DEVOTED TO THE NEW DISPENSATION.

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WHOLE NO. 89.

THE BIBLE:

In its fundamental principles absolutely DIVINE: In its explicative ideas and

language properly HUMAN. BY ADIN BALLOU. Conversation between a Traditionist and a Principalian. Concluded.

T. You do not mean to be understood that everything in the Bible which self was the immediate author of the you designate as properly human is wrong, evil, or useless?

P. By no means. Much of it is now, or was, in its time and place, right, good, literally. When a person with such a and useful. I only affirm that it has more or less of that imperfection which Bible,-"Thus saith the Lord;" "God appertains to all things human. It must commanded, saying;" "The Lord always bend to fundamental principlesnever be invested with a superior or a rival authority to them.

your views of the Bible are less objecthey were. I never heard them so nothing more than their publicly recogly false and infidel. They will turn the and sweeping sense. not believe that so many great, good and learned men as have advocated the plenary inspiration of the Bible all lived and died in error respecting this subject. What do you do with that passage of Paul to Timothy, in which he says: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness?"

P. I think Paul meant to say: "All Scripture divinely inspired is, indeed, profitable for doctrine, for reproof," &c., and that the original text ought to have been so translated. He knew that very little of all the (graphe) writing, or scripture then extant, was divinely inspired. Hence, taking his obvious meaning, as indicated by the context and original Greek terms, I am sure my cherished prejudices are against your rendering of his words is substantially correct. Perhaps, also, he referred to those Old Testament Scriptures, which set forth fundamental truth and righteousness, in distinction from parts containing mere chronicles, genealogies, statistics, formulas, &c. &c. I see nothing in Paul's views to dissent

T. I had forgotten that the Old Testament Scriptures were the only ones known to the church and held sacred at the time Paul wrote. I think there is some reason in what you say concerning none other but Him." Apply my five

P. Can you quote any other text that seems to teach the doctrine of plenary inspiration so strongly as this?

T. I have always taken for granted that the Bible throughout claimed for itself this plenary inspiration. But I cannot now think of another text so much to the point as this.

P. The truth is such texts are exceedingly scarce. I do not know of another half so plausible in the literal sound as Does it contradict any of the indisputathe one we have just disposed of. People take great liberties with the Bible in setting up claims for it which it nowhere sets up for itself.

T. But I should like to know if there are not many texts in the Bible which purport to have been positively spoken by God, beginning with the asseveration, "Thus saith the Lord," and other similar expessions? Do all such passages declare what you call fundamental principles? Some of them do not, I am sure taking you upon your own defini-

cient times, in all oriental countries, by universal usage and custom, nominally ited organs of God to man. Hence the sacred writings of all nations abound with similar forms of expression, all purwords spoken or of the commands issued. No enlightened mind will feel obliged to construe such forms of expression mind finds it written in the text of the spake and said;" "The word of the Lord came unto me, saying," &c. &c.; he will pass over these phrases as cus-T. Well, I must acknowledge that tomary formalities of annunciation, practicable than I ever before thought them, and in other instances implying clearly stated and explained before. nized prophetic or priestly authority, but

> maintain your ground that in its fundamental principles it is absolutely divine?

> P. This very ground, as well as truth in general, requires me to take such liberties. Am I to hold that the explicative ideas and language of the Bible are properly human, conceived and uttered after the manner, usages and customs of men, and yet be confounded by phraseological formalisms in the text, which, by the whole world's consent, were commonly used with great latitude of signification! In that case I should soon be obliged to trample on fundamental principles just like our text and phrase worshipers. I am entirely consistent with myself on the grounds assumed.

> T. Well, I believe you are; but my whole religious education, and all my views. I must investigate this subject more thoroughly than I ever have .-There are difficulties on all sides. But in the mean time, knowing your peculiar tenets, and how widely they differ from the popular theology and ethics, I am curious to see how your method of proving and disproving particular propositions from the Bible will work in prac-

P. I will give you a few illustrations. Take the first grand fundamental principle-"There is one God; and there is test rules. 1. Is this a presumed truth of mankind in all ages, countries and states of existence? There can be no doubt that it is. 2. Is it stated throughout the Bible in plain, simple, unambiguous terms? Certainly it is. 3. Is it set forth alike in both Testaments? Certainly it is, 4. Is it consistent and harmonious with all other fundamental principles of the Bible? Certainly. 5. ble truths of nature? Certainly not Then the proposition stands proved. have taken several facts for granted in this case to save time, because they are generally believed or admitted.

Now for a contrast. Taking your ground of plenary inspiration, I will prove that there is more than one God. Here is the proof in the letter of the Bible by texts. The first of Genesis, literally rendered from the Hebrew, says, "In the beginning the Gods [Elohim] created the heavens and the earth." So all the way through the chapter, and things." Rom. xi: 34-36. These and states of existence. It applies to them in explicative ideas of the Bible. Read as to the mere language of the Bible,

P. The prophets and priests of an- indeed generally throughout the Old similar passages are plain, simple, unam-Testament the word translated God is biguous statements of the principle. 3. Elohim the Hebrew plural of Elohe- This principle is declared in both Testaassumed to speak and act as the accred- God. This is undeniable. Literally, ments, only more plainly, perhaps in the then, the Gods created all things; the Gods said, "Let there be light," &c. &c. ous with all other fundamental principles. &c. And in the 26th verse of the same | This need not be argued. 5. It contraporting, if taken literally, that God him- first chapter of Genesis, the text reads- dicts no indisputable truth of nature. "Let us make man in our image," &c. Us and our are plural pronouns, showing erating in the creation of man. Again; ration theory. Here is the letter of evil." Again; Gen. xi: 7; "Go to, which the children of men builded." let us go down, and there confound Gen. xi: 5. "I will go down now and their language." Again; "Thou shalt see whether they have done according to not revile the gods." Ex. xxii: 28. the cry of it; and if not I will know." What do you think of all this?

> T. I am much more puzzled and confounded, than I am convinced. Go on with your illustrations.

P. God is an omnipresent, omniscient Spirit. This is another fundamental principle of the Bible. I will prove it by my test rules. 1. Is it a presumed truth applicable to the interests and necessities of mankind in all ages, countries and states of existence? This needs no demonstration. 2. Is it set forth throughout the Bible in plain, simple, unambiguous terms? Read the following passages: "Take ye therefore good heed unto yourselves, (for ye saw no manner of similitude on the day that the Lord spake unto you in Horebout of the midst of the fire,) lest ye corrupt yourselves, and &c., some of which he is willing should make you a graven image, the similitude of any figure, the likeness of male or female; the likeness of any beast that is on the earth, the likeness of any winged and is overcome! He is a man of war fowl that flieth in the air; the likeness of any fish that is in the waters beneath the earth: and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon and the stars, even all the host of heaven, shouldst be driven to worship them." Deut. iv: 15-19. "Behold the heaven and the heaven of heavens is the Lord's thy God, the earth with all that therein is." Ib. x: 14. "Behold, the heaven of heavens cannot contain thee; how much less this house that I have applicable to the interests and necessities | builded." 1 Kings, viii: 27. "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there; if I make my bed in hell, behold thou art there; if I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Ps. cxxxix: 7, 10. "God is a Spirit, and they that worship him must worship him in spirit and in truth." John, iii: 24 "God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands as though he needed any thing, seeing he giveth to all life and breath and all things." Acts, xvii, 24,25. "Who hath known the mind of the Lord? or who hath been his counsellor or who hath first given to him, and it shall be recompensed to him again? For of

New. 4. It is consistent and harmoni-

So it stands proved by my method. But now, as before, let me prove the that there was a plurality of Gods co-op- contrary, according to the plenary inspi-Gen. iii : 22 ; "Behold, the man is be- Scripture in plain texts : "And the Lord come as one of us, to know good and came down to see the city and the tower, heart." Jer. vii: 31.

to see what is doing, to know whether the reports he hears are true! He rewhat he had done at some former time! He goes into an Inn and seeks to kill one of His creatures, but is appeased by seeing a child circumcised! He has a body with different parts, hands, a face, be seen under certain circumstances, but not others! He is a man, and wrestles all night long with a creature man, He sets up a king, and then repents of t! And strange things happen that never came into his heart! What do you think now of the notion that all the ideas and language of the Bible are divine? Do you not see that mine is the true ground?

T. I say still, I am more confounded than convinced. I see that the Bible needs a great deal of study and explana-

P. Adopt my views of it, and you will meet with very little difficulty in explaining the Bible, All these absurdities, just proved by the letter of the text, vanish in a moment before my five test rules. Not one of those passages asserts a funnecessary, to accommodate them to the fundamental principles of the Bible. to demonstrate this now. At another And he who bends the principles to them time I will do so, if required. 5. Though is what I call a Biblicide, or Bible-killer,

T. I should like one more illustration. Show me how you get along with proving and disproving your Non-Resistance

P. I will endeavor to do so. Never resist injury with injury-evil with evil This presumed duty I hold to be a fundamental principle of the Bible. I will apply my five test rules. 1. This duty is applicable to the interests and necessi-

their treatment of each other. It pre- the following texts: "And if mischief supposes them all brethren, bound by in- follow, then thou shalt give life for life, terest and duty always to love and do eye for eye, tooth for tooth, hand for each other good. But as they are more hand, foot for foot, burning for burnor less prone to offend and injure each ing, wound for wound, stripe for stripe." other, which is evil; and as the offended or injured party is prone to resist injury with injury, and to justify such resistance method of self-defence repeats and increases the very evil resisted; therefore the highest good of man always must require that he should totally abstain from injury toward his brother man defensive as well as offensive. When the better &c.,) and utterly destroy them: thou portion of mankind heartily acknowledge this duty, they will overcome, dis-Again; "God standeth in the congrega- Ib. xviji: 21. "It repented the Lord tion. And finally, when all submit to tion of the mighty; He judgeth among that he had made man upon the earth, this law, evil will have been completely sometimes dictated by extraodinary di- the gods." Ps. lxxxii: 1. I need go and it grieved him at his heart." Ib. vi: transcended. Then all mankind will Gods. They disprove my fundamental sought to kill him." Ex. iv: 24 "And trine. 2. This grand duty is plainly, he will repay him to his face," "And principle, taking the letter, language and I will take away my hand, and thou shalt simply, and unambiguously set forth in thou shalt consume all the people which But I am still sure they must be radical- never to be taken in their most literal explicative ideas of the Bible. "Thou shalf not kill." Ex. the Lord thy God shall deliver to thee; But just apply my five test rules to this be seen." Ib. xxxiii: 23. "And there xx: 13. This commandment unqualiwhole religious world upside down, if T. How can you take such liberties false proposition of a plurality of Gods, wrestled a man with him until the break- fieldly forbids man to kill man; and as Deut. vii : 2, 9, 10,16. An Ammonite adopted; that is certain. And I can- with the Bible, and vet successfully and every one of them will condemn it. ing of the day. And Jacob called injury is piecemeal killing-i. e. really or Moabite shall not enter into the conthe place Peniel: for I have seen God of the nature of murder, by parity of gregation of the Lord: * * Thou shalt face to face, and my life is preserved." reason, the commandment unqualifiedly not seek their peace nor their prosperi-Gen. xxxii: 24, 30. "The Lord is a forbids man to injure man. It makes ty all thy days forever." Ib. xxiii: 3, man of war." Ex. xv: 3. "It repent- no distinction between offensive and de- 6. "The Lord will have war with Ameeth me that I have set up Saul to be fensive killing. The duty is universal lek from generation to generation." king," 1 Sam. xv: 10. "I command- and absolute-a divine fundamental prined them not, neither came it into my ciple, repeatedly expressed in plain, simple, unambiguous terms. All war, all So divine inspiration teaches (does it ?) man-killing, all deliberate man-injuring that God goes from one place to another is a violation of this principle. Again. pents and is grieved at one time for thee." Prov. xx : 22. "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; for thou shalt heap coals of fire upon his head, and the Lord shall reward thee." Ib. xxv: 21, 22. "Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.' "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is heaven." Matt. v: 39, 44, &c. Forgive "until seventy times seven." Ib. xviii: 22. "If ye do good to them which do good to you, what thank have ye? for sinners also do even the same.' Luke vi: 33. "Bless and curse not." "Recompense to no man evil for evil." "Be not overcome of evil, but overcome evil with good." Rom. xii: 14, 17, 21 I need not multiply quotations. There are many such testimonies, and they are all set forth in plain, simple and unambiguous terms. 3. This great principle is declared in both Testaments, though with far greater clearness and force in the New. damental principle. The ideas, as well 4. It is in perfect harmony with all the as the words, are obviously human, and other fundamental principles of the Biare to be understood accordingly. They ble, and is in conflict only with certain have got to bend, and even break, if Bible precepts, customs and practices, which originated in human ideas of ne-

> denied, at another time. So the duty of mankind never to resist injury in each other with injury-never to oppose evil with evil, stands established as a fundamental principle of the Bible.

cessity, and expediency. I will not stop

it transcends many indisputable truths

of nature, it contradicts none. This.

too, I will assume for the present, hold-

ing myself bound to demonstrate it, i

Ex. xxi: 23-25. * And if any man cause a blemish in his neighbor; as he hath done, so shall it be done to him; on the ground of self-defence, which breach for breach, eye for eye, tooth for tooth." Levit. xxiv: I7-20. "And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot." Deut. xix: 21. "Thou shalt smite them (the Canaanites shalt make no covenant with them, nor show mercy unto them." "Thy God * arm, subdue and redeem the worse por- keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations; and he repayeth them that hate him to tionable, better grounded and more vine inspiration in the persons using no further. These texts conclusively 6. "And it came to pass by the way in love, reciprocate and enjoy unmixed their face, to destroy them: He will prove that there is a plurality of the Inn, that the Lord met him, and good. So far, then, I prove my doc- not be slack to hate him that hateth him, Ex. xvii: 16. "Remember what Amelek did unto thee by the way. * Thou shalt blot out the remembrance of Amelek from under heaven: thou shalt not forget it." Deut. xxv: 17, 19. "He "Say not thou I will recompense evil; teacheth my hands to war; I have purbut wait on the Lord and he shall save sued my enemies and destroyed them; for thou hast girded me with strength to battle." 2 Sam. xxii: 35, 38, 40, 48. Surely thou wilt slay the wicked, O God. * Do I not hate them O Lord, that hate thee? * I hate them with perfect hatred." Ps. cxxxix: 21, 22. These, my friend, are the texts for our vindictive religionists who justify war, glorify the gallows, and make vengeance the rod of their strength. On such texts, under the delusion of plenary inspiration, they revel, as on a feast of fat things, trampling under foot with stoltified solemnity every fundamental principle of the Book they profess to adore. I have given you the illustration asked; what do you think of it?

T. I confess, you have placed the whole subject before me in a new and strange light. I do not see through these difficulties. I calve ed bloow of

P. You will never be able to see through them, till you abandon the traditions of men, concerning the Bible, and accept it as divine, only in its fundamental principles.

T. But are you sure that all your distinguishing tenets, theological and ethical; I mean your doctrine of the parental character of God; the universal brotherhood of man; self-denial and self-sacrifice for righteousness sake; the future immortal existence of all men; the final complete regeneration and perfection of the human race; can be proved in the same way you have proved the three propositions given as sam-

ples? Yes. And whatever I hold that cannot be thus proved, whether relating to presumed truth or duty, I will renounce. This is just where I stand. I will go with the fairly ascertained fundamental principles of the Bible wherever they carry me. I will be bound im-Now I will prove exactly the contra- plicitly by their authority; for I have him, and through him, and to him, are all ties of mankind in all ages, countries and ry by the letter, the mere language and the most unwavering feith in them. But

the letter of its text, or its secondary and explicative ideas, they are properly human, and I cannot consent to trample on divine principles for the sake of giving them an authority they do not possess. By the letter, the mere language, the literal text of the Bible, the best and worst of doctrines can be proved; and all sorts of contradictions maintained. both in theology and morals. God can be proved to be the most perfect and glorious of beings; and he can be made to appear the most despicable and detestable. Universal and all-perfect love can be set up as the supreme controlling virtue of the universe; and so can malevolence. Justice and injustice, mercy and cruelty, wisdom and folly, peace and war, freedom and slavery, charity and selfishness, hope and despair, can all be enthroned or dethroned, by texts and phrases. It is this childish, superstitious, delusive worship of that which is properly human in the Bible-the mere letter and explicative ideas-that has given rise to so many different sects in Christendom, all devoutly believing that they have the word of God for their support. And this multitude of jarring sects will continue till the fundamental principles of the Bible receive the homage which is now paid to its mere letter and explicative ideas. But when my ground is taken, and the fundamental principles of the bible sacredly revered as alone absolutely divine, Babylon the Great will fall to rise no more, and all this confusion of tongues gradually cease. I conjure you, my friend, to lay aside all your prejudices, and investigate this subject to the bottom. In that case, I am very sure you and I shall finally be found standing shoulder to shoulder on the same platform, for the Bible, against all real infidelity.

T. I shall endeavor to profit by this conversation. Farewell.

Fragments of Thought.

A Sense of Responsibility is among the most potent agencies in the reformation and redemption of individual and social life and character. The effort therefore should be, not to remove Responsibility, nor destroy the Sense thereof, but rather to quicken that Sense, and to mete out a Responsibility proportionate to the ability to endure it.

Too great Responsibilities overburden, fatigue and thereby enervate the soul; too little Responsibilities render it tame, spiritless and inefficient.

All Truth is a UNITY. He therefore who seizes upon a fragment of Truth, magnifying and honoring that to the neglect of other parts of the same great whole, not only wrongs himself, but does violence to the very Truths he professes to regard.

All Reform is a UNITY; that is, all Reform is an outgrowth of one interiorating principle or Soul, which is love to man. And he who avows and exhibits a great interest in one or more Reforms, to the neglect or disregard of others, must be deemed wanting either in the Soul of

No promoter of a great and good enterprise can impress others with its importance and value, except he himself exhibits a devotedness and zeal somewhat commensurate with the claims put forth in its behalf.

He must be deemed a pseudo-disciple of a Cause, who, professing devotion to it, is indifferent, either to the fundamental principles that compose its basis, or to the means necessary to its sustenance and promotion.

Who would be wise? Let him first be humble. Who would be great? Let him be willing to be of no reputation. Who would be good? Let him search out the evil that finds a home in his

Pride is the wisdom of fools and the folly of the wise; while its opposite,-Humility,-is wisdom to the wise and folly to fools.

That friendship is worthy the name that comes not by artifice and calculation, but by true simplicity, sincerity and openness of soul .- w. s. H.

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The Hew Gra.

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

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ISSUED EVERY WEDNESDAY, BOSTON, WEDNESDAY, JULY 12, 1854.

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. dom, 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 advancment 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. Beyoud this, the term is employed also to include the truths, the philosophy, the systems of theology and morals, etc., which particular individuals have been reached. We do not understand howevled to adopt through the influence or the light they have gained from this spiritual the Spirit-spheres, to imply anything inter-communion. In this sense, the term suggests very different ideas to dif- of the universe; on the contrary, the ferent minds. Our Spiritualism, beyond knowledge of the fact that the Divine the mere fact of recognized spirit-com- Original now works through such instrumunion, may not be the Spiritualism of mentalities to accomplish His purposes any other individual. We must there- -using the higher as channels through to sever themselves from old relifore give our own definition, and be held which to reach and bless the lower-is responsible for no one's else. That definition, to some extent, will be found in the synopsis which follows.

demonstration of a spiritual existence light from above, the legitimate results and an immortal life. The inquirer and of a deliberate and wisely formed design the sceptic, on this point, need no long- on the part of superior intelligences, (or er to be referred back eighteen hundred perhaps more properly, of the Superior years to testimony then given and imper- Intelligence) to bring about a new and fectly preserved, and which has proved better order of things on this planetinadequate to produce conviction in many for which the appropriate point in the of the noblest minds of earth; but the nal senses, and (under favorable conditions) is of a conclusively demonstrative nature. And even those who have as yet failed to receive this personal evi-Reform, or the symmetrical and harmo- dence, have yet the testimony of hunnious development and activity of that dreds 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 silentland; 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 high-

3. It has furnished to mankind in the earth-life, a clear, rational and philosophical conception of the nature and condi- ly seen that the Universal Reform Spirit the departed soul." This is what no fortook to do; and hence the prevailing false ideas have entailed upon it, and notions of Christendom on these mat- restored to the purity and blessedness, ters have been, to a great degree, crude, with which Nature and God have incontradictory and absurd-so notorious- vested it. ly 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 He declared that all unions not based 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 wine away the tears

from all faces." (Isa. xxv. Lowth.) 4. Spiritualism has opened to our recognition actual and available channels of communication, (available to pure and entailing moral, mental and physical dis- "What is spirit?" and it is to be hoped, We don't blame our honest friend for al- not pleased, I have heard, at the use that

gences of a higher life, and thus with truthful. the Great Intelligence who pervades the universe, and from whom all treasures of 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, mediator of the New Covenant, and to God the Judge of all." Through these channels we find ourselves able to obtain "wisdom from above" on all subiects-whether moral, theological or scilack wisdom, let him ask of God, who ly diminished .- A. E. N. giveth to all men liberally, and upbraid-This statement was not penned at ran- eth 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 Naturebut 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 er, the existence of such a purpose in strange or unusual in the administration to us sufficient evidence that He has always proceeded in the same way. We recognize, therefore in the present spir-1. Spiritualism gives present, sensible itual movement, and unwonted influx of march of eternal progression has been evidence is presented to the active exter- 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 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 cleartions of the spirit-life and its enjoyments, of the age, in order to strike at the root -of "the scenery and circumstances of of the gigantic tree of evil, must begin with this institution. It must be rescued mer recognized revelation ever under- from the perversion and pollution which

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 loathesome, unnatural, and attended with most ruinous consequences, moral, mental and physiological, to both parents and offspring. make them anything else than wrong. He clearly pointed out the effects of inharmonious conjugal relations as exhib-

aspiring souls) with the exalted intelli- ease upon children, was startling but

of true marriage, and the means of at- made .- A. E. N. love and wisdom flow out. Thus, to use taining 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 poindeed, (for such communion is now as sitions were, on some points, radical possible as it ever was) "unto Jesus the and startling to the conservatism of the day, yet he evidently carried the convictions and sympathies of his audience with him.

entific-on which wisdom is needed; and the present hell of misery and disease inthat it is freely imparted just so fast and so to which ignorance and misdirection far as we are capacitated to receive and be have plunged them; and when that is benefited by it. We find the ancient prom- done, the chances of falling into any ise to be literally verified, "If any of you future one will be, to say the least, great- LETTER FROM WARREN CHASE

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 gious 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 movemeit, 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

"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

States Magazine for June, the following significant paragraph, showing the present tendency of scientific inquiry rela- God. upon interior affinity are no marriages, tiue to the nature of this element. If, and no sanction of Church or State can through the agency of Spiritualism, this inquiry shall be philosopically answered, we trust that "scientific men" will not be deterred from considering and acited in the characteristics of off-spring, cepting the answer because it has "come

all the way through the cheerer and thinger Rom at: 31-30 These and store of existence. It applies to them in

tion to the elucidation of the nature of He proposed in the afternoon to speak this "mysterious agent" will yet be

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 This is the kind of preaching for the circulate in our veins, at the same time day. Humanity need to be saved from 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."

Ceresco, Wis., June 19, 1854.

DEAR BROTHER HEWITT !-

I have now been at home one month; but even here in these bot 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 huskeaters 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 hu-

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 manufactories 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 ELECTRICITY.—We find in the United 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 Thine for progress.

WARREN CHASE.

A Case of Healing.

Mr. Peter Deming, of Somers (Ct.), sends the following statement of the imand gave a better exposition of "original out of Nazareth." Much light has mediate cure of an injury to that very Sin" than we ever heard from a pulpit. certainly already been thrown on the delicate organ, (the eye) by the apostol-His exhibition of the criminality of thus questions, "What is matter?" and ic method of the "laying on of hands."

therefore, that at least some aproxima- lowing 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 eve 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

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 my 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

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 in-

Mr. Owen has been much abused by many of his old friends for the ardor with which he has gone into the Spiritmovement. 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 manifeststions 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

has been made of his name. I do not rally employed at present—the unskillfulness of plish these harmonious designs. We 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 among mortals—together with the evident purthat he has an open mind to investigate pose of mental and moral discipline carried out the subject, and takes deep interest in in-individual cases-are sufficient, when comit. "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 falsi- that instruments are not wanting through whom fication, 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 daybut 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 prise of reforming the world. And it 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 some one of the disaffected portion, that can two walk together except they are this country." it. The Jews, for instance, are made a hymn be sung. This, I think, met agreed?" Where there are no affinities, what they are by it—a separate, unsocial and distinct people. Yet Christian Civili- all. The hymn sung, was those inimitazation has grown out of the root of that | ble lines, 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 Mormonites 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 | Mrs. B. remarked, that hitherto the 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, recondite 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 diteral 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 ing to superior advantages in obtaining the strict analogical propriety of mystery light and wisdom. We could not readiin Spirit-intercourse. It is the pure harmonial style of speech from the invisible to the visible world. When the two worlds become visible to each other, superstition, and had inhaled the pure, then the meanings will become visible, uncontaminated air of freedom, could and the law of intercourse will be changed. But so long as the invisibility selves and others, the icy chains of popot person is the rule, the invisibility of ular ceremonies and forms, which only 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 I am yours, etc., -reon and I make neight W vid signal bas 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 diffition through such instrumentalities as are gene- ed on coercion, by which to accom-

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 prehensively viewed, to solve most if not all the intricacies involved in what are considered "decentive" or "mystified" communications. It is well known, on this side of the water at least, Spirits can and do communicate with such ease and clearness as not only to "give the true logical form to ideas," but to be as free from misap prehension 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, he received as suggestive rather than authoritative; but they show no lack of either truthfulness or wisdomon 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 enterwas 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 111 o'clock, the meeting was adjourned to 2 o'clock

Immediately after the announcement to adjourn was made, it was suggested by the question long since proposed, "How This is the way Spiritualism is dying in with a cheerful response in the minds of

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

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, 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 Spirit-

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, owly comprehend how those who had so recently escaped from the degrading and withering bondage of sectarianism and ever be disposed to throw around themcramp the energies of the immortal spirit. We could not clearly see why Spiritualists should want material enact- tally of some little disharmony, arising ments, and parliamentary regulations to from a difference of views as to the produce harmony within; for we had proper methods of procedure, but from learned that there is where it must all we heard, we could learn nothing begin, and all will be well without. definite on the subject; and so we let It was an almost inexplicable problem to the matter pass. Brother Morrill seems us, why those engaged in carrying out to have explained the matter very thorthe ennobling and God-like principles of oughly, and in the kindest spirit; and love and harmony, and endavoring to we trust what he says will be accepted change the present forms of rule, in for what it is worth, with the same kind-Church and State, and substituting in- ly disposition which he manifests, and

could not comprehend how a President, a company of Vice Presidents, a Secretary, a committe of respectables, and a set of resolutions, and a Police, and 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 synpathy with this particular movement! ertheless, brother N. was drawn in by man of that body!

celestial agents, that control her, spoke with much emphasis and precision, either of them would be filled to overtrary to the original design of the Con- turer on Spiritualism. Please to send vention, 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 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 ings of that convention, I see answered 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 songs of freedom as they descend from them. "The weapons of our warfare the spirit-world." 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?

have the least ill feeling towards any one all his sufferings. No murmur esof those who differed from us at that caped his lips-no regrets were felt or meeting; no,-we loved them all. The fears expressed in relation to his change. design of this is to show them and oth- He stood waiting and ready to go. Our ers, our position; that they may under- brother was a medium, and enjoyed the stand our reasons for not joining them sweet satisfaction of communing with in their movements,-that we occupy a the loved ones from Spirit Land during very different plane of thought and ac- his illness, and highly did he prize this tion; and if possible to scatter a few great privilege. He has gone from our rays of light that may be made a bless outward sight, but has not left us. ing to all. I have no doubt that good This is the third brother who has exwill result from that meeting; but I feel changed our congregation for the Spirsatisfied that a vastly greater amount of it home within a year. good could have been done under other Conditions, THE CREAT ARRESTED BUT

Yours in Love, Jenael 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 lanimadversion. We did indeed hear, incidenstead thereof, those based on love and that we all shall learn wisdom, not only culties involved in the processes of communica- right, should resort to measures, found- from this, but from all our experiences. [radwords, _Reaper.]

SYNOPSIS OF CORRESPONDENCE.

Edward Giddings writing from Locksport, N. Y., says that the Spiritualists in that place "have a regularly organized society which meets every Sunday." back of them as a matter of course, the "The cause is still very unpopular here, although investigators are increasing.'

"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 preserva-

"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, neg-He expressed the feelings of many. Nev- lected Lockport, although we have taken much pains to have them give us a call. earnest solicitations, and became Chair- Lockport contains about twelve thousand inhabitants, and has two very good My wife, under the influence of the and commodious hal's, besides some smaller ones, and we do not doubt but against the measures being taken, as con- flowing to listen to some prominent lecone along."

John Chapman, of Magnocket, 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 fear of wounding the feelings of my 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 they cannot walk without crutches, must but one or two believers in the place. have them till they can. In the proceed- Now we have a public lecture every two weeks, on the Spiritual Philosophy.

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 'Humbug!' is scarcely heard, and many are lending a listening ear to the

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. bug affect sid to sleso

Br. Haynes endured a long and distressing illness, his disease being Consumption, but the calm assurance of immortality, derived through Spirit teach-I speak of these things, not because I ings carried him triumphantly through

> 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, wavia I bantut usil

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, using about this 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 up h Are opening to his view ! 101 band blu While rapturous notes of endless praise, Fall softly like the dew.

How heautiful 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 inveniles, 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 spelt"-told the sound of all the letters that had any sound-said the 'breviations" and "mortifications table" without missing a word-and then we ranged on the floor in front of the visititors to be looked at and answer such questions as they or the teacher saw fit

"Where was John Rogers burnt to leath?" said the teacher to me in 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 pleatant, retired spot, on Franklin St., Woburn Center, a short distance from depot, and conducted by Charles Ramsdell. Clairvoyant, Writing and Psycchometric Medi-

Board and attendance, from \$3,00 to \$7,00

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

Diseases examined and prescriptions given either when present or by letter. The name of he individual and place of residence, all that is 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 C. Ramsdell will attend to calls to sit in Cir-

cles, 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 afficted as a medium through whom highly advanced and progressed spirits will endeavor to restore harmony and health to present selfish organization of society would not appecciate, or be benefited by the free and unrewarded 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.

Gaysville Vt. ALONZO WILLMOT.

CAPE COD WATER-CURE 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 Psychal 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.

Several patients can be well accommodated with board in Capt/Smith's family. His residence and Springs are in a pleasant, rural, healthful, locality; one mile from the beautiful " White Sand Pond"; and nearly that distance from the shore of Vineyard Sound, where we are presented with one of the most Delightful sea-views that can be found or imagined by mortal man ! Board and Treatment, from \$6 per week, to

Address-Dr. W. FELCH, Harwich Port Mass. Or come and see (by Railroad, or Packet, or otherwise,)

May 1 et, or otherwise.)

Mr. & Mrs. J. R. Mettler, No. 8 College Street, Hartford, PSYCHO-MAGNETIC PHYSICIANS.

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CHINE is now completed, and in successful operation. It has cost nearly \$2000, and consumed
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Poetry.

THE BETTER LAND:

The Home of the Loved Ones Above.

1 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 bath 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 .-Rayand this world's dark gloom; Beyond the gate that bare 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-ave, 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 fain 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, ave, 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, yea, 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-ven ! 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 and still greater they see impending, if ed to mine. Then beheld I my true nathe hint given, in a private note, concerning sending the Era to the Medium one his trespasses. If you know these own eye was the beam in thine own; but so few words.—Reaper.

nications. 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 furture, 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

How often have we-your guardians, enforced these truths upon your minds with all the earnest zeal of Angel desire hightened 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 truthful-

ness 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 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 embrace nothing that is for your harm. Moses, the Prophets and Christ, You its of just men being made perfect and and social affinity with whom you have dost forgive, thou Angel of forgiveness. whom you have walked in close commu- ed upward; Ibeheld, and lo! Angels of 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 be eye. I looked again, and lo, it had vanware of the like perversities. Ah, yes! ished in thine and I thought it transfer. did not know that without being told. you from your heart forgive not every ture. I had thought the beam in mine

ter think you, are you, than they to whom you speak, who are so hardened I have nought to forgive thee, angels that they cannot know. We would have nought to forgive me; because 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, ve are not sincere in your rebuke, though ignorant of it even you, yourselves. So ikewise, 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, your own declension?

We would be more explicit. We

would speak of particulars. We would

suggest the impossibility of your follow-

ers becoming pure while they follow im-

pure 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

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 trespasses are committed. Do you understand? You must so love all the world, as not to be offended when trespasses come. Can you forgive like this, that you may be fended? 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 ofsilence had you held your peace? Do you understand? You speak of the faults of associates, you dwell upon 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 home. We speak plainly. We wish to you speak of his faults and animadvert thee to go with him a mile, go with him 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 eve 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 opened to perceive all things as they are. not because you do not behold him as he We would ask you to abandon nothing is, any more than you have beheld yourthat is for your good, we will ask you to selves as you are. Are you not then truly blind, since you behold not aright. Will you not be persuaded by us? We, Pull not the mote out of thy brother's like yourselves, were once subject to like eye till the beam is by the kind hand of gold. Are such the churches of Christ? passions with yourselves. You have not | Angel Love extracted from thine own. the same excuse that had we. We had Then with the same angel-hand of love and forgiveness, gently draw thy erring Satan, for we do not read that his subhave Moses, the Prophets, Christ, and brother to thee, and in the silence of the Angels. True we had the Angels, communion privately say, "Look into but we recognized them not. You rec- mine eye. An Angel spake to me, and ognize God not only in, or through Mo- I listened, and behold these words I ses, the Prophets, Christ and the Angels, heard, 'Forgive as thou art forgiven.' but in those Angels you behold the spir- Then turned I away and found that the beams of uncharitableness blinded me. the harmless ones of friendship's love, Oh, then I cried, teach me how thou heretofore taken sweet counsel, and with A sweet voice replied, 'Look' and pointnion to the Altar of Faith and the 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

of the above and other valuable commu- things and do them not, how much bet- no, the beam in mine own eye, decreasing to a mote, showed me my mistake. 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 hight through the tender humbleness of forgiveness? O, my spirit friends in the form, forgive as you are forgiven, as do you not perceive the possibility of 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."

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 things in our Spirit-Home. Externally, New York. We seldom find one in our you do many things which others cannot prisons and penitentiaries. They are not frequently found in hospitals, and never in our poor-houses. At Ward's Island, where so manyhundreds 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 the children of your Heavenly Father, there a Jew? His brother, found, leads who offends none, and who is never of 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 fense known, where all would have been last winter. This early and unfailing attention, of those who are able, to the wants of the poor, must greatly tend to prevent the commission of crime, since crime stalks in nowhere so surely, as their misdemeanors, as to you it appears, when hunger and nakedness open the or speak of their want of courtesy to 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, forbid him not to take thy coat also";-" If any man compel 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; vet 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 Surely not-and the question is, whether it would not be a libel on his Satanic majesty to call them the synagogues of jects 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

"Because I do know," she answered

It was a child's reason; but the philosopher could hardly have given a bet-" 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, 'Iam 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

" Nobody. I should be ashamed if I The philosopher had puzzled his brain a great deal about the soul, but he could not have given a better definition of it in THE N. Y. TRIBUNE. WEEKLY ENLARGED.

On the 11th of April, 1853, THE DAILS TRIBUNE having completed its twelfth year, was enlarged more than one-fourth, or to the size of The London Times, making it considerably larger than any other cheap Daily published in this country, or in the world. No change in price was made in consequence of this Enargement -the paper being still afforded to Mail Subscribers at \$5 per annum, delivered by carriers to its patrons in this and the adjacent cities at 12 1-2 cents per week, and sold at these Carriers and to Agents ordering it by Express or Mail, for distant sale, at \$1 50 for one hundred copies, \$15 per thousand copies, payabe in advance. At these prices, our aggregate receipts for our entire Daily edition, do not exceed the sums we pay for paper and ink, leav-ing all other expenses to be defrayed from our receipts for Advertising. In other words, we return to each purchaser of our paper from us, his money's worth in the naked sheet we send him, lsoking for the reward of our own labor and the heavy expenses of Telegraphing, Cor-respondence, Reporting, Composition, Printing, Mailing, Book-keeping, Rent, &c., to our Advertisers alone. We do not think it now possible to cheapen newspapers beyond this point; if it ever shall be hereafter, we intend to be even with the foremost in demonstrating the SEMI-WEEKLY, EUROPEAN AND

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