

The New Era.

"Behold I make all things New."
"Hereafter ye shall see HEAVEN OPENED."

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WHAT DOES SPIRITUALISM PROPOSE?

In our introductory remarks, last week, we took occasion to state our conviction that the New Dispensation now dawning on earth, is fraught with truths and blessings to mankind as greatly in advance of those of the Christian Era, as Christianity is in advance of Judaism. This statement was not penned at random, nor without a full sense of its meaning; nevertheless, we are aware that it must appear extravagant and incredible to those who have been accustomed to regard the Christian Dispensation as the complete and final unfolding of Divine Wisdom to man in the earthly life. We have therefore thought proper to present a succinct view of some of the more prominent truths and principles which Spiritualism, according to our understanding of it, elucidates and establishes, and the results it proposes to accomplish for the elevation and advancement of the race.

At the outset, let us distinctly indicate what we mean by the term *Spiritualism*. In the more general sense, the term designates the one great fact, held by all who have been convinced of spirit-agency in the modern manifestations, that spiritual beings can and do, at the present day, hold sensible communication with mortals, through various instrumentalities, and with various results. Beyond this, the term is employed also to include the truths, the philosophy, the systems of theology and morals, etc., which particular individuals have been led to adopt through the influence or the light they have gained from this spiritual inter-communion. In this sense, the term suggests very different ideas to different minds. Our Spiritualism, beyond the mere fact of recognized spirit-communion, may not be the Spiritualism of any other individual. We must therefore give our own definition, and be held responsible for no one's else. That definition, to some extent, will be found in the synopsis which follows.

1. Spiritualism gives present, sensible demonstration of a spiritual existence and an immortal life. The inquirer and the sceptic, on this point, need no longer to be referred back eighteen hundred years to testimony then given and imperfectly preserved, and which has proved inadequate to produce conviction in many of the noblest minds of earth; but the evidence is presented to the active external senses, and (under favorable conditions) is of a conclusively demonstrative nature. And even those who have as yet failed to receive this personal evidence, have yet the testimony of hundreds of living witnesses who have received it.

2. It affords a realized re-union with loved ones and kindred spirits who have gone before us to that formerly unknown and silent land; and fully answers the yearnings of the loving soul to know concerning the welfare and the circumstances of the departed one, and to be remembered and recognized in that higher life.

3. It has furnished to mankind in the earth-life, a clear, rational and philosophical conception of the nature and conditions of the spirit-life and its enjoyments,—of "the scenery and circumstances of the departed soul." This is what no former recognized revelation ever undertook to do; and hence the prevailing notions of Christendom on these matters have been, to a great degree, crude, contradictory and absurd—so notoriously as to drive thousands of philosophical minds into utter skepticism as to the reality of a spirit-life. It has clearly solved to us the awful mystery of death—or rather, taught us that there is no death—and thus dissipated the gloomy veil of terror which has ever hung over the nations of earth. Thus, to all who receive its evidences, it beautifully fulfils a glowing prophecy of the ancient time, given by the hand of Isaiah, and never before accomplished:

"And on this mountain shall he destroy
The covering that covered the face of all people,
And the veil that was spread over all the nations.
He shall utterly destroy death forever!
And the Lord Jehovah shall wipe away the tears
from all faces." (Isa. xxv. Lxxv.)

4. Spiritualism has opened to our recognition actual and available channels of communication, (available to pure and

aspiring souls) with the exalted intelligences of a higher life, and thus with the Great Intelligence who pervades the universe, and from whom all treasures of love and wisdom flow out. Thus, to use the form of expression of an ancient Hebrew, "we are come unto an innumerable company of angels, . . . to the spirits of just men made perfect,"—yea, indeed, (for such communion is now as possible as it ever was) "unto Jesus the mediator of the New Covenant, and to the God Judge of all." Through these channels we find ourselves able to obtain "wisdom from above" on all subjects—whether moral, theological or scientific—on which wisdom is needed; and that it is freely imparted just so fast and so far as we are capacitated to receive and be benefited by it. We find the ancient promise to be literally verified, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." We understand this to be no novel or impious method of acquiring wisdom from above, (i. e., through the agency of higher intelligences in the spirit-life), but precisely the same that has always been employed by the Great Source of Wisdom in communicating to lower grades of intelligences. "Are they not all ministering spirits," etc? The only novelty about it arises from the fact, that man has not heretofore recognized the instrumentality or understood its nature. Gravitation is no new force of Nature—but its existence and the laws of its action were not taken cognizance of by mankind until within a comparatively recent period. We find, moreover, not only a willingness to communicate needed instruction when sought for, on the part of these superior intelligences, but a beneficent and earnest purpose, (formed within them unquestionably by the ceaseless energies of the Universal Beneficence to arouse the dwellers of earth from their material and groveling condition, and to lead them forward and upward to higher and more glorious stages of advancement than earth has ever yet reached. We do not understand however, the existence of such a purpose in the Spirit-spheres, to imply anything strange or unusual in the administration of the universe; on the contrary, the knowledge of the fact that the Divine Original now works through such instrumentalities to accomplish His purposes—using the higher as channels through which to reach and bless the lower—is to us sufficient evidence that He has always proceeded in the same way. We recognize, therefore in the present spiritual movement, and unwonted influx of light from above, the legitimate results of a deliberate and wisely formed design on the part of superior intelligences, (or perhaps more properly, of the Superior Intelligence) to bring about a new and better order of things on this planet—for which the appropriate point in the march of eternal progression has been reached, and which can no more be resisted by man's puny arm, than he can stay the onward sweep of the solar system upon its undiscovered path.

[Not to render this article too lengthy, we shall resume our synopsis next week.]

A. E. N.

Practical Preaching.

We had the pleasure, on Sunday morning, July 2d, of listening to a discourse by Br. Loveland, delivered to a large congregation in the City Hall, Charlestown, on the subject of *Marriage*. This is a topic now engrossing much attention and thought, on the part of Spiritualists and of thinking men of all classes; and it is beginning to be clearly seen that the Universal Reform Spirit of the age, in order to strike at the root of the gigantic tree of evil, must begin with this institution. It must be rescued from the perversion and pollution which false ideas have entailed upon it, and restored to the purity and blessedness, with which Nature and God have invested it.

Br. L. devoted his discourse to a portrayal of the falsity and absurdity of the popular idea of Marriage—a mere mechanical union, predicated upon the performance of a legal or ecclesiastical ceremony, but often loathsome, unnatural, and attended with most ruinous consequences, moral, mental and physiological, to both parents and offspring. He declared that all unions not based upon interior affinity are no marriages, and no sanction of Church or State can make them anything else than wrong. He clearly pointed out the effects of inharmonious conjugal relations as exhibited in the characteristics of offspring, and gave a better exposition of "original Sin" than we ever heard from a pulpit. His exhibition of the criminality of thus entailing moral, mental and physical dis-

ease upon children, was startling but truthful.

He proposed in the afternoon to speak of true marriage, and the means of attaining it; but this discourse we were unable to hear—though we doubt not it was equally important and practical in its character. We were interested to perceive, that though Br. Loveland's positions were, on some points, radical and startling to the conservatism of the day, yet he evidently carried the convictions and sympathies of his audience with him.

This is the kind of preaching for the day. Humanity need to be saved from the present hell of misery and disease into which ignorance and misdirection have plunged them; and when that is done, the chances of falling into any future one will be, to say the least, greatly diminished.—A. E. N.

Sunday Meetings in Boston.

The meetings held by the Boston Conference on Sunday afternoons and evenings, at Institute Hall, Chapman Place, have of late exhibited increasing interest and attendance. For two or three Sundays, the afternoon meetings have been addressed by Br. Uriah Clarke, formerly a clergyman, we think, of the Universalist denomination, now a believer and advocate of Spiritual truth. An effort is making on the part of the Conference, to secure the services of Br. Clarke as a regular speaker at these meetings for the present, and to obtain a larger hall for their accommodation.

In order to defray the expenses of such a movement, the Conference needs the countenance and aid of a larger number of the friends of Spiritual truth than have heretofore been accustomed to attend meetings of this kind in the city.

It appears to us desirable, in the present juncture, that regular public meetings for the promulgation of the facts and principles of the New Dispensation, should be constantly and creditably sustained in this city. It is true that a large number of the clergyman of the city and vicinity have become so far spiritualized that their usual discourses furnish a considerable quantity of substantial spiritual food to the enlightened among their congregations; and this fact has operated to deter the great bulk of even the firm believers in the modern phenomena from making any effort to sever themselves from old religious associations. With such we find no fault—they must follow their own convictions of duty. But among the eight or ten thousand persons in this city who are more or less interested in the Spiritual movement, there are unquestionably enough who have no ties of the kind we have mentioned, to form a large congregation and amply to sustain a well qualified public advocate of the cause. They would thus obtain profit to themselves, and afford the public at large stated opportunities for information respecting the principles and objects of the New Philosophy.

We have had occasion for but slight acquaintance with Br. Clark, but having listened to one of his public efforts, should judge him to be fully capable of setting forth the truths of the Spiritual Era to the acceptance and profit of all hearers. We trust this effort of the Conference will be abundantly sustained.—A. E. N.

THE TUNE CHANGED.—The following paragraph is going the rounds of the press:

"The N. Y. Mirror well says that in the Association of Spiritualists," just formed with Ex-Gov. Tallmadge as President, we notice that Governors, Senators, Lawyers, Doctors, Merchants and Manufacturers figure exclusively. There is not so much as one honest carpenter or fisherman among them all."

A few months since, the cry was that none but the ignorant, the credulous, the weak-minded and the lower class of society were believers in Spiritualism. Thus "the men of this generation" show themselves to be very much like those of a former one—for an account of one of whose characteristics see Luke vii. 31—33.

ELECTRICITY.—We find in the United States Magazine for June, the following significant paragraph, showing the present tendency of scientific inquiry relative to the nature of this element. If, through the agency of Spiritualism, this inquiry shall be philosophically answered, we trust that "scientific men" will not be deterred from considering and accepting the answer because it has "come out of Nazareth." Much light has certainly already been thrown on the questions, "What is matter?" and "What is spirit?" and it is to be hoped,

therefore, that at least some approximation to the elucidation of the nature of this "mysterious agent" will yet be made.—A. E. N.

WHAT IS ELECTRICITY?—That is a question which cannot be answered by man any more than he can tell what is matter, or what is spirit. But the developments of science from year to year seem to point to that mysterious agent, which we call electricity, as the universal force, or motive power in nature. It may yet possibly become the grand pivot on which all human science shall turn. It may yet prove to be the power which gives motion to the red globules which circulate in our veins, at the same time that it guides Arcturus with his suns through the heavens. It is also fast becoming the remedial agent for the treatment of the numerous ills that flesh is heir to."

LETTER FROM WARREN CHASE.

Ceresco, Wis., June 19, 1854.

DEAR BROTHER HEWITT—

I have now been at home one month; but even here in these hot days, without evenings, I am constantly called upon to speak on the new Gospel. Yesterday a large hall in this village was twice crowded with the most intelligent and respectable citizens of our vicinity, to hear me lecture, once on Marriage, and once on the Spirit World. Last week I gave six lectures in the small new city of Oskosh, 20 miles from here; week before I gave three in Omro, a beautiful village in Winnebago County, where the standard of truth and spiritual light has long been reared, and has already gathered around it most of the intelligence of the place, leaving the sectarian husk-eaters struggling to subsist and console themselves as best they can. Spiritualism has driven out the liquor traffic from Omro, as it has from several other places I could name, and thus many are led to see its good works, as well as hear its good words of hope and cheer for humanity.

Oskosh is yet too deeply steeped in brandy, beer and tobacco. These are terrible obstacles to its progress, for it requires temperance and purity to be appreciated and enjoyed. No system bloated with liquor, or poisoned by tobacco, or polluted by licentiousness, can enjoy the calm and holy influence of spiritual communion. Yet many such are awakened to the truth of spiritual intercourse, and thereby led to purify themselves—fit their earthly temples to receive and enjoy its delightful joys.

I have many calls to lecture in this vicinity of my home, and I find the cause has gained rapidly during the last year over our state; but my engagements require me to soon return to Ohio where I expect to spend most of August and September. Letters addressed to me at Cleveland during that time will be forwarded to me and attended to. The West is fast awakening to our new philosophy, and when the thousands have arisen and shaken the scales of liquor, tobacco, pork, tea and coffee from their bodies, so that the inner self can see and feel through the outer body, we shall have many movements toward a new combined order of life. O, how a few persons yearn for the time when the new circular cities shall ornament our beautiful prairie states, and where, "man's inhumanity to man" shall no longer make "countless thousands mourn"—where slavery, land-monopoly, and usury shall have done their work, ended their mission, and laid down to die in obedience to nature's law, as soon they must. Like the fern and cetacia of the coal beds, and the reptiles and saurians of the earlier period of the earth's physical history, they have a mission; and it seems now to be to build the rail roads, improve the waters establish easy modes of intercourse, and advance the arts, sciences and manufactures for the use and enjoyment of the coming generations of socialists, under the new order of harmony and co-operation.—How blindly and ignorantly those engaged in these labors work out the destiny of the race, just as sectarians are blindly and ignorantly erecting large and elegant churches in many places for our use; and soon, even in the life time of the builders often, to be used for developing the very doctrine they now despise. Go on friends—"Fate will have its fixed course." Let us each do what will make us the most happy, and that is to co-operate with nature and thus with God.

Thine for progress.

WARREN CHASE.

A Case of Healing.

Mr. Peter Deming, of Somers (Ct.), sends the following statement of the immediate cure of an injury to that very delicate organ, (the eye) by the apostolic method of the "laying on of hands." We don't blame our honest friend for allowing his skepticism to be shaken by such an experience:

This may certify, that as I was cutting timber and brush in a swamp last month, in cutting off a long sprout near the top, the stalk being bent over, it sprang back, and the end came with full force into the sight ball of my eye. It made a scratch across my eye, so as to cause it to look more like a bunch [blotch] of blood than anything else. It was thought I must lose my eye. This was on Saturday, about 11 o'clock. Mr. Hall called in, about an hour afterwards. He proposed to make manipulations over it, which I allowed him to do. The eye was restored to its former color almost immediately, and in about an hour after I was free from pain as ever. I took the newspaper and read with as much ease as ever, my eye being entirely well. I was a disbeliever till then, but facts I can't deny.

PETER DEMING.

Somers, May 30, 1854.
Gaius Wood and Mrs. Mary A. Field testify to a personal knowledge of the above facts.

From our London Correspondent.

Case of Mrs. Crowe—Explanations—Mr. Owen and the Infidels—Bulwer and Brougham—the writer's theory of "Spirit Mystification."

LONDON, 13 June, 1854.

TO THE EDITOR:

My Dear Sir—I have just read your letter—of an old date, it must be—to you; and regret its publication. I had entirely forgotten that I had written such a note, and had certainly no idea of its appearing in print—nevertheless, you are not to blame, as I did not put any interdict on the use you have made of it, though I do not think it was addressed to the Editor. It is chiefly on Mrs. Crowe's account that I regret it—because Mrs. Crowe is now quite well, and was quite well when I wrote that letter, though I did not know of it. Her illness only lasted a few days. It was a sort of fever, I suppose, for in her letter to the papers she speaks of being five days in a state of unconsciousness, during which I understand she raved a little of all sorts of things, and spirit-movements amongst the rest. The wise doctors naturally caught at these as the probable originating cause of her ailment, which however, she says was not the case.

I am very sorry I did not think of the Press when writing that note—or I should certainly have expressed myself differently. You make me say, and no doubt correctly, that Mrs. Crowe, notwithstanding her apparent superstition, was a bit of an infidel. Now I meant only to say, shortly, in as few words as possible, that though apparently superstitious, Mrs. Crowe is a lady not easily persuaded to believe in such things. She has a doubting spirit, and requires evidence. This was the sense in which I understood the word infidel—not in the vulgar sense. I believe Mrs. Crowe to be possessed of strong religious feelings, though like some of the most advanced minds of the day, she has abandoned the dogmatism of creeds and articles of faith, and is prepared for any new revelation of truth that brings respectable evidence along with it. I have a very high opinion of Mrs. Crowe, and therefore I deeply regret employing the language which I used; for though it is not absolutely wrong, it is such as to convey to many minds, without explanation, a meaning which I did not intend.

Mr. Owen has been much abused by many of his old friends for the ardor with which he has gone into the Spirit-movement. But they are chiefly the out and out infidels, by whom he is thus treated; and they perhaps regret the loss of him. I believe he is a much happier man now than ever he was. The manifestations have been a source of great comfort to him in his old age, and the singular fact of such a man being caught at last by spiritual doctrine, after resisting it so long, is perhaps one of the leading signs of the times. For, having long been a Leader in the Infidel world, he now perhaps foreshadows in himself its final destination. Like him, it will end in Spiritualism, of some sort. It may not and will not be his own form of it. But that is of little consequence—forms are clouds that change as they fly, and when they are all gone, the heavens are seen clearly.

We want some live American mediums amongst us. There are thousands here willing to inquire, but they want opportunities, and more varieties than one or two. Sir Edward Bulwer is one of the most faithful adherents, amongst great names, to the faith. Lord Brougham is not pleased, I have heard, at the use that

has been made of his name. I do not wonder at it. It is wrong to call a man a believer, because he investigates, or even defends a cause. I would not call Bulwer a believer. I should only say that he has an open mind to investigate the subject, and takes deep interest in it. "Believe" is a large word, and a man may believe in the genuineness of the Spirit-movement, and at the same time believe that a large amount of falsification, and exaggeration, and even imposture is partially connected with it. The genuineness of the Dispensation as a whole, will not guarantee the truth of any one recorded statement that is or professes to be a part of it. Besides, the parts are at present very conflicting, and the whole as yet is, in respect to doctrinal development, so very undefined, that it would be no easy matter for any Spiritualist, however intelligent and enthusiastic, to say what is to be believed. Taking a bird's-eye view of it, I regard it as part of the dawn of a coming day—but when I begin to analyze any of its parts, I feel the want of more light—as if the Sun was not yet high enough. I have great faith in the mystifying propensities of Spirits. Indeed, by strict analogy this ought to be their true character. It is those who are in the form that must give the true logical form to ideas. Those who are out of the form are merely suggestive. The cases in which they are something more must be exceptional cases. I have been so familiar with this idea of the character of Spirits for the last twenty-five years, during all which time I have been in frequent communion with those who had daily intercourse with spirits, that I feel very sensible that this conviction of mine very often looks like incredulity in regard to the genuineness of the manifestations. It is hard to make those who have but recently become acquainted with these phenomena, understand how Spirits can be deceivers without being positively bad and evil-disposed towards us. Now I not only believe in the deceitfulness of Spirits, but in the utility and propriety of that deceitfulness in reference to us. What we call their deceitfulness has the same reference to truth that raw material has to manufactures. The greatest and best of providential results have come out of it. All parties have been more or less misled by it. The Jews, for instance, are made what they are by it—a separate, unsocial and distinct people. Yet Christian Civilization has grown out of the root of that mystifying word that was given to that nation. The Mahometans were deceived by it; and yet a great and most important providential arrangement has resulted from their deception. The Mormons are deceived in part by it—and yet who knows what useful results may be obtained from their colonization of the West—then agitation of the question of Divine Materialism—and the law of Marriage? These little tributary streams of Spirit-agency cannot fail to contribute something to the great Rivers—yet so long as the small rivers think themselves all-sufficient and final, they are deceivers—and yet true, as St. Paul characterizes the early Christians. "Deceivers and yet true." There is deep, reconducive meaning in these words, and all must feel the force of them, who hold much intercourse with the Spirit-world; for though the moral law of literal and obvious truth is the law of intercourse between members of the same world, sphere, or circle, it is not the law of intercourse between members of opposite spheres; for an obvious meaning is easily perceived, and by the law of analogy it is the meaning which one visible man should convey to another visible man; but when an invisible man communicates with a visible man the rule is reversed, and the meaning by strict analogy becomes an invisible meaning. Hence the strict analogical propriety of mystery in Spirit-intercourse. It is the pure harmonical style of speech, from the invisible to the visible world. When the two worlds become visible to each other, then the meanings will become visible, and the law of intercourse will be changed. But so long as the invisibility of person is the rule, the invisibility of meaning will correspond to it. That is, the rule will admit of a few exceptions.

Thus I reason on spirit mystification, and regard it analogically as the law of Order.

I am yours, etc.,
J.S.

[We fear that our correspondent's theory of the "deceitfulness" and "mystification" of spirits, although we see some basis of truth in it, will tend only to produce even greater mystification in the minds of most readers than already exists. To our apprehension, all the perplexities of this matter are capable of a clearer solution, on more appreciable grounds. The difficulties involved in the processes of communication through such instrumentalities as are generally employed at present—the unskillfulness of most spirits in using those instrumentalities—the obvious and wide though honest differences of sentiment on abstract subjects which obtain among Spirits (of the nearer spheres) as well as among mortals—together with the evident purpose of mental and moral discipline carried out in individual cases—are sufficient, when comprehensively viewed, to solve most if not all the intricacies involved in what are considered "deceptive" or "mystified" communications. It is well known, on this side of the water at least, that instruments are not wanting through whom Spirits can and do communicate with such ease and clearness as not only to "give the true logical form to ideas," but to be free from misapprehension and mysticism as is the case with the generality of speakers and writers in the flesh. Their communications, of course, like those of all earthly teachers, are to be received as suggestive rather than authoritative; but they show no lack of either truthfulness or wisdom—on the part of the invisible intelligences from whom they come. When the sun gets higher, on our brother's side of the water, and clearer mediums are prepared for the transmission of light, he probably will not feel the want which he now expresses.]

The Salem Convention—Again. Lawrence, June 15, 1854.

BR. HEWITT—
I feel a strong impression, even at this late day, to send you for the Era, a few facts and thoughts relative to the Salem Convention. In the first place, there appears to have existed two opinions with regard to the original design for which the Convention was called. There were quite a number present who supposed it was called particularly to facilitate and encourage acquaintance among the media and believers in Spiritualism, in this section, with a view of promoting among them union of thought and action, thereby giving a new impetus to the sublime and glorious enterprise of reforming the world. And it was expected that the meeting would be under the especial guidance and wisdom of higher intelligences. The morning exercises commenced in accordance with these views. But a portion of those present did not appear to harmonize with this plan. Yet, a general tranquility pervaded the meeting, which was regulated by a medium, who appeared to be in an unconscious state. At 11 1/2 o'clock, the meeting was adjourned to 2 o'clock P. M.

Immediately after the announcement to adjourn was made, it was suggested by some one of the disaffected portion, that a hymn be sung. This, I think, met with a cheerful response in the minds of all. The hymn sung, was those inimitable lines,

"The angels have come to this dark, saddened earth."

A lady then took the rostrum, who, we afterwards learned, was Mrs. Britt of St. Louis. She gave us a concise history of her development as a medium, and her subsequent travels and labors at the South and West. This was listened to with much pleasure, I think, by all. Before retiring from the stand, however, Mrs. B. remarked, that hitherto the meeting had proceeded without order and harmony, and she would recommend that measures be taken to appoint those whose duty it should be to secure order, viz., a President, etc. These, she and others at the West, had found very essential auxiliaries in the cause of Spiritualism.

These suggestions were apparently received with much satisfaction by that portion present, who had been evidently dissatisfied with the former part of the meeting, and appeared to be a signal for a new movement which then began in earnest. But to the other portion of the convention, with which I must be allowed to claim affinities, they were more startling than the loudest crash of thunder! We were unprepared for such a movement at this stage of the reform; especially from such minds as we supposed might be far in advance of us, owing to superior advantages in obtaining light and wisdom. We could not readily comprehend how those who had so recently escaped from the degrading and withering bondage of sectarianism and superstition; and had inhaled the pure, uncontaminated air of freedom, could ever be disposed to throw around themselves and others, the icy chains of popular ceremonies and forms, which only cramp the energies of the immortal spirit. We could not clearly see why Spiritualists should want material enactments, and parliamentary regulations to produce harmony within; for we had learned that there is where it must begin, and all will be well without. It was an almost inexplicable problem to us, why those engaged in carrying out the ennobling and God-like principles of love and harmony, and endeavoring to change the present forms of rule, in Church and State, and substituting instead thereof, those based on love and right, should resort to measures, founded on coercion, by which to accom-

plish these harmonious designs. We could not comprehend how a President, a company of Vice-Presidents, a Secretary, a committee of respectables, and a set of resolutions, and a Police, and back of them as a matter of course, the bayonet and the cannon, were going to aid the mind in drinking in Inspiration from the celestial spheres! And with such relics of ignorance and superstition,—of pride and vain, outward show, it was very difficult for us to understand how they were going to reform and redeem the world! These, and similar to these, were the thoughts that coursed through many a mind with electric speed, as the process of this new, unexpected movement was progressing. Mr. Newton of Boston, on being nominated as one of the Committee, declined three several times; stating that he had no sympathy with this particular movement! He expressed the feelings of many. Nevertheless, brother N. was drawn in by earnest solicitations, and became Chairman of that body!

My wife, under the influence of the celestial agents, that control her, spoke with much emphasis and precision, against the measures being taken, as contrary to the original design of the Convention, and retarding the onward movement of this glorious reform, etc. etc. At the close of the newly organized meeting, several persons came forward, among whom was Mr. Foster from St. Louis, to express their approbation of the sentiments that had been spoken by her. As to myself, I feel constrained to say, that the course I took, has caused me many a bitter reflection. I did not go there for contention, and how could I assume a position that would place me in opposing conditions to those with whom I felt a desire to become more familiarly acquainted. Thus, through fear of wounding the feelings of my brother, I neglected to stand forth in the defense of what I deem to be undeniable truth, and those principles which alone can reform the world.

But I wish it to be distinctly understood that I blame no party, nor individual, but myself. Those who feel that they cannot walk without crutches, must have them till they can. In the proceedings of that convention, I see answered the question long since proposed, "How can two walk together except they are agreed?" Where there are no affinities, there can be no harmony. Most of the Spiritualists in Lawrence, and many in other places, have thrown off these, to us senseless forms of materialism, and consequently can have no harmony with, nor use for them. But those who cannot live and act without them, must still use them. "The weapons of our warfare are not carnal,"—outward forms and ceremonies, fashioned after the material, sensual mind, but the simple unassuming, too long despised, yet mighty, and God-like weapons of truth and love.

When will Spiritualists learn that coercion never can reform the world? It is that which has kindled the fires of persecution in past ages, and well nigh deluged the earth with blood?

I speak of these things, not because I have the least ill feeling towards any one of those who differed from us at that meeting; no,—we loved them all. The design of this is to show them and others, our position; that they may understand our reasons for not joining them in their movements,—that we occupy a very different plane of thought and action; and if possible to scatter a few rays of light that may be made a blessing to all. I have no doubt that good will result from that meeting; but I feel satisfied that a vastly greater amount of good could have been done under other conditions.

Yours in Love,
ISRAEL MORRILL.

In reference to the above, we have to say, that we thank Brother Morrill for the frank and truly brotherly manner, in which he expresses himself on the subject he takes in hand. As we have said before, we were not present at the first session of the Salem Convention. We were not therefore prepared to judge of the character of the proceedings—much less to make them a theme of animadversion. We did indeed hear, incidentally of some little disharmony, arising from a difference of views as to the proper methods of procedure, but from all we heard, we could learn nothing definite on the subject; and so we let the matter pass. Brother Morrill seems to have explained the matter very thoroughly, and in the kindest spirit; and we trust what he says will be accepted for what it is worth, with the same kindly disposition which he manifests, and that we all shall learn wisdom, not only from this, but from all our experiences.

SYNOPSIS OF CORRESPONDENCE.

Edward Giddings writing from Lockport, N. Y., says that the Spiritualists in that place "have a regularly organized society which meets every Sunday." "The cause is still very unpopular here, although investigators are increasing." He adds:

"Spiritualism has spread rapidly within six months through this county, and there is not a neighborhood or school district but has its circles and various spirit communications in rapping, tipping, writing, speaking, or some other way; and many of the communications are interesting and worthy of preservation."

"But what we most want is a good lecturer from some of your eastern cities. We are rather green on the subject, and want their instruction. It is strange that they have all, so far, neglected Lockport, although we have taken much pains to have them give us a call. Lockport contains about twelve thousand inhabitants, and has two very good and commodious halls, besides some smaller ones, and we do not doubt but either of them would be filled to overflowing to listen to some prominent lecturer on Spiritualism. Please to send one along."

John Chapman, of Magnocet, Jackson Co., Iowa, in narrating his personal experience as a medium, states among other facts:

"I was out on the broad prairie, together with my brother-in-law, one hot day, when we became exceedingly thirsty. It was nearly two miles to the nearest spring that we knew anything of. My companion suggested that we might ask a spirit to show us a spring. I did so, and we were directed to one of the best springs that ever delighted the eyes or palate of a thirsty man." [We would advise this friend to persevere in giving what time he can quietly to the process of development, and in due time the difficulties and perplexities of which he speaks will disappear.]

Charles Putnam, of Newaggo, Mich., writes: "I arrived here on the 10th of January last. At that time there were but one or two believers in the place. Now we have a public lecture every two weeks, on the Spiritual Philosophy. This is the way Spiritualism is dying in this country."

Elmer Woodruff, of Albion, Mich., says: "The cause has lately taken a new impetus in this place. Mediums are being developed on all sides, and the churches are fast going to decay. The cry of 'Humbly' is scarcely heard, and many are lending a listening ear to the songs of freedom as they descend from the spirit-world."

Translation.

Br. Oliver P. Haynes of Boston passed from the rudimental to the Spirit Sphere on the 10th. of June, aged 37 years and six months.

Br. Haynes endured a long and distressing illness, his disease being Consumption, but the calm assurance of immortality, derived through Spirit teachings carried him triumphantly through all his sufferings. No murmur escaped his lips—no regrets were felt, or fears expressed in relation to his change. He stood waiting and ready to go. Our brother was a medium, and enjoyed the sweet satisfaction of communing with the loved ones from Spirit Land during his illness, and highly did he prize this great privilege. He has gone from our outward sight, but has not left us. This is the third brother who has exchanged our congregation for the Spirit home within a year.

J. S. LOVELAND.

Charlestown July 2, 1854.

The following lines were sent to Sister Haynes, by a Medium on the occasion of her husband's departure.

To Mrs. Haynes.

Alas! that dreaded hour has past,
And Nature's work is done;
Thy friend in early life's bright day,
Has passed away, and gone.
Sufferings below have purified
His spirit for the rest.
Among the glorified of Heaven—
Bright region of the blest!
How peacefully he passed away
To that pure home above;
And there is folded in the arms
Of that pure God of love.
What bright abodes of fadeless bliss
Are opening to his view!
While rapturous notes of endless praise,
Fall softly like the dew.
How beautiful the scene appeared
When angels gathered near,
Bade welcome to that happy home
One, who to them was dear!
Then cease to weep, thou lonely one;
His spirit still is near;
And with a husband's loving hand,
He wipes away each tear.
From a Friend in the Great Cause.

"LIDA'S TALES OF RURAL HOME.—Helen, or the Power of Love."
"The Two Sisters." E. Gay, Publisher, Hopedale.

Two charming little books for the juveniles, with the above titles, have been issued from the Community Press at Hopedale. They are full of practical morality, and Spiritual truth, simplified to the comprehension of children. The Writer has powers for interesting and benefiting the young, which we hope may be often exercised.

AMUSING SCHOOL SCENE.—It was examination day in our school—we had "read and spell"—told the sound of all the letters that had any sound—said the "abbreviations" and "mortifications table" without missing a word—and then we ranged on the floor in front of the visitors to be looked at and answer such questions as they or the teacher saw fit to ask:—

"Where was John Rogers burnt to death?" said the teacher to me in a commanding voice. I couldn't tell—"the next"—no answer. "Joshua knows, he may tell." "In the fire!" said Joshua looking very solemn and wise. This was the last question. We had liberty to make all the noise we pleased for five minutes and then go home.

INVALID'S HOME.

Situated in a pleasant, retired spot, on Franklin St., Woburn Center, a short distance from depot, and conducted by Charles Ramsdell, Clairvoyant, Writing and Psychometric Medium.

Board and attendance, from \$3.00 to \$7.00 per week.

Patients examined every day, by Spirits operating on the Medium in the trance state, or by writing.

Diseases examined and prescriptions given either when present or by letter. The name of the individual and place of residence, all that is required.

Also, Psychometrical Reading of Character, by letter or presence; giving the name in the hand-writing of the person wishing to be examined. Price for each, \$1.00.

Medicines prepared by Spirit Direction, from pure Vegetable substances, which act in Harmony with Nature's Laws, kept constantly on hand.

C. Ramsdell will attend to calls to sit in Circles, or Lecture in the Trance State on Sundays, on reasonable terms.

CHARLES RAMSDELL.
Woburn, June 15, 1854. 3m37.

SPIRIT HEALING.

"They shall lay their hands on the sick and they shall be healed."—Bible.

The subscriber having been developed as a Healing Medium, by Spirit Agency, offers his services to the afflicted as a medium through whom highly advanced and progressed spirits will endeavor to restore harmony and health to the diseased and suffering of Earth. As the present selfish organization of society would not appreciate, or be benefited by the free and unrequited labor of any medium I am directed to charge for my services in advance, to be graduated by the means of the patient and the nature of the disease.

ALONZO WILLMOT.
Gaysville Vt. n36

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A thorough Hydropathic Establishment is commencing at Harwich, under the care of Gilbert Smith, proprietor, W. Felch, physician, and Miss Ellen M. Smith, assistant.

In addition to a large and Scientific experience in the Hydropathic and Psychical branches of the Art of Healing, Dr. F. is a Developing, and Healing Medium. And Miss S., is a young lady of Medical education; and a Writing Medium, and Clairvoyant.

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JAMES T. PATERSON

Has Removed to 25 WINTER STREET, Boston, where he will, as usual, examine and test all cases of disease by the powerful method of Magnetic Influence.

For a verbal examination, with advice, \$1.00
A full written examination with prescription and advice, \$2.00.

Dr. Paterson is now in connection with the only Bathing Establishment in this city, where all cases of Humors, Obstruction, and Female Weaknesses—including all cases of a Chronic Nature—can be successfully treated under his superintendence.

Office Hours from 9 A. M. till 6 P. M.
25 Winter street, Boston, Jan. 18.

Mr. Newton's Pamphlets.

The Ministry of Angels Realized. A Letter to the Edwards. Congregational Church, Boston. A Review of the Criticisms of The Congregationalist on the Letter to the Edwards Church.

It is generally conceded that these Publications are the best that have been issued in this part of the country, for the purpose of commending the truths of the New Dispensation to the attention of Religious minds. Their cheapness renders them especially available for gratuitous circulation. Price 10 cents, single; 75 cts. per dozen; with suitable discount for larger quantities. For sale by the Author at 5 Washington street, and by BELA MARSH, 15 Franklin st., Boston.

Jan. 18, 1854.

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MEDICAL AND DENTAL OFFICE,
No. 292 Washington Street, Boston,
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WILLIAM D. EMERSON,
THE MASSACHUSETTS SEER, will attend to the Clairvoyant Examination of Diseases at the above office.

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March 29.

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A supply of the best Works on Spiritualism kept constantly on hand, for sale at the usual prices. HERMAN SNOW, Proprietor. Boston, March, 1854.

Thomas Haskell,
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THE NEW ERA.

This paper is devoted to SPIRITUALISM. It presents the FACTS, the PHILOSOPHY, and PRACTICAL ASPECTS of the Movement. And while it never repudiates anything good and true in old things, it is nevertheless specially and almost wholly (as its name indicates) devoted to NEW THINGS. Its leading motto is, "BEHOLD I MAKE ALL THINGS NEW." In this idea, its Conductors most fully and devoutly believe, and hence it is his meat and his drink to think and say and do whatever seems Thing of worthy and useful character—may present itself to his mind, within the vast range of the Spiritual Movement.

The Paper has just entered upon its fourth half year—what some weekly journals call their Fourth VOLUME; and with the beginning of its third half year (No. 27, Vol. 2) begins a thrillingly interesting

HISTORY OF THE NEW MOTIVE POWER, OR ELECTRICAL MOTOR—an entirely new creation by Scientific and Philosophic persons of the Higher Life. The MODEL MACHINE is now completed, and in successful operation. It has cost nearly \$2000, and consumed nine months' time, of several persons, in building. No. 27 contains in part, a description of the Machine, and is the first Number of a long series of articles, which will embrace the whole history of this unique and highly important Spirit Invention.

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THE CIRCULAR CITY, OR HOME OF SYMMETRY AND PEACE—embracing a Grand Circular Park in the center, with its beautiful Temple of Development—its Splendid Avenues, Groves, Shrubbery and Flowers—its Grand Circular Streets and Side Walks—its three Grand Circles of Mansions or Homes—its Economical, Convenient and Beautiful UTILITY DWELLINGS, with which each Family Home is most harmoniously affiliated—thus preserving in external, both individualism and Socialism, as well as fostering internally, those principles which make the true union of both—all of which and vastly more, will be shown to be FEASIBLE AND SURE, as a Practical Realization ultimately, and much of which may be realized almost immediately. And in addition these matters of special interest, this Number will contain the usual matters of note and Spiritual portance connected with the General Movement.

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Poetry.

THE BETTER LAND:

The Home of the Loved Ones Above.

MR. EDITOR:—

I received the following communication, written through Miss A. W. SPRAGUE, purporting to come from a spirit friend, for my little children, who departed this life five years ago—my only daughter, aged seven years, and a son aged five years who were both taken from me in one short week. When I parted with those dear ones, I parted with them as I then thought forever. The future was nothing but darkness to me; but thanks be to our Heavenly Father, who hath sent his angels to bring light into the world, to comfort the mourner's hearts. I now feel that they still live—that they still speak to me with the voice of affection, and tell me of that happy land where I shall join them in all the fulness of a mother's love. O! surely, the lost are found!

"Beyond this vale of tears,
Repent this world's dark gloom;
Beyond the gate that bars
The confines of the tomb,
There lives a radiant band,
From sorrow far away,
Rejoicing in the light
Of bright and endless day.

Beyond this dreary world,
Where storms and tempests sweep,
And man too early learns
To mourn—aye, mourn and weep,
There is a better land,
From sorrow far away,
Where angels ever dwell
In bright and endless day.

'Tis there thy children dwell,
Thou mourner here below.
In that bright land of bliss and joy,
Where thou, in time, wilt go.
'Tis there, in light and gladness,
They sing their songs of love,
And worship Him who brought them
To dwell in homes above.

They come to thee, thou mother,
In watches of the night,
And faint they'd speak to thee in tones
Of hope, and joy, and light.
But thou, with spirit fast enclosed
Within its earthly clay,
Hear'st not their voice, feel'st not their touch,
And deem'st them far away.

Dear mother, 'tis to thee we speak,
Though others guide the pen;
Yes, once to thee, our mother dear,
We speak, aye, once again.
We are not dead, nor do we sleep,
But live anew in light,
In homes so fair and happy here,
We know no withering blight.

And Sanford's here, and every friend
That ye have loved in life;
Far, far removed from care and pain,
And sin and earthly strife.
If we might tell of all the loved,—
The lost ones passed away,
Who live with us in our bright home,
Of bright and endless day,—

And how they come and watch o'er thee,
And all the friends they love,
Then wouldst thou deem us all so blest,
In our bright homes above,
Ye would not wish to call us back
Once more to pain and sin,
Save in this way which God has made,
The hearts of man to win.

To thoughts of love, and hope, and truth,
And bliss beyond the sky;
And teach them ne'er to mourn the lost,
With sadly weeping eye.
But deem, ye, know, they're still around,
By day, by night, with thee—
The spirits of the blest, who live
Through all eternity.

We speak of more, and yet still more—
For much we'd say to thee;
We'd tell thee how we passed from earth,
To spirits bright and free;
We'd tell thee all; but 'tis in vain,
We can not speak it yet;
The time will come, and until then,
We bid thee ne'er forget.

Our happy home in this bright world
Where all is bright and fair;
Where, 'mid the spirits of the blest,
Thy ransomed children are,
Rejoicing, waiting still for thee,
Until thine hour is come,
When we may come with all thy friends,
To bear thy spirit home."

Allow me to speak to the mother of these loved ones, and say to her that she has no cause to regret that God took them so soon away to dwell in the regions of immortality; that she has no cause to regret that her little flowers were gathered so soon to bloom in the gardens of paradise. Would that I could impress you with the beautiful reality of these things, would that I could cause you to realize that I am as a friend, writing to you of the welfare of absent friends. I cannot now give you my name, positively, though much I wish to; but of this be assured, I am one that holds the welfare of your lost children who now are found—yea! the lost are found!—as dearly as do you, and gladly do I say to you, "It is well with them—it is well."

I sent you this communication last October, but I have not read it in the Era; it is by request that I send it again. I think you will pardon me for feeling as though it would be interesting to your readers, for to me it is more precious than silver or gold.

E. W. JOHNSON.

*A favorite Uncle.

We do not remember ever having seen the above before, but presume it was overlooked in the multiplicity of our cares and the abundance of manuscript we sometimes receive. We insert it with much pleasure.

We also thank our friend Johnson for the hint given, in a private note, concerning sending the Era to the Medium

of the above and other valuable communications. It is a thing we are in the constant habit of doing in like cases, and supposed she was receiving it every week. It seems, however, that we were mistaken. But if by any possible mistake, it should miss of coming in the future, we hope the otherwise commendable modesty of our friend, the medium, will not think it presuming too much to remind us of it herself.

An Appeal to Spiritualists.

E. E. GIBSON, MEDIUM.

Would you be great, would you be wise, would you be true reformers? Then seek things that are true, lofty and pure. Would you be esteemed among men as true reformers? Then seek first to reform yourselves. Would you be shining lights? Then seek to shine. Would you be strong? Then be not weak in the Lord. Would you know what you are? Then reflect upon what you have been. Would you know what you are to be? Then be heedful of what you are now.

Seek first the Kingdom of Truth, then shall you know the kingdoms that are embraced within this Truth. Know this—to be great is to be true;—To be wise is to be great; but neither wisdom nor greatness can flow from untruth. Give yourselves to the love of the Angels. Feel as they feel, see as they see, know as they know. Love not one another as you would wish that men might love you with your lip only, but love in deed and truth.

How often have we—your guardians, enforced these truths upon your minds with all the earnest zeal of Angel desire heightened by Angel perception. But we cannot desist without exclaiming, with the love of Humanity glowing in our bosoms,—Beware, Beware, Beware, lest you, having attempted to teach others, should yourselves forget your own precepts, and the angel love that dictates. We behold your tendencies. Lest ye make of yourselves stumbling blocks for the truth you love, we entreat you to practise Angel love in your intercourse one with another. Lest you become as others, whom you in your ignorance and unwarrantable zeal, condemn, pause and consider upon your own ways. Lest you give the condemning voice unjustly to those whose good you are striving to promote, and for whom we labor, seek to subdue every hateful passion, and endeavor to eradicate every unsafe thought, that ye may be the living examples of the truths we speak, and which you profess to believe. Expect not that others will repose confidence in your words of spirit exhortation, when they perceive by your own conduct that you yourselves do not rely upon the truthfulness of your own teachings.

Your hearts must indeed be what we so often have shown you, a habitation for Angel spirits to enter and to make their home. We speak plainly. We wish to be understood. You admit that we see much clearer than you do yourselves. Then will you not be guided by us? Self-denial you will find to be no sacrifice. Is it a sacrifice to yield a pain for a pleasure, disease for health, life for death? It seems not to us, and so it will seem to you when your sight is opened to perceive all things as they are. We would ask you to abandon nothing that is for your good, we will ask you to embrace nothing that is for your harm. Will you not be persuaded by us? We, like yourselves, were once subject to like passions with yourselves. You have not the same excuse that had we. We had Moses, the Prophets and Christ. You have Moses, the Prophets, Christ, and the Angels. True we had the Angels, but we recognized them not. You recognize God not only in, or through Moses, the Prophets, Christ and the Angels, but in those Angels who behold the spirits of just men being made perfect and the harmless ones of friendship's love, and social affinity with whom you have heretofore taken sweet counsel, and with whom you have walked in close communion to the Altar of Faith and the shrine of Reason. You know that they loved you while on earth, and are not divided from you by heaven, and will you not believe their affection for you is enhanced by their own increasing love for all nature, and their accumulating power to befriend you? Ever would they have sought, had they still remained with you upon earth, to have assisted you. Now that they have ascended into a higher life, where their own errors and imperfections are more apparent to them, they would with the affectionate desire of humane benevolence urge you to beware of the like perversities. Ah, yes! and still greater they see impending, if you from your heart forgive not every one his trespasses. If you know these

things and do them not, how much better think you, are you, than they to whom you speak, who are so hardened that they cannot know. We would warn you lest you be not sincere in your rebuke. We would warn you lest you rebuke in wrath. When we rebuke, in the sincerity of your soul you suffer us to speak, because you desire that the good may be spoken and the benefit gained, but you apply not the truth to yourselves, hence to you it is not truth, because not appropriated, therefore, ye are not sincere in your rebuke, though ignorant of it even you, yourselves. So likewise, when we speak consequences arising from the non-compliance of condition, this wrath is to you as though it were not wrath, or not the false condition of non-compliance, because to yourselves it is not applied. Therefore, do you not perceive the possibility of your own declension?

We would be more explicit. We would speak of particulars. We would suggest the impossibility of your followers becoming pure while they follow impure leaders. Beware, lest you fall into like condemnation as those whom you condemn, and whom you profess to have come unto as reformers. Do they not already turn upon you, and justly, too, with the retorting inquiry, "What do ye more than others?" We behold these things in our Spirit-Home. Externally, you do many things which others cannot do; but we see, internally, that you do many things even as do others. Can you all love one another? Can you all forgive one another, not as the world forgiveth, to say with the tongue, "I forgive," but still despise. No, this is not as we would have you forgive. You must forgive ere the trespassers are committed. Do you understand? You must so love all the world, as not to be offended when trespassers come. Can you forgive like this, that you may be the children of your Heavenly Father, who offends none, and who is never offended? Neither does he retain wrath. But how do ye? Do you not in your attempt to report your forgiveness of a wrong, injure, since you make the offense known, where all would have been silence had you held your peace? Do you understand? You speak of the faults of associates, you dwell upon their misdemeanors, as to you it appears, or speak of their want of courtesy to yourself; then your own hearts condemn you, for know that you yourselves have faults, so you end by saying, "Well, I do not speak of it to injure them, but only to show you how singular that they should do so and so, or speak so and so." Now could you see as we see, you would perceive the causes that originate every action and that produce every emotion; then would you not among yourselves speak of those things, knowing that you to others appear as contradictory and unreasonable as do others to you. You do injure your brother when you speak of his faults and animadvert upon the same. You do injure yourselves when you from yourselves turn to discover the failings of others. Seek to ascertain your own, and then with an impartial eye make the estimate of the motives which serve to make them to you seem as trifles while the like in a brother is a consequence. See if it is not because you do not behold him as he is, any more than you have beheld yourselves as you are. Are you not then truly blind, since you behold not aright. Pull not the mote out of thy brother's eye till the beam is by the kind hand of Angel Love extracted from thine own. Then with the same angel-hand of love and forgiveness, gently draw thy erring brother to thee, and in the silence of communion privately say, "Look into mine eye. An Angel spake to me, and I listened, and behold these words I heard, 'Forgive as thou art forgiven.' Then turned I away and found that the beams of uncharitableness blinded me. Oh, then I cried, teach me how thou dost forgive, thou Angel of forgiveness. A sweet voice replied, 'Look' and pointed upward; I beheld, and lo! Angels of such exceeding beauty and refined purity with their piercing eyes bent upon me, in tender pity and compassion; I could not bear to behold; I could not bear to know that those beautiful ones were to be my forgivers—that they should forgive me—that they, so bright and pure could behold me, that they could bend for me! Then beheld I how I should forgive even as I was forgiven, in tender compassion and love. The beam of uncharitableness so large in its growth, began to diminish, and I found I could see what appeared a speck in thine eye. I looked again, and lo, it had vanished in thine and I thought it transferred to mine. Then beheld I my true nature. I had thought the beam in mine own eye was the beam in thine own; but

no, the beam in mine own eye, decreasing to a mote, showed me my mistake. I have sought to forgive thee, angels have sought to forgive me; because when they behold as they fancy, a beam in the eye of a higher angel they soon discover that their own eye is darkened, so then they cast their eyes downward, and forgive as they are forgiven."

Think ye, that this erring brother will turn from thee in anger? Will he not in thine eye look and behold the purity of Angel Love? Will he not in thine own forgiving mind humble himself and repent as in dust and ashes? Will he not in thy triumph over self, seek also to triumph over self? Will he not in thy exaltation endeavor to arise into thy high through the tender humbleness of forgiveness? O, my spirit friends in the form, forgive as you are forgiven, as angels forgive you, so do you also forgive one another. We have many things to speak unto you, but you cannot bear them now. We will leave you with the injunction of one whom in his affection for others had felt the angel care of brotherly love and fraternal affection,—
"See that ye fall not out by the way."

The Jews.

There are said to be some 17,000 of the Jewish faith in the United States. Their churches number 31. Probably 6,000 Jews are to be found in the city of New York. We seldom find one in our prisons and penitentiaries. They are not frequently found in hospitals, and never in our poor-houses. At Ward's Island, where so many hundreds of the poor drifting across from the shores of the Old World are continually gathering, we find all classes of Christians—Quakers perhaps expected—and all shades of infidels represented, but never a Jew. When the Jewish emigrant arrives, he does not commit himself, though poverty has chased him from his old home, and met him on our wharf, to the Commissioners of Emigration, for the receipt of the assistance to which his commutation fee entitles him, but he queries, first, *where is there a Jew?* His brother, found, leads him to the man who, by appointment of the synagogue, or otherwise, assumes the specific task of caring for such. Thirteen hundred tons of coal, we are told, have been given to the poor by one Society of Israelites in New York during last winter. This early and unflinching attention, of those who are able, to the wants of the poor, most greatly tend to prevent the commission of crime, since crime stalks in nowhere so surely, as when hunger and nakedness open the door, and want perpetually beckons on. —N. Y. Times.

CHRISTIANS CANNOT FIGHT—No one who reads the New Testament carefully can deny that in the main, the sentiments there expressed are in favor of universal brotherhood, and "Love is the fulfilling of the law"; "Hereby may ye know that ye are my disciples, because ye love one another"; "Do ye unto others as ye would have others do unto you"; "Resist not evil but overcome evil with good"; "If any man smite thee on one cheek, turn to him the other also"; "If any man sue thee at law, and take away thy cloak, forbidd him not to take thy coat also"; "If any man compel thee to go with him a mile, go with him twain"; "Put up thy sword into its scabbard; he that takes the sword shall perish by the sword"; "Whence came all wars and fightings? Come they not hence even of your lusts?" Such are the doctrines of the New Testament; yet nearly all the churches in this age, who profess to follow Christ, and make a great show of what they call Christianity, are members of governments that derive all power from the sword. Their war ships and arsenals are stored with the improvements of human destruction, and they are at all times ready to go to war for a whim called honor, or to recover a few hundreds or thousands of paltry gold. Are such the churches of Christ? Surely not—and the question is, whether it would not be a libel on his Satanic majesty to call them the synagogues of Satan, for we do not read that his subjects destroy each other.

THE PHILOSOPHER AND THE CHILD—A philosopher once asked a little girl if she had a soul. She looked up into his face with an air of astonishment and offended dignity, and replied—

"To be sure I have."
"What makes you think you have?"
"Because I have she promptly replied."
"But how do you know you have a soul?"
"Because I do know," she answered again.

It was a child's reason; but the philosopher could hardly have given a better.

"Well, then," said he after a moment's consideration, "if you have a soul, can you tell me what your soul is?"
"Why," said she, "I am six years old, and don't you suppose that I know what my soul is?"

"Perhaps you do. If you will tell me, I shall find out whether you do or not."
"Then you think I don't know," she replied; "but I do; it is my think."

"Your think!" said the philosopher astonished in his turn; "who told you so?"

"Nobody. I should be ashamed if I did not know that without being told." The philosopher had puzzled his brain a great deal about the soul, but he could not have given a better definition of it in so few words.—Reaper.

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