

NEW-ENGLAND SPIRITUALIST.

A JOURNAL OF THE METHODS AND PHILOSOPHY OF SPIRIT-MANIFESTATION, AND ITS USES TO MANKIND.

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"LIGHT! MORE LIGHT STILL!" — GOETHE.

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No. 37.

Controversial.

For the Boston Courier.

THE BOSTON COURIER VS. J. C. WOODMAN.*

THIRD ANSWER OF THE DEFENDANT.

The article in the *Courier* of Oct. 20th, entitled "Seers in the East," was shown to us on the evening of the same day. In that article, the reviewer says—

"Mr. Woodman's article [our second answer] was declined without reading a word of it." * * * "Since reading the article in the *Spiritualist*, we almost regret that we did not give our readers the opportunity of seeing now feeble is this best defence which an ingenious lawyer can set up for the pretensions of the mediums."

The same evening we wrote a letter to the Boston *Courier*, requesting the editor "to print our answer now." In that letter we made this proposition:

"We offer him, that if he will do so, we may print as much more as he pleases, by way of reply, and we will make no rejoinder, but leave the result on that answer alone."

The editor refused to print our letter, and to all appearance he has rejected our offer; for more than a month has elapsed since it was made, and our answer has not appeared in the *Courier*. The reviewer makes the following declarations:

"We have no interest, except the interest that every reasonable man has in maintaining the truth and overthrowing error. If we are in error in this matter, we desire to know it; it is our highest interest to know it; and if convinced that we are wrong, we shall take the first opportunity to confess our error in the full terms."

The public must judge whether the reviewer has no other interest than to maintain truth and overthrow error. He professes to receive the main facts asserted in the Jewish and Christian Scriptures. He concedes that our pamphlet, which was written merely as a Reply to the Sermon of Dr. Dwight, "is by far the ablest defence of Spiritualism" he has encountered, and that we write "in a style superior to that of any other Spiritualist with whose works it has been" his "misfortune to be familiar." Now our second answer was based on certain facts asserted in the Jewish and Christian Scriptures. It was written expressly for the readers of the *Courier*, that they might have the best means of discovering the truth. We frankly confess we can write nothing better; and yet the editor of the *Courier* will not print our answer! And what is his excuse? He has printed other matter in defence of Spiritualism! If he is sincere,—if he wishes to know the truth, and that his readers should know it, why does he not print the strongest article of a writer who, by his own acknowledgment, has written the ablest defence of Spiritualism, and then refute that?

Although we offered the editor of the *Courier* that, if he would print our second answer, he might publish as much more as he pleased by way of reply, and that we would make no rejoinder; we did not mean to intimate that we would write, or that his article required any rejoinder, if he did not print our communication. On the contrary, it was then, and is now our opinion, that his article entitled "Seers in the East" was unworthy of any answer or any notice at our hands.

In the first place, as we understand it, the whole article is a departure in pleading, and entirely evades and avoids the issues. In his original article or review of our reply, the reviewer proceeded to quote our testimony at some length as to facts which we had witnessed; and then to deny the truth of our testimony, and to contradict all those facts. We then proceeded to show that the reviewer had conceded our competency as a witness, both as to honesty and intelligence; that we were as disinterested as any man on earth; and that the reviewer was absent when the facts occurred to which we had testified, and that consequently his denial of the truth, and his contradiction of the facts could have no weight. We also proceeded to test one point anew in the presence of Mrs. Olive Gleason, and published the certificate of Mrs. Gleason and the subscriber, that a table was moved without contact in our presence, on the evening of September 12th. In corroboration of our testimony, we published the testimony of eleven other persons residing in Portland, that they also had witnessed the production of writing without the use of any medium's hand, and of thirteen other persons, that they had seen ponderous bodies moved without contact with any persons in the material body. In order to meet this testimony, the reviewer then asserts that my

"testimony is contradicted by a physical law: and [that] such contradiction is of more weight than the most positive contradiction of a living witness."

It will be perceived that in order to make this principle available, such a contradiction must be of more weight than the most positive contradiction of a dozen living witnesses: for we had already produced a dozen. We perceived that it would be of no use to multiply the testimony of living witnesses. If the reviewer was able, on his own *ipse dixit*, to swear down a dozen living witnesses, he might do the same thing if we should spend the remainder of our life in going over the country till we had procured the testimony of a million witnesses. It was therefore necessary for us to fall back on history. We went to the Jewish and Christian Scriptures, and selected a few similar facts that were therein asserted on the testimony of a single witness in each case. As the reviewer professes to receive the facts of the Jewish and Christian Scriptures generally, we asked him if he believed those facts. He does not

deny that he believes that those facts occurred. He virtually admits they did occur. He also virtually admits that they did not "contradict any physical law."

To use his own words,

"They are an expression of the will of God, and in that sense are in harmony with the laws of nature."

Very well, if those facts were "in harmony with the laws of nature," then they did not contradict "any physical law." So the facts testified to by us, and the other witness we have produced, "are in harmony with the laws of nature," and it is not true, as asserted by the reviewer, that our testimony is contradicted by any "physical law." It is true that the reviewer subsequently speaks of these facts as miraculous, and vaguely talks about the power of omnipotence to suspend the ordinary course of events. But this is wholly immaterial. The main question at issue between the reviewer and the subscriber, is: "Whether the production of writing without a medium's hand, and the moving of ponderable bodies without contact, can be legitimately proved by the testimony of a single witness, or any number of witnesses." The reviewer says these facts cannot be proved. We say they can be; and that they have been proved, even to the conviction of the reviewer himself, on the testimony of a single witness. We cited a few isolated facts from the Scriptures. The reviewer believes them. We testify to similar facts. The reviewer says the testimony of one witness is insufficient; he will not believe us. We produce twelve more witnesses. The reviewer will not believe them, nor any number that can be produced: because he asserts, their testimony is contradicted by a "physical law." We ask him why he believes the facts we have cited from the Scriptures? He answers, they were miraculous—the laws of nature were suspended. This is an evasion of the issue, and we think every intelligent mind can see it. The reviewer would not have believed that an axe ever rose from the bottom and floated on the water, if it had not been asserted by the author of the Book of Kings. He would not have believed that writing had been produced in the palace of Belshazzar without the use of a material hand, if it had not been asserted in the Book of Daniel. The reviewer does believe these facts. Then he believes them on the testimony. The testimony is of one witness alone in each case, and that witness not an eye-witness. It results that in the opinion of the reviewer, the testimony of one witness, and he not an eye-witness, is sufficient to prove that ponderable bodies have been moved without contact, and also to prove that writing has been produced without the use of any material hand. And when the reviewer calls such events miracles, or intimates that in their production the laws of nature were suspended—it is a mere evasion of the question. This is so plain that every intelligent mind can see it. It was so plain to us that it did not appear necessary to answer again. If every Spiritualist and every candid person who reads both sides can see it thus, they do not need any further answer. If the editor dare not or will not let his readers see our answers, it will do them no good. (But perhaps he will publish this.)

Under these impressions we had concluded not to make any further answer to the Boston *Courier*. If one hearsay witness, like Daniel, or the author of the Book of Kings, is sufficient to establish a fact, surely twelve good and true living witnesses are sufficient to establish a similar fact. The reviewer surely will not pretend that the establishment of the facts we have cited from the Scripture requires any less proof, because he chooses to call them miracles. He will not pretend that the establishment of a miracle requires any less proof than the establishment of an ordinary fact.

But we have received letters from Boston, urging us not to let off the reviewer till we have answered him once more. We write in deference to the wishes of others. The reviewer, having entirely evaded and avoided the true points at issue, has written nearly two columns with reference to us, which are full of misstatement and misrepresentation.

In his second article, printed September 18th, the reviewer, speaking of the subscriber, says:

"He appeals to Dr. Hare, Judge Edmonds, and other mediums, taking for granted that their statements are correct, not only without proof, but against proof. Dr. Hare, one of his chief authorities, not only asserts that Christ was a medium—that he has it from Christ himself—but that Paul and Peter were cheats, as they have confessed to him; that his friends Washington and Franklin constantly keep him informed, so that he cannot possibly be mistaken."

In our second answer, which the *Courier* rejected, we say:

"This is untrue. I did not appeal to Dr. Hare. I referred to Judge Edmonds for two facts that I did not know, and gave him as my authority. I referred to no other living Spiritualist or medium by name. If Judge Edmonds erred in either of those facts, my readers can ascertain it as well as I. But the argument, as a whole, so far as Spiritualism is concerned, was based on facts, that occurred in Portland under my own observation and the observation of my intimate friends."

The reviewer represents Dr. Hare as one of my chief authorities. I assert that I did not appeal to any other Spiritualist or medium as authority, except to Judge Edmonds for two facts.

The reviewer pretends that we evade, because he says he did not allege that we appealed to Dr. Hare by name. But we did not refer to Dr. Hare as authority for any fact whatever, either by name or as a chemist. Yet the reviewer falsely asserted that we "appealed to Dr. Hare" as authority, "taking for granted that [his] statements are correct, not only without proof, but against proof," and represents that "he [Dr. Hare was] one of [our] chief authorities." He undertakes to make that good, and quotes from our pamphlet, a sentence written for an entirely different purpose. That his readers may see he designs to deceive them, we

quote the same sentence with what precedes and succeeds it.

"We think that the men and women who have become believers in the doctrines of Spiritualism, with their children, would now number full three millions in the United States. Among them are included judges, senators, orators, clergymen, poets, mathematicians, chemists and philosophers. All these are denominated as insane by the whole host of infidels."

After quoting the sentence in which we used the word "chemists," the reviewer proceeds:

"Will he [Mr. Woodman] say that he did not have Dr. Hare in mind under the class of chemists? Dr. Hare is the most eminent, if not the only chemist in the United States, who has joined the ranks of believers in Spiritualism. Is not this an appeal to Dr. Hare, Judge Edmonds, and other mediums? And does he not appeal to them as witnesses, and does he not, in so appealing to them, take for granted that their statements are correct, not only without proof, but against proof?" * * * "We think Mr. Woodman himself will confess that our words here are not truly in spirit, but that they are true to the letter."

There, reader, you have it! The reviewer asserted that we appealed to Dr. Hare and other mediums, taking for granted that their statements are correct, not only without proof, but against proof, and that Dr. Hare was one of our chief authorities. We denied the assertion. He now brings his proof. What is it? We had expressed the opinion that the Spiritualists in the United States, with their children, would number three millions, and that among them were chemists. We think so now, and that there are more than a hundred chemists among them. He asks if we did not have Dr. Hare in our mind. Probably we did; if we did not when we wrote, we mean to refer to him now. All it amounts to is, that we count Dr. Hare as one of the three million Spiritualists in the United States whom the infidels charge with insanity. The reviewer inquires if this was not an appeal to Dr. Hare and Judge Edmonds and other mediums? No, it was not; and the reviewer knows it was not. He inquires if we did not appeal to them as witnesses, and if, in so appealing to them, we did not "take for granted that their statements are correct, not only without proof, but against proof?" No, we did not; and the reviewer knows we did not. We merely assert that among the three millions of Spiritualists we have distinguished men—judges and chemists. But we no more indorse what the judges and chemists have asserted, than we did the assertions of all the rest of the three millions. What an idea for an honest man to put forth; that because I assert that I believe there are three millions of Spiritualists in the United States, therefore I take for granted every thing which they assert! That may be logical with the reviewer and at Cambridge; but it is not so among "the seers of the east." So far from admitting that the words of the reviewer are true in letter or spirit, in common with every intelligent reader, we see they are false in both; and we are confident, from the manner of the assertions, that the reviewer saw it himself when he wrote this article. It is not his practice to soften the assertion of any thing which he knows, by putting it in the form of interrogatory. On the contrary, it is his practice to make round and positive assertions in relation to many things which he does not know, and which other persons positively know to be untrue.

The reviewer declares that he has shown the two facts we asserted on the authority of Judge Edmonds, to be untrue. We have no satisfactory evidence that he has shown any such thing. From all we have seen and heard of Judge Edmonds, we believe him to be an upright and truthful man. Whatever may be true of the reviewer, when he appears in his own person and under his own name, we know that when he is writing against Spiritualists and stabbing in the dark, he is utterly regardless of truth—a slanderer and a blackguard. He shoots with poisoned arrows. It has appeared to us that on the subject of Spiritualism, it was impossible for him to govern his feelings in such manner as to assert naked truth, and that he ought not to be held to strict accountability. He cannot by possibility have demonstrated that the two facts we asserted on the authority of Judge Edmonds, were untrue. To have done so, would have been to have demonstrated two negative propositions not susceptible of such demonstration.

The reviewer, in order to show that the moving of a ponderable body without contact, was contradicted by physical law, and could not be, put forth the supposition that a man should

"declare that he saw a stone thrown into the air and that it never returned to the earth."

We showed that there was no analogy between the two cases; first, because, without doubt, many stones had been thrown into the air, which returned to the earth, though no person ever saw them return; and secondly, because the reviewer conceded to us that ponderable bodies had been moved without contact, as recorded in the Scripture history, while we did not concede to him that any body heavier than air was ever thrown upward, that did not return to the earth.

After the original review was written, we proceeded to test one fact anew in the presence of Mrs. Olive Gleason. She and the subscriber went into a well-lighted room together. No other person was present. We placed a table in the centre of the room, and saw that there was no secret apparatus by which it could be moved. The table was moved; and we certified that it was moved without contact. The reviewer alleges that here was a fallacy, because when we assert that the table was moved without contact, we testified to a negative proposition. When I testified that I did not touch the table, and when Mrs. Gleason testified that she did not touch the table, although the fact was negative, the testimony was positive and certain. When we asserted that no other person was in the room,

although the fact was negative, the testimony could be considered hardly less positive. But when we examined the table to see that there was no Redheffer machinery connecting it with a power in a distant room, the reviewer probably thinks we ought to have sent to Cambridge to get a scientific committee to make the examination!

Really it seems to the subscriber that the reviewer is trifling—that he is not contending for truth; but to win the argument by some trick of trade.

The next instance of misrepresentation we detect in the subscriber is the following:

"He [Mr. Woodman] appeals to the histories of what are called miraculous events in the Scripture, and selecting three or four from the Old and New Testaments, puts to us the question whether we believe them? To this question he infers an affirmative answer from the language of our former articles, and then proceeds to the further conclusion that if we believe the Scripture of the Old and New Testaments, we must believe the lectures of Jabez C. Woodman, Esq. We really do not think that the conclusion follows from the premises."

It seems to be impossible for the reviewer to state anything truly that relates to Spiritualism. We did not infer that the reviewer received all the assertions of the Scriptures of the Old and New Testaments as facts; much less did we infer or assert that he should or ought to receive our lectures as a whole. The writer and the reviewer both know perfectly well that there are mistakes in the Jewish and Christian Scriptures. It is very likely there will be found mistakes in our lectures. But we inferred from the subscriber's former articles that he received the assertions of the Scriptures as mainly correct; that he did not repudiate in a body those Scriptures which assert facts usually denominated *miraculous*; that where those Scriptures assert, in certain instances, that bodies were moved without contact, and that writing was produced without the use of any material hand, he received those facts, although asserted on the testimony of a single witness. If so, the subscriber inferred that the reviewer ought to receive his testimony also as to facts precisely similar, unless he could show some good reason to the contrary; especially, since the subscriber had produced the testimony of twelve more witnesses to similar facts, by way of corroboration.

The next misrepresentations are in the following language:

"The theory of Mr. Woodman and the other Spiritualists places Moses on the level of the Egyptian soothsayers; Daniel, on the level with the Babylonian astrologers; the Prophets of Israel, on the level of the Witch of Endor, the Hindoo jugglers, the priests of Trophonias; the words of Scripture, on a level with the oracles of Dodona and Delphi; Christ and his Disciples, on a level with Gipsy fortune-tellers; on a level with Willis and Stiles, Redman and Forster; on a level with the editors of the *Banner of Light*, and the *New England Spiritualist*; on a level with Deb Saco and Moll Pitcher; on a lower level still, with Mrs. Henderson and Mrs. Kendrick; and finally, lowest of all—on a level with that model of female purity and spiritual exaltation who has lately joined the inspired company at the Fountain House—Madame Lola Montes, the Countess of Landsfeld!*

Similar slanders have been thrown out by the reviewer in his former articles. As we took no notice of them, he seems to have inferred that he was a licensed libeller. It is true, there is a proverb which says: "Answer not a fool according to his folly, lest you be like unto him." But there is another, which says: "Answer a fool according to his folly, lest he be wise in his own conceit." It may be proper to notice these misrepresentations. It is certain that we hold no such theory; nor are we aware that other Spiritualists are guilty of holding any such theory. If others hold it, we condemn it. We have never asserted any such theory, nor anything from which it can be drawn by legitimate inference.

On the contrary, in our lectures, on page 65, we say:

"There is no doubt that murderers, drunkards, and harlots may become mediums for evil spirits, as readily as moral men and Christians can become mediums for good spirits. Mediumship depends upon a peculiar organization, and the physical condition of the person."

Again, on page 45, we say:

"Jesus was not only surrounded and assisted by angels in the performance of his wonderful works, but he asserted that he was a medium for God the Father, and that the Father communicated through him directly."

To this I assent. On page 65, speaking of supposed communications from Christ, we say:

"If the communication should be in any respect impure or immoral in its tendency, it would stand self-condemned."

No person can think more highly or speak more respectfully of the pure life and precepts of Jesus than we have done. There are good men and bad men; and so there were in the times of Moses and of Jesus. There are pure mediums, and mediums that are impure; and so there were in the times of Jesus and of Moses. Jesus and his disciples were men, and so was Catiline. It no more degrades Jesus and the Apostles to speak of them as mediums for spiritual communications, because some mediums are impure, than it degrades them to speak of them as men, because Catiline and other men were impure. Every man must stand or fall for himself. Every man must be judged according to his own life. So every medium must stand or fall for himself, and be judged according to his own life.

Dr. Dwight, in his sermon, seemed to think that the Spiritualists must have some authority outside of themselves to lean upon. In his sermon, he makes use of the following language:

"The three thousand temples which have been consecrated to the God of the Bible must have been first closed; [that is, before Spiritualism can generally prevail in New England] the Saviour whom it reveals, must have given place, as the great teacher of mankind, to Andrew Jackson Davis, to John W. Edmonds, and to Robert Hare; and the Bible itself have been

come an obsolete volume, except to a few superannuated believers."

In order to show that the Spiritualists will look within, and will not rely on any man or any departed spirit as authority, we used the following language:

"No, Dr. Dwight, you entirely misunderstand Spiritualism and the Spiritualists. They will never pin their faith upon Andrew Jackson Davis, nor Judge Edmonds, nor Dr. Hare, nor any other man. Having become emancipated from the dark and dismal creeds of men, in which they were educated, they will be in no hurry to go into bondage again to any creed that has been or may be hereafter formed by any other man or any departed spirit. If they find anything in their work, which seems to them to be in accordance with truth, they will receive it. All the rest they will reject."

The meaning of this cannot be mistaken. It means that Spiritualists receive nothing on authority; that they examine every thing, and test it by evidence; and that they will receive nothing for truth, but what they find sustained by evidence after examination. The reviewer says, "This is going too far against those eminent Spiritualists." We are not credulous enough for him. We think those "eminent Spiritualists" are too intelligent to complain of us.

But again the reviewer complains that we are too credulous. He asserted that we appealed

"to Dr. Hare, Judge Edmonds, and other mediums, taking for granted that their statements are correct, not only without proof, but against proof;" also that "Dr. Hare [is] one of [our] chief authorities."

To which we answered:

"This is untrue. I do not appeal to Dr. Hare. I referred to Judge Edmonds for two facts that I did not know, and gave him as authority. I referred to no other living Spiritualist or medium by name."

The Spiritualist.

A. E. NEWTON, EDITOR AND PUBLISHER.

'I have yet many things to say unto you, but ye cannot bear them now.'—Jesus

BOSTON, SATURDAY, DECEMBER 12, 1857.

MENTAL PHENOMENA.

Our correspondent, "Investigator," makes a rejoinder to our comments on his previous article, which, as it brings out prominently some of the fallacies which perplex many minds, we lay before our readers:

MR. EDITOR: There is no contradiction in saying that a man may have the power of perception without the use of the external organs of sense, and that such power is "inherent in the living body of man," if it can be made to appear that he has other means by which impressions of outward objects are received, constituting another faculty or sense by which the mind, spirit, or soul is put into communication with the universe of matter, of which it is itself a part, and dependent on its inexorable laws.

From an examination of facts, and a comparison of man with the lower animals, having reference to the harmony and economy of the divine mind everywhere visible in the nice adaptation of all created beings, to their intended sphere of action, it would seem that such an inner sense, or intuitive faculty, exists in the living organization of man. He is inferior to the brute creation so far as the animal organs are concerned, and if confined to them alone, his range would be very limited. The disproportion of his animal endowment to the intellectual nature and far-reaching grasp of his mind is great indeed. But Nature, ever kind to her children, has given to him a faculty destined to be more and more developed, as he advances along the ages of progressive improvement, which will compensate for this apparent defect, and place him still higher in the range of beings, giving him capacity for knowledge and power far beyond his present condition. He being the highest development of Nature, when arrived at his complete growth, in accordance with the great law of adaptation, would possess senses in proportion, and in proper relation to the Mind which is the result of that development.

So we find this want in some degree supplied by the exalted condition of the mind, or superior state of its observing powers, in the mesmeric trance, and often, of late years, in the ordinary condition; and we know that future events are foreseen, and that the thoughts passing in others' minds are read. Some phrenologists have located in the brain the particular organ to which belongs this intuitive faculty, or *clairvoyant* and *provident* power, calling it the Mental Eye, placing it in a central position behind the intellectual faculties.

Physiologists have also brought forward evidence to substantiate theory that the structure and functions of man change with successive stages of civilization, and that in the order of progression he has a new gift from time to time; and if the intuitive faculties become amenable to the control of the will, I see no reason why at some time we may not be able to have certain knowledge of not only the distant, but the future.

A German physiologist, Prof. Husek, has noticed that the convolutions of the brain exercise an influence upon the mind; that the more the convolutions are twisted, the more branches they have; and the more irregular they appear, the more perfect is the species of animal; so that the condition of these convolutions agrees with the intellectual developments. He also says that the brain convolutions of inferior races of men are less perfect than those of the brain of the Caucasian and other superior races. "A part of the brain convolutions, as the *insula lobus apertus*, are wanting in mammals, the ape excepted, which has a cartilage-like indication of it, while in man it is perfectly developed, with all its branches."

I do not maintain that Mr. Mansfield's power of perception is independent of all the body organs, but I take the position that in his living body are the necessary conditions to know of external things, without the use of the external organs of sense. This magnetic condition, or *spirit*, does not act independently of the living body; consequently, it does not follow that this spirit will "know and act after that body is dissolved." When a man dies he is dead, as a magnet is dead when the magnetic force is gone.

You say that "it is not easy to believe that there is within man a part of himself which is capable of thus setting up a fictitious personality and ignoring its real self-hood and deceiving the real man." I find it easy to be convinced of this fact, because it is of so frequent occurrence. Hypochondriacs, somnambulists, mesmeric subjects, dreamers, are all examples in some degree, — proofs of automatic mental action and unconscious cerebration. Why should we ascribe all involuntary action of the mind to the spirits of the dead? The mind certainly must have as much vital power as the body, and we do not ascribe to spirits all that goes on in the body without our will.

INVESTIGATOR.

REMARKS.

Our correspondent plainly assumes the whole question in dispute, and his ideas seem to us strangely confused and inconsistent. We do not deny that the mind has eyes, and many of them, besides the external eyes. We surely agree with our friend that "in man's living body are the necessary conditions to know of external things without the use of the external organs of sense;" but we think that obviously the most essential of these conditions is that which makes the body a *living* body, that is, the "mind, spirit, or soul," which acts in and through it. The body, without this, neither knows nor acts. Now, is this "mind, spirit, or soul," a part of the body, in the usual sense of the term, or is it not a something superior to the body? Our correspondent's language implies the latter, when he says that this "mind," through the physical senses, is "put in communication with the universe of matter." Why need to be "put in communication," through an intermediate material organism, unless it is in itself in some way distinct from and higher than the universe of matter? (We would not be understood to deny that mind, spirit and soul are all *material*, in some sense of the word; but we conceive them to be constituted of higher degrees or finer qualities of material, or substance, than the corporeal body, or the external universe.)

When "Investigator" asserts that the spirit does not act independently of the corporeal body, he asserts not only what he does not know, but what is contradicted by the consciousness of many clairvoyants, by the testimony of the very sense for which he is contending, and by the general facts of modern Spiritualism. Clairvoyants often testify to a consciousness of being and acting in places where their bodies are not, and of passing over or through intermediate spaces in reaching such localities; and their descriptions, in some cases at least, attest the accuracy of their perceptions. Spiritual clairvoyants see spirits disembodied, observe their actions, hear them speak, read their minds, etc. And in the modern phenomena it is abundantly demonstrated that invisible minds, claiming to be disembodied spirits,

make sounds, move ponderable objects, and give other demonstrations of the power of the spirit to know and to act independently of the corporeal body. A single assertion is not enough to oppose to all the accumulating evidences on this point.

"When a man dies, he is dead," may be very true; but the question is, *when does he die?* If the real man is a "mind, spirit, or soul," which uses the external body merely as an instrument of coming in communication with the external universe, then the death of this body surely cannot necessarily involve the death of the man. In the illustration used, if the magnetic force is a *substance*, that substance still exists somewhere, even though it has gone from the iron in which for a time it resided. So if the mind, spirit, or soul of man is a substantial entity,—a part of the great universe of matter—capable of knowing, feeling and acting, then it must still exist after its separation from the body,—for no substance can be destroyed; and in all probability it will continue to know, to feel and to act for ever.

Our correspondent dismisses the difficulty of there being within man a part of himself which is capable of setting up a fictitious personality, ignoring its real self-hood, and deceiving the real man, quite too easily. How does he know it is of so frequent occurrence? How does he know that when a distinct personality is assumed in mesmeric subjects, somnambulists and dreamers, it is a part of *themselves* that makes the assumption, and therefore that the assumption is false? He decides the whole question by an *ipse dixit*. We demur, and call for the proof of so important and improbable a theory.

The phrases "automatic mental action, and unconscious cerebration" need to be carefully defined, so that all readers may see precisely what they imply.

Mind, when the term is applied to a part of the human being, signifies ordinarily the "intelligent or intellectual faculty in man; that by which we receive sensations, understand, and are affected by emotion or passion; the soul." (Worcester.) It embraces both the will and the consciousness.

Automatic means properly *self-acting*, or *moving of itself*; though our correspondent uses it in the sense of *involuntary*. Strictly speaking, automatic mental action is nothing else than the voluntary, self-prompted, conscious action of the mind, or the *man*. It was automatic mental action in our correspondent which produced the above rejoinder,—unless indeed, he will claim that he was *moved upon* and controlled by some outside intelligence; in which case it might be called *involuntary* mental action on his part. But he doubtless claims to have acted of and from himself, that is, automatically.

Cerebration is the action of the cerebrum or brain, which is a visible, tangible, ponderable substance—believed to be the more immediate instrument of the mind. Action of the *mind* and action of the *brain* are too often confounded, as if they were one and the same thing.

The brain may act unconsciously to the mind; but it can hardly be said to act *automatically*, since it is in itself insensate matter, acting only as acted upon. If it is but partially or imperfectly under the influence of mind, (or if, as some suppose, it is excited to action by some other cause than mind), it may to a degree represent mental action; yet its manifestations will be confused, incoherent and distorted, as in one class of dreams and in insanity. If, on the contrary, its productions manifest reason, knowledge, coherency, beauty, and the higher qualities of mind, with evident consciousness of personality, these characteristics evince that mind is the real actor.

That the mind may act *involuntarily* and *unconsciously*, to some extent, is doubtless true; but this can not be predicated of such acts as imply will or purpose, reason, and consciousness of identity. If mind does not know of *its own* purposes and acts, and its own personality, what can it be supposed to know? It can hardly be called an "intelligent faculty."

That man has an *involuntary* system or part, whose operations go forward without his will or consciousness, is obvious; but this is distinct from what is usually termed *mind*, and its phenomena are not mental phenomena.

"Why should we ascribe all involuntary action of the mind to the spirits of the dead?" asks our correspondent. We reply—we should do no such thing. But when mental phenomena occur, which are obviously the *conscious* and *voluntary* production of some mind,—manifesting knowledge, reason, will, and all the higher attributes of mind,—we cannot reasonably ascribe them to either "unconscious cerebration" or *involuntary* mental action. When, moreover, we have credible evidence that they are not the conscious productions of minds in the body, while the producing mind claims to be disembodied, there is strong presumptive evidence that the claim is true. And when, finally, the acting mind furnishes clear proof of its distinct personality and individual identity as a disembodied spirit, then we have the best of reasons for ascribing such action to the spirits of the (so-called) dead.

THAT REPORT.—We learn that Prof. Felton, at a Spiritualist meeting at Cambridge last week, in reply to an inquiry from a person in the audience, stated that the long-looked-for Report of the Investigating Committee, which the community in general had begun to despair of ever seeing, would yet appear. He was understood to say that the labor of preparing the report devolved upon Prof. Agassiz, who is at present engaged in the publication of his great work on Natural History; but that he might be expected to attend to this duty ere the lapse of as much more time as has already passed. So Spiritualists may as well "possess their souls in patience" until the final (?) scientific exposure of the "stupendous delusion" comes off.

It would appear that, notwithstanding the committee's avowed opinion of Spiritualism, that it "corrupts the morals and degrades the intellects" of its adherents—notwithstanding their solemn warning that its "contaminating influence surely tends to lessen the truth of man and the purity of woman"—yet the learned Professor of Zoology deems its exposure of secondary importance to the publication of his researches respecting infusoria, tadpoles, mud-turtles, etc., etc., living and fossil, which have engrossed his chief attention. Since "deeds speak louder than words," the public may be justified in concluding that the danger is not deemed very alarming after all.

DECEMBER 12, 1857.

MEETINGS LAST SUNDAY.

At the Melodeon on Sunday last, fair audiences were present. In the afternoon, after an able lecture, Mr. Whiting improvised a poem on "Belshazzar's Feast," the subject chosen by a committee. The picture which was painted of the feast was poetic and striking, and the application of the subject appropriate and effective:

"Mene, Mene, now is writ on many a wall,

Warning the mind to flee from error's thrall."

In the evening, after a discourse on the religious nature of man, an improvisation was given on "The duties of the living to the memories of the dead."

These exercises concluded, at the request of Prof. Horsford, the medium described the sensations he experiences while in the trance state. He said that he first feels a pleasant drowsiness coming over him; then involuntary motions of his hands toward his head; and he finally loses all consciousness of surrounding objects, although he hears the words that fall from his lips. He could not go into a trance at will. He first realized the faculty about four years ago, at which time he had the consumption. Now he has no signs of such a disease. He frequently sees spirits in the forms of men, and he has often heard voices. A voice once prevented him from going on board a steamboat at Buffalo, which was burned on its voyage. The spirit which professes to control him (the Italian poet), had appeared to him and told him to lecture, which he had done for two years.

A highly interesting discussion ensued which occupied the time until 9 o'clock.

Dr. Gardner extended an invitation to the learned professors to be present and continue the discussion on Sunday evening next. It is understood that they will comply.

At the Music Hall Mrs. Hatch spoke in the afternoon, to an audience of about six hundred, on the "Love of the Beautiful." Preceding the lecture she chanted the Lord's prayer with singularly pleasing and impressive effect. Then, after an invocation, the topic of discourse was taken up and considered in the three phases of physical, intellectual, and spiritual beauty. It would be superfluous to say that the subject was treated in a happy and instructive manner. It is themes like these that afford play for her poetic gifts, rather than the dry theorems of mathematics and mechanics.

At No. 14 Bromfield Street, Mr. Hobbs's morning circle was well attended and interesting. In the afternoon Dr. Child spoke on the subject of these words, "Time is the stream we go a-fishing in. We drink at it; but while we drink we see the sandy bottom, and detect how shallow it is. Its thin currents slide away and eternity remains. We would fish in the sky, whose bottom is pebbly with stars." "The body is dust; the soul is a bud of eternity." The drift of his lecture was an impressive exhibition of the unending, uncertain, fleeting, perishable properties of earthly things, and the enduring, certain reality of the properties of the soul that shall bud and bloom in eternal freshness.

X.

SPIRITUAL TEMPLE AT DUNDEE, ILLINOIS.

The *Spiritual Tribune* gives the following particulars in reference to the temple recently erected near Dundee, Ill., for the use of the Spiritualists:

The temple is situated on a hill about one mile from Dundee. The site commands a fine view of Fox River, and of the charming valley through which it runs. The temple was built wholly under the supervision of spirits. Bro. Austin, a venerable father in the faith, was one of the four who contributed chiefly those material means necessary for its completion. The building is constructed of wood, in a circular form, and bears a close resemblance to an immense dome. It is almost entirely covered with tin, which causes it to appear at a distance in a clear morning, like an orb of molten silver rising out of the earth.

The seats are arranged in circular order, as all places of spiritual communion for large assemblages should be—*are in the spheres*—and will be ultimately on the earth. There is a net-work of wire descending from the top of the temple, widening as it descends till it rests on a large round mahogany table about three feet from the floor. Within this net-work there are various musical instruments on which, we were informed, invisible hands had frequently played. This electric conductor, thus curiously wrought, is upheld by an eagle—the emblem of strength and ascension; a silver tube, emblematic of truth, extends from the eagle's beak, whereon a dove sits perched, as typical of love. Thus we perceive that towering strength, truth and love are symbolized. Spiritual teachers from different sections of the country who may visit Chicago and vicinity, will find a trip to the Spiritual Temple at Dundee, alike pleasant and instructive.

MRS. FRANCES O. HYZER.—The friends and admirers of this gifted *improviseatrice*, the echoes of whose voice still linger among the mountains of her native State, (Vermont,) will be interested to learn that she is at present located at Waterford, N. Y.

MR. WILLIS IN PORTLAND.—F. L. H. Willis addressed crowded audiences in Mechanic's Hall, Portland, on the afternoon and evening of Sunday before last. The *Transcript* says that numbers were unable to obtain admittance. The Spiritualists of that city find their Hall too small for them.

A BEAUTIFUL INCIDENT.—The *Sonora County Journal* relates the case of a child of Mr. Quigby of Petaluma (Cal.): "For some time before he died he was continually saying to his mother, 'I want to go home, mother; I want to go home.' Just before he breathed his last, he said, 'Now I've got home, mother; carry me in, carry me in.'

To BE PUBLISHED.—We learn that the lecture recently delivered through Mrs. Hatch, at Newburyport, is to be issued in pamphlet form in a few days, full photographic notes having been taken at the time. Marsh in Boston, and Munson in New York, will have it for sale.

The Editor of this paper may be expected to speak at Milford, N. H., on Sunday next.

Take all sorrow out of life, and you take away all richness, and depth, and tenderness. Sorrow is the furnace that melts selfish hearts together in love.

A. B. WHITING AT THE MEIONAON.

TWO PROFESSORS IN THE FIELD.

Mr. A. B. Whiting lectured at the Meionao on Friday evening of last week, taking as a text—"Man, know thyself." He spoke of man as a trinity—soul, spirit and matter combined—the image of God—the fairest of his works. Man should search into the depths of his own mental and spiritual nature. He can thus learn more than by studying the outward world; for man is an epitome of the universe. As he learns the laws of his own being is he better prepared to understand the nature of spirit-life. Every thing that gives us a knowledge of the soul is of use. Therefore, if no other benefit were to be derived from spirit-manifestations, they are useful in causing us to investigate the laws of mind, and in teaching man to know himself. As lofty minds are led to examine this subject, though they may form diverse opinions upon it, yet will they help to expand our knowledge of human nature.

As spirit communion becomes more common, minds will become more unfolded, and men will receive higher lessons of truth. Their greatest knowledge will be to know that knowledge will never cease. When the time should arrive that there was nothing more for man to learn, it would be well for him to become another creature, for his existence would cease to have any interest. It is a rule in nature, that nothing can understand that which is above it; we can fully comprehend only that which is on a level with or below us. Men understand the past better than the present. No age is appreciated in the present; but when it becomes the past, its merits and its virtues are looked back upon and acknowledged. So will it be with the present age and its spiritual developments. The future that now is will look back upon them and assign them their true worth. Man will never understand the present in which he lives until he becomes more intuitively developed.

He then went on to speak of the wonderful faculties of the human mind, and the desirability of their development to that state where they will be in harmony with all God's works. Men were drawn nearer the spirit world by spirit communion, and the more a man knows of that world, the better for him, intellectually, religiously, spiritually. The earth was made that man might exist; man was made to give birth to a spirit, bright and beautiful, to live a holy and happy life. Man was made in the image of God—not physically, as some say—but spiritually. He contains within himself the germ of wisdom, love and truth. When man shall learn better the faculties of the mind, he will learn better the laws by which the universe is governed, God being the soul of the universe, as the soul of man is the animative power of the body. "Man, know thyself."

At the close of the lecture Prof. Felton, as chairman of a committee appointed at the opening of the meeting to select a subject for improvisation, read a list of topics, remarking that they were not designed or expected to test the medium's claims to spirit influence, but as affording subjects to improvise upon. The medium chose from the list as read the following selection from Schiller:

"On the mountains is freedom! the breath of decay
Never sullies the fresh-flowing air;

Oh! nature is perfect wherever we stray;

'Tis man that deforms it with care."

An extempore poetic composition of some fifteen minutes in length was then delivered through the medium, with too great rapidity for a reporter's pencil to follow. As to its merits, the reader will form his conclusion after reading what here follows:

Dr. Gardner, at the conclusion of the poem, said that remarks would be in order from any person in the audience; whereupon Prof. Horsford rose and made the inquiry: "Though this performance is not put forth as a test of spirit influence, is it not to be taken as such by the audience? Is it not expected that it will be received as proof of the presence and power of spirits from another world?"

Dr. G. replied that he expected each individual to judge for himself. For his own part he did not consider trance-speaking, by itself, as conclusive proof of the presence of spirits. His belief in spirit manifestations rested mainly upon other evidences.

Prof. Horsford remarked that improvisation is a very common thing in some parts of the world. In western New York he had heard Methodist exhorters who spoke in a surprising manner—quite equal to Mr. Whiting. Improvising poems is very common in Italy, where numerous persons can be found who for a small coin will recite poems on any subject named. He knows a child of six years old who will repeat rhymes by the hour together. He is acquainted with several young ladies who have practised the same thing successfully. A poem was once given Coleridge in a dream, which so impressed his memory that he wrote it out in full upon waking. This gift is not a remarkable one, and should not be regarded as evidence of a spirit acting upon men.

Dr. Gardner repeated that he did not regard trance-speaking as a positive test. But if an uneducated man gives us such impromptu discourses in the trance state, it was certainly an evidence of some power which he could not account for except by supposing there was an influence above the medium which controlled him. He could not perform these things in his normal state.

Mr. Whiting was appealed to, to know if he knew upon what topic he had spoken. He replied that he could only form an idea of

DR. HATCH'S COURSE AND CLAIMS.

talent displayed, and admitted there were many poetical expressions in the poem, and this power was proof of the presence in its possessor of a very bright spirit, be it embodied or disembodied.

But there were also imperfections in the production, as might be expected. Only a poet of the very highest genius could have improvised a faultless poem. The speech, as is the case with all mediums, was characteristic of the individual. The style of oratory was peculiar to the speaker; and the faults were such as were very common in some parts of the country. For instance, he said "learn" when he should have said "teach." He thought it therefore rational to suppose that it all came from the medium. It required longer legs than he had ever seen to make a logical step to the conclusion that it came from a disembodied spirit.

Dr. Gardner thought that the fact of the communications partaking in some measure of the peculiarities of the medium, did not militate against their spiritual origin. He illustrated by comparison: A stream of pure water, when made to run through pine logs, became impregnated with the quality of the wood, so as to taste differently from what it would if taken fresh from the spring; but it was the same water nevertheless, and came from the spring. Scripture furnishes analogous examples. The inspirations of Moses and Jesus are widely different; they partake of their personal characteristics.

Prof. Felton differed totally from that theory. He believed that all men were inspired by the Almighty, are under an influence from his spirit, but not of any personal spirit. He placed the Scriptures entirely apart by themselves, and admitted no analogy between them and Spiritualism. This matter rests upon itself, and should be treated, upon its own merits. He proceeded to speak of various manifestations he had witnessed, and brought forward various arguments against them, but as they presented no objection which our readers have not repeatedly seen, we omit any report of them. Among other things brought forward was the oft-quoted case of the German servant girl, who spoke in Hebrew while in a state of catalepsy. This, it was contended, was only an excitement of the brain, produced by disease, and was entirely to be accounted for on a natural and physical basis.

The last person who took part in the discussion was a young man whose name we did not learn. He reminded the Prof. that in the course of his remarks, notwithstanding his wish to set the Scriptures apart, he had alluded to certain Mosaic accounts. He would venture to say, in his youth, the Prof. had believed in the six literal days of the creation, according to the Orthodox teaching. What had wrought a change in the views of intelligent men on this question? Was it not the writings of such men as Hugh Miller and Prof. Hitchcock? Had not the science of geology caused a modification of our views on these questions? It could not be denied. Now, if the Prof., instead of setting the Scriptures apart, allows geology to come in to assist him in the interpretation or understanding of them, I can consistently claim the same privilege for Spiritualism. The speaker then referred to some cases of mediumship as recorded in the New Testament; after which the meeting was closed.

The audience showed a deep interest in the discussion on both sides; and we were pleased to notice that Prof. Felton used none of the harsh epithets which he has been accustomed to apply to mediums and believers in his public speeches upon this subject. With all deference to his superior wisdom, we must express our conviction that he will do more for the truth, let it lie on which side it may, by thus treating his opponents with due respect, than by the wholesale denunciation and criminal charges that he has heretofore heaped upon them.

A FRENCHMAN'S EXPERIENCE.

Dr. W. R. Hayden, in his "Seven Years with the Spirits," published in the *Banner of Light*, relates the following amusing incident:

One of the most extraordinary, as well as amusing exhibitions of spirit-power which we have ever witnessed, occurred one day at our house, in London. A reporter for one of the French journals visited Mrs. Hayden for the double purpose of investigating the phenomena, and furnishing an article for his paper. He was accompanied by a French nobleman. At the first *seance*, they were so determined to have every thing wrong, that nothing went satisfactory, so they made an engagement for the following day, but with far better success, although at the commencement of the sitting, the promises of a favorable result were but little better, at which our friend, the reporter, became very impatient, and vented his displeasure, by exclaiming:

"Your trapping spirits no tell ze truth; they say they will answer my questions, but they no do it; they tell lies. I want some satisfactory proof, something zat will satisfy my own mind; they no do it; they tell lies."

Scarcely had the last word fallen from his lips, ere some invisible power seized and shook him violently, then raising him up from the floor, threw him upon the sofa. During this remarkable manifestation, the reporter was exclaiming, "Mon Dieu! mon Dieu! take zem off, I have got ze proof, they will kill me, take zem off."

At the conclusion of this exciting scene, he was greatly exhausted, and so frightened that he would not leave the house until the invisibles had promised not to molest him at his lodgings. Mrs. Dr. Hoyland was present at the *seance*, and witnessed the singular phenomenon.

The reporter related his experience to Drs. Ashburner and Hoyland, and several other gentlemen.

NOTITION OF A DISTANT DEATH.—Some time since, a medium was walking up Broadway, New York, and while crossing Chambers street, he was picked up in the air, a little from the walk, and dropped flat in the street. Pedestrians near by, seeing the strange phenomenon, ran and helped him up. He exclaimed, "My brother is dead, my brother is dead!" In a moment he recovered and walked on, saying nothing was the matter with him; but he soon after received a telegraphic dispatch from Washington, informing him that his brother was dead! How shall these things be explained?—*Telegraph.*

Every genuine want of humanity is the promise of its own satisfaction.

THE CAUSE IN INDIANA.

For the New England Spiritualist.

ATTICA, Nov. 17, 1857.

FRIEND NEWTON:—With the true Spiritualist, hope deferred doth not sicken the heart, for they know of a certainty whereupon they rear their temple.

We, as Spiritualists, in this vicinage have much cause for rejoicing. We feel that the good cause for which we are laboring, is now moving forward. The dark hours of the morning are passing, and are being succeeded by a brilliant dawn. But a year ago, we had our first lecture upon Harmonial Philosophy, and that thither attended—Miss Amphlet occupying the stand. Since then, Chase, Mrs. Tuttle, Mrs. Kingsbury, Mr. Wadsworth, Mr. Fairfield, and Mr. Henry Hume have been with us, and effected much good. Our largest halls will now scarce accommodate the numbers who come to hear. The desire for light is increasing, and those attending the lectures seem to listen patiently and with interest.

The peculiarity of Mr. Fairfield's mediumship over that of those preceding him, has been the means of attracting many persons, heretofore careless, and awakened an interest that will never die out. Mr. Hume lectured twice, to large audiences, and was listened to with deep attention. I believe it is the intention of both to return during the winter.

It is due to Mr. Wadsworth to say, that we are much indebted to him for the position in which we were found by Mr. F. He is a noble man, and many warm hearts earnestly desire his return to our midst.

During his sojourn, he was challenged for discussion by one of our own citizens, and accepted. It terminated as successfully as the most ardent Spiritualist could desire.

Truly yours,

LECTURERS AND TRANCE SPEAKERS.

Let it be understood that in announcing these names, we make no endorsement of the teachings of these several speakers. Those who speak in the normal state are expected to express their individual views of truth, each in his or her own way; while those who are used as instruments for disembodied intelligences do not themselves undertake to be responsible for what is spoken. Truth must bear her own credentials.

LECTURERS.

DR. JOHN MATHEW, travelling in New England.

D. F. GODDARD, Chelsea, Mass.

J. W. H. TOOHEY, (now in the West.)

ALLEN PUTNAM, Esq., Roxbury, Mass.

MIS C. M. BREE, (now travelling in the West.)

GIBSON SMITH, South Shaftsbury, Vt.

STEPHEN MORSE, Springfield, Mass.

A. E. NEWTON, Editor *N. E. Spiritualist*, Boston.

S. B. BRITTON, Editor *Spiritual Age*, New York.

REV. T. L. HARRIS, 447 Broome St.

WM. FISHBROUGH, Telegraph Office, New York.

R. P. AMBLER, " " " "

CHARLES PARTRIDGE, " " " "

DR. J. R. ORTON, " " " "

HENRY H. TATOR, Chicago, Ill.

DR. R. T. HALLOCK, corner Christie and Broome Sts., N. Y.

MR. AND MRS. U. CLARK, Ed. *Spiritual Clarion*, Auburn, N. Y.

R. P. WILSON, New York.

JOEL TIFFANY, 553 Broadway, New York.

DANIEL PARKER, M. D., Billerica, Mass.

R. D. CHALFANT, Esq., 836 Race St., Philadelphia.

S. C. HEWITT, Cleveland, Ohio.

JOHN HOBART, offiice *N. E. Spiritualist*, Boston.

TRANCE SPEAKERS.

MRS. B. F. HATCH, at present in Boston.

DR. C. MAIN, 7 Davis Street, Boston. (Healing Medium.)

MRS. J. H. CONANT, BOSTON.

MRS. ROSA T. AMEDY, Roxbury, Mass.

MRS. SARAH A. MAGOUN, East Cambridge, Mass.

L. K. COONEY, (Healing Medium.) (Travelling West.)

F. L. WADSWORTH, Portland, Me. (Now in the West.)

JOHN M. SPEAR, Melrose, Mass.

MRS. SARAH B. ELLIS, Hanson, Mass. (Healing Medium.)

MRS. JOHN PUFFER, North Hanson, Mass. (Healing Medium.)

MRS. A. W. SPRAGUE, Plymouth, Vt.

MRS. M. S. TOWNSEND, Bridgewater, Vt. (Healing Medium.)

MRS. M. F. BROWN, South Royalton, Vt. (Healing Medium.)

AUSTIN E. SIMMONS, Woodstock, Vt.

MRS. A. M. HENDRON, Newton, Ct. (Psychometrist.)

MRS. H. F. HUNTELY, Paper Mill Village, N. H.

N. S. GREENLEAF, Haverhill, Mass.

HERVEY BARBER, Warwick, Mass.

JOHN G. GLEASON, Plymouth, Mass.

H. P. FAIRFIELD, (Healing Medium.) (Travelling West.)

WM. A. HUME, Cleveland, Ohio.

MRS. BECK, 383 Eighth Avenue, N. Y. city

MRS. C. M. TUTTLE, Albion, Mich. (Travelling in N. England.)

GEORGE ATKINS, Webster, Mass. (Healing Medium.)

MRS. ALMIRA F. PEASE, S. Wilbraham, Mass. (Psychometrist.)

J. A. BASSETT, Salem, Mass.

ABRAHAM P. FIERCE, Augusta, Me.

MRS. SARAH A. HORTON, Brandon, Vt.

MRS. SARAH P. LATRD, Lester, Vt.

E. S. TYLER, Auburn, N. Y.

DANIEL NORTON, Southington, Ct. (Healing Medium and Psychometrist.)

H. B. STORE, New Haven, Ct.

JAMES H. HARRIS, Center Abington, Mass.

MEETINGS IN BOSTON AND VICINITY.

SUNDAY MEETINGS.—A. B. WHITING of Michigan, trance speaker, will lecture in the *Melodeon* on Sunday next, at 2d and 7 o'clock, P. M. Singing by the Misses Hall.

Free conference meetings at the *Melodeon* every Sunday forenoon at 10d o'clock.

SPiritualist MEETINGS will be held at No. 14 Bromfield St. every Sunday afternoon and evening. Admission free.

A CIRCLE for medium development and spiritual manifestations will be held every Sunday morning at No. 14 Bromfield St. Admission 5 cents.

THE LADIES ASSOCIATION IN AID OF THE POOR,—entitled the "Harmonial Band of Love and Charity,"—will hold weekly meetings in the Spiritualists' Reading Room, No. 14 Bromfield Street, every FRIDAY afternoon, at 3 o'clock. All interested in this benevolent work are invited to attend.

MEETINGS IN CHAPMAN HALL, School St.—On Sunday afternoons, Conference Meetings, relating strictly to the Phenomena and Philosophy of Spiritualism. In the evening, Discussions of Philosophical and Reform questions. Circles for development in the morning at 10 o'clock. Admittance to all meetings, 5 cents.

MEETINGS IN CHELSEA, on Sundays, morning and evening at FREMONT HALL, Winnissinet Street. D. F. GONDARD, regular speaker. Seats free.

IN CAMBRIDGE HALL, School St.—On Sunday afternoons, Conference Meetings, relating strictly to the Phenomena and Philosophy of Spiritualism. In the evening, Discussions of Philosophical and Reform questions. Circles for development in the morning at 10 o'clock. Admittance to all meetings, 5 cents.

MEETINGS IN BOSTON.—At Washington Hall, Main street, every Sunday afternoon and evening, at 3 and 7 o'clock.

IN MANCHESTER, N. H.—Regular Sunday meetings in Court Room Hall, City Hall Building, at the usual hours.

IN SALEM.—Meetings for Trance Speaking in the Sewall st. church every Sunday afternoon and evening.

IN QUINCY.—Meetings in Mariposa Hall every Sunday.

MEDIUMS IN BOSTON.

MRS. R. H. BURT, Writing and Trance Medium, 163 Washington, opposite Milk St. Hours from 10 to 1 and from 2 to 7.

MR. J. V. MANSFIELD, Test Writing Medium, No. 3 Winter Street, over G. Trumbull & Co.'s, Boston, or at his home, Chestnut st., Chelsea. Terms \$1.00 in advance. All letters sent by mail must contain a postage stamp to pay the postage.

MRS. KNIGHT, Writing Medium, 15 Montgomery place, up one flight of stairs, no date. 4. Hours 9 to 1 and to 2 P. M. Terms 50 cents a session.

MRS. BEAN, Rapping, Writing and TRANCE Medium. Hours from 9 A. M. to 9 P. M. No. 10 Chichester place.

MRS. B. K. Little, (formerly Miss Ellis) Test Medium, by Rapping, Writing, and Trance, Rooms No. 46 Eliot street. Hours from 9 to 12 A. M., and 2 to 6 P. M. Terms \$1.00 per hour for one or two persons; 50 cents for each additional person. Clairvoyant Examinations for Disease and Prescriptions.

MRS. DICKINSON, No. 16 Boylston place, Seer, Healing and Trance Medium, gives communications concerning the past, present and future.

MRS. E. D. STARKWEATHER, Rapping, Writing and Trance Medium residence No. 11 Harrison Avenue. Terms, 50 cents each person for an hour's sitting. Hours from 9 to 12 A. M., 2 to 5 and 7 to 8 P. M.

MRS. O. J. PUTNAM, Healing, Writing and Trance Medium; at No. 1 Montgomery place, Boston. Hours, from 9 A. M. to 6 P. M. Examinations and Trances \$1.00 each. Writing 50 cents each.

MRS. L. B. COVERT, Writing, Speaking and Personating Medium, No. 2 Harvard st., will sit for communication between the hours of 9 and 12, A. M., and 2 and 10, P. M., or, if desired, will visit families. Terms, 50cts a session.

MRS. L. B. SMITH, Writing and Healing Medium, Spirit-Seer, and Delineator of Character, No. 45 Harrison avenue. Hours from 9 A. M. to 1 P. M., and from 2 to 5 P. M. Terms 50 cents; medical examinations and \$1.00. Regular circles on Tuesday and Friday evenings; admittance 50cts. Mrs. S. will also receive calls to lecture.

REMARKABLE TEST. At the sitting of a circle a short time ago, Dr. John C. Main was present and having at the time a patient under his care, he asked the spirit to give him a remedy for his disease. The spirit gave him his name (as having formerly been a surgeon) and directed him to Dr. Cheever, No. 1 Tremont Temple, Boston, and procure his Life Root Medicine. This was done, and Doctor Main has since been perfectly well. At the time of his cure, Dr. Cheever, or that there was such a medicine to be had, he informed him that it was fact and here gives him the full benefit of it. The above is true in every particular.

CHARLES MAIN, No. 7 Davis Street, Boston.

This invaluable medicine has long been used as an infallible remedy for Consumption, Scrofula, Salt Rheum, *Erysipelas*, Cough, Disease of the Liver, Diarrhea, Cancer, Mercuric Disease, Fluxes, and all gross acrid

DECEMBER 12, 1857.

Interesting Miscellany.

THE MINISTRY OF ANGELS.

As watchers from the upper sky
Looked down upon the child,
Laid in his mother's arms to die,
The babe looked up and smiled.

And then he raised his tiny hand
And talked with angels fair,
As he beheld the white-robed band
Upon the balmy air.

But what the hovering spirit said,
Or what the babe replied,
Before he bowed his little head
And, sweetly smiling, died,

I cannot tell—I never knew;
Some joyful news they told,
For soon the child's young spirit flew
To them on wings of gold!

But afterwards the child returned
And sought his mother's ear,
With spifit-thoughts and words that burned
Her bleeding heart to hear!

Softly he sighed—"Come, mother, come!
Oh, come and live with me,
In my bright, happy, sinless home,
From every sorrow free!"

And then the mother wished to go
And soar with him away;
The gentle spirit answered "No!
A little more delay!"

But often from his spirit home
Returned the happy child,
And called the mother still to come,
With such reproaches mild.

And still he came, and still he tried
To call the mother home,
And thus unceasingly he cried,
"Come, mother—mother, come!"

"For melodies as ravishing
As heaven is to behold,
Await you here, and you shall sing
To angel harps of gold!"

And then she went—one look of love
On us she calmly smiled,
And the pure spirit soared above—
The mother with her child! N. Y. Independent.

MRS. LOFTY AND I.

Mrs. Lofty keeps a carriage,
So do I;
She has dapple-gray's to draw it,
None have I;
She's no prouder with her coachman
Than am I
With my blue-eyed, laughing baby,
Trundling by.

I hide his face lest she should see
The cherub boy, and envy me.

Her fine husband has white fingers,
Mine has not;

He could give his bride a palace—
Mine a cot.

Hers comes home beneath the starlight—
Ne'er cares she;

Mine comes in the purple twilight,
Kisses me,

And prays that He who turns life's sands
Will hold his loves ones in His hands.

Mrs. Lofty has her jewels,
So have I;

She wears hers upon her bosom,
Inside I;

She'll leave hers at Death's portal,
By-and-by;

I shall bear my treasure with me
When I die.

For I have love, and she has gold;

She counts her wealth—mine can't be told.

She has those who love her—station,
None have I;

But I've one true heart beside me—
Glad am I.

I'd not change it for a kingdom,
No not I.

God will weigh it in his balance,
By-and-by,

And the difference define
"Twixt Mrs. Loft's wealth and mine.

AN ALLEGORY.

There was a young man whose honest intentions to pursue a life of virtuous habits very naturally inclined him to think himself quite as good other people who were walking in the path of righteousness.

But Fate, with her ungenerous hand, thought, for some unknown purpose, that she would blast his fair prospects in this life, and evermore on earth render him an object for the world's ingratitude.

O, thou ungrateful Fate! Dost thou know the heart that thou hast wounded? Dost thou hear its anguished beatings?

Or seest thou the scorching tears that from the world's gaze, gush in bitterness down the pallid cheeks of him thou hast sought to ruin?

One night more sad than ever yet he'd known, he cast himself upon his couch, and soon the unhappy youth was wandering in the land of dreams.

"O blissful moment this," he exclaims, "for angels are whispering to me, and a voice from Heaven is sweetly falling on my senses, saying, 'Young man, despair not; although the world condemn thee, murmur not; thy Father knows thee best; and for thy soul's sincerity and a world's ingratitude thou shalt receive thy just reward—the sunshine of celestial bliss and Heavenly Immortality!'—East Boston Ledger.

HOW TO DO GOOD.—Dr. Johnson wisely said, "He who waits to do a great deal of good at once, will never do anything." Life is made up of little things. It is but once in an age that occasion is offered for doing a good deed. True greatness consists in being great in little things. How are railroads built? By one shovelfull of dirt after another; one shovel at a time. Thus drops make the ocean. Hence we should be willing to do a little good at a time, and never "wait to do a great deal of good at once." If we would do much good in the world, we must be willing to do good in little things, little acts, one after another; speaking a word here, giving a tract there, and setting a good example all the time; we must do the first thing we can, and the next, and then the next, and so keep on doing good. This is the way to accomplish anything. Thus only shall we do all the good in our power.

INCIDENTS IN STILLING'S LIFE.

In youth, Stilling was extremely poor, destitute of the common comforts and necessities of life. After a long season of anxiety and prayer, he felt satisfied that it was the will of God that he should go to a university, and prepare himself for the medical profession. He did not at first make choice of a university, but waited for an intimation from his heavenly Father; for as he intended to study simply from faith, he would not allow his own will in anything. Three weeks after he had come to this determination, a friend asked him whether he intended to go. He replied he did not know. "Oh," said she, "our neighbor, Mr. T., is going to Strasburg, to spend the winter there; go with him."

This touched Stilling's heart; he felt that this was the intimation he had waited for. Meanwhile Mr. T. entered the room, and was heartily pleased with the proposition. The whole of his welfare now depended on his becoming a physician; and for this a thousand dollars was requisite, of which he could not tell, in the whole world, where to raise a hundred. He nevertheless fixed his confidence firmly on God, and reasoned as follows:

God begins nothing without terminating it gloriously. Now, it is most certainly true, that He alone has ordered my present circumstances, entirely without my co-operation. Consequently, it is also certainly true, that He will accomplish everything regarding me in a manner worthy of Himself.

He smilingly said to his friends who were as poor as himself, "I wonder from what quarter my heavenly Father will provide me with money." When they expressed anxiety, he said, "Believe assuredly that He who was able to feed a thousand people with a little bread lives still, and to Him I command myself. He will certainly find out means. Do not be anxious; the Lord will provide."

Forty-six dollars was all that he could raise for his journey. He met with unavoidable delay on his way, and when at Frankfort, three days' ride from Strasburg, he had but a single dollar left. He said nothing of it to any one, but waited for the assistance of his heavenly Father. As he was walking the streets, and praying inwardly to God, he met Mr. L., a merchant from the place of his residence, who says to him, "Stilling, what brought you here?"

"I am going to Strasburg to study medicine."

"Where do you get your money to study with?"

"I have a rich Father in heaven."

Mr. L. looked steadily at him and inquired, "How much money have you on hand."

"One dollar," said Stilling.

"So," said Mr. L. "Well, I'm one of your Father's stewards;" and handed him thirty-three dollars.

Stilling felt warm tears in his eyes: says he,—"I am now rich enough, I want no more."

This first trial made him so courageous, that he no longer doubted that God would help him through everything.

He had been but a short time in Strasburg when his thirty-three dollars had again been reduced to one, on which account he began to pray very earnestly. Just at this time, one morning, his roommate, Mr. T., says to him, "Stilling, I believe you did not bring much money with you;" and offered him thirty dollars in gold, which he accepted as an answer to his prayers.

In a few months after this, the time arrived when he must pay the lecturer's fee, or have his name struck from the list of students. The money was to be paid by six o'clock on Thursday evening. Thursday morning came, and he had no money, and no means of getting any. The day was spent in prayer. Five o'clock in the evening came, and yet there was no money. His faith began almost to fail; he broke out into a perspiration; his face was wet with tears. Some one knocked at the door.

"Come in," said he. It was Mr. R., the gentleman of whom he had rented the room.

"I called," said Mr. R., "to see how you liked your room."

"Thank you," said Stilling, "I like it very much."

Said Mr. R., "I thought I would ask you one other question; have you brought any money with you?"

Stilling says he now felt like Habakkuk, when the angel took him by the hair of the head to carry him to Babylon. He answered, "No; I have no money!"

Mr. R. looked at him with surprise, and at length said,—"I see how it is, God has sent me to help you."

He immediately left the room, and soon returned with forty dollars in gold.

Stilling says he then felt like Daniel in the lion's den, when Habakkuk brought him his food. He threw himself on the floor, and thanked God with tears. He then went to the college, and paid his fees as the rest.

THE SHADOW OF LIFE.

BY LYDIA A. CALDWELL.

We are like children, who, walking in a sunny path, behold their shadow and wonder at it. So do we, walking in the light of life, wonder at our shadow-death. Life is the real, veritable miracle, but we become so accustomed to the beautiful mystery that we are only surprised at its absence.

And yet, why should we wonder? for Death also, as Life, is our continual, abiding guest! He walks with us, and sleeps with us, and breaks with us our bread. Where we sit and weep, he stands beside us; and where the laugh rings out gayly, there, also, is his solemn, invisible presence. We go on in our accustomed ways—we talk, and laugh, and tell our pleasant jests; but meanwhile our shadows lengthen, as shadows lengthen towards the nightfall, and not far on, whither our feet hasten, sits a solemn presence, waiting for us.

Oh! is there no swift, shining angel, who will turn aside our feet into another path?—another path, where the grass may grow again beneath our feet, and not above our graves? Oh, save us! Oh, guard us, angels of pity!

Nay, there is in heaven no angel so strong that he may turn aside thine errand, O swift, sure, terrible Death! Haste as we will, the Shadow gains space upon our laggard steps. Nay, look not over thy shoulder, poor, breathless, human fugitive! even beside thee, as we are, every tender-hearted man—why, there would be a rise in 'dry goods' that would put Bowen & McNamee on their legs again, I venture to say.

that thou mayst sleep, and release us but for an hour from thy terrible vigilance? There is no medicine. The years come and go, and the seasons, swift, or in slow, sweet, regretful recession: but this blank shade—the shadow of the seasons and the years, the shadow of the world and all that is therein—this comes, and goes not; this is forever with us!

But what land is this beyond us, O our companion?—this immortal land! Is this the clime we have sought so long and vainly, whither have fled all those summers of our youth which we besought with prayers and tears to stay? Here may we find again the lost glory of those days, the bloom and the song?

There cometh an answer:—"Out of the night is the morning born. Darkness alone makes visible to our Universitists among the slaves. His reply was, "Not many; they want a hell—for their masters. But," said he, "there are some." A Southern gentleman told me that one of his slaves—a very intelligent fellow—was a Universalist. On one occasion he illustrated the intellectual character of his religion in the following manner: A certain slave had obtained a license of the Baptists to preach. He was holding forth in the presence of many of his colored brethren at one time, when he undertook to describe the process of Adam's creation. Said he: "When God made Adam, he stoop down, scrape up a little dirt, wet it a little, warm it in hands, and squeeze it in de right shape, and den lean it up against the fence to dry—"

"Top dere!" said our Universalist darkey.

"You say dat are de fustus man eber made?"

"Sartin!" said the preacher.

"Den," said the other, "jes tell a feller whar dat arre come from!"

"Hush," said the preacher. "Two more questions like dat would spile all de feology in de world!"

This is one of the best anecdotes we ever heard.

BODY AND SOUL.

ONE OF FRANKLIN'S LETTERS.

The following letter from Benjamin Franklin may disabuse some minds in regard to the current report that he was an infidel. The truth is, he was a man who applied his strong common sense to religious as well as other subjects. This letter is a beautiful expression of a philosophic and religious mind:

Philadelphia, 13th February, 1756.

"I condole with you. We have lost a most dear and valuable relation. But it is the will of God and Nature, that these mortal bodies be laid aside when the soul is to enter into real life. This is rather an embryo state, a preparation for living. A man is not completely born till he be dead. Why, then, should we grieve that a new child is born among the immortals, a new member added to their happy society?

We are spirits. That bodies should be lent us, while they afford us pleasure, assist us in acquiring knowledge, or in doing good to our fellow-creatures, is a kind and benevolent act of God. When they become unfit for these purposes, and afford us pain instead of pleasure,—instead of an aid become an encumbrance, and answer none of the intentions for which they were given, it is equally kind and benevolent, that a way is provided by which we may get rid of them. Death is that way. We ourselves, in some cases, prudently choose a partial death. A mangled, painful limb, which cannot be restored, we willingly cut off. He who plucks out a tooth, parts with it freely, since the pain goes with it; and he who quits the whole body, parts at once with all pains and diseases, which it was liable to, or capable of making him suffer.

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