The Carrier Dove.

"BEHOLD! I BRING YOU GLAD TIDINGS OF GREAT JOY."

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Mediumistic Experience.

Sketch of the Mediumistic Experience of Mrs. M. J. Hendee, the Pioneer Public Medium of San Francisco.

The subject of this sketch is a native of Maine. Her ancestors were from England. Her grandmother, on her mother's side, was a Garrison—sister of Wm. Lloyd Garrison's father.

It is believed that she has the honor of being the oldest public mediumistic evangel of the modern gospel on the Coast; that she is, in fact, the veteran medium *par excellence* of California. Long years of arduous and faithful service in the cause of Spiritual and Liberal Truth has she spent in our midst; and fervently it is hoped that for many an additional year her snow-covered locks may be seen amongst us as she continues to dispense, as freely as of yore, the irradiant light-gleams, descending from supernal spheres, imparted to a soul-hungry world through her beneficent inspirational gifts.

Mrs. Hendee was first led to a knowledge of the truth, as found in modern spiritual phenomena, through long and earnest conversation thereupon with a gentleman acquaintance. At that time she was an ardent Methodist, having had, some years previous, a wonderful and happy change of mind through the preaching of Rev. Wm. Rice, of Chicopee, Massachusetts. She had, up to that time, regarded Spiritualism as a delusion, and deemed it her duty, as a Christian, to warn people from its snares. While engaged in warning this gentleman against its wiles, she felt the presence of some one in the room, though no other visible occupant was near; and, while listening to her friend, she heard a voice say to her, "Are you sure that you have all the truth? Is there nothing new to be investigated? Prove all things, and hold fast that which is good."

She was struck speechless for a moment, feeling that she had received a well-merited rebuke from the better-land for her injustice in condemning that of which she knew nothing; and she felt herself a bigot, in that she had not dared to investigate this new and wondrous manifestation and test its truth or falsity. The gentleman knew nothing of what had occurred, and, when he had ceased talking, she asked him when the next spiritual meeting would take place, as she desired to attend.

At this meeting, Mrs. Upham—for such was her name then—for the first time listened to a trance speaker—a pale, feeble man, devoid of culture, but, when under control, his face was radiant and his language forcefully eloquent, holding his audience spell-bound. From that time she fully accepted the fact that the unseen dwellers on the thither shore return to earth and intelligently control mortals.

Although Mrs. Upham so stoutly opposed Spiritualism, as we have seen, yet, prior even to the advent of this modern phase of supra-mundane revealment, she and other members of her family had been recipients of spiritual visitations and foreshadowings. In 1847 (a year before the ever-memorable 31st of March, 1848), Mrs. U. had bitterly bewailed the loss of her little girl-babe of four years old. Its manner of death was so trying to her that she could not get over it, and often she wept herself nearly sick. In her morbid self-condemnation she felt as she herself were to blame for its premature demise, and yet she knew that she was really innocent. One day, when alone and in great distress, wishing for death, her little girl came to her and said, "Mamma, don't you cry any more; it was all right; it was to be. I am happy—don't cry!" She spoke to her several times, and she fully recognized her voice, and knew that it was her sweet child Florence. From that time she ceased to grieve for her loss, but she did not recognize that as Spiritualism; and when, in the next following years, Spiritualism was steadily gaining ground, based upon manifestations similar in character to those manifest in her own experience, she still refused to recognize their significancy; yet she had been taught to believe in the appearing of the dead. Her mother was a natural seer, and often saw and spoke to spirits; and, prior to the death of any member of the family, she would always be warned of the approaching event by the vision of a ball of fire.

In December, 1849, her husband, Mr. Upham, came to California, at which time he and she knew nothing of Spiritualism. One night Mr. Upham awoke from sleep, when the room suddenly lighted up, and his father stood before him, and said to him, "Ansel, I died to-night at 12 o'clock!" This he twice repeated and then vanished, the room resuming its natural darkness. Mr. U. arose and looked at the time; it was half-past 12. He noted the date, and the spirit's intelligence being fully confirmed, he became thoroughly convinced of the fundamental truths of Spiritualism. About this time Mrs. Upham became converted, as before stated; and, as she knelt in prayer, a wondrous power seemed to possess her, and all was light. The church appeared transparent; she could perceive no walls; and her friends seemed divested of their natural bodies, and were as if glorified with spiritual raiment, so angelic was their appearance. It was to her an ecstacy of joy and peace. She loved everybody; there was no sin; all was good, and God was love, pervading all things.

She remained a church communicant nearly seven years, and was such when she came to California in September, 1858. She did not unite with the church here, as at that time her faith had blossomed into a knowledge of the divine realities of Spiritualism. She was surprised to find her husband a firm believer, also, as he had written to her nothing concerning it. There were no public spiritual meetings held in their vicinity, so they instituted circles, but obtained no response from the spirit country. They could find but one person knowing aught on the subject, and she told them of a lady in the vicinity who was sometimes controlled to speak. They, with others, went one evening to hear her speak, but, through sickness, she failed to arrive. The landlord of the hotel having said that he could tip the table a sitting was held. Being disturbed by some of the men present, whom she thought were making fun of their religion, Mrs. Upham arose to leave the table, when a power seemed to seize her, and her voice was checked. She could only make guttural sounds, and her hands pounded the table in spite of the efforts, both of herself and of those present, to stop it. For several days she could not talk plainly. The next day she sat at a large center-table in the parlor, which rocked and moved all around the room, and, from that time, her labors as a medium began.

Her mediumistic gifts have been, and are, of a varied character. Among them are the following: Personating death scenes and living people until they are recognized, sympathetically taking on the diseases of others and curing them, seeing writing [illegible] as if written on large rolls of paper, and read as it is being unrolled, laying on of hands and curing the sick, and, under control, writing perscriptions for those diseased.

3/2, Feb. 1880

And true to you, your guides will be,
Through time, and in Eternity.

And sister, true, remember well,
The friends assembled here—
United are, in friendship's bonds,
In bidding thee good cheer;
Whilst not a heart doth palpitate,
Devoid of int'rest in thy fate.

And sister, dear, thy many friends
Will labor heart and hand—
To be with thee 'mid scenes above,
And join that glorious band
Of pioneers and martyrs free,
Of this, the Nineteenth Century.

And when, for all we've suffered here,
In battling for the Truth—
Our Guides shall call us to our homes
From 'mid the scenes of Earth—
Thy Crown, I know, will glitter bright,
With souls you've saved from Error's night.

And upward, onward, still thy soul
Shall move to higher joy;
And, o'er those broad and fertile plains,
Where mingles no alloy—
Fond hearts shall join you as you rise
In blissful paths beyond the skies.

And all thy pains and sorrows here,
Shall in oblivion rest;
Whilst all thy labor finds reward
Through Love's benign behest;
And unto Thee at least be giv'n—
Well done and *welcome*, bright in Heav'n.

In the freedom of a Living Truth,
I am fraternally thine,
THOS. GALES FORSTER.

SAN FRANCISCO, Cal., March 8th, 1881.

Biographical Sketch of William Emmette Coleman.

William Emmette Coleman was born June 19, 1843, at Shadwell, Albemarle county, Virginia—the birthplace of President Thomas Jefferson. His father, of whom he has no recollection, left his body on the arid plains of Mexico in 1847. The sterling qualities of his mother secured her the esteem of all who knew her. Her industry, energy and perseverance were indomitable, while her stern integrity, sincerity and singleness of purpose were universally acknowledged and appreciated. In 1849 his family removed to Charlottesville, the seat of the University of Virginia, established by Jefferson. Here he first attended school, and there astonished all with his remarkable proficiency in study. At a very early age he had learned the alphabet by asking the names of letters in newspapers; and similarly, by persistent inquiry, he soon learned how to put letters together and form words, thus learning to read. From infancy he has been possessed of an absorbing love of knowledge, such being deeply woven into and forming an integral part of his mental constitution. This pursuit of truth still continues, Mr. Coleman every year engaging in additional studies, his knowledge and wisdom being thus correspondingly advanced. He soon surpassed every boy in school, and his teacher was so delighted with him that in 1850, when only seven years old, he often placed him in his seat, as preceptor, to hear the lessons of the other scholars.

In Richmond, Va., to which his mother moved in 1851, the same proficiency in study attended him. In 1854, when eleven, he left school (his teacher saying he could teach him no more), to assume the duties of assistant librarian in the Richmond public library, which position he retained till the dispersion of the library several years after. He was the virtual librarian, the gentleman holding that office being nearly blind, and also superannuated, being over eighty years old. In 1855 he prepared an analytical catalogue of the library. Ever since then Mr. Coleman has been largely interested in bibliographical pursuits, and many of his friends think that, as librarian of a large library, he would be the "right man in the right place."

In 1855, at twelve, his first crude literary effusions were published, he contributing almost weekly to the Boston *Know Nothing*, his young and active mind being taken captive by the "Know Nothing" craze of that year. The folly and injustice of that movement has long been apparent to him.

In 1859, at sixteen, came the turning point of his life—his contact with and acceptance of the philosophy of Modern Spiritualism. He was reared in strict orthodoxy. His mother, sister, aunts, cousins, etc., being communicants, mostly of the Methodist Episcopal Church. From the age of six, he had been an attendant on Sunday-school, and was quite proficient in Biblical knowledge, as taught by the orthodox. Meeting that year with an ardent Spiritualist, familiar with its phenomena and philosophy, and radical reform in general, he began to argue with him against Spiritualism, of which then he knew scarcely anything. No sooner, however, were the principles of the philosophy of Spiritualism, and the various phenomena in attestation of its truth, presented to his mind, than he at once intuitively and rationally perceived their reality, beauty and truth, in contrast to the irrational, and, to him, absurd dogmas of the prevalent Christianity; and, in a short time, he became a confirmed Spiritualist. He renounced forever the erroneous principles, till then cherished by him—religious, political and sociological—and then and there became a radical, non-Christian Spiritualist, continuing the same to this day.

Reared in the midst of African slavery, he had looked at it in the same light as did those surrounding him, but now he saw the enormity of this institution, and became in full sympathy with Wm. Lloyd Garrison, and other reformers, in their efforts to purge the land of this abomination. He attached himself to the Republican, or Anti-slavery party, and ever since has devoted his best efforts to its success.

At the same time he became an advoc of universal suffrage—male and fem white and black—in fact, every reform lo ing to the advancement of the human r has had, since 1850, a staunch supporte W. E. Coleman.

Labor reform and prison reform; woma rights and dress; dietetic, medical and gienic reforms; peace and temperance forms; abolition of capital and retaliat punishments; rights of children, and soc and domestic reforms; marriage and divo reforms; co-operative and other sociolo reforms; complete separation of Church a State; State secularization, etc., etc., are precious in his sight, and their succe *in wisdom*, earnestly prayed for.

In an address, delivered at the annivers exercises in San Francisco, in 1880, I Coleman gave the following testimony to t beneficial influence exerted upon his l through his conversion to Spiritualism:

"To me, Spiritualism is an evangel of l and love—a veritable Savior. For all th I am to-day—morally and intellectually thanks are due to this much-despised a greatly misunderstood Spiritualism. Wh I was a youth, before I became acquaint with Spiritualism, I was like a ship withc a rudder, a barque without a compass; ca less, thoughtless, I was drifting into t stormy seas of reckless folly and immoralit with no consideration for or appreciation the true significance of life and its manifc duties. Thus was I situated when Spiritu ism came to me in my sixteenth year—ca not in the guise of an embodiment of wo derful phenomena only, but as a system philosophy, a rational, natural religion—system of thought comprehending the u verse in all its multitudinous relations. was just what my soul needed, though t then that soul had never comprehended real wants. All things appeared new to m I now saw things in their true light.

"Becoming familiar with the sublin code of ethics voiced both in the 'Harmo ial Philosophy" of A. J. Davis, and in t wisdom-laden utterances through mediu from supernal spheres above, I now realiz the imperative duty of each one leading true and upright life, and I saw the folly my reckless, inconsiderate course. I beg to turn over a new leaf, and I have be turning that leaf over ever since, but it not completely turned over yet. Inherit defects are hard to overcome; but year year, since 1859, has steady progress be made in the development of the better pa of my nature. I now shudder to contei plate what I might have been had n Spiritualism been my guide and mainst for the past twenty-one years; for I am ju twenty-one years old in Spiritualism,—t year I attain my majority therein.

"Not only have I been guided and a vanced in moral directions, but the Spir ual Philosophy has stimulated and accel ated my intellectual and mental vig Previous to my conversion to Spiritualis my reading consisted almost wholly



Truly Yours,
William Emmette Coleman.

novels (not that I condemn novel-reading *per se;* it has its uses and benefits, but should not be practiced exclusively, thereby shutting out other and higher walks of literature; but, after my mind was expanded through Spiritualism, new vistas of thought opened before me; philosophy, science, general knowledge in various directions became attractive to me, and, more and more, each year has progress been made in those directions. Spiritualism planted me on my feet, morally, and urged me on to the acquisition of knowledge and wisdom. With my whole heart, soul, mind and strength do I give fervent thanks that ever I was brought in contact with Spiritualism; for, as I said in the beginning, all that I am, intellectually and morally, I owe to Spiritualism's beneficent influences."

Since ten years of age he has had an abiding interest in the Drama. In 1862 he secured a position in the Richmond Theatre, as copyist, and in 1863 he made his *debut* as an actor, at the same time assuming the position of prompter, or assistant stage manager. Circumstances cast him into the line of "old men" characters (though he was only twenty years old) which *role* he ever afterwards sustained, at times, however, playing various other kinds of parts. In 1864, he was the stage manager of the Wilmington, North Carolina, Opera House, in which theatre he remained two years, 1863-5. In 1865-6 he played engagements in Richmond, Norfork and Petersburg, Va., New Berne, N. C., and Washington, D. C. In 1867, he was at the Newark, New Jersey, Opera House, under management of the eminent tragic artists, Mr. and Mrs. Waller, both Spiritualists.

While in Newark, he made the acquaintance of Andrew Jackson and Mary F. Davis, whom he has ever been proud to number among his best friends. The many happy hours spent in their Orange home, four miles from Newark, will always be cherished as among his sweetest and holiest recollections. A children's progressive lyceum being inaugurated in Newark, during his sojourn thereat, by Mr. and Mrs. Davis, it was suggested by the former, and the officers of the Lyceum, that Mr. Coleman take charge of a group therein; but he declined. At the suggestion of Mr. Davis, he had written his first article for the Spiritual press—a brief communication to the *Banner of Light*, urging the establishment of children's lyceums throughout the country, and instancing some of the advantages thereby secured.

In 1865 and 1866, he was the regular weekly dramatic correspondent of the New York *Clipper* and New York *Mercury*. In 1863-64, he had dramatized several novels for the stage, notably in 1864 "East Lynne," which being produced in 1867, in New York City, was declared, by the press, a good adaption of that famous novel.

His play of "East Lynne" was written for Mrs. F. M. Bates, now a prominent member of the Company at the California Theatre, San Francisco, and was sent to her by mail. From 1864 to 1880, Mrs. Bates and Mr. Coleman never met; but, shortly after his arrival in San Francisco, in 1880, Mrs. Bates came to that city from an extended professional visit to Australia, and taking a benefit at the Baldwin Theatre, she produced Mr. Coleman's play of "East Lynne." He attended this benefit; and so, sixteen years after he had written it, he, for the *first time*, witnessed a representation of his play.

When Congress, in 1867, passed the Reconstruction Acts, establishing universal manhood suffrage in the Southern States, and authorizing the registration of all voters, white and colored, and the election thereby of delegates to State Conventions to frame new State Constitutions, Mr. Coleman was appointed by General J. M. Schofield, commanding the Department of Virginia, first as Registration Officer-at-Large for Scott county, and then as President of the Board of Registration for Bland county, Va., in which capacities he served five months, till the election of delegates to the State Convention occurred, Mr. Coleman conducting the election in his district.

Though known to be a Republican, which term then, in the South, was regarded as almost synonymous with scoundrel or villain, and though known to be an active worker for that party, he secured the esteem and good will of all. Returning to Richmond, he obtained the position of Reconstruction Clerk at the headquarters of General Schofield, where he remained for nearly three years, under Generals Schofield, Stoneman, Webb and Canby. The lamented General E. R. S. Canby appointed him Assistant Chief Clerk in 1869, and when in 1870, the Military Department was dissolved, he was the Chief Clerk at Gen. Canby's headquarters. He represented Bland county in three successive State Republican Conventions, 1868-69-70; and in 1869 the State Convention appointed him a member of the Republican State Central Committee of Virginia." In 1870 he was a prominent member of the first "Woman's Rights" Convention held in Virginia, and he was elected thereby Vice-President of the "Virginia State Woman's Rights Association." He was solicited also to accept the editorship of a projected Woman's Rights paper in Richmond. Its publication was not undertaken, however. In 1870 he returned to the stage, remaining connected therewith till 1874, accepting engagements in Troy, Rochester, and Albany, New York, the last being as stage manager in Albany. In 1874 he became connected with the Quartermasters Department, U. S. A., retaining his connection therewith to the present time, doing duty in Detroit, Buffalo, Philadelphia and Leavenworth, Kan., Fort Sill, Ind. Ter., and San Francisco.

In 1870, General Canby, unsolicited, gave him a very strong autograph recommendation for thoroughness and efficiency as a clerk, and this recommendation secured him, at first, a subordinate position in the clerical force of the Quartermaster's Department. In 1881 he was appointed Assistant Chief Clerk, and in 1883 he was made Chief Clerk in the office of the Chief Quartermaster, at the Commanding General's Headquarters, at the Presidio of San Francisco, Cal., which position he now holds.

With reference to his dramatic career, the following extract from a letter by a gentleman of culture, and a dramatic critic, is pertinent:

"I have ever considered you as a model actor, not so much for the talent that I have seen, but more especially from the extreme consistency of conduct that I have ever witnessed in you. I cannot point to a single instance where I have remembered you to have given way to the vices which characterize mostly all the profession. Strict attention to business, and a confidence in your filling the parts assigned you by your managers, always made you a desirable acquisition to any Company. Study and close application, combined with tact and a ready perception of characters, which you possess, if I am a judge, will make you a proficient in your profession. I have great hopes, Coleman, that you will be one of those who will give the lie to those defamers of the profession, who delight in casting contumely upon the whole class of actors. A gentleman will be received anywhere, and an educated gentleman is sure of respect and consideration in any circle. I except some methodistical, puritanical, 'hell-heaven' circles, to keep *out* of which is more to be desired than to get *into*."

Among his most successful dramatic impersonations, have been "Polonius," in Hamlet; "Laird Small," in King of the Commons; "Robert Audley," in Lady Audley's Secret; "M. Belin," in Miss Multon; "Don Jose de Santaram," in Don Cæsar de Bazan; and "Potter" in Still Waters Run Deep.

During his connection with the stage Mr. Coleman had the pleasure of performing with most of the leading stars in the dramatic firmament, in the realms both of tragedy and comedy; including Forrest, Booth, E. L. Davenport, J. W. Walleck, Jr., Thos. D. P. Bowers, Janauschek, Maggie Mitchell, Lottie, Frank Mayo, Edwin Adams, J. K. Emmett, Mrs. Chanfrau, Lady Don, John E. Owens and numerous others.

In 1871, he was married to Wilmot Bouton, of New York, a lady of education and refinement, beloved by all who knew her, sensitive, mediumistic and an earnest Spiritualist and reformer. In 1882, Mr. Coleman was called upon to mourn her untimely departure to her haven of rest in the summer-land. Concerning her many virtues, her husband, in a "Memorial Tribute" to his beloved Willie, published shortly after her transition to the better-clime, remarked as follows:

"She was one of the most scrupulously truthful and conscientious persons I have ever met. Her soul instinctively shrank

from the deceits and falsities so universally prevalent in our corrupt social system. Extremely refined in her tastes and aptitudes, love of the beautiful in nature and art being strongly marked, the coarseness and crudities encountered constantly, incident to the earth's present undeveloped condition, were necessarily repellent to her. Sensitive to an extreme (and mediumistic) so much the more trying the task imposed upon her of buffeting her way along life's troubled path. Being ambitious and independent, she was not content to rest in wearied idleness; so, following her own inclinations (her husband practically recognizing woman's equality and perfect freedom, independent of all male domination),she, some years since, devoted herself to the pleasurable task of building up a home and a competence for herself and husband amid the orange groves of Florida. The struggles and trials resultant from this self-imposed task, coupled with deleterious climatic influences upon her delicate, sensitive organization, hastened her untimely translation from earth to heaven, aiding, as they did, the development of the insidious disease (cancer), the seeds of which had been long in her constitution.

"My beloved Willie possessed a womanly heart, overflowing with love and affection. She was, as it were, the very embodiment of love. It permeated her whole being, her soul being, as one might say, saturated with the love element. A more complete exemplification of the dominance of the affectional nature I have never seen. Affection, love of truth, and refinement—in these she was preeminent. Intellectually, she was above the average, but not preeminent as with the other attributes. She was kind-hearted and benevolent to an extreme, ever mild, gentle and sympathetic, open, frank and candid, devoted and true.

"My wife was a confirmed Spiritualist in the highest and best sense. Her realization of the abiding presence of spirit friends, and of the actuality and beauty of the spirit-land, was intense and complete. Faith was swallowed up in knowledge. She knew where she was going, she told her physician, when he informed her she could not live, she was, oh, so happy and joyful at the thought of entering that blessed land of light and love. She passed away perfectly happy, as only a thorough Spiritualist can pass away. She assured me, before the change, how glad she felt to know that she would be enabled to come to me me from the higher life, and aid me in my work for humanity and counsel me concerning the preservation and utilization of our orange grove in Florida, upon which she had expended so much of her vital force and energies."

At her special desire, Andrew Jackson Davis conducted her funeral services, which were very impressive and touching. Mr. Davis gave a brief account of his acquaintance of several years with her, "In which he portrayed a character of remarkable loveliness, where love of truth, devotedness, fidelity and energy were conspicuous elements. * * And in speaking of the truly conjugal relation which existed between her and her husband, in whom talents of high order were met, in her, by counterpart feminine endowments, he said, 'they were not only mated, but matched.'"

Mrs. Austin testified to the patience, calmness, and sweet expression of gratitude for little services manifested in her last illness, and the sublimity of her confidence in the happy prospect awaiting her in the bright Beyond.

Mrs. Bullene delivered an impressive invocation, which one of its auditors describes as "the most beautiful, touching, truly prayerful address or invocation to the Divine Omnipresent Over-soul it has ever been my privilege to respond to."

Mr. Coleman has no living children; two, a boy and a girl, are now with his Willie in the spirit world.

In 1873, he lectured before the Spiritual Society of Albany, New York, against the dogma of Reincarnation, which, being subsequently published in the *Banner of Light*, he received much praise therefor. In 1878, he published a series of papers against Reincarnation in the *Religio-Philosophical Journal*, which elicited warmer commendation than his previous criticism of that, to him, repulsive dogma. The subject of Reincarnation being under discussion in the *Herald of Progress*, Newcastle-on-Tyne, England, in 1884, its editor republished in its columns Mr. Coleman's 1878 series of articles thereon, as an important contribution to the polemics of the question.

In 1875, at a pronouncing bee, in Music Fund Hall, Philadelphia, in which nearly fifty contestants took part, Mr. Coleman won the first prize, of fifty dollars. He also won several prizes at spelling bees that year in philadelphia

During a seance with Katie B. Robinson, in Philadelphia, in July 1875, she gave him the date, September 12th as an important epoch in his then near future. At that time, every Sunday afternoon and evening, at Jayne Hall, debates were being held on theological and philosophical questions, all shades of opinion being represented, from Atheism to Roman Catholicism. Some two months after the prediction above mentioned, Mr. Coleman went, on Sunday, September 5th, to Jayne Hall for the first time, and listened to the debates upon the question, "Does Nature disprove the Bible God?" Up to this time, Mr. Coleman had never taken part in any public debate, and, when he went to Jayne Hall that afternoon, the thought of his participating in the discussions there had never crossed his mind. Being dissatisfied with the feeble manner in which the affirmative of the question was upheld, the thought occurred to him, during the progress of the debate, that he might, on the succeding Sunday, submit some of the more weighty and effective facts and arguments on that side of the question, and this he finally concluded to do. During the intervening week, h prepared the subject-matter of what wa subsequently published as "Truthseeker Tract," No. 55, and delivered its substanc on the next Sunday, September 12th— being received with much applause. H had no thought of the date given by Mr Robinson while preparing the address; bu on the evening of Saturday, the 11th, he prediction, for the first time in severa weeks, all at once, flashed across his mind with the afterthought that the next day wa the date she had named. He then cam to the conclusion that his address of th next day would be a fulfillment of th prophecy; and in a more extended sens than he then supposed, was it a fulfillment

That day was truly an epoch in his life for, from that date, his general literar career may be said to have commenced it was also the beginning of his career as public oral debater, critic and controversial ist; and on that day, also, was delivered hi first production that was ever published i book form. Succeeding so well on this his first appearance, the chairman of the meeting appointed Mr. Coleman to ope the following Sunday, in the affirmative o the question, "Does Nature Prove a Fu ture Life?" Which, for three successiv Sundays, he debated each afternoon an and evening The three next followin Sundays he argued in the affirmative on "Are the Alleged Facts of Modern Spiritu alism Reliable?" making, in all, seven Sun days, during which he took an active pa in these discussions, partly from writte notes and partly by extemporaneous speech

On the subject of the future life and Spi itualism for six successive Sundays, afte noon and evening, he fought pitched battle as it were, with a number of skilled debater hard-headed, dogmatic English atheists an materialists, including Messrs. Wallis Buckland, and Cooper, securing as fully th respect of his antagonists as of those friend to his own vigorously-expressed views. A ter the seventh Sunday, he was compelle to leave Philadelphia for Leavenswort Kansas, and when he so informed th meeting, universal regret was experience thereat, and the society passed strong res lutions expressive of its deep regret at h departure, and of the great pleasure, d rived by all, whether opposed or friend in thought, from his participation in the d bates. Mr. Coleman also was verysorry leave and thus be debarred from the plea ure or further participation in the disc sions. Through those meetings, his late power as a debater and speaker had be brought out and cultivated, and from th time forth he has been an active work both with pen and voice, in philosoph scientific, theological and reformat labors. His experience in September 1875, was the initiatory, propelling mo ment, the foundation of all his subsequ public life-work. That date was m truly one of the most important epochs his active, busy life, and it is referred

here in detail, as above, as affording a signal illustration of the power of prevision or foreknowledge, even to exact dates of events depending on various, complicated contingencies, which is possessed at times by mediums and clairvoyants. Mr. Coleman's remarks at these debates, upon the reliability of the "facts of spiritualism," were published in the *Religio-Philosophical Journal*, in 1877, filling twenty columns of that paper.

Shortly after his arrival in Leavenworth, he attended a pretended expose of Spiritualism given by the well-known "exposer" of Spiritual manifestations, Professor(?)S. S. Baldwin. The tricks which were performed by Baldwin and attributed by him to Foster, Slade and other noted mediums, bearing no resemblance to the phenomena occurring in their presence, he published lengthy replies to Baldwin's mendacious slanders and disgusting braggadocia in the two leading newspapers of the city. He was glad to find in Leavenworth a flourishing society of liberals of all shades of belief; with Rev. E. R. Sanborn, a free religionist, as its minister. A Sunday-school being in process of organization upon his arrival, he was solicited to take charge of a class of larger boys, to which he consented; and upon several occasions, in the absence of Mr. Sanborn, conducted the exercises of the entire school.

A short time after his arrival in Kansas, he wrote a small tract upon "The Relationship of Jesus, Jehovah and the Virgin Mary," which appears as No. 79 of the "Truthseeker Tracts." A subsequent tract upon "Who was Jesus Christ?" appears as No. 129 of the same series. He also prepared "One Hundred and One Reasons why I am not a Christian Spiritualist," an elaborate examination of the two systems of thought, Christianity as viewed by Christian Spiritualists, and rational Spiritualism. Small portions of this somewhat extensive work have been published in various Spiritual and Liberal journals, and it is probable that at some future time the entire work, carefully revised, may be given to the world.

He visited Philidelphia in July, 1876, as a Kansas representative in the Centennial Congress of Liberals, thus becoming a charter member of the National Liberal League, the object of which, the total secularization of the state, is near and dear to his soul. In 1878, he declined the position of chairman of the executive committee of the League for Kansas; but, in 1879, he accepted a position as a member of that committee, and worked assiduously for the success of the League in that State. In the fall of 1879, he was elected president of the Leavenworth Liberal League, and he was one of the principal workers engaged in assembling and conducting the Kansas State Liberal and Spiritual Campmeeting, held at Bismark Grove, Lawrence, in September, 1879. Besides being Secretary of the meeting, he delivered four or five addresses on the Bible and Science, Sabbath Observance, Unity and Charity among Free-thinkers, etc. Mr. Coleman has no sympathy with that portion of the Liberal League that, owing to the abuse of the laws on the subject, by prejudiced Christian partizans, wielding them for the persecution of liberal booksellers and others, advocates the total repeal of the United States statutes against the transmission of obscene literature through the mails; but is in favor of such modification as will protect the rights of all from arbitrary arrest and imprisonment, his views being largely coincident with those of Messrs. F. E. Abbot, B. F. Underwood, Judge Hurlburt, Hon. Geo. W. Julian, and others. Mr. Coleman, while in favor of the largest freedom of thought, expression and action, consistent with the inalienable rights of others and of society at large, is yet unalterably opposed to aught savoring of license in vice or immorality; and believes most strongly in the government surrounding morality, in its every phase, with the securest safeguards, due regard being had to the individual liberty of its every citizen. His desideratum is, the fullest liberty conjoined with the most perfect morality.

Mr. Coleman was a believer in organic evolution, or what is popularly, but, strictly speaking, erroneously, called Darwinism, before he ever heard of Darwin, his acceptance of evolution being, principally, derived from the teachings of Spiritualism and the Harmonial Philosophy of A. J. Davis; and when, in 1876, a pamphlet was issued, paedicating a conflict between Darwinism and Spiritualism, he published an elaborate reply to these strictures on Darwinism, running through the *Religio-Philosophical Journal* some four or five months. "He handled his subject in a masterly manner," said a well-known critic, "eliciting encomiums from many able thinkers."

Latterly, Mr. Coleman has given much attention to various branches of science. In the spring of 1878, he delivered three lectures on Darwinism and the Evolution of Man, before the Leavenworth Academy of Science, which lectures were classed by the local press as among the "ablest and most interesting" ever delivered at the Academy. Previous to Mr. Coleman's connection with the Academy, ultra-Christian conservatism had had full swing, and liberal thinkers, as he was told, had been silenced and had withdrawn in disgust. The same tactics were attempted when Mr. Coleman first voiced his radical progressive ideas and facts; but he refused to be put down, and fought his antagonists "tooth and nail." Calls to order, motions to adjourn, and even attempts to close the meetings for the season, were all brought to bear to prevent the free presentation of his views and keep him from finishing his series of lectures on Evolution. But all in vain; and he was given free scope to finish his lecture course, and was ever after recognized as one of the most active, working members of that body. Consequent upon his participating in its meetings, the liberal element of the city, which had almost entirely abandoned the Academy, again took part in its deliberations, and the former meager audiences were succeeded by crowded houses, so long as Mr. Coleman remained connected with the society. After Mr. Coleman's departure from Leavenworth, the conservative and fossilized element again had everything its own way; the meetings became largely one-sided and spiritless; and in the following year they were adandoned altogether, and up to this time they have not been revived. The custom obtained at the Academy of free discussion, after each lecture, of the subject-matter thereof; and at almost every meeting, an animated and lively discussion would ensue between Mr. Coleman, the representative of radicalism, and some of the leading clergymen and leading church partizans, wedded to antiquated and exploded forms of scientific thought. Theological discussion, very properly, was excluded from the debates.

The season of 1878-9 he delivered two lectures before the Academy, on Spectrum Analysis, his second lecture being affirmed, by one of his quondam Christian opponents to be "able and exhaustive, indicating great research, and worthy of delivery before any learned body in the world." He also spoke at length that season on the Parallelism between Biologic and Philologic Evolution. In October, 1879, he was to have lectured on Genesis and Science, but, being called away from Leavenworth, the Academy passed the following resolutions:

"WHEREAS, Business engagements in another part of the country have made it impossible for Prof. Coleman, one of our most earnest and active members, to longer take part in our meetings; therefore be it

Resolved, "That we, the members of the Leavenworth Academy of Science, hereby express our sincere regret that circumstances have made it necessary for Mr. Coleman to sever his connection with the Society, and we hereby most cordially recommend him to scientific and literary persons everywhere as an able thinker, a ripe scholar, and an earnest, studious and industrious worker."

The Leavenworth *Daily Times*, in commenting on Mr. Coleman's departure, said: "The removal of Prof. Coleman will be a serious loss to literary and scientific circles in Leavenworth. He is an active thinker, an able and fluent writer, and a man of broad and varied information. His absence will be a serious loss to the Academy of Science."

In 1877 Mr. C. became a regular contributor to the *Spiritual Offering*, a monthly published at St. Louis, Mo. His first contribution, "Spiritalism,—*cui bono?*" ran through six numbers, filling some fifty pages. With the number for March, 1878, he assumed charge of the *Review of Current Literature*, which he retained till its publication was suspended. Upon its revival in 1881 he was solicited to again take charge of this department, but owing to

press of other work, etc., he declined. He also published in the *Offering* a series of papers on the Evolution of the Hebrew Religion, and a number of shorter, minor articles. In 1877 he became an editorial contributor to the Toronto (Canada) *Freethought Journal*, scientific digests of Darwinism, evolution, and cognate subjects being prepared by him for its columns, with an occasional freethought article. He was also a regular contributor to the *Freethinker*, of Kirksville, Mo.—an essay of his on the "Non-originality of Jesus's Teachings," forming No. 1 of the Freethinker's Tracts. An essay on "Spiritualism, Christianity and Rationalism," originally published in the *Offering*, was published as No. 2 of the "Offering Tracts." This essay was copied in the *Olive Branch* (Utica, N. Y.), *Messenger*, (West Winfield, N. Y.), and *Positive Thinker*, (N. Y.), and a slightly revised edition has been published by the American Liberal Tract Society, Boston, as No. 36 of its tracts. In 1878 he was tendered the assistant editorship of a projected spiritual paper, but he declined, proposing to be independent in his literary labors. In 1879, the editorial supervision of a new Liberal paper, published in the city of Leavenworth, Kansas, was also tendered him. Since 1875, Mr. C. has contributed various articles bearing on Spiritualism, Rationalism, Science and Reform, to the Chicago *Religio-Philosophical Journal*, and also articles of a similar character to the *Index*, (Boston), the *Investigator*, (Boston), *Freethinker*, (N. Y.), *Olive Branch*, *Mind and Matter*, (Philadelphia, Pa.), *Seymour Times*, *Mirror of Progress*, (St. Louis, Mo.), *Light For All*, (San Francisco), *Golden Gate*, (San Francisco), *Rostrum*, (Vineland, N. J.), *Iconoclast*, (Indianapolis, Ind.), *Scientific Investigator*, (Portland, Oregon), *Light*, *Spiritualist* and *Spiritual Notes* (all of London, England), *Herald of Progress*, (Newcastle, Eng.), *Kansas City Review of Science and Industry*, and other journals

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During Mr. Coleman's sojourn in San Francisco since March, 1880, he has been quite active in spiritual and liberal work, both with pen and voice. He has lectured on Christian Spiritualism, Sabbath Observance, Value of Spiritualism, Origin and Authenticity of the New Testament, Spiritual Phenomena and their Producing Causes, Biblical and Spiritual Evidences of a Future Life Compared and Contrasted, Philosophy of Obsession, Science and Spiritualism, etc., etc. His comprehensive address, dedicating Ixora Hall to Spiritualism and humanity, was published in the *Banner of Light* and *Religio-Philosophical Journal*. Of late years his writings have been largely, but not entirely, confined to the columns of the *Religio-Philosophical Journal*, owing, partly, to the sympathy of thought existing between himself and its editor, Col. John C. Bundy, on certain moot points in Spiritualism. Though not endorsing every individual utterance finding place in its columns, its *general policy* of opposition to the impure and fraudulent in Spiritualism, and its attempts to place Spiritualism upon a purely scientific basis, commend themselves to his judgment and conscience; and, accordingly, Mr. Coleman's best efforts are given to the furtherance of the objects of that paper and to the extension of its influence for good, alike in spiritualistic and unbelieving circles.

During the last five or six years, Mr. Coleman has been specially interested in Orientalism, including the languages, literature, religions and antiquities of India, China, Persia, Assyria, Babylonia, Egypt, Arabia, Judea, etc. His special field of study and research in this direction has been India, Sanskirt and Pali literature, Brahmanism and Buddhism, Hindu archæology, etc. He has also, for a number of years, been a student of comparative philology, comparative mythology, and comparative theology—these phases of research having more or less close relation with each other; and the result of his studies thereupon have appeared, to some extent, in some of his published essays during the past five years. Consequent upon his Oriental studies, he published, in the *Religio-Philosophical Journal*, in 1883, a series of articles upon "Krishna and Christ," the forerunner of a volume upon that subject, for which he has been and still is collecting data, and which he purposes publishing when its preparation is completed. Copies of the paper containing the "Krishna" articles, and other essays by him upon philologic, archæologic and theologic subjects, were sent to some of the leading Sanskirtists, philologists, archæologists, and comparative theologians of the world; and a few of the comments made to Mr. Coleman, by the recipients of these articles, are herewith appended:

Prof. W. D. Whitney, of Yale College, America's leading Sanskirtists, June 13, 1883, writes as follows: "Your articles are thoroughly competent and trustworthy discussions of the subjects with which they deal, being in full, substantial accordance with the Sanskirt scholarship of the present day." Dr. C. P. Tiele, Professor of the History of Religions, University of Lieden, Holland, and one of the first living authorities on ancient religions, wrote July 21, 1883: "Your ably written articles prove your sound scholarship and clear judgment, as well as your extensive reading. I need not say that, to the best of my knowledge, your conclusions are true, and that you have defeated your adversary totally;" and, in a more recent letter, Dr. Tiele says, "You have had a 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 an dreiterated thanks." Rev. A. H. Sayce, the eminent philologistand Assyriologist, wrote to Mr. Coleman from Queen's College, Oxford, May 6, 1884: "Your interesting and lucid articles display a prodigious amount of well-matured and accurate learning, and must have beaten your antagonists entirely out of the field."

Prof. Max Mueller wrote from Oxford University, June 25, 1883: "I must send a line to say how much I appreciate your love of truth, and the honest work you have done, free from all partizanship. I should think that your articles would prove very useful published as an independent book."

Prof. Morier Williams, Sanskritist, Oxford University, writes as follows: "Your articles appear to be ably written, and, in most points, I agree with your statements. You are doing a good work in exposing the errors of Mr. Grave, and the absurdity of the theory he advertises."

Prof. Albrecht Weber, Sanskritists, University of Berlin, informed Mr. Coleman that he had "real pleasure in the scholarly manner in which you dispose of your subject, and I am glad to join now, word for word, in what my dear friend, Professor W. D. Whitney, wrote you from New Haven, June 13. (See *Religio-Philosophical Journal*, July 7, page 6). You deserve the sincere thanks of all men engaged in scientific pursuits for devoting your time to the refutation of these wholly unscientific and *perverse speculations*."

Prof. Maurice, Bloomfield, Sanskirtist, Johns Hopkins' University, Baltimore, Md., in November, 1883, wrote to Mr. C.: "Your attitude in the matter of the Kirshna question I need hardly say I approve of, and we have in Prof. Whitney's testimony the strongest support for the justice of your position and your atracks."

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In May, 1885, on motion of Prof. Chas. R. Lanman, Sanskirtist of Harvard University, Mr. Coleman was elected a corporate member of the "American Oriental Society." About the same time, he also was chosen a member of the "Pali Text Society," which is composed of the leading Buddhistic scholars 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. In 1885 Mr. Coleman prepared for publication, in a work to be brought out in the East at an early date, a sketch of all the more important of the so-called heathen religions, ancient and modern, including the results of the latest scholarship in each branch of the subject. In January, 1885, Rev. Dr. P. Newman delivered, in San Francisco, a lecture on the "Seven Bibles of the World." This lecture called forth a reply in the San Francisco Evening *Post* from Mr. Coleman, in which a number of the doctor's errors were pointed out, as established by the best authorities. Mr. Coleman's exposure of Dr. Newman's numerous mistakes and misrepresentations was so obvious and complete," says the Boston *Index*, "that the latter attempted a defence. It was extremely weak; but it gave Mr. Coleman an opportunity to go into the subject a little more fully, and to support his criticisms by an array of arguments and authorities which do credit to him as a scholar, while they leave this 'Rev. Dr.' Newman in a most unenviable position before the public."

From its first inception in America, Mr. Coleman has opposed the teachings of Occultism and Theosophy, as expounded by Madame H. P. Blavatsky, Col. Olcott, and others, he affirming them to be in diametrical contravention of the purer and more rational theses of the Spiritual Philosophy; and during the last ten years he has published a number of criticisms of what he deems the absurdities of this school of thought. He has on all occasions asserted that the so-called feats of magic and occultic marvels claimed to be performed by Madame Blavatsky and the mythical Indian adepts, were slight-of-hand tricks—mere jugglery; and a few months since he published in the *Religio-Philosophical Journal*, a series of articles giving proofs, *in extensio*, of the systematic fraud underlying this class of performances, based upon the testimony of former confederates of Madame Blavatsky, with explanations of how the tricks were performed. Mr. Coleman's every position in this matter has just been confirmed by the London "Society for Psychical Research," the last number of the *Proceedings* of which devotes over 200 pages to an *expose* of Madame Blavatsky's chicanery and trickery—its report in brief, being that, in their opinion, "She has achieved a title to permanent remembrance as one of the most accomplished, ingenious and interesting impostors in history."

Mr. Coleman is devoted, practically, to the reforms he advocates. He eschews the use of intoxicating liquors, tobacco in all forms, tea, coffee, stimulating condiments, profane and indelicate language, gaming, low and lewd associations, etc., and believes in purity of heart and life, integrity, chastity, and the supremacy of truth. "After a life of strange vicisitudes," says Hudson Tuttle, which has brought him in contact with all sorts of people, "It can conscientiously be said that the purity of his character is unsullied."

Mr. C. has a hearty detestation of all shams and hypocrisies, coupled with a fervent love of truth for its own sake, and a desire to advance its interests. He is quick to detect the weak points in a theory or argument, and his writings and debates are largely occupied with a ventilation of what he regards as the sophistries and fallacies of false theories. The frauds in materialization and other phases of so-called Spiritualism he mercilessly excoriates. The vagaries and bad logic (as he deems them) of reincarnation, preexistence, obsession, occultism, Bibliolatry, the solar-mythic origin of Christianity, etc., and the trickery and charlatanism of many pretended mediums, he alike unsparingly denounces. Although as a writer he is bold and vigorous, at times fierce, yet personally he is mild, diffident, retiring. "No compromise with error, the truth must prevail!" is the watchword of his endeavor. "A terror to evil doers and evil thinkers," he has been aptly called by Andrew Jackson Davis.

At a reception given to Mrs. E. L. Watson, in San Francisco, April 4, 1881, at which Mr. Coleman had spoken in terms of commendation of Mrs. Watson, Major Thomas Gales Forster, the well-known spiritual lecturer and scholar, remarked as follows: "Mrs. Watson should be proud to receive such eulogy, for praise from Wm. Emmette Coleman is fame indeed; for I religiously believe that he would not flatter Neptune for his trident, nor Jove for his power to thunder. His searching criticism spares neither friend nor foe. He wields a two-edged sword which cuts both ways, and though I do not agree with all he says, I recognize the honesty and sincerity of the man, and that he is needed in our ranks as an instrument of reform and progress. Although he wields a caustic pen, and is decided in his convictions, yet Mr. Coleman is possessed of one idiosyncrasy which is rarely met with. He is always willing to be corrected, and can always take advice, and that very few of us can do."

"Mr. Coleman," says the New York *Evolution*, "Is a devotee of science. He is one of those men by whom truth, unadulterated truth, is preferred far above his personal whims, or passions, or desires, and regardless of the claims of party, place, or power. His articles in the *Spiritual Offering*, *Freethought Journal*, and other periodicals, show him to be one of the most thoroughly well-read men in the country."

In part VIII of the English translation of the *Maha-Bharata*, now publishing in Calcutta, India, the translator and publisher, Balu Protap Chandra Roy, remarks as follows: "I have already acquainted the public with the warm sympathy manifested on behalf of this institution (the Society publishing the *Maha-Bharata*) by Professor Max Mueller and His Grace, the Marquis of Hartington. My acknowledgments are no less due to Professor Jacobi and Mr. Emmette Coleman, of America. Indeed I cannot sufficiently express the innate worth and nobility of heart of the latter gentleman."

The London *Psychological Review*, in 1881-1882, spoke of Mr. Coleman as "one of the soundest scholars America has produced," "one of the most cogent writers in the movement," one "whose contributions to the *Journal* are always characterized by vigorous common sense," and "so critical in his judgment that what he says in praise is largely enhanced in value."

Mr. Coleman has some slight manifestations of physical mediumship, but, owing to the great activity of his mind, they have never been noticeable. Mrs. Maria M. King and other mediums have asserted that writings are inspired by wise and lofts spirits; if so, Mr. Coleman is unconscious of the aid thus given him. Oft times, though, when writing, the desk or table at which he sits is greeted with raps, indicative of the presence and encouragement of spirit friends.

This sketch may be fittingly closed with the following reference to Mr. Coleman, made by Mrs. Emma Harding Britten, on page 553 of her last work, "Nineteenth Century Miracles:"

"We cannot close these personal services without a few words of grateful recognition of the invaluable services rendered to the cause of truth and knowledge by Mr. William Emmette Coleman, a Western gentleman, whose admirable and scholarly essays appear for the most part in the columns of the *Religio-Philosophical Journal*. * * * Like many another 'self-made' American, this man, still young in years, but old in rich experience, has studied so deeply and well the love of ancient myth and Oriental literature, that his journalistic articles are a perfect treasury of research and valuable information. An untiring and devoted advocate of Spiritualism, pure and unadulterated, the shams, frauds and fanatics, have found an unrelenting censor in Mr. Coleman. Indeed, if it were not for the well-known

worship of truth which animates his busy pen, his best friends would regret the unsparing severity with which he is prompt to rebuke the charlatan and expose the pretender. As the hammer of the inconoclast is often more necessary to shatter the idols within the ranks of reform than without them, so the work of such determined censors as Colonel Bundy and his learned contributor, William Emmette Coleman, have unquestionably been equally necessary to purge the rank weeds of falsehood and sham, that have grown up on the fertile soil of Spiritalism. If all things are now being brought into judgment, both old and new, and "all that was hidden" is at this time destined to see the light, and face the broad sunshine of reality, then no one has done a better work in promoting such a result than Mr. W. E. Coleman, of San Francisco, California."

Dr. Benjamin Rush.

BY ALBERT MORTON.

Early in the history of modern Spiritualism, we find the name of Dr. Rush associated with many mediums engaged in the beneficent work of healing the bodily ills of humanity. It soon became evident that the physician, who was so eminent in his profession, and in all good works, while in the form, had merely changed his field of labor for one of far wider scope in the new life, and that the time intervening between his transition from the scene of his earthly labors, in 1813, to the opening of broader fields, through the advent of the new, angelic dispensation, had not been spent in resting upon the laurels so nobly earned upon earth. With the zeal of an enthusiast, and the self-sacrificing spirit of a philanthropist, he investigated the laws of magnetism, chemical adaptation, and cognate branches of the science to which the untiring labors of his earthly life had been consecrated. And when the golden gates were opened, he eagerly seized the opportunity to put into practical operation the results of his years of preparation in spirit life.

Among the foremost in the earthly schools of medicine, he then became the foremost in a field for the alleviation of suffering humanity, far broader than any earthly sphere of labor; no longer restricted by the limitations of the earthly life, his labors were illimitable, and he is now known to thousands as a most earnest worker.

In a recent conversation with him in reference to the claims of some mediums that he is their exclusive control—patented by them, apparently—he said, in substance, for I quote from memory: "Such claims only expose the ignorance of pretenders. It is not to be expected that our labors are to be limited by narrow channels. Growth comes from the exercise of our powers; were our labors confined by such limitations we would retrograde instead of progressing. Recompense comes only from the exercise of our faculties; our unfoldment comes through labor."

Having no reports of my frequent communions with this noble worker, any attempt on my part to place his wise sayings on record would only result in doing him an injustice; I can only give the substance of his instructions in an imperfect manner.

The question is frequently asked by those unacquainted with the operation of spiritual agencies, how it can be possible for a spirit to control many mediums, frequently at the same time. The old saw that "a person cannot be in two places at the same time" is given with a self-satisfied air, and the absurdity of such a claim is thereby thought to be effectually demonstrated. Such cavilers are wise as the old woman, who could believe her sailor boy's stories about mountains of sugar and rivers of rum, but that fishes could fly was too strong a tax upon her credulity.

We are all aware that a train despatcher can sit at his table in the city and direct the numerous trains upon a railroad, telling, at a glance, at, or between, what stations every train is standing or moving. In a somewhat similar, but far more perfect manner, the spirit director, with his magnetic conductors, direct to each medium or patient, is instantly notified of their necessities; the battery is established with each medium, and, after the necessary connecting links are made between the medium and patient, it is a simple matter to transmit healing forces. Any great necessity is immediately telegraphed—perhaps unconsciously to the earthly actors—over this line of elements far more subtle and refined than electricity, and the demand is shortly supplied. The personal presence of the spirit is not necessary for the transmission of power or directions. In our own practice of healing, at a distance, the medium is entranced, and messages are given to me for the written communications. The directing spirit may not be present, yet the result is the same. The questions are submitted to the immediate personal control of the medium, and, quicker than telegraphic messages, the answers are flashed to the battery established with us, and the controls give me the messages to be transmitted in writing to the correspondent.

At other times a spirit student, or coworker with the director, may be present, and, being fully competent to give directions in accordance with the doctor's practice, gives the necessary instructions without even thinking of or seeing any need of revealing his own personality.

When the necessity arises for the personal presence of Dr. Rush I am never at loss to identify him by his concise, peremptory and decided manner. This brief explanation may serve to direct the candid investigating person into proper channels to obtain further information. That it will be met with sneers of incredulity by cavilers and wiseacres is of no consequence. Spiritualists can spend their time to far greater advantage than wasting it upon such scientific minds. That the doctor's practice var with different mediums is no valid argume against his control. The method of trea ment varies with the chemical adaptabil of the agent. It may be by laying on hands, prescriptions, transmissions of spi ual forces, or absorption, or a combinati of methods, according to the capacity a needs of the mediums and patients.

Dr. Rush's labors are not confined healing, and he frequently lectures throu different mediums on his favorite subjec One of the most instructive lectures giv through the inspired lips of Mrs. Richmor during a recent course of lectures in t city, was by Dr. Rush, on spirit methods healing; it was marked for the clear a concise manner in which the subject v treated.

I will close this article with a sketch Dr. Rush's earthly labors, compiled fr "Lossing's Biographical Sketches of Eminent Countrymen."

"Many practitioners of the medical have justly borne the honorable title giv to St. Luke, of 'beloved physician;' none have better deserved it than Dr. Ru of Philadelphia. He was born at Byber about twelve miles Northeast from that ci on the 24th of December, 1745. When years of age death deprived him of father, and his mother placed him under care of his maternal uncle, Dr. Finley, w was at the head of an Academy in Ma land. Desirous of giving him a classi education, his mother sold her little est in the country, engaged in trade in Ph delphia, with success, and in 1759 was to place him in college at Princeton, wh he graduated at the close of 1760.

"The medical profession was his cho and he studied the science under the et ent Doctors, Redman and Shippen, 1766, when he went to Edinburgh to plete his scientific studies there. In summer of 1768 he went to Paris, ar autumn he returned home, bearing diploma of Doctor of Medicine, whi had received at Edinburg. He immed commenced practice in Philadelphia, never was success more brilliant. His polished manners, intelligence and ki tentions to the poor, made him popula all classes, and he soon found himsel sessed of a very lucrative practice. In Dr. Rush was appointed professor of istry in the Medical College of Philade yet his professional duties did not c his whole time. He espoused the cause immediately after his return and his pen became a powerful instr in arousing the people to energetic in favor of popular freedom. He dec proffered seat in the Continental Co in 1775; but, when, the following some of the Pennsylvania delegate opposed to independence, and wit he consented to take the seat of one and his name was affixed to the great tion in August. The following ye