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

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CONTENTS.

- FIRST PAGE.—My Defense of Mediums—A Review of Coleman on Mansfield, by S. B. Brittan.
- SECOND PAGE.—Remarkable Spirit Facts, by S. C. Hall. First Annual Meeting of New Hampshire State Spiritualists Association, at Ferris's Hall, Manchester, N. H., on the 11th and 12th of June. The Value of Spiritualism by Wm. Emmette Coleman, Funerals and Orthodox Christianity, by Mrs. Maria M. King. Revision of the New Testament—Love versus Charity.
- THIRD PAGE.—Woman and the Household. Book Reviews. Magazines for July not before Mentioned. Miscellaneous Advertisements.
- FOURTH PAGE.—Notice to Subscribers. Mediums and Mediumship. James A. Garfield and Lucretia Garfield—The Beauty of Human Affection—A Fit and Significant Testimonial. Remarks of Another Dead Beat. "Misrepresentation as a Fine Art."
- FIFTH PAGE.—Labors in the Spiritualistic Vineyard and Other Items of Interest. Grison's Fast—Forty-fourth Day—Clear Gift. Special Notices. Miscellaneous Advertisements.
- SIXTH PAGE.—The Comet, by Oliver Wendell Holmes. Items from the South. "Spirit Jottings." Lily Dale—Alden Family Statement. The Palms of Death. Evolution—The Fetchers. Healing by Laying on of Hands, by Matthew Coles in 1853. New York Group Meeting. Mich. Paragraphs from Medium and Day-break. Sensible. Pious Cruelty and Impudence Rebutted. Baptist Common Sense on Prayer. The Mystery of Dreams. Western Light Suspended. A Witty Parson. Notes and Extracts.
- SEVENTH PAGE.—List of Prominent Books for sale at the office of the Religio-Philosophical Journal. Miscellaneous Advertisements.
- EIGHTH PAGE.—Review of Coleman on Mansfield Continued. Lily Dale—Cassadaga Lake Camp Meeting—Second Week. Miscellaneous Advertisements.

MY DEFENSE OF MEDIUMS.

A Review of Coleman on Mansfield.

BY S. B. BRITTAN.

To the Editor of the Religio-Philosophical Journal:

It was with mingled feelings of surprise and sorrow that I perused the article entitled "J. V. Mansfield's Mediumship," from Mr. William Emmette Coleman, which appeared in the RELIGIO-PHILOSOPHICAL JOURNAL of May 28th. There are several contributors to the spiritual press whose superficial intelligence and spasmodic temper enable us to account for their imperfect comprehension of subtle principles and spiritual laws, and their too hasty decision of such grave questions as call for the profound deliberation of the metaphysician and moral philosopher. It had never occurred to the mind of the present writer that Bro. Coleman could possibly find congenial company in this class. Believing him to be honest as he is fearless in his championship of Spiritualism, I have never questioned his sincere devotion to the higher interests of mankind. He has not only given evidence of much reading and a capacity for independent thought, but I still feel assured that he is too enlightened, just and humane, to be willing to treat unfairly with any man, much less with a large class of persons of both sexes and all ages, to whom millions are indebted for the proofs of their immortality.

It is therefore in no spirit of dogmatical dispute or personal hostility, that I propose to examine this paper on Mediumship. It seems to me that its *ex parte* character, inadequate statement of facts, uncertain reasoning, and implied inferences are calculated to do great injustice to Dr. Mansfield and to many other mediums. And here I find the incentive to write what follows. In this vindication of mediums I do not yield to so much as a momentary feeling of displeasure toward the gentleman whose prolific mind, earnestness of purpose, and rational enthusiasm furnish us a subject for an interesting psychological study. The wise and less-wise alike, and Bro. Coleman will not think me his enemy because I see the subject of Mediumship in a less lurid light, and am led to view it in its nobler features and more inviting aspects.

Friend Coleman is unfortunate at the start, since he begins by expressing his pleasure on reading "the timely remarks of Herman Snow in the JOURNAL of Feb. 5th, on true and false tests, in connection with J. V. Mansfield's mediumship." While I have entire confidence in the moral integrity and fraternal affection of Bro. Snow for all of his kind, I must regard the effort which elicited Mr. Coleman's approval as a *mistake*, and the text of his discourse as derived from the Apocryphal scriptures of Spiritualism. But it may be observed that the JOURNAL's conspicuous witness in the trial of Mansfield is one G. W. M., a local preacher in Illinois, whose testimony is honored with leaded lines in the Editor's department. It is left to the popular judgment to determine whether this witness is, or is not, a very poor man of straw. Having his correspondence with Dr. Mansfield now before me, I have no hesitation in saying that we can never have the conscience to convict any man on such testimony. His letters clearly prove that he was a *dead-head* investigator of a living subject, prompted in his inquiries—to say the least—by questionable motives and with a doubtful purpose in view. This sanctimonious clerical confidence man on one pretext or another—chiefly on the plea that he had "neither purse nor scrip," but great personal influence and a numerous following induced Mr. Mansfield to yield to his importunity and freely render the required serv-

ice without the smallest consideration. In one of the letters addressed to the Doctor by this correspondent, in which he begs for further favors at the hands of the medium, he says:

"I feel you will be more than rewarded by writing letters for those of my friends who are able to pay you for your services when I make known my test. I have full confidence in you."

In another brief epistle this impetuous but hopeful seeker after a sign thus renews his assurance of fidelity to truth and the Doctor:

"You shall not lose anything by answering my letters. I intend to start in the lecture field."

In still another letter he repeats his empty promises in emphatic terms as follows, ending with an earnest supplication for an additional favor:

"I will do a good thing for you here. You will find me all right. Will you answer one more letter for me?"

This last request was granted, though Dr. Mansfield had evidently come to apprehend the true character of his customer, as appears from the indorsements in his own hand on this letter. At length our long suffering and patient friend ceased to feed the morbid curiosity of his correspondent, and now this ministerial mendicant, whom he had so often and so generously served, turns to rend him! The facts require no labored commentary, for the reason that the rational mind must inevitably feel and acknowledge their force. Such an unworthy example recalls and justifies the poet's exclamation:

"Ingratitude thou marble-hearted fiend!"

But it appears from his emphatic testimony that Mr. Coleman himself has not been fortunate in obtaining satisfaction through the mediumship of Mr. Mansfield, and he relates his experience as follows:

"My own experience and that of my friends, agrees with those of the friends of Bro. Snow, as regards the character of the answers to sealed letters by Mr. Mansfield. Hearing much of his extraordinary powers, I sent him, over a dozen years ago, a carefully prepared letter to my father, with a series of questions propounded, numbered *seriatim*, confidently anticipating a satisfactory response. My sealed letter was returned to me broken open (which Mr. Mansfield had been advised by the post office authorities) accompanied by an answer to the letter, which was as barefaced a fraud as it was possible to make it. I had taken care to avoid giving any clue as to the identity of the various parties named in my letter, save in one instance. This slight clue was taken advantage of by the mind-penning answer, and instead of coming from my father, the answer purported to be written by this semi-identified individual, who said my father being absent he would reply in his stead. By this means an answer to the personal questions addressed to my father was avoided!

Mr. Coleman is a veracious witness, whose testimony to the facts of his experience we must cordially accept. At the same time we wholly dissent from his conclusions, which do not appear to be warranted by his facts. It is true that the spirit interrogated did not answer; but in this fact I find no evidence of fraud. We are not to suppose that any and every spirit we may choose to summon, stands eternally close by the loopholes of Angel-don, and in constant readiness to come at our bidding. To expect so much would be an assumption on our part of undue personal consequence, involving a corresponding depreciation of the dignity of individual character and life in the Spirit-world. There is surely nothing in the analogies of our daily life in this world to justify such an assumption in respect to the spirits. The other day the writer went out to call on half a dozen business men, but only succeeded in finding one of the parties. One man had been obliged to obey a writ of subpoena and serve on a jury; one was at home sick; another had gone to attend the obsequies of a friend; a fourth was away to ride in the park, while no one knew where to look for the fifth. We spent the day to little purpose and were disappointed, but could discover no evidence of fraud in the fact of the absence of the parties from their respective places of business. There are so many other people in the world, and their occupations and interests are so widely diversified, it is not strange that they are not always accessible, and that when found we are sometimes denied an audience.

When we are unable to find the person we wish to consult, it often happens that some other party undertakes to answer for him. The information thus obtained may, or may not, be reliable. In either case the fact *per se* furnishes no evidence of fraud. It is easy to see that the answers to our questions may be given in good faith and yet be false in fact. An erroneous answer is no proof of a deliberate purpose to deceive the questioner. And if a spirit should counterfeits appearances, successfully personate another, and otherwise falsify the truth in his communications, this would furnish no evidence of dishonesty on the part of the passive instrument employed by the spirit. The personal integrity of the medium cannot be impeached on such evidence. Whenever the voluntary powers of the medium are held in complete subordination by the will of the spirit, there ends the moral responsibility of the mortal instrument. It does not require a trained logician or very subtle powers of perception to discover the strict justice and logical propriety of this conclusion. The proposition is so self-evident that it will not

be disputed by any person of ordinary intelligence. Why, then, should Spiritualists so constantly violate this principle of common justice in their harsh judgment of persons whose mediumship they have never questioned. The bigoted dogmatist condemns, but it is the province of the philosopher to reason. When will the sublime philosophy of Spiritualism assert its power in the sphere of our daily life? In our unreasoning haste and childish petulance we disregard our noblest convictions and dishonor the humanity which suffers for our sake.

In many instances the answers from spirits are declared to be false, when it is quite possible that a more deliberate and rational inquiry would find them to be substantially true. Let us illustrate the subject by a citation of facts. In a free conversation among friends the person speaking is often interrupted by the impulsive haste of some one or more of the circle. In such cases we readily perceive when one speaker yields the floor to another, and we notice every remark that may chance to be interpolated by the members of the company. The communicating spirit at a circle is often interrupted in a similar manner, by some other spirit whose strong desire to be heard without delay prompts this interference. As a rule these changes and interpolations are not observed by the persons present, for the reason that their powers of perception are subject to mortal limitations. It is only when some member of the circle is gifted with the vision of the seer, or an unusual susceptibility of impressions from spiritual sources, that the real facts in the case are made to appear. From the numerous examples in my own experience I will offer a single illustration:

It was in the year 1852, soon after the mediumship of Daniel D. Home began to attract public attention, that I devoted some weeks to an investigation of the astonishing facts developed in his presence. Mr. Home accompanied me to several places in New England and we were together at all hours of the day and night. To render my opportunities more complete, I occupied the same room and shared the same bed with him. I held long and most satisfactory conversations with the spirits while the medium was in a sound sleep and personally unconscious of anything that transpired. The incident I am about to relate occurred at Greenfield, Mass. A circle was formed in the morning at which the phenomena were of a startling nature and greatly diversified. While one of our number was repeating the alphabet and receiving communications through the ordinary mode, suddenly the rappings became very loud and the signal was given for the alphabet. Some one remarked that there was no sense in the spirits calling for the alphabet while it was being repeated. The same signal was then given by a powerful movement of the table, which elicited the observation that dire confusion had succeeded "heaven's first law." Perceiving the real state of the case I assured the company that there was, necessarily, no confusion; that another spirit had come and interrupted the former message, doubtless because he had something to say of more immediate importance. This was instantly responded to affirmatively by loud sounds in different parts of the room, and by the most vigorous handling of the table. The writer then repeated the alphabet and received the following telegram:

"You are wanted at home; your child is very sick; go at once or you will be left."

Seizing my carpet-bag I started instantly and without ceremony I had but just reached the street when I heard the whistle of the approaching train—the last for the day by which I could reach home. The depot was at a distance of about one-eighth of a mile. By running at my utmost speed I arrived at the station when the train was moving out, barely in time to get on the hind end of the last car. On reaching home I verified the statement of the spirit literally found by the facts.

I will here offer a single hypothetical example, such as I have often witnessed in circles. An investigator, who has little or no knowledge of the laws of spiritual intercourse, takes a seat at the medium's table and calls for some spirit. At length he obtains a response from some one and several questions are correctly answered. Then the relation is disturbed by a conversation with the medium, or from some other cause the channel of communication is temporarily closed. The attraction which held the spirit, or enabled him to remain, being thus interrupted or broken he retreats, either from necessity or choice. When the inquirer is ready to proceed, he finds that the answers to his questions are not true, at least in their relation to the first spirit whom he presumes to be present all the while. I have sometimes observed that several spirits have followed the first, each in turn answering one or more questions, often correctly as to themselves, but of course falsely in respect to the original spirit.

The spirits of men are not omniscient, and it is to be observed that they often answer various inquiries precisely as we do, on information which they presume to be reliable; the nature of the case being such that a special investigation is not presumed to be necessary. Such answers, though given in good faith, are often wholly erroneous. A single example will suffice to illustrate this point. A. B. who has an office in Wall Street, calls on me at nine

o'clock in the morning and after a few moments conversation leaves, as I naturally infer, to go to his own place of business. At noon a mutual friend comes in and inquires if A. B. is in the city, and I answer, yes, with the utmost confidence that I am telling the truth. A few minutes later this same friend receiving a telegram from A. B. forwarded from Philadelphia, proving conclusively that he was in that city at the time I stated he was in New York. The trip from one city to the other is made in three hours, but when my friend called on me in the morning I never suspected that he was on his way to the train. In such a case if I had the misfortune to submit the question of my veracity to the ungracious and unmerciful jurors, who sit in judgment on spirits and mediums, I might be branded as a common liar and pointed at by the unmoving finger of the public scorn.

But are we to infer that there are no "seducing spirits" and "false teachers" in the next sphere of human existence? No; we certainly cannot say that all the liars are in this world, since the fact is so well authenticated that several have gone over the other side. But really if the other country is largely peopled by such folks, as many persons are led to suppose, we must acknowledge that they have graciously kept out of our way. The writer has neither been required to associate with this class, nor, consciously, subjected to any Satanic infestation. After thirty-five years experimental intercourse with spirits, I have not met with a single instance in which I could conscientiously affirm, that a spirit had told me a wilful falsehood. This has been my experience with all others with whom I have dealt for what it is worth. For one I am satisfied that if we subtract from the alleged falsehoods of spirits the full sum of popular misapprehensions and the numerous mistakes due to our own ignorance, moral obliquities, and a too precipitate judgment, we may require a sharp detective to enable us to discover the liars.

Now suppose we credit the hypothetical assumption, that the answers from spirits are neither always nor generally satisfactory. If it be so, the fact contains no possible evidence of fraud on the part of either spirits or mediums. Such an admission would not diminish the public confidence in Dr. Mansfield. The answers to a very large proportion of the letters addressed to persons in this world are anything but satisfactory, as a few examples would plainly show; but we should not think of setting Bro. Coleman any less on this account. Let us illustrate our view of the subject by a few examples. A man, whose paper is not—in the parlance of the financier—"gilt edged," writes to a capitalist to lend him one thousand dollars and this favor is refused. He then writes to the creditor and solicits the renewal of a note that is about to mature; but this request is also denied and the note goes to protest. An ambitious young man writes to an heiress soliciting her hand in marriage, and is not at all satisfied with the significance of her negative answer. A wild adventurer in the domain of the affections puts a notice among the "personals" of the *Herald*. He invites his fair amorette to meet him in the park at twilight, where he expects to take her in his arms, from whose presence he retreats with a lively sense that his pursuer is the only party likely to obtain satisfaction. A thousand persons advertise for situations in all kinds of business, but perhaps not fifty of them obtain answers which are every way satisfactory. Are all who fail to satisfy our unreasonable demands to be regarded as fraudulent conspirators against the peace of society and the requirements of the moral law? On the contrary, there is here no tenable ground for the impeachment of a single soul.

Referring to his correspondence with J. V. M., Mr. Coleman says: "My sealed letter was returned to me broken open," and Mr. Mansfield testifies that it was open when it came into his possession. The fact does not justify the suspicion that Mr. M. had any agency whatever in breaking the seals. At most the evidence is merely circumstantial, and in my judgment, it would be *contra bonos mores* to attempt to convict any man of respectable reputation on such uncertain evidence. Our own experience and observation abundantly prove that where there is not sufficient glue or other adhesive substance on the envelope, it is liable to open in the mail. When letters are enclosed and sealed with wax they are still more likely to come open *in transitu*. Sealing wax when cool is brittle as glass, and if not pulverized by the inevitable attrition is often broken into small fragments by being tumbled about in the mail bags. We are not theorizing here, but we refer to facts which have many times come under our own observation. While Dr. Mansfield was answering sealed letters for the benefit of the Secular Press Bureau, the present writer received two or three letters which had been sealed with wax, but were open when they came to hand. These letters were never delivered to the medium, but with the cordial concurrence of Mr. Mansfield they were returned to the writers respectively, and other letters were subsequently forwarded to take the places of those on which the seals were broken.

There are excellent reasons for rejecting the notion that Mr. Mansfield ever opens the letter which the spirits are expected to answer through his hand. A man capable of so mean a deception would certainly reveal

the letter as nearly as possible as it was before, so as to leave no visible ground for the suspicion that it had ever been opened. The very fact that it was returned unsealed with the explanation that it came to hand with the seals broken, should have disarmed suspicion and been placed to the credit of the medium as an evidence of his integrity.

Another and most convincing proof that Mr. Mansfield never opens the letters addressed to the spirits is found in the fact that it is not necessary for him to do this in order to obtain a revelation of their contents. Why practice the deception of breaking the seals to discover what is sure to be revealed to him in another way and by a method that involves no violence to the sense of moral obligation. Whatever estimate we may be pleased to form of the intrinsic value of the answers obtained, it is certain that some intelligence, independent of the normal operation of his own mind, is wont to discover and disclose the essential contents of the sealed letters. Here let us deal with the facts in the case.

The examples illustrative of Dr. Mansfield's mediumship have been witnessed by thousands of the most intelligent observers from every part of the world. The inter-spiritual correspondence has often been carried on in languages, ancient and modern, of which the medium has no knowledge. The conviction that his hand is moved and his mind informed by the agency of spirits from another world rests on an indestructible foundation of facts, and is too deep to be shaken by any number of adverse statements from persons of limited experience. There is no objection whatever to the publication of the so-called *failures* or of any facts which disappoint the expectations of the inquirer, provided they are not made the basis of unwarranted conclusions and unjust animadversions. The facts which follow in the immediate connection all occurred under the personal inspection of the writer.

Some twenty-four years ago, having heard much of the peculiar mediumship of Dr. Mansfield, I addressed a letter to Dr. Franklin in the Spirit-world, submitting some six or seven questions involving principles in electrical science with which—as I had real son to suppose—the medium was not at all familiar. My questions were taken up *seriatim* and answered with a clearness and profundity that surprised me, and I determined to pursue my investigation in that direction whenever I might be able to command the opportunity. Some time after, being in Boston, I prepared a letter addressed to the spirit of a young lady whom I had known in my youth. The home of her childhood was in a distant city, and there, after a brief succession of seventeen summers, the violets and lilies of the valley blossomed on an early grave. The modest maid had gone to dwell with the angels. At the time of her death Dr. Mansfield was but a small boy. In my letter the spirit was addressed as *Katie* and no other allusion was made to her name. Going to Mansfield's rooms one morning I placed the letter before him—the envelope being without superscription—at the same time seating myself at the table. In an instant the Doctor's hand moved. Seizing a pencil, with a rapid motion he superscribed the letter with the full proper name of the spirit, which was *Catherine Jones*.

It will be remembered that soon after the subscription for the Secular Press Bureau was started a wealthy friend of the *Banner of Light* made success possible by subscribing the very generous sum of five hundred dollars. Meeting Mr. Mansfield at his rooms soon after I mentioned the fact, whereupon he inquired who it was that had taken so much interest in the new enterprise. I replied that I was not permitted to refer to the name, when instantly his hand was moved and taking a pencil he wrote the name backward, or from right to left including the several initials. This was done without the slightest hesitation and with a rapid execution. At that time there were but three persons in this world, except the donor, who had any knowledge of the fact thus disclosed. Verily there is nothing hidden which may not be revealed.

I will offer another example of Mr. Mansfield's mediumship, which may be readily confirmed by the testimony of many witnesses. The fact occurred at the Harvard Rooms and in presence of the assembled members of the New York Conference. General Wisewell—whose intelligent skepticism predisposes him to discredit human testimony in favor of Spiritualism, brought a sealed letter to the conference which had been handed to him by a gentleman devoted to the church, at whose house he was a frequent visitor. The General supposed that the letter was written by the gentleman himself, but in this he was mistaken as the sequel proved. The letter was then and there publicly submitted to Dr. Mansfield with a view of testing by a single experiment the capacity of the spirit and the medium. The Doctor called several persons to the platform and organized a circle, purposely selecting one man who, in respect to the spiritual mysteries, was an incorrigible unbeliever. The sealed letter was answered at unusual length, disclosing the fact that it was not written by the gentleman who handed it to General Wisewell, but by a lady in the family. The answer contained so many names and references to persons and incidents of family history, as to render it evident that it must

Continued on Eighth Page.

Remarkable Spirit facts.

BY S. C. HALL.

(From Medium and Daybreak, London.)

The following statements from an eminent Englishman, are worthy of special attention: "At Worcester, a few weeks since, I accidentally met at the house of a banker in that city a lady whom I had not previously known; and from her lips I heard a story of a character so extraordinary that no common-place vouches for the veracity of the narrator would suffice, in the eyes of most people, to establish its authenticity.

"Nor was it an ordinary testimonial, which on applying to our host, he furnished to me. He had known the lady, he said, for more than thirty years. 'So great is her truth,' he added, 'so easily proved is her uprightness, that I cannot entertain a doubt that she herself believes whatever she says.' Blameless in her walk and conversation, he regarded it as an incredibility that she should seek to deceive. Of strong mind, and intelligent upon all subjects, it seemed almost as difficult for him to imagine that in the narrative he had himself frequently heard from her lips—clear and circumstantial as it was—she should have been a self-deceiver. And thus he was in a dilemma. For the facts were of a character which he was extremely reluctant to admit; while the evidence was of a stamp which it seemed impossible to question.

"My own observation of the lady, stranger as she was to me, confirmed everything which her friend the banker had told me in her favor. There was in her face and manner, even in the tones of her voice, that nameless something, rarely deceptive, which carries conviction of truth. As she repeated the story, I could not choose but trust to her sincerity; and this she rather because she spoke with evident reluctance. 'It was rarely,' the banker said, 'that she could be prevailed on to relate the circumstances; her hearers being usually skeptics, more disposed to laugh than to sympathize with her.'

"Add to this, that neither the lady nor the banker were believers in Spiritualism, having heard, as they told me, 'next to nothing' on the subject.

"I commit no breach of confidence in the following communication. 'If you speak of this matter,' said the lady to me, 'I will ask you to suppress the name of the place in France where the occurrences took place.' This I have accordingly done. I may add that the incidents here related have been the frequent subject of conversation and comment between the lady and her friends.

"Thus premising, I proceed to give the narrative as nearly as I can in the lady's words. 'About the year 1820,' she said, 'we were residing at the seaport town of... in France, having removed thither from our residence in Suffolk. Our family consisted of my father, mother, sister, a young brother about the age of twelve, and myself, together with an English servant. Our house was in a lonely spot, on the outskirts of the town, with a broad open beach around it, and with no other dwelling nor any outbuilding in its vicinity.

"One evening my father saw, seated on a fragment of rock only a few yards from his own door, a figure enveloped in a large cloak. Approaching him, my father bid him 'good evening;' but receiving no reply, he turned to enter the house. Before doing so, however, he looked back, and, to his very great surprise, could see no one. His astonishment reached its height when, on returning to the rock where the figure had seemed seated, and searching all round it, he could discover no trace whatever of the appearance, although there was not the slightest shelter near where any one could have sought concealment.

"On entering the sitting-room, he said, 'Children, I have seen a ghost!' at which, as may be supposed, we all heartily laughed.

"That night, however, and for several succeeding nights, we heard strange noises in various parts of the house—sometimes resembling moans underneath our window, sometimes sounding like scratches against the window frames, while at other times it seemed as if a number of persons were scrambling over the roof. We opened our window again and again, calling out to know if any one were there, but received no answer.

"After some days, the noises made their way into our bed-room, where my sister and myself (she twenty and I eighteen years of age) slept together. We alarmed the house, but received only reproaches, our parents being that we were affected by silly fancies. The noises in our rooms were usually knocks, sometimes repeated twenty or thirty times in a minute, sometimes with the space perhaps of a minute between each.

"At length our parents also heard both the knockings in our room and the noises outside, and were fain to admit that it was no imagination. Then the incident of the ghost revived. But none of us were seriously alarmed. We became accustomed to the disturbances.

"One night, during the usual knockings, it occurred to me to say aloud, 'if you are a spirit, knock six times.' Immediately I heard six knocks, very distinctly given, and no more.

"As time passed on, the noises became so familiar as to lose all terrifying, even all disagreeable, effect; and so matters passed for several weeks.

"But the most remarkable part of my story remains to be told. I should hesitate to repeat it to you, were not all the members of my family witnesses of its truth. My brother—then, it is true, a boy only, now a man in years, and high in his profession—will confirm every particular.

"Besides the knockings in our bed-room, we began to hear—usually in the parlour—what seemed a human voice. The first time this startling phenomenon occurred, the voice was heard to join in one of the domestic songs of the family while my sister was at the piano. You may imagine our astonishment. But we were not long left in doubt as to whether, in this instance, our imaginations had deceived us. After a time, the voice began to speak to us clearly and intelligibly, joining from time to time in the conversation. The tones were low, slow, and solemn, but quite distinct; the language was uniformly French.

"The spirit—for such we called it—gave his name as Gaspar, but remained silent whenever we made inquiry touching his history and condition in life. Nor did he ever assign any motive for his communications with us. We received the impression that he was a Spaniard; but I cannot recall any certain reason even for such belief. He always called the family by their Christian names. Occasionally he would repeat to us lines of poetry. He never spoke on subjects of a religious nature or tendency, but constantly inculcated Christian morality, seeming desirous to impress upon us the wisdom of virtue and the beauty of harmony at home. Once, when my sister and myself had some slight dispute, we heard the voice saying, 'M— is wrong; S— is right.' From the time he first declared himself he was continually giving us advice, and always for good.

"On one occasion my father was extremely desirous to recover some valuable papers which he feared might have been lost. Gaspar told him exactly where they were, in our old house in Suffolk; and there, sure enough, in the very place he designated they were found.

"The matter went on in this manner for more than three years. Every member of the family, including the servants, had heard the voice. The presence of the spirit—for we could not help regarding him as present—was always a pleasure to us all. We came to regard him as our companion and protector. One day he said, 'I shall not be with you again for some months.' And, accordingly, for several months his visits intermitted. When, one evening at the end of that time, we again heard the well-known voice, 'I am with you again!' we hailed his return with joy.

"At the times the voice was heard, we never saw any appearance; but one evening my brother said, 'Gaspar, I should like to see you;' to which the voice replied, 'You shall see me. I will meet you if you go to the furthest side of the square.' He went, and returned presently, saying, 'I have seen Gaspar. He was in a large cloak, with a broad brimmed hat. I looked under the hat, and he smiled upon me.' 'Yes,' said the voice, joining in, 'that was I.'

"But the manner of his final departure was more touching, even than his kindness while he stayed. We returned to Suffolk; and there, as in France, for several weeks after our arrival, Gaspar continued to converse with us, as usual. One day, however, he said, 'I am about to leave you altogether. Harm would come to you if I were to be with you here in this country, where your communications with me would be misunderstood and misinterpreted.'

"From that time, concluded the lady, in that tone of sadness with which one speaks of a dear friend removed by death—from that time to this, we never heard the voice of Gaspar again!

"These are the facts as I had them. They made me think; and they may make your readers think. Explanation or opinion I pretend not to add, further than this: that of the perfect good faith of the narrator I entertain no doubt whatever. In attestation of the story as she related it, I affix my name.

S. C. HALL.

London, June 25th, 1859."

First Annual Meeting of New Hampshire State Spiritualist Association, in Fernald's Hall, Manchester, N. H., on the 11th and 12th of June.

There was a fair representation of believers in Spiritualism from different parts of the State, which gradually increased in numbers at each session during the first day, and these added to the interested listeners and workers from our own city and vicinity, at times quite crowded our snug little hall. The Convention met at 10 A. M. on Saturday, and a plan of action, and outline of business was laid out. Reassembled at 2 P. M. and proceeded to business. The Constitution adopted at our January meeting, was amended so as to reduce the Board of Managers from ten to five. They then proceeded to the election of Officers for the ensuing year, as follows: President, Hon. Edward J. Durant, of Lebanon; Vice-Presidents, N. A. Lull, Mrs. C. C. Lull, of Washington, and Mrs. G. B. Ammidon, of Manchester; Treasurer, B. P. Burpee, of Manchester; Secretary, Dr. Anna M. Twiss, of Manchester. Board of Managers: N. A. Lull, of Washington; Mrs. L. A. Sturdevant, of Lebanon; V. C. Brockway, of Newbury; H. S. Chase, of Plymouth, and Mrs. Nellie L. Robinson, of Sutton.

The Secretary was duly sworn, as required by the general laws of the State for the formation of religious bodies, and was instructed to give public notice of the organization, in order to comply with the customary formalities of law. The evening meeting was called to order at 8 o'clock, and the president announced that short speeches were in order from spirits in and out of the body, believers and unbelievers. In compliance remarks were made by Messrs. S. P. Jackson, B. F. Hutchinson, E. W. Emerson, H. S. Chase, Mrs. L. A. Sturdevant, Mrs. Addie M. Stevens and Dr. Anna M. Twiss. Mr. Emerson also gave tests from the platform. Good harmony prevailed throughout the day, which began with a baptism of rain; before we separated for the night, we felt that there was a baptism of spiritual inspiration from the superior realms of existence.

Sunday morning the assembled people were ready for work at 10:30. The meeting opened with singing by the local choir, and in accordance with arrangements made by the business committee, a short time was devoted to a conference.

Mr. Burpee read and criticised an article from an orthodox paper against Spiritualism, Mrs. Sturdevant followed, giving a poem under influence. Mr. Chase made a stirring speech, and Mr. Emerson stated some of the benefits resulting from Spiritualism in his own case. At the end of the conference Dr. Anna M. Twiss gave a discourse upon "The Purposes of Life, as revealed by our New Dispensation."

Afternoon session opened by singing by the choir. The President stated that we were all investigators of truth, and hoped that all would feel free to unite in a discussion of these most important subjects.

Mr. Jackson called attention to the fact that our new faith had crept into the churches, and into society every where in a remarkable short space of time. Mr. Burpee followed in the same vein of thought, when Mr. Jackson asked the oft-repeated question: "If Spiritualism is true, what of it?" which was answered by Dr. Anna M. Twiss by request. She said briefly: "There is a self-evident use in every truth. The world is always enlightened and benefited by it. Spiritualism brings with itself the power to demonstrate not only the great truths of this world, but of the next; and multitudes of doubting ones have by its light been able to see the effect of a life in harmony with it, and have been strengthened to carry good resolutions into practical effect, and thereby wisely and truly converted. Truth is divine, in fact, is Divinity itself."

Other questions were asked and answered. Speeches were made by Messrs. Ingham and Chase, and Mrs. Sturdevant. At 3 P. M. Mrs. Addie M. Stevens of Claremont was introduced as the regular speaker of the afternoon. She prefaced her remarks by reading the sweet poem commencing, "If I were a voice, a persuasive voice;" and then after an invocation she took for her subject "The Mission of Spiritualism." She said: "It is a part of God, and is destined to penetrate to every portion of society. It comes to the wounded spirit, and binds up the afflicted and broken heart. It is the working of the great spirit through individual spirits and mortals. It teaches us that as we die here, so shall we be on arising there. The doctrine of compensation forbids an escape from the penalty due to the transgression of law. Does it make any difference whether a person knows that he or she has swallowed a powerful poison by the effect produced? Effect must follow cause

in every instance. Scientists are investigating. They ask their ministers to explain certain points of doctrine, and falling to find satisfaction they have turned to Spiritualism. Spirits often return and express disappointment in not finding the 'Lamb's Book of Life,' and their names written therein. Mortals have a work to do, and much in the future depends upon that. We must conquer envy, jealousy and discord, and cultivate the higher natures here, or we shall enter the lower grades of spirit life."

The evening meeting was devoted to the discussion of various subjects connected with our great work.

The Secretary read a letter expressing sympathy and fellowship with our movement, from the Presiding Officers of the Sunapee Lake Camp Meeting Association, and an invitation to be present at the coming camp meeting. A vote of thanks was offered for the same, and the Secretary was instructed to answer accordingly. The following resolution was offered:

Resolved, That the existence of the so-called "Medical Law" now upon our statutes is a most humiliating evidence and indication of the selfishness, bigotry, and intolerance of the medical fraternity of our State, who secured its enactments, as well as the careless indifference of our legislators to the highest interests of humanity, and the progress of the healing art; and that it is a direct infringement of the rights of the people, and a flagrant violation of the organic law of our State, which prohibits class legislation; and that it should receive the disapproval and unqualified condemnation of every man and woman in our State.

This resolution was discussed by Messrs. Burpee, Hutchinson, Fresch, Durant, Jackson, Emerson, Mrs. Stevens and Dr. Twiss, and was adopted without a dissenting voice.

Further remarks were made upon various subjects. Mr. Emerson gave tests from the platform.

The local choir of the Manchester Spiritualist Society, greatly aided by their music and singing the success of the convention. A vote was taken to have five hundred copies of the Constitution printed, and the Treasurer and Secretary were appointed as committees to attend to the same.

Our meetings throughout were marked by a kindly fraternal harmony, and the Spiritualists of New Hampshire who united to form a legal State organization have reason to congratulate themselves that such a Society now exists, and that their efforts are crowned with success, and they have the rights and privileges of other religious bodies. A vote of thanks was given the choir for furnishing music, and also to the Spiritualists of Manchester for entertainment and use of hall.

The Secretary was instructed to furnish report of proceedings to the RELIGIO-PHILOSOPHICAL JOURNAL, Banner of Light and Mind and Matter, and in obedience to directions this document is respectfully submitted by

ANNA M. TWISS, M. D., Sec'y. N. H. State Spiritualist Association, Manchester, June 29th, 1881.

The Value of Spiritualism.

BY WM. EMMETTE COLEMAN.

I am sorry to see my friend, Dr. Babbitt, again assert the existence of a bias in my mind toward Materialism. Twice before, if I remember aright, I have, in the JOURNAL, had occasion to correct this mistake of the good Doctor; and I hope this may be the last occasion upon which I shall be called upon to refer to this matter. Really, I think I should be supposed to know something of the constitution of my own mind—what my views are philosophically and scientifically. Let me now say, once for all, that I am unalterably opposed to Materialism as a philosophical system, and I regard it as an absolute impossibility for me ever to become a Materialist. Two things I could never become—a Materialist or a Christian. I am as certain of the existence of the spiritual universe as I am of the material, and that assurance can never be shaken. I shall die as I have lived—a philosophic Spiritualist. Even were such a thing possible as the total overthrow of the whole system of Spiritualism—were every medium proved an impostor or a victim of delusion, and all the phenomena fraudulent or illusory—that would not in the least affect my confidence in the reality of spiritual existence. That confidence is based upon scientific and philosophic principles, which forever renders it impossible for me to accept the theories of Materialism. I have made a study of the whole circuit of materialistic philosophy, attentively read the works of the great masters in that field of thought, D. Holbach, Helvetius, Diderot, Buechner, Vogt, Maleschott, Bradlaugh, Holyoke, Strauss, Lewes, etc., and quasi-materialists like Spencer and the Positivists schools, in order that I might become familiar with the very best arguments that could be advanced in its favor; but all such made not the slightest impression upon me, their insufficiency and in some respects their fallacy being plainly manifest to my mind. When I can be brought to believe that twice two are seven, then I may be induced to believe in Materialism.

It does not indicate a bias toward Materialism to tell the truth concerning the efforts for humanity made by Materialists individually or collectively. It rather indicates a bias toward truth, toward giving due credit to those opposed in theory to ourselves, toward rendering justice to opponents. Instead of unjustly and untruthfully claiming all the good done in the world as due to Spiritualism, full credit should be given every instrumentality aiding in making the world better, without regard to creedal differences; and such I propose to do at all times. When I refer to the good work done by the English Secularists or Mr. Adler, I do it not because I have a bias in favor of their materialism, but as illustrative of the fact that all the philanthropy of the world is not confined to the few million Spiritualists inhabiting it, and that we, as a class and a people, may take lessons in the exercise of good works from our opponents, the Materialists. I have never, at any time, said that Materialism, as a whole, was doing more good in the world than Spiritualism; for I strongly believe the converse, that Spiritualism, with all its defects, is of much more value than Materialism.

Dr. Babbitt seems to think that I am unkind, or forgetful, of the great good done to mankind by Spiritualism. Has he forgotten my address on the "Value of Spiritualism" delivered last March in San Francisco, and published in the JOURNAL and Banner, in which I enumerate some twenty-five or more ways in which Spiritualism blesses mankind—the first one of which, by the way, is that it is the death blow to Materialism? Now can I be biased in favor of Materialism, when, as I assert, the crowning glory of Spiritualism is that it annihilates the fundamental basis of Materialism? I have also published in a spiritual periodical an extended treatise on the question, "Spiritualism: cui bono?" and both in that treatise and in my March address I have presented the value of Spiritualism to the world in a more comprehensive manner, and with a greater particularity of description than, I believe, any previous writer or speaker

Shortly after the publication of my remarks on the "Value of Spiritualism," Dr. Babbitt published an article in the JOURNAL in which he touched upon the many blessings conferred upon humanity by Spiritualism, and every point made by him therein had been previously covered, in principle, by my "Value of Spiritualism," there being a striking similarity between the two articles in many respects. Having anticipated the Doctor in summing up the blessings of our faith, it is hardly just now for him to ignore my efforts in that direction, and say "for such as he (myself) I have collected a large quiver of facts to show the marvellous things that Spiritualists, with all their deficiencies have already done."

Nor is it exactly just to ask me if I have forgotten the achievements of such Spiritualists as President Lincoln, William Lloyd Garrison, Victor Emmanuel, Rev. Mr. Pierpont, all heroes of Liberty and reform, not to speak of Epes Sargent, Brooke, and a host of others who are enlightening the world through science and literature; inasmuch as I have on several occasions in my published spiritual essays and lectures referred to the credit due Spiritualism in connection with Lincoln's emancipation of the slave, and Mr. Garrison's anti-slavery labors. Instead of referring much to Victor Emmanuel, who is a disolute, immoral man, and whose labors for the unification of Italy were probably due more to a desire for self-glorification than the true spirit of reform, I prefer to mention Garibaldi and Mazzini, pure patriots both, and Spiritualists, as well. All of these, including Sargent, Pierpont, Crookes, and a host of others," are named in my list of celebrated Spiritualists, forming a portion of my Philadelphia lecture on the "Truth of Spiritualism," as published in the JOURNAL. That list comprised, I think, the largest collection of names of eminent Spiritualists ever published; and I have been for several years collecting, from all sources, the names of noted Spiritualists in every department of human thought and life-work, the lists of which now number probably eight or ten times as many names as are embraced in any hitherto published list. This I propose, at some fitting time, giving to the world.

I am much pleased that Dr. Babbitt has in his new work, embodied a collection of the good things done in the world by Spiritualists. I regard such a collection a desideratum, not especially for "such as Mr. Coleman," as the Doctor says, for I am well aware of the great good done in many directions by those of our faith, but for the benefit of the outside world, and of those Spiritualists who have given little attention to this phase of spiritualistic growth. In advance of its publication I welcome this valuable addition to current spiritual literature.

Presidio of San Francisco, Cal.

Funerals and Orthodox Christianity.

BY MRS. MARIE M. KING.

I never more clearly realize the glory, the beneficence of the mission of true Spiritualism to mankind, or more fully appreciate the blessings its pure doctrines bring to individuals, than when I attend funerals where the services are conducted by orthodox clergymen of the average class. It is rarely that I listen on such occasions that I do not feel grieved at what I hear offered as the saving gospel of Christianity, calculated to comfort mourners and attract sinners. Such "consolation" may well cause angels to weep for pity for human blindness, and for sorrow that the truth finds so little soil in which it can take root and spread for the amelioration of human woe, as it often does those who are spiritually enlightened concerning the problems of death and the after life. It seems to me, judging from what I hear preachers insist upon as the groundwork of the Christian faith, that their Christianity is subversive of good morals, and calculated to propagate ignorance and encourage disregard of the teachings of science and good sense. I seem set back into the medieval ages, when I hear, for instance, that death came into the world in consequence of "Adam's fall," "that there would have been no death if man had not sinned," and that death is the universal enemy, the great calamity, when it comes to the aged as well as to the young; to the enfeebled by hopeless disease as well as to the healthy by untoward accident. I ask myself, are these men in earnest when they talk thus? Have they learned nought from nature or science of the origin, the mission, of death, that they must needs insist upon the old dogma which had its origin away back in the dark past, and was only fitted to the dark ages. Or do they imagine they are talking to people too ignorant or bigoted to perceive the fallacy of their teachings, and think it policy to foster ignorance and encourage blind devotion to worn-out dogmas rather than to advance more sensible theories and principles? In either case, they are prostituting their sacred office and leading the people astray as far as their influence extends; and instead of being ministers of a gospel of peace and good will, stand up as great bugbears to add tenfold gloom and horror to the change which by nature's beneficent order happens to all. I listen in vain for comforting words calculated to ease the mourner's burden of sorrows, relative to the restin store for those fallen by the way, weary with life's labors. Where no light or knowledge on this subject is possessed, none can be imparted, however much it is needed; and the sore in heart goes away sorer still—with deeper darkness of heart and dread of inevitable death.

And this is not all that is deplorable in these ministrations. "Have faith in Jesus"—is the burden of the exhortations, "for only by this is salvation possible." The thief on the cross found immediate admission to paradise by such an act of faith, and the vilest sinner professing such a faith at the last moment of life or whenever he may, becomes immediately as clean as though he had never sinned. "Five minutes sufficed for Robert" in which to make his peace with God and prepare for death, said in substance, the officiating clergyman at the funeral of a young man in Hamamont recently; and I firmly believe that the majority of careless young people present went away hugging the consolation to their hearts that they might go on sinning until prostrated by disease with death staring them in the face, and then, in "five minutes" they could make it all right with their conscience and with God. The injunction to repent and believe now amounts to very little, when, in reality, such license is given for sin. Not a word is said about the saving effect of a life of virtue and good works. O, no! That would be exalting morality above faith; would be subversive of the underlying dogma of the Christian church.

The immorality of such teachings is evident to all who discard the notion of the utility of blind faith as a savior from the consequences of sin. It is utterly inexplicable on the supposition of their sincerity, that enlightened scholars, men of thought, who make a study of spiritual things and human responsibility, who talk of conscience and human depravity, of God who searches the heart and accepts only the spiritual and holy, and who know as well as they know anything that the effect of

transgression of the law of right is to weaken the tendency towards good and deprave the being, in so far as it is indulged—that such could ignore the philosophical bearings of the subject, and teach that "one single act of the mind, the first impulse of repentance coupled with faith in the atoning power of the blood of a murdered victim, can cleanse the nature of the sinner in a moment and make him fit for society of saints and angels and of God. The Christian teacher is not called upon by his sacred book to go this length of teaching so inconsistent, so unphilosophical a doctrine. "By their fruits shall ye know them," and, "ye shall be judged by the deeds done in the body," said their great authority, Jesus.

The fruits of repentance grow with time, and cannot show themselves until the tendency of the depraved nature has been effectually turned toward good by determined individual effort—effort other than a mere profession of faith wrung from the trembling culprit by fear of death or eternal torments. The teachers, who, with the multitudes they are leading on, professedly, to a knowledge of spiritual things, are ignorant of the first principles of spirituality, need to be taught that true religion—that spirituality which is a sign of likeness to God, the Good, the Holy, is only the fruit of the practice of good until the spirit is cleansed of the foulness which comes of sinful indulgence; that repentance and faith are only initiatory steps that induct into the manner of life that is purifying and that fits one for the heaven of the glorified.

"Blind leaders of the blind," are such teachers; and they are adding their influence toward perpetrating vice, while they preach vicarious atonement, and propagate the notion that a life of sin is compensated for by a word of confession, a moment of contrition.

True Spiritualism comes to set right the sentiment of the people on questions of grave import, such as the law of death, the effect of sin on the transgressor, and the efficacy of good works as a means of salvation. It comes as a practical religion, a philosophical system of faith, demonstrated by testimony from the spiritual side of life, as well as by reason and human experience. It is as a beacon light in a dark night, where storms gather and threaten destruction; when goblins dire and specters grim haunt the traveler toward the portals of the unseen land.

Its serene rays will not beguile to sensual indulgence nor careless indifference of the present or future; for it reveals the "breakers ahead" which threaten evil-doers, as well as the rewards which wait on well doing and the heaven that is for all after discipline and good works have accomplished the work of regeneration. I value this religion as above all price, since it is so needed by humanity, subject to be misled by false teachings in what pertains to man's highest interests.

I can recognize the good there is in Christianity, and offer the hand of fellowship to all engaged in uplifting the suffering and fallen and urging the sinful to repentance; but I can have no fellowship with that dogmatism which claims that the oracles of God are exclusively with the Christian church, and that Christian doctrines, such as I have mentioned, alone are saving. Is it any wonder that church-going is less in vogue than formerly, considering the starvation diet furnished to intelligent people hungering for true spiritual bread? This class decline to sit under the "droppings of the sanctuary" when such unsound dogmas are dropped so incessantly into their ears, from week to week and year to year.

Funeral occasions furnish good opportunities for preachers to declaim to the multitude, and they do not spare denunciations when they can get the ear of the people, for the "glory of God" and their prestige as teachers demand of them to spare not, neither the mourners' feelings nor the sense of propriety of sensible people who may be listeners.

Breckenridge, Col., July 2d, 1881.

Revision of the New Testament—Love versus Charity.

To the Editor of the Religio-Philosophical Journal:

It is only a short time since I became well acquainted with the JOURNAL, yet already I welcome it as the champion of a purer and more enlightened Spiritualism, also as a platform whereon all earnest thinkers may discuss their differences, and in doing so, learn the important lesson of toleration, based upon love and esteem. This last characteristic makes me hope that you will allow a few remarks upon the great religious event of the day, the revision of the New Testament. The two excellent articles upon the subject in the JOURNAL of June 4th, seem to indicate dissatisfaction with the work. Many earnest ones in their eagerness for more light, forget that people born and bred in darkness have to accustom themselves by slow degrees to the light of day. A sudden transition from dungeon gloom to sunlight would injure the brain, perhaps cause blindness. Little by little is nature's axiom, and little by little we grow spiritually as well as physically.

Looking at the revision, from this standpoint, we see that a great deal has been done. In several places notably Luke 10:16, the word hell has given place to the mild poetic term, hades.

2nd. The change of damned to condemned in the 18th verse of last chapter of Mark, takes the venom out of dogmatism, while the marginal note throws a doubt upon the entire passage, thus destroying the force of the text. Dogmatists can use it no more. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned," no longer disgraces the sacred page.

Is not this a great advance? The principal supports of hell, trinity and dogma, are taken away. Moreover the idea of the infallibility of the Scriptures has received a death wound. The revision of the Scriptures means the downfall of Bible worship.

Lastly, we will speak of the substitution of the word "love" for "charity" in the 13th of Corinthians which the writer of the "Standard" article so much deprecates. At the first reading, the change grieved upon my ear as cruelly as it did upon that of our Trans-Atlantic friend; but at the second reading when the "pain of a new idea" had passed away, my mind began to see the grand possibilities embodied in the change.

It is nothing less than the rehabilitation of love, and the rehabilitation of love means the vindication of God, the purification of the world, the elevation of humanity. Love is the divine element that unites us with the Supreme God, that thrills us with delight for the beautiful; it is the spark of heavenly fire that, kindled within us, purifies our grosser nature, and makes us like unto God. Love is pre-eminent devotion to another; it is sublime altruism. Love, not charity, inspired the martyrs. Love, not charity, moulds the heroes of to-day. It is love, not charity, that teaches us how to change discord into harmony and to transform ourselves into radiating centres of warmth and light. Charity is an excellent thing, but it is not love. "Jink's Baby" destroyed its idea, its prestige, it now seems sensational, indeed, something one would say that it pushed poor struggling overtones into the slough of crime so as to have the applause

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Mediums and Mediumship.

We give a large space this week to articles on mediumship, and on the personal traits, the merits and demerits of mediums, by S. B. Brittan, of New York, and Dr. A. S. Hayward, a well-known magnetic healer of Boston. Some weeks ago an article by W. E. Coleman, mainly on the mediumship of J. V. Mansfield, found place in our columns. While it is not true to say of Mr. Coleman that he is "nothing if not critical," it is well-known that he is a clear and keen critic who pares of all extraneous matter from a fact, and so makes it stand out distinctly, ugly or beautiful as the case may be. Some call him hyper-critical, but without giving judgment as to that we notice that he often acts as what the doctors call a "counter irritant," serving an excellent purpose to call out the best that can be said on the other side. This present discussion turns a good deal on the methods and merits of J. V. Mansfield, not from any special dislike to him so much as because he is a prominent and widely-known medium, and so serves a good purpose for examination and criticism. Surely it is fair to give these differing views, and we may put it to the credit of Mr. Coleman that he has called out the others. These writers, starting with Mr. Mansfield, range out into an impersonal region of psychological investigation, where it is well to follow them, compare their views and judge for ourselves.

We all agree on the great value of mediumship, and a common want is for the best and most reliable. Mediumship has two uses which may be called esoteric and exoteric, — as a help to psychological study and research by the spiritual scientist; and as a means of awakening, convincing and converting the skeptic and inquirer.

Messrs. Brittan, Hayward and Coleman, for instance, could join us in a study of mediums, of the facts they bring and of their physical and psychological conditions, and pay little heed to their habits or morals; none indeed, save as they were helping or hindering factors in our experiments.

If the medium had been intoxicated the day before, and we had caught him and kept him from liquor, and then he had lied to us all an hour previous; yet slate-writing, giving proof of unseen personal intelligence, had come to us when he and all others were away from the clean slates, that fact would stand out as proof of spirit-presence, irrespective of the liquor-drinking or the lie. In such investigation however, bad habits or moral obliquity would be disturbing elements, and we should find that, although good mediumship may exist with them, yet the highest and best is where pure-life, finely balanced physical health and high morality go with the delicately receptive temperament that the unseen personalities can impress and control.

But when we come to the exoteric use of mediumship, to reach and impress skeptics and honest inquirers, that is a different matter. Vile habits and want of common honesty stand up like a wall of granite in their way, and it is of small use, worse than useless often, to commend to them the mediumship of the sot or the liar, as we ourselves can make it of little use, save for some curious experiments. We may, for convenience, divide mediums into three classes.

1. The honest and spiritual-minded, self-poised yet receptive, consecrated to their work as sacred and of high value, true in thought and life. Of these there are many

known to the public, or known and greatly prized in private life.

2. Those of average conduct and character, dazed and surprised by their own strange powers which they very imperfectly understand; good in intent, usually true yet not always strong against temptation; perplexed and weakened by the conflicting sway of untoward influences from sitters in their circles and from invisible powers, and so sometimes falling into deception and then filled with sincere regret.

3. Persons low in morals, selfish in aims, having some mediumistic power but little integrity and no devotedness to a good cause, and so becoming shrewd and persistent tricksters.

For the first class let us join in commendation and respectful appreciation. For the second class let us have the charity we should give to the errors of daily life in all; yet, if need be sometimes, the exposure of their wrongs, joined with efforts to point out the better way and to keep them in strength of good purpose and good will. For the third class exposure and warning and rebuke. Such has been, and is, the aim and idea of the RELIGIO-PHILOSOPHICAL JOURNAL, and this because it is the best and truest friendship to mediums who wish to do right, and the best service to mediumship.

The perfecting and wise unfolding and culture of our own interior powers, a knowledge of clairvoyance and magnetism, the reaching to that self-poise by the medium which will make him, or her, receptive of good and repellent to evil influences, — all this and much else opens in the wide range of psychological research.

A word of comment on a few of Mr. Brittan's statements in his article on our first page. Much else that suggests comment and commendation must be passed by and left to the good sense of our readers.

He says of mediums: "These sensitive natures need education and protection." Yes, education they and we all greatly need on this matter; protection, from abuse and injustice, as a help to right doing on their part, mediums need; and their own righteous conduct is due to us in return for the friendship we surely should show them. The duty is mutual. Let them do their duty while we fall not to do ours.

Again he says: "It is little short of the most flagrant injustice to insist that such people (passive mediums) are amenable to the ordinary rules for the regulation of human conduct. They are no more responsible for losing their moral moorings, and drifting away, than the powerless waifs that float with the current of a deep and rapid river. . . . Whenever the voluntary powers of the medium are held in complete subordination by the volition of the spirit, there ends the moral responsibility of the mortal instrument. . . . The medium may be forced to do whatever the governing spirit may aim to accomplish."

Cases may occur in which passive and unconscious mediums are "forced" to do whatever—wise or otherwise good or bad—the "governing spirit" may wish. All this does not rid the medium of responsibility. He should not allow himself to be so controlled, for bad purposes. If he is so weak of will and unbalanced as to lose power of resistance, which may possibly occur sometimes, but far less often than is supposed, he should be put under wise treatment and his moral strength renewed, but never recommended as a reliable medium. A man in common life gets into bad company, is led down, psychologized by the strong will of knaves in the body, and becomes a burglar or a murderer. His career, beginning in thoughtless weakness and ending in crime, subjects him to the penalty of the law, and the judge in the court and society outside hold him responsible. If the medium allows himself to be blindly swayed and used for falsehood or evil folly by spirits of a low grade, he cannot escape responsibility. It is his business to avoid these evil influences, to break the spell, and not make the poor plea: "I did not do it. 'Twas the spirits through me." "The moral responsibility of the mortal instrument" must hold him to account "to resist the devil (or evil) and he will flee." Spirits in the body are mighty powers who can rally hosts of good angels to their help—as the Testament tells us "the Son of Man" did—and so rise out of weakness into strength, out of darkness into light. The poor creature floating like "a powerless waif" needs rousing up to stem the tide that drags him down; needs to hear the voice of duty sounding out like a trumpet-call to an inspiring sense of that "moral responsibility" from which he cannot escape, but which will be his scourging Nemesis or his guardian angel as he elects by his own thought and act.

Most dangerous and pernicious is the idea that mediums are not responsible. It saps the foundation of all ethics and morals and plunges Spiritualism into moral void and darkness and mental imbecility as well. Even in cases of unconscious acts we must look back and look within. The man in his dream stabs the innocent wife by his side; that dream was the baleful shade of the thought of blood in his degraded soul. The medium low in type and weak in moral will, is used by beings of a low type—for like comes to like, and his mean acts, even when unconscious, are shadows of his own meanness. Do we want wisdom, sincerity, fidelity and inspiring ideals from the life beyond? We must let all vulgar tricksters and weakly vicious persons alone, and give generous strength and support to the mediums whose spiritual qualities will at-

tract these higher teachings and give us a diviner sense of our moral responsibility.

We do not say that Mr. Brittan aims to lower the standard of thought or life. Our aim is simply to give our views, as contribution to an effort, with him, for light on this important subject. As a committee of medical jurists, examining a case of insanity and crime, might say that the responsibility of the criminal is not to be judged by the same standard as that of a sane man guilty of like offences, so it may be said that unconscious mediums, or such as are thoroughly psychologized, may be judged by a different standard from persons in a normal state. But, suppose the medical jurists learn that the criminal was insane only when he visited a special place, or ate certain food; that he had been so informed and told too that his insanity, so caused, led him to crime; and that after such knowledge on his part, he voluntarily visited the place, or ate the food, and again became insane. That would change their view and they would put the responsibility on him. If the medium finds himself led to wrong doing by any invisible influence his first duty is to wrest himself from that fearful peril, and if he makes no effort he is "responsible for losing" his "moral moorings." We are not sitting in judgment on Mr. Mansfield or charging him with fraud, but simply giving the varied views of others to get light on an important question, not as affecting him only, but many others. This we say decidedly: if Mr. Mansfield, or any other medium, is led by mediumship to fraud and untruthfulness they are responsible, are in a perilous downward path; and the sooner they leave it the better for their moral and mental health, and to say this is the best service and friendship to these persons.

Selden J. Finney, one of the best mediums and greatest speakers, told us, years ago, how he awoke to consciousness one night sitting by a table in Ohio, and a group of friends seated with him looking on in wonder. He asked in amazement: "What does this mean?" and was told he had spoken eloquently for an hour. He thought it over and resolved to go on so long as he was not led to do or say any evil thing, and was not injured, mentally or physically. He went on, grew robust in body, vigorous in mind, grand in his spiritual nature. He learned to cultivate his own faculties and yet be receptive of spiritual influx, and so grew to be a normal speaker, inspired and helped by high intelligences and mediumistic in remarkable ways. He held close to his own moral responsibility, as all must, mediums or not.

If mediumship is a loophole of escape from allegiance to right; if mediums are to submit to such moral weakness and death, it is too perilous a price for them to pay, or for us to ask of them. But it need not be so, and the higher we and they hold the standard of accountability, the greater will be the blessing that will come to us all.

This view of this important matter may serve also as the best answer we can give to the thoughtful questions of our friend Dr. Hayward. He thinks Mrs. Huntoon a medium. We never saw her, but must take exceptions to Mr. Coleman's criticism of our editorial correspondence about her. When intelligent persons tell us that they saw tests of power and intelligence while Mrs. Huntoon was held by a lady and in their sight, and this in their own home, their word offsets Mr. Coleman's denial and makes it of small moment. That Mrs. Huntoon has weakened what medium power she may have by frauds and tricks is asserted by many good witnesses; as at present advised we could not commend her to any one.

Spiritualists would do well to give their countenance and support to our many good and true mediums. While helped and inspired by the facts of spirit-presence we must keep in mind the wonders and wide relations and great powers of our own inner-life, and not think that spirits out of these mortal forms "do it all." Facts may be wings or clogs, as we use them. The great fact of spirit-power should be a reminder and aid to the cultivation of our own powers, and so the grandeur of human wisdom and will, the depth of insight, the clairvoyant vision, and our glimpses through the gates ajar will join to give "the beauty of holiness" to a divine life on earth.

From Mr. Brittan's able book, "Man and his Relations," we shall get much valuable thought and fact on these great topics.

While watchful of error we will do well to think of the solid mass of fact, the strong array of proofs and tests of mediumship and spirit-presence compared to which this margin of doubt and dispute is small. Back of these fogs and mists tower up the mountains of truth, tinged with a heavenly radiance from the homes of the dear immortals. Let us work and wait for "the mists to clear away" that the great mountains may stand before our unclouded vision, and the golden light greet our waiting eyes.

"REMARKABLE SPIRIT-FACTS," on another page, is worthy special attention from the eminent character and position of the author. S. C. Hall is widely known as a literary man in England. "By special permission" of Queen Victoria—a rare honor—a late book of his was dedicated to one of the Royal family. His touching letter on the transition of his wife—gifted and known equally with him—our readers will remember. Few writers have stood so high, few persons have been so widely beloved, as Mr. and Mrs. S. C. Hall.

James A. Garfield and Lucretia Garfield—The Beauty of Human Affection—a fit and significant testimonial.

In the presence of a great trial, title and position, eminent as they may be, are less than personal character, and so we put the simple names of the President of the United States and his wife at the head of this article. Mr. Garfield still gains; his trust in the Infinite Goodness, his quiet and cheerful courage, his strong patience, his royal will, all help him "to pull through." Meanwhile, from all over the land, irrespective of rank or section or opinion, from all the wide earth, indeed, come messages of sympathy. This painful peril has given us some idea of the beauty of the family life of this wedded pair.

The Washington correspondent of the New York Times, thus describes Mrs. Garfield's arrival at the sick room:

The almost heart-broken wife was met by her son, James A. Garfield, Jr., Mrs. James and Attorney General Mac Veagh. She placed her hands in those of Mrs. James, and directing a piercing inquiry into her eyes, exclaimed interrogatively:

"Well."

"Oh, every thing is going on beautifully," said Mrs. James in reply, "only he must not be excited. You must be very calm when you meet him."

Mrs. Garfield had nerved herself for the ordeal, and she answered simply, but with great firmness:

"I can do it."

The party then went sadly up the stairs, young James A. Garfield with his arm about his mother's waist. Arrived in the library, every body but Mrs. Garfield paused, and the doctors withdrew with bowed heads from the President's chamber. Mrs. Garfield passed quickly in and the door was closed.

Of that solemn meeting between husband and wife no record will ever be given. The two were alone together without witnesses. At the end of about fifteen minutes the door opened and Mrs. Garfield came slowly out. There were

NO TEARS IN HER EYES, and she walked with a firm step and took her seat in the library. She was very brave and bore up nobly under the great blow which had fallen upon her. As she left the room Mrs. James passed in. The President was smiling, and he beckoned with his finger to the lady to approach. She leaned over the President and he said:

"Have you seen Crete?"

Mrs. Garfield's Christian name is Lucretia, and Crete is the pet name by which the President always speaks of her.

"Yes; I have met her," said Mrs. James. "And how does she act; how did she bear it?" was the next eager question.

"She bore it like the true wife of a true soldier," answered Mrs. James.

"Ah, the dear little woman!" exclaimed the President. "I would rather die than that this should cause a relapse in her."

Soon after Miss Mollie entered the room. She, too, was very brave, and forced herself to assume a calmness which she could not feel. Advancing steadily toward her father, as he lay on what was supposed to be his deathbed, she said:

"Oh, papa, I'm so glad to get back to you, but I'm so sorry to see you in this way."

Then she kissed him, and the President, putting his arm around her neck, exclaimed:

"Mollie, you're a brave, good little girl."

"Well I'm not going to talk with you now," said the stout-hearted little girl, as she tenderly removed his arm from her neck: "Wait till you get well."

And with these parting words she kissed him again, and turned and walked from the room followed by a beaming smile from the President.

An attendant physician when asked if the visits of the wife did not excite and injure the husband, said:

"By no means, they seem to have the most soothing influence upon him. He always wants to talk, but she chides him gently by one sweet look and slight pressure of the hands, and then he smiles, just nods his head, and is apparently contented. But he keeps his eyes fixed upon her with a loving tenderness, and scarcely removes them while she is with him. I never witnessed more noble conduct than I have seen in Mrs. Garfield during this sore trial. There seems to be a singularly subtle bond of sympathetic union between this husband and wife. It is a life bound up in a life. The one rallies and improves apparently for the sake and under the magnetic influence of the other. If Mrs. Garfield was absent, I think there would be far less chance than there is of the President's recovery. Should a fatal result ensue after all (which I believe will not be the case), I should tremble for Mrs. Garfield. Yet she has such remarkable qualities, that I have no doubt under the heaviest affliction that could fall upon her, her brave heart would enable her to bear up if she thought it her duty to others to subdue her grief and live. She is, indeed, a model woman."

The venerable mother, too, at her Ohio home, shows great strength of soul, tender hope and trustful courage.

The New York Chamber of Commerce will raise \$250,000, and present it to Mrs. Garfield—a fit and magnificent testimonial to the beauty and responsibility of womanhood. It is hers, for the use and benefit of husband and family.

Let all most earnestly wish and hope that this loving and true family may be kept together yet longer, and that the President of the United States may again be able to discharge his high duties.

Remarks of Another Dead Beat.

F. F. Follett, Chairman of the Ex-Sub. Com. N. L. L. of Ill. (whatever that may be) says in the Fountain of Light:

"I have been lamenting the want of a liberal paper in this State, as I do not affiliate with the R. P." (RELIGIO-PHILOSOPHICAL JOURNAL probably).

We are sorry because he don't "affiliate" with us; wish he would long enough to pay for a bill of books that we have been trying to collect from him for the past few years.

Dr. Henry LeCroc, a prominent Spiritualist, of Montreal, Canada, is soon to start for Europe on a missionary tour. He will go principally among the French.

"Misrepresentation as a Fine Art"

Is the title of an article in the Banner of Light of the 2nd inst., which opens by "regretting the constant recurrence of harsh and almost interminable personal contention," the "want of charity," the "misrepresentations," etc., and then goes on for over a column long adding its part to what it regrets. In Mark Twain's California story, after the death of Buck Fanshaw, his eulogist tells how that pugilistic fireman sailed into a street row, and made it bigger by mauling and laying out in bloody style a half score of roughs, and then exclaimed: "I'm bound to have peace, if I fight for it." The long article of the serene and peaceful Banner reminds one of Buck Fanshaw.

It charges the JOURNAL with "one of the most flagrant acts of wanton assault, not founded on any enduring principle of justice, but in the bitter and baleful soil of personal or professional jealousy," in an article in our issue of June 18th, "The Banner at last speaks," and then says: "In the course of this editorial, after admitting (if its language has any particular meaning) that the bitter onslaughts made by its management upon the spiritual media have wrought unfavorably on the JOURNAL, it exclaims," etc. As this is their opening statement, we meet it at the start, and say: Not by any possibility can the Banner specify, or point out in any word or sentence of the editorial to which they refer, any such admission or any such statement of the fortunes of the JOURNAL good or bad; and this for two excellent reasons: First, we are in good and thriving condition; second, if we were not we are not verdant enough, with the Banner in its present unfortunate mood, to take pains to inform it of the fact. We took the world in the face, pay our way and say our say frankly and fairly, make no claims to infallibility, accept thankfully all friendly criticism, live and thrive by steady work and care, ask odds or beg help of no man or woman, and are grateful for the kindness of a widening circle of friends.

When the Banner has tried to make good its very first statement and failed, as fail it must, we may go through some of its other assertions and its ideas of "misrepresentation" may get to be a good deal clearer than now.

One word of a singular and baleful illusion, "obsession," or whatever, under which the Banner unfortunately labors, and which crops out in this article in its allusion to "bitter onslaughts on spiritual media." Its cherished notion seems to be that the JOURNAL is conspiring against Spiritualism and against mediumship *per se*, and that the Banner is the bulwark of defence for persecuted and abused mediums. It has the JOURNAL regularly and reads it. Lists of names of mediums, editorials and articles aiming to enlarge our knowledge and appreciation of mediumship, and commendations of good mediums are in our pages weekly. All these our readers see, but the poor Banner "having eyes sees not." It is a pitiful hallucination. Can some good genius devise a way to clear the blinding glamour from its mental and spiritual vision?

CAMP MEETINGS.—At Onset Bay and Lake Pleasant open as this goes to press, with such array of good speakers as are well worth hearing; with mediums of different gifts; with the freshness of life on the sea side and among the pines, and the social ease and freedom that lend a charm to such assemblages.

The Lake Pleasant list of speakers finds place in another column. At Onset it is as follows:

Sunday, July 17th, H. B. Storer and Mrs. Emma Paul, Vt.; Tuesday, July 19th, Rev. L. K. Washburn, Lynn, Mass.; Thursday, July 21st, Mrs. Paul; Saturday, July 23rd, Mrs. A. Middlebrook-Twiss of New Hampshire; Sunday, July 24th, Geo. Chasney and Mrs. A. M. Twiss; Tuesday, July 26th, Dr. I. P. Greenleaf; Thursday, July 28th, G. A. Fuller; Saturday, July 30th, Dr. Storer; Sunday, July 31st, G. A. Fuller and Mrs. N. J. T. Brigham of N. Y.; Tuesday, Aug. 2nd, Jennie B. Hagan and W. J. Colville; Aug. 4th, Mr. Colville; Aug. 6th, Dr. Greenleaf; Sunday, Aug. 7th, G. H. Geer and Mrs. B. Shepherd Lillie; Tuesday, Aug. 9th, Mrs. Lillie and music by Prof. Lillie; Aug. 11th, G. H. Geer; Aug. 13th, Miss Hagan; Sunday, Aug. 14, Lizzie Doten and S. B. Brittan.

Surely this is a feast of reason and inspiration, and boat rides and music and dancing to vary the days and evenings—instruction and enjoyment well mingled. In social recreation as well as in its spiritual food, Lake Pleasant is pleasant indeed.

Neshaminy camp, too, gives its list of able speakers and mediums, men and women; its tents and cottages and good board at reasonable rates; its boating, dancing and social life, in which Pennsylvania excels. The thousands who went last year will go again, with more. The promise is good, may the end be full of use and enjoyment.

To the many in the west who cannot reach these boards, the lovely Gogue lake at Battle Creek, and the camp there from August 12th to 22nd, open their attractions, and should call out thousands, as they probably will. So far these camp meetings have been of real and lasting benefit, let these endure and they may well be kept up—especially if the people's good behavior while in attendance shall hold up to its excellent and high state, as in the past.

"MY DEFENCE OF MEDIUMS."—Mr. S. B. Brittan sent us the manuscript of this article on our first page, and, as he wrote us, sent it also to the Banner. Being nearer they doubtless had it earlier, while it failed to reach us in time for last week. This explains its appearance in both at so near the same date.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

Dr. G. Amos Pierce will officiate at funerals or answer calls to lecture. Address him at box 129, Lewiston, Me.

Mrs. F. O. Hyzer has closed her lectures for a season. She has ministered very successfully for the Brooklyn Society of Spiritualists.

The Mediums' Meetings at West End Opera House Sunday afternoons are still kept up; notwithstanding the intense heat the interest is maintained, and they are in good spirit.

Frank T. Ripley is at St. Louis, Mo., and can be engaged for lectures and tests, at points between here and Chicago, for August and September.

The Rev. Edward Everett Hale says that the revision of the Bible "will end forever the idolatry of a book which has been a dead weight on Protestantism for three centuries."

Dr. J. H. Rhodes will have a news stand at the Neshaminy Falls Camp Meeting, and will keep the JOURNAL and other spiritual publications for sale. He will receive subscriptions for the JOURNAL.

"VISIONS OF THE BEYOND, by a Seer of To-day," by Herman Snow of San Francisco, is an inspired and eloquently suggestive book by a gifted and sincere man. Price \$1.25; for sale here.

Mr. J. Roberts from Hays City, Kansas, calls to supply himself with spiritual literature like a sensible man. Sensibly, too, he waits for cooler weather before visiting any mediums.

W. J. Colville is invited to speak another year by the Berkley Hall Society of Boston, so we learn from the Banner of Light. This young English medium seems to "wear well" as a speaker, which is a good sign.

Mr. Sturgis, a well known and substantial pioneer settler and one of the family from whom the beautiful town of Sturgis, Mich., is named, called to testify his interest in the JOURNAL to which he is an old subscriber.

Mrs. Ophelia T. Samuels writes from Sheboygan Falls, Wis.: "I shall fill a two months' engagement here. I greatly regretted that I could not be at Sturgis meeting, but a prostrating attack of illness at Detroit made it impossible.

J. W. Dennis and Mrs. E. C. Dennis, 319 West 4th street, Cincinnati, Ohio, called at our office and gave us a pleasant talk some days ago. They were going out to spend Sunday with Mrs. E. V. Wilson, in whose welfare both Mr. and Mrs. D. have taken much kind interest.

"GEMS OF KNOWLEDGE, Common Sense Prescriptions," etc. This sensible, scientific, practical and excellent book on domestic medicine should be everywhere, as a help to family health and a cure for illness. Paul J. Barrington, M. D., & Co. are authors and compilers. It is on sale here; price \$2.00.

The London Spiritualist says: "Colonel Bundy, Editor of the RELIGIO-PHILOSOPHICAL JOURNAL (Chicago), is about to pay a three months' visit to the Azores, for the benefit of his health. Spiritualists in America cannot well spare him, for his is the only one of the three weekly spiritualistic newspapers in the States, which tries to put down imposture and swindling inside the movement."

Religious liberty is an unknown quantity in Russia. The Moscow Court of Justice (so-called) has just decided that a new church edifice belonging to the sect of Old Believers shall be pulled down, and the Golas is bold enough to say that it is no wonder the masses are sullen and discontented when they are denied even the privilege of worshipping in the faith of their fathers.

David Walker, of Readsville, N. C., while serving in the Confederate army, was wounded precisely like the President, and recovered without the surgeons being able to find the bullet. Simultaneously with the attempt on the life of the chief magistrate, Walker represented himself as suffering intensely from his sealed wound. Mrs. S. C. Gardner, the nurse who first dressed President Garfield, passed away at the moment Guitauou fired his shots.

Jesse Shepard, the remarkable pianist and musical medium, is at St. Lawrence Hotel, 76 Adams street, for a few days, on his way from New York westward. It is to be hoped, and it is expected that he may give a few evening entertainments in parlors. His piano playing is wonderful indeed—so pronounced by musicians in Europe and this country, and his singing is remarkable. All should hear this rare music.

Hon. Andrew D. White, during his residence in Berlin as the American Minister, has made a valuable collection of medals, gems, statuary, portraits and photographs for the benefit of Cornell University. Minister White is about to return to this country, and has been honored by a farewell banquet in Berlin, which was attended by some of the most distinguished literati of the city, as Professors Curtius, Mommsen, Treitschke, and Dr. Nachtigal, the African traveller.—Free Religious Index.

How Women Would Vote.

Were women allowed to vote, every one in the land who has used Dr. Price's "Favorite Prescription" would vote it to be an unfailing remedy for the diseases peculiar to her sex. By druggists.

Griscom's Fast—Forty-fourth Day—Clear Gift.

Monday the 11th, at noon, we saw Mr. Griscom at his rooms, sitting easily in a chair, talking cheerily with a group of a dozen visitors, gripping his dynamometer with more strength than any strong man among them, and this on the forty-fourth day of a water-diet,—nothing else, unless the physicians who have him in constant charge lie, and they are said not to be of that kind. The faster looks pale and shows loss of flesh, but is buoyant and keeps up his will, so that the spirit masters the body. Let him lose that royal will a moment and it would be physical collapse and probable death. His pulse stood at 50, temperature 97%, weight (on the 10th) 140 lb., the same as a day before and a loss of 45 lb., from the start.

PROF. TOWNSEND—TEACHER OF CLAIRVOYANCE AND PSYCHOLOGY.—See advertisement in another column. The gentleman comes well recommended and teaches, successfully as he claims, the use of these powers for good objects. How he gains his knowledge he seems hardly to know. We might consider him a medium, but he seems not to be either an enemy or an advocate of Spiritualism but simply open to conviction on that, as on other subjects, and engaged in teaching what he holds as important sciences.

Mrs. J. E. Lemmon, box 457, Canton, Ohio, desires the address of Dr. W. W. and Mrs. Cochrane. Will some one please send it to her.

IN MEMORIAM.—On Sunday, July 3rd, a great audience filled Unity Church to hear Robert Collyer, who was invited to come from New York and give a memorial discourse on three well-known men of this city, his personal friends and leading members of the Society—Judge Peck, Eli Bates and Gilbert Hubbard. He sketched their lives, without flattery but in frank sincerity and kindly sympathy. He said they were bound to him by strong ties; his life was blended with theirs, and he could not give them up. They enjoyed their life, which was not a pilgrimage. They were well born, well cultured, and loved work for its own sake, which was one of the divinest blessings heaven bestowed. All had to bear burdens; the greatest of all sorrows came to them, but they bore up. Each one was in his own way a good man and true. They were men to be proud of. They made money, but it was well made money. There was not a dirty dollar in their safes. They were gentlemen—gentle and trustful towards man as towards God. Pity, mercy, and gentleness as like doves in their hearts. They were gone on, to live and gain and do good forever. In his prayer was a touching allusion to President Garfield that moistened many eyes. A pleasant original hymn for the occasion:

"It singeth low in every heart," was sung.

The Best Life Preserver. Warner's Safe Kidney and Liver Cure.

Business Notices. Dr. Price's Perfumes are as fresh and sweet as the flowers from which they are made, and cannot be improved. Truly splendid.

CANVASSERS make from \$25 to \$50 per week selling goods for Dr. P. G. Riser, 10 Barclay Street, New York. Send for Catalogue and terms.

The Positive and Negative Powders cure all diseases. Price \$1.00 per box. See advertisement.

DR. PRICE'S Special Flavoring Extracts of Lemon, Vanilla, etc., are superior in every respect to all other flavoring extracts in the market.

SEALED LETTERS answered by W. F. Flint, No. 1837 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular. 91-9847

DR. KATNER has closed his office in Chicago and will spend the summer in Colorado. His address will be Antelope Springs, Colorado.

If the testimony of eminent chemists is of any value, Dr. Price's Cream Baking Powder is the only kind that should be used.

THE WONDERFUL HEALER and CLAIRVOYANT—Diagnosis by letter—Enclose lock of patient's hair and \$1.00. Give the name age and sex. Remittances sent by mail to all parts. Circular of testimonials and system of practice sent free on application. Address, Mrs. C. M. MORRISON, M. D., P. O. Box 2619 Boston, Mass.

CLAIRVOYANT EXAMINATIONS FROM LOOK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address R. F. Butterfield, M. D., Syracuse, N. Y. CURES EVERY CASE OF FILLS. 97-18

Lake Pleasant Camp Meeting.

Full list of speakers engaged at Lake Pleasant Camp Meeting: Sunday July 11th, Mrs. J. T. Miller; Monday, Aug. 12th, Alfred Denison Griggs; Tuesday, the 13th, Mrs. J. T. Miller; Wednesday, the 14th, Dr. G. A. Fisher; Thursday, the 15th, Mr. J. B. Buchanan; Friday, the 16th, Dr. J. B. Buchanan; Saturday, the 17th, Dr. J. B. Buchanan; Sunday, the 18th, Dr. J. B. Buchanan; Monday, the 19th, Dr. J. B. Buchanan; Tuesday, the 20th, Dr. J. B. Buchanan; Wednesday, the 21st, Dr. J. B. Buchanan; Thursday, the 22nd, Dr. J. B. Buchanan; Friday, the 23rd, Dr. J. B. Buchanan; Saturday, the 24th, Dr. J. B. Buchanan; Sunday, the 25th, Dr. J. B. Buchanan; Monday, the 26th, Dr. J. B. Buchanan; Tuesday, the 27th, Dr. J. B. Buchanan; Wednesday, the 28th, Dr. J. B. Buchanan; Thursday, the 29th, Dr. J. B. Buchanan; Friday, the 30th, Dr. J. B. Buchanan; Saturday, the 31st, Dr. J. B. Buchanan; Sunday, the 1st, Dr. J. B. Buchanan; Monday, the 2nd, Dr. J. B. Buchanan; Tuesday, the 3rd, Dr. J. B. 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Voces from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Comet. BY OLIVER WANDERL HOLMES.

The Comet. He is on his way, And singing as he flies; The whirling planets shrink before The specter of the skies. Ah! well may regal orbs burn blue, And satellites turn pale; Ten million cubits miles of head, Ten billion leagues of tail. On, on by whirling spheres of light, He flashes and he flames; He turns not to the left nor right, He asks them not their names; One spur from his demonic heel— Away, away they fly, Where darkness might be bottled up And sold for "Tyrian dye."

Items from the South.

To the Editor of the Religio-Philosophical Journal: We have rented a nice hall where I have been lecturing since my return from Washington, every Sunday, until the first of next week, with a number of interesting days. I have spent pleasantly in Atlanta, Georgia. This is one of the most flourishing towns in the South. It is emphatically the "Gate City" of the Empire State of the South. They have a noble band of liberal element there. They have a fine large hall, a regularly installed pastor, the Rev. Dr. Bowman, who was educated at the Virginia University, and was about fifteen years a Methodist preacher. He is a talented and popular man, and much beloved by the citizens of Atlanta, where he has been for two years preaching for the Universalists. They organize an association which name is "Liberal and Spiritual Church," embodying the constitution and principles of the one we arranged here, some copies of which I sent you. They elected a fine corps of officers, and I think they will build up a large organization. I shall never forget the pleasant time I spent with this intelligent community, noble men and women, zealous for pure Spiritualism, compose the members of this "Spiritual Church." They are organizing a Lyceum, and are to have a circulating library. Authors and publishers would do a good deed by writing them some books. I have been in the finest field that I know of in the South for doing good. They are very anxious to have a good materializing medium there. Lecturers passing that way should stop over there a while. They will meet a cordial welcome, and have a fine opportunity for doing good. Bro. Lead is a whole lot, well tried, and works nobly; is liberal and generous. There are other noble men and women who are good workers. I predict for them a prosperous association of Spiritualists.

"Spirit Jottings."

To the Editor of the Religio-Philosophical Journal: In your issue of June 25th, Mr. Wm. Emmette Coleman, under the above caption, uses what seems to me to be abusive language against Mrs. Huntton. I have no sympathy with fraud but when I write concerning mediums and use their names, I am careful not to say anything that shall name them to the medium in my desire to do justice to the public. When Mr. Coleman makes the broad assertion that "there is no reliable evidence that anything genuine ever occurred in her presence," etc., I consider he does her a great injustice. I write as a Spiritualist who believes in individuals and spirits differ in growth of development, and the magnetic and electric forces of the medium attract spirits not on a high plane of spiritual growth, and the medium while under the influence of such spirits does unconscious acts, the responsibility as far as the medium is concerned, should mediums under spirit control or influence be condemned or otherwise when they do good or bad acts, is the question of the hour? It is an easy thing to say to a disembodied spirit when they are influencing a medium to do wrong, "Get thee behind me," but much easier said than done in many cases. I feel it a duty I owe the inhabitants of spirit-life, the spiritual philosophy and Mrs. Huntton, to say that Mr. Coleman must have made a mistake when he makes the above statements concerning Mrs. Huntton. A. S. HAYWARD. Boston, June 27.

Lily Dale-Alden Family Statement.

To the Editor of the Religio-Philosophical Journal: Since we have been publicly misrepresented and the objects of the Lily Dale camp meetings, its origin and continuance have been published in a manner to mislead and prejudice the honest public, we deem it due to the people, the cause of Spiritualism, and to ourselves, to make the following statement. The first camp meeting was held as an experiment on these grounds in September, 1877, by the consent and approval of Willard Alden who owned the property. The second camp meeting was held in September, 1878, after the property came into possession of the heirs. During the year 1878 the grounds were fenced at a cost of \$100, for which the committee were in debt. The heirs assumed this debt and paid for the fence. In the Spring of 1879, when the committee met to arrange for the third annual camp meeting, the heirs refused to pay for the fence, and the committee voted to pay it. Upon this several members of the committee withdrew, and others followed until a minority only remained, of whom O. G. Chase, of Jamestown, Chairman, asked us to leave the camp meeting, and carry it on, inviting to our aid such co-operation as we might need, they agreeing to give us their hearty support and influence to make the meeting a success. We accepted their proposition, and became responsible for all expenses, and as far as we could, kept the engagements of the grounds already made, with respect to that year; but instead of giving us their aid and support, we are sorry to say their co-operation was against us. At the close of the meeting we announced a fourth annual meeting, to be held in August, 1880, after which the disaffected parties announced that our platform at our meeting, that a new camp meeting would be held sometime the next year. This was a prepared paper in which they set forth their grievances in a manner which reflected against our motives in accepting and carrying out their proposition. No explanation or defense was offered, since we trusted the honesty, truth and good sense of the people to justify our position. In the early summer of 1880, after our notices were published in the spiritual papers, the new party advertised a camp meeting on the same island, just across the street, to commence a week earlier than the regular meeting, and to continue for two weeks, thus covering the whole time of the Lily Dale meeting. Every possible device was used to prejudice and mislead the public to our injury, to all of which peaceful silence was our only answer. Near the close of the meeting we arranged to announce the next meeting for August 1881, but the new party learning the fact, made haste to announce their second annual meeting for August, some 10 days before the close of the first one. When we heard of this, we changed the time for the regular meeting from August to June to avoid unpleasant collision. This originated the June camp meeting at Lily Dale. The grounds were dedicated to free speech and free investigation by the request of Theo. C. Alden, one of the heirs of whom they complain. For many Sunday meetings, the hall and grounds are and have been free to all denominations for a single day; but to give more time, we have made improvements for a month or more at a time, for a party to monopolize and control and charge the public a fee for the privilege of sharing free speech and free investigation, thus excluding all others from whom we receive revenue, to meet expenses and pay interest, was never contemplated by Willard Alden, nor is there anything upon which to base such an absurd claim. The ground and hall are in all respects as free to-day as they ever were, or were intended to be; nor are the new grounds any more so. The statement that "the Spiritualists of Western New York and Northern Pennsylvania used to meet on the island long ago," but when it is known that this august body consisted of, perhaps, one half-dozen Yorkers and one Pennsylvanian, who resolved to rule or ruin, and their personal sympathizers angry because we refuse to donate our property to give them the privilege of office and authority to rule in the name of Spiritualism, and free as such, the magnitude of this assemblage dwindles. We have no objections to their camp meeting and honest success, but we think success obtained by such efforts to prejudice the public by false assumption and public misrepresentations, a poor and worthy object for a body of Spiritualists to engage in.

Lily Dale, Casadaga, N. Y. ALDEN FAMILY.

The Painfulness of Death.

At birth the babe undergoes an ordeal that, were he conscious, would be more trying than a most painful death; yet he feels it not. Born in an unconscious state, the brain incapable of receiving conscious impressions, his entrance into this hitherto unknown world is accomplished during a state of oblivion, known as nature's Yastresna, or "Painlessly we come, whence we know not—Painlessly we go, whither we know not!" From the earliest period of human history death has been considered as necessarily accompanied by pain; so general is this belief, that the terms "death-agony," "last struggle," "pangs of death," etc., have been in almost universal use in every age and under all conditions of society. "Nothing could be more erroneous," says truth is, pain and death seldom go together, we mean the last moments of life. Of course, death may be preceded by weeks or even months of extreme suffering, as occurs during certain incurable diseases. So exaggerated has been this notion that it has been considered an act of humanity to anticipate the "death-struggle" by violence, for ages it has been customary among the lower classes of Europe to hasten death by suddenly jerking the pillow from beneath the head of the dying, thus throwing the head backward, straining the pharyngeal and thoracic muscles, rendering the respiration already difficult, shortly afterwards the Yastresna, or "baseador, in the time of Queen Mary, asserted that it was a common custom among the country people to smother the dying by means of a pillow placed over the face, upon which leaned or sat the nearest relative. This was founded upon the pious belief that a short and painless death was the privilege ever allowed the near friends of a dying man occasionally occurred during the reign of Queen Elizabeth, when through executive clemency in executions by hanging—the were permitted to grasp the feet of the suspended criminal, and, by clinging to the extremities, precipitate their additional weight on the body, thereby hastening strangulation. It is needless to say that these theories are false in both conception and practice. Death is a physiological process, and like all other animal functions should be painless.—Dr. THOMAS D. SPENCER, in Popular Science Monthly for July.

Evolution—The Fetchers.

To the Editor of the Religio-Philosophical Journal: Please make a request for me in the JOURNAL, that Deacon D. M. Cole publish his lecture on Evolution in full. A synopsis or abstract of the kind furnished on that important question, at a time when Darwinism proper is evidently dying out is simply aggravating, especially when from one who is evidently qualified to throw some light upon it from the real—the spiritual side, from the domain of causes, rather than from effects. I heartily endorse your course in the Fletcher case and am delighted that my best friend of his kind, the JOURNAL, has "hit straight" and "driven home" once more coming out of "the fire" with clean hands and brilliant face. In my opinion it will prove better for the cause to have a less number of mediums if the remainder have the strength and assiduity to resist evil spirits and evil influences from any source, cannot think that it is a merely volitional and premeditated with them all. Dr. C. D. GRIMMES. Sturgis, Mich. Henry Yeakey writes: I will add that the JOURNAL is the only paper devoted to Spiritualism that I subscribe for, but frequently receive sample copies of other papers. According to my judgment there is a soundness about the JOURNAL that is not found in other papers.

Healing by Laying on of Hands, by Matthew Coker in 1688.

(Medium and Daybook.) To THE EDITOR.—In the recent vol. of "Religio-Philosophical Journal," A. 1854, p. 183, is this extract from a note of Robt. Gell to Lady Conway: "Two things are now questioned—one, whether there be gifts of healing in the church as in the apostles' times; the other, whether Mr. Coker has those gifts, or only pretends to them? You question not the church, but the man; the Lord is not shortened, the needs of mankind are the same, and a special promise is left to believers of that kind. John xv. 12. As to Mr. C.—I have only known him lately by sending me his book (B. M. Lib. E 734—No. 8 King's Bench), and by two or three visits he has made since (April, 1854). To-day (26th May) I went with him to a friend in Lullington, whom I fear will die, and in returning I saw he had that gift, for divers came to him lame, who received present cures. A wounded man who could not bear his arm moved, after Coker's touching him, had his pain abated and could move his arm. A woman whose right hand had been bent downward ten years and the sinews shrunk had it restored. The Earl of Pembroke told me Coker had done him much good, causing him to hold a chair over his head, and to hold a glass to his face since (April, 1854). To-day (26th May) I went with him to a friend in Lullington, whom I fear will die, and in returning I saw he had that gift, for divers came to him lame, who received present cures. A wounded man who could not bear his arm moved, after Coker's touching him, had his pain abated and could move his arm. A woman whose right hand had been bent downward ten years and the sinews shrunk had it restored. The Earl of Pembroke told me Coker had done him much good, causing him to hold a chair over his head, and to hold a glass to his face since (April, 1854). To-day (26th May) I went with him to a friend in Lullington, whom I fear will die, and in returning I saw he had that gift, for divers came to him lame, who received present cures. 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Continued from First Page.

either be a remarkable success or a conspicuous failure. The answer was read aloud before the Conference. Of course no one present, not even the General, had any idea as to how far it might, or might not be, relevant to the case. It was arranged that Gen. W. should report the answer to the family; that he would not permit the sealed letter to be opened until the following Sunday, when the seals should be broken and the letter read in presence of the Conference. In the meantime the spirit's answer was communicated to the family and elicited strong expressions of surprise and confirmation. On the following Sunday Gen. Wiswell produced both the sealed letter and the answer at the Conference. The seals were broken under the public eye and in a strong light. Both papers were then read in presence of the assembly. The result was a triumphant vindication of the claims of the spirits and of Dr. Mansfield as their medium. This demonstration was followed by loud and unqualified applause from the entire assembly. A number of convincing proofs of Dr. Mansfield's mediumship could be furnished, but I cannot multiply examples without occupying too much space in your columns. Of course he never offers any assurance of satisfaction on the part of the writers of sealed letters, submitted to him with a view of eliciting answers from the Spirits. Why should he be expected to guarantee anything that is made to depend on the volition of another, and is therefore beyond the utmost limit of his own powers? No genuine spiritual medium, who is not a mere novice, ever promises to satisfy the inquirer. It is impossible to do this conscientiously so long as the result depends on the agency of the spirits. The unprincipled juggler who supplies all the machinery employed in his work and has power to command the presence and co-operation of his confederates, may do so with some prospect of redeeming his pledge; but the medium who should propose to do this would furnish us the best possible evidence for distrusting his integrity.

I have often found it necessary to vindicate the character of our mediums when it seemed to me they were subjected to unjust suspicion and animadversion. A quarter of a century has elapsed since circumstances constrained me to defend Rev. Thomas L. Harris, that most inspired man among the early apostles of Spiritualism. He had given to the world his grand improvisations "An Epic of the Starry Heaven," "The Morning Land," and "The Golden Age," extending altogether to some twenty thousand lines. The actual time employed in their delivery was less than one hundred and sixty hours! These Revelations from the Spirit-world are surprising illustrations of the capacity of our language to reach the highest thought and the greatest power of poetic expression. The transcendence authors uncover the evils of this world and especially of the church, with a bold and unsparring hand. The essential spirit of these poems is a pure and lofty Spiritual Rationalism. Long before and during the recitation of these remarkable spiritual creations, Mr. Harris was surrounded by the social influence of people who entertained enlightened and rational views on morals, theology and religion. So long as he was in such society spirits of congenial views were drawn to him; he was inspired in their emanations, and the influence of rational minds on earth and in the heavens shaped his inspired thought and expression. Thus all his poems—and his public discourses at that period—were all cast in the matrix of the rational mind, and I may add, that they are illustrations of supra-mortal eloquence and power.

But all this was changed so suddenly as to greatly perplex and offend the numerous friends of the medium. Mr. Harris was engaged to go to New Orleans to deliver Sunday lectures—for a period of some months—before the Society of Spiritualists in that city. He accordingly entered upon his work and was extremely popular for a short time. Very soon, however, there was a manifest change in the general drift of his teachings. His rationalism faded and disappeared like the dissolving views. The truth was the great medium through whom wise philosophers and noble orators of classic lands had spoken, and from whose inspired lips the more illustrious bards of England had hymned the songs of "The Golden Age," had found a home in a family of Romanists. He soon after married an intelligent lady who was a devotee of the Catholic church. The change which came over the spirit of his dreams was natural and inevitable. In such society the Jesuitical hosts of the Spirit-world were drawn around him, and he, alas, was lost; not to Spiritualism in its most comprehensive sense; but lost to all the great interests of universal progress. He became a little inconsequential hierarch among the greater ones who still uphold the spiritual despotism of the world.

Owing to the change of his preaching Mr. Harris was fiercely denounced by Spiritualists in the New Orleans papers and elsewhere, as a dishonest man and a traitor to the cause. It is true that he had imbibed so much of the spirit of Ignatius Loyola as to want a little society of Jesus all to himself. This he organized at Armenia, N. Y., where—chiefly on the capital of one of his wealthy followers—he conducted a banking business. Subsequently he removed his community to Salem-on-Erie (Brocton) and more recently his little household of faith followed their spiritual master to California. I have no words of bitterness or reproach for Bro. Harris. A shade of sadness now falls on the pleasant memories of long ago. There more deeply lamented his new departure at that early period, and his long years of wandering in the wilderness in search of an imaginary promised land. It was not the fault of one of the most extraordinary mediums of either ancient or modern times, but it was our misfortune that an instrument of such capacity was rendered unserviceable. Our personal relations were most intimate, and I found in him the subject of a most interesting psychological study. I defended him against the charges of Spiritualists who bitterly denounced him only because they did not comprehend his case. He was a passive and pliant instrument in the hands of the spirits. There are many who resemble him, at least in their complete subordination to the invisible powers. Obeying a spiritual impulsion that may be quite irresistible they travel a thorny path in which there are many snares and pitfalls. It is little short of the most flagrant injustice to insist that such people are amenable to the ordinary rules for the regulation of human conduct. They are no more responsible for losing their moral moorings and drifting away than the powerless waifs that float with the current of a deep and rapid river.

Mr. Harris was no more responsible for the views expressed through him while en-

tranced, or in his moments of highest inspiration, than the table is for either the rappings produced on its surface or the intelligence of which the sounds are the vehicle. This is so essentially true of every similar medium as to perhaps warrant the conclusion that the more complete the mediumship, the more likely it is that the sensitive will disregard all conventional rules for the regulation of individual conduct among men. If for this reason we rudely charge the medium with a lack of moral principle and insist that he is depraved at heart, that he is vacillating as the wind, inconsistent with himself and capricious to the last possible degree, we should only yield to a blind impulse (the passions are always blind) instead of judging the case in wisdom. When one is so mediumistic we can not determine at sight who we are dealing with among the numerous invisible individualities whose shadows daily fall on the path of the poor sensitive. Every one who approaches him produces oscillations of feeling, thought, opinion and action, as naturally as the proximity of a strong magnet would deflect the needle of a sensitive galvanometer. I am writing just now in behalf of other mediums rather than Dr. Mansfield whose powers of independent volition and action are never so completely suspended. We know from observation that the same medium may be made to personate Jesuits, jurists and jugglers; prophets, priests and pirates; and if so, by what rule of law or principle of justice can he be held responsible for either the consistency or morality of his conduct? We might as well commit a child under the law for felony because a giant grasped its arm and used its hand to hurl a firebrand into a magazine.

Of course there are phases of mediumship, in which consciousness and all the voluntary faculties of the individual are left to perform their normal functions. But there are also numerous cases in which these are either partially or wholly suspended, the power over the medium being irresistible and supreme. Some of these examples have been of such a nature as to enlist the deepest human sympathies in behalf of the sufferers, at the same time they have furnished important opportunities for scientific observations. As a practitioner for many years in the treatment of nervous diseases, and especially such as are peculiar to the female constitution, I have met with several cases which, while they were painful to contemplate, were nevertheless full of instruction. Of these I can not write at length and will only make a passing reference to the examples which follow in this connection. Mrs. P.—was a modest New England woman of most amiable disposition and blameless life. When I first met her, some 37 years ago, she was an exemplary member of the Presbyterian church. At an early period she became a Spiritualist and a medium. For many years her mediumship was only productive of pleasant results. At length, however, her husband's business calling him here, the family moved to New York and had the misfortune to locate in a neighborhood where there were many disreputable women. Among the persons who visited the medium were several of this description, who came—as they expressed it—to have the Sibyl "tell their fortunes." At length the visitors of this class became somewhat numerous, and of necessity spirits were attracted who were most in sympathy with the frail sisterhood. By degrees the medium was completely enveloped by their atmospheric emanations. This became painfully apparent in her changed deportment and conversation. Though a wonderful test medium, whose powers have seldom been equaled, her influence for good was utterly destroyed. At last she came not only to offer unclean suggestions to her visitors, but under the impure inspiration and baneful control of the spirits of courtesans she was made to indulge in the grossest obscenity.

Several years ago a lady of rare natural intelligence and no little culture was brought to me by her husband who desired a professional diagnosis of her case. She was subject to fits of melancholy and attacks of delirium. During the periods of greatest depression she despaired of any relief and exhibited a suicidal tendency in her strong desire to die. There was nothing in her domestic relations to suggest a cause for this unhappy state of mind. Her husband treated her with the utmost tenderness, and was in all respects a worthy example of devotion to the interests of his family. The patient was often reckless and occasionally violent. At such times, if not restrained, she would rush out of the house in her night clothes with a determination to end her unhappy life by jumping into the river. She was once placed in a lunatic asylum, but was mercifully removed, when it was found that the restraints imposed upon her aggravated her malady. The first, second and third visits, occupying one hour each, were chiefly devoted to a careful observation and critical analysis of the psycho-physiological phenomena exhibited in the case of this lady. Having satisfied myself I frankly told her husband that it was a case of spiritual infestation. I had discovered that some man, much older than herself, had loved her; that this affection was not reciprocated, on account of which he had lived and died a disappointed man; that "the ruling passion" was not only "strong in death," but that this domination often extended into the life beyond, that the force of the old attraction had brought him to her, as we all naturally seek the places and the objects on which our thought and affection are most concentrated. There was no evidence that the spirit had any malicious purpose, but he was so little informed respecting the laws of psychological science and the philosophy of spiritual intercourse, that he deranged the cerebral action and the conditions of the nervous system. The fundamental fact in this statement—that Mrs. P.—had such a lover before her marriage—was at once confirmed by the testimony of the family. It required six months time and a vigorous course of treatment to set the patient free from this old lover who had never learned to play on a "harp of a thousand strings," and whose presence was never agreeable to the object of his affections. After her emancipation this lady entered upon a course of scientific studies in which she has achieved an honorable distinction.

These cases forcibly illustrate the fact that spirits often obtain complete control over their mortal subjects, when the mediums, so far from encouraging the exercise of arbitrary authority, use their feeble ability to oppose it, and only yield when by the complete exhaustion of the voluntary powers of resistance, they are admonished that this struggle is useless. If a lady of great refinement can be made to talk like a fish-woman from Billingsgate; a devout disciple of Jesus to swear like a pirate; a delicate soprano voice give us the phenomenon in diatonic scale, if an ignorant schoolboy can be made to teach the master of moral

philosophy; and uneducated women put the college professors to shame—by their superior ability to extemporize answers to the profoundest questions of the age, who can doubt that the control, whether for good or evil, is often so absolute that the medium is neither entitled to credit in the one case, nor subject to any personal responsibility in the other.

Interpenetrated by the subtle forces emanating from powers within the mortal veil the medium may not only have a desire to act, but he may be forced to do whatever the governing spirit may aim to accomplish. Nor does it necessarily follow that it is the purpose of the spirit to practice a deception. The sensitive nature is moved, consciously or unconsciously, in the direction of the current of spiritual influence, as the needle turns to the magnet and light bodies float away on the bosom of the tide. In such cases the medium may appear to co-operate of his own volition; when in fact, his power of voluntary motion may no longer obey his own judgment and will. We may not be able to make a profitable use of the mediumship of such persons; of course we can not; but when the cardinal fact of the mediumship is clearly proved by other phenomena, to which no similar exception can be taken, the occurrence here or there, of such co-operation—which may after all be voluntary only in appearance—would not justify a charge of dishonesty. We must discover a deliberate purpose to deceive. The weakness which fails to resist a strong current of spirit-influence, setting in any given direction, will not warrant such imputation.

Much of the language of Mr. Coleman's article seems to be unnecessarily personal and unwisely disrespectful, when employed in reference to an amiable gentleman whose mediumship is one of the best attested facts in the history of Modern Spiritualism. I am not aware that Dr. Mansfield has an everlasting "axe to grind" in any sense that such language will not as well apply to any and every man who regularly goes to his own business. He may not be wanting in the acquisitiveness which makes men proud; but he would neither obtain money by immoral means, nor hoard it to gratify a miserly disposition. On the contrary, we know of no man who is more ready to contribute of his limited means for the benefit of others, or for the promotion of any worthy object. To "bring the changes" on his assumed mercenary tendencies is unjust, nor does it accord with the dignity of friendly criticism and philosophical discussion. I have no desire to conceal the imperfections of mediumship; I am not disposed to limit the freedom of rational inquiry; I am not an apologist for the people who practice the arts of deception; nor would I soften the public judgment of those knaves and triflers who deliberately counterfeit the real facts of Spiritualism by the arts of the juggler. No; such deliberate deception in the simulation of the most sacred realities of all human experience, is a crime which calls for merited retribution.

It is objected that Mr. Mansfield is not accustomed to return the money forwarded to him with sealed letters when it is ascertained that the answers to the same are not satisfactory. In the article before me this fact is repeatedly referred to as a matter of more than ordinary gravity. But this is not so manifest a violation of justice and honor as to make no return for the time and services of the man whom we may choose to employ in the pursuit of our own interest and pleasure. It is not my object to provoke unfriendly controversy with those who may see the subject in a different light. I am sincerely disposed to treat the views of Bro. Coleman and all others in the most dispassionate and friendly manner. I am for peace always; but not without justice. I must faithfully respect the equal rights and privileges of all classes of men and women. I am never a confederate of the dominant party, when its aggressive policy means war upon humanity. Mediums are exposed to numerous hostile assaults from the outside world. They are regarded as objects of suspicion; they are defamed from pulpits, and by many conceited scribblers for the papers, who are still so ignorant as to believe, that "wherever there is a rap, there is a rogue." This treatment is sufficient to try the patience of the most exemplary saint. Who shall shield our mediums from such persecution if Spiritualists will not defend them? Experience shows that we can not look to Jefferson Market and Bow Street for their vindication. Shall we offer no plea when the innocent suffer? Shall we encourage the strong oppress the weak, we have no choice but to be true to our highest moral convictions. Accordingly, we take our stand between the persecuted class and the brazen arms that would strike them down.

Now in the name of justice why attempt to force upon mediums the observance of rules of conduct which no sensible business man would entertain for a moment? What offense have they committed that they must be loaded down with disabilities. The State makes them no less amenable to law than other citizens, and is not that enough? Only the vilest despotism would visit them with extra-judicial penalties for imaginary offenses. It is a recognized principle in all civilized society, that the individual in assuming the direction of his own affairs accepts the responsibility of the results, whether favorable or adverse to his interests. The farmer hires his men to work for the season, and they prosecute their labors under his direction. If when his orchards are loaded with fruit and the golden grain is ready for harvest, a violent hail storm should sweep over orchard and field and utterly destroy the fruits of his industry, the laborers would still be worthy of their hire. Or should the army-worm invade the fruitful fields and devour every green thing, the proprietor would never offer his misfortune as a legal or moral reason for refusing to pay the men who guided the team and turned the furrow, scattered the seed and cultivated the crops.

The same principle applies to all the professions and to every business enterprise. The physician does not guarantee a cure when called to see a patient, if he does, he is at once denounced as a quack! Kill or cure he is expected to collect his bill or forever lose caste with "the regulars." The lawyer does not promise to win, regardless of the evidence and the rulings of the court. He only agrees to make himself familiar with the essential facts in the case, and to serve his employer in his legal capacity to the best of his ability. When did a lawyer ever relinquish his retainer, because he lost his client's case? The ostensible object in employing a Christian minister is to advance the interests of private virtue and public morality, and thus to "save sinners." If at the end of the year the people are no better than they were at the beginning, and there is no certain evidence that even one poor soul has been saved, the minister collects his salary all the same and the Trustees pay the interest on the church debt.

If Bro. Coleman should employ a man to prospect for a gold mine he would never expect to make the compensation for his services contingent upon the realization of his own hopes. Nor would he expect to keep an assayer at work with a view to his own interests, and yet refuse to pay him because the substance submitted to analysis proved to be worthless. The man who bores a hole in the ground for a daily stipend, never promises his employer that he will positively "strike oil;" much less that he will open a forty-barrel well. If at last he fails to find anything more valuable than dirty water, he is never expected to refund the amount of his wages. Individuals, the Government and the New York Herald fit out arctic expeditions, at great expense, the object being to discover the North pole and the bones of previous explorers. One after another they either return or go where the mermaids braid their hair, without a single marine ever hanging his hat on that imaginary pole; but when the bills are audited we never resort to reputation because the last expedition was a failure. When we hire a fishing skiff and tackle for an afternoon we pay the price without one thought that the owner is bound to guarantee our luck. We long since learned that success in this direction chiefly depends on the skill of the angler.

The reader will not fail to perceive the force and apprehend the proper application of these illustrations. In seeking reliable information from the Spirit-world our success may mainly depend on ourselves and our moral and material surroundings, rather than on the medium. All he can be expected to do, is to give us his time and supply such other conditions as are within the compass of his powers. Beyond this the result will inevitably depend upon ourselves and the intelligence we may attract to our presence by the exercise of our mental powers, the force of a moral gravitation, and the more spiritual affinities on which the higher developments of this intercourse are made to depend. We ask no special privileges for mediums, but we boldly emphasize their claims to equal rights with other citizens. It is no less their privilege to mind their own business and to manage the same upon ordinary business principles without being subject to reproach.

I agree with Mr. Coleman that we should "strive to rid ourselves of the errors and fancies enveloping our faith and philosophy;" but how to do this is the pertinent question. We make no objection to the demolition of false gods. If the blows of the iconoclast should reach the pedestal of his own individuality, we shall not murmur. But we can never purify Spiritualism by scolding at the mediums, nor strengthen their power to resist evil by the most persistent fault-finding. This is not the method of the true Reformer. Mediums are surely no worse than other people. If they were totally depraved, they would not be moral y accountable, and denunciation would still be out of place. But we may do much to elevate the character of this class, and hence to purify the channels of spiritual intercourse, in another way. These sensitive natures need education and protection. We want less suspicion of their motives, and more confidence in the essential nobility of human nature; less of bitter aspersions, and more patient instruction; less asperity of feeling, and more of the sweet milk of human kindness. Only as we lift some lower friend can we hope to rise to a higher moral altitude. Out of the unselfish love that supports the weak; that kindly admonishes the wayward, and mercifully lifts up the fallen one, must come, at last, the sweet harmony which shall realize our highest hopes of Heaven. This will clear the skies above us, and make our hearts and lives the fertile fields of angelic husbandmen.

"Immortal games the Angel-sowers sow,
Scattering in every mind and heart the seeds
Of truth and love, that ripen into deeds."
New York, June 24th, 1881.

Lilly Dale—Cassadaga Lake Camp Meeting—Second Week.

To the Editor of the Religio-Philosophical Journal:

The unprecedented rains and floods were a serious obstacle to many and doubtless greatly reduced our numbers; but a sweet baptism from the better world kept hope buoyant and the work went vigorously on. I think there were no sessions missed or exercises neglected on account of the storm. Our conferences were especially lively and interesting. Dr. Peables commenced Friday, P. M., June 17th, with a lecture on "Life, its Origin and Development." I was agreeably surprised at the scientific depth and logical coherence of this lecture, illustrated as it was, with characters taken from life in his travels. He believed in evolution, but detested Darwinism! This sounded inconsistent at first, but when he explained that Darwin ascribed the origin of man to a miracle, and that was his objection to Darwinism (!) weaved. He described the habits of many of his characters. A certain savage courted with a club. He saw the woman of his choice and gave chase, overtaking her knocked her down with his club, and she is his wife until he is tired of her, then he sends her away. The difference between the savage and the civilized is that we catch her with honeyed words, win her confidence, marry her and then knock her down or abuse her as the law permits, and if she seek escape from the tyrannical, pursue and persecute her to the death, because, forsooth, she promised in her trusting ignorance and love to obey until death do us part! Have we improved much upon the savage? If this were the universal practice, I should say not! The savage is our superior; but these outrages upon love, justice and honor are only the barbarous instincts perverted and intensified by imperfect civilization and baneful religious dogmas.

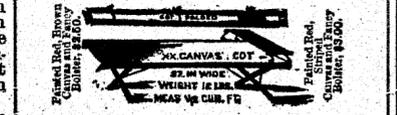
Saturday we had a rich treat from Mrs. Lydia A. Pearsall. I can give no just synopsis of this speech. It glowed with high sentiment and strong purpose, and was grand. In the afternoon Judge McCormick gave an able address. He repudiated the idea of a personal God as belittling and unworthy. Persons were necessarily limited, while God was boundless, omnipresent. As we grow God-like, we lose our selfish limitations and personal pride and become cosmopolitan in our feelings. Sunday, the 19th C. Fanny Allyn made her farewell speech and the large audience were spell bound. She carved close where fraud incarnates its hydra head and spares not for friend or foe. But she earnestly advocates and defends honest mediumship, and is faithful to her convictions of truth. Some narrow bigots have reported her as having renounced Spiritualism and joined the church! and she claims that her positive denial did not stop the story, and her allegations of devotion to the cause in its integrity were rejected or refused a hearing! and all because she frankly expressed her convictions and denounced fraud! She may be too skeptical to get the exact truth in its full-

ness, but she is a devoted worker and an earnest advocate of genuine Spiritualism. At the opening of the morning services Dr. Peables performed a marriage ceremony, the event having been publicly announced the day before. This added to the interest and novelty of the day. In the afternoon, he gave a spicy and very interesting lecture which was well received. Mrs. Carrie E. Twing, Jennie Rhind, and Mrs. Kimball gave special séances, which were well patronized and very entertaining and some striking tests were given.

LYMAN C. HOWE.

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