









ten years old she fell at Port Royal, Penn., where she then lived, and sustained injuries from which she lost the use of her limbs.

There has been of late years a decided falling off in the attendance upon the country churches of New England, and a gentleman who has been trying to find out the cause, writes at length on the subject.

Publisher's Notice.

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For the Religio-Philosophical Journal. The Existence of the Mahatmas.

Dr. Buchanan's "Spiritual Barbecue."

BY WM. EMMETTE COLEMAN.

The letter of Mr. Wm. I. Brown, in the JOURNAL of Aug. 28, in my judgment, does not furnish conclusive evidence of the existence of the far-famed—real or supposititious—Koot Hoomi. That Mr. Brown saw a human being claiming to be the Mahatma I have no doubt, but that the person seen was in verity that alleged ubiquitous and omniscient individual I fall to see any substantial proof.

The so-called materialization of the letter left by Mr. Brown was doubtless a piece of East Indian jugglery; akin in character to the other juggling tricks which have so largely constituted the stock in trade of Hindoo Theosophy during the past few years.

The members of the Psychical Research Society were also desirous that the reality of the Mahatmas and their attendant phenomena might be established. They hoped that they

might receive some weighty evidence of the truth of the occult manifestations ascribed to the adepts, and during their earlier investigations of the Theosophic phenomena they were quite favorably disposed toward Madam Blavatsky and her associates.

To offset the wealth of conclusive evidence in substantiation of the non-existence of the Mahatmas, something more is needed than the indeterminate and unsatisfactory testimony of Mr. Brown, Colonel Olcott, and Damodar.

DR. BUCHANAN'S "SPIRITUAL BARBECUE."

Allow me to say a word in commendation of Dr. J. R. Buchanan's very excellent lecture called "A Spiritual Barbecue" in the JOURNAL of Aug. 28th. His exposition of the cranks and follies besetting Spiritualism is forceful and truthful, while his remarks concerning the sources of inspiration of trance speakers are valuable, and merit careful consideration from all earnest searchers after ultimate spiritual truth.

IN MEMORIAM.

The occasion for this communication is a sad one for the writer, and the announcement of the death of Samuel B. Nichols will bring sorrow to the hearts of thousands of persons. To write the life work of such a man, will take more time than is at my disposal, and more space than is available in any one issue.

Mr. Nichols was born at Burlington, Vt., September 21st, 1827, and became a Spiritualist about 1853. As he has related the incident to me, he was with a number of young persons, sitting at a table for raps, with no faith in the possibility of spirit communication in any form, when audible raps were given directly under his hands, and through this medium intelligent answers were made to his questions.

There was a strong religious element in the nature of Mr. Nichols, which was of that character which made the spirit of his actions like the refiner's fire, destructive, not only of dross, but of the amalgams which quasi-religious natures had brought into the movement. There was also in him a ceaseless mental activity, which always impelled him forward, and necessarily in the line of action indicated by his strong spiritual and religious nature.

movement of the Spiritualists rested, he set out to comprehend its philosophy, and then expound and disseminate its truths.

As might have been expected, Mr. Nichols was destined to meet the reproaches and suffer from the ostracism of people whose sectarian views he antagonized. The rocks of New England have always been hard to rend, but when once broken, they have been the more serviceable because of their tenacious qualities.

Those truths were then as they ever will relatively be in their contact with error, harder than the faultless diamond, the bluest sapphire or purest ruby, before which even the most stubborn rocks of New England give way, and it was with these truths that Mr. Nichols, and a few other ardent workers, not only defended their positions, but advanced against the strong-holds of mistaken creeds.

In Burlington Mr. Nichols established the first society of Spiritualists ever formed in Northern Vermont. He obtained speakers and mediums and commenced a great work in the vicinity. He succeeded in having conventions called, which attracted wide public attention, and a growing interest in the movement was observable.

Thousands of persons went from that gathering with a new light before them. Among the prominent personages present, was Elder Jason F. Walker, who had been for twenty-five years a presiding elder in the Methodist Church. What he there heard and saw, led him to investigate the claims of the Spiritualists, and he became a prominent worker in that cause.

Mr. Nichols married for his first wife Miss Martha Bradley, and she heartily joined in his spiritual labors. They formed a home circle for development, and after many weeks of patient waiting, one morning at the breakfast table, her hand was controlled to write. From this time, she developed rapidly, and gave her life to free healing of the sick and trance speaking and mechanical writing.

He was always its presiding officer, and its moving and controlling spirit. He secured the ablest talent for the Sunday lectures, and managed to have a most useful weekly conference. His power of memory was remarkable. He could listen to a discourse, and get up at five o'clock the next morning,

write out its main features, often repeating the precise language of the speaker. By this means, the Banner and JOURNAL have been able to lay before their readers from his pen, much of the best thought of these times. He was conspicuous in his efforts to establish the Church of the New Spiritual Dispensation, and was its Vice-President and one of its trustees at the time of his death.

I know of no one in this vicinity to take his place. Memorial services will be held Sunday morning, September 26th, at 10:30 A. M., at Conservatory Hall, corner of Fulton and Bedford Avenue, to which all are invited.

Granula.

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