

# RELIGIOUS PHILOSOPHICAL JOURNAL

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

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

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### The Philosophy of "Mystic."

To the Editor of the Religious-Philosophical Journal:

In the above heading you will recognize the title of a German work, whereof I had made mention to you during our interview some few weeks ago. The article, which is an introduction of that work to the English speaking public so far as they will lend an open ear to the voice of one of their ablest Teutonic brothers, Dr. Carl du Prel, is already somewhat lengthy, and thus I let it justify itself without further prelude.

To coming generations the theoretical tendency of our modern thought to rejuvenate general metaphysics by a gradual incarnation of the same within pictorial but no less scientific systems, will have to serve as one great characteristic of no mean portion of intellectual, ethical and aesthetic achievements of the age. To them also will clearly appear in the light of history and empiric tradition what of the many and various hypotheses is actually based on a knowledge—intuitive or synthetic—of the Absolute, and thence partakes of the saving process of science. Not a small part of the merit will then fall upon the sages of antiquity, who without the aid of modern investigation had construed, or rather revealed systems of that lofty and still humble anthropocentric knowledge, which in my mother-tongue was best echoed in Meister Eckehardt's and Kant's prose, in Goethe's poetry (Faust) and among the Anglo-Saxons in Shakespeare, to name at once the type of universal genius.

This knowledge, which in its very core is deeply religious, can alone speed the wheels of humanization in their destined track; it breathes and lives in all great religions of the world. Know thyself! The nearer this self-knowledge, practically systematized, approaches the Absolute, the less will it resemble that epidemic monomania as it characterizes the last quarter of the past and part of the present century; individually, the more justly man introspects himself, the more modest will he remain in his theories, and the more helpful and noble in his daily and hourly practice. Not to metaphysical towers whether the perspective of the world beneath is reflected in a distorted view, nor to saintly self-glorification, but to healthy, normal manliness and womanliness, leads that true metaphysic which prudently enters the aisles of the spirit, though they be mystic. "Die Philosophie der Mystik"—(of "mystic," not of "mysticism;" of the facts, not of the fabrics of scholasticism)—such is the title of Dr. Carl du Prel's new work, published in Leipzig this year (548 pp.), the mere admiration of whose scholarly spirit led me to lay this sketch before you. The leading idea is laid down in the above passage and may be condensed into the author's own sentence of his preface, namely, that "our self-consciousness embraces not our entire Ego." At once, without having read the work, one must suggest that the author, being a German, should have to refer to Hartmann's concept of the Unconscious; and often he did, but the fundamental starting-point was the concept of the "psycho-physic threshold," as Fechner signifies the boundary line between the sensual consciousness and the transcendental consciousness. Thus the writer at once sets forth the doctrine-like, but nothing less than dogmatic theorem of the bi-unity of man—not, however, of body and soul, but of the self-conscious person, which ciphers upon space and time, and the transcendental subject, whose absolute nature is as yet unintelligible, but revealed in our mind's daylight as thought and inspiration. In the night-life of dream, hypnosis, clairvoyance, and clairaudience, as some of its modes of being now realizable. The quotations from ancient Hindoo writings, from Baghavat-Gita, the Vedas, the Commentary of Sankara upon Brama-Sutra, etc., form a highly enlightening feature of the comprehensive work. Behold such as: "Mind—Purusha—is this All.... Whosoever knoweth this within the 'hollow' of his heart, he rids himself of the fetters of ignorance even here below." Or in the chapter, Dream, a physician:—"Whenever the soul enters that secret chamber wherein Brahma dwelleth, then the body in its grossness must tremble and the soul with piercing eye glances through all this fabric which is the dwelling of the man. In his body he wanders about at his own will" (Vedae). There are also offered the most interesting incidents and cases pertaining to the history of hypnotism and somnambulism as recorded in the various archives of French and German writers. Nor has the author in his truly unbiased spirit disdained to occasionally insert passages from the Hebrew and Christian scriptures and foremost from the Gospel of St. Mark; and the very interpolation of the latter among the numerous brief adages of Hippocrates, Plato, Plutarch, Cicero, etc., clearly sets off the intuitional wisdom, so to speak, also of these sages, whose modest utterings embrace a world of thought and truth. Hence we justly wonder that, after the realization and frequent rendering of the practical hints of mystic thinking, the world at large ever gropes in the dust before the gigantic Sphinx whose riddles are those of their own nature; but the very example of our author again shows what immense storehouse of inherited and self-acquired knowledge is needed to conscientiously replace that feeling of affinity to the Absolute which unconsciously turns the eyes of the devotee to the realms wherefrom he feels at liberty to imagine away the boundaries of space and time.

The most prominent chapter of the work is that treating of the function of memory; mental reproduction; the exaltation and abundance of memory during dream, hypnotism and somnambulism; memory in dying persons; the absence of recollection in somnambulists after awakening, the alternating consciousness, the associating of psychic states with ideas—all these facts in a masterly representation and illustration—had there to bear irrefutable witness to the truth of the transcendental nature of the man.

Reminiscence would be impossible without the existence of a psychical organ, which latter in the course of the treatise for illustration's sake is further identified with dream organ, inner sense, transcendental consciousness; in brief, with the upper part of the transferable, "psycho-physic threshold." To arrive at a correct aspect of memory the author at the end of his chapter takes us through a condensed but most instructive contemplation of the phenomenon of forgetting. "Forgetting can not be the destruction of any one idea; for then reproduction would be impossible." The "footprints on the brain" of the "materialistic" philosophy are ably shown to be an illusion; there may be truly "material" symptoms answering to latent ideas, once clearly experienced, but they are at best symptoms—concomitant not conditioning. The "inner sense"—our better-self—must be one that possesses the inherent capacity of reproduction, and should the very idea of product, of original mind-image, have vanished? This organ has its centre "on the other side" of the diagonal; it pertains to the "Unconscious;" being in itself ever conscious, perceptive of its own eternal existence, it is merely known to the "sense-consciousness" as something mysterious. To forget then means "to suffer a mind-image to vanish from the sense-consciousness and to commit it to the transcendental subject." Although the writer has not identified himself with any one school of philosophy, we may still be permitted to welcome the striking similarity of his world-aspect with that of the Harmonial Philosophy. His most severe chastisement of materialistic skepticism is agreeably modified by the reprehensive affirmation that "the abuses of psychic phenomena have occurred on this side of Ilion as well as on the other." From the dramatic division of "of our day-consciousness" as appearing in the dialogues of dreams and the fundamental change of character and sentiment in highly sensitive persons during trance, we are led to conclude upon the bi-unity of our temporal existence. "While dreaming we perceive occult bodily symptoms in the shape of separate objects, which then enter a certain relation to our transcendental subject; the deeper the sleep, the greater its diagnostic ability, but the less the remembrance of the dream." These ideas expressed and demonstrated in the chapter about "Dream" are again and again taken up during the disquisition upon memory and in the final chapter of "Monistic Psychology," brought to a grand application as to the immortality of the man.

In that chapter is also taken up the theory of evolution and its relation to transcendental psychology. While it is evident that man's intrinsic nature is that of the "Janus-face"—the writer lets us suggest—"Darwinism so-called is simply retrospective philosophy, utterly heedless of those abnormal rudiments in human individual life, which to honest investigation must be as valuable as the scanty fossils to paleontology." Man, although not merely subject to the foreign laws of selection "is by no means stationary.... here rages another strife for survival, that of Man, and the truer will survive." Evolution, which builds on the assumption,

that man has come to a "biological standstill," and hopes for a millennium no less poetical than the apocalyptic one, is shown to be a delusion. In this same delusion lived and died previous generations, who imagined "to stand upon the apex of the pyramid." Man is not a stationary type of creation; there is some higher purpose than to propagate our race; "true progress is not merely extensive,—it goes down to the deep!" This is shown in the passage on the metaphysics of sexual love, wherein the author says that "our earthly existence is a self-chosen lot." How can this be proved? Are we not born unconscious? No, distinctly no; for to be born unconscious would be the same as born dead. If we were born fully unconscious, fully passive, we could never attain to consciousness, never wax to be thinking, doubting, loving and hoping subjects. Thus the author tells us, that "while materialism, pantheism and orthodox dualism run into fatal contradictions as placing the origin of individuality at the moment of birth, the metaphysics of sexual love and the sublime mysteries connected therewith show the incarnative will of a transcendental subject." Here also Schopenhauer's view of the philosophy of the erotic impulse in man is corrected and his universal Will is shown to be insufficient to account for the aesthetic selection in individual love, for the teleological manifestations in the history of eminent men and women. "While in the animal world," says the writer, "the generative instinct, subsequently assisted by the struggle for existence, suffices to preserve the special type, perhaps to bring forth new species and families—the purely human impulse places the natural selection before the generative act and the more refined individual, the more 'specific' his or her selection in regard to the object of said impulse." The self-chosen incarnation of the pre-existing subject aspires as well "to the ennoblement of the race" as "the refinement of self" in the crucible of earth-life. The author, however, leaves it to us to suggest that there are, perhaps, endless varieties and grades of individual consciousness from our pre-natal, unremembered existence, through our personification "in the flesh," our subjectification in the spirit, and up to our final existence in the transcendental, perhaps non-dimensional, world. No less miraculous than the phenomena of occult soul-life, the will-to-live, etc., are to the writer and certainly to each unbiased thinker the facts of—Genius and Conscience, "all of which emanate from the same source; the Unconscious." He finds it utterly illogical on the side of "materialists" to admire genius, to appear startled, for instance, "at the mental power of Kant more than at the grayity of the table whereon he sat?" In regard to genius he further asserts that "all inspiration comes from the transcendental region; wherefore we can only reach our aesthetic ideal while seeking the welfare of the subject, not that of the person.... Alike in the inspirations of art and the voice of conscience our transcendental Ego speaks to us" (as persons). "The greatest passiveness of our sense nature effects the highest ecstasies;" i. e., the clearest inner awakening of the transcendental man. This truth was known to the Hindoo of old, to the Hellenic sages, to the Stoic and Christian philosophers, and is to-day afresh revealed in spontaneous and artificial somnambulism, and even in "the instinctive seclusion from the world of changes as we perceive it in the artist, the poet, the thinker."

Before entering upon the question of the ethical value of mystic researches, let us see what final conclusions concerning immortality can be obtained thereby. The mere fact of immortality, the pure conception lacking all ideas as to the "How?" can be of no avail to science; hence we must look for somewhat more plastic illustrations. But first we have to banish from our minds the dualistic conception of matter and mind, body and soul, etc. Each one pair of these abstractions and the underlying concrete symptoms alike sprang from the "transferable, psycho-physic threshold of our being," and are images of our normal, every-day consciousness, which is both sensual and transcendental. We have seen that the phases of occult soul-life are "prophetic rudiments" indicating a higher sphere of existence in the beyond besides their biological suggestions. How then will "death" affect our absolute entity? "It can bring to maturity latent faculties by removing the person and its consciousness." Whither goes then the subject? To the "Beyond?" Yes and no; the "Beyond" is only on the other side of our psycho-physic threshold of perception and thus there is no more need of "going" to some far district after death than during trance. "Inasmuch as the transcendental subject dwells even specially in our earthly sphere, thus the transcendental world dwells in the world of the senses." Beyond that threshold exists no space nor time; this is geometrically depicted in the conception of the "fourth dimension," which it is much cheaper to ridicule than to understand or even to try to understand. If our sense-consciousness hinders the knowledge of the Absolute, if our sense-perception and its primary modes—space and time—are modified by this fact, who will say that only by and within those limits the Absolute can be known; that but a modified conception of Being, such as the space—and time—world, the world of "three dimensions," is the final manifestation of the Absolute to the individual mind? Above this we find that "Kant justified the hypothesis of a fourth dimension philosophically, Gauss and Riemann mathematically, and Zeilner cosmologically and with such

patronage it can well afford to dispense with the applause of the so-called enlightened world."

What now is Conscience in the light of "monistic" philosophy? To find the way of answering this we are pointed to the works of Schopenhauer and Hartmann. That Conscience can appear to us as some foreign Authority is analogous to the "dramatical division" of our being in dreams and trances. Have you, kind reader, never addressed yourself, while pondering over a problem of great moral import, in the second person? You were then always asking the "Unconscious" in a more or less prayer-like form to advise you, and the advice was always modified through the reaction of hidden ideas, which in themselves are reproducible separately forever. The Absolute, the "Unconscious," can only be reached by our earthly person and sense-life through the mediation of our transcendental self. Do you perceive how infinitely more valuable than "rationalistic" or even pantheistic cant is the ethic principle of systematic and normal self-introspection, which shows "that the categorical imperative 'Thou shalt' is the volition of our own selves?" Our character, even our life, are our work; only our present concept of "success" has not by far yet outgrown the barbaric shells of the age of chivalry. "Our earthly existence is a self-chosen lot;" without this, moral responsibility ceases to exist. After the doffing of this our "appartitional mould" we shall be what through earth-life we have made ourselves; the means of masquerading shall have vanished, even those of self-deception. Through similar reasonings, perhaps less concrete, the author arrives at this conclusion: "Thus the design of biology and history coincides with that of our personal life, viz: The exaltation of consciousness in regard to intellect, aesthetics and religion. Materialism endeavors to subject physical misery through purely intellectual and mechanical refinement of consciousness, while the religions miss their own ideal as far as they ignore intellectual progress and narrowly teach the suppression of sin.... Our conception of man destined our whole religion and morality, and therefore we should diligently criticise our own reason before we criticise the world."

This review, in its short and abrupt manner can not possibly do full justice to the merits of the skillfully executed work. And be it said right here that for the sake of clearness and symmetry, we had even to omit one, nothing less than secondary tint of the "mystic" picture—the references to the possibility of inter-planetary intercourse, which in a previous book of the same author was considered scientifically, and is often resumed in the one before us. In toto, however, I will be justified while confidently laying aside the pencil from a likeness which is to the work proper, what a good woodcut is to the grand original or a faithful piano-fantasy to the oratorium or melodrama. The "test-spiritist" will, perhaps be the least satisfied, while discovering that no allusion whatever is made to circles, séances and "full-form apparitions," though the author evidently endeavored to adduce all experiences in occult soul-life. But glance at the title! The philosophy of "mystic," of practical, monistic psychology can derive fruitful illustrations alone from "Autosomnambulism," clairvoyance and clairaudience. The knowledge "within the hollow of our heart, that Mind—Purusha—is this All" can only be obtained through our own individual efforts to live in close affinity to the Absolute; efforts, unthwarted by the selfish longing to meet "our" friends again. Each one therefore shall have to "work out his own salvation!"

130 Elliot St., Boston, Mass. F. W. OPP.

How to Aid the Masses.

A Solution by the Hon. S. B. Elkins of an Intricate Problem.

In speaking before the Alumni Association of the State University at Columbia, Mo., on "The Industrial Question in the United States," the Hon. Stephen B. Elkins said:

Political economy not only fails to give us aid in the solution of this question, but has failed thus far to disclose to us the law governing periods of prosperity and depression in the commercial world. The ordinary remedies which it adduces—such as forcible division of property, nationalization of land, socialism and communism, as generally understood, furnish no relief for existing evils. In treating the industrial question it brings to bear only the stiff laws of trade, omitting any consideration of its ethical features. Some political economists advocate free commerce and foreign markets as the true remedy. England has free, the United States restricted, commerce. Yet in England commercial depression is greater and wages is 84 per cent. lower than in the United States.

The State and the Individual, I think, form the two agencies that can best be invoked in the attempt to solve the problem. Popular education would open the way to many practical reforms which now lie in the misty moonlight of theory. The State should constantly improve the civil service. Neither the President nor any other officer should undertake or be able to control the action of any political body. There should be restriction in the amount and reform in the methods of local taxation, which falls heaviest on the laborer, and often robs him of the ability to save from his earnings. Nearly all the tax-payers are poor, and the tax is levied on the property which is a part of the

cost which he has to pay. Legal restraints are needed against the holding of lands for speculative purposes, depending upon increased population and settlement to make them valuable. Lands so held and made valuable by what is called the "unearned increment" should be taxed higher than personal property or occupied real estate. All public lands suitable for agriculture should be reserved as homes for the people, and hereafter sold only to American citizens, or those who in good faith declare their intention of becoming actual settlers. Grants of land not earned should be forfeited to the Government. No public lands of any kind should be sold to foreigners or corporations controlled by aliens. Laws should be passed at once to provide for the better ascertainment and transfer of titles to real estate, which ought to be at least as inexpensive and as free from delay and difficulty as the transfer of any other kind of property. The delay and cost of legal proceedings are so great that they practically bar poor suitors from the courts of justice. The State should at once provide a remedy for this evil.

There should also be a better supervision of state and inter-state commerce, wiser supervision of banks, trust companies, and life insurance companies, and adequate measures for the establishment of popular savings banks in all parts of the country. Protection of American industry and American labor should be more wisely fostered and made more efficient. Pauper and contract immigration should be effectively prevented. Patent laws should be so revised that all the benefits which the inventor secures shall be within reach of the poorest citizen, with the least possible delay or cost, while the creation of oppressive monopolies, burdensome to the people and enduring for an unreasonable period, should be as far as possible prevented. The building of residences, whether in cities or in the country, should be regulated by wise sanitary rules. Laws should be passed to restrict child labor, to provide for the health of those employed in factories, to prevent the adulteration of food, and to compel shorter hours for labor. Overcapitalization of corporations, watering of stocks, speculation in products, by which they are prevented from reaching natural markets and rendered artificially costly, the people should take care to check by stringent legislation. Here, as in England, when food is dear both the death rate and crime increase. The creation of bonded debt by towns, cities, counties, and all other local governments, ought to be rigidly restricted, so that the wisdom of to-day shall not burden the industry of to-morrow. There should be a department of labor and industry, presided over by a cabinet officer, whose special duty should be to care for the industrial interests of the country. They are certainly large and important enough to be under the care of a department and cabinet officer.

By these and other measures the people may be aided and their condition improved, and patriotism and loyalty encouraged. But the citizen should not be led to believe, and the rightly educated citizen will not believe, that the government can directly or indirectly relieve him from the necessity of labor as a means of support, or from the need of economy and self-denial as the best possible provision for his own future, and for the future of those dependent upon him.

Task of the Christian Evolutionist.

Speaking of Beecher's latest evolution, *The Christian Union* of the 4th inst., says: "We suspect that the real objection to evolution as a theological theory is spiritual, not scientific or dogmatic. The great body of Christians found their religious faith personally upon Jesus Christ, and upon him not merely as the highest type of manhood, the supreme teacher, or the best manifestation of the divine character, but upon him as a divine and heaven-sent Redeemer or Deliverer of the race from its bondage and its burden. They believe thus in him with a faith which grows both out of despair if there be no such divine Deliverer, and out of the assurance of hope in and experience of present deliverance from the power and the dominion of sin. When, therefore, a religious teacher tells them that the human race never experienced a fall, that the fall has been up, not down, he seems to them to teach that there is no bondage or burden, and they know better; he seems to them to imply that there is no need of a divine Reformer and Savior, but only of a continuous growing, bringing with it further ripeness, and they are sure that to them Jesus Christ is more than a mere means of development. Mr. Beecher has heretofore recognized the fact that evolution requires a new statement of the doctrine of redemption. We hope that he will meet the necessity in this course of sermons, for we are sure that he can remove the instinctive objection to evolutionism as a theory of spiritual life only by reconciling it with actual redemption as an experience of spiritual life. The problem of the evolutionist is to reconcile his philosophy of evolution, not with the first chapter of Genesis, but with the first chapter of the Gospels, and with the first chapter of the Acts of the Apostles, and with the first chapter of the Epistles of Paul, and with the first chapter of the Revelation of St. John." Statistics show that the total prison population in 18,000 persons.



Alleged Exposure of Madame Blavatsky's Marvelous Occultic Phenomena.

A Summary of Evidence Pro and Con.

BY WM. EMMETTE COLEMAN.

CONTINUED.

DR. F. HARTMANN'S NARRATIVE.

Having given a resumé of the incriminating Blavatsky letters, an epitome of the more important points in Dr. Hartmann's Defense of the Society and Mad. B. will next be presented. Dr. H., formerly of Georgetown, Colorado, was for some time a Spiritualist, and as evidence of his gullibility, may be stated the fact that he accepted as genuine, and published a detailed account thereof, the fraudulent materializations of Mrs. N. D. Miller, of Denver, Col., an exposé of whom was lately published in the JOURNAL. Through correspondence with Col. Olcott he became a convert to Theosophy, and at the Colonel's invitation he went to India, where he now is. Prior to his departure from America he called to see me in San Francisco, and also wrote to me, urging the superiority of occultism to Spiritualism, in which I failed to coincide. Arriving at the headquarters of the Theosophists at Madras, he is cordially welcomed, is soon made much of by the astute Blavatsky and Olcott, and in a short time becomes one of the leading lights at the headquarters; in fact, judging from his pamphlet, he was and is second only to Olcott and Mad. B., in power and influence in the society. He now calls himself an "American Buddhist," although he is, I believe, not an American, but a foreigner by birth. And what shall be said of an American or European in this 19th century, who renounces the soul-cheering rationalities of Spiritualism, or even the tenets of Christianity, for the bewildering absurdities and crude superstitions of Buddhism? The very name, "An American Buddhist," sufficiently indicates the calibre of he who glories in that title; and his narrative illustrates conclusively the inherent credulity and lack of perspicacity of the man. His honesty is not doubted.

The doctor tells us of receiving various occult letters from the Mahatmas through the shrine and in other manners, his accounts of these letters, and of the circumstances attending their receipt, showing nothing that would indicate that they were produced in any other manner than as described by Mad. Blavatsky. As an instance, note the following case, as described by the doctor. Talking one day with Mad. B., and asking her opinion on a certain subject, she told him the master (Koot Hoomi) would answer him, and that she felt his presence and saw him writing. Just then Madame Coumb came in the room and asked for a pair of pincers which she desired to use for some purpose. Remembering he had such a pair as she wished in the drawer of his writing desk, he went to his room to get them. He opened the drawer, found the pincers, and also a large envelope addressed to him in the Mahatma's hand-writing; and on opening it found a long letter treating of the identical questions he had been just talking about with Mad. B. The simple, credulous dupe accepted this as a wonderful test of the Master's power. To my mind a more transparent trick could scarcely be performed. Mad. B. could easily tell, from his openness, in what things he was interested, and she no doubt prepared a letter, addressed to him, dealing with subjects of interest to him, and gave it to Mad. Coumb, to place in his drawer. It was arranged between the two women that when Blavatsky had led the conversation up to the points mentioned in the letter, Mad. Coumb should enter and ask for the pincers, known to be in the doctor's drawer, in order that he might go to his drawer at once and find the letter. And the doctor was so blind that such a shallow trick as this imposed upon him, and he anathematizes Mad. Coumb for coming in when she was not wanted, with no suspicion of the complicity of the virtuous Blavatsky in the farce served up for his delectation. Mad. C. makes no explanation of this affair in her publications, but that the above is a true explanation of the matter is self-evident.

Dr. H. attempts to prove the existence of Koot Hoomi and other Mahatmas by the testimony of several Hindu Theosophists, who claim to have seen them on several occasions, including the Secretary of the Society, Mr. Damodar K. Mavalankar. Mad. Coumb has given us some information concerning the identity of the persons supposed to be the Mahatmas seen in Lahore and elsewhere, of which I propose to treat hereafter; and as she claims that Mr. Damodar is a party to the later Blavatsky frauds, and as there is corroborative evidence pointing that way, the evidence of Damodar is to be taken cum grano salis. Dr. H. tells us that though he has never seen Koot Hoomi, he has seen another Mahatma, accompanied by the astral forms of two Chelas (pupils of the Masters). As the doctor gives us no particulars of this appearance, it may be pertinent to ask, How did he know the form he saw was a Mahatma and the other two the astral shades of his pupils? Mad. Coumb's narrative, of which more anon, tells us a good deal about how these supposed Mahatmas were represented. Suffice it to say now, that those at the headquarters were done by judicious use of the doll Christoforo, and that Mr. Ramalinga Deb. (who figured in the Sassoon telegram affair as above) is asserted to be a personator of the Mahatmas seen on horseback, etc., in various parts of India.

Dr. H. describes Mad. Coumb in the following uncomplimentary terms: "A weird witch-like creature, with wrinkled features, a slinking look, and an uncouth form. She seemed to consider it her special purpose of life to pry into everybody's private affairs, pick up stray letters here and there that were not addressed to her, probably for the purpose of studying the handwriting; (?) she attempted to wriggle herself into the confidence of newcomers, and had a way of finding out their secrets by pretending to tell their fortune by means of a pack of cards."

This testimony of the doctor confirms the story of the Coumbombs, that they were Mad. B.'s confederates. What purpose could Mad. C. want with the secrets of strangers, and a knowledge of everybody's private affairs, except to impart them to Blavatsky, so she could use this knowledge in her "occult" letters, etc., to the astonishment of the credulous investigators. Mad. Coumb was the analogue of the "capper" who makes it a business to collect points and information concerning visitors to the medium, to be given to the ditzes as revelations from the Spirit-world. The doctor also tells us of Madame Coumb having a practice of obtaining money from parties under a pretence of clairvoyantly locating buried treasures for them. Mons. Coumbomb is called by Dr. H., "a ghostly looking Frenchman with the complexion of an ash barrel, to which is attached a black beard, while he speaks with you his one eye stares you out of countenance, and his other eye with characteristic politeness wanders out of your way." Just before the departure of Blavatsky from India, the doctor claims that Mad. Coumbomb became greatly enraged at Mad. Blavatsky for preventing a certain Rajah from giving her (Coumbomb) 2,000 rupees, which he had promised her, and that as she left the boat, at the departure of Blavatsky for Marseilles, she said to the servant of Blavatsky, "I shall be revenged on your mistress for preventing me from getting my 2,000 rupees." Mad. Coumbomb's narrative shows that Blavatsky did prevent her receiving this sum, and it is probable that this was one of the more potent causes leading to the rupture between the two ladies. In a letter sent from Paris to India in April 1884, by Mad. Blavatsky, was enclosed one from Mad. Coumbomb to Blavatsky, warning her to beware of the consequences of a rupture—so Dr. H. says. Affidavits being received by the Trustees, after Blavatsky's departure, of the misconduct of the Coumbombs, Dr. H. tells us that it was determined to impeach them; but as the charges were being drawn up, the astral body of a Chela appeared and handed a letter from Koot Hoomi to Damodar. Concerning this letter, Mad. Coumbomb says, that while the rest of the council were planning how to get rid of her, Damodar went upstairs; she followed him tip toe, saw him prepare the letter, ran downstairs before him, and heard him say that the Mahatma had settled the business by the letter he produced. This is the letter:

"So long as one has not developed a perfect sense of justice, he should prefer to err rather on the side of mercy, than commit the slightest act of injustice. Madame Coumbomb is a medium, and as such irresponsible for many things she may say or do. At the same time she is kind and charitable. One must know how to act towards her, to make her a very good friend. She has her own weaknesses, but her bad effects can be minimized by exercising on her mind a moral influence by a friendly and kindly feeling. Her mediæmic nature is a help in more directions, if proper advantage be taken of the same. It is my wish therefore, that she shall continue in charge of the household business, the board of control of crime exercising a proper supervisory control and seeing in consultation with her, that no unnecessary expenditure is incurred. A good deal of reform is necessary, and can be made rather with the help than the antagonism of Madame Coumbomb.—K. H."

A letter was also found in Mad. Coumbomb's room advising her to go to Ootacamund, where further instructions would be given her. The reason Damodar wrote such a letter in Koot Hoomi's name is obvious. Being in the secret, he knew that if the Coumbombs were impeached, an exposé of the trickery might be made by them; and to avoid this, he stopped the Board of Control from getting rid of the Coumbombs by the production of the Master's orders for them to remain and be conciliated. Damodar desired to temporize, smooth things over, till Blavatsky could be heard from in the matter. Letters were written to Blavatsky describing the situation, and the next mail brought letters from her and Olcott to the Coumbombs; and as soon as Damodar had heard from Blavatsky in Paris, he produced another letter from Koot Hoomi quite different from his former one. In the meantime Mad. Coumbomb did go to Ootacamund with Damodar and Mr. Lane-Rox, another prominent member of the Board, and strong efforts were made to get her to leave the country. Dr. Hartmann even offering her the quarter of a silver mine, we are told, if she would go to America; but she declined to leave. Before coming to Ooty, in a letter in French received by Mad. C. from Blavatsky dated en voyage, Suez, appears the following complimentary allusion to Col. Olcott: "Just fancy what an idiot he [Olcott] is! He said to me the other day that he was much afraid lest the Society in becoming rich should become vicious or proud; and that he did not quite know whether he ought to accept or refuse Mr. Lane-Rox's offer to endure the Society. Oh God! was there ever such a —"

The last word omitted, we are told is not suitable for publication and is one used only by Marseilles sailors. Some years ago I published in the JOURNAL a statement given me by one who had lived with Blavatsky, that her French was largely mixed with argot slang used by the demi-monde, thieves, etc., of Paris, and in this letter we see an example of the use of this vile language. After the arrival of the European mail, containing instructions from Blavatsky doubtless, a second letter from Koot Hoomi is produced by Damodar. This letter Dr. Hartmann tells us was addressed to him, but instead of reaching him direct, it came through Damodar, who informed the doctor that it had been dropped in his (Damodar's) room at Ootacamund. If the letter was genuine, why could not Koot Hoomi drop it in the doctor's room at Madras? The answer is obvious. It could not be dropped or laid in his rooms at Madras by the Coumbombs, as of yore, because they had ceased to be confederates of Mad. Blavatsky; and her other confederate, Damodar, being absent from Madras, there was no other way of it reaching the doctor, except by mail from Damodar. Note the difference between this and Koot Hoomi's former letter concerning the Coumbombs. Here it is, so far as it has been published:

"For some time already the woman has opened communication—a regular diplomatic pourparler with the enemies of the cause, certain patris. She hopes for more than 2,000 Rs. from them, if she helps them ruining or at least injuring the Society by injuring the reputations of the founder. Hence hints as to 'trap-doors' and tricks. Moreover when needed, trap-doors will be found, as they have been for some time. They are sole makers of the top story. They have full entrance to and control of the premises. 'Monsieur' is clever and cunning at every handicraft, good mechanic and carpenter and good at walls likewise. Take note of this, ye Theosophists. They hate you with all the hatred of failure against success; the Society, Henry, H. P. B., Theosophist, and aye the very name Theosophy. They are ready to lay out a good sum for the ruin of the Society they hate. Moreover the J. in India are in direct understanding with those of London and Paris. Keep all said above in strict confidence, if you would be strongest. Let her not suspect you know it, but if you would have my advice, be prudent. Yet act without delay. —M"

Attention is invited to the following: Dr. Hartmann and the Theosophists claim that the trap-doors, sliding panels, etc., were made after Blavatsky's departure, in order to ruin her reputation. We are told that for three weeks or more, M. Coumbomb was in undisturbed possession of her rooms, including the "occult" room, and the people in the office were too busy to attend to the doings of M. Coumbomb; and that during that time he was manufacturing the doors, panels, etc., in order to prove Blavatsky guilty of fraud and trickery. Now, in March when the Board consulted concerning the disposition of the Coumbombs, and the first letter was received from Koot Hoomi, forbidding interference with the Coumbombs, and directing that Mad. C. be conciliated, at that time, according to the Theosophists, M. Coumbomb had been for three weeks engaged in laying a mine for the destruction of Theosophy. And yet all that the Mahatma (who certainly knew of the trap-doors, etc., being made in his own sacred shrine) cared to do was to interfere on behalf of the Coumbombs, with a certificate of character? Not a word did he say of panels, trap-doors, or of the design of the Coumbombs

to ruin the Society; but instead of he pleads in favor of Mad. Coumbomb, and warns the Board against being unjust to her, and directs that she be continued in charge of the household business. This purported letter of the Mahatma, in my opinion, furnishes the most positive and unanswerable evidence of the fraudulent character of the whole business; yet the deluded Theosophists are too blind to see it; and the only explanation they have given of the remarkable conduct of Koot Hoomi in this matter is, that a rupture at that time with the Coumbombs "would have been premature, and transatlantic telegrams might have seriously interfered with Col. Olcott's work in Europe." This lamest of lame excuses explains nothing, and is the evident makeshift of the pitiable credulity of Dr. Hartmann & Co., or of the sorely pressed trickery of Blavatsky and Damodar. No excuse at all were better than such a one. Not a word about the trap doors, and the intentions of the Coumbombs, does Koot Hoomi tell the Society till April 26, the day after the arrival of letters from Blavatsky from Europe. Could we only see the letters of Blavatsky to Damodar at this time, it is probable the whole mystery of Koot Hoomi and the occultic phenomena would be laid bare. As soon as the European mail arrived April 25, the whole murder was out. Blavatsky knowing the existence of the trap-doors, etc., which were sure to be discovered when the disaffection of the Coumbombs culminated, and which for aught she knew might have come to a head ere the arrival of her letters, directs Damodar to produce a letter from Koot Hoomi (probably enclosed to him by the Madame) warning the Society of what they might expect. Koot Hoomi tells of a conspiracy of the Coumbombs with "certain patris" (very indefinite, as taking place prior to date of his letter, April 23). The College Magazine denies the truth of this, saying that it was not till August 9, that the editor had any communication with the Coumbombs, and that of any previous communication had obtained between them and the patris, he should have heard of it. The charge of "missionary conspiracy to ruin the Society so often alleged by the Theosophists in this matter appears groundless,—the Magazine having simply published the truth when it was presented to it for the purpose.

Mad. Blavatsky, knowing of the many compromising letters she had written to the Coumbombs, which might be used against her, was quick enough to see that "the only chance of her re-habilitation" lay in said letters "being proved forgeries," and to prove that forgery was being practiced. She appears to have concocted a forged letter claiming to have been sent by Dr. Hartmann to Mad. Coumbomb, in abuse of Mad. Blavatsky. Col. Olcott claims to have received this letter in Europe, contained in an envelope post-marked Madras. It is dated April 28, and on the back of the letter is written the following, purporting to be from Koot Hoomi: "A clumsy forgery, but good enough to show how much an enterprising enemy can do in this direction. They may call this at Adyar a pioneer.—M"

The forged letter is, so Dr. Hartmann tells us, in a hand-writing somewhat resembling his own, and is "at once nonsensical, ungrammatical, and unorthographical." This forged letter was sent by Col. Olcott to Madras, in proof of that forgery was being used. The real secret of this letter, in my opinion, is this. When Blavatsky wrote to Damodar in April, her letters arriving April 25, she either sent Damodar the forged Hartmann letter or a copy of it, with instructions to have it mailed to Col. Olcott from Madras, as if it had been sent by the Coumbombs at that place. As for the endorsement by Koot Hoomi, either Blavatsky wrote it herself or the original, if she herself prepared the original as received by Olcott, or if Damodar prepared the original from Madame's copy, then Damodar wrote the Mahatma's endorsement. After placing it in an envelope and addressing it to Olcott, Damodar sent it from Ootacamund to Madras, and had some friend mail it there to Col. Olcott. Observe the date of the forged letter, April 28. Mad. Blavatsky's mail arrives April 25; Damodar writes the Koot Hoomi letter April 26; on that or the following day he writes and sends (or if already written he sends) to Madras, 350 miles distant, the forged Hartmann letter dated April 28, so that it may reach there and be posted to Olcott the 28th or 29th. Note, it is not till a few days after the arrival of the Blavatsky mail that the forged letter is said to have been written,—just time enough to allow of its being sent to Madras and posted from thence. The dates are very significant and enable us to detect the whole modus operandi of this crafty proceeding. Olcott probably did receive the letter by mail as he says, and in this, as in other instances, he is a dupe to the cunning wiles of Blavatsky, assisted by the complaisant and obliging Damodar. What a revelation of the secrets of "occultism" Damodar could make, were he so disposed; and perhaps he may before he dies. The Hartmann letter is called a "clumsy forgery" by Koot Hoomi, and Dr. Hartmann calls it "stupid," whereas the Blavatsky letters published by Coumbomb are, if not genuine, among the most clever forgeries the world ever saw. Such master forgers as the Coumbombs must be in that case, could never have gotten up so "weak an invention" as the alleged Hartmann letter. Besides, the Coumbombs could have no object in perpetrating so silly a forgery, whereas the salvation, perhaps, of Blavatsky depended upon her proving the existence of forgery in connection with the Coumbombs; and she seems to have succeeded in her object so far as the Theosophists are concerned, for they have blindly accepted her allegations that the Hartmann letter is a Coumbomb forgery and that her letters published by the Coumbombs, are partly forgeries and partly genuine letters interpolated and distorted. The theory of forgery and interpolation seems negatived by the positive statements of the College Magazine, and by the nature of the documents themselves. Says the Magazine:

"Whatever doubt may have existed in our minds previous to an examination of the papers was now dispelled. The absolute impossibility of forgery on such a scale was clear. One person after another examined the papers and the result was the same with all,—absolute certainty of their essential genuineness. The conclusion was inevitably forced upon us by the unmistakable impress of Mad. Blavatsky's genius, which every document bears.... We have a great deal of water in hand. All that we have published is not a fourth part of our store. The forgery of a signature is a great thing, but here we have literally scores of documents long and short, some of no importance and others of the greatest moment, just such as would be naturally expected in the gleanings of a five years' correspondence. "Again, the letters of such a person as Mad. Blavatsky might be expected to show a very distinct individuality, for whatever else she is, there can be no doubt of her ability.... Now the letters in our possession are all marked with the impress of a single character,—that of a woman, clever, witty, and passionate; ready of speech and fertile in resource; now full of kindness, now of fury and contempt. With all respect to the ability of Madame Coumbomb, we know that she is not capable of writing letters like these.... If they are [her productions], then Madame Coumbomb is not only a great and illustrious forger; she is a literary creator of surpassing power. To have drawn a character like the Madame Blavatsky of our letters, so full of daring contradictions, yet

possessed of such breathing life and consistency, would be a literary achievement worthy of our greatest dramatist. The fame of greatness is within Mad. Blavatsky's reach, if she will only turn round and say, 'I alone did it.' Experience shows that what once the forger has discovered a profitable outlet for his activities, he does not spare himself, but goes on producing as the hour may demand.... All forgeries may be said to grow. But the Coumbomb documents do not. We have the same papers at our disposal to-day that we had when we undertook the investigation. And yet the Coumbombs have had temptations such as no forger could resist. We were naturally anxious in an exposure of Madame Blavatsky to take up such phenomena as had obtained the widest publicity, (such for example as the Simla cup), and asked for illustrative documents. What more easy than for the Coumbombs to say—'You shall have them soon. They are somewhere, but we cannot lay our hands upon them now?' But nothing of the kind happened. To all such inquiries, we received but one answer. They had nothing. Verbal explanations they offered in plenty, but the inevitable document of the forger was never promised.

"...Not only are the letters already published, but a portion of what we have, the extracts published... are only scraps torn away from the context.... We have no wish to cause pain to innocent persons. Our desire to avoid doing so led us vigorously to suppress all that did not actually bear upon the exposure of Madame Blavatsky, which we had undertaken. But now that our good faith is impugned, the law of self-defence must be our 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. We are still unwilling to publish more than we can help, and content ourselves with a single specimen."

The specimen published in the Magazine was the long letter already appearing in this article from Poona, commencing "My dear Marquis, Holkar-fiasco."

Following this is published a very long letter from Mad. Blavatsky to the Coumbombs, dated Paris, 1st April, 1884. Its great length, 6½ pages printed, precludes its reproduction here, its genuineness cannot be disputed. It is called "the most curious in the whole collection." It is the letter sent to the Coumbombs in the famous mail arriving from Europe April 25, expostulating and pleading with them relative to their talk about exposing the Society, hints about trickery, etc. I append some pertinent extracts from this remarkable letter:

"Oh! Madame Coumbomb! what then have I done to you that you should try to ruin me in this way? Is it because for four years we lived together helping each other to meet the troubles of life, and because I have left everything in the house in your hands, saying to you continually 'take what money you need, that you seek to ruin me for life in the minds of those who, when they turn their back on me, will turn their back on you first, and although you will gain nothing but the loss of friends, who would otherwise have been yours? What you do will never ruin the Society, only me alone, at the most, in the estimation of my friends. The public has always looked upon me as a fraud and an impostor. By talking and acting as you do, you will only gain one end, that is, people will say that you also are a fraud; and worse than that, that you have done for your own interest what I have not done for myself, since I give all that I have to the Society, for I spend my life for it. They will say that you and M. Coumbomb have helped me to ruin the Society, but I am not in the hope of 'blackmailing,' as one of the letters to Olcott puts it. But that is dreadful! You are truly sick! You must be so to do so foolishly as you are doing! Understand then that you cannot at this hour of day injure any one. That it is too late. That similar phenomena, and more marvelous still (letters from the Mahatma, Koot Hoomi and from our Master) have happened when I was a thousand leagues away from Simla, Col. Simla, Col. Simla, Col. Simla, in Kashmir, Simmet in London, Queensberry in New York, and Gilbert in Australia have received the same day and the same hour a circular letter in the writing of the Mahatma, when all were alone in their rooms. [This boast I believe to be destitute of truth,—a characteristic fabrication of Mad. Blavatsky. W. E. C.] Where then were the trap-doors constructed by M. Coumbomb? Find one out really, and it will reveal most on you the principal actors and on your me. People who have hated the Mahatma before them in Australia and London as at the Adyar, who have received from him letters in his handwriting in reply to their letters written two hours before, will not believe you, nor will they believe you; and remember that if I was 20,000 times exposed, detected, and convicted of imposture, like the mediums, all that would indeed be nothing to the cause, to truth. So then if by accusing myself publicly and proclaiming that I will not say that you and M. Coumbomb have helped me to ruin the Society, and make the veneration for the Mahatmas still greater—I shall do it without a moment's hesitation. I will spend myself for that cause which you hate so much. And who then has been the fraud when (I being 1,000 leagues away) Hurrusingie has a reply to his letter which he had put into the shrine, and Srinivas Rao also, as you have written to me from the Adyar. Is it you who have written to me the handwriting of the Mahatma, and you also have taken advantage of a trap-door? ... Ah! well! (I commit myself) to the grace of God. Accuse me, denounce me, ruin H. P. Blavatsky, who has never hated or betrayed you, who almost ruined the Society at its first appearance in Bombay in order to sustain and protect you, in opposition to all—even the Colonel—and that when she was [not] able to do it without danger to herself. Do it, my good friend; but remember, you who spend so much of God and of the Mahatma's name, and who will assuredly be rewarded for the evil which you try to do to those who have never done anything to you. Do you know what he [Col. Olcott] said respecting the letters from which I have copied extracts? If Mad. Coumbomb who has 'undeniably helped you in some phenomena, for she told this to me 'herself, were to proclaim it on the top of the roof, it would change nothing in my knowledge, and that of Dr. Hartmann, Brewin, Simmet, Home, and so many others in the application of Theosophy and their veneration for the brothers. You alone would suffer. For if you yourself were to tell me that the Mahatmas do not exist, and that you have tricked in every phenomenon produced by you, I would answer that YOU LIE, for we know the Mahatmas, and know that you could not—no more than fly on the moon—have produced certain of the best of your phenomena? See then, conclude from this what the truth is, and what he thinks. [Note incidentally that Blavatsky acknowledges that Olcott stated that Mad. Coumbomb had undeniably helped her (H. P. B.) in the production of some of the phenomena. This proves that Olcott was cognizant of some of the fraud. W. E. C.]... If you compromise me before Lane-Fox, Hartmann and the others—ah, well, I shall never return to the Adyar, but will remain here, or in London, where I will prove by phenomena more marvelous still that they are true and that our Mahatmas exist, for there is one here at Paris and there will be also in London. And when I shall have proved this, where will the trap-doors be then? Who will make them? Why do you wish to make the Colonel hate you, and set him against you, as you have put all at Adyar against you? Why not quietly remain friends and wait for better days, helping us to put the Society on a firm basis having large funds of which all Theosophists, who have need of protection and help in their work, may reap the benefit? Why not accept the 2,000 rupees which Mr. Lane-Fox offered you and spend the hot months at Ooty and the cool months with us as in the past? It appears that Damodar has not a sou left. He asks money from us—from us! And who you spend, spend, and shall soon have no more, for it is no longer coming in, and you— you wish to alienate from the cause the only man who is able to help it, the only one who is rich. Instead of becoming friends with him, you are setting him horribly against you. Ah, my dear friend, how miserable and foolish is all this! Come, I have no ill-will against you. I am so much accustomed to terror and suffering that nothing astonishes me. But what truly astonishes me is to see you who are such an intelligent woman doing evil for its own sake, and running the risk of being swallowed up in the pit which you have dugged—yourself the first (victim). Fabaw! Believe both of you that it is a friend who speaks, a love, Coumbomb well, and until he himself tells me to the contrary, making no distinction, that he has left you to speak and talk of trap-doors without contradicting you, I will never believe such idle repeating him. He is incapable of it. Undo then the evil which you have unwittingly done. I am sure of this—you are carried away by your nerves, your sickness, your sufferings, and the anger which you have roused in the Board of Trustees, who

annoy me more than they annoy you. But if you choose to go on disgracing me for no good to yourself—do it—and may your Christ and God repay you! After all I sign myself, with anguish of heart which you can never comprehend—forever your friend.—H. P. Blavatsky."

Though defiance characterizes a portion of this letter, yet other parts indicate a strong desire to placate the Coumbombs and prevent them from making the threatened exposé. Mad. Blavatsky in this letter still professes the warmest friendship and love for the two Coumbombs, and pleads with them to desist from their purpose, appealing to their selfish feelings of gain. She begs them to remain in the Society so as to be a sharer in its prospective funds. She several times admits that the Coumbombs can "ruin" her, "compromise" her, "disgrace" her. This letter as a whole, in my mind, is inconsistent with Blavatsky's innocence. Its writer evidently felt herself to be in the power of the Coumbombs, and wrote it to try and coax and argue them out of the idea of making their contemplated exposé.

"The crowning mark of genuineness" of the published Blavatsky correspondence, says the College Magazine, "to the mind familiar with critical arguments is the unity of character which Mad. Blavatsky exhibits throughout.... Mad. Blavatsky's character may be read in every page of her extensive correspondence. Not a trait of that commanding yet truly feminine personality is missing. Even her tendency to lie there, for more than one fib of considerable magnitude can be detected in Mad. Blavatsky's secret and confidential correspondence. If these documents are forged, again we repeat, Madame Coumbomb is a genius, not only clever at counterfeiting hand-writing, but a person of rare dramatic power. Once more a great star has appeared in the firmament of literature, the creator of our Madame Blavatsky!"

It is claimed by the Theosophists, that the "trap-doors," sliding panels, etc., found in Mad. Blavatsky's rooms, and which M. Coumbomb stated to them, were made by him in compliance with Mad. B.'s orders, were in reality made by M. Coumbomb after the departure of Mad. B. for Europe, for the purpose of disgracing and ruining her. To this allegation it has been replied, "that prima facie it seems impossible for M. Coumbomb to have made all these extensive alterations without provoking some questions from the other inmates of the house. According to Dr. Hartmann's description there is a hollow part of the [brick] wall 5 feet high and 3½ feet wide, with an aperture of 27 inches by 14. To complete this excavation and construct the requisite doors, etc., M. Coumbomb must have removed probably two cubic yards of brickwork. He must have had masons, carpenters, and coolies, and must have made a large amount of noise and dirt. Is it likely that all this could go on in an upper story while enemies were living below and they be utterly in the dark?"

So far I have seen but very little published by Mad. Blavatsky in denial of the Coumbombs' charges. She did, however, while in Europe claim that the letters published were largely forgeries, and as proof of this she pointed out two errors of statement in them. One of them, the mistake in the name of Mr. Khandalwalla, I have already commented upon. Number two is this: In one of the letters she is made to speak of the "Maharajahs of Lahore or Benares." To this she replies that as there is no such person as a Maharajah of Lahore, she could not have written the sentence referring to him. While it may be true that at present there is no Maharajah of Lahore, it is also true that there are various Indian princes called Maharajahs, and until the incorporation of Lahore into the British Empire in 1846, its native ruler, was styled Maharajah; and after its occupation by the English, the native heir to its sovereignty was allowed the title of rajah, and he still can be properly so-called, though not now an actual ruler. Now, this letter of Mad. Blavatsky was written about five years ago, when her knowledge of the Anglo-Indian government of the provinces of Hindustan was doubtless not so extensive as it is now, and her knowledge as to whether the Lahore prince was called rajah or maharajah, could very well have been a trifle hazy. In another letter of hers, published by Mad. Coumbomb, and written about the same time apparently, she says, "We go to Lahore and Benares where we are going on a visit to the Rajah." In one letter she speaks of the Rajah of Benares (and of Lahore?) and in another she calls them Maharajahs. When these letters were written, Mad. B. had not visited Lahore, and her knowledge of the city and district was no doubt imperfect. After her visit there she was probably better posted regarding the titles of its native princes. Besides we know the Madame's penchant for inaccuracy of statement. Trivial inaccuracies like this, due apparently to her characteristic carelessness of expression or to her imperfect knowledge, are not the slightest proof of the non-genuineness of the letters, and yet this is all that she has advanced in proof of their forgery, so far as has come to my knowledge.

A third proof of forgery advanced by her is, that in one of the letters in mentioning to Madame Coumbomb a certain man whom Mad. Coumbomb saw every day, instead of simply calling him "Dewan Bahadur" it is added: "Rajasthan Rao, the President of the Society," as if introducing to her one she did not know. In reply to this, I would call attention to the fact that in the undoubtedly genuine letter of Blavatsky to Mad. Coumbomb, written from Paris, appealing to Mad. C. to refrain from her exposé, portions of which have just been published above, Mad. Blavatsky in one sentence speaks of "letters from the Mahatma, Koot Hoomi and from our Master." Mad. Coumbomb well knew that Koot Hoomi was the "Mahatma" and was the "Master." Simple "Koot Hoomi" was all that Mad. Blavatsky need have said, and yet on the 4th page of a long 6 page letter (in print) she uselessly describes Koot Hoomi to Mad. Coumbomb as the "Mahatma" and "our Master." The parallel between the two cases is complete, and the superfluous description of "Dewan Bahadur" is rather a confirmation of the genuineness of the letter than proof of its being a forgery. And these three asserted proofs of forgery are all that I have seen urged by Mad. B. In disproof of the genuineness of the letters! The exceeding weakness of such a defense is at once evident. If Mad. B. can produce any substantial evidence of forgery, I should, in the interest of truth, be glad to publish it; for the truth is what is wanted, no matter whether favorable to the Madame or to the Coumbombs.

The exposé of the Coumbombs appears to have had little or no effect upon the deluded Theosophists of India. Expressions of confidence in Mad. Blavatsky and of strong belief that the charges against her were false, the outcome of a "Christian conspiracy against the Society and its founder, came thick and fast to the headquarters at Madras from the branch

Concluded on Seventh Page.

Horsford's Acid Phosphate. IN SICKNESS. S. S. PARKER, Wellington, O., says: "While crossing Lake Erie, I gave it to some passengers who were seasick, and it gave immediate relief."



Woman and the Household.

BY HESTER M. POOLE. [106 West 29th Street, New York.

GOOD IN ALL.

Some minds are like streams flowing on to the sea, Through fields where the sunshine lies placid and free, Where the clover, wind-wafted, coquets with the bee. Some are like mountain rills, dashing along Over rocks and through valleys with laughter and song. But, checked, they plunge on down abysses of wrong. But some, like great riggers too closely confined, Fret the rocks that oppose them, or silently find, Or make in their progress, grand canons of mind. Deep, dark and mysterious, wild groves of gloom They may seem; and yet in their sweet wild flowers may bloom, And gems and pure gold in their caverns find room. No depths of man's nature are barren of good; Over desolate rocks swept the winds and the floods, And the forests arose that for ages have stood. Over all their fair tresses the summer had care, Her soft breezes fanned them, and birds of the air Made nests in their branches and warbled love's prayer. So over men's hearts let the sweet waters flow, And the rocks shall be softened now hardening below; And the vine and the roses will cling there and grow. -Helle C. Bush.

SHALL WOMAN LEARN THE ALPHABET?

Not so very many years ago, a man was enough to see the drift of things, had an essay in the Atlantic Monthly, on the above topic. We commend it to the readers of the JOURNAL. That any one in this age should put forth the theory that higher education and home duties are incompatible, passeth understanding. If so, let us go back to the dark ages, by all means. For HOME next to the human unit or individual, is surely the sacred thing on the face of the earth. If wide, broad, cultured, thoughtful womanhood, filled with love of humanity, of sorrow for evil and longings to help overcome it, practical and suggestive in methods of work, ruling their little kingdoms and doing their daily toil, often overtaxing and monotonous, with patience and bravery—tenderly helpful of their sisters, whom they know have never had a fair chance to "life, liberty and the pursuit of happiness" on God's fair earth,—if these women are harmed by higher education, or if they teach others to "ignore honest toil" and "sneer at work-people,"—then let us down with the alphabet! "Backward, roll backward, oh Time, in your flight!" to the good old days when women had right to neither property, person nor children, nay, even to the old oriental religions where woman has no soul except through the condescension of some man who, by marriage, clothes her with the robes of his own immortality. Of course, if these views are correct, the more intelligence a woman has, the more she is unfitted to work and to make home happy. Let us down with schools, save for boys, retire to the kitchens and fold our hands in thankfulness that we are not "pushed into the horrible vortex of competitive struggle for bread." What a happy world it would be! How lovely it was before women dreamed they had independent existences and responsibilities! There was neither evil, crime, war nor injustice! Lions and lambs lay down together, and all the world was prosperous and happy!

TWO CLASSES.

I find two classes of women agree with certain writers.

TWO PICTURES.

A few days ago the Coaching Club held its annual parade. A dozen magnificent four-hands drove from Central Park down to, and through, the finest city streets. They were surmounted with brave men and lovely women, exquisitely dressed for the occasion. It was a magnificent scene; the whole representing many millions of dollars. Thousands upon thousands turned out to gaze at the spectacle. These women, handsome, stylish, fortunate, rich, sat upon the coaches in the full blaze of publicity, and bore the gaze of a gaping, promiscuous crowd with open-eyed unconsciousness. They are those who are shocked at their sisters who speak in public, or who enter any new employment or profession, though it be to save them from starvation. Yet for half an hour they sat outside their coaches in front of the hotel where they were to dismount, the focus of the eyes of countless bar-room loungers and street rowdies. They agree that woman's place is home," and that she "ought to be supported;" that it is "indelicat to step out of her sphere." There is no danger that either higher education or industrial education will affect them. Truly, here the alphabet is no harm. That very night circumstances led me to look upon the finest and largest "hell" in New York. Gaily bedizened creatures, painted and bewigged, flaunted their shame with men "of the first families," in the face of the police, as they entered the magnificent parlors of this gateway of the infernal regions. All night long the ungodly revel continued; the loud laugh and the exciting dance kept up till the pure dawn of morning shamed them into silence and seclusion. This class, too, believes that woman should be "supported." They, too, regard man as the bread winner. What need of the alphabet here? My alphabet teaches me that home-love and duty and work of some helpful kind, intelligently and faithfully done, is necessary for all men and women alike. It teaches me that I am to set the pattern of no man's life, and no man is to set the pattern of mine. We are wading through difficult places, beset by sore problems. Neither man nor woman has the right to place difficulties in the way of those weary, famishing sisters, mothers and daughters, who are striving for more than life itself.

THOROUGHNESS DESIRED.

It is incorrect to say that the superficial training of woman is desired or inculeated. On the contrary, the struggle has been and still is, arduous and earnest, to have technical schools already in existence, open to one sex as the other, or to establish schools for special training of girls. Every intelligent woman knows that the failure of many women to secure means of livelihood, comes from want of training, only too often. Yes, in many cases, not so. It is notably not in case of teachers, where the same work commands one-third, or more, less on the part of women, nor in the departments at Washington. I knew, a short time ago, a lovely and brilliant young woman, daughter of a former senator, who was clerk in the Treasury Department. For many years her earnings went to support the declining lives of her aged parents, she being literally the "bread-winner" of the family. She had a salary of \$75 per month, and six weeks at a time have I

known the books of male clerks, who received \$100 per month, placed in her hands to unravel their almost inextricable confusion. They were kept in places which they were unfitted to fill, because they could vote. She retained hers through sheer fitness for the office, and because she was relied upon to supply the deficiencies of the governing class. She eked out her slender salary by giving music lessons, when the young men whose work she was unraveling, were taking their recreation. The brave girl did not work at less wages to drive men out,—nevertheless, they should have been driven out by very shame. She took what she could get, to save those whom she loved from starvation. And of the dozens of young women in the various departments whom I know, hardly one but had some members of her family to support wholly or in part. Here was an aged, widowed mother; there an invalid brother, or a family of younger children to help rear, or her own fatherless little ones to care for. How glad they would have been to know they could stay at home and be supported by a bread-winner! How cold and cruel the state of society which gave to their best work only a pittance in comparison to that received by the incompetents who kept good places and good pay, through power of class or political favoritism!

No right-minded person ignores the fact that in the transition state which marks active progress, many rush blindly into places which they are totally unfitted to fill. Housework is not considered as honorable as professional work? It is, now-a-days, by sensible people, if done in a self-respecting manner, but there are very good reasons why it has not always been so regarded.

CONTEMPT OF HOUSEWORK.

We have been taught that housework was not honorable, because it has not been well paid, and because, also, it was unending drudgery. Men in general gave no due consideration for household labor. Look at millions who toil in their kitchens from five in the morning till long after dark, with never a penny of their own, with no change or recreation till death sets them free. There is nothing more pathetic, than the life of the average farmer's wife. And when the bread-winner dies,—as though she were not also bread-winner,—she has the use of one-third of the property she worked so hard to save. Often she is forced to leave the old home that it may be sold and divided among his heirs. If she gives out, like the old plough-horse, the husband has the life-use of whatever she may have inherited.

WHO WILL SUPPORT THEM?

As I write, a friend interrupts to read the story of the fishing bark George Jeanne, sunk off Newfoundland by the City of Rome. The great steamer, in a fog, run down the bark swinging at anchor, and only two men were saved out of her crew of twenty-four. One little sentence tells a story of woe deeper than words. "They were all married men." In that little fishing hamlet on the French coast whence they sailed, twenty-two women look out on the deep in hopeless anguish. How many little children cling to their skirts, we can only guess. We only know that out of twenty-two poor families, the bread-winners are stricken at one fell blow. And the fact that they know how to make their bread, if they only had the materials to make it with, poorly satisfies the hunger of the survivors.

It is right that men should be the bread-winners. Their physical strength and love of out-door activities, show where they belong. But when the bread-winner is taken away, must the woman starve or steal? Does not the fear of such an event drive many a girl into legalized or unlegalized prostitution? She may do housework, you say. Nine women out of ten are unable to be on their feet from early morning till long after dark, as housework now demands. When life is simplified and labor divided, it will be different. Meantime, no person of good common sense but advocates the training of girls in all departments of housework. Not one but demands a thorough, practical intelligence of whatever a woman shall undertake to do. The impetus given to this practical thoroughness marks the new thought and new life put into woman's activities. Its tendency is to lift her from the drudge on the one hand and the toy on the other, to the place where she shall be friend, companion and peer of all good men.

In conclusion, let me say that woman being the co-equal with man, in life, it is self-evident that she has an inherent and inalienable right to compete with men or her sisters, in any of the employments and activities of the world, for her sustenance, growth, progress and happiness.

Mistakes and crudities mark all development, but whosoever will not help, in the name of humanity, ought not to hinder!

Partial List of Magazines for June.

THE CENTURY. (The Century Co., New York.) In pictorial and literary features the June Century is not behind recent issues. A fine portrait of Sir John Herschel, and one of William, the father, and Caroline, the sister of Sir John, accompany Professor Edwin S. Holden's paper on the Three Herschels. Amusement and information are mingled in the paper in and out of the New Orleans Exposition. Mr. Howell's A Florentine Mosaic has grace and humor combined with a fine historical sense. Still Hunting the Grizzly describes the present state of that dangerous sport. The paper on Orchids is profusely illustrated by the author of the paper, who conveys much information regarding this remarkable plant. Bishop Dudley contributes his answer to How shall we help the Negro? and John E. P. Daingerfield his article John Brown at Harper's Ferry. The rise of Silas Lapham and the Bostonians are continued. General D. H. Hill graphically describes the battles of Beaver Dam Creek and Gaines's Mill, while General Imboden contributes Stonewall Jackson in the Shenandoah, and Colonel J. W. Bissell gives Memoranda on the Civil War. There are also editorial discussions and poems.

WIDE AWAKE. (D. Lothrop & Co., Boston.) The frontispiece of the June number is as acceptable as is a garden of roses, and is one of Mr. Haessam's best productions. The opening story, by Nora Perry, Kate Oxford's One Talent, shows how a girl was successful in earning her own living. Two serials open in this issue, A New Departure and How the Middies set up Shop, both dealing practically with business problems. Uncle Primus and Dog Turban; The Meeting House Pattern and Worthy Nine are delightful reading. Among the interesting papers will be found, The Princess Beatrice, the royal English princess soon to be a bride, with portraits of herself and Prince Henry of Battenberg; A Windmill Pilgrimage; and When I was a Boy in China. The new serials, The Child's Paradise and The Governor's Daughter, are interesting, there are numerous pictures, poems, and jingles, also the Chautauqua Readings.

THE ENGLISH ILLUSTRATED MAGAZINE. (Macmillan & Co., New York.) The Frontispiece of the June number, The Young Cowherd—A new Forest Scene, from a drawing by Arthur Lemon, leads us into Pastures Green. In The New Forest we continue our rambles and find much to interest us, it is fully illustrated. Schwartz—A History; The London Ragamuffins, illustrated; In the Lion's Den; The Sirens Three, and A Family Affair, compose the contents of a most enjoyable number.

THE PHRENOLOGICAL JOURNAL. (Fowler & Wells Co., New York.) The article New American Ministers to Foreign Powers will be read with interest, as it contains sketches of the lives, and also a portrait, of several of our Ministers recently appointed. The Science of Mind in Teaching; Concerning the Exploration of Human Nature; The Poet-King of Sweden; Musings in the Way; Mind-Cure; The Food of Children; Editorial Notes and Poetry, with other articles make this a good number.

CHAUTAUQUA YOUNG FOLKS' JOURNAL. (D. Lothrop & Co., Boston.) The Children of Westminster Abbey is continued in this number, also Souvenirs of my Time. In The Temperance Teachings of Science the Nervous System and Narcotics are treated. The Making of Pictures; Boy's Heroes; Entertainments in Chemistry; Search Questions in American Literature, and the Governor's Daughter, with C. Y. F. R. U. complete the contents.

THE HOMILETIC REVIEW. (Funk & Wagnalls, New York.) The June number completes the first volume for 1885, and gives evidence of the work done the past year. The eight sermons in the number are from distinguished preachers, and the usual Editorial departments are brimful of valuable matter, making a number that, for variety, ability and condensation, it would be difficult to surpass.

THE UNITARIAN REVIEW AND RELIGIOUS MAGAZINE. (41 Franklin St., Boston.) Contents: Is a Scientific Basis for Religion? Possible Bearings of the Spencerian Philosophy; The German Mysticism of the Fourteenth Century; The Sunday School in the Light of the New Education; Editor's Note-Book; Review of Current Literature.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. (D. Appleton & Co., New York.) Contents for October, 1884: The Problem of Anthropology by Ludwvig Noire; The Argument from Experience against Idealism; A New Theory of General Ideas; A popular statement of Idealism; Bradley's Principles of Logic; A Study of the Ideal; Notes and Discussions.

CASSELL'S FAMILY MAGAZINE. (Cassell & Co., New York.) Contents: The Balloon of the Future; Riverside Reverie; All about Derbyshire; Arm Chairs; The largest Island in the World; An American Prison; Vegetable Cookery; A Diamond in the Rough; Sweet Christabel; The Gatherer; Etc.

THE HERALD OF HEALTH. (M. J. Holbrook, M. D., New York.) Good and instructive articles will be found under the following heads: General Articles; Answers to Questions; Topics of the Month; Studies in Hygiene for Women.

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) A monthly for the little ones, containing short stories and pretty illustrations.

THE LIBRARY MAGAZINE. John B. Alden, New York.) The contents of this issue shows that the publisher aims to give the reader the very best selection of current literature.

THE SEASON. (The International News Co., New York.) A monthly illustrated magazine, containing the newest Paris Fashions, and Elegant Designs in all kinds of Fancy Work.

THE MANIFESTO. (Shakers Village, N.Y.) This monthly is published by the United Societies, and has a variety for its table of contents.

New Books Received.

LE SPIRITISME DANS L'ANTIQUITE ET DANS L'ESTRIMES MODERNES. By Dr. Wahu, Paris IL CREDO. By S. E. Florence, Italy.

THE OCCULT WORLD. By A. P. Sinnett. Boston and Chicago: Houghton, Mifflin & Co. Price, \$1.25.

OREGON AS IT IS. Solid Facts and Actual Results for the Use and Information of Immigrants. Portland, Oregon: Oregon State Board of Immigration.

The Harmonical Philosophy, as a Factor in Human Progress, by Alexander Wilder, M. D. Only 10 cents at this office.

Oklahoma has become a generic term. As now used it refers to all of the lands in the Indian Territory which have not been set apart as reservations for the different tribes which are located there. Strictly speaking, the name Oklahoma applies only to a comparatively small area of land located near the center of the Territory. The Territory itself is about 200 by 400 miles in extent.

Victor Hugo's long memory spanned the seventy years between Waterloo and the present; and he had already won some reputation as a rising literary light before Lord Byron set out on his last journey to Greece, where instead of fighting with the Greeks in their war for liberation, he died after a short illness at Missolonghi in 1830. When we think of Hugo as almost a contemporary of Shelley and Keats, who seem as far beyond us as the Queen Anne worthies, we realize both the extent of his career and the changes which he witnessed.

Orthodoxy versus Spiritualism. An Answer to the Sermon of the Rev. T. DeWitt Talmage against Spiritualism delivered by Hon. A. H. Dailey. 5 cents a copy, for sale at this office.

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I have taken Swift's Specific for blood poison contracted at a medical college at a dissection, when I was a medical student. I am grateful to say that it gave me a speedy and thorough cure after my parents had spent hundreds of dollars for treatment. AUGUSTUS WENDEL, M. D., Newark, N. J. Swift's Specific is entirely vegetable. Treatise on Blood and Skin Diseases mailed free. THE SWIFT SPECIFIC CO., Drawer 3, Atlanta, Ga., or 159 W. 23rd St., N. Y.

CORPULENCY. Receive and notes how to harness, ly, effectually and rapidly cure. sent starvation dietary, etc. European Mail, Oct. 24th, says: "Its effect is not merely to reduce the amount of fat, but by affecting the source of obesity to induce a radical cure of the disease. Mr. It makes no change whatever; any person, rich or poor, can obtain his work gratis, by sending 6 cts. to cover postage to F. C. RUSSELL, Esq., Woburn House, Store St., Bedford Sq., London, Eng."

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HOW TO DO IT: Order sets; take one set to school with you, and at recess send your best friends to join with them in ordering each a set of our improved Dominoes and remitting 20 cents, will get their own set free; four sets sent post paid for 50 cents. We want a boy or girl in every school in the UNITED STATES to act as agent. Every scholar is bound to have a set, as they will be all the rage this fall and winter. They sell for 10 cents per set. We are now forming a team in large quantities, which enables us to sell them at such a low price, and we can sell all our sets within 48 hours after remittance is received. A shipping bill will be post paid, and no more need be sent. Send for a set at once. Address: Frankfort City, Kentucky, Oct. 24, 1884, Chicago, Ill.



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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

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 13, 1885.

An Authoritative Opinion.

Col. Ingersoll declares that, in his opinion, all the so-called "physical manifestations" of Spiritualism are fraudulent performances.—The Index.

It is well that Brother Ingersoll has expressed his opinion. There is nothing like having the opinion of one who is competent. And who more competent than the god father of the plumed knight! Few are envied with more of the strictly physical than is the Colonel; what he don't know about the normal, the abnormal, the possible and the probable manifestations of the physical may be said to be not worth knowing. The work of securing a consensus of the competent would have been incomplete but for his opinion. If any there are so foolish as to question Ingersoll's competency, let them reflect upon his qualifications before expressing an opinion.

I. H. FICHTE, the German philosopher, after long and patient personal observation and experiment testified to the reality of the physical manifestations of Spiritualism and said, "I feel it my duty to bear testimony to the great fact of Spiritualism." But then, what is Fichte's testimony worth, when as a matter of fact he had wholly disqualified himself for a witness by actually investigating the subject. A knowledge of what one is talking of is, in the matter of Spiritualism, enough to establish his incompetency in the minds of such men as Ingersoll and Talmage.

PROF. DE MORGAN, President of the Mathematical Society of London, says:

I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me.

A man may know all about mathematics, but if he has never put his knowledge to such practical use as figuring up the sum necessary to meet the expenses of a political campaign, he is unfit to express an opinion on Spiritualism; hence Prof. De Morgan's testimony must be thrown out.

ROBERT HARE, who knew enough to be Professor of Chemistry in the University of Pennsylvania, spent years in studying these physical manifestations, bringing to their investigation the methods of a mind rigidly disciplined to accurate observation, and each year finding more striking evidences of spirit agency. Though an eminent chemist, Hare never lived in Peoria where from sod-corn is distilled millions of spirits of "O-be-Joyful"; he never practically tested the eloquence-inspiring force generated in the mills of that town; he never discovered and developed the latent potencies of corn juice; and therefore failed to fit himself as a witness concerning the power of spirits to move objects and produce raps. His testimony stands for naught beside that of an old Peorian.

Speaking of the phenomena of Spiritualism, PROF. CHALLIS, the late Plummerian Professor of Astronomy at Cambridge, has put himself on record thus:

In short, the testimony has been so abundant and consistent, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up.

On its face, and to the unsophisticated, such a statement carries weight. But Challis's evidence don't count with one who has successfully defended a poor persecuted star rater; who has washed Dorsey white as snow, as it were, and sent him off to New Mexico to dwell in peace with gentle lambs, fair kine and others of his kind. Such an expert judge of human testimony is not to be fooled by men like Challis.

LORD BROUGHAM says: "But even in the most cloudless skies of skepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism." To which Ingersoll would probably reply: "I'm not to be flattered by any blanked English nobleman; he may rain-puddle your spiritual ark around these blank blanked fools are waiting!

I'll take my chances along with Dorsey and the heifers."

CAMILLE FLAMMARION, the French Astronomer and member of the French Academy, says:

"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, provided that his mind be not biased by preconceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

"O blank! Camille," replies Ingersoll, "don't give us any more such provender; it may do for you frog-eating chatters but is too thin for us. In the star line of business, I grant you are posted—I know something of star routes—and if you were to tell me you had put Mercury in the Big Dipper, poured in ether, stirred the dish with the tail of a comet, then saddled the Great Bear and ridden into the Milky Way, to skim off cream to make the decoction smooth, I hope to be eternally blanked if I wouldn't swallow the yarn without a wink; but when you try to play the Spiritualist racket on me, you are betting on the wrong horse. SIXON NEWCOMB and the rest of us managers of the star business in this, the grandest, most glorious, bravest and most prosperous, but unfortunately not yet the most Godless nation on earth, have decided that ghosts can't be investigated; we don't propose to arbitrate or abdicate; so glory your lilies as much as you please, but defy not the stars and stripes."

"That the phenomena occur, says CROMWELL F. VARLEY, F. R. S., there is overwhelming evidence, and it is too late now to deny their existence."

"There's where you are mistaken Cromwell," says Ingersoll. "I hav'nt plead causes in all the courts of this Great American Nation, from the humble Justice shop over the unpretentious beer saloon in a prairie town, up to the Supreme Court at the Capitol of my native land—the land I love, and for which I would have bled had I not surrendered—I've not done all this, I say, without having learned a trick worth two of yours; and I affirm, honor bright! that it is never, no, never, 'too late to deny.' Look at me! I am a living refutation of your assumption. I've grown rich in denying. Yet I did not take up the vocation of a professional platform expounder of the ethics of negation until rather late in life, as life averages. 'Too late to deny'? Never, Sir! Never!! Before I grant your assumption, may I be burnt to ashes, and the ashes scattered to the four winds of heaven; and may the vital spark which now supplies the fires of my disputation be transformed into nerve food for a total abstinence, prohibition preacher; enabling him to be elected as a Democrat to rule over the 60,000,000 of white, black, red, yellow and brindle men women and children who are toiling through summer's heat and winter's chilling blasts to make this country blossom as a rose, from the sterile rocks where the Puritans first cursed America with their presence, to the golden gate from whence the sun takes his temporary leave of us as he strides on to warm the leprous blood of Sandwich Islanders and stir into activity the almond-eyed millions who revere Confucius, that man of blessed memory."

Some years ago the London Dialectical Society appointed a committee to investigate spirit phenomena. After a long and exhaustive investigation, this committee summed up the result in their report as follows:

1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

The Dialectical Society should forthwith summon its committee and order a revision of the original report, with instructions to make it agree with Col. Ingersoll's opinion. The various psychical research societies of Europe and America should at once cease from their useless labors. Col. Ingersoll's opinion puts all controversy at rest.

Wm. E. Coleman and his Work.

At the semi-annual meeting in Boston on May 6th last, of the "American Oriental Society" (of which Prof. W. D. Whitney, Philologist, of Yale, is President, and Prof. C. R. Lanman, Sanskritist, of Harvard, is Secretary), on motion of Prof. Lanman, our contributor Mr. Wm. Emmette Coleman was elected a corporate member of said society. Mr. Coleman has also been recently chosen a member of the "Pali Text Society," which is composed of the leading Buddhist scholars of the various countries of the world, with headquarters in London, and was founded in 1882 for the publication of correct texts of the Buddhist sacred writings, in the Pali language, with translations, etc. A large portion of the Tripitaka or Buddhist Bible has never been published, and only a small portion thereof has ever been translated into English or other European languages.

Among the philologists, Assyriologists, comparative theologians, etc., to whom Mr. Coleman has sent copies of the JOURNAL containing his various essays, archeological, philological, etc., is Dr. C. F. Tiele, Professor of the History of Religions in the University of Leiden, Holland, the headquarters of theological rationalism. Dr. Tiele, who proba-

bly has as extensive a knowledge of all the religions of the world as any man living, acknowledging receipt of Mr. Coleman's articles, has recently written him as follows: "You have a hard fight against self-conceited ignorance and prejudice, but you fight it manfully and indefatigably, to which a sound judgment, a clear insight into the pending questions, and an extensive reading enables you. With thorough sympathy and reiterated thanks."

We learn that Mr. Coleman is now engaged in writing a sketch of the more important of the so-called heathen religions, ancient and modern, for a forthcoming work, to be issued in the fall, treating of the various phases of religion in the world, including Spiritualism, Materialism, Ingersollism, as well as Christianity in its variant sectarian divisions. Mr. Coleman informs us that he intends that his portion of the work shall embody, in plain simple language, a condensed summary of the essential elements of the heathen religions, including the latest results of scholarship in each branch of the subject, a veritable *multum in parvo*.

A Man Reads Print by the Sense of Touch Alone.

The following remarkable incidents in connection with the experiences of Harry Leibfried of Emporia, Kansas, are condensed from the account of his case as given in the papers of that city. On Tuesday evening, March 31, Harry returned to his home at 10:30, complaining of a "terrible headache." On entering the house, he laid down on the lounge, and in five minutes was wholly unconscious. Dr. Parr was at once called, and found him both unconscious and completely paralyzed. His breathing was a mere gurgling sound in the throat, and death seemed imminent. He remained unconscious until the next Saturday, April 4, but had regained some use of the right side, the left continuing in a paralyzed state. He could not see, hear or talk. Sunday, the 5th of April, he began to eat heartily, and on Monday the 6th, he indicated by signs that he wanted to write, and on giving him a slate and pencil, he proceeded to give directions about his business, his mind seeming to be quite clear. His appetite was then good, and has continued so up to the present. He is free from pain, and says he is in good spirits, and believes he "will be all right in due time." While he has about fully regained the entire use of his body, except his left arm, he is still totally blind and deaf, and cannot speak a word. He can, however, distinguish daylight from dark, and can see the dim form of an individual close to him, but cannot tell one person from another by sight. His wife communicates with him by writing with a blunt pencil in the palm of his hand. But now comes the strange, almost incredible part of the story.

The tactile sense has become so highly exalted, by reason of his peculiar condition, that by passing the finger tips of the right hand over the letters he can readily read the ordinary head-lines and advertisements in a newspaper. He succeeded in reading types as small as pica, with a little difficulty, but the larger type were of course more easily read. Having had sole and entire charge of the case, Dr. Parr has watched these strange feats with profound and increasing interest, not only in a pathological and therapeutical sense, but in a physiological and psychical point of view as well. He handed him "Puck," No. 421, and he read without much difficulty all the advertisements on the last outside cover page. He then gave him "Puck" No. 422, and he easily read "consistent civil reform" at the bottom. Then, after carefully examining the picture of Cleveland, he took his pencil and wrote, "that feels like Cleveland." He will write a line clear across a very large slate, then return and feel for the "t's" and "c's," dot the one and cross the other without making any mistake. One night, when it began raining, he turned around, put his fingers against the wall of the house, and then wrote: "It is raining, for I feel it." After awhile, he put his fingers against the wall again, and wrote: "It is raining harder."

A German View of Protestant Labors Among the Heathen.

The St. Louis *Anzeiger des Westens* presents some startling statistics with reference to the "success of missions." It appears therefrom that in Northern Germany many pious old women are knitting year in and year out woolen socks and jackets for the Hermannsburg Mission to prevent the poor Hottentots from freezing to death in the Arctic climate of Southern Africa and to induce them to abandon their fig-leaf costume. A good deal of money is collected besides, and every Hottentot converted costs several hundred marks. Yet his conversion, as a rule, does not amount to much. The English and American missions are spending millions annually, yet they cannot boast of any considerable success. In San Francisco, for instance, they have a society for the conversion of the Chinese, which costs a great deal of money, still but very few of the almond-eyed heathens have joined the Christian Church, and those who have are with very rare exceptions the worst hypocrites and generally go straight from the Sunday-school to the gambling-house or the opium-den. But the most expensive business is the conversion of Jews. The society which has undertaken the difficult task of christianizing the sons and daughters of Israel has its principal seat in London and enjoys an income of about \$175,000 annually, and most of this money is spent in London. At the annual meeting held a few weeks ago the agents reported the conversion of twelve

Jews and expenses amounting to \$14,563 for each convert. It is a very curious fact that the Catholics have far better success in proselyting among the Jews than the Protestant sects.

The Cholera.

It is said that Dr. Ferran, an eminent Spanish physician, has made many experiments on men and animals, which lead him to state that inoculation by the bacillus, as prepared by himself, can produce the death of animals with every symptom characteristic of cholera, and that the inoculation of human beings creates symptoms identical in their nature, but with less intensity and no fatal results. The inoculation is generally practiced upon the lower part of both arms. In two or three hours it produces local irritation, difficulty in moving the limb, and dull pain. After about four or five hours the pulse rises to 114, and even 120, and the heat of the body to thirty-seven and forty centigrade. The person thus inoculated feels languid, shivers, loses appetite, and suffers from nausea, diarrhea, cramp and sleeplessness. After twenty-four hours these symptoms abate, and they generally disappear in forty-eight hours. All successive inoculations, even to the extent of eight cubic centimetres of virus, prove utterly harmless both in adults and children. In animals, after inoculation, it has been observed that successive and larger doses of virus, introduced by inoculation, also prove harmless, whereas these same doses produce death with choleraic symptoms in any animals not previously inoculated. Dr. Ferran has also observed that the local symptoms resulting from inoculation seldom vary, whereas the general symptoms vary according to each case. Not a single case has occurred in which successive inoculations in men or animals have caused death. He has tried his experiments on himself and other medical men, and on hundreds of believers in this preservative. He thinks himself, therefore, justified in expecting from these inoculations the same results as have been obtained from inoculation in small-pox and carbuncle. The Madrid Academy of Medicine sent down a commission of medical men, and their report is highly favorable to Dr. Ferran's experiments. Foreign scientific and medical societies and surgeons have taken great interest in these experiments, and have congratulated Dr. Ferran, and the Spanish government has appointed four eminent surgeons as a commission to investigate his system of inoculating human subjects with cholera microbes.

News from India.

In the May number of *The Theosophist*, published at Madras, we find the following under the head of "Personal":

"Mr. George Chainey writes to us from America that he has joined the Theosophical Society and intends to devote his whole time to the promotion of its objects."

Among other passages from Mr. Chainey's letter *The Theosophist* quotes this: "We see in Theosophy the one thing needed in this country." As Mr. Chainey in another passage speaks of himself in the first person singular, it may be supposed that when he says "we" he means to include Anna Kimball, whose soul is just now pining to paint the country a genuine Theosophical tint. People there are in various parts of America who have mistakenly supposed that Chainey was trying his hand at preaching Spiritualism; let such people learn the news which comes directly from Chainey via India, that he is devoting his whole time to advancing the business of Koot Hoomi & Co.

The latest crochets of the religious gymnast, is the publication of a paper in California to be called the *Gnostic*—Theosophical for *No Stick*, in this instance—and the firm of Kimball & Chainey awaits subscriptions.

Advocates the Good and True.

Mr. M. B. Dodge, an active member of the San Francisco Society ministered to by Mrs. E. L. Watson, in the course of a business letter writes:

"I take great pride in your paper, because when I send it to my friends, I have not got to transmit therewith a letter saying that I endorse nothing in it that I do not mark. With your paper I have not got to take that trouble. I feel that we can call the JOURNAL our official paper, for it advocates the good and true."

Any physician who don't realize in this highly enlightened age, that what is known as mesmerism is a scientific fact, should at once be regarded as a genuine laggard, destitute of that mental activity requisite to keep him abreast of the times. The members of a Committee of the Chicago Medical Society, who have been investigating certain indirect charges said to have been made against Dr. Charles G. Davis, arising from his lecture on Hypnotism, and experiments that followed, wherein he was grossly imposed upon by his subjects, claim that they "do not know that mesmerism is a scientific fact," hence by their own admission are ignorant of a subject that gained a foothold in the time of Mesmer, and which has vigorously maintained it ever since. Dr. Davis, however, believes there is a scientific fact in mesmerism, or what is often designated as hypnotism, is liberal in thought and eclectic in practice. It is said that he realizes \$30,000 a year from his profession alone, which shows conclusively that believing in mesmerism as a scientific fact, is not injurious financially.

Mrs. Hannah Sparrow, magnetic healer, will in a few weeks visit South Haven, St. Joseph, and Ann Harbor, Mich. She can be addressed at South Chicago, Ill.

GENERAL ITEMS.

Dr. A. J. Flehback is to deliver a series of lectures at Worthington, Minn.

The Spanish Government has granted permission to physicians to inoculate people with cholera virus.

In a fit of religious mania a recent convert to Adventism in Erie, Pa., shot himself dead June 3rd, thinking his soul was irretrievably damned.

The Rev. H. L. Stanton, who sacrificed his life lately to the "faith-cure," refusing to take material remedies for fever, was a brother-in-law of Elizabeth Cady Stanton.

Geo. H. Brooks is engaged for the month of June for the society at Geneva, O. His P. O. address is box 54. After June it will be No. 124 Charter street, Madison, Wis.

"The Chisel Can't Help Her Any," is the inscription on a stone to his mother's memory erected by a pious and philosophic resident of Duxbury, Mass.

We have received "Beyond the Valley, a sequel to *The Magic Staff*" by A. J. Davis. Price, \$1.50, postage 10 cents. For sale at this office.

The Tail of the Devil, the Fountain of Love, Little Hell, the Spirit of Purity, the Triumph of Dynamite, the Balm of Sorrow, the Tempest of the Soul, and the Flight of Time are saloons in the City of Mexico.

A Catholic priest at Milford, Mass., refused to open the cemetery for the G. A. R. Post to decorate Catholic soldiers' graves. The members of the Post cleared the fence and decorated the graves, but the garlands were afterwards destroyed.

Mrs. Phebe Bartlett, living at LaSalle and fifty-ninth streets, Englewood, was found insane in Judge Prendergast's court and sent to the private asylum at Batavia. She is about thirty-four years of age. Her insanity is attributed to religious excitement.

Walter Howell, inspirational speaker, will lecture before the People's Society of Spiritualists in Martine's Hall, Ada St., near Madison, next Sunday at 10:45 A. M., and 7:15 P. M. Morning, "Questions and Answers." Lecture in the evening.

The British company of Old Testament revisers originally numbered thirty-seven persons, and represented the best biblical scholarship of the country. Of these, nine have died since the work began. The Old Testament company in America numbered fifteen persons, of whom two are now dead.

On Friday evening, May 29th, Mrs. Isa Wilson Porter held a séance at 213 West Madison street. She gave an exhibition of her power to handle, and also to apply to her face, a hot coal-oil lamp chimney without suffering any inconvenience therefrom. Isaiah Rogers, who was present during the experiments, writes: "At the conclusion of the exhibition the committee carefully examined the hands, wrists and face of Mrs. Porter, and reported that they could see no evidence of burns."

Dr. J. K. Bailey has been speaking and healing, since his last report, at various points in Pennsylvania and New Jersey, including Harrisburgh, Philadelphia (Temple Society), Carversville, Bucks Co., and Thompkinsville, Pa., and Hamontonia, N. J. He desires calls to lecture and heal. Address him P. O. Box 123, Scranton, Pa.

Though the past year has been one of unusual business depression, the American Home Missionary Society at its Saratoga annual meeting reported cash receipts to the amount of \$451,767.66, an increase of \$67,000. The Society has kept 1,447 field-workers employed. When it is remembered that the A. H. M. S. is only one of many of the active auxiliaries of Christianity, the vast sum yearly expended and the zeal put forth may be more fully realized. There are lessons for free-thinking people to learn of their Christian neighbors, and one of them is that of liberal giving.

Mrs. S. F. Pirnie of 523 West Van Buren St., Chicago, has steadily and quietly pursued her vocation as a healer and a medium since she came to the city, until she has created widespread interest in her work, as well as high esteem for her worth as a woman among all who have been so fortunate as to make her acquaintance. Mr. Pirnie is a gentleman of wide information, sound sense and good judgment. Together Mr. and Mrs. Pirnie have journeyed through an honorable career and are still in robust health, though, quite past middle life.

On July 1st will be issued from the press of Craig & Barlow, 170 Madison St., Chicago, a large work, entitled "Fifty Years in the Church of Rome," by the venerable Father Chintiquy, who has spent many years of his life in its production. It will be the most comprehensive presentation of Romanism, in all its aspects—civil, social, and religious—heretofore published, and contains facts of thrilling interest to all lovers of liberty. It will be sold by subscription only. Price \$5.00.

George T. Gould, D. D., has organized an "Independent Temple," as a place of worship for all strangers coming to Las Vegas. The services are held in the Opera House. The object of the new society is "to make better men and women;" its creed, "the Bible, which each must interpret for himself." The members pledge themselves to do all the good they can and as little harm, both to themselves and their fellow men. The motto of the new society is, "Whatever ye would that men should do unto you, do ye even so unto them." No party lines, no sectarian watch-words, and no theological tests are to be recognized.







Voices from the People, AND INFORMATION OF VARIOUS SUBJECTS.

For the Religio-Philosophical Journal Who Desires Call for Leomere?

A VOICE FROM THE DEEP.

Who dost mourn as dead the living? Who dost call for Leomere? Hark! methinks the voice is giving...

Come, my darling! come, my lover! Mourn not Leomere as dead. Tho' the waves hold court above her...

In the branching beauteous coral Whence festooning sea-weeds swing, See the fauna bloom as floods...

Love dost quicken yet my spirit As it did in days of yore, And is in thy heart to cheer it...

Does Virtue Pay?

In a three column contribution to The Index, under the above title, the accomplished essayist and author, F. M. Holland, concludes as follows:

Practical training will make even stupid people useful members of society, provided they are not incurably vicious. I think I have read that "It takes, as a general rule, at least half a knave to be wholly a fool."

Nothing does more to encourage lax conduct than preaching impossible principles. This is particularly true of self-sacrifice, as it is usually taught and as Epiphanius practised it.

His subtle fact, standing by itself, proves immortality and nothing else; yet to numbers of men and women claiming common sense, it seems to represent the all of life that has value.

Nothing should bar its use by a single mortal. It is constant movement of the light that is the true life. It is a light-house lantern—a flash for the harbor of safety; but like the sun or valley and mountain top, every hour light flowing into a region that before was dark.

A Roman Catholic.

To the Editor of the Religio-Philosophical Journal: Some months ago, if I do not greatly err, I read in your JOURNAL a communication from a Catholic. I can't understand it, and would be pleased to have some one explain, how one can be Spiritualist and Catholic at the same time.

Upon a time I was a devout Catholic, and before I was acquainted with Spiritualist literature—I have no other acquaintance with the system—I was accustomed to think and to say that I knew the Roman Catholic Church to be the one true Church of God.

Next it will catch the thought that the sensitive mortal may voice that hidden knowledge; and presently the thinkers everywhere will recognize the universal rule that the use of tools must be the first thing learned by the mechanic.

Some Excellent Tests Through Mrs. E. A. Martin. In March last I wrote to you in regard to the wonderful tests given through the mediumship of Mrs. E. A. Martin of Oxford, Mass., and now for the benefit of your readers I will call your attention to some of them.

Tests of Spirit Presence.

Lucian Prince, who has devoted the best years of his life in trying to ameliorate the condition of animals in the course of transportation on the cars, lately had a sitting with Mrs. Kate Blade, 447 W. Madison St. When he and Mrs. Blade went into the latter's room for a private sitting, on taking up the slate, there was found on it the following message written with a lead pencil:

"I could not wait; cheer up, father; all clouds are passing—ALICE." Alice was his spirit daughter, and seemingly impatient for him to appear, she had written the message. Mrs. Blade did not know that he had a daughter Alice. Mr. Prince was much pleased with this exhibition of spirit power.

It has been found that puppies brought up under different colored lights have had strikingly different characteristics developed. Red puppies were found to be particularly devoted to mice, and did not consent to separation from their mother, while green was found to be the most educational color of all.

It is officially announced that the epidemic of cholera prevailing from September to December last in the district of Magdeburg, Germany, resulting in 450 cases of sickness, of which sixty-six proved fatal, was caused by a single pig. Careful investigation proved that death was in every case due to eating the fresh raw.

The Future of Modern Spiritualism.

For the Religio-Philosophical Journal. BY CHARLES DAWBARN.

The future of modern Spiritualism means to man on earth even more than we depicted in our last article. The discovery that man passes to spirit-life unchanged, means that we are all the time manufacturing our own spirit surroundings.

In earth-life we are forced by struggles for existence into experiences that mean mental change, whereas in the next life man may worship a narrow idea to an eternity, unless he has within his own soul a desire to "move on."

Suppose we conclude these articles by a glance at our duty for to-day, if we would have Spiritualism do for us some little of that which it will surely do for our children. Earnest souls are calling us to a national organization as necessary to our growth and safety.

His subtle fact, standing by itself, proves immortality and nothing else; yet to numbers of men and women claiming common sense, it seems to represent the all of life that has value.

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A Phantom Engineer.

Come Back from the Grave to Save a Train—Jim Pace's Ghost Story.

It's only a ghost story. Jim Pace told it one dark night to a little crowd that gathered in the round-house. Jim's a veteran of the rail. He was seventy-two last week, and has pulled a throttle as many times as any living man.

Jim never got any further with his explanation until that night at the round-house when some of the boys begged him to tell them why old Six wouldn't get into trouble.

"As I've quit the track, boys," he began, "I don't mind tellin' yer just why. Reckon y' all know I took to fillin' with Dave Griffin, an' all I know about or engine I learnt from him.

"I worked mighty hard an' faithful, but I wuz 'n ole man when they gimme the best engine on the road. You've all heard of ole Six? She's scrap-iron ten year ago. I had run along for er good many years 'bout er accident of any sort an' y'all know how 't is—had got sorter careless, like.

"On we went, up hill an' down hill, forty miles an hour an' no stops for way stations. We climbed the summit at Pinson's an' flashed by like a skeered deer, on down the long grade towards Dyke's Run an' the big trestle. I knowed every stick o' lumber in that trestle, an' I knowed every nail an' every bolt.

"When my senses come back the train was standin' still an' Dave was gone. I knowed there was somethin' wrong ahead, so I got out an' walked down the road. A hundred feet away I came to er great gap in the track—the big trestle war'n't gone, but it was growed to a high river war'n't 'ravin' 'rusin' an' gully 'er the hills. Boys, I didn't feel skeered then, but somehow I couldn't stan' up. My legs felt weak an' give way under me an' I set down on the track in the pourin' rain.

"I have just read in the JOURNAL of May 23rd, your editorial letter and also notice with pleasure the prominence you give to the Deed of Trust of the Temple to the Society of Progressive Spiritualists here.

Declaring always that there are genuine manifestations of materialization, explaining so far as is possible, the manner of their production by the unseen chemists and experimenters, they unhesitatingly denounce the sin and folly of any medium who allows himself, or the so-called cabinet controls to supplement or substitute anything not genuine, and palm it off as true spirit manifestation; though they admit, as many of us have done, that it is often the fault of selfish and unscrupulous, because undeveloped spirits, than of either medium or sitters, that such fraudulent manifestations occur.

When medium, sitters and cabinet spirits, are actuated solely by an unselfish desire to do the work of the spirit for the elevation of all mankind, these wise, far-seeing guides, promise greater things shall be seen than ever before—a promise which is being already fulfilled, where a few carefully selected and earnest workers, desire, that this "Kingdom may come, and will be done, on Earth as it is in Heaven."

I have just returned from a hurried visit to New York and Brooklyn. I attended a séance for materialization in the former city, which in general features was like most others we have seen, but with this very decided difference in its favor, viz., better ventilation and arrangement of light, and more order and agreeable surroundings, than are usually found. It is frequently the experience to sit in circles, where no mortal could bear the heat and impurity of the air, poisoned by the foul emanations from tobacco-steeped, whisky-soaked, unclean human beings, for more than two hours, but in which spirits of a high order are expected to work and to appear in all their glory.

Such surroundings, in such rooms, are certainly not for the use of spirits or mortals, in this delicate and beautiful work.

At the gathering of forces, after the summer rest and camp experiences, we look for new revelations and increased power among all true spiritual workers, and a thorough sifting out of those who are only intent on selfish gains. So mote it be. Boston, May 26th, 1885. J. A. D.

Dr. Crombe, an eminent French medical practitioner, demonstrates in a paper to the Academie that the continued use of morphia results in the loss of the teeth and hair of those so using it.

The Journal is Pursuing the Right Course.

To the Editor of the Religio-Philosophical Journal.

I feel like telling you of another evidence which has come to me, in pursuing the right course. I was a short distance from home a couple of weeks ago, when an intelligent Spiritualist lady informed me that a certain acquaintance of hers and mine, was about to give up farming and enter the lecturing field.

Keep it before the people that Spiritualism, in a general sense, at least, has cast up no "royal roads to geometry." Those who think it has, will, I fear, prove failures in nine cases out of ten.

I have heard from "Mrs. Caroline Lord." She is a true woman—an educated and intelligent lady, and her social circle is most respectable. Another lady, whose husband and brother are merchants in their place, and who, I think, is one of your subscribers, has given me references to highly respectable business people, which of course was quite unnecessary when she informed me who they both were.

Haek No. 90 has gained an unenviable notoriety arising from the well-authenticated fact of its being haunted. There is some dark mystery surrounding it which the present owner and driver, Sam Hayes, cannot explain.

The gentleman who told the above story is a well-known business man of Denver, who is known to be of the strictest integrity and reliability, and whose word is as good as his bond.

A belief in God, in a divine order of the world, and in a personal existence in a future state, and, to a certain extent, in revelation, seems to form for him a sort of rude basis of religious belief, with which he has remained satisfied without raising to it the superstructure of any definite creed.

It is a singular fact that the population of France is decreasing instead of increasing. The mortality among infants belonging to the poorer classes is appalling. So, also, is the death rate among the orphans or foundlings left to the charge of the communes, who are placed out to nurse, and drop out of life in large numbers during the first year of their existence.

It is written on papyrus. It is written in columns. It is not in its integrity, but was evidently torn before its owner died. It clearly establishes the date of the reign of Ramesses the Great, but contains nothing else of value.

The Christian scientists of Boston are claiming that there is no longer any doubt as to Gen. Gran's recovery, and that the cause of the healing is the mind cure. Eighteen persons united their efforts, and he is, they assert, unconsciously being cured by their occult power. These people are not praying for him, or seeking divine help in his behalf, but are silently thinking of him, and the influence of their minds unconsciously upon his mind is bringing him into the "understanding of God," and this understanding harmonizes his being, and so emancipates him from a false belief as to the disease. He simply needs mental treatment, and the mind healers claim to work through space and at a distance; physical presence is not essential. They claim that there is no peradventure in his case now; they know that he will be restored to health.

A novel and imposing ceremony took place on April 16th at the Widya Buddhist College in Colombo, Ceylon, by which a young and accomplished English lady named Mrs. Flynn formally became a Buddhist follower of Lord Buddha. She was dressed in an elegant robe of black silk, sitting in the midst of a crowd of yellow-robed Buddhist priests and repeating the Pansil. The ceremony began by the high priest examining the fair candidate as to the reasons that led her to desire to accept Buddhism as her faith, to which Mrs. Flynn answered that, after having studied various religious systems of the world, she found the Buddhist esoteric philosophy as most in accordance with her own reason and common sense. Other questions having been satisfactorily answered by her, the high priest administered to her the "five precepts," which Mrs. Flynn promised to observe. The ceremony ended by the chanting of "Battana Sutta" by all the priests present.

Substances of Being. BY JOHN FRANKLIN CLARK. To the Editor of the Religio-Philosophical Journal: I have read with much interest and pleasure the article by Prof. Chaney entitled, "A Dream Explained," which appeared in your issue of the 9th ult. He holds that spirit and matter are not one and the same thing, and are interconvertible. This is a subject to which I have given much earnest, patient thought and careful investigation, and have proved axiomatically the statement made that there are two primal self-existent substances, which we call spirit and matter, spirit being imperponderable, and without dimension, matter being ponderable, and having dimension.

I have logically demonstrated that the union of the two substances on the primal plane of being constitutes a force, or being which man feels itself as force, and constitutes what we call nature. Spirit is intelligent, per se, and knows; is homogeneous, and unparticled in form (not shape, or dimension), positive in character, and acts; is imperponderable. Matter is ponderable, particled, and heterogeneous in form, feels and reacts.

Spirit and matter constitute all there is of being. On the primal plane of being their existence is wholly self-existent, and they exist in a manifest existence except in combination with each other. Their first manifest existence is in the form of force, which acts and reacts, always intelligently, but never consciously. All forms of being are the varied expressions of the substance, spirit and matter combined. Nothing is created; all things are evolved.

Notes and Extracts on Miscellaneous Subjects.

The Bartholdi Statue of Liberty is packed in 300 cases.

Spurgeon, the great London preacher, has become a vegetarian. Belle Boyd, the Confederate spy, is teaching elocution in Little Rock, Ark.

Some Indians recently excavated in Mexico a gold idol weighing thirty-two and a half pounds. It is stated that the Pope has this year privately sent the Golden Rose to the Empress of Germany.

Reports received in San Francisco place the shortage of this year's wheat crop on the Pacific coast 25,000,000 bushels as compared with 1885.

A private from Madagascar describes the country as marvelously rich in diamonds, gold, silver, copper, lead, tin, graphite and specimens of ruby and sapphire.

A colored lad named Abraham Hanson, who is reported to have a marvelous talent for shaping statues out of clay, has been discovered in Leavenworth, Kas.

A very active red insect has appeared in some of the vineyards of Yolo County, Cal., in immense numbers, covering the ground in places. A vine attacked by the new pest drops in an hour.

The issue of religious works of all kinds by the Presbytery Board of Publication last year reached over 20,000,000 copies and by the Baptist Society during the same time 22,935,016 copies.

Dr. Zintgraf of Bonn has taken a photograph with him to Africa. He intends to bring home photographs of the savage dialects which he will hire the natives to speak into the machine.

Mr. Parnell since his marriage separates himself more than ever socially from the members of his party, and does not come to the House save on special occasions. He did not vote on the consure.

Last March a party of twenty emigrants left Russell County, Virginia for the West. One of the number sold a small farm before leaving. Recently they returned on the money of the man who sold the land.

The dairy products of this country exceed the rest of the world. The value of the milk crop is \$100,000,000, the cotton crop \$220,000,000, the product of iron bars and steel, 257,000,000, and the pig-iron output \$410,000,000.

Miss Margaret Blaine, the daughter of the ex-Secretary, is Miss Bayard's rival in fearless horsemanship. She has a beautiful figure, which appears to the best advantage on the saddle, and her riding habits are models of good taste.

The Central Pacific Railway has been experimenting with the waste or refuse left after refining petroleum as fuel in the steam ferry boat Solano at San Francisco. The result was very satisfactory, as a saving of one-half in the cost of fuel is effected.

Without doubt the pumpkin pie was originally evolved in New England; but just where the pumpkin itself was first discovered is a matter of disputed point in geographic and historical botany, but perhaps the vine which the Soto found growing on the gulf coast of Florida was the progenitor of our best pie.

For years one of the wonderful stories of insect life has been the one about the fertilization by them of the female flowers of the fig with the pollen of the male flower, but like many other pretty theories, this one has come to grief through the raising of perfect figs on solitary trees, where cross-fertilization by insects was impossible.

According to a French medical journal the mortality of children brought up on the bottle is probably larger of 4.50 infants under one year who died of gastrointestinal troubles in Paris in 1882 it is found by recent investigations that very nearly the whole number were victims of artificial alimentation, wholly or in part, or had been fed prematurely with solid food.

Thomas Gunning died in Brooklyn a year ago, leaving an estate valued at \$23,000, \$16,500 of which was bequeathed to Mary Hilliard and other relatives, and the remainder was "to be expended in prayers for the soul of the testator, the souls of his family, and all souls that may be in purgatory." Fred Smyth still retains over \$7,000 for the widow's use, and the heirs have brought a suit against him in the Supreme Court, Brooklyn, to restrain him from paying out any money for prayers.



(Continued from Second Page)

societies all over India, as soon as the letters were published. At a meeting of the Society at Madras, shortly after the return to India of Blavatsky and Olcott, the whole matter was placed in the hands of a committee with full power to act; and full confidence in her innocence, reigned supreme among all the members of the Society, we are told. Their position is akin in character to that of the many Spiritualists in America, who, despite the complete exposure of certain fraudulent materializing mediums, still champion their innocence and blindly swallow the purported explanations of the self-evident impostures. There was some talk of the Couombs or the *College Magazine* being sued for slander, but the committee has wisely concluded not to bring suit, for which, no doubt, Mad. Blavatsky is thankful. As a blind, Mad. Blavatsky at one time "talked big" of having the Couombs arrested for slander, but it will be observed that this has not been done. Instead of being frightened by the threats of Blavatsky and of the Theosophists, the Couombs still continue their warfare in Madras against Blavatsky. After a large portion of this article had been prepared for publication, I received a pamphlet of 114 pages, published by Madame Coumb in Madras and London, in which she claims to give a history of her intercourse with Blavatsky from 1872 to 1884, with additional letters and a purported exposé of all her tricks. This pamphlet explains how Blavatsky's famous Simla cup phenomenon, and her purported oculitic restoration of the lost Hume brooch were accomplished. It also explains the *modus operandi* of the alleged appearances of Koot Hoomi in different parts of India, and of the mysterious falling of letters in the open air, in private rooms, etc. The length of this article forbids further explanation of these tricks at this time; but, perhaps at some future time I may epitomize for the JOURNAL some of the more salient points in the Coumb pamphlet. The following extract from the preface is worthy of attention at this time:

"I state in the following pages the truth, and only the truth, respecting my association with Madame B. But I do not state the whole truth, nor shall I do this, unless I am provoked to it. Madame Blavatsky alone will know what I keep back (excepting indeed the editor of the *College Magazine*, who has all my documents in his possession), and if she has left in her any spark of generous feeling, she will be thankful to me for sparing her. I have not forged her name, I have not traced genuine letters, and so made interpolations, I have not rifled her desk, or obtained any document I have in a dishonest way—and Madame Blavatsky knows well that I have not done these things. But I hope the impartial public will only be these things when they are proved. I hope Madame Blavatsky will prosecute me—I shall not run away. But I do not think she will, for she knows how much would then be revealed, and how true her professions would then turn out to be. She to take the role of injured innocence indeed. It is very clever but it will not do inside a Court of Justice."

This defiance of and threat against Mad. Blavatsky is dated Nov. 20, 1884, and the latest advices from India show that the Couombs will not be prosecuted, and that they still reside in Madras and intend to still further antagonize Blavatsky. What the rod in pickle is, she claims to hold over the head of Blavatsky, mysteriously alluded to in the preface as above, I have no idea; but as Blavatsky evidently dares not prosecute her, her claim to be in possession of some damaging facts against the founder of Theosophy would seem to be not unfounded.

Recent intelligence from India tells us that the Committee of the Theosophical Society in charge of the matter has published a report which completely exonerates Blavatsky. Of course this was a foregone conclusion. I have not seen the report, but it is said to give various reasons why it is inexpedient to proceed legally against the publishers of the charge against Mad. B. If Damodar was a member of that committee, which is probable, we can easily see why he would do all he could against instituting legal proceedings. The only thing I have seen published on which the committee base their report of Blavatsky's innocence is an extract from a purported letter of Madame Coumb to Madame Blavatsky, in which she swears she has never said anything about fraud, traps, secret passages, or that her husband had helped Blavatsky in any way, and she invoked upon her head from the Almighty the worst maledictions in nature if her mouth had ever uttered these words. This is claimed as one point of the evidence strongly relied upon to clear her; but how this proves Blavatsky innocent no one but a Theosophist can guess. The date of this letter is not given, and it may be that Mad. Coumb, if she wrote it, told the truth. The letter is evidently a reply to something Blavatsky had written to her. It may be that Blavatsky, knowing that Mad. C. could if she chose, tell about all these things and fearful that she might do so, owing to the manner she had been treated by the Board of Trustees, or to her anger at Blavatsky's preventing her getting the 2,000 rupees from the Rajah, may have written to Mad. C. cautioning her against mentioning these things, and at that time, it may be, Mad. C. might have answered her truthfully as above, and only afterward did really speak of the things therein mentioned. The date of this letter would perhaps decide this point. But suppose the letter was really written by Mad. C. after she had spoken of these things, how does that possibly prove Blavatsky innocent? It only proves that Coumb solemnly asseverated a falsehood to Blavatsky, that is all! Because Coumb lied to Blavatsky in a letter, does that prove the Blavatsky letters to be forgeries? No matter how many lies the Couombs may tell, that does not exculpate Blavatsky. By the testimony of the Theosophists themselves, Mad. Blavatsky is a wholesale liar. How then does proving Coumb a liar clear Blavatsky? It is not the Coumb's unsupported statements that convict Blavatsky; it is the damning evidence of her own letters; and so far I have seen not a particle of substantial evidence that they are not genuine. I shall try and get the committee's report and see if anything is adduced worthy of being called evidence, indicative of the Mad. Coumb's innocence. If she is innocent, certainly a woman of her intellectual shrewdness ought to be able to produce some evidence of that fact; and if such of that nature is adduced, in presenting it to the readers of the JOURNAL, as it now stands, however, I am forced to believe the letters genuine and their authors guilty of systematic fraud. Certainly this alleged "strong point" in her favor the asserted falsehood in one of Mad. Coumb's letters, is like the three of these points adduced by Mad. B. in proof of the letters being forgeries, above adverted to; that is, the whole four are most miserably weak and pointless. Presidio of San Francisco, Cal.

**National Encampment, G. A. R.**

An elegant and very tasteful circular, bearing on the corner the time-honored badge of the G. A. R. in bronze and colors, comes to us from the Michigan Central, "The Niagara Falls Route." It presents to the veterans all necessary information about the various attractive routes it offers to the National Encampment at Portland, June 21st, and is of unusual public interest. The inducements to an Eastern trip, combining a visit to old friends, and attendance upon the largest and most notable military reunion since the war, are irresistible.

Members of the G. A. R. and W. R. C. their families, and such bands and other organizations as may accompany them, can purchase of the Michigan Central, at the lowest rates, round trip tickets to Portland and return, good for thirty days, and with the privilege of stopping over on the return trip. The first route takes them right through in about forty-one hours via Niagara Falls, Buffalo, Albany and Boston, and will be taken by the Commander-in-Chief and staff, whose special train will leave Chicago, Toledo and Detroit on the 20th. This route has the advantage of the finest views of Niagara from the train, the grand scenery of the Berkshire mountains, and the historic city of Boston.

The second route takes them through the wild, wonderful scenery of Canada by the new line of the Canadian Pacific, via Ottawa, to Montreal, thence past Memphremagog and other lovely New England lakes, by the only line running through the heart of the White Mountains to Portland.

The third route described takes them by the brink of Niagara Falls and over the great cantilever bridge, through the rich fields of Western New York, by the bewildering beauties of the Thousand Islands, down the rapids of the St. Lawrence to Montreal, and then through the White Mountains by Fabyan's and the Notch, past the very feet of Washington, Adams and the other great peaks of the Presidential range. A special train will run by this route and a special steamer chartered.

The Michigan Central justly claims that no other line offers comparable attractions, greater comforts or lower rates. It is first and foremost "The Niagara Falls Route." From the cars on no other road is a good view of the Falls obtainable; while the Portland & Ogdensburg is the only line passing through the heart of the White Mountain region, no other running within sixteen miles of Mt. Washington.

A beautiful engraving of Niagara Falls, with the Michigan Central train stopping at Falls View, and a clear, well executed map showing in color the different routes accompany the circular. We presume that any Michigan Central agent can supply a copy, but a postal card to O. W. Ruggles at Chicago will undoubtedly procure one.

**Man's Magnetic Influence over the Color of Flowers.**

TO THE EDITOR:—Sir—Yesterday, the 15 inst., in the afternoon, finding myself in company with highly-intellectual people for experiments in thought-reading, something happened which greatly astonished myself and all present, and which I think worthy of record. The lady of the house landed a yellow tulip to a gentleman very well known in spiritual circles, asking him to try and change the color, by the means of magnetic passes. He retired with the flower into a dark corner, and after a few minutes handed it back to the lady perfectly white. The astonishment was general except to the lady of the house, who assured me that this was the third time that the phenomenon had happened in her presence. This material and palpable proof of the power of animal magnetism, cannot but prove highly instructive to the cultivators of the sciences. Unfortunately, I have been forbidden to mention the name of any of the dozen witnesses to the interesting fact. G. DAMIANA, 20 Colville Road, Notting Hill, W. May 10th, '85.

REMARKS.

We have repeatedly expressed the opinion that the progressive development of plants and animals, is due to the spiritual aura communicated to them through the presence of man on earth. As man advances in spiritual development, so do plants and animals further unfold their hidden capabilities; and the quality of the food-supply keeps pace with man's ever-advancing requirements. It is observed that plants soon die in the room of one medium, while they will thrive in the personal sphere of others. In saying that certain towns and localities are not favorable for house plants, requires to be qualified by the above consideration.

Animals thrive and breed choice specimens in the care of certain persons, who intuitively understand them, and take a sympathetic interest in their welfare. The same is true in respect to plants. When flowers have been arranged by certain hands, they look much more charming and harmonious than if others placed them in the same relative positions.

Many of us know, from painful experience, that certain persons affect us pleasantly or unpleasantly; and these effects are produced in all the various departments of mind and body. Mr. Ashman could regulate the pulse, and induce circulation in any particular member, so as to cause congestion or remove it. Excesses are thus removed, by magnetic manipulations. Some persons' presence make us pale, others, flushed, uneasiness or relief follows a personal interview with certain people, in a definite part of the body or mental consciousness. These results, for weal or woe, may be anticipated by a study of temperaments.

In the case reported by Signor Damiana, we have another instance, forming part of a long series. Many years ago, Mr. Bertolacci testified to the influence of human aura on the growth of plants.—*Medium and Daybreak.*

**Three Reasons**

Why every one needs, and should take Hood's Sarsaparilla in the spring:—

1st: Because the system is now in its greatest need. Hood's Sarsaparilla gives strength.

2d: Because the blood is sluggish and impure. Hood's Sarsaparilla purifies.

3d: Because from the above facts, Hood's Sarsaparilla will do a greater amount of good now than at any other time. Take it now.

Several marriageable young men of Rochester, N. H., are in a terrible pickle. They have heretofore given as a reason for not marrying that they could not afford the luxury. About a month ago several marriageable young ladies put their heads together and prepared a document proving conclusively that families of from two to six (if provided for the future, you see) can live well on \$9 a week. Having disposed of rents, fuel and provisions, these artless girls turned their attention to clothing, and the document aforesaid states that the women who cannot dress stylishly and save money on \$9 a year is not worth the marrying. Then these girls made copies of the original and sent one to each of the eligible young men.

No lady of refinement likes to resort to superficial devices to supply a becoming semblance of her former beauty. It is health alone that lights the countenance and brings back fresh tints to the faded cheek. If anything on earth will do this, it is Mrs. Lydia E. Pinkham's Vegetable Compound which has already brought health to multitudes with whom all other means had failed.

Of "Man—Whence and Whither?" by R. B. Westbrook, D. D., LL. B., the *Chronicle-Herald*, Philadelphia, says: "This work comprises a series of essays recently delivered in a course of free lectures in the Hall of the Philadelphia City Institute to large audiences. It may be termed a technical book without technical phrases. To those fond of such subjects of discussion the present work will be found interesting, and the author will gain credit for originality and ingenuity." One volume, cloth bound, \$1.00. For sale at this office.

Purify your blood, tone up the system, and regulate the digestive organs by taking Hood's Sarsaparilla. Sold by all druggists.

Beyond the Sunrise. Observations by two Travelers. The San Francisco Post says: "It will give good cheer and inspiration whenever read." Paper cover, 50 cents. For sale at this office.

"Tell your Aunt Maria, baby's got the cramp!" "N. K. Brown's Res. Jamaica Ginger cure cramp."

It is said that the rural population of some parts of Illinois is at a standstill, and in some counties has retrograded since 1870. Farmers' children abandon their homes for the cities of the far West. Yet the price of land has risen and the big stock raisers continue to enlarge their already immense estates. Cattle raising pays where wheat doesn't.

**Good Appetite**

Health depends largely on the condition of the liver. This organ is easily affected because of its sluggish circulation. When it becomes disordered, stagnant blood accumulates in its venous system, causing it to discharge inert or bad bile. Many forms of disease result from its imperfect action, which deranges all the digestive and assimilative organs, and, through these, impairs almost every function of mind and body. There is no

**Better Health**

way to insure the proper action of all the apparatus necessary to health, than the occasional use of Ayer's Pills. E. A. Robinson, 151 School St., Lowell, Mass., says: "For a number of years I was stationed in the tropics; and, while there, suffered much from torpidity of the liver and indigestion. Headaches and nausea disabled me for days at a time, and it was only by the use of Ayer's Pills that I obtained relief. I know them to be the

**Best Found in**

Cathartic Pills. They stimulate the appetite, assist digestion, and leave the bowels in a normal condition." John H. Watson, Proprietor University Hotel, Chapel Hill, N. C., writes: "For twenty years I was a sufferer with sick headache. I began taking Ayer's Pills, and quickly found relief. I have not had an attack of headache for years, and attribute my freedom from it to the use of Ayer's Pills." Jared Agnew, LaCrosse, Wis., writes: "I was cured of a grievous attack of Erysipelas by using


**Ayer's Pills,**

Pills for twenty days." These Pills have been most successfully used in treatment of obstinate cases of Dropsy.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.  
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**LYDIA E. PINKHAM'S VEGETABLE COMPOUND IS A POSITIVE CURE**

For all of those Painful Complaints and Weaknesses so common to our best FEMALE POPULATION.

IT WILL CURE ENTIRELY THE WORST FORMS OF FEMALE COMPLAINTS, ALL OVARIAN TROUBLES, INFLAMMATION AND ULCERATION, FALLOUT AND DISTURBED MENSTRUATION, AND ALL CONSEQUENT SPINAL WEAKNESS, AND IS PARTICULARLY ADAPTED TO THE CHANGE OF LIFE.

IT WILL DISSOLVE AND EXPEL TUMORS FROM THE UTERUS IN AN EARLY STAGE OF DEVELOPMENT. THE TENDENCY TO CANCEROUS HUMORS THERECHECKED VERY SPEEDILY BY ITS USE.

IT REMOVES FAINTNESS, FLATULENCE, DESTROYS ALL GRATING FURBLEMENTS, AND RELIEVES WEARINESS OF THE STOMACH. IT CURES BOATING, HEADACHE, NERVOUS PROSTRATION, GENERAL DEBILITY, DEPRESSION AND INDIGESTION.

THAT FEELING OF BEARING DOWN, CAUSING PAIN, WEIGHT AND RAGGAGE, IS ALWAYS PERMANENTLY CURED BY ITS USE.

IT WILL AT ALL TIMES AND UNDER ALL CIRCUMSTANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM.

ITS PURPOSE IS SOLELY FOR THE LEGITIMATE HEALING OF DISEASE AND THE RELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF LADIES CAN GLADLY TESTIFY.

FOR THE CURE OF KIDNEY COMPLAINTS IN EITHER SEX THIS REMEDY IS UNRIVALLED.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND is prepared at Lynn, Mass. Price \$1. Six bottles for \$5. Sold by all druggists. Sent by mail, postage paid, in form of Pills or Lozenges on receipt of price as above. Mrs. Pinkham's "Guide to Health" will be mailed free to every lady sending stamp. Letters confidentially answered.

No family should be without LYDIA E. PINKHAM'S VEGETABLE COMPOUND, the most reliable and most Potent of the Liver. 25 cents per box.

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**The Niagara Falls Route.**

"The Michigan Central is the only real 'Niagara Falls Route' in the country—none genuine without 'M. C.' blown in the bottle. It is the only railroad that gives a satisfactory view of the Falls. Every day train stops from five to ten minutes at Falls View, which is what the name indicates—a splendid point from which to view the great cataract. It is right on the brink of the grand canyon, so the Canadian end of the Horseshoe, and every part of the Falls is in plain sight. Even if he is too ill or too lazy to get out of his car, he can see the liquid wonder of the world from the window or the platform. The Michigan Central's strongest hold on popular favor, its greatest advantage, its chief attraction so long as the waters of that mighty river thunder down to the white depths below, is to come as it is, and run, the surge and foam, and prismatic spray of nature's cataractic masterpiece remain to delight and awe the human soul, thousands and tens of thousands of beauty-loving and grandeur-worshipping will journey over the only railroad from which it can be seen. There is but one Niagara Falls on earth and but one direct great railway to it."—*Col. Denton in St. Louis Speculator.*

Trains leave Chicago 8:30 P. M., 8:40 P. M. and 9:30 P. M., daily, and 7:30 A. M. and 9:00 A. M., on Saturdays. Palace cars through without charge to Grand Rapids, Muskegon, Saginaw Bay City, Detroit, Toronto, Niagara Falls, Buffalo, Albany, Boston and New York.

No extra charge on the Michigan Central Limited.

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**MIND, THOUGHT AND CEREBRATION.**

BY ALEXANDER WILDER.

Pamphlet form, price 10 cents.

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I am giving attention to the treatment of chronic diseases, as shown by psychometric diagnosis and the use of new remedies discovered by himself. His residence is in the most elevated healthy and picturesque location in Boston, and he can receive a few invalids in his family for medical care. DR. BUCHANAN continues the practice of Psychometry—full written opinion, three dollars.

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During fifteen years past Mrs. DANSKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality. She is clairvoyant and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2.00 and two stamps, will receive prompt attention.

**THE AMERICAN LUNG HEALER**

Prepared and Magnetized by Mrs. Danakin.

Is an unfailing remedy for all diseases of the Throat and Lungs. TUBERCULAR CONSUMPTION has been cured by it. Price, 50¢ per bottle. Three bottles for \$1.50. Address SARAH A. DANSKIN, Baltimore, Md. Post-Office Money-Orders and remittances by express payable to the order of Sarah A. Danakin.

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Turkish, Russian, Electric, Sulphur, Mercurial, Roman, and other Medicated Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson-st., near La Salle, Chicago.

These baths are a great luxury and most potent curative agent. Nearly all forms of Disease Rapidly disappear Under their influence when properly administered. All who try them are delighted with the effect. Thousands of our best citizens can testify to their great curative properties. Try them at once and judge for yourself.

**ELECTRICITY A SPECIALTY.** The Electro-Thermal Bath, as given by us, is far excellence in Nervous Diseases and General Debility.

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THE HOME CIRCLE.

Two Excellent Mediums being Developed.

To the Editor of the Religio-Philosophical Journal:

Knowing that the friends of Spiritualism are always eager to hear of the progress that the good cause is making I thought I would, through the columns of your widely spread and most excellent paper, give to the world the manifestations that have occurred in our own little circle during the past few months. Our family consists of four persons, myself, sister-in-law, niece and her husband. My brother passed to the Summer-land last July. We heard from him very frequently through a medium, and were told if we would hold circles we would receive some manifestations; but my niece being somewhat timid, we did not do so. One evening last winter while we were seated around the fire, my nephew (whose name is Frank G. Wilson) was writing at the table, when some unseen power moved his hand upon the paper and made very peculiar marks, and immediately the raps were heard. Somewhat startled he stopped writing and did not return to it again that evening. The next evening while seated in the same manner, he was controlled and wrote a communication from my brother, and we were told to procure a pair of slates for him, and that he wished him to try his violin. He did so, and has produced some wondrous with it. He has also become a very good clairvoyant and speaking medium.

My niece, having in the meantime worn off some of her timidity, is now controlled to play the piano, producing some of the grandest music ever heard. She also, under spirit control, composes music and poetry. They intend to visit Casadaga this season, where they will join the ranks of the great army of honest, true workers in spreading the truth. That you may know these manifestations came through no half-cultivated mediums, I will give you a few facts: My niece has been a thorough student of music, and has taught for about four years with marked success, and understands and appreciates good music of any kind, apart from her control, and has a very good education. Her husband is a graduate of Mount Union Business College, and has taught nine terms of school with marked success. He is an apt and thorough student in all he undertakes. This is merely to insure you of their intelligence and fitness for the work, and their moral reputation is equally as good and carefully guarded. My brother mentioned, Ebenezer H. Benedict, was a great worker in the good cause of Spiritualism, and studied and understood its workings, I think, about as well as any one I ever met, and would always uphold the truth and denounce frauds while on earth. Braceville, O. D. A. BENEDICT.

A Curious Experience.

To the Editor of the Religio-Philosophical Journal:

For a long time this thought has been in my mind to give you an account of a dream that I had in January. It was the custom with our Society, to meet twice a week, but New Year's day must be one devoted to spirit communion. We met at the house of Mrs. Wild, some twelve or thirteen in number. Almost as soon as seated, there was a large book brought by unseen hands and placed upon the table. Taking up the pencil I wrote my name in full, saying to the friends as I did so, "I shall be very ill next Sunday. I feel as if I was going away, but the boat is too far off now, I cannot reach it." You may think how all the people watched. I never felt better in my life then, and thereafter until the morning of the 7th, the fatal day. Everything I touched seemed to say, "Put me away, I cannot do any more." All at once I said to my sister, "You will think I'm dead, but I won't die."

I was not subjected to any pain. Two of our best doctors stood by. Slowly life seemed to depart. My strength was gone. Then the boat came loaded with spirit friends, accompanied with music. It is beautiful to look at those we love on earth, but when they have been shut from our sight for some time, how much more beautiful they are to us. I recognized all my own people, and a gentleman named Mr. Rooter. I had spoken to him the day previous, and with my eyes I seemed to say, "What brings you here?" He said, "I've just come." I walked with them the golden streets, and saw the angels. As we passed from place to place each one grew brighter. My spirit sister, who had been with me from the first, said: "Do you want to go in here?" The question startled me, and as I stopped to listen, I exclaimed: "Oh! what is that?" I was frightened. I could not stand without support. The other spirits were leaving me, growing darker and darker. The sister said, "Let me hold you, and then you can see. Look this way," placing her hand on my head. There stood my mother, husband, and sisters weeping. They had kept me nine days, but now they thought all was over. But mother's cry revived the desire in me to live again. I was brought back, and during my stay with my father, he instructed me in regard to my health, which I followed, and soon recovered my strength again. I found that Mr. Rooter had passed away at the time he stated to me in my trance or dream. With such facts as these, how can we help recognizing the all-pervading power. Spirits help us to live a happier life and assist us to enter the other form. If that was death, it was very sweet. I felt as if I wanted to stay. I must do the will of my Father. He has a work for us to do, both in the flesh and in the spirit. Mrs. H. SPARROW. South Chicago, Ill.

In making soundings in the slime soil of the Nile valley, two baked bricks were discovered, one at a depth of twenty and the other twenty-four yards. "If we estimate the thickness of the annual deposit formed by the river at eight inches a century," says Professor Jolly, "we must assign to the first of these brick an age of 12,000 years, and to the second that of 14,000. By the means of analogous calculations, Burmeister supposes 72,000 years to have elapsed since the first appearance of man upon the soil of Egypt, and Draper attributes to the European man who witnessed the last glacial epoch an antiquity of more than 25,000 years."

Three computed to be over 5,000 years old have been found in Africa, and a cypress in Mexico is said to have reached a still greater age. The oldest individual specimen of any species—in fact the oldest living thing upon the globe—is probably the cypress of Santa Maria del Tula, in the Mexican State of Oaxaca. It is estimated of two ages are to be relied upon, the life of this venerable forest monarch may have spanned the whole period of Christian history. Its last diameter it was 10 1/2 inches, and its 1200-year Humboldt tree, measured 43 feet in diameter, 145 ft in circumference and 232 feet between the buttresses of two opposite branches.

The Seybert Committee.

BY HUDSON TUTTLE.

To the Editor of the Religio-Philosophical Journal:

The Philadelphia Daily North American several weeks ago contained an article foreshadowing the report of the Seybert Committee. The report will be exactly what any reflecting Spiritualist expected it would be from the personnel of the committee. With a single exception the members sneered at the spiritualistic theory, and their opinions were so obstinate that the so-called "investigation" could not be otherwise than a farce. They investigate Spiritualism by calling jugglers and sleight-of-hand performers before them! They revel in the frauds, tricks and shams, and present in detail their methods of procedure, which is only "fuss and feather," at which men who claim to be scientists ought to blush for very shame.

The magnificent donor, having become thoroughly convinced of the truth of Spiritualism, and wishing to advance its claims before the world, adopted this means of so doing. He had faith and hope that an educated body of men, who would accept his rare trust, would carry out his plan as he intended, following wherever the truth might lead. How deeply he must regret the unwise measure he adopted. Of all men, the scientists, or rather specialists, are least capable of an investigation in any fields except their own narrow provinces. When the learned and venerable Prof. Hare desired that body, which is formed of the quintessence of "scientific investigators," the American Scientific Association, to review his carefully conducted experiments proving the identity of spirit, he was met with sneers, and it was said there was no time for such purpose; yet that able body devoted a session to the discussion of the "tremendous question," "Why do roosters crow at midnight?" Prof. Cones met with similar treatment, when he read before the Association his remarkable paper on "Biogen."

Suppose a committee had been appointed to investigate astronomy, and they should invite the astrologers and weather prophets to present their views, to the exclusion of those who had made that science a special study, what would be thought of their wisdom? If they followed the lead of this Seybert Committee, instead of inviting Proctor, they should call the colored brother who advocates that the "sun do move!" or, solemnly sitting down they should say: "Now we are ready; if you want to prove that eclipses occur, bring them on, and send a comet or two, and the rest of the phenomena you claim for the science." Now, if the phenomena are not forthcoming—if there is not an eclipse and comet to order, the committee select some Japanese jugglers to display red lights, and send up a few rockets, which they placidly view through their bits of smoked glass, and make a final report that comets are really rockets, and as for eclipses none came to them, and hence there have never been any.

At best, this committee has chosen for investigation the phenomena around which, in the minds of Spiritualists, the most doubt gathers; and their methods have been as coarse as the dissections of a butcher, compared with the delicate manipulations of the anatomist. They did not wish to find truth, and they called for such manifestations as would cast doubts and ridicule on the cause. They are not wholly to blame, for many Spiritualists have revealed in this class of manifestations, and held them aloft as the demonstration of its truth. This has been done at the expense of the more subtle and less tangible evidences furnished on the spiritual and intellectual side. If a majority of Spiritualists were asked what they considered the most positive evidences of the claims of Spiritualism, they would pass by clairvoyant revelations, the trance, and communications, the value of which depends on their proof of identity of the spirit purporting to communicate, and refer to the materializations where spirits bring down the scales to 150 or more pounds; where lace and long curls are materialized and carried away by the astonished spectators, to be exhibited as precious souvenirs of the power of spirits. They would bring forward the billet test in connection with slate-writing, or the "rope test," which any clever trickster can imitate. Some time ago they would have introduced the paraffine mould business, which so befogged the lamented Denton, but of which no more is now heard. That was too transparent to hold even with the most credulous. They would bring forward the wonderful theory of "transference" of ink, aniline and lampblack from the "spirit" to the medium, when the latter was caught in the act of "personating spirits."

One can imagine how a committee, ostensibly for the purpose of honest investigation, might cause a class of aged mediums to come before them, allowing believers like the good man Hazard to manage the affair, and then by presenting a careful report, make the cause a butt of ridicule and sneers.

This is really what the committee has done, and the blame is about equally divided between their intolerant prejudice, and the credulity of a class of Spiritualists. There are Spiritualists who have made the subject a study for more than thirty years, and yet find that they have scarcely begun to understand the subtle forces and conditions on which the phenomena depend. They do not complain because the manifestations are not more positive and predicable, but are constantly astonished that it is possible for even the least to be produced. Yet here is a "scientific" committee, not a member of which has ever made a study of psychical phenomena, but, by their training, have been led directly away from, and unfitted for, such investigation, with only one thing in view—the sordid motive of acquiring sixty thousand dollars for their college, by the performance of a certain drudgery which they despise, and intended from the first, under the disguise of honesty, to brand with infamy. They bring the coarse conceptions, the rude treatment of material research, to the investigation of the forces of spirit. They remind one of the sapient surgeons who cut through the brain of Giteau to find the cause of his becoming an assassin. They found a tubercle the size of a small bean, in an otherwise apparently normal brain, and sagely declared it was this which made him a crank! or, at least if this did not, they did not know what did!

This committee, after a few sittings, where mountebanks, tricksters, and sleight-of-hand performers are "investigated" with the same care and show of sapiently accorded the few mediums selected, are ready to declare they have reached the foundation of the subject, and there is no need of any one looking further! This committee, not a member of which, even in the walks of material science has acquired distinction, have in their own circuit achieved more in a few hours actual work, than the whole world has done in a generation! What have they really accomplished? They have passed judgment on the tricks and shams lying on the shore like wreck and rub-

bish left by the tide, while the infinite ocean of Spiritualism, fathomless and incomprehensible, stretches away in purity and beauty.

All the phenomena, intrinsically spiritual—the true materialization, rappings, moving of physical objects, the independent writing, inspiration, impression, clairvoyance, the vast realm of pure psychic manifestations, and the display of identified intelligence, remain untouched. By the intrinsic character of all these manifestations, they must remain forever beyond the power of any such committee, with its puerile methods, its sordid motives, and its snap judgment. Spiritualists have been urging scientists to investigate from the beginning, and a few most able men have thoroughly performed the task for themselves—Wallace Varley, Butlerof, Mapes, Hare and a score of others; but when in committee, there has been, there can be, only miserable failure; and while the cause may momentarily be called to bear a greater burden, the gibe and sneer of posterity is reserved for the men associated in committees, who, having great truths delegated to them, prove recreant to the demands of common honesty, and the fundamental principles of scientific research.

Aids to Earth-bound Spirits.

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

No. 3.

THE OUTLAW.

What came to us at this time was substantially as follows:

I seem, said Mrs. W., to be descending in an easy, bird-like manner, into the depths of a dense forest, mostly of evergreen trees. It is with a simple effort of the will that I glide down into an open space, a lovely, retired nook, there being an abundance of graceful under-shrubbery within and around it, mostly with a leaf like the hemlock with small berries intermingled—juniper I now perceive this to be. A large rock covered with moss and ferns is prominently before me, at the foot of which a fresh and clear spring bubbles forth looking so inviting! As I approach, a large green frog plunges in, and then looks up at me with his bright, projecting eyes. There are dark spots upon his back. It is, indeed, an inviting retreat surrounded as it is by dark woods on every side; yet I do not feel at rest here, but a feeling of uneasy foreboding possesses my mind. At length I hear a rustling and crackling as of something approaching; I watch with trembling interest, and in alarm, seek refuge behind the rock. Here I seem to be safe from the observation of others, though I can myself see all that is present, even though the rock may intervene between me and what is taking place. It is a man leading a horse, covered with sweat and foam, who now comes into the open space. He is of light complexion, with brown hair and full beard, the former reaching down to his shoulders, the features being now deeply bronzed by exposure. He wears a broad, soft hat; a hunting frock extending to the knees, long boots with spurs, and a broad cape-like cloak over his shoulders, hiding all around the waist beneath it. He now raises this cape, and I see heavy revolvers and a long knife; also a flask containing a dark liquid from which he drinks deeply as if to prepare himself for some violent emergency. He is greatly excited, and now sits down upon a decayed log and says, "The crisis is at hand. They must be close upon me, and if they take me they will surely lynch me." The horse is a fine looking, black animal; but of under size, with rough coat and shaggy, heavy mane. He is of the mustang breed, and capable of great endurance. The saddle is also rough-looking, with heavy stirrups. The man feels that there is no time to be lost; some kind of refuge must be found from his pursuers. At length he hurriedly leads his horse into the deepest thicket at hand, and awaits the result.

Now I hear sounds of the approaching pursuit, the baying of bloodhounds, and the crashing of underbrush. The hounds come first into the area; they pause for a moment smelling and circling around the open space. Five men follow closely, two on horses and three on foot, having just left their horses in the woods near at hand. These men are about as rough and lawless looking as is the one they are pursuing. To my surprise, they do not now push their pursuit, but call off the dogs and give themselves to rest and refreshment. When at length they are ready to renew their chase, I find myself so lifted up above the trees and carried along in the line of pursuit that I can see all that takes place. The men first find the other three horses, and then proceed together in a direction and with a purpose wisely chosen and well understood. The result is now revealed to my vision, for all are now clearly seen putting forth their full strength in the exciting contest over an open prairie-like field, the fugitive being considerably in advance. The speed of all is at its utmost, but there is a gradual gaining upon the fugitive, especially by the dogs. Now his horse stumbles and falls, partly upon him, by which he is disabled and kept from rising. The dogs come up, but—with a desperate determination not to be taken alive at all events—the man bravely fights them off with revolver and knife until both are dead. The pursuers now come up and close in upon him with their weapons. At first they aim not to kill, but to disable him; but so great is the man's desperation that death becomes a necessary result. The horse is already dead, having been fatally hit by a rifle shot.

Now, a long space of time seems to have elapsed—about eight years, I think, and I am again at the retired spot in the forest; and the man and the horse are once more before me; but, oh! what a change has taken place in all! Everything seems to be struck with dimness and decay. Even the spring beneath the rock has lost its freshness and become a sluggish, unhealthy pool, the home of unsightly reptiles. The horse is but a skeleton—a phantom horse, indeed, for it soon disappears from sight, greatly to my relief; and the poor miserable man! his form and dress though still substantially the same, are covered with dust and decay, whilst scratches and blotches are over his hands and face. He is an earth-bound spirit, kept in a miserable waiting around the scenes of his former lawlessness and crime; but he does not seem to know that he has changed his state of being. The thought is as yet in his mind only as an unsolved problem. He is quite sure that he has nothing more to do with the old skeleton body which he knows lies buried not far from the spot of his last desperate fight; but he still finds himself in a bodily form, in all essential particulars, like the one he formerly inhabited. Even his clothing and weapons seem to be still with him. He feels himself to be utterly alone, in darkness and wretchedness, for all his surroundings are shrouded in gloom. But now, at length, a gleam of soft light flickers around him, of which he seems dimly

conscious. It comes from the form of a beautiful girl-spirit about twelve years of age; she is seen clearly by me, but not as yet by him. She goes close up to him and puts a rose-bud in his lap. This he seems to perceive, but reels at first, as something not at all belonging to his condition. He pulls it apart and brushes the fragments out of his lap; but again the sweet spirit approaches, bringing flowers, some fully, others partially expanded. The man hesitatingly accepts these, and places them in his belt, saying that, after all, they may be better and more appropriate to his present want; than knives and pistols.

Now it is seen that many other kind spirits are close at hand, all bent upon delivering the now repentant victim from his miserable condition. They persuade him to relinquish his weapons of violence and to accept their kindly efforts in his behalf. Gradually, through these efforts, especially those of the beautiful girl spirit, the dustiness and the decay of his surroundings, and the scratches and blotches upon his form disappear, whilst more and more a soft light spreads over and brightens the scenes around him. He is now delivered from his extreme wretchedness, and in this redeemed condition he is allowed to approach and through a partial control of the medium to express his gratitude for our part of the agency in his deliverance.

The impression left upon my mind as a general result of our séance, was that its special subject was not naturally a man of wrong and violence, but having in his early youth been led away by reading stories of wild adventure, he finally associated himself with others worse than himself and became deeply involved in a life of violence and bloodshed, of robbery and murder, until at last he met the natural fate of an outlaw.

The One Who Is.

To the Editor of the Religio-Philosophical Journal:

Some years ago I received a letter from my most worthy correspondent, Doctor William Hitchman of Liverpool to which was appended this postscript: "Sanctity makes saluts happier than sages. Men have said to me a thousand times, in different nations and dialects: 'We know not God!!' My answer has never varied: Man knows 'not' God, because he insists upon defining Him. God is too great to be otherwise than mysterious to human nature. 'Proofs' of Theism make men atheists; whilst subjection to the spirit of irreligion is first depraving, and at last fatal."

This extract had lain long before me, to be noted and considered, when in the JOURNAL of May 16th appeared the honest and earnest inquiry of J. A. Goree upon a cognate matter: "As much as God is greater than his works, so far short of legitimate reasoning does our logic about him fail. Is there a way out of this divorce of logic and faith?" To a certain degree at least, Dr. Hitchman's explanation will apply: "Man knows not God, because he insists upon defining him." The God-idea is defined, or brought into the limits of the human reasoning faculty, only by the eliminating of the divinity of the idea; hence the God of the understanding is, so to speak, created or rather moulded into the image of the individual himself, and is hardly to be regarded as "the high and lofty One that inhabiteth eternity."

The Pauline argument in the first chapter of the Epistle to the Romans, appears to me to be very clear and explicit, and I will reproduce it, taking the liberty to amend the version for the sake of greater precision: "For the wrath of God is revealed from heaven against impiety and unrighteousness of men who hold in check the truth by unrighteousness. Inasmuch as the divine knowledge is manifest in them; for God made it manifest to them—for his invisible qualities, even his eternal power and Godhead, are clearly to be perceived for the creation of the world, being cognized in his works—so that they are absolutely without defense: inasmuch as they, when thus knowing God, did not accept or acknowledge him as God, but on the other hand became deluded in their reasonings and their heart void of intelligence was darkened. Thinking that they were wise, they became foolish. . . . And as they decided not to have God in acknowledgment, God gave them over to a depraved mind to do whatever things are wrong."

There is no divorce, necessarily, between logic and faith in this matter. We need but to assign to each its proper office to have them perfectly congruous. The faith and hope of the Apostle related not to hearsay evidence or inferences from phenomenal observation, but savored of intellection, the perception of the real. It is appropriately depicted as "the basis of things hoped for, the evidence of things not seen;" whereas a logic may be from above or beneath, an evolution from testimony and phenomenal appearance, or an inspiration from the light faculty.

The argument of design in nature has by no means been disproved or exhausted, except in so far as it may involve the attempt of the finite understanding to measure the Infinite. The order of the universe, the optimism everywhere dominant, though appearing the reverse of good to an inverted vision, the law which exists everywhere in Nature, all indicate to the clear-seer an energy ever inflowing and pervading, from an intelligence which is within and yet above. The human understanding readily apprehends that every thing which it witnesses has and must have a cause; that the effect which is visible and phenomenal depends vitally upon that which is noumenal and invisible. Nature—as we call every thing produced, or to speak more exactly, the maternal principle by which every thing is produced—presents to us, as in a mirror, the reflection of the Divine Being, whose will is the source of all

law. Hence, Nature is the receptacle and enabler of law, and no more makes law herself than a mother can produce a child unengotten.

In the beautiful epic of Job, the prince Zophar is represented as asking the illustrious Idumean (xl. 7—Wemys's translation): "Canst thou explore the deep things of God? Canst thou comprehend the whole power of the Almighty?"

The ready answer to this is given by Paul in his First Corinthian Epistle, which reads from the Greek original:

"God revealed them to us through the spirit; for the spirit exploveth the universe and deep things of God."

Our faculties are threefold: the sensuous, the reasoning and the intellective,—corresponding with the body, soul and spirit, as set forth by the Apostles. He has struck the line accordingly in the same connection: "The psychic man receiveth not the things of the spirit, for he holds them as folly and is not able to know them, because they are spiritually [i. e. by the intellective faculty] discerned; but the spiritual man discerneth every thing, yet is himself discerned by no one." The ignoring or undervaluing of this higher faculty remands us back into the department of logic and reasoning from the things which are changeable and phenomenal. In such case, faith which is the intuition of the divine is cast out, leaving the man blind, sensual and ignorant of real truth, however learned he may be in his own conceits. His knowledge or science, however cunningly arranged, is empirical, and comes infinitely short of the true over-knowledge.

Hence, reverence is the means to the higher perception. All other faculties are only subsidiary. We may get impressions by the corporeal senses, and evolve empirical science in this manner; but this stream rises no higher than its fountain. It only amounts to an inspection of the universe on the under side of the clouds. But veneration duly exercised and disciplined, clears the sight and gives the view above the cloud where the sun is shining. All philosophy has therefore been the outgrowth of worship, and is the contemplation and perception of what is noble, true and good—the fountain of which is God. A. W.

Clara M. Bisbee writes as follows to the Christian Register: "Again, through an article on 'Progress,' in your columns, I see that the Ethical movement (at least as represented in Boston) is misunderstood. Our society makes Religion, or regard for it, an all-important reality, the base of morality. Moreover, its fundamental work is to purify the lives of individual members. Note the close of its anniversary address, as printed in last week's Index: 'That this society does not attempt extensive reforms in the environments of the poor, ignorant and wicked outside, is not because the seed of such remains unshown: it is because the time for blossom and fructification is not yet come. Make interiors right, and exteriors will adjust themselves.'"

Veneration for the clergy seems to be dying out in Rome. During the recent meeting of the Irish Bishops in the Eternal City, they were pestered with swarms of beggars and children on the streets who wanted blessings and coins in about equal degree. The Rome correspondent of the Dublin Nation naively says: "The coadjutor of Kildare and Leighlin was the other day besegged by a band of youthful devotees, one of whom in the ardor of his devotion kissed the ring off his lordship's finger and has forgotten to give it back."

The five days' International Faith-Healing Conference in London was concluded last Saturday. It originated, as is generally known, in the Boston meetings to investigate the alleged "mind-cure" and "faith-cure" ideas, and a large number of representatives of America were present. Among the most prominent were Dr. Sanford of Boston and Dr. Simpson. The proceedings and the phenomena were just the same as at the American conference. Hundreds were appointed and scores of people testified to the efficiency of this latest craze.

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