

# NEW-ENGLAND SPIRITUALIST.

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

PUBLISHED AT 14 BROMFIELD STREET, BOSTON.]

"LIGHT! MORE LIGHT STILL!"—GOETHE.

TERMS, TWO DOLLARS A YEAR, IN ADVANCE.

VOL. III.

FOR THE WEEK ENDING SATURDAY, DECEMBER 12, 1857.

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, he 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 fullest 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 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 so proved. We say they can; 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 that to us 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 him as authority at all, and 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 denounced 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 the 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 now confess that our words here are not only true 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 indorsed 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; but 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;"

and calls it "a perfectly analogous case." 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 reviewer 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 reviewer'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 Trophonia; 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 Landfeld!"

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 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 be-

\* We have never seen Mr. Willis, Mr. Stiles, nor Mrs. Kendrick; and we have never seen Mr. Redman, Mr. Forster nor Mrs. Henderson but once. We have no evidence that these persons are dishonest, unworthy, or impure. In the absence of all proof to the contrary, we regard them, as we do other strangers, entitled to the common presumption of good character, unless the contrary can be shown.—J. C. W.

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 my authority. I referred to no other living Spiritualist or medium by name."

Meaning that we did not refer to Dr. Hare, nor to any other living Spiritualist or medium, as authority for the facts we had stated.

In order to convict us of error and clear himself from misrepresentation, (would you believe it?) the reviewer now quotes from the above, wherein we repudiated the authority of Andrew Jackson Davis, Judge Edmonds and Dr. Hare, to show that we referred to them by name; and thence, by inference, to justify himself in charging us with appealing to them as "authorities!"

Can misrepresentation go farther than this? I was willing to confess and did confess that there are dishonest mediums. I candidly wrote as follows:

"I have detected frauds myself. I am satisfied that tricks have been practised by actual mediums as well as by pretended mediums."

The reviewer puts this question: "Does Mr. Woodman think that any trick was ever detected in Christ or his Apostles?"

The question is not material to be answered. For if neither Christ nor any of his Apostles ever committed any fraud, no doubt there were other mediums in that age who did. But we are not afraid to answer the question in the affirmative. Jesus selected twelve from his disciples, and gave them all a commission to go forth and do marvellous works, commonly called miracles; and informed them that they need not take thought how or what they should speak, for it should be given them in the same hour what they should speak; and that it was not they that should speak, but that the Spirit of their Father should speak in them. They all went forth and exercised those powers alike. Among them were Judas and Peter. Judas was a thief, and guilty of frauds and concealment throughout his ministry; and finally he betrayed his Master under the false token of a kiss. Peter also denied his master three times, and was guilty of cursing and swearing. Peter was also guilty of fraudulent dissimulation at Antioch, as asserted by Paul, (Gal. 2: 11, 12).

We will not assert that Christ himself was ever found guilty of practising any frauds. But this much is true; the Jews frequently charged it upon him, in the same manner as the reviewer and other unbelievers charge fraud upon honest mediums at the present day.

Appended to his article of Sept. 18th, the reviewer published an anonymous letter purporting to come from Portland. That letter alleges that "a band of travelling musicians [were] exhibiting in this city under the influence of spirits; that a committee of three or four gentlemen were selected to make an investigation;" that they did make an investigation and detected the medium in a fraudulent use of the drum-sticks by means of lamp-black found upon her hands; and that some of the gentlemen who gave their testimony for me, had previously visited the same medium and "pronounced the performances all right, and that there was no deception." I was disposed to treat the whole matter with ridicule, for the reason that it had no tendency to prove anything bearing upon the question at issue. In the first place, this relates to a dark circle. My argument does not rest on facts in dark circles. In the next place, if there was fraud on a subsequent occasion, when this anonymous committee examined, it does not prove there was fraud on the previous occasion, when those gentlemen who testified for me were present. I have already admitted that actual mediums have sometimes committed frauds. As to this medium, it would prove no more than I have admitted as to others. I will also admit that there are pretenders who are not mediums. But if there was fraud practised, on the former occasion, when two or three of the gentlemen I have called as witnesses were present, and they did not detect it, it would only show that they had made a mistake in relation to a dark circle. But if those two or three witnesses called by me, had actually known of the fraud and participated in it, it would have no tendency to detract from the credibility of the other gentlemen and all the ladies whose testimony I have produced. If the medium for these musical demonstrations had been guilty of fraud in all her dark circles, that could have no tendency to disprove the facts which the witnesses I have produced have seen in broad daylight. And even my testimony

alone, as to facts, which I have witnessed in broad daylight, is better than the hearsay testimony of any single witness, although that witness may have been Moses, Daniel, Matthew, Luke, or the author of the Book of Kings. Seeing, therefore, that this anonymous letter had no bearing on the question at issue, I ridiculed the idea of producing it. The reviewer now says:

"Mr. Woodman is very careful not to deny the facts contained in that letter. He knows they are literally true, and, like a crafty lawyer, only attempts to get the evidence ruled out. That is a trick which is very well in its place. But Mr. Woodman dares not deny the facts."

There's for you—a man that charges mediums with fraud and falsehood by wholesale!—yes, and all others who have witnessed the multitudinous facts of Spiritualism! I am not in the habit, like the reviewer, of denying things that I know nothing of. I do not know that the matters alleged as facts in the letter are "literally true;" but I believe that they are utterly false, so far as they impeach the integrity of the medium. As a man, "I dare" not deny a thing of which I know nothing, as the reviewer has frequently done. But as a pleader, I do deny the facts, and would call for proof, if such proof could have any bearing on the question at issue.

The reviewer next attempts to defend himself against our complaint, because he did not give the names of our publishers, nor place the title of our pamphlet at the head of his review. In this he misrepresents the facts, as usual. Here are our words:

"My first complaint of the unknown writer in the *Courier* is, that he did not place the title of my pamphlet at the head of his review, and that he nowhere informed his readers who published the book, nor where it could be found. If it had been the purpose of the writer to give an honest and fair review of the work, he surely would have given the publishers' names."

He certainly did not place the title of my pamphlet at the head of his review. By way of defence, he says: "It is not our practice to give the titles of books at the head of articles, except in the literary notices." Very well. He may have treated me in this respect as he treats others. We think, however, it is not according to usage; and that, by courtesy and according to usage among others, we had a just claim to have the title of our pamphlet placed at the head of the review. We submit this to the reader. But the *gravamen* of our charge was, that the reviewer did not give the names of our publishers, nor state where the book could be found. According to courtesy and custom, the reviewer certainly should have done this. This was important to enable the readers of the *Courier* to know where they could find the book. He says he commenced his article with the sentences:

"We have just read a pamphlet, lately printed in Portland, entitled 'Reply to William T. Dwight, D. D., on Spiritualism.' It contains three lectures delivered by Jabez C. Woodman, Esq., and printed at the request of the Association of Spiritualists of that city."

The reviewer goes on to say:

"We gave the title of the pamphlet, the name of the author and his title, and the place where it was printed. What does Mr. Woodman mean by bringing such a charge against us? Does he not see that it is false in all its particulars, except the accidental fact, that we did not place the title at the head of the article? But this is all of a piece with the reasoning of men who have surrendered their intellects to this demoralizing infatuation. They lose all sense of right, in the constant resort to sophistry and evasion."

Mr. Woodman does not see that his charge was false in all particulars, except one. On the contrary, he does see that it was true to the letter. We complained that he did not place the title of our pamphlet at the head of his review, and he admits it. We complained that he did not give the names of our publishers; and he says he gave our own name and the name of our title. We complained that he did not inform his readers where our pamphlet could be found by purchasers; and he says he told them it was printed in Portland. Thus it is proved that our complaint was true to the letter; and that his article is false.

Mr. Addison Davis appears in the *New England Spiritualist* of Nov. 14th, and volunteers his aid on untenable grounds of *old fogginess*, which I presume are repudiated by the reviewer himself. He asks some notice at our hands, and we have been desired to notice him by a letter from Boston. The assumptions he makes without proof and against, are so gross, that his article is hardly worthy of an answer. At any rate we cannot answer his article now.

Finally, the reviewer makes us this proposition:

"Let Mr. Woodman bring forward any medium, man, woman, or child, through whose mediumship, or organism, or whatever be the proper term, a table shall be moved without contact—a spirit shall be seen—a single letter shall be produced without mortal agency—a piano shall be tilted—a bell shall be rung—an answer to a real test question shall be given from the spiritual world—a letter shall be responded to by a spirit—a rap shall be made without contact—or any other of the alleged manifestations from the spiritual world shall be made, under circumstances that shall simply exclude trick or delusion—let him, since he admits he can do nothing of the kind himself, except seeing one ghost and half of another—let him produce a medium who will exhibit, or cause to be exhibited, or be the occasion of exhibiting, or afford an organism for exhibiting any one of these phenomena, under the circumstances we have mentioned—and then he will have taken a long step towards demonstrating the reality of the whole spiritualistic system."

What would be the use of bringing to the reviewer a medium for the discerning or seeing of spirits? He could only know the truth of it by the testimony. The subscriber has already testified that "he has clearly and distinctly seen the spiritual form of one departed friend in a few instances." The reviewer contradicted it—says it is untrue. Mr. Forster will testify that he has seen many. The reviewer charges him with dishonesty. Mr. Ambler, Mr. Brittan, and Mr. Whiting will testify that they have seen many. In this city, Mrs. Waite, Mrs. Mason, Mrs. Slight, Mrs. Millikin, and Miss Tolman are ready to testify that they have seen many spirits. But the reviewer could and would contradict them all, and so he could and would a thousand more; and what's the use to hunt after him?

If I should bring forward a medium who should be the means of performing any of the things he requires, he does not say he would embrace the truth of Spiritualism. No—he would only confess that I had taken a long step towards demonstrating the whole spiritualistic system. The truth of the spiritual philosophy is already demonstrated to the understandings of millions. But if I should bring forward the medium, where should I bring him? The reviewer is far less tangible than the form of a genuine spirit—merely "the shadow of shade." I cannot find him. I will not look for him. If I could find him, I would not take the trouble to bring him a medium. We were all one in darkness ourselves. The command came to us,—and the same comes to him: "Seek and ye shall find." He must seek with a humble heart and a willing mind.

JABEZ C. WOODMAN.

Portland, Nov. 24, 1857.

## 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 *clairvoyance* and *prevoyance* power, calling it the Mental Eye, placing it in a central position behind the intellectual faculties.

Physiologists have also brought forward evidence to substantiate a 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. Husebke, 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, the *insula lobus apertus* are wanting in mammalia, 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 is 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 doubts 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.

### 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, perishing 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 phases 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 *improvisatrice*, the echoes of whose lyre 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 MEISONON.

TWO PROFESSORS IN THE FIELD.

Mr. A. B. Whiting lectured at the Meisonon 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 and 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 it from the poem which had been spoken through his lips.

Prof. Felton then rose and said that he must bear evidence to the truth. He claimed to be a spiritualist, a devout believer in the existence of spirits in a better world. He had listened with pleasure and not without admiration to the improvisation of Mr. Whiting, and with nine-tenths of what had been advanced he did not differ, but he saw no evidence in it of the truth of Spiritualism. His belief in spirit-existence was drawn from the study of human nature, from the writings of philosophers and from the Scriptures. He did not differ from Dr. G. or the medium, except where they have assumed what is unproved—that these things come from spirits. Like Prof. Horsford he looked upon improvisation as nothing extraordinary or wonderful. In Greece, the land of poetry, there are hundreds who cannot read or write who have a remarkable faculty of improvisation. He gave the medium credit for the

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; yet 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 that, 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 thrapping 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.

MONITOR OF A DISTANT DEATH.—Some time since, a medium was waiting 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.

DR. HATCH'S COURSE AND CLAIMS.

We have received from Dr. Hatch an extended reply to the references made to him in our columns last week. In explaining the reasons of his presenting Mrs. H. in the Music Hall last Sunday, he enters at length into the details of his transactions with Dr. Gardner. As we purposely refrained from any mention of the particulars alleged against him, a general statement of his defence is all that is necessary.

It is to this amount,—that as the protector and travelling agent of Mrs. Hatch, he considers it to be his duty to attend personally to the financial affairs connected with her lectures; that he was induced to remain in Boston beyond his first intentions because the public and the controlling spirits of Mrs. H. demanded it; that he declined to enter into further arrangements with Dr. Gardner, for the reason that he had become convinced that the latter was wanting in integrity, and was actuated by the same motives as have been charged upon himself. To quote a single paragraph:

"I have followed the advice of my friends in re-engaging Music Hall, and if I succeed in breaking down an unprincipled monopoly, and a speculation from mediums, almost all of whom are in poverty, my object will be accomplished."

As to the impression to which we alluded as having become widely prevalent, we give him the benefit of his full rejoinder, since Spiritualists very generally have an interest in that matter:—

"Seven years ago, I preached a sermon in advocacy of this cause (Spiritualism) in New Bedford. From that time to this, I have been its student and unflinching advocate under all circumstances. It has become the thorough and deeply-rooted religion of my life, and all who know me are aware that it was so long before I ever saw Mrs. H. Subsequent to our marriage, I became most thoroughly convinced that her mediatic powers rendered her the most remarkable woman on earth. Two motives took possession of me:—1st. That the world should have the benefit of her gifts, and in return should acknowledge her powers. 2d. I desired that she should have a name which should be handed down to all coming posterity. The highest pecuniary reward I then anticipated, was to keep from beggary and want. My motives were good, and the gods have blessed me with more than I anticipated."

I have taken a girl at the age of sixteen from comparative obscurity, and in one short year have (with the co-operation of what I believe to be spirits,) built for her a name and position which the proudest might covet, and done more for the spread of the cause of Spiritualism among the first classes of society than any other half dozen in the field.

With this unparalleled success on our part starting you in the face, you find fault with our method of procedure. We can well afford to have you. We rest in the conscious assurance of having the approbation of those whose good opinions are the most valuable. I have faithfully discharged the obligations resting upon me, according to my highest idea of duty, truth and justice.

The past year being the first in this department of my life, it would be a miracle had I not made some mistakes. When I know them I will correct them. But I cannot consent to hire out Mrs. H.'s talents and gifts to any one, much less to those whose efforts at an unprincipled speculation swallow up every conception of truth and justice. Their wrath will not harm me. In this the heavens and the good sense of the public are with me.

In relation to the criticisms of our assistant upon the affair at Lynn, we print his remarks entire:

I have one word to say in reply to "X." in reference to his remarks under the head of "Mrs. Hatch at Lynn."

I have never set up any claims in reference to Mrs. H. which she is not fully competent to redeem under any fair or honorable conditions. I know whereof I testify.

My claims are, that she, or rather the intelligence which controls her, is competent, under favorable circumstances, to give an elucidation of the fundamental principles involved in philosophy, science, and moral and religious ethics. This claim is founded in truth. It is well known, not only by the Spiritualists, but by the public in general, that one of the great laws or requirements of spiritual intercourse is harmony. Mrs. Hatch had spoken in Lynn, to the great delight of her audience, on the following subject presented by a committee appointed by the audience:—"What are the Biblical and philosophical evidences of the immortality of the soul?" Two or three persons of the "baser sort," who had strongly committed themselves against Spiritualism, were determined to prevent another successful effort, and knowing full well that they did not possess the intellectual power to do it, they were determined to try the efficacy of a blackguardism, and thereby created that condition which would render perfect spirit control impossible. This they did, and a few baboons might have done the same; nevertheless we will give the credit to where it belongs.

The very fact that they refused to investigate within the limits of our claims shows that they had confidence in their verity, and that they could not accomplish a defeat within the prescribed limits. They studiously avoided propounding any questions which were not of a test nature, and those of all a mathematical character. We have laid no claims to any such thing: It is not infrequently the case that audiences mistake, and instead of questioning her on fundamental principles, their questioning is in reference to the application of principles to the arts and sciences. It appears to me that there is a very wide difference between the two. If she could correctly reply to all questioning in relation to the latter, then she would be a sort of public inventive genius, and any one who felt disposed, could attend one of her meetings and learn all the details of some new mechanism or the machinery for some new motive power. This has been the greatest difficulty which we have had to encounter. The mass of people care but little about fundamental principles, save those, or the application of those, which they can convert into servants for immediate use. My only object in including this in the category of her powers, is the very important test, when properly used, of the evidence of spirit control.

Your criticisms on my method of procedure may all be very well; but as I am satisfied with the results I shall not be hasty in adopting any change. My egotism gives me much more confidence in my experience than in your judgment on that point.

I think that I have replied to all important in those two articles.

Fraternally, B. F. HATCH, M. D. Having thus allowed Dr. H. to speak in his own defence, so far as justice and strict impartiality require, we have but a word or two to add. If he had good grounds for distrusting the integrity of the manager of the Melodeon meetings, this was, of course, a sufficient reason for declining further arrangements with him. Those who know Dr. Gardner, and are familiar with his course in the management of these meetings, will judge for themselves whether this distrust was well founded. For our own part, we consider it groundless; but we cannot occupy our columns with the details of a personal controversy, in which our readers out of Boston have no interest.

As to the prevalent impression respecting mercenary motives on the part of Dr. H., we leave it for those who have entertained this opinion to decide whether his defence is sufficient. We should have allowed no allusion to this unpleasant matter in our columns, had we not found this impression so general in a place which Mrs. H. has visited, as greatly to counteract the good effects of her labors. We earnestly hope, for his own good and that of Spiritualism, the Dr. will be able to discover and correct the "mistakes" which have given rise to it, and to avoid them in future,—so that the transcendently beautiful and elevating inspirations of which his gifted companion is fitted to be the channel, may be subjected to no such drawback.

The explanations relative to the Lynn discussion contain some good points, and we let them pass without comment.

This rejoinder but deepens the regret we expressed last week; for, wherever the fault may lie, the existence of such a state of things is greatly to be deplored by all lovers of truth and of harmony.

THE CAUSE IN INDIANA.

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 vineage 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 Harmonical Philosophy, and that thinly 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, B.

A TEST.—We were in a private circle the other evening, devoted entirely to giving tests to those present, when one of the circle asked the manifesting spirit some question relative to his former life on earth. For full five minutes not a sound was heard, when the following sentence was rapped out: "You asked where I lived when on earth; and where you knew me. Search back, far back in your memory, and see if lingering in some hidden recess there is not a remembrance of one whom you assisted, who when lying on the bed of sickness you nursed, and whose pillow of pain you smoothed. Have you forgotten him who owes his all to you? No, no, already your thoughts revert to the scenes of younger days, and you now know your friend and brother Andrew Graham." All were startled, and the tears were trickling down the face of the questioner as he confessed that he now remembered the spirit as one who in days gone by he had assisted, and acknowledged that he had entered the circle a skeptic, but was now convinced of the truth of spirit intercourse.—Cleveland Spiritualist.

"A CUP OF COLD WATER."—In one of the interior provinces of India, there is said to be a man who every morning goes to a distant trough standing by the roadside, and filling it with water, returns to his daily duties. The caravans passing that way call and slake their thirst—he never knows whom he blesses, and they never know their benefactor. He is satisfied that some weary pilgrims are refreshed by his kindness, but who they are it matters not. They will never return to reward him personally, but his reward is the consciousness of having done a generous act.—Bost. Advertiser.

MOMENTS IN HEAVEN.—There are moments when every spirit that hath breathed eternal life, feels in the presence of some great and unknown power. In the cool evening, the shady noon, or the dewy morning, all and every one hath felt that some power above the earth was near. A silent spell sheds o'er the spirit a foretaste of Heaven's joy. Thoughts come as rays of light illuminating the cell within, and peering out over the lovely landscape, reveal beauties that were never seen before.

WHAT THE HINDOOS DO WITH THE BIBLES.—Dr. Moriarty, in a lecture upon the troubles in India, spoke of the fifty thousand pound sterling expended in one year by the London Society for Bibles. The natives received them gladly, for paper was scarce there, and the leaves were soon made available as wrapping paper for pepper, &c., and the board in the covers reappeared in the framework of sandals.

Many of the brightest virtues are like stars—there must be night, or they cannot shine. Without suffering there could be no fortitude, no patience, no compassion, no sympathy.

Arch-deacon Jeffreys, a missionary in the East Indies, states, that "for one really converted Christian as the fruit of missionary labor, the drinking practice of the English has made fully one thousand drunkards in India."

LETTERS RECEIVED.—"Topics." E. W. Beck, A. Hutchins, M. F. White, P. A. Stearns, J. B. Lincoln, Geo. F. Green, Woodward & Co., S. E. Percy, F. H. Smith, N. Hollowell, Mrs. J. Leland, T. S. Sheldon, M. Bullen, W. O. Richardson, P. O. Hoyer, G. T. Flauders, M. W. Nichols, J. C. Woodman, "C. E. Weston, Z. H. Harris, J. S. Brown, C. O. Miller, M. Teli, N. Hanson, W. E. Bout, A. Stoddard, C. E. Nye.

SPECIAL NOTICES.

LORING MOODY will lecture in Washington Hall, Charlestown, on Sunday next, Dec. 13, and will repeat his scientific course in the same place, commencing Monday evening, Dec. 14.

REGULAR MEETINGS FOR DISCUSSION will be held at No. 14 Bromfield street, on Thursday evenings, commencing at seven o'clock.

Mrs. CORA HATCH will speak in the Music Hall, on Sunday, Dec. 6th, at 2 1/2 o'clock. Subject, The Moral and Religious Nature of Man.

A. B. WHITING of Michigan may be addressed at the Fountain House, Boston, until December 6th, and will answer calls to lecture in the vicinity on week evenings until that date.

Miss M. MUNSON will hold circles for development and communications from spirit friends, on Tuesday and Friday evenings of each week, commencing Dec. 1st, at No. 3 Winter St.

Persons wishing to join either of these circles will leave their names with her at that place. Terms \$1.00 for two hours; opening at 7 o'clock, precisely. 34. 3m.

GEORGE STEARNS, author of "The Mistake of Christendom," will answer calls, in any direction, to lecture on the various Impositions of Ecclesiastical Authority, as well as on the Rational Evidence of Life after Death, and Prospective Happiness therein. Address, until further notice, West Acton, Mass.

DR. CALVIN HALL may be addressed during the month of December at Preston, Ct., care of Isaac H. Cook.

F. L. WADSWORTH will lecture at Geneva, O., Dec. 23, 24, and 25; at North Collins, N. Y., Dec. 28th and 29th, and at East Hamburg, N. Y., Dec. 10th, 11th and 13th.

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. P. GODDARD, Chelsea, Mass.
J. W. H. TOOMEY, (now in the West.)
ALLEN PUNYAN, Esq., Roxbury, Mass.
Miss C. M. BERRY, (now travelling in the West.)
GIBSON SMITH, South Shaftsbury, Vt.
STEPHEN MONSON, 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. FISBROUGH, Telegraph Office, New York.
R. F. AMBLER, " " "
CHARLES PARTRIDGE, " " "
Dr. J. R. OXTON, " " "
HENRY H. TAYLOR, 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, 563 Broadway, New York.
DANIEL PARKER, M. D., Billerica, Mass.
R. D. CHALFANT, Esq., 836 Race St., Philadelphia.
S. C. HEWITT, Cleveland, Ohio.
JOHN HOBART, office 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.
Miss ROSA T. AMDEY, Roxbury, Mass.
Miss SARAH A. MAGOON, East Cambridge, Mass.
L. K. CONLEY, (Healing Medium.) (Travelling West.)
P. 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. STRANGE, Plymouth, Vt.
Mrs. M. S. TOWNSEND, Bridgewater, Vt. (Healing Medium.)
Mrs. M. F. BROWN, South Royalton, Vt. (Healing Medium.)
AUSTIN E. SIMMONS, Woodstock, Ct.
Mrs. A. M. HENDERSON, Newtown, Ct. (Psychometrist.)
Mrs. H. P. HUNTLEY, Paper Mill Village, N. H.
N. S. GREENLEAF, Haverhill, Mass.
HENRY BARBER, Warwick, Mass.
JOHN G. GLEASON, Plymouth, Mass.
H. P. FAIRFIELD, (Healing Medium.) (Travelling West.)
Wm. A. HUMB, 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. PRASE, S. Willbraham, 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, Cent Abington, Mass.

MEETINGS IN BOSTON AND VICINITY.

- SUNDAY MEETINGS.—A. B. WHITING of Michigan, trance speaker, will lecture in the MELDEON on Sunday next, at 2 1/2 and 7 o'clock, P. M. Singing by the Misses Hall.
Free conference meetings at the Melodeon every Sunday forenoon at 10 1/2 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 "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.
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 PRINCE HALL, Winimissmet 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.
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 1/2 to 1, and from 2 to 7. 22-3m.
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. KAIGHT, WRITING MEDIUM, 15 Montgomery place, up one flight stairs, door No. 4. Hours 9 o'clock and 2 to 5. Terms 50 cents a seance.
Mrs. BEAN, RAPING, WRITING AND TRANCE MEDIUM. Hours from 9 A. M. to 9 P. M. No. 10 Chikering 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 Diseases and Prescriptions, \$1.00.
Mrs. DICKINSON, No. 16 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, 50 cents each person for an hour's sitting. Hours from 9 to 12 A. M., 2 to 5 and 7 to 9 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 Trance, \$1.00 each. Writing, 50 cents each.
Mrs. L. B. COVERT, Writing, Speaking and Personating Medium, No. 62 Harvard st. will sit for communications between the hours of 9 and 12 A. M., and 2 and 10 P. M., or, if desired, will visit families. Terms, 50c 34-3m.
Mrs. L. B. SMITH, Writing and Healing Medium, Spirit-Seer and Delinctor of Character, No. 45 Harrison Avenue. Hours from 9 A. M. to 1 P. M., and from 2 to 9 P. M. Terms, 50 cts.; medical examinations and \$1.00. Regular circles on Tuesday and Friday evenings; admittance 0 cts. Mrs. S. will also receive calls to lecture. 36-4t.

A New Work for Spiritualists, Philosophers and Reformers.

THE EDUCATOR.

Being Suggestions, Theoretical and Practical, designed to promote MAN CULTURE and INTERNAL REFORM, with a view to the ultimate establishment of a HUMANITY SOCIETY, or ORDER. Compiled in a series of Revelations from organized Associations in the Spirit-Life, through JOHN MURRAY LEE. Vol. I, embracing papers on:
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It is believed that this work embraces more of new thought and useful, practical suggestion to the Philosopher and the Reformer, than any other "Practical Spiritualism," and yet given to the world. It sets forth, somewhat fully, the scope, aims and ends of what has been termed "Practical Spiritualism," and undertakes to delineate the natural and necessary steps by which Humanity is to attain redemption from the Physical, Moral, Social, and Spiritual Miseries under which it is now suffering. It may be had at the OFFICE OF PRACTICAL SPIRITUALISTS, Fountain House, No. 14 Bromfield Street, Boston; or of the Editor of THE NEW-ENGLAND SPIRITUALIST, at 14 Bromfield Street, Boston; also of S. T. MUNSON, 5 Great Jones St., N. Y.; RABY & BROWN, Cleveland, Ohio; ISAAC POSE, Rochester, N. Y.; Mrs. F. M. HARRIS, New Orleans, La.; CHAS. W. RICHARDSON, Bellevue, Vt.; THOS. RICHMOND, Chicago, Ill.
The following lecturers will also supply the work: L. J. PARKER, L. K. CONLEY, Mrs. A. M. HENDERSON, Mrs. H. P. HUNTLEY, JOHN M. SPEAR, D. F. GODDARD, all Spiritualists, who are looking for the practical improvement of man's condition on earth, through the intervention of spiritual agency, are earnestly invited to give this volume a careful perusal, and, if favorably impressed, to aid its circulation in the community.

General Advertisements.

HOPEDALE HOME SCHOOL. THE NEXT TERM of this Institution will commence on the first Wednesday in January, 1858, and continue 16 weeks. Further information may be obtained by addressing:
Wm. S. HAYWOOD, Principals.
ANNE S. HAYWOOD, 36-37.
Hopedale, Milford, Mass., Dec. 1, 1857.

THE LITTLE BRICK MAKER. THE NEW MACHINE is now ready in size, so as to be driven by one man. It takes the rough clay, (previously one night in soak) temper, and moulds 420 bricks per hour, attended by two men and four boys. The brick is beautiful. This every farmer can be his own Brick Maker, as it requires only common laborers. Price \$70.
The larger Machines worked by one horse making 7000, per day, \$150; two horses, 12,000, \$250, \$350; by steam, 25,000, \$500. For further particulars in a pamphlet giving full instructions on Brick Setting and Burning, address:
FRANCIS H. SMITH, Sun Building, Baltimore. 37-2t.

THE CHEAPEST AND BEST LIGHT YET PRODUCED. UPFORD'S Celebrated Smoke Consuming Patent Portable Lamp. This Lamp produces from the poorest quality of OIL or GREASE, without odor, (the combustion being so perfect) so much light as a medium Solar, at one quarter the expense,—the lamp holding but 2-5 of a pint of Oil and burns TWELVE HOURS or more, producing a most Brilliant Light—pleasant even to the eyes, and requiring no ventilation, and only Costing Fifteen Cents for Wicks. PRICES RISE AT 66c—75c—83c—\$1.00—\$1.25—\$1.50.
As a reading or sewing Lamp, we have never seen its equal.—Boston Park Printer.

We can recommend them with confidence.—W. Crook.
Free from any smell or disagreeable smell, and the most economical contrivance now in use.—Boston Bee.
We highly recommend it to those who patronise the midnight oil.—Boston Herald.
We have one of the Lamps in use, and have found it answering well to what is claimed for it.—Portland Recorder.
A new and excellent Lamp.—Boston Bee.
The Price, please remember, is Sadbury Street, corner Hawkins, Boston.

A CARD. DR. C. A. BILLINBROOK, A HIGHLY Successful Healing Medium, recently from Philadelphia, has taken rooms at No. 2 South Pine, Boston, and has associated with himself one of the best healing mediums in the country. Dr. B. has many years experience in the treatment of diseases peculiar to a disordered state of the Brain and Nervous System, Indigestion and other ailments produced by a morbid condition of the Stomach and Liver. Consultations and examinations from 9 A. M. to 12 M.; 2 to 6, 7 to 9, P. M. ADVICE FREE. 2w

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

NEW EDITION. Facts and Important Information for Young Men, on the Self-Indulgence of the Sexual Appetite, its destructive effects on health, strength, energy, prevention and cure. By Samuel Gregory, M. D. Price 12 cents. Sent by Post Free. Thousands of copies of this work have been circulated, and Agents can be advantageously employed in its circulation much more widely. For sale by Bela Marsh, No. 14 Bromfield Street. 4t

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

WM. HOLLAND, Psychometric Clairvoyant and Healing Medium. Residence, 45 Broad Street, Salem, Mass.
N. C. LEWIS, Clairvoyant Physician. Examinations and prescriptions by an Indian spirit of the olden time. No. 15 Beach Street. 28-3 nos.

MRS. D. C. KENDALL, ARTIST, No. 16 La Grange Place. Boston. Flowers, Landscapes, etc., painted under Spiritual Influence. Sittings for Physical Manifestations. A good writing test-medium will be present.

DENTISTRY. Dr. N. H. SWAIN, Dentist, Columbus Ohio. Satisfaction guaranteed in all cases, and prices reasonable.
THIS DAY PUBLISHED.—"WHAT'S O'CLOCK?" Spiritual Manifestations. Are they in accordance with Reason and Revelation? Where on the dial-plate of the Nineteenth Century points most significantly the finger of God? S. T. MUNSON, Aug. 6, 1857. 2v-4t. 5 Great Jones St., N. Y.

HEALING AND CLAIRVOYANT PRESCRIPTIONS. DR. C. C. YORK gives Clairvoyant examinations and prescriptions by receiving the name, age, and residence of patients in their own handwriting, for two dollars, one dollar when present. The remedies—pure vegetable—are prepared by him by spirit directions. He also heals by laying on of hands. He will visit the sick wherever desired. All who address must enclose a postage stamp to receive answers. Address in care of Bela Marsh, 14 Bromfield St., Boston, Mass.

THE SICK ARE HEALED WITHOUT MEDICINE. JAMES W. GREENWOOD, Healing Medium, Rooms No. 15 Tremont Street, opposite the Museum, Boston, from 9 A. M. to 5 P. M. Other hours he will visit the sick at their homes.

LAYING HANDS ON THE SICK. Dr. W. T. OSBORN, Clairvoyant and Healing Medium, cures the sick by the laying on of hands; Chlorosis, Consumption, Rheumatism, and other diseases which have baffled the Medical Faculty, have yielded to his treatment. His success has been in most cases very marked, and such as to give him strong confidence in his healing power, extending to all diseases.
Terms for each Clairvoyant examination, \$1.00. Letters, postpaid, with a stamp enclosed, strictly attended to. Office hours from 9 A. M. to 4 P. M. Rooms No. 110 Cambridge Street, 3d door east of Western Hotel.

DR. ABBOTT'S BOTANIC AND ECLECTIC DEPARTMENT, 214 HANOVER STREET, may be found one of the most extensive varieties of Herbs, Roots, &c., in the United States; also a valuable amount of manufactured Medicines, all approved. Spiritual and Mesmeric Prescriptions put up with particular attention. 12

A. B. CHILD, M. D., DENTIST, No. 15 TREMONT Street, Boston, Mass.
AN ASYLUM FOR THE AFFLICTED. Healing by laying on of hands. CHAS. H. MAIN, Healing Medium, has opened an Asylum for the Afflicted, at No. 7 Davis Street, Boston. He is prepared to accommodate patients during treatment by the above process on moderate terms.
Patients desiring board should give notice in advance, that suitable arrangements may be made before their arrival.
The sickly locks of hair to indicate their disease, should inclose \$1. for the examination, with 50 cts. stamp to pay their postage. Office hours from 9 to 12 A. M., and from 2 to 6 P. M.

FOUNTAIN HOUSE, CORNER OF BEACH STREET and Harrison Avenue. Spiritualists' Head Quarters in Boston. Charge \$1.25 per day, or \$7.50 per week, for 2 or 3 weeks. H. F. GARDNER.

SPIRITUAL, CLAIRVOYANT, AND MESMERIC PRESCRIPTIONS, carefully prepared by OTAVIUS KING, Botanic Apothecary, 624 Washington Street, under Pine Street Church, Boston. All of Mrs. Metcalf's Medicines for sale as above. 26-1

REMARKABLE TEST. At the sitting of a circle a short time since, Dr. Charles Main being present and having at a time a patient under his care that had long baffled his medical skill in the case in question, the Spirit gave him medicine it would prescribe for the case. The Spirit gave him the name of the doctor, and used with well known as a celebrated physician in the early sphere, and replied "Go to Dr. Cheever's." This was the name of the doctor, and used with his Life-Root Medicine." This was the name of the doctor, and used with complete success. At that time, the Doctor, the medium, nor either of the circle, had any idea of Dr. Cheever, or that there was such a medicine to be had, and since Dr. Main has since found the name of the proprietor, he has informed him of the fact and here gives him the full benefit of it. The above is true in every particular.
This invaluable medicine has long been used as an infallible remedy for Consumption, Scrofula, Salt Rheum,

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 spirit-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-grays 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 loved ones in His hands.

Mrs. Lofty has her jewels, So have I; She wears hers upon her bosom, Inside I; She will 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. Lofty'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 shovelful 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 commend 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, whether our feet hasten, sits a solemn presence, waiting for us.

Oh! it 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 this errand, O swift, sure, terrible Death! Hasten as we will, the Shadow gains apace upon our laggard steps. Nay, look not over thy shoulder, poor, breathless, human fugitive! - even beside thee, in the race, is he whom thou wouldst have left behind.

What drug shall we administer unto thee, O undesired companion! - what herb growing under the moon,

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 blinded eyes the thousand shining, sphered lights, which go on with us in the great world-procession, singing forever. Even so doth our Father order that this Shadow shall open to us the gate of the land of light."

Unbind, then, from thy garland, O sad angel, the cypress and the willow! Wear instead the violet and the lily, and lead us, swiftly as thou wilt, into the immortal land beyond. - Home Journal.

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 of 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.

Our friend and we are invited abroad on a party of pleasure, which is to last forever. His chair was ready first, and he is gone before us. We could not all conveniently start together; and why should you and I be grieved at this, since we are soon to follow, and know where to find him? Adieu.

Signed, B. FRANKLIN.

Written to Mrs. E. Hubbard, on the death of his brother, John Franklin.

THEY SAY.

Well, what if they do? It may not be true. A great many false reports are circulated, and the reputation of a good man may be sadly sullied by a baseless rumor. Have you reason to believe that what they say concerning your brother is true? If not, why should you permit your name to be included among "they" who circulate the scandal?

THEY SAY - Who says? Is any person responsible for the assertion? Such phrases are frequently used to conceal the point of an enemy's poignard who thus meanly strikes one whom he dares not openly assail. Are you helping the cowardly attack? If "they" means nobody, then regard the same as nothing.

THEY SAY - Why do they say so? Is any good purpose secured by the circulation of the report? Will it benefit the individual to have it known; or will any interests of society be promoted by whispering it about? If not, you had better apply time and speech to some more worthy purpose.

THEY SAY - To whom do they say it? To those who have no business in the affair? To those who cannot hold it or mend it, or prevent any unpleasant results? That shows a tattling, scandal-loving spirit that ought to be rebuked.

THEY SAY - Well, do they say it to him? Or are they very careful to whisper it in places he cannot hear, and to persons who are known not to be his friends? Would they dare to say it to him, as well as about him? No one has a right to say that concerning another which he is not ready to speak in his own ear.

THEY SAY - Well, suppose it is true? Are you not sorry for it; or do you rejoice that a brother has been discovered erring? Oh, pity him that he has fallen into sin, and pray for him that he may be forgiven and restored.

If it should be true, don't put it abroad to his injury. It will not benefit you or him, nor society, to publish his faults. You are as liable to be slandered, or to err, as your brother; as ye would that he should defend or excuse, or forgive you, do ye even so to him.

N. P. WILLIS ON THE SEXES. - After referring to the portrait of Rosa Bonheur, the painter of the celebrated "Horse Fair," now on exhibition in New York, he says:

"I am more and more inclined to believe - since seeing her portrait and Miss Hosmer's, and remembering the ring of the same metal in the four or five hundred other jolly boys in petticoats whom I have seen in the course of my life - that 'the sex' of the world is a difference altogether trifling and accidental. In the next world, we may be of both sexes, or either, and, as beautified spirits we shall simply be stronger or weaker as the case may be, but of no memorable difference of gender. Women are as much heroes as we are, even now. And, if a petticoat were to be put over 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."

Quaint, Queer and Quizzical.

A KENTUCKY ANECDOTE.

We have often wondered whether among the slaves of the South, the doctrine of a Universal Heaven has made any progress, and we have thought that it would be a glorious hope to be kindled in the swarthy breast of the sable sons of oppression, doomed to delve out a life of unrequited toil here, but looking to a better world beyond this.

We inquired the other day of Br. Z. Thompson, who has lately preached in Kentucky, if he had found any Universalists among the slaves. His reply was, "Not many; they want a hell - for their masters. Bot," 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 his 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 deustus man eber made?" "Sartin!" said the preacher. "Den," said the other, "jes tell a feller whar dat ar jence 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.

NO SOUL.

A well known Western judge, who was so unfortunate as to stutter somewhat, in effecting the settlement of an account with a parsimonious neighbor, found it impossible to make change within three cents. Some days after, while the Judge was on the bench, in the midst of a very important case, the avaricious man, whose brains could not rest while the three cents were absent from his pocket, appeared in the court room and unceremoniously desired the Judge to grant him an interview. The Judge arrested the progress of the case, and addressing the counsel, said apologetically, "St-stop a f-f-few moments, p-p-please, till I speak to my neighbor p-p-p." He therefore descended from the bench, and accompanied P. to a private room, where, as he expected, he received a demand for the delinquent three cents. He paid it, demanded a receipt, and returned to the court room, convulsing every one present by the remark: "Th-they s-s-say that at th-the m-moment any one d-dies another is b-b-born, and th-the soul of th-the one th-that d-dies g-g-g-g-goes into th-the b-b-body of th-the one that's b-b-born. Now, when neighbor p-p-p was born non-non-non-nobody d-died." - Cyclopaedia of Wit and Humor.

REPLENISHING THE SANDS OF LIFE. - The following letter, intended for the "retired physician whose sands of life," &c., has found its way into the newspapers: -

"Koney fork, Orgust 28th, 1857."

"Doctur h james, - I see by yure advertizement in the nuzepapers that yure sands of life have neerly run out. I had no idee sand was so skeerce in yure neighborhood. we have got a big land here about too mile long where ey kwantidy of sand can be dug up & it is ewsed very extence for bilding purposes. if You are most out i would like to get a order to ship you sun more very chepe. the sand is not so fine may be as sum yive ceen. But if you will blow in the nuzepapers & git the edittors to say it was good it wood do first rate How mutch wood you ews in a yere & How mutch would you giv a hogshed fur it & you pay the frate yore respectfully H. Bugg Sanders Nashville.

"P S whi don't you save the sand when it runs out & ews it agane.

"P S if you would micks sum mullasses with the sand it wooden run so fast."

A Spanish priest, once exhorting the soldiers to fight like lions, added in the ardor of enthusiasm: "Reflect, my brethren, that whosoever falls to-day in battle, goes to-night in Paradise." Thunders of applause followed the sentiment. The fight began, the ranks wavered, the priest took to his heels, when a soldier, stopping him, reproachfully referred to the promised supper in Paradise. "True, my son, true," said the priest, "but I never eat suppers."

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