come back. But, Heaven! how annoyed I am that everybody here will come and see me there! Every one will want something and—I HAVE ENOUGH OF IT.... But the devil take it. I feel quite unhappy at having missed the opportunity."

Mad. C. tells us that Mad. B. did not let Col. Olcott come alone, but came with him a little later. This letter indicates and the Coumbes assert that Col. Olcott was not a confederate in these tricks, but a victim of credulity. Per contra, this letter of Blavatsky may have been only a blind, in order to sustain the Coumbes in their opinion that the Colonel was only a dupe, while really a confederate perdu. Some years ago I was informed by one who had lived with Blavatsky and Olcott in New York, that it was known to my informant that the Madame often palmed off tricks upon Olcott as genuine phenomena; but that Olcott assisted the Madame in performing tricks upon others. This I think is still the case. She deceives him in some respects; he honestly thinks some of her phenomena genuine, and that there is truth in her doctrines and pretences. At the same time, in order to help the cause, attract attention and create notoriety, he assists in the production of spurious phenomena. Should this not be the case, and he really believes in all the Blavatsky-Mahatma tricks and occultism, he must be one of the most gullible of mortals, devoid of perceptivity, judgment, and common sense. As for Mr. Raghunatha Rao, he has given up his Presidency of the Society, and is no believer in the Mahatmas of Madame Blavatsky. So much for the Coumb's failure to utilize the Sanskrit Koot Hoomi letter. This Sanskrit letter was retained by the Coumbes, and it was placed in the hands of the editor of the College Magazine with the letters of Mad. Blavatsky published in that periodical.

Mad. Coumb states that in a fit of disgust at the impostures she was practicing she burnt the doll Christofolo,—the representation of Koot Hoomi. The following letter refers to this:

"Simla.... Oh my poor Christofolo! He is dead then, and you have killed him? Oh, my dear friend, if you only knew how I would like to see him revived!... My blessing on my poor Christofolo. Ever yours. H. P. B."

[To be Continued.]

Pittsburg proposes to use its natural gas to burn the city sewage and garbage, as the Jews did that of Jerusalem in the valley of Gehenna.

"Mystery gold" a composition of platinum, tin and copper, which stands ordinary acid tests, and is said to weigh as much as pure gold, is in favor in England for articles of jewelry, and has been valued by counterfeiters for the manufacture of sovereigns.

Spiritualism.

From the Standpoint of a Believer.

(Harman Snow in Christian Register.)

Will you allow to an old friend and supporter of the Unitarian faith space in your columns adequate to a condensed statement, of what may be regarded as established facts in regard to the so-called modern Spiritualism? I will try to be brief and to the point, holding myself ready to verify what I may now give, mainly, as unsupported statements.

In the spring of 1852, while temporarily supplying one of our vacant New England pulpits, I was favored with an excellent opportunity for investigating the claims of the new faith, entirely within the limits of the family which had been assigned as my home. Here, after several weeks of the closest attention to the subject,—under conditions utterly precluding the idea of fraud or even of a desire to mislead,—what I had begun as a repulsive duty ended in a conviction that the leading claim advanced was founded on the truth; and from that down to the present time, having all the while made this rather a speciality of my efforts, I have found no occasion to reconsider my decision. I still believe that, amid all the wonderful advancements and discoveries of the age, immortals of the Beyond have discovered a method of sending, through material instrumentalities, something like telegraphic messages to those in the mortal body,—a method which, though still imperfect, may yet become so far perfected as to be of incalculable value to our race.

Let me now try, briefly, to express some of my present thoughts upon the subject. The leading phenomena, material and mental, I regard as established beyond reasonable doubt. Their genuineness is now affirmed and defended by a no insignificant share of the intelligence and integrity of the civilized world. But few—and those only whose attention has been but superficially given to the subject—will now venture to affirm fraud and delusion as a satisfactory explanation of the entire mass of these modern wonders; and to those who, like the writer, have been in close relations with these phenomena for more than a quarter of a century, any such explanation seems shallow indeed. I have been perfectly surfeited with these wonders. I no longer seek or desire them. My great study now is, how can they be utilized for the good of mankind? It should not be denied, however, or overlooked, that delusion and fraud have closely followed the genuine of these phenomena or that these fraudulent imitations have been largely on the increase. To such an extent has this been the case that, among the better class of Spiritualists themselves, strenuous efforts are being put forth, that the evil may be checked and removed.

But, while thus admitting the general claim of Spiritualism, it should also be admitted that there is within its range a wide and peculiarly difficult field of inquiry, demanding a close and patient attention, in order that reasonably satisfactory results may be reached. From the very nature of the case there must be developed in such an inquiry—among the unseen intelligences, I mean—various degrees of mental and spiritual advancement as well as of moral obligation and degradation. For the world with which we are now in direct and conscious communication is made up of all the varieties of character existing here, it being colonized from our earthly life. They are not the wise and the good only who go from our midst over the river of death, but also the foolish and the false, the selfish and the base. And it is with all these various shades of character that we are liable to come in contact, when we make use of this new telegraphic communication, opened, as it is, through natural law to the use of the entire masses of human intelligence,—to all who do but conform to the established conditions. Hence these manifestations from the unseen life assume almost every variety of mental and moral shade, even as do the manifestations which come from humanity still in the mortal form; and hence, also, the different and widely divergent tendencies of Spiritualism as a movement or reform force in the world's advancement.

I will now briefly notice some of the more prominent of these tendencies. One of these is made up of recruits from Materialism and other forms of infidelity. But few are aware of the extent of the inroads made by Spiritualism in a direction apparently so unpromising. But probably more persons have thus been converted from a positive unbelief to a firm faith in the life to come, within the last thirty years, than had been done through other agencies during the entire century previous. And the change wrought upon this class of minds, many of them of advanced capacity and intelligence, must have been of the highest significance, and one that could have been accomplished only through a contact with the most positive proofs. But, as a natural result, most of these infidelistic converts have still retained much of their old antagonism to the Bible and Christianity. It should be borne in mind, however, that it is the old Calvinism, and not the liberal forms of Christian faith, that writers and speakers of this description have had in mind when giving forth their severe denunciations against the popular churches and their worship.

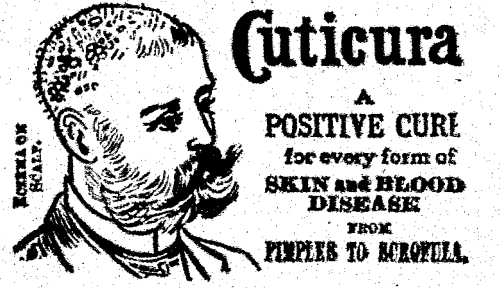
The other extreme of the movement consists of persons of reverent and religious tendencies, who have been brought up closely under the influence of the Christian churches, many of them, indeed, being in actual church fellowship. Their adoption of the faith that spirits are able to communicate with mortals does not necessarily and at once essentially change their old belief, though such a result is sure to follow in the end; that is, if theirs has been the

faith of the "evangelical" creeds, as, almost without exception, no support whatever is found for the special points of the old theology in what is received as coming from the Spirit-world. For the present, therefore, such persons, largely swayed by influences of a social and personal nature, still remain in their old religious homes, their new belief being kept cautiously in the background. The extent of this esoteric Spiritualism is not likely to be overestimated. It prevails everywhere,—not only in the churches, but in all secular organizations and also among isolated individuals. Yet is this extended prevalence far from being understood and acknowledged. On the contrary, it is often the case that, in respect to their belief in Spiritualism, intimate friends, for a time at least, remain as strangers to each other.

Besides these two extremes in Spiritualism, there is another prominent phase of the movement, upon which, as it seems to me, those claiming to be liberal Christians should look with especial favor as being almost identical in their own line of thought and effort. This is, largely, an embodiment of radical and independent thought and deep spiritual experience. Persons upon this plane are free to investigate in all directions, and ever to accept the good and the true. And, while following on in this spirit of perfect but reverent freedom, they have found it to be true, not only that human beings survive the event called death; but that they retain the power to come into close and conscious relations with those remaining upon earth and of still imparting to their fellow-beings influences both for good and of evil, and that often they may become to us messengers of truths of transcendent importance. And it is to such clearer and more enlarged views of spiritual truth and human destiny, and not to the signs and wonders now even to a personal communication with departed loved ones, that such Spiritualists give the strength of their efforts. To this class, Spiritualism is but the natural outgrowth of the past religions, especially of that taught by Jesus of Nazareth, the great Spiritualist and reformer of his own age. Between his teachings, rightly understood, and a rational view of modern Spiritualism, it is believed that there is no antagonism, but a natural harmony like that between the ascending scale of musical notes. Spiritualists of this class are watchful against anything like narrowness in the growth of the movement, many of them not wishing to see it combined into any sect or party whatever. They rather encourage a quiet diffusion of the faith among all classes, through methods peculiarly its own. For this new power works not naturally in the old machinery, but with a quiet, irresistible force in ways heretofore but little known. The ultimate result must be a gradual breaking up of old errors and evils, and the establishment among men of the higher ways of the unseen world.

In conclusion, let me affirm that the progress of this modern Spiritualism has been utterly unprecedented. Never before in the world's history has there been a faith of so rapid growth. Within a space of less than forty years, the number of believers in our own land has come to be reckoned by millions; while, in the world at large, it is only by tens of millions that an adequate estimate can be approximated. There is not a civilized country to be found in which there are not large numbers of intelligent believers. Innumerable books and periodicals in defense and elucidation of the faith are also to be met with in all quarters. Surely, a growth like this, amid the intelligence of the nineteenth century, indicates something more than shallow pretense or self-deception. To thoughtful and reverent minds, it must be apparent that some deeply significant reality lurks behind what has power so widely and deeply to move the human mind and heart; and that, whatever may be the earlier mistakes and crudities of the movement, the ultimate result must be some important good to the race.

A social sensation has been created at Columbus, Ohio, by the marriage of Miss Lena Miles, daughter of W. G. Miles, President of the Columbus Board of Trade and temporary chairman of the recent commercial convention at Atlanta, Ga., to Charles Freeman, son of a clairvoyant physician of the city. It was a runaway match. It is alleged that she had a dream in which the young clairvoyant was pointed out as her future husband, and that she herself asked young Freeman to marry her.



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