

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.

TERMS, TWO DOLLARS A YEAR, IN ADVANCE.

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No. 31.

Phenomenal & Philosophical.

SPIRIT MANIFESTATIONS IN 1800.

In a recent issue we gave an account of some interesting spirit manifestations, in the case of Mrs. Nelly Butler, of Sullivan, Me., which occurred in the year 1800. From a pamphlet published by Rev. Abraham Cummings in the year 1826, giving the full particulars of the case, we make the following extracts. The pamphlet bears the title, "Immortality Proved by the Testimony of Sense."

EVIDENCE DEDUCED FROM THE APPEARANCES OF THE SPECTRE.

In compliance with your request, I proceed in the argument that some persons among us have seen and conversed with the dead. Of the five corporeal senses, only three are capable of information by events of this nature. These are seeing, feeling and hearing. To all these three senses, evidence has been addressed in favor of the apparition in this place. I would now contemplate the evidence obtained by the senses of seeing and feeling.

The times, places and modes of her appearing were various. Sometimes she appeared to one alone, as the events which followed bore witness: for the testimony of events is sometimes more valid than that of persons. Sometimes she appeared to two or three, then to five or six, then to ten or twelve, again to twenty, and once to more than forty witnesses. She appeared in several apartments of Mr. Blaisdel's house, and several times in the cellar. She also appeared at other houses, and several times in the open field. There, white as the light, she moved like a cloud above the ground in personal form and magnitude, and in the presence of more than forty people. She tarried with them till after daylight, and vanished; not because she was afraid of the sun, for she had then several times appeared when the sun was shining. Once in particular, when she appeared in the room where the family were, about eleven o'clock in the day, they all left the house; but convinced of the impropriety of their conduct they returned.

At another time, when several neighbors were at the house, and were conversing on these remarkable events, a young lady in the company declared that though she had heard the discourse of the spectre, she would never believe that there had been a spectre among us, unless she could see her.

In a few minutes after, the spectre appeared to several persons and said she must come into the room where the company was. One of those who saw her, pleaded that she would not. The spectre then asked, "Is there a person here who desires to see me?" The young lady was then called, who, with several others, saw the spectre. "Here I am," said she, "satisfy yourselves." The lady owned that she was satisfied. It was now about two o'clock in the day. In short, the ghost appeared or conversed, or performed both almost as frequently in the day as in the night.

But will Christians argue that the appearance of an angel to the shepherds was a fiction because it happened in the night?

In all the appearances of the spectre she was as white as the light, and this whiteness was as clear and visible in a dark cellar and dark night, as when she appeared in the open field and in the open day. At a certain time, August 9—10, 1799, she informed a number of people that she meant to appear before them, (for she frequently conversed without appearing at all) that they must stand in order and behave in a solemn manner: "For the Lord," said she, "is a God of order." Accordingly she appeared and vanished before them several times. "At first they saw a small body of light, which continually increased till it formed into the shape and magnitude of a person."

This personal shape approached so near to Capt. Butler, that he put his hand upon it and it passed down through the apparition as through a body of light, in the view of six or seven witnesses. There were now thirteen persons present, who all saw the apparition except two. And five others, whether they were looking another way, or were prevented by some standing before them, or whatever might be the cause, did not see this attempt of handling the apparition.

But I attend to your reasoning. "If this extraordinary fact be true, what a pity it is there were no more witnesses! would not the evidence have been greater had it been acquired by all the eleven?" The more extraordinary the fact, the more numerous should be the witnesses. This is the opinion naturally entertained by mankind everywhere. Hence it follows that all of those eleven persons were not then practising artifice, for then they would all have seen this extraordinary fact.

The five who did not see it, saw that which was very little short of it. They saw that which rose into personal form, face and features in a moment; returned to shapeless mass in a moment, resumed the person in a moment, and vanished again in a moment. They saw that which was not afraid to be handled by them, for she passed slowly by them near enough for that purpose.

The transfiguration of Christ was a very extraordinary fact. Out of all his twelve disciples why chose he only three to be eye-witnesses of it?

As to the six witnesses, not one of them has ever been accused or even suspected of being concerned in the supposed artifice. Some of them are aged, others young. They had, and still have, professions, employments and interests widely different, and belong to four different families. It is the fixed and settled opinion of our opponents here, that two of them are not only persons of integrity, but were ensnared by others through the whole scene.

These two persons soon after confirmed what they had now seen and experienced by solemn, practical and most deliberate oaths in the presence of eighty people. For one of them made a prayer at the reinvestment, expressing his belief of what he had seen, and the other solemnly declared to all the assembly, as soon as the prayer was finished, that this solemnity was ordered by the spectre, to be observed by his means. He also confirmed the same by an express verbal oath before a civil magistrate.

EVIDENCE PRODUCED BY THE DISCOURSE OF THE SPECTRE.

I would now present to your consideration the conversation of the spectre. But I shall first observe the objection urged against some part of it.

At the time when she appeared to several persons at two o'clock in the day, she said she must come into the room where the company were; but was prevented by earnest entreaty. This, they say, was a falsehood.

At another time, when she walked in company with forty people, she went with them only to one house, though she had informed them that she must go to two houses. She indeed went forward in order to visit the other house, but was again prevented by earnest entreaty. This was a fault like the other.

Observe a similar case in Gen. 19: 2, 3. "And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night and wash your feet; and ye shall rise up early and go on your ways: and they said, Nay, but we will abide in the street all night. But he pressed upon them greatly, and they turned in unto him and entered into his house."

Several credible persons say, "she promised nearly fifty people to convince them of her being such as she professed to be, if they would comply with a certain condition. They complied, and went off unconvinced." But credible persons are sometimes mistaken, and so, perhaps, they were now: because other persons, as credible and as numerous, who stood nearer to and had better advantage of understanding the voice, declare that it was not the spectre, but Mr. Blaisdel, who said that the company, by complying, would be convinced. But he was mistaken. They went off, in general, unconvinced at that time. The spectre uttered but few words and withdrew. This was the night of August 9, 1799. In that company were the best of people, conducting in a sober manner; but others uttered such profanity and derision as rendered them unworthy to obtain conviction. On this account the spirit afterwards declared that she could not manifest herself among them. Christ himself, in a certain place, could not do many mighty works because of their unbelief. It is early enough to treat any affair with derision when we have fully discovered what it is. A scornful seeketh wisdom and findeth it not.

This company in general went off with the full persuasion that the whole affair was mere legerdemain, and that the few words of the spectre, which they had heard, were only the words of Mrs. Butler herself. Though they had been expressly told by an unsuspected person, who held her by the hand when the words were uttered, that she did not speak—that the voice was at a distance from her. But they were moderns, and the witness was rejected; and, as it was plainly a different voice from that of Mrs. Butler, or any other that ever they had heard, necessity, the mother of invention, produced their hypothesis that Mrs. Butler had used some sounding instrument.

But several of the company still remained at the house. To them Mrs. Butler complained of the unjust reproach which encompassed her. "What have I done," said she, "that I must suffer all this?" "Nothing, dear, you have done nothing," answered a voice immediately in the vacant space of the room. Then about fourteen persons, by the direction of the spectre, went into the cellar. As soon as they were there, the spectre said to Mrs. Butler, "Go up and sit with others on the kitchen hearth, that this company may know that it is not you who speaks." After she was gone up the ghost conversed with the company on several topics, suited to authenticate her mission.

She mentioned several incidents of her past life, known only to her husband, as he declared, and asked him if he remembered them. He said yes. She asked him if he had told them. He answered no; and of such a nature were those incidents as to render it utterly improbable that he ever should have mentioned them before. This was at the time when he attempted to handle the apparition.

It is objected against her, that she told who was in heaven and who was in hell.

She indeed mentioned the world of misery, as the eternal portion of the finally impenitent; but I find not the least evidence of her particularizing any person, or persons, as being in that miserable state.

She indeed mentioned several deceased persons as being in a state of happiness; and who can prove the impropriety of this? though indeed it is not what we should have expected.

Once when she conversed with about fourteen persons, Mr. Blaisdel having heard that his father was sick, asked the spectre whether she knew anything or not, concerning him. "Your father," she replied, "is in heaven, praising God with the angels." He afterwards found that his father, two hundred miles distant, died seven days before this answer of the ghost. True, the news might come from thence in that interval. But his friends at York, where his father lived, utterly deny that they sent the news in the course of these days. Suppose, however, the news did some way or other come: could any deceiver, improving the circumstance, know what questions Mr. Blaisdel would ask, so as to be sure they could all be answered? Or was Mr. Blais-

del himself in the plot? "No," say our opponents, "his piety, his veracity, and his utter aversion to the purpose of it, forbid the suspicion." It is therefore probable that the same creature, who appeared and disappeared so often in the view of the people, and could tell them where they should be and what they would say and do in future time, was the true author of this information.

At a certain time, when thirty people were convened to hear her conversation, the name of a certain woman, who was absent, happened to be introduced. "That woman," said the ghost, "has enjoyed a revival lately." Immediately one of the company went to her and asked what had lately been the state of her mind. She related it to him, and he told her that her information and that of the spectre agreed. Upon this she came and saw the spectre; heard her conversation for several hours, and expressed abundant satisfaction and delight.

At the time when fifty people heard her discourse, while more than forty saw her,—to some of them, who had no more believed these extraordinary events than mankind now do in general, she mentioned several occurrences of her past life, known to them and her, but not divulged, in order to satisfy them that she was the very person she professed to be. Almost all this company had been acquainted with her in her life-time, and a considerable number of them very intimately. She desired that any of them would ask what questions they pleased, for the removal of any doubts respecting her, which might exist in their minds. Accordingly certain persons did propose several questions respecting a number of events in her past life not divulged, which were so minute and circumstantial as to render the hypothesis of their being all so exactly rehearsed, as now to become the medium of artifice, utterly absurd and irrational. To all these inquiries she gave complete, satisfactory answers.

But not to detain you, I will now only ask, *How shall I judge of these facts?* Shall I suppose that some artful girl personating that deceased woman, could present herself before forty people, well acquainted with that woman in her life-time? tell them by a voice inimitable not to be afraid—to stand as near as they pleased, and ask as many questions as they pleased, and all without fear of discovery? What subtle person would not be subtle enough to avoid such a perilous situation?

EVIDENCE DEDUCED FROM HER PREDICTIONS.

I must now ask your attention to the arguments furnished by her predictions.

She foretold what the opinion and conduct of mankind would be with regard to her, and the ill treatment which Mr. Blaisdel's family would receive on her account. She not only declared the necessity, but foretold the certainty of the marriage at an hour when both the parties and both the families opposed it, if there was any thing to be known by the harmony of words and actions; yet the attachment of the parties seems to have been mutual from first to last. The paradox of the paradox is future, for mankind have more than one character, and the alector of Æsop will despise what a jeweller would prize.

She not only predicted the prosecution, but named a particular person as one who would certainly be present at the court for a witness, eleven months before these events took place.

She named another particular person, as one who should be present at the trial by the Grand Jury, and foretold what kind of language he would utter in their presence, eleven months before the accomplishment.

In about a month after, that is, ten months before the accomplishment, an oath of its existence was given before a magistrate. The person, too, who is the subject of this prediction and fulfilled it, was never a friend, but invariably the foe of the spectre from first to last. She foretold to forty people the issue of that trial, eleven months before the accomplishment. To the genuine friends of literature in this place, who were sincerely opposing superstition and legerdemain, this prediction was made known.

They were warned of the disadvantage which they must suffer, if they persisted.

They disbelieved the prediction, despised it, and became the involuntary subjects of its fulfillment at the time appointed. Within thirty hours after Mrs. Butler's marriage, the spectre predicted that she would become the parent of but one child and then die. Ten months after this her child was born, and she died the next day. The safe return of one bound to the West Indies was also foretold and accomplished.

These predictions are all fulfilled and were previously and sufficiently known in this vicinity for evidence that they were such. She uttered several other predictions now accomplished. But as these events might possibly be foreknown or strongly conjectured by other means, the mention of them is omitted. Not only her words, but her behavior too, manifested the spirit of prophecy. The re-entombment of the child was a practical oath, and never would have been thought of but for her direction. Friends and foes were all in one condition—all unable to conceive or even to conjecture the design of it, till it was manifested eighteen months afterwards, by certain, special, unexpected events of divine Providence. If then we take an impartial and connecting view of these and all the preceding evidences, how absurd is the hypothesis that all these evidences could be the effect, either of imagination or artifice! How much more rational is the opinion which has obtained credit in all ages and nations, that the spirits of deceased persons do sometimes appear, however incapable we are of learning all the purposes for which such events are designed!

By misapprehension and misinformation, piety and veracity may give you an account very different from mine. But ask those people of piety and veracity, who were present when the greatest of these events took place; I tell you they will not deny these facts.

MISCELLANY.

If the preceding arguments can be received, perhaps you will not indulge distrust, if I subjoin something of my own experience, confirmed by two other persons who saw the apparition in the same field in the same half hour.

Sometime in July, 1806, in the evening, I was informed by two persons that they had just seen the spectre in the field.

About ten minutes after, I went out, not to see a miracle, for I believed that they had been mistaken. Looking toward an eminence, twelve rods distance from the house, I saw there, as I supposed, one of the white rocks. This confirmed my opinion of their spectre, and I paid no more attention to it. Three minutes after I accidentally looked in the same direction, and the white rock was in the air; its form a complete globe, white with a tincture of red, like the damask rose, and its diameter about two feet.

Fully satisfied that this was nothing ordinary, I went toward it for more accurate examination.

While my eye was constantly upon it, I went on four or five steps, when it came to me from the distance of eleven rods, as quick as lightning, and instantly assumed a personal form with a female dress, but did not appear taller than a girl seven years old. While I looked upon her, I said in my mind, "you are not tall enough for the woman who has so frequently appeared among us." Immediately she grew up as large and as tall as I considered that woman to be. Now she appeared glorious. On her head was the representation of the sun diffusing the luminous, rectilinear rays everywhere to the ground. Through the rays I saw the personal form, and the woman's dress. Then I recollected the objection of the Encyclopedia, that "Ghosts always appear to one alone." Now, said my mind, I see you as plainly as ever I saw a person on earth; but were I to converse with you an hour, what proof could I produce that I ever conversed with you at all? This, with my fear, was the reason why I did not speak to her. But my fear was connected with ineffable pleasure.

Life, simplicity, purity, glory, all harmonizing in this celestial form, had the most delightful effect on my mind. And there appeared such a dulness afterwards upon all corporeal objects as I never perceived before. I went into the house and gave the information, not doubting that she had come to spend some time with us, as she had before. We went out to see her again; but to my great disappointment, she had vanished. Then I saw one of the great errors of my life. That I had not spoken to her has been the matter of my regret from that hour to this.

My word without witness has not been tedious. Believed or rejected, it may do you no harm.

On the more sure ground of attestation, I will now relate some instances of her appearing or conversing, or performing both in the day-time.

Sometime in March, 1800, she talked a few minutes without appearing, at eight o'clock in the morning, and promised to come again that day; at two o'clock, performed her promise, and talked with four people two hours. It was then she uttered these words:—"Though my body is consumed, and all turned to dust, my soul is as much alive as before I left the body."

This conversation was indeed in the cellar, but the place was enlightened with her radiance.

May 21, at ten o'clock, she appeared to two persons, and sent a message to another.

May 25, 10 o'clock. Appeared and conversed with two witnesses, while a third person only heard the conversation; and revealed that by which the same was proved to others.

May 26. She appeared at eight o'clock in the morning, and talked with four persons an hour and a half. In half an hour after, she appeared and talked with the same four persons, while two others only heard a voice without knowing what was said.

May 27. Talked with two persons, and promised to be present at a meeting of about twenty people, which was to be held the next day in the evening. Accordingly she appeared at this meeting to two other persons, who were ignorant of the promise. The assembly was immediately interrupted by the declaration, that "the spirit is come." None, however, could distinctly see her, but those two persons. The next evening after she conversed with a third couple of persons in company with the first two; mentioned her promise as being fulfilled, and told them, by her inimitable voice, to whom she had appeared. As a further confirmation that she had been really present on this occasion, she did, about two months afterwards, talk several hours in the midst of the assembly of forty-eight people, while she was visible to two, and only two, of that number. These two persons were a fourth couple distinct from the other six. Such is the testimony of these eight persons.

Her conversation was always with grace, seasoned with salt, very affecting and delightful.

Agust 13, at 10 o'clock, she talked with three persons invisibly. At two o'clock the same day, she appeared and talked to three people in the hearing of five other persons.

Thus have you received a general, but very imperfect account of these extraordinary events.

And now because a juggler will appear to check a musket ball with the point of his knife, form animals, and perform a thousand other idle wonders, will any lover of truth indulge the inference that all the preced-

ing phenomena are of the same nature? Do these magicians reveal and establish truths, the knowledge of which is of great importance [to certain persons now, and of public utility hereafter? No. Their miracles are without meaning, and their design is pecuniary profit, or else to show what they can do to gratify the vain curiosity of spectators.

Mountbanks do not commonly unite their employment with religious order, prayer and praise, or with solemn admonitions of life and death, blessing and cursing: Nor do their idle exhibitions so harmonize with the common operations of Divine Providence, as that the former and the latter have manifested the same ultimate purposes. This harmony is more than artifice can produce. Besides, who ever knew an instance like this in view, which, with all its circumstances, was afterwards fairly proved to be a deception? And if mountbanks never did exhibit such a variety in such circumstances, without the least partial discovery, we may be sure they never could. For, doubtless, they have done all they could do to impose on mankind by this species of iniquity.

For the New England Spiritualist.

MR. MANSFIELD'S MEDIUMSHIP.

MR. EDITOR:—In a lengthy article in the Daily Courier, of Sept. 23, entitled "Mansfield the Dactylogrammer," the writer, who is supposed to be Prof. Felton, says, in conclusion:—

"To sum up the whole in a few sentences:—
1. To obtain an answer from the spirits, it is required that the letter be left with Mr. Mansfield.

2. If the letter relate to any matter not capable of receiving a vague and general answer, such as anybody can give, and the matter be beyond Mr. Mansfield's means of knowledge, the questions are uniformly evaded.

3. All letters deposited with him must be paid for at the rate of a dollar and three postage stamps apiece, whether answered or not; and many letters are never answered at all.

4. Mr. Mansfield sometimes gets at the contents of a letter by holding it in the light, so as to read the writing; when this cannot be done, he opens the letter, if it appears possible to open it without detection. If it cannot be safely opened, or if the letter contains a question which he cannot answer without danger of exposure, then the letter is returned without an answer, &c., &c.

Now my experience with Mr. Mansfield has proved, in many respects, the very reverse of the conclusions so summarily arrived at by the Professor. For instance, in reference to conclusion No. 1, I have found that it is not necessary, as a general rule, or in any case within my knowledge, that letters be left with Mr. Mansfield to obtain an answer. After reading the communication referred to in the Courier, I made the following test trials of Mr. Mansfield's powers:—I went to Mr. M.'s rooms in Boston, with a person whose residence is ninety miles distant in the country, and of whom it is next to impossible that Mr. Mansfield could have had any knowledge. I introduced this person by simply the surname. This friend placed a note containing a single question upon Mr. M.'s desk. It was not sealed, but folded, over and over, in such a manner as to entirely conceal the writing; and yet, within ten minutes' time, and under our constant observation, he wrote out a direct and intelligent answer. The answer was addressed to the Christian name of the writer of the note, which was unknown to the medium, and subscribed with the name of the spirit, precisely as addressed. The medium neither held the note to the light, nor attempted in any way to read its contents; but simply let it lay upon the desk with his left hand upon it.

Another spirit was addressed, and another answer obtained, under substantially the same circumstances. The last answer was lengthy, and treated of the mutual concerns of the parties in a manner that made it a satisfactory test to the cool and philosophical mind of the writer of the note, who was addressed, "My dear cousin L—," which was correct.

Subsequently, I received a communication, through the mediumship of Miss Munson, from the spirit of a child, who requested me to write a note to him through Mr. Mansfield; he (the spirit) believing he would be able to make a reply that might arrest the attention of his father. Accordingly, I enclosed the following hastily written question in an envelope, closely sealed:—

"Please write me, for your father, something that will convince him it is from you,"—and signing my name, I carried it into Mr. Mansfield's, and laying it on his desk, sat down beside him. He sat, with his left hand on the letter, conversing with me freely upon various subjects, occasionally observing that the influence was very peculiar and gentle. But I gave him no information, in any manner whatever, in relation to the contents of the letter before him. After some half-hour's time had elapsed, he remarked that he was doubtful of being able to obtain an answer. But, after sitting nearly an hour, he commenced writing slowly, as if the influence was feeble, and addressing me by name, wrote the following:—

"My Dear Friend G—: Would I could control to write you now—how gladly would I do it; but I have not strength of control at this time. How can I, how shall I ever be able, in spirit-life, to reward you for the interest you manifest in the welfare of my dear, dear, precious, darling parents. I will work with you in every way to bring about that your soul so much desires. Do not be anxious, you are doing well now."

Your spirit-friend, ————

This was signed by the name of the spirit addressed. Now, when Mr. Mansfield's hand writes the names of the spirits addressed, when he has had no possible means of learning them by the use of the ordinary

senses, as in the cases here stated, how is it done? Truly, "vague and general answers" will not serve us here; guessing will not answer the purpose.

The Spiritualist.

A. E. NEWTON, EDITOR AND PUBLISHER.

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

BOSTON, SATURDAY, OCTOBER 31, 1857.

MR. J. V. MANSFIELD AND HIS ACCUSERS.

On our first page we print a communication from a responsible source, detailing some facts of the writer's observation respecting the answering, through Mr. Mansfield's hand, of sealed letters addressed to spirits.

No. 3 touches the pecuniary consideration, and of this I desire to say nothing, more than that I consider it perfectly right that those who engage Mr. Mansfield's time should pay for it.

And as to the 4th article in the conclusions, if Mr. Mansfield sometimes gets at the contents of a letter by holding it up to the light, as the Professor says, I know that he sometimes answers letters, pertinently and fully, without holding them to the light, or opening them, and without any means of knowledge of their contents whatever; therefore, I see no necessity for his resorting to deception, inasmuch as he does not pretend to be able to answer all letters.

And, finally, it is charged that "all the answers are written in poor and vulgar style, exhibiting no characteristic trait of any mind above the level of Mr. Mansfield himself." This may be so; I do not profess to be a judge of styles of composition, nor do I know what Mr. Mansfield's abilities are in this respect.

We are now prepared to express an opinion, both as regards his peculiar powers, and the charges which have been made against him. Last week, we carried to his room a note addressed to Isaac T. Hopper, in the spirit-world. Our presumption in addressing so honored a name may be explained in this wise: A few days previously, we had received, through another medium, a communication purporting to emanate from this venerable Quaker philanthropist, and making to us a suggestion of a peculiar character, such as excited a curiosity to obtain something further from the same source, and through another channel if possible.

This note, closely sealed in a thick buff envelope, without any superscription, we handed to Mr. M., saying nothing as to its contents, or the personage to whom it was addressed. Not expecting an immediate answer, we passed into an adjoining apartment, and entered into conversation with some persons who were present. In a few minutes, we should judge ten or fifteen, Mr. Mansfield came to the door, with the letter and an answer in his hand, as he said, to show those present how quickly the reply had been obtained—he supposing we had left the premises. Both letter and reply were immediately passed to our hands, and the latter read as follows:

"FRIEND NEWTON:—I am not able to suggest to your mind my thoughts, as I would give them you only through one particular medium, and that one is well known to you. ISAAC T. HOPPER."

Here was proof conclusive that the intelligence which dictated this reply had in some way become acquainted with the contents of our note; but, since we had taken the precaution to so fasten it by wafers inside that the contents could not be exposed without cutting or tearing, neither of which had been done, and since it was impossible to read a word of them by holding it up to the light, the evidence was next to demonstrative that this knowledge was not obtained by the ordinary senses. We say nothing now as to whether this answer was really dictated by Father Hopper, or some other mind—that is a distinct question not essential to the present purpose.

Mr. Mansfield remarked that he should have been pleased to have had us present as a witness to the whole process, so that we might have been absolutely sure that he had not in any way seen the contents of the note; that he should have called us in for that purpose, had he not supposed we had left the building; and that, if we would bring in another letter, he presumed it would be answered under our eye.

The next day, we induced a friend to write a note for this purpose, and we together went to Mr. M.'s rooms to obtain the wished-for demonstration. The attempt was wholly unsuccessful—the "Dactylomaner" could get no intimation of the contents of the letter, neither any impulse to attempt a reply. Having learned, during our experience in Spiritualism, that some spirits can communicate through a particular medium, while others cannot,—(though these may through another,—doubtless for the same reason that one person can "mesmerize" another, while another person utterly fails to do it; all growing out of the law of natural attractions and repulsions.)—we did not jump at once to the conclusion that nobody had ever been allowed to witness the process, but resolved to try again.

Accordingly, the next day, we addressed still another spirit, and submitted the sealed envelope to the "ball of that wonderful finger." This met, with little better success than the other; Mr. M. said he felt a slight influence, but not enough to obtain any knowledge of the contents, or to move his hand to a reply; moreover, that some cause,—the electrical condition of the atmosphere, he supposed (it was a raw, disagreeable day.)—had so affected him that scarce anything had been written that day; and so, after a long and patient trial, it was abandoned.

When a man has so far corrupted and prostituted the chastity of his mind, as to subscribe his professional belief to things he does not believe, he has prepared himself for the commission of every other crime.—Paine.

Now, it is not impossible that, had we enjoyed the advantages of a collegiate education, and studied the mathematics, Greek, and the use of the logical in the quiet shades of old Harvard, we might, after such an experience, have seen through the "juggle," and been able to take the enormous stride in logic which would have enabled us, without further proof, to join in the cry of "cheat," "charlatan," "impostor," "liar," &c., which has so often been heard from that classic retreat of late. But, unfortunately (?) these advantages have been denied us, and we are obliged to plod along in the use of only common senses and common sense, enlightened by such experience as a life of "eminently practical education" has afforded us. Our mind had become so "sophisticated" under a belief in the "monstrous delusion" that spirits can communicate when all conditions are right, that we still imagined it possible that better success might attend different conditions—that perhaps some other among the myriads of intelligences inhabiting the spiritual realm might be able to give the required demonstration, although even two had failed.

We prepared a third letter, addressed to a spirit-father,—a brief inquiry, written in pencil, folded and enclosed in an extra-thick buff envelope, through which it was quite impossible to discern the least traces of the writing, even when held up to a strong light. This was placed upon Mr. Mansfield's desk, and submitted to the mysterious finger-ball of his left hand, under our eye. Soon he began to detect, as he said, some "influence," though he described it as being comparatively weak and indistinct. At length his right hand was moved, and wrote as follows:

"My dear Alonzo—I am not able to communicate through this medium now— here breaking off without a finish. But Mr. M. was unwilling to give it up thus. He continued passing the finger-ball over the envelope, saying that he could plainly distinguish, through the aid of this finger, here and there a word, and thought it could be all made out in time. "Here," he said, pointing to a particular spot, "is the word 'perfectly,' and there," indicating another place, "is 'communicate.'"

"Suppose," said we, "you note down what you think is there, and see what you make."

He proceeded, giving a word here and there, until he had produced the following skeleton:

Dear Father:—Will you please communicate perfectly? Your son, ALONZO."

"That is sufficient," we said, "but tell me how you obtain those words. Do you see them clairvoyantly?" (It was sufficiently evident that they could not be seen by the external sight.)

"No: the letters forming them are indicated to me through the movements of that finger." (The fore-finger of the left hand.)

We had noticed that this finger was in constant motion as he wrote the words; and we understood him to say that different letters were indicated by distinct signals, to which he had become accustomed (something as in telegraphing by the Morse instrument). The following were the contents of the note:

To SILAS NEWTON:—Dear Father:—Will you please tell me through what medium you can communicate most readily and perfectly? Your son, ALONZO."

"But do you always in this way acquaint yourself with the contents of letters before they are answered?" we inquired.

"No: I seldom know anything about them, unless it be the names. Nor do I have anything to do with composing the answers; they are written through my hand without any mental action on my own part; and I often do not know to what letter the reply pertains, until the address is given at the close."

The idea we derived was that Mr. M. supposes the intelligence or intelligences who answer the letters acquaint themselves with their contents through the aid of this peculiarly sensitive finger, and this knowledge may or may not be communicated to his own mind, as he or they please. Sometimes, however, the communicating intelligence seems to know what has been written without subjecting the letters to this process, as we one day met at the room an intelligent and responsible gentleman of this city, who assured us that he had just obtained an appropriate answer to a letter which he had left in his desk at home. The influence exerted through the finger-ball, Mr. M. supposed might be electrical, or in some measure analogous thereto, since he had found it would not act through sealing-wax (a known non-conductor of electricity), while wafers, gluten, etc., seemed to offer no obstruction. It is, however, no new thing for psychometrists and other sensitive persons to claim to perceive sensible emanations from written words.

But, aside from these statements and speculations, which the reader may take for what he deems them worth,—we can positively affirm, whoever may deny it, that here, before our eyes, in broad daylight, was manifested a power to ascertain and make known the contents of a sealed letter, without opening, seeing through the envelope, or the employment of any ordinary process. We therefore may say that we know Mr. Mansfield has no need to resort to "trick," "fraud" or "imposture," in any degree, to accomplish what he claims to do.

Whether or not the individual spirits addressed, or some one spirit—Mr. Mansfield's own or one disembodied—dictate the replies, is a distinct question, and one which we have not room now to consider. Our present point is that a knowledge of the contents of a letter can be honestly obtained by which he is gifted, or of which he is the agent. Knowing this, as we do, it is easy to concede the remainder of the claim, that the answers are also produced by an extraordinary power, instead of being "concoctions" of his own.

Having ascertained thus much beyond question, we are tempted, even at the risk of making a very long article, to look at some of the allegations made against Mr. M., in order to show the flimsy character of the proof on which he has been so recklessly denounced; and that, too, by a writer who claims familiarity with "the syllogistic art," and assumes to know what constitutes "demonstrative evidence." We quote from the Boston Courier the following passages which their

author (Prof. Felton) has thought worthy of being twice printed in that journal:

"We must now return to Mr. Mansfield's own operations as a writing medium, the spiritual communication coming from the other world through the ball of his forefinger. It will be remembered that the letters to Menander and Scipio were left at Mr. Mansfield's office four days, and then only one appeared to be answered, but that was not really answered at all. The letter to Cuvier, and the hieroglyphic communication to our ancient Egyptian friends, were dotted curves, and not answered. The letter to Cuvier was afterwards left with Mr. Mansfield. It was in the following terms:

"Dear Madam:—You ask me to tell me the difference there is between the eggs of star fishes and those of polyps? Respectfully yours, &c." It was written by a lady, and in a lady's running hand. Any person who had ever seen or heard the name of Cuvier, could not have mistaken it. To a person of such inconceivable ignorance that he never had heard the name of that great philosopher, the writing would present some difficulty. In a few days the following answer was received from the letter-writer:—

"Dear Madam:—You ask me to explain to you the difference between the eggs of star fishes and those of the polyps. We cannot through this medium. We do explain such through a lady medium—Mrs. Taft. Respectfully yours, &c."

Mr. Mansfield, knowing nothing about Cuvier, made the best of the name he could, and transformed the illustrious naturalist into Curri, a name quite unknown to fame this side the Styx.

We have read many letters from the spirits, in answer to letters addressed to them, which have been considered by the mortal parties to the correspondence quite satisfactory, and wholly without any subject-matter with which Mr. Mansfield had been acquainted. These letters suggested the answers so directly that very little ingenuity was required, on the part of the medium, to give the answer. Sometimes the question has been a little indefinite.—then the answer has been very indefinite. For example, "I wish to know the reality of spirit correspondence. But, every one of these letters suggested the answers so directly that very little ingenuity was required, on the part of the medium, to give the answer. Sometimes the question has been a little indefinite.—then the answer has been very indefinite. For example, "I wish to know the reality of spirit correspondence. 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The Courier afraid of Jabez C. Woodman! Mr. Newton can hardly be serious in saying such a preposterous and ridiculous thing.

The only "Intelligence" from whom we gathered the opinion expressed, was one we found occupying the chair editorial at the Courier office, when we called to obtain an answer respecting the publication of Mr. Woodman's article.

Mr. Woodman's article was declined without reading a word of it, simply because we have already published, on that side of the question, a great deal more than the usage of journalism requires, and ten times as much as the Spiritual papers have published from the writings of their adversaries.

We might remind the Courier that it has published probably twenty times as much of personal abuse, vituperation, and wholesale slander, against Spiritualists, as the "usage of journalism," even in its present degradation, requires or will justify; and hence even a much greater latitude to the defence would indicate no very astonishing degree of magnanimity.

The Courier then devotes about two columns to Mr. Woodman, concluding with this appeal to us:—"The Spiritualist affects to think that Mr. Woodman has answered us. But Mr. Newton sees that Woodman has not really met a single point of our criticism upon him."

We are obliged to say, without affectation, that we see no such thing. On the contrary, we clearly perceive, after carefully re-reading Mr. Woodman's article, that the Courier has palpably evaded the main points in issue—those regarding the rules of evidence and the comparative credibility of testimony,—striving to cover its evasion with a sophisticated and absurd disquisition about suspending God's laws in God's name, by beings "supernaturally endowed."

The Courier next turns to "Q. E. D." whose pungent exposition of the vaulting logic and venomous rhetoric of the "Abnormal Address," it pronounces "a long, elaborately bad and foolish article." Of course, any thing which tends to damage the public estimation of a University Professor, as a logician and an oracle of wisdom, must be "bad" and "foolish," and "Q. E. D." has surely taken upon his shoulders an awful responsibility.

THE "SPIRITUAL AGE" SUSPENDED. We learn with regret that the publication of the Spiritual Age has been suspended for a time, with little probability, we fear, of its ever being resumed.

High-Handed Proceedings!—A large company of intelligent and respectable ladies—Spiritualists—not having the fear of the Boston Society for the Prevention of Pauperism, or its honorable Secretary, before their eyes, assembled at our Reading Room, on Friday last, and spent the whole afternoon in making garments for the poor, and planning methods of benevolent action!

HUME, THE MEDIUM.—Hume, the American Spiritualist, has lately been sojourning at Baden Baden, the celebrated German watering place, where his performances created unbounded astonishment and gained him the liberal patronage of the nobility.

DAVID AND GOLIATH.—A correspondence is published in the Lynn News, between Mr. G. W. Keene, an unpretending shoemaker of that city, and his Goliath, the Greek Professor at Harvard, in which the latter comes off with about as much honor as did his prototype of old.

CORA HATCH AT THE MEIIONAON.

The doors of the Meionaon, which have heretofore been impregnable to Spiritualists, were thrown open on Tuesday evening, 20th inst., to admit the intelligent audience which assembled to listen to the inspired utterances of the gifted Cora Hatch—a hopeful sign, when we remember that this temple is under the exclusive control of the Baptists, who have heretofore been rather chary than charitable to their Spiritualist brothers.

Mrs. Hatch's subject of discourse was the present crisis—financial, political and theological. The views expressed on the financial question agreed fully with those of a recent editorial in this paper. This panic is not the result of any sudden and recent causes; it comes from the spirit of selfishness, aristocratic pride, and the desire for personal aggrandizement which has for a long time pervaded the community.

In politics a similar spirit is manifest. The desire for personal position, power and aggrandizement overrides considerations of the public good; and the result is a tyranny not less oppressive than that of monarchies. The speaker here made some severe comparisons between the government of this country and that of various European nations, in which our boasted Republic was made to appear at a decided disadvantage.

But, worst of all is the spirit of religious intolerance which pervades our country, and which not only degrades our churches, but has even crept into politics. The same spirit which prompted the executions in the time of the Salem witchcraft is burning afresh to-day. We have now the liberal principles of our national constitution to check men, otherwise the persecution and intolerance might reach to the same extremes now as then.

Here, thought the speaker, is the real cause of the calamities which rest upon us. Till this aristocratic, selfish, tyrannical spirit shall disappear from the churches, and a religion of love and charity take its place, the political, social and commercial evils which we deplore will not cease to exist.

On the following Friday evening another discourse was given through the same medium—subject, as chosen by a committee of the audience, "The Millennium, with regard to Scripture Prophecy." The speaker commenced by defining a millennium as a dawning of a new light or a revivifying of an old one—a relief from bondage and coming into freedom.

The speaker glanced at the prophecies of the Old Testament, which all centered in the coming of Christ. She then reviewed the New Testament, passing to the Book of Revelations, upon which she mainly dwelt. This book has never been understood. The Babylon therein referred to is not a literal city; it typifies a state of men's minds.

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The discourse, in its close, urged upon each one, by self-culture and self-discipline, to bring about his own millennium in his individual soul.

TO HEALING MEDIUMS.—The circular addressed to this class, by Drs. Wellington and Wilson, of N. Y., is worthy of their attention. We think it is obvious that much useful knowledge might be gained by the collation and comparison of facts and experiences in the manner proposed.

POSTPONEMENT.—On account of the severe storm last Sunday, the lecture at Fitchburg, by the editor of this paper, was postponed to Sunday, Nov. 1st.

MRS. HATCH'S MOVEMENTS.

Boston, Oct. 24th, 1857.

A. E. NEWTON:—DEAR SIR,—I wish to inform our friends and the public generally, through your paper, of the programme of Mrs. Hatch's lecturing during our present visit in Massachusetts.

Sunday, Oct. 25th, and Wednesday evening, Oct. 28, she will speak in Salem; Thursday evening, the 29th, in Chelsea; in Cambridgeport, Sunday afternoon and evening, Nov. 1st.

Tuesday and Thursday evenings, Nov. 3d and 5th, in New Bedford; the two following Sundays, Nov. 8th 15th, in Boston; after which we shall return to New York to spend the most of the winter; lecturing in Brooklyn each Sunday, and in New York two evenings each week.

Fraternally, B. F. HATCH, M. D.

MEETINGS LAST SUNDAY.—On Sunday afternoon last a lecture was delivered at the Melodeon through the mediumship of T. G. Forster, from the words "Carthage must be destroyed," illustrating from history the spirit of selfish, envious ambition manifested by the Romans toward the Carthaginians, and showing that the same spirit was too much alive to-day in nations, organizations and individuals.

At 14 Bromfield st. Dr. A. B. Child spoke upon Bible Spiritualism, followed by Messrs. Duncklee and Snyder. The evening was devoted to a conference.

CORRECTION.—The article in our last, entitled "The Real and the Unreal," was erroneously credited to The Principle. It was clipped from the columns of The Circular, (Oneida, N. Y.)—a paper, which, while it repudiates modern Spiritualism as of diabolic origin, and is somewhat peddled to ancient mystical forms of expression, yet puts forth some clear statements of Spiritual Philosophy.

SPIRITUALISTS VISITING NEW YORK are referred to the card of Dr. Wellington, in our advertising columns. We hear his house favorably spoken of as a home for Spiritualists, by those who have made it their stopping-place while sojourning in that city. It is located at No. 34 East Twelfth st.

They write when children turn immortal: Died on this summer morning, aged — and they quote some such words as "Hark! from the tombs," when we rather think it should be set down: "WENT IN THE MORNING, and there is no night there."—B. F. Taylor.

There is nothing too little for so little a creature as man. It is by studying little things that we attain the great art of having as little misery and as much happiness as possible.

Precept, example, persuasion, love, gentleness, patience, faith, charity—these are the weapons by which a man is to conquer, if at all, in a spiritual warfare.

Vice is earth's ballast; in due time, it will be thrown overboard, and sink.

H. P. FAIRFIELD.—We learn that sickness prevented Mr. Fairfield from fulfilling his former appointments at the West; but we are happy to state that he is now restored to health, and is at present lecturing at Delhi, Ind.,—will speak on Sunday, Nov. 1st, at Attica, Ind., and at Lafayette, Ind., during that week.

REV. J. S. LOVELL will be in Boston about the first of November, and will be pleased to receive calls to lecture during that month, in any part of New England. Address at this office.

LETTERS RECEIVED.—W. B. Dyer, J. J. Elliott, J. Carruthers, I. Roberts, D. D. Marsh, H. P. Fairfield, S. C. Stone, J. C. Woodman, A. B. Whiting, W. A. Hume, H. H. Wald, G. Marsh, O. H. Wellington, W. Clearing, D. Norton, A. Beckwith, S. W. Shaw, L. Moody, W. C. Boyden, D. A. Sherwin, N. Swan, P. Fletcher, B. F. Stone, G. W. Harrison, J. M. Ewing, H. P. Fairfield, S. M. Peters, Z. Weltheber.

CIRCULAR TO HEALING MEDIUMS.

The value of animal and spiritual magnetism in the treatment of physical disease is now generally admitted, that the undersigned have determined to take some steps to interest Healing Mediums in each other. We wish also to collect and circulate any information calculated to make this important agent more available and successful. We have observed that some valuable mediums lose their health. This we know should not be. Second, we know that some mediums fall where others succeed, showing that we all need to understand the law of temperaments and adaptation, &c.

QUESTIONS: 1st. How long have you known that you have had this power? 2d. Has it increased from the first? 3d. What have you done to cultivate it? 4th. Does it affect your power? 5th. Does it injure you to exercise it, or require caution? 6th. Have you magnetized with others, and with what effect? 7th. Is the influence of any circle salutary? 8th. Is the galvanic battery an aid? 9th. Are you most successful with your own or the other sex? 10th. Do you ever feel the need of any restoring influence not easily obtained?

We desire to know from as many as possible immediately, and will publish any important facts, either with or without the name of the medium, as may be requested.

Should any mediums visit New York, we hope that they will call at our house, where they will always meet good mediums and intelligent Spiritualists; and in this way also we hope to encourage and strengthen each other. We would also suggest that the Fountain House and Dr. Main's Institute in Boston present similar opportunities to those visiting that city.

O. H. WELLINGTON, R. P. WILSON, 34 East Twelfth st., N. Y.

BORN IN HEAVEN.—Happy, thrice happy, is he to whom immortality is brought to light. On the 8th of September, ult., Brother EMERY LEWIS finished his labor on the earth sphere, and with smiles of peace and contentment, waited his way to worlds of light and immortality. Long and earnestly has he labored for the good and common interest of humanity; and lived with his family the consoling words, "I rejoice that I have lived to see the day that death is but the unfolding of the immortal flower; and then concluded by joining the angelic choir in singing the sweet psalms of heaven.

His funeral was unlike that of the past. Angels controlled the mediums, and spoke words of cheering and immortal peace. Ayo, even his own son was made to declare the sweet words, "I know my father liveth." Instead of the dark and dismal clouds of doubt, hanging over his friends, that are so common to the skeptical world, it seemed that the gentle rays of heavenly light brightened their countenances and bade them smile, that all is well. So beautifully sublime was the whole scene of the funeral transaction, that the most profound skeptics were made to say, "Oh! isn't it beautiful? it surpasses all I have ever seen."—Com.

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 present 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 MAYHEW, travelling in New England. D. F. GODDARD, Chelsea, Mass. J. W. H. TOOMEY, Salem, Mass., box 219. ALLEN PUTNAM, Esq., Roxbury, Mass. Miss C. M. BEBBE, (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. FISHEROFT, Telegraph Office, New York. R. P. AMBLEE, " " " " CHARLES PARTRIDGE, " " " " Dr. J. R. ORTON, " " " " HENRY H. TATOR, " " " " Dr. R. T. HALLOCK, corner Christie and Broome Sts., N. Y. Mr. and Mrs. U. CLARK, Ed. Spiritual Clarion, Auburn, N. Y. H. P. WILSON, New York. JOEL TIFANY, 653 Broadway, New York. DANIEL PARKER, M. D., Billerica, Mass. R. D. CHALFANT, Esq., 836 Race St., Philadelphia. S. C. HEWITT, Cleveland, Ohio.

TRANCE SPEAKERS.

- Mrs. B. F. HATCH, at present in New York. Dr. C. MAIN, 7 Davis Street, Boston. (Healing Medium.) WILLIAM E. RICE, Boston. (Healing Medium.) Mrs. J. H. CONANT, Boston. Miss ROSA T. AMEY, Roxbury, Mass. Miss SARAH A. MASON, East Cambridge, Mass. L. K. CONLEY, Portland, Me. (Healing Medium.) 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.) Miss 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. HENDERSON, Newtown, Ct. (Psychometrist.) Mrs. H. F. HUNTLEY, Paper Mill Village, N. H. N. S. GREENLEAF, Haverhill, Mass. HERVEY BARBER, Warwick, Mass. JOHN G. GLEASON, Plymouth, Mass. H. P. FAIRFIELD, Wilbraham, Mass. (Healing Medium.) Wm. A. HUME, Collins Depot, Mass. (Now in the West.) Mrs. BECK, 383 High Avenue, N. Y. city Mrs. C. M. TUTTLE, Abston, Mich. (Travelling in N. England.) GEORGE ATKINS, Webster, Mass. (Healing Medium.) Mrs. ALMIRA F. PRASE, S. Wilbraham, Mass. (Psychometrist.) J. A. BASSETT, Salem, Mass. ABRAHAM P. PIERCE, Augusta, Me. Mrs. SARAH A. HORTON, Brandon, Vt. Miss SARAH P. LAIRD, Lester, Vt. E. S. TYLER, Auburn, N. Y. DANIEL NORTON, Southington, Ct. (Healing Medium and Psychometrist.) H. B. STORER, New Haven, Ct. JAMES H. HARRIS, Center Abington, Mass.

SPECIAL NOTICES.

A. B. WHITING, of Michigan, will lecture in Portland, Me., the first three Sundays in November. He may be addressed at that place till November 16th.

L. JUDD PARDEE will lecture at Newburyport on Sunday the 25th inst., and at Providence the 1st and 2d Sundays in November.

WARREN CHASE lectures in Milwaukee, Wis., Sunday, Nov. 1st; in Fondulac, Wis., Sunday, Nov. 8. He will have his new book with him at the above and other places, and our friends can have an opportunity to subscribe for the paper through him, at any time.

LORING MOODY will lecture on Spiritualism in Bolton, Wednesday and Thursday, October 28 and 29; Harvard, Friday, October 30; Shirley Village, Sunday, Nov. 1; Leominster, Nov. 2 and 3; Lunenburg, Nov. 4 and 5; Acton, Nov. 7. These lectures will be delivered in the evenings, except on Sundays. Will the friends in those places make all needful arrangements without further notice?

GRATUITOUS SERVICES FOR THE POOR.—Mr. Baxter, Healing Medium, from Quincy, will be in attendance at Dr. Main's Asylum, No. 7 Davis Street, on Wednesday and Saturday afternoons, for the purpose of attending gratuitously to the needs of very poor persons, who may be suffering from disease. Sons of Africa are especially invited to avail themselves of this invitation.

Mr. R. P. WILSON, late of Cincinnati, has associated with Dr. WELLINGTON, No. 34 East 12th st., N. Y., and will make Psychometric examinations and answer calls to lecture. They have a fine house and employ other Healing Mediums and attract many Spiritualists there, so that it is a pleasant home for the traveler and at very reasonable prices. See advertisement.

MEETINGS IN BOSTON AND VICINITY.

SUNDAY MEETINGS.—Mr. THOMAS GALES FORSTER, of Buffalo, will lecture in the Melodeon on Sunday next, at 2 1/2 and 7 o'clock, p. m. Singing by the Misses Hall.

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 "Harmonical 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.

WEEKLY MEETING OF PRACTICAL SPIRITUALISTS.—A regular weekly meeting of persons interested in the Practical Application of Spiritualism to Individual and Social Life, now convenes every Thursday P. M., at half-past two o'clock, at the Spiritualists' Reading Room, No. 14 Bromfield street. All desirous of learning of Purposes and Plans are cordially invited to attend.

MEETINGS IN CHAMPAIN 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 dissections in the morning at 10 o'clock. Admission to all meetings, 5 cents.

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

IN CAMBRIDGEPORT.—Meetings 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.

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. 22—3m. Mr. J. V. Mansfield, Test Writing Medium, 3 S. 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 prepay the postage. Mrs. Knight, WRITING MEDIUM, 15 Montgomery place, up one flight of stairs, door A. Hours 9 to 1 and 2 to 5. Terms 50c, on a session. Mrs. BEAN, RAPING, WAITING and TRANCE MEDIUM. Hours from 9 A. M. to 9 P. M. No. 10 Chickering place. Mrs. B. K. Little, (formerly Miss Ellis) Test Medium, by Rapping, Writing, and Trance. Rooms No. 46 Elliot street. Hours from 9 to 12 A. M., and 2 to 5 P. M. Terms \$1.00 per hour for one or two persons 60c for each additional person. Clairvoyant Examinations for Diseases and Prescriptions, \$1.00. Mrs. Dickinson, No. 15 Boylston place, Seer, Healing and Trance Medium, gives communications concerning the past, present and future. Miss E. D. Starkweather, Rapping, Writing and Trance Medium residence No. 11 Harrison Avenue. Terms, 60c each person for an hour's sitting. Hours from 9 to 12 A. M., 2 to 5 and 7 to 9 p. m. N.B.—Public hours Monday and Wednesday evenings at seven o'clock. Terms, 25 cents each visitor. Evening sittings with families, if desired.

DR. WOODWARD, an efficient trance medium, cures by magnetic manipulations, and removes depression of mind. Persons can avail themselves of all the facilities of Mrs. Churchill's long experience. Also Electro-Chemical, Medicated Vapor, Pack, Warm, Cold and Shower Baths. Invalids' Home, No. 6 La Grange Place, from Washington Street, near Boylston Market, Boston, Mass. M. Churchill, Botanic Physician. 27—3m

General Advertisements

NOW READY.

THE EDUCATOR:

Being Suggestions, Theoretical and Practical, designed to promote MAN-CULTURE and INTERNAL REFORM, with a view to the ultimate establishment of a DIVINE SOCIAL STATE ON EARTH. Compiled in a series of Reminiscences from organized Associations in the Spirit-Life, through J. H. BAY STAR.

The volume is finely printed, and well bound. Price \$2.00; postage 67c. Its authors desire that, so far as possible, the copies of each purchaser be obtained by the Publishing Committee; hence the work will be sold by the Committee, and by such agents as they may appoint. It may be had at the OFFICE OF PRACTICAL SPIRITUALISTS, Fountain House, Boston, or of the Editor, at 14 Bromfield Street. Also, of S. T. Munson, N. York; Barry & Henck, Philadelphia; Isaac Cook, Rochester, N. Y.; Mrs. H. F. M. Brown, Cleveland, Ohio.

NOW READY, Warren Chase's New Book: THE LIFE-LINE OF THE LONE ONE, or Autobiography of the World's Chief. Being a history of the successful struggle to an illustrious mind, rise from a dishonorable birth, abject poverty, limited slavery, scorn, contempt, and misery, to usefulness, distinction, and fame. The book contains an accurate history of the Lone One, in which thousands of persons who see the familiar face of a distinguished and popular lecturer of the nation. Price 25c. For sale by Warren Chase, at large, and by Bela Marsh, 14 Bromfield Street, Boston; sent by mail, postage free. Oct 31

TO THE AFFLICTED. Dr. S. CUTLER, assisted by Mrs. G. W. WALKER, Clairvoyant and Healing Medium, will attend to the wants of the sick. Office, 221 Central Street, Lowell, Mass. Patients will be accommodated with board. 31

VISITORS TO NEW YORK can find good rooms in a pleasant family, with all the comforts of a hotel and none of its disadvantages. No. 31 East 23rd street, corner of University Place. No smoking allowed. Terms, Upper Rooms \$1.00 per day; Third Story, \$1.25 per day; Second Story, \$1.50 per day.

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THE DYING BOY TO HIS MOTHER.

There are angels, bright angels here, mother, With voices sweet and low; They lovingly speak to your child, mother, They bid me with them go.

They come to bear me away, mother, To a happier world than this; Then lay my head on your breast, mother, And softly my forehead kiss.

Hark! do you hear the music, mother? The music rich and clear That comes from the golden harps, mother, The angels with them bear?

Oh! see their shining wings, mother, How they glisten in the light; I am going with them now, mother,— My mother dear, good night!

LIVE FOR SOMETHING.

Live for something; be not idle— Look about thee for employ; Sit not down to useless dreaming— Labor is the sweetest joy. Folded hands are ever weary, Selfish hearts are never gay, Life for thee hath many duties— Active be, then, while you may.

Scatter blessings in thy pathway! Gentle words and cheering smiles Better are than gold and silver, With their grief-dispelling wiles. As the pleasant sunshine faith Ever on the grateful earth, So let sympathy and kindness Gladden well the darkened hearth.

Hearts there are oppressed and weary; Drop the tear of sympathy, Whisper words of hope and comfort, Give, and thy reward shall be Joy unto thy soul returning From this perfect fountain head; Freely, as thou freely givest, Shall thy grateful light be shed.

FORGIVENESS.

Forgive thy foes; nor that alone— Their evil deeds with good repay; Fill those with joy who leave thee none, And kiss the hand upraised to slay.

So does the fragrant sandal bow In meek forgiveness to its doom; And o'er the axe, at every blow, Sheds in abundance rich perfume.

THE MARTYR'S SPIRIT.

They never fall who die In a great cause: the block may soak their gore, Their heads may sicken in the sun, their limbs Be strung to city gates and castle walls— But still their spirits walk abroad. Though years Elapse, and others share a dark a doom, They but augment the deep and sweeping thoughts Which overpower all others, and conduct The world at last to freedom.—Byron.

THOUGHTS ON HEAVEN.

Like fragrant zephyrs from the shore of some far ocean isle, ye pass my fainting spirit o'er, and sweetly beguile my every care, soothe my every sorrow, and lead me to high and holy scenes of immortal youth and beauty. Ye come to me in visions at the midnight hour; and glorious are the spirit-beams that to my soul are given of that fair clime beyond whose sky no storm-clouds ever sweep—where grief can no more dim the eye all radiant with a love divine—where none are heard to weep, and not a sigh is heaved. Ah, blissful thoughts! ye come to me amid the cares, anxieties, and perplexities that cloud earth's fairest scenes, and waft my soul away to a land of fadeless hues and countless flowers—to that home of eternal delights, where smiles of heavenly peace on the faces of cherubims unceasingly glow, where their sweet anthems swell the full chorus that gladdens the heart of the untold millions of the eternal redeemed; to that home where the beautiful roses of paradise shed their soft perfume, and draw out their life and beauty from the tomb; where the angel of beauty is floating forever on pinions of light; to that home where no pestilence rides on the wings of the air; no waves of affliction, no troubles, no parting of friends, no death.

A CURIOUS CASE.—A woman's life was curiously preserved by her husband, in Staffordshire, lately, by the process of transfusion. She lay at the point of death, when, as a last resource, a vein was opened in her arm, and one in the arm of her husband, and as the blood flowed from the latter it was transmitted, by suitable apparatus, into the veins of the wife. After seventeen ounces had been thus injected, the pulse became perceptible, and the colorless lips reddened, the glassy eye brightened, and she thankfully said, "I am better." The case has progressed very favorably, and the woman is recovering.

PURE AIR.—The copious breathing of pure air is absolutely essential to beauty, whether in the child or the adult. That alone can vitalize the tides of life, and give the rosy tinge to the fair cheek. Give your child, then, as the first condition of a healthy growth, a plenty of pure air. Attend to the ventilation of the nursery, the bed-room—the whole house, indeed. You neglect it at the peril of your child's life and the certain marring of its beauty.

NOTHING GOOD PERISHES.—There is nothing innocent or good, that dies and is forgotten. Let us hold that faith or none. An infant, a prattling child, dying in its cradle, will live again in the better thoughts of those who love it, and play its part, through them, in the redeeming actions of the world, though its body be burnt to ashes or drowned in the deepest sea. There is not an angel added to the host of heaven but does its blessed work on earth in those that loved it here.

CONVERSATION OF THE ANGELS.—It is a favorite fancy of mine, that perhaps in the next world the use of words may be dispensed with—that our thoughts may stream into each other's minds without any verbal communication.—Samuel Rogers.

If we get knowledge into our minds edgewise, it will soon find room to turn.

IT WON'T LOOK WELL.

Perhaps it won't, what then? are you going to violate your conscience and pursue a course which you know is at variance with reason and truth, with goodness, purity, and justice, because it won't look well not to do as others do, not to think as they think, speak as they speak, live as they live, and die as they die?

Must we all become parrots, aping each other because it will not look well to have any particular identity, mental or moral, of our own?

Mrs. Scrub wishes she did not have to work so hard; she has three "grown up" daughters, but then it would not look well for Miss Amelia Ann to be making bread; what if Mr. Alonzo Moustache should chance to call and find Amelia in the pantry! 'Tis possible she would lose the chance of marrying into a family of wealth and standing.

Miss Hattie Kate Scrub must not wash dishes—the hot water will spoil her fingers for the piano; Miss Emma Jane cannot do chamber work and plain sewing—it would not look well, and besides, the sweeping would dust her curls, and the sewing make her round-shouldered.

Mrs. Scrub is not able to hire help, and it will not look well to live in a less showy style. It will not look well for her daughters to dress plainly and dispense with much fine washing and ironing, and so Mrs. Scrub is made a complete slave to her family, because it would not look well for anybody to work, but mother!

Mr. George Washington Thalberg Scrub is the only male heir to the Scrub establishment; of course it would not look well for him even to wait upon himself, much less to get a pail of water, a handful of wood, a hod of coal for his mother. He thinks his father ought to keep a body servant for his sole use and benefit, considers himself master of the household, and gives his orders accordingly to his mother and sisters!

Mrs. Scrub wishes she did not have so much care and perplexity with servants, wishes she could get along without help, as Mrs. Scrub does, but then it wouldn't look well for her to spend her mornings in the kitchen, and have a plain dinner—no, her dinner must be got up in style; Snob loves good dinners, and Mrs. Snob has a great trial with her cook.

It wouldn't look well for Mrs. Snob to nurse her own child, and so she must have a nurse, and nurse and cook sometimes quarrel.

It would not look well for Mrs. Snob to tend the door-bell, and so she must have a Jenny, and Jenny trots from morning till night, up stairs and down, at every lady's call, till she is cross.

It will not look well for Mrs. Snob to do plain family sewing, and so she must have a seamstress, and seamstress does not like nurse, and mopes all day. Then the family is so large that none of the servants will do the washing, and so Betty comes to do that, and this puts things in cook's way, and everything goes wrong, and Mrs. Snob really wonders why she need have so much care and trouble, when she has only one child and her husband to do for. And so do we; but then it would not look well to keep less than four servants and a washerwoman to do the work for one couple and baby!

Mrs. Dashed wishes her husband was not so cross, and Mr. Dashed wishes his wife was not so extravagant. To be sure, Dashed is doing a losing business, but then his wife has worn her seven-dollar bonnet three months, and it would not look well to wear it three months longer. It would not look well to wear the same thin dress she had last season, and the same shawl; who ever heard of a woman's making a thin dress last two summers? Her old suit, though scarcely soiled, will not look well, and so she must have a new rig throughout, money or no money, and Dashed may scold; that looks well—she'll do as she pleases, that looks well!

Mr. Blandface takes a magazine: 'tis full of trash, not an idea in it worth remembering, but 'tis very popular, all the "tip-tops" take it, and it would not look well to see his centre-table without it.

Mr. Marvel would wonder if he should stop it and take a solid practical paper. He really wishes he could afford to take a reform paper, but fears it would not look well to make the exchange!

Mrs. Policy is not satisfied with the school her children attend; she knows the instruction is superficial, she knows the examinations are a sham, and the exhibitions "got up" affairs; but then the teacher is popular, and it would not look well to take them out of this No. 1 school and send them to No. 2, where Mr. Plain-dealing gives thorough instruction, without distinction of rank.

Mrs. Example goes to church on a certain Sunday because a particular friend of hers is going to preach, and it would not look well for her to stay at home, though she knows she shall have nothing but a milk-and-water sermon, and had much better be at home looking into her Bible or her own heart.

Mrs. Fearful wishes to hear a minister of a different denomination from the church to which she belongs, but then it will not look well for her to leave her own meeting, and the deacon's wife would not like it, perhaps approve her for setting such a bad example. Mrs. Fearful believes the preacher she wishes to hear will speak only truth, and truth is what she wants and needs, but then 'tis not very popular truth as yet, and it will not look well for her to be "running after every new thing which comes up." It does not look well to countenance those lecturers and preachers which "come along," and so Mrs. Fearful stays in the old beaten track, and lives on, reflecting on the little truth she has got, because it will not look well, for a woman especially, to investigate any thing.

It doesn't look well to see women getting out of "their sphere"—nor does it look well to enlarge their sphere. It doesn't look well for a woman to do any thing, think anything, be anything, only what her grandmothers were.—Life Illustrated.

God is light, which, though never seen itself, makes everything else visible, while it disguises itself in a garment of colors. Thine eye does not feel the ray, but thy heart its warmth.

Man often weeps in his sleep. When he awakens, he scarce remembers that he has shed tears. So regard life. In the second, thou wilt no longer know that thou hadst wept in the first.

Many flowers open to the sun; but only one follows him in his course. Heart, be thou the sunflower; be not only open to thy God, but obey him, too.

BEAUTIFUL AND CONCLUSIVE TEST.

We recently had the pleasure of an interview with Mr. F., a gentleman from the vicinity of London, England, during which the latter related the following occurrence, which took place in his own family. When Mrs. Hayden, the well known Boston medium, was in London, Mr. F., for the purpose of facilitating his investigations of the phenomena that occurred in her presence, invited her to spend some time at his house. One day, while there, she was in her bed-room with one infant child, and two of her informant's little boys, one five and the other seven years old. The boys were in a part of the room distant from Mrs. Hayden, playing at spirit-rapping, and after they had been engaged in that amusement for some time, the eldest boy exclaimed, "Ma, it is really rapping." This brought the mother, and also our informant himself, to the spot, where they soon heard a quick succession of emphatic sounds, indicating a desire that the alphabet should be called. This was accordingly done by the eldest boy, and when a letter was indicated by the raps, he wrote it down in a Roman character, not knowing how to make the character ordinarily used in writing. After a number of letters had been thus obtained, the raps ceased for a moment; but as the boys were about going away, they recommenced with great emphasis, as if to call them back. The alphabet was then called again, and simply the letter s was obtained, after which no more sounds could be elicited. The letters, which were not understood before, were then examined, and found to stand thus:

"Grandma A—C— I love you, dear little boy—s"

The final s of "boys" had been superadded after the first suspension of the rappings, as though the spirit had just then discovered that she had omitted to use the plural number in addressing the boys. The full name of the grandmother was spelled out, which our informant says his children did not know.—Telegraph.

SINGULAR CASE OF SOMNAMBULISM.

A German boy named John Wells, residing in New Cumberland on the opposite side of the river, is subject to somnambulist attacks, during the existence of which he has been known to commit deeds of a very dangerous character. On Thursday morning last he arose out of his bed, and without the family knowing it, put on his pantaloons and proceeded to the river, where with the key which he carried in his pocket he unlocked the boat, and taking the oars in his hands, rowed it to the head of Sheely's Island, all this time being sound asleep. Here he awoke, and his surprise may be judged when he found himself in this position. The occurrence transpired about three o'clock, and the family were up directly afterward, when going to awaken the lad, their consternation may be imagined to find him absent. From a knowledge of his character, it was at once conceived that he had departed in one of his frequent attacks, and search was made all around the house—the mother almost frantic with the thought that some accident had happened to her son—when he made his appearance, after having rowed the boat back to the shore again. He says that when he awoke on the island the whole thing seemed like a dream to him, and for a while he did not know his situation. He was in the habit of frequenting this place very often. The above facts were related to us by a gentleman of undoubted reliability who is well acquainted with the lad and his parents, and vouches for its correctness. The same boy has been known, on two or three different occasions, to climb from his second story window down a light work for vines to run upon, to the ground, while in the same condition as he was in the case related above.—Harrisburg Herald.

MINISTERIAL DELICACY.—Anne de Gonzague was dead; and Bossuet was to write the funeral oration. Anne de Gonzague had begun life with all kinds of debaucheries and impieties; and then had been converted by a dream. It was this dream that puzzled Bossuet, for there was a fowl and chickens in it! It would be terrible to mention a fowl from the pulpit. Still it was impossible to leave the dream out! Bossuet told the story; but with how many precautions! preparing the way at a distance, excusing himself, and throwing all the blame on God, "who makes known His truths in the manner and form he pleases." Then he ventures to begin the description of the dream: "She sees appear"—but here he stops; God does not appear to him to be a sufficient authority. Happily, he remembers that Christ compared himself to a fowl. He hastens to call this to mind: "She sees appear—that which Jesus Christ has not disdained to give us as the image of his tenderness." Thus supported, having God on his right and Christ on his left, Bossuet dares to confront the world fowl.

UNPOPULAR TRUTHS.—It is a trying duty to speak plainly of wrong which good men perpetrate. It is very easy to cry out against crimes which laws punish, and which popular opinion has branded with infamy. What is especially demanded of the Christian is, a faithful heart, and honest, generous testimony against enormities which are sanctioned by numbers and fashion and wealth, and especially by great and honored names, and which, thus sustained, lift up their heads to Heaven, and repay rebuke with menace and indignation.

Man endures opposition and reproof more readily than we suppose; only he will not endure them when violent, even though they are deserved. Our hearts are flowers; they continue open to the gently falling dew, but close against the storm.

SHARP-SIGHTED SCEPTICS.—"We have looked into heaven with the telescope, but it is dark and void, and the infinite space is empty." You perverted men, you are right; only you hold the telescope inverted, and look in at the wrong end.

In their youth, Herder and Schiller both thought of becoming surgeons. But Providence said, "Nay! There are deeper wounds than those of the body—heal them!" And both became authors.

Mankind, in general, mistake difficulties for impossibilities; that is the difference between those who effect and those who do not.

A LEGEND OF SPITING DEVIL.

"In 'Wolfert's Roost,' our author narrates an ancient legend of the Tappan Sea, so pleasant in itself, and so marked with the quiet humor with which he tells such a story, that we are tempted to repeat it. 'Even the Tappan Sea,' he says, 'in front of (Sun) Side,' was said to be haunted. Often, in the still twilight of a summer evening, when the sea would be as glass, and the opposite hills would throw their purple shadows half across it, a low sound would be heard, as of a steady, vigorous pull of oars, though not a craft was to be descried. Some might have supposed that a boat was rowed along unseen under the deep shadows of the opposite shores; but the ancient traditions of the neighborhood knew better. Some said it was one of the whale-boats of the old water-guard, sunk by the British ships during the war, but now permitted to haunt its old cruising grounds; but the prevalent opinion connected it with the awful fate of Rambout Van Dam, of graceless memory. He was a roistering Dutchman of Spiting Devil, who, in times long past, had navigated his boat alone, one Saturday, the whole length of the Tappan Sea, to attend a quilting frolic at Kakiat, on the western shore. Here he had danced and drunk until midnight, when he entered his boat to return home. He was warned that he was on the verge of Sunday morning; but he pulled off nevertheless, swearing he would not land until he reached Spiting Devil, if it took him a month of Sundays. He was never seen afterwards; but may be heard plying his oars, as above mentioned, being the Flying Dutchman of the Tappan Sea, doomed to ply between Kakiat and Spiting Devil until the day of judgment."

THE POET'S WORSHIP.

Pierpont, the poet of "Palestine," was at Niagara a summer or two ago, and it was a beautiful Sabbath morning when he went out to worship where the "light wave just breaks, and whispers of its Maker's might."

One of those officious, silly creatures, whose religion consists in a straight-bodied coat, an occupied pew and two sermons a week, posted after the poet like a missionary after a heathen. His soul—what little he had—was crooked up into an interrogation point, and wriggled with anxiety for the sinner's welfare. "Was Mr. Pierpont going to church?" "Yes." "And whom would he hear preach?" "God Almighty," was the brief and pertinent reply, as he turned again from the buzzing insect to the eloquence of Niagara.

A DISTINCTION.—Our holy religion was designed to regulate the every-day life of those who profess to be its subjects. But in how many instances does the "fruit" of Christianity, as exemplified in the ordinary duties of men, utterly fail to commend the Gospel to those who have never felt its power? "Is Mr. good?" asked a bank officer of a Director, the other day, in the hearing of a friend of ours. "That depends on whether you mean 'God-ward or man-ward,' was the answer. "God-ward," continued the Director, "Mr. is good. No man in our church is sounder in the faith, or prays oftener in our meetings, or is more benevolent according to his means. But man-ward I am sorry to say that Mr. is rather tricky."

We wish we could believe that Mr. is not the representative of a class of men somewhat prominent in the churches.—N. Y. Examiner.

HOW WINE IS TURNED TO WATER.—A Prussian Journal relates a singular fact.

In an Israelite community, there exists a Rabbi, esteemed and loved by all. To prove their gratitude for services rendered, the community decided, (upon the suggestion of a rich merchant,) to offer the Rabbi a present of a tun of wine, and in order that all might contribute to it, it was agreed that each should bring a bottle of wine, and pour it into the receptacle. The Rabbi received the offering, and with much precaution deposited the precious liquid in his cellar.

But, O grief! when he wished to taste it, a miracle had operated; instead of wine he found only water.

His honest friends had all individually thought that a bottle of water would pass unperceived in the quantity of wine. Unhappily each had the same idea.

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