



DEVOTED TO THE NEW DISPENSATION.

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WHOLE NO. 92.

## Social Science.

### A PRACTICAL CHRISTIAN REPUBLIC.

We look with much interest upon all attempts to solve the great Social Problem of the age—to institute the true order of human society. Most of those who have accepted the light of Spiritualism, and make any advancement in the comprehension of its philosophy, have had their eyes opened to the imperfections, the incongruities, and the transitional nature of existing social and governmental institutions; and are earnestly looking for something better, higher, wiser. We are not yet prepared to pass judgment in favor of any of the various schemes which modern Reformers and Philosophers have proposed, but think it wise that all who are looking for "the good time coming," should acquaint themselves with these several systems, and thus become qualified when the proper time shall come intelligently to choose between them, or to select the better portions from all, out of which to construct a wiser system than either. That some practical solution of the problem, on a larger scale than has yet been attempted, must soon be made, it is easy to see.

With this view we lay before the readers of New Era the following portions of a new Constitution proposed to, and we believe adopted by the Practical Christian Community at Hopdale, Milford, Mass. We understand the scheme was elaborated by the eminently practical and comprehensive mind of that Pioneer of Social Reform, Adin Ballou. Our space allows us to copy only that part which relates to the Objects, Principles, Rights and Policy of the Organization. Those who wish for further information, touching the details of Membership, Organization, Government, Religion, Education, Marriage, Property, &c., embraced in this scheme, can obtain a full statement on application to Mr. Ballou.

#### CONSTITUTION.

A new order of Society is hereby founded to be called THE PRACTICAL CHRISTIAN REPUBLIC. It shall be constituted, organized and governed in accordance with the following fundamental articles, to wit:

##### ARTICLE I. OBJECTS.

The cardinal objects of this Republic are and shall be the following, viz:

1. To institute and consolidate a true order of human society, which shall harmonize all individual interests in the common good, and be governed by divine principles as its supreme law.
2. To establish local Communities of various grades and peculiarities, all acknowledging the sovereignty of divine principles, and so constituted as to promote the highest happiness of their respective associates.
3. To confederate all such local Communities, wherever existing throughout the earth, by an ascending series of combination, in one common social Republic.
4. To ensure to every orderly citizen of this Republic a comfortable home, suitable employment, adequate subsistence, congenial associates, a good education, proper stimulants to personal righteousness, sympathetic aid in distress, and due protection in the exercise of all natural rights.
5. To give mankind a practical illustration of civil government maintained in just subordination to divine principles; which shall be powerful without tyranny, benignant without weakness, dignified without ostentation, independent without defiance, invincible without resorting to injurious force, and preeminently useful without being burdensome.
6. To institute and sustain every suitable instrumentality for removing the causes of human misery, and promoting the conversion of the world to true righteousness.
7. To multiply, economize, distribute and apply beneficently, wisely and suc-

cessfully, all the means necessary to harmonize the human race, with each other, with the heavenly world, and with the universal Father; that in one grand communion of angels and men, the will of God may be done on earth as it is in heaven.

##### ARTICLE II. PRINCIPLES.

We proclaim the absolute sovereignty of divine principles over all human beings, combinations, associations, governments, institutions, laws, customs, habits, practices, actions, opinions, intentions and affections. We recognize in the Religion of Jesus Christ, as he taught and exemplified it, a complete annunciation and attestation of essential divine principles.

We accept and acknowledge the following as divine principles of Theological Truth, viz:

1. The existence of one all-perfect, infinite God.
2. The mediatorial manifestation of God through Christ.
3. Divine revelations and inspirations given to mankind.
4. The immortal existence of human and angelic spirits.
5. The moral agency and religious obligation of mankind.
6. The certainty of a perfect divine retribution.
7. The necessity of man's spiritual regeneration.
8. The final universal triumph of good over evil.

We accept and acknowledge the following as divine principles of Personal Righteousness, viz:

1. Reverence for the divine and spiritual.
2. Self-denial for righteousness' sake.
3. Justice to all beings.
4. Truth in all manifestations of mind.
5. Love in all spiritual relations.
6. Purity in all things.
7. Patience in all right aims and pursuits.
8. Unceasing progress towards perfection.

We accept and acknowledge the following as divine principles of Social Order, viz:

1. The supreme Fatherhood of God.
2. The universal brotherhood of man.
3. The declared perfect love of God to man.
4. The required perfect love of man to God.
5. The required perfect love of man to man.
6. The required just reproof and disfellowship of evil-doers.
7. The non-resistance of evil-doers with evil.
8. The designed unity of the right-eous.

We hold ourselves imperatively bound by the sovereignty of those acknowledged divine principles, never, under any pretext whatsoever, to kill, injure, envy, or hate any human being, even our worst enemy.

Never to sanction chattel slavery, or any obvious oppression of man by man. Never to countenance war, or capital punishment, or the infliction of injurious penalties, or the resistance of evil with evil in any form.

Never to violate the dictates of chastity, by adultery, polygamy, concubinage, fornication, self-pollution, lasciviousness, amative abuse, impure language or cherished lust.

Never to manufacture, buy, sell, deal out or use any intoxicating liquor as a beverage. Never to take or administer an oath

Never to participate in sword-sustained human government, either as voters, office-holders, or subordinate assistants in any case prescriptively involving the infliction of death, or any absolute injury whatsoever by man on man; nor to invoke governmental interposition in any such case, even for the accomplishment of good objects.

Never to indulge self-will, bigotry, love of preeminence, covetousness, deceit, profanity, idleness, or an unruly tongue.

Never to participate in lotteries, gambling, betting or pernicious amusements.

Never to resent reproof, or justify ourselves in a known wrong.

Never to aid, abet or approve others in any thing sinful; but through divine assistance always to recommend and promote with our entire influence, the holiness and happiness of all mankind.

##### ARTICLE III. RIGHTS.

No member of this Republic, nor Association of its members, can have a right to violate any of its acknowledged divine principles; but all the members, however peculiarized by sex, age, color, native country, rank, calling, wealth or station, have equal and indefeasible rights, as human beings, to do, to be and to enjoy whatever they are capable of, that is not in violation of those Principles. Within these just limits no person shall be restricted or interfered with by this Republic, nor by any constituent Association thereof, in the exercise of the following declared rights, viz:

1. The right to worship God, with or without external ceremonies and devotional observances, according to the dictates of his or her own conscience.
2. The right to exercise reason, investigate questions, form opinions and declare convictions, by speech, by the pen and by the press, on all subjects within the range of human thought.
3. The right to hold any official station to which he or she may be elected, to pursue any avocation, or follow any course in life, according to genius, attraction and taste.
4. The right to be stewards under God of his or her own talents, property, skill and personal endowments.
5. The right to form and enjoy particular friendships with congenial minds.
6. The right to contract marriage, and sustain the sacred relationships of family.
7. The right to unite with, and also to withdraw from any Community or Association, on reciprocal terms at discretion.

In fine, the right to seek happiness in all rightful ways, and by all innocent means.

##### ARTICLE XI. POLICY.

It shall be the fundamental, uniform and established policy of this Republic:

1. To govern, succor and protect its own people, to the utmost of its ability, in all matters and cases whatsoever, not involving anti-Christian conflict with the sword-sustained governments of the world under which its members live.
2. To avoid all unnecessary conflicts whatsoever with these governments, by conforming to all their laws and requirements which are not repugnant to the sovereignty of divine principles.
3. To abstain from all participation in the working of their political machinery, and to be connected as little as possible with their systems of governmental operation.
4. To protest, remonstrate and testify conscientiously against their sins on moral grounds alone; but never to plot

schemes of revolutionary agitation, intrigue or violence against them, nor be implicated in countenancing the least resistance to their authority by injurious force.

5. If compelled in any case, by divine principles, to disobey their requirements, or passively to withstand their unrighteous exactions; and thus incur their penal vengeance, to act openly, and suffer with true moral heroism.

6. Never to ask their protection, even in favor of injured innocence, or threatened rights, when it can be interposed only by means which are condemned by divine principles.

7. To live in peace, so far as can innocently be done, with all mankind outside of this Republic; whether individuals, associations, corporations, sects, classes, parties, states or nations; also to accredit and encourage whatever is truly good in all; yet to fellowship iniquity in none, be enslaved by none, be amalgamated with none, be morally responsible for none, but ever be distinctly, unequivocally and uncompromisingly the Practical Christian Republic, until the complete regeneration of the world.

#### The Seen and the Unseen.

BY MORTON COLMAN.

"There is a double life with every man—the seen and the unseen."

Thus spoke the stranger while I listened wondering.

"And two forms as well, as two lives, for there can be no life without a form of life. Two bodies—the one seen, and the other unseen."

"Yes, in the words of Paul, there is a natural body, and there is a spiritual body. Many read this as if will be were in the place of is, when the spiritual body is spoken of; but Paul meant that no such construction should be placed on his language. He spoke of the *unseen* body without which the *seen* body could have no existence."

"Your meaning is veiled," said I. "Not veiled, answered the stranger; you see, the truth obscurely because your vision is dim. Scales shut out the true light. Let me remove them. Does your eye see?"

If not, how do I perceive forms and colors?"

"That beautiful organ of flesh and blood, called the eye—I mean that natural orb so wonderful in its construction—does that see objects around you? or is it only a kind of window, through which the unseen or true spiritual eye looks forth upon the world of nature. Think! Is it possible for mere matter to have the power of sight?"

"Not unorganized matter," I replied.

"Unorganized! And what is organized matter? It is a material form in which is a principle of life, and the form is determined by the character of the animating principle. Without the unseen, the seen would be inert and dead. Your eye is an organized form, because there is an unseen principle of life—in other words, an unseen eye—within, giving it the power of natural vision. This is as true of the ear and its uses as it is of the eye; of the brain as of the ear; of the heart and lungs as of the brain; and still further, as true of the whole body as of a single member. Thus, there is an unseen as well as seen body; and the former is equally susceptible of impressions with the latter—nay, more susceptible; because it is more highly organized."

"Organized?"

"Yes, spiritually organized."

"You startle me. If this be true, what wonderful things are involved!"

"We are fearfully and wonderfully made," returned the stranger in a solemn voice. "This is divine language, and has a divine and spiritual meaning. Yes; wonderful things are involved. If we have this spiritual body, then we have an inner as well as an outer life. And do not all admit this vaguely?"

"There is an inner life," I said.

"If an inner life, then an inner form of life."

"And that form, as you say, must take impressions."

"Yes, and retain them."

"Not so tenaciously as this outward, physical form."

"More tenaciously," said the stranger.

"This I do not clearly perceive. A form so sublimated, so ethereal, so unsubstantial, must almost instantly overcome impressions."

"It is not an unsubstantial, but a truly substantial form," was answered—"There is material substance and spiritual substance; the latter is an abiding substance, but the former is ever changing. Think! Upon which does an impression remain the longer—upon your body or your mind?"

"Upon my mind."

"If it were not a substance, could it receive and retain impressions?"

I was silent. The words of the stranger were so full of meaning that I was oppressed by their significance. A window seemed opening upon the unseen world; but as yet, no objects were plainly visible.

"Look around you," said the stranger.

There is the dull, cold lifeless earth. Seeds have been cast into its bosom. Now, by what are they vivified? And by what power does each stand up, after its kind, its leaf and stalk? From whence is this wonderful and perfect discrimination? It is from the unseen and spiritual world flowing with its infinitely variant principles of life into forms of matter presented in seeds. In germs lie the points of influx; and each, after its kind, receives life from the unseen world. And as the law of like producing like is an inevitable law, it follows that, in order to the production of a particular plant or tree in the seen world, there must be a like plant or tree in the unseen world from which it exists as an effect flowing from its cause."

"Trees and plants in the other world?" I shook my head doubtfully. "That is a mere spiritual world."

"Will you have a world without the objects that make up a world?" asked the stranger. "A spiritual world will have spiritual objects."

"Oh, spiritual!"

"Your ideas of the spiritual," said the stranger, "are still dark and obscure. But this is no cause of wonder. Here, all is brought to the test of our sensuous perceptions; and it is hard to rise above these and withdraw our thoughts from them so as to think abstractedly. But do not reject as false what you cannot understand when first presented. You need not, you should not receive as true what comes not to your mind with sufficient evidence. But do negative a proposition because the mind does not rise at once into its comprehension; it is not the act of a wise man. Hold your mind ever in the affirmative principle; but admit nothing as truth which is not clearly seen. Prove all things; and, in doing so, bear in mind this wise saying

—There are more things in heaven and earth than are dreamed of in your philosophy."

We separated—I and the stranger. But I could not forget his strange language.

"Two lives!" said I, as I sat musing alone in the still watches of the night that followed. "Two lives, and two forms of life—an outer and an inner life; the seen and the unseen. Two bodies; a natural and a spiritual body; each substantial and capable of receiving and retaining impressions. How full of meaning is all this! How much does it involve! And can it be true?"

The longer I pondered the subject the more truth seemed involved in the proposition. It was plain to me that the unseen body, the spiritual man must be as complete in every part as the natural body which was but as its outer garment, or rather its means of action in the lower and less perfect world of matter.

"And if all this be so," said I, one thought evolving another, "how wonderful in perfection must that body be, organized, as it is of spiritual substances; and how perfectly must that spiritual countenance express the passions and emotions of the soul! Ah, how different will all be when we come to lay aside this body of flesh and blood—this mass of inertia, now inflamed with the life of the spirit which it is ever bearing down, and whose powers it is ever limiting! In that unseen world, there will be no veil of matter to hide the moral quality. All eyes will see us in our true character, in our true spiritual forms."

I paused. The last words uttered were the plane for a new influx of ideas.

"What is a spiritual form?" I asked myself. I pondered long.

"What is spiritual?"

I mused still further.

"It is thought and affection. A spiritual form, then, is a form of affection; or, in other words, an affection clothed in its proper thought; for it is by thought that affection comes into manifest perception, and shows us its quality. Can this be so? How much, undreamed of before, is involved! Will evil affections give a beautiful form?" "No!" was my involuntary answer.

My thoughts turned towards a beautiful young lady whom I had met during the day, who was greatly admired for her personal charms. In form and face, she was almost faultless. I now remembered that in conversing, she had exhibited a feeling of malice towards another; and had also displayed a large share of vanity.

"The seen body is beautiful," said I, still musing; "but, is it so with the unseen body? Can an evil affection clothe itself in a form of loveliness?"

I pondered this question until there came a great change. I was no longer in my chamber, musing upon different questions, but among a company of people who sat in the porch of a large building, the architecture of which was more perfect than anything I had ever beheld. Before us spread out a beautiful landscape.

"This is a new country to me," said I to one who was near me; and, as I spoke, I tried to recollect the way by which I had come. "What is its name?"

"This is the World of Spirits," replied the person to whom I had addressed the inquiry.

"The World of Spirits!" A thrill



went through me. Was I then dead?  
"Not dead," said my companion, who perceived my thoughts, "but truly alive. You have laid aside the body of flesh, and arisen in the true spiritual body."

"But these are flesh!" said I, holding up my hands; "I can touch one against the other. Moreover, I can touch your body, and it is firm, like my own."

"And yet all is spiritual," was replied. "Your body and my body, and the bodies of all around us, are spiritual in their substance. Our senses likewise are spiritual. What made us men on Earth? Our flesh and blood? Mere dead matter? Far from it. We were men, because we were spiritually organized, and, in the human form, made after the likeness and in the image of God. Does the laying aside of the natural body make us less men—less human? No! And can we be men without having bodily form and senses?"

As he spoke, there approached one whom I had known in the world, and who had departed thence a year before. She had many questions to ask about friends she had left behind, all of which I answered. As she left me, after a time, I turned to the one with whom I had spoken, and said to him—

"How is this? In the other life this person had a beautiful body; but now she is deformed and repulsive."

"It is because her affections are evil, and not good," replied my companion. "In this world, all are seen according to their quality. Good affections give beautiful forms, and evil affections repulsive forms."

My thoughts instantly turned towards one who, while living in the world, had a sickly and deformed body, but who had a pure and loving spirit, and whose chief delight appeared to be to do good; and, as I thought of her, I saw her approaching. She drew near and joined the company. O! what a change!—The bent body was straight and graceful, and the severe angles of her suffering countenance had given place to a surpassing beauty. My heart was touched with admiring wonder as I looked upon her.

Another whom I had known appeared. He was a man who, while living in the world, had been covetous, and who yet loved a good reputation, and, therefore, concealed his real character under assumed forms of benevolence and liberality. While in the natural body he was fair of person, but now there was a hideousness about his countenance that made me turn from him with a shudder; and I understood the quality of his life from the form and expression of his person and face, as clearly as if "covetousness" had been written upon his forehead.

"This man was of goodly appearance in the world," said I, turning to my companion.

"His seen body was fair to look upon," was replied; "but his evil affections were daily and slowly destroying, in the unseen body, every trace of beauty. Come with me, and I will show you some of those who have become so changed from the human form, through evil lives, as to appear more like beast, than men."

My companion took me to a valley, before concealed from view by a dense forest, through which led a winding path. In this valley were companies of men and women, engaged in various pursuits that seemed to occupy their earnest attention.

"Look from this point," said my companion, as we gained a little eminence, "and you will see them in their true forms."

I looked for a moment, and then turned away, sick with the sight.

"What did you see?" asked my companion.

"Men and women, changed so as to appear more like evil and filthy beasts than forms of human intelligence."

"As you see them, so are they.—While in the natural body, many of them had beautiful forms for which they were loved and admired. But in their life in the world, they married the form and features of their spiritual bodies by evil and beastly affections. One had the cunning of the fox; another the cruelty of the wolf; and another the filthy sensuality of the swine. All this was hid from the natural sight—it was the unseen. But the veil of flesh is removed, and what was unseen has become the seen. They are now before you in the forms that correspond to their true affections."

"Oh! if men knew this!" I exclaimed.

"Return and give utterance to the truth. Publish what your eyes have seen, and your ears heard."

"But they will not believe," said I.

"Tell it nevertheless."

At this moment I saw approaching one whom I had loved with an affection more intense than that of a brother, and whose loss I had mourned with unavailing sorrow. She had observed me, and was hurrying forward. As she came near, I perceived that she was no longer beautiful as before. Every fair feature was distorted, and there was an expression of evil in her countenance that shocked me like an electric current. Oh! she was hideous! I turned to flee; but she threw her arms around me, and uttered words of endearment; and her voice, instead of being flute-like in its tone, croaked like the voice of the raven. In sorrow I awoke.

Long did I lie pondering this strange vision. "Dreams are for the most part, fantastic," said I; "but they often come in similitudes of truth. There is truth veiled here; I feel it, I know it. An evil life must distort the features of our inner man, and change them from beauty to deformity. We know that the mind receives impressions and retains them. Warp the mind in childhood, and it ever after retains the unpleasant form, which is ever manifesting itself by means of the outer body. If we could see by a spiritual vision, this mind or inner body itself, we could see the distortion as plainly as we perceive an unsightly crook in a favorite tree."

And if all this be so—and who will make bold to deny it?—each one of us is, day after day, either marring and deforming the unseen body, or rendering it more beautiful. Every evil and selfish affection, every unholy passion, every indulgence in wrong feelings or actions, deforms the spirit; while every good and generous emotion, and every act that springs from a purified and all-embracing love of our neighbor is rendering it more and more beautiful, and, if continued to the end of life, the unseen body, when it rises into the light of the spiritual world, will appear lovely as the form of an angel.

Reader, lay this up in your heart, and ponder well the words of the stranger. They are not idle sounds, like the tones of the passing wind.

#### Meetings in Plymouth County.

Abington, July 18, 1854.

MR. EDITOR:

I take a few moments to inform you of the progress of the Cause in this region. The friends hold meetings every Sunday in this and the adjoining towns. The meetings are well attended by large and interested audiences. They are, for the future appointed as follows: West Duxbury, Sunday, July 23d, Boston's Hall;—Pembroke, in the Barn\* Sunday 30th;—at Universalist Church Sunday, Aug. 6th,—at the Grove in So. Hingham, Sunday, Aug. 13,—at the Grove in So. Hanson, Sunday 20, to be attended by Messrs. Harris, Harrington and others. The interest is increasing daily.

WM. R. WASHBURN.

The good people of Pembroke have closed their Town Hall against Spiritualism, and nothing daunted, the friends hold their meetings in Mr. Barker's Barn.

#### Dry Ridge, Ohio.

There will be a Spiritual Meeting on the 5th and 6th of August in the grove of Curtis Edwards, which lies ten miles from Cincinnati, near Dry Ridge, P. O. It is to be a basket meeting, every one bringing his own dinner. Everybody is respectfully invited to attend, and see and examine Spiritualism for themselves. A general attendance of speakers and mediums is solicited.

LIKE THE ANGELS.—"Why! you would have me like the angels," exclaimed a young girl with whom a friend had been talking.

Truly we would have women like the angels. And why not? Is it any harm to be like an angel? We read that they are very beautiful, full of love, truth, purity, compassion, sinless. Are these forbidden traits? Angels slander not each other. They have no circles in the glorious home where characters are picked to pieces. Angels never wreath the face with smiles when envy is gnawing the very heartstrings in twain. Angels never rejoice over the downfall of another. Angels lure not with the eye; and then coldly cast off with the lip. Angels suffer not passion to paint the brow dark with discontent and hatred.

Would you not wish, evidently to become an angel? Or does this thought never enter with the multitude that cross the mind's threshold? Why not prepare, then, for this high destination? Why not discipline the sublime thoughts, and become beautiful in good deeds? Cultivate your affections, be pure in thought, gentle in spirit. Banish forever deception, evil speaking, inordinate love of pleasure! Why not become as near as may be, angels on earth? Ah! young ladies, believe us when we tell you there is no harm in striving to be like the angels.

## The New Era.

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

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### EDITORIAL CORRESPONDENCE.

NUMBER THREE.

Cleveland, Ohio, July 10, 1854.

BR. NEWTON:

In my last, I was obliged to break off in the midst of the Ohio Jubilee. I now resume that matter. If I remember rightly, I closed number two with an account of Miss Giles, the Orthodox deacon, minister, etc. I also learned, while at Bainbridge, another incident well worth noting in this connection: This same Miss G., after she became a medium, was taken severely sick; and everybody, including her physicians, supposed she would die. But notwithstanding the almost absolute certainty of this, from all the appearances and human probabilities of the case, she was made (spiritually) to appoint a meeting at her home on a certain Sunday, when she would address the assembly. The time came, and large numbers flocked to see what the result might be. Every body knowing her helpless and almost dying condition, supposed, of course, that it would be an entire failure. Such, however, was not the fact. And although she was utterly unable, up to the time of the gathering to even lift her hand to her head, yet precisely at the time appointed, she was made to rise from what was supposed to be her death bed, and deliver one of the most thrilling and powerful discourses of an hour and a half in length, to that astonished and deeply interested assembly. From that moment she was better. The physicians, however, have been constantly expecting a relapse of the disease ever since. Some months have already passed by, and yet she continues to be ordinarily well, and her predictions are unfulfilled. The future will, in all probability, tell the same story. But what will the outsiders say to these facts? Many of them, doubtless, will follow their ancient prototypes, and consider almost any quibble a sufficient reply, (see ninth chapter of John—the best possible mirror for all such persons)—while others will be more considerate, and look more carefully and deeply into the subject.

On Sunday afternoon, I listened to one of the most marked and powerful discourses I ever heard expressed from either the mundane or the super-mundane world. It was given through Mrs. Warner of Chardon, Ohio, and was an hour and a half long. Its thoughts were very boldly conceived, and expressed with an almost inconceivable force.—The control of the Spirit seemed to be perfect, and the truth of Heaven showered down into the heads and hearts of the vast multitude present—on like the red-hot thunderbolts—shivering old errors and hoary-headed vices, as the quivering lightning shatters the giant oak, or rends in pieces the mighty granite of the myriad ages. Mrs. W. is small in stature—modest and retiring by nature: and only appears before public audiences, when irresistibly moved to do so.

Early on Monday, July 3d, the assembly came together again; and as I entered the grove, I found Mrs. Love, late of Randolph, N. Y., giving an address. I regretted very much, that I did not have the opportunity to hear all she said; but I heard enough to give me the deep and living conviction, that she is a noble specimen of womanhood—that she deeply feels the wrongs of woman; and that she has consecrated her life—her all for the redemption of her sex. She is, of course, an advocate for "Woman's Rights." She is a bold and earnest one too. Her boldness, however, is not the result of egotism, or of any native aggressive tendency: it springs rather from the elevated instincts of a thoroughly disciplined and pure soul, whose deep yearnings throw out their sensitive and loving tendrils to clasp the myriad objects of the most deep and vital need—the care-worn and sensually-cursed daughters of humanity. Mrs. L. lays the axe too, at the very root of the tree. She does not stop with the mere political and civil rights of women; but she enters the very citadel of Marriage itself, and with the most searching gaze, she looks the monster—Sensuality—full in the face. She does this calmly, and with such a full sense of the enormous debasement to which both man and woman

have so long subjected themselves, that every one feels that she speaks with the authority of living truth. Her discourse on this occasion was one of this character, and was listened to with the most earnest attention. And the results of such radical and much needed teaching cannot be otherwise than good. Mrs. L. also spoke several times in the vicinity, on the evenings of the several days of the Jubilee. She is constantly in the field, spreading broad-cast, the "healing of the nations"—giving poor, sickened humanity that sort of truth—the medicinal truth—which shall cure its great disease, and thereby all its lesser ones, and prepare it for the truly and beautifully nourishing properties of the fruit of that same tree, which may be freely plucked and eaten in the second Eden of Love and Wisdom, in the truest and divinest Marriage Union.

Several other speakers entertained the audience on Monday—some of whom I have heretofore mentioned, and others whose names have gone from me. The Jubilee also continued with unabated interest on Tuesday, the "glorious fourth," as the Old Dispensationists call it; and the gathering was considerably larger on the last day than on the day previous. On the afternoon of Tuesday, Mr. Tiffany gave an elaborate discourse on "Education," which was characterized by deep and searching thought, and by an earnestness of expression, which showed very clearly, that the speaker was utterly sick of the present arbitrary, meager and one-sided system of educating human beings, as well as in favor of a new mode of doing the same thing. This discourse was listened to with the most marked and serious attention, and its living, burning thoughts came home to the inmost souls of many who heard this word of Truth. The result was, that a Committee of seven was appointed, at the conclusion of the Jubilee, to take the matter of establishing a school on the new principle of education, into serious and practical account. The following persons constitute that committee: J. Tiffany Esq., Painesville, Ohio; S. C. Hewitt, Boston, Mass.; Dr. Harlow, Chagrin Falls, Ohio; Dr. Clark, Dr. Rogers, Chagrin Falls; and H. Briggs, Bainbridge, Ohio. The committee was empowered to add to its number at discretion. It accordingly added the name of Lyman Fowler of Bainbridge, and may yet add others. A plan of the school will soon be produced, and the probability is, that a long time will not elapse before a very fair beginning will be made. The design of the committee now is to establish the first school at Chagrin Falls; and it was the opinion of a part of them, if not all, that \$10,000 could be raised with very little effort. Those concerned, will take the matter in hand immediately, and urge things forward as speedily as possible. I presume the plan will be duly laid before the public; and then, if approved by the friends abroad, subscriptions to its funds from such, I suppose would be very acceptable. For, although the institution must be special and local, in the outset, yet it is, at the same time, for the common good. It is hoped, therefore, that our friends everywhere, will take the matter into serious consideration, and do what they can to forward the enterprise, by subscription or otherwise.

It was my privilege to address the assembled multitude in the grove at Bainbridge, some five times, and to give three discourses at Chagrin Falls and Bainbridge on three successive evenings. Near the close of the last day's session, being desired to present some thoughts on the great Practical phase of the Spiritual Movement, I addressed the assembly between one and two hours on that subject; and those present listened, apparently, with a great degree of interest.

Much good will doubtless be accomplished by this great meeting. It was decidedly the largest gathering of the kind which has ever been assembled; and for interest, freedom and earnest expression, I have never seen its equal. The people in this whole region are the freest I ever met with. There seems something, not a little peculiar, in the sense of liberty which is enjoyed here. The whole "Western Reserve," as it is called, is full of this freedom. It is the freedom to think and act for one's self. All fetters are spurned here, by the vast majority, as utterly unworthy of manhood, and as decided obstructions to true progress. The people are fast becoming a "law unto themselves," and they will, therefore, be among the first to espouse the principles and methods of the new and heavenly governments which are soon to be. With such souls, Spiritualism flourishes, as a matter of course.

Hence, Ohio, and especially this part of it has more of the New Philosophy, and of its practical and earnest spirit, than any other section of the United States. More anon.

Adieu,  
S. C. HEWITT.

### "Fanaticism"—What is it?

In many minds, this term is apt to summon up some grim and terrible spectre—an undefinable something—that has long been used as a bugbear to frighten progressive people out of any idea or conviction they may happen to entertain that does not exactly square with the notions of their neighbors. We think it may be worth while to look this frightful something in the face, for a moment, and see what it is composed of, and how much it is to be dreaded.

What is Fanaticism? and how shall it be discovered? The definitions of lexicographers are given in terms as indefinite as the word itself, and so we must look elsewhere for an answer. Suppose we go to several different classes of men, and obtain their ideas on the subject.

The mere mundane Materialist professes to believe only in what he knows—what comes to his consciousness through the five external senses, and in such testimony as accords with his individual experience, or with the plain deductions of his reasoning powers. Beyond this, all to him is unreasoning faith. All notions of a God, of a revealed religion, a superior inspiration, a future life, a spiritual existence, an immortal destiny, are dreams of fancy—mere fanaticism!

The Deist coincides mainly with the definition just given; but his reason takes him a step or two farther. He thinks there must have been an Intelligent First Cause of all things, and conceives it very possible that human beings may continue to exist in some form after this life; but the supposition that the Deity has ever condescended to make a revelation to His creatures, and especially that the Bible is that revelation, has no rational basis—it is sheer fanaticism!

The Rationalistic Religionist accepts so much of the Bible as agrees with his perceptions of truth and duty; but he rejects all that appears supernatural as irrational and fabulous, and considers the idea of plenary inspiration, with the distinguishing tenets of "evangelical" Christianity as nothing but fanaticism!

The devout Bible-believer, on the contrary, considers himself bound to receive and defend every statement and every word of that Book as God's own word. No matter how clearly it may contradict science, reason or experience; no matter how revolting it may be to his moral sense—it is God's word, and must be true! This, to him, is the only rational religion—and the interpretation he puts upon the book, moreover, is the only rational interpretation; all beyond or outside is fanaticism. Thus to one class of Bible-believers, the Quaker with his "Inner light," the Methodist with his fiery zeal, and the Swedenborgian with his "Interior sense," all are enthusiasts and fanatics; to Protestants, generally, the Romanist is fanatical in his blind submission to the authority of the Church, and to the Romanist the Protestant is equally fanatical in his claim for the right of private judgment; while all unite in pronouncing a belief in the recurrence of the spiritual phenomena of the Bible in our day, as the very extreme of fanaticism!

In the political world, there is an equal contrariety of opinion. The staid conservative, who thinks the world is moving backwards, if it moves at all, considers all progressive ideas in relation to government, society, or political economy, as sheer fanaticism; while the progressionist esteems the former equally fanatical in his attachment to the ideas and institutions of the past. The despot is very sure that all the enthusiasm in behalf of Universal Liberty, which is kindling up throughout the world, is the wildest and most dangerous fanaticism; and at the same time the devotees of Freedom insist that the despots and tyrants themselves are most blindly fanatical!

But to come nearer home for our illustrations. Spiritualists themselves are "very much like other people," and hence individuals among them are often heard applying this term to others who entertain different ideas from themselves. There are probably but few among us, who, when the idea was first broached a few years ago, that spirits from the regions of the departed were communicating to mortals by means of raps on tables, floors and chamber walls, did not consider the notion ridiculously fanatical. Nevertheless, in the course of a

few months, hundreds and thousands became compelled, through the evidence of their own senses, to admit the fact. And when, in process of time, it began to be noised abroad that these invisible intelligences had actually produced movements of chairs, tables and such material objects, who did not start back in horror from such disgusting fanaticism? But this in turn became amply demonstrated to the senses of beholders, and then was acceded to be quite as rational as any other phenomenon of nature. At length, when it was claimed that in certain quarters the hands, arms, organs of speech, and even the whole organisms of individuals had been taken possession of by spirits, and that writing had been executed, and conversation carried on, and speaking performed, in this way, by the invisibles themselves, how many, who from personal observation were firm believers in the previous phenomena, considered this the very acme of fanaticism! And yet no Spiritualist has now any doubt of the reality, or fails to recognize the reasonableness and the superiority of these forms of manifestation. Thus has it been at every step in the Spiritual Movement; and thus it appears evident, from the example of Spiritualists as well as that of the world at large, that to be a fanatic, it is only necessary that you believe something which another does not believe! No matter how strong your private convictions, or how clear your evidences, he does not see them, and therefore your course, to him, is irrational—fanatical.

Such is Fanaticism, practically defined. Is there anything very frightful in it, after all? Need any thinking man or woman dread to be charged with it? And cannot Spiritualists find better employment than in hurling the empty term back and forth at each other?

In one view of the matter, we are pleased with the skepticism with which intelligent Spiritualists look upon all new forms of manifestation, and all claims to extraordinary phenomena. It indicates that their minds have not moved in masses, and are not swayed by authority; but that each seeks individual conviction, and is wisely cautious in admitting anything without the fullest evidence.

There is danger, nevertheless, that this healthful skepticism may be carried to an extreme—that of denying to others the right of forming opinions and adopting courses of action, according to the evidence they have. While no one can be justified in believing in any form of manifestation of which he has not sufficient evidence, or in accepting a principle which is not clearly demonstrated to his convictions, he should not attempt to make his evidences and his convictions the rule by which to pronounce upon the honesty or the rationality of all others. What seems "unreasonable faith" to one mind, in a certain stage of development or experience, may be the result of the fullest rational conviction, and the profoundest wisdom, to another, in a different stage, and with a different measure of light. While, therefore, we should strenuously claim the right to form our own opinions, and to shape our own conduct, we should rigidly guard ourselves from censuring others for exercising the same right, though it may lead them in a different path from ours.—"Let each be fully persuaded in his own mind," and cheerfully, fraternally, generously allow his brother to do the same.

It may to some seem superfluous that considerations of this kind should be addressed to Spiritualists, who ought to be presumed to have outgrown the childish illiberality and bigotry of the religious sects of the day. But it is with pain that we recognize the presence of much of the old leaven in the new lump. We find one class of Spiritualists confidently asserting that "Spirits can prove Immortality of the human soul"—nothing else with certainty, and classing as "unmeaning faith—a frightful and pernicious tendency to fanaticism" all which goes beyond that meagre fact; while others are equally confident that celestial visitants have a vastly broader and more practical mission to our mundane sphere. Another class insist that "the identity of Spirits can in no case be determined," and that the contrary conviction is unsubstantial and fanatical; while many claim to have received the fullest and most demonstrative evidence of identity. Others still are clamorous that the Bible and all its contents should be forever ignored by Spiritualists, as a worthless collection of antiquated rubbish; while numbers protest that as their perceptions unfold and their capacities enlarge, they discover in its pages gems of Spiritual truth whose intrinsic value



age cannot lessen,—principles whose vitality can never decay.

Now, it becomes each individual to take just that position, in regard to all these questions, which the evidence he or she has received will justify,—freely according to all others the same privilege,—while all should seek for a friendly and courteous interchange of opinions and evidences, by which the mutual instruction and profit of all may be secured.—A. E. N.

#### The Olive Branch on Spiritualism.

The Boston Olive Branch copies a large part of our introductory article, as published in the Era of July 5th, with the following prefatory remarks:

**CHRISTIAN SPIRITUALISM.**—Our friend, A. E. Newton, Editor of the Pathfinder, has also become associate Editor of the New Era, a paper devoted to Spiritualism, as it is called by the followers and believers in the singular doctrines of that sect. They adopt for their motto, "Behold I make all things new." Hereafter ye shall see heaven opened." Mr. Newton is an able writer, and we are sorry he uses his talents to advance a doctrine, the foundation of which exists only in the excited imaginations of its advocates, and is injurious in its tendencies, often producing insanity in its various forms. We see nothing, however, in the columns of the New Era, either for or against such Spirit Rappings and Table Turnings, as are said to be produced by "The Spirits" in communication with persons officiating in the capacity of "Mediums" between the land of spirits and this our lower world; and we hope for the credit of all parties concerned, that it will not uphold such ridiculous and abortive attempts to communicate with the spirits of departed friends, for if they should really condescend to communicate at all, it would be to express their pity and contempt for every effort to mingle things sacred with the basest spirits of earth. The qualifications necessary to make a good medium are not intelligence and virtue, as is conclusively shown by their theory and practice. The above remarks have no bearing upon the Era and its Editors, as they scout all such insane exhibitions. The columns of the Olive Branch are not open to the discussion of questions arising out of this new theory, but as we were favorably impressed with the manner in which Mr. Newton presented the reasons for the course he has taken, to those of his friends who do not sympathize with him in his peculiar views, we have thought best to copy them, although dissenting entirely from the author's opinions.

We are duly grateful to our friend Norris for the personal consideration shown in the above remarks; and are glad to learn that anything connected with the subject of Spiritualism has "favorably impressed" his mind—especially in consideration of the unreasonably bitter and contemptuous manner in which the Olive Branch has been wont heretofore to treat the matter. We are encouraged therefore to assure him, that he only needs a candid acquaintance with the facts and principles of Spiritualism, to be not only "favorably impressed," but rationally and fully convinced of the truthfulness of its claims and the beneficence of its tendencies. Had he taken the trouble thus to inform himself, before writing the above paragraph, he would have been saved the regrets he expresses, and would by no means have fallen into so ridiculous a blunder as to assert that Spiritualism has no foundation except that which "exists only in the excited imaginations of its advocates." Even his favorite Dr. Dods has told him better than that. Let us look at this point rationally for a moment.

Our friend devotes a part of his paper to the advocacy of Christianity, as understood by the "Protestant Methodists." Doubtless his convictions of the truth of that doctrine, are founded partly, like those of most Christian believers, on the New Testament—a book which consists of the writings of some half-a-dozen men who lived about eighteen hundred years ago. These writers declare that certain extraordinary events occurred, in their day, (to some of which they profess to have been eye-witnesses—to others, not) which have been generally considered as miraculous and supernatural, and as giving a superior authority to the doctrines which they have inculcated. On these statements of these six writers, to a considerable extent, our friend bases his belief. Now, it has been our privilege to witness for ourselves, occurrences to a considerable extent precisely similar to those which these ancient writers have testified to, and fully as miraculous and supernatural. Nor we alone—but hundreds of thousands of others in our country, including persons of all ranks, grades, and sects many of whom have given their testimony in public, and whose statements on any other subject would be conclusive. If, therefore, friend Norris supposes all these occurrences, on which our belief in Spiritual intercourse to some extent rests, "exist-

only in the excited imaginations" of these hundreds of thousands of witnesses, why should he not suppose the same as respects the "miracles" of the New Testament? Would it not be easier to delude six, than six hundred thousand? or even sixty? Did men never have "excited imaginations" in old times? Had we lived eighteen hundred years ago, and then given our testimony to such facts as we have lately been a careful and scrutinizing observer of, we have not the least doubt our friend of the Olive Branch would now be relying on it as infallible,—yea, inspired testimony—without the least thought that an "excited imagination" had anything to do with it! Why are not our statements just as reliable now; when he has opportunity to test them for himself? Will he not let his own better sense, instead of silly, groundless prejudice, guide him in this matter?

Again, our friend declares that our "doctrine" is "injurious in its tendencies, often producing insanity in its various forms." It is a very easy thing to pen a sweeping charge of this sort, when to substantiate it would be quite another matter. We therefore respectfully ask brother Norris to take up the synopsis we have presented, in previous numbers of this paper, stating the principal features of Spiritualism as we understand and advocate it, (we are responsible for the "doctrines" of no one else,) and show wherein it is injurious in its tendencies, or is likely to lead to insanity more than any other matter that deeply interests the human mind. To our apprehensions, and according to our observation, it is on the contrary, eminently beneficent, elevating, rationalizing, in all its tendencies, and therefore supremely worthy all the efforts we can make to advance it.

Our friend may rest assured that we shall not undertake to uphold any "ridiculous" or "abortive attempts to communicate with the spirits of departed friends"—for we much prefer those which are serious, earnest, and successful. At the same time, we shall not object to our departed friends making their presence known through any instrumentalities they may be enabled to use; and if they find only imperfect instruments for this purpose, we shall not expect their communications to be very perfect. And as the spirit-world is peopled from this world, we are not at all surprised to find that there are in that world many just such people as we find here.

We would take the liberty of correcting another misapprehension of the Olive Branch, by stating as the result of our observations, that "The qualifications necessary to make a good medium are intelligence and virtue," added to certain other appropriate characteristics; and that our "theory and practice" have always corresponded with this conviction. It is very possible that our friend's mistake here, lies at the bottom of his general erroneous estimate of Spiritualism.

We have devoted so much space to this notice of the Olive Branch, because we wish to show our editorial friends that we are prepared to meet any manifestation of candor on their part with becoming frankness and fraternal feeling; and at the same time to assure them that our present position has been too deliberately taken, and our convictions rest on too firm a basis, to be at all affected by either the blind regrets or the flippant reproaches of the prejudiced and uninformed.

A. E. N.

#### Boston Conference.

Wednesday Evening July 19, 1854.  
The discussion of the question of identity was continued before the Conference, but the remarks of the several speakers took a rather desultory turn, and elicited nothing of special interest beyond what has already been noted. The question will come up again at the next meeting.

At this meeting a circular was adopted, addressed to the friends of Progress and Liberalism in this city, setting forth the desirableness of more extensive accommodations for Sunday Meetings, and of the employment of capable public speakers at those meetings, and soliciting pecuniary aid for the promotion of these purposes. A Committee of twelve with Dr. H. F. Gardner at its head, was appointed to carry into effect the objects of the circular. We trust the appeal will meet with a ready response.

WEDNESDAY EVENING, JULY 26.

The question of the Identity of Spirits was still further discussed, in an animated debate, which was participated in by Dr. Gardner, A. Bingham Esq., Mr. Hardy, Mr. Edson, Mr. White, Rev. U. Clark, and others. A number of facts were elicited, the most striking of which,

however, have already been given to the public; and as no new principle was developed (the discussion consisting mainly of the reiteration and application of what had already been set forth), nor anything presented to invalidate the principles which were stated at the close of the session of July 12th, we will not undertake a full report.

The subject was indefinitely postponed, and a question something like the following was proposed for discussion at the next meeting:

"Are contradictory, worthless and deceptive communications to be attributed to imperfections in the means of communication, or to incompetency, falsehood, or malicious intent on the part of Spirits?"

All persons interested in the great question of the day, are invited to attend and participate in these discussions. The meetings are held in Institute Hall, Chapman Place, every Wednesday evening.—A. E. N.

"A New God."—The Advent Herald, of this city, in giving its readers some information respecting the "Electrical Motor" which has been described in this paper, sneeringly terms it "A New God," and considers it an illustration of "the extent of blasphemy" to which "fanaticism will carry a man." It is particularly refreshing to receive these rebukes from the *Adventists*,—a people who were so sure from their interpretation of certain obscure passages in an ancient book, that their "God" was going to get angry and burn up a large part of his creatures on a given day, some dozen years since, and many of whom haven't got cured of the notion yet! They surely are well qualified to read solemn lectures on "fanaticism and blasphemy" to those whose only claim is that they have been enlightened in regard to some application of the eternal agencies of Nature in the production of life and motion. The Herald manifests very much the same feelings in regard to this matter, that we should suppose a pious Hindoo would, who should for the first time hear a description of the steam-engine. He would naturally be startled by the conception of "a new god," more terrible than Juggernaut, and unless very credulous he might consider the whole story as only another illustration of the blasphemy and fanaticism of the English.

#### "A SPIRITUAL MANIFESTATION."

One who is an implicit believer and assumes to be a practical demonstrator in the new philosophy, has given us an account of a recent event in this village, the substance of which is as follows:—

A girl who resides on Lock street, in this village, who is a reported "medium," in going from Main street to her home, passed up Church street, intending to cross over to Lock by the way of Caledonia street. When she had crossed Caledonia street, on Church street, she was "arrested by some irresistible impulse;" it was, as she describes, "as if one had taken hold of her arm."

Following the impulse, or lead, she left the companion of the walk and hastened to the railroad crossing on Church street, pursued the railroad track to the deep cut west of the transit, when she was "compelled to go to something lying on the track of the railroad." She heard the whistle of the cars around the turn, and would "gladly have fled from the track, but was hurried upon her spiritual errand to the object of her diversion from her intended route—which proved to be a small child asleep lying across one of the rails." She had only time to catch up the child and jump into the ditch, as the cars passed. The evidence corroborating the girl's statement is that of several witnesses, who saw her hurried walk in an unusual direction.—*Lockport (N. Y.) Democrat*, July 6.

#### The Mission of Spirits.

"Oh the height, the depth, the length and breadth of God's boundless good! Do you feel my dear friends that it is the love of God that has permitted your spirit friend to come and hold sweet communion with you; to teach you the sweets of a joyful eternity? Listen, Oh listen to their teaching. For we are sent to do you good. We are sent to lead you into all truth. We are sent to remedy the world from the slavery of creeds and sectarian forms; and to teach truths from the fountain of all light! and truth. It was my happy lot a few short years before I left the form, to be with you, and know that Spirits from the Spirit world did converse with their friends yet in the form. It was thus enjoyed by many; but popular theology and sectarian bigotry, drove it almost from the earth; yet there has always

been a correspondence carried on between Heaven and Earth through the agency of Angels and the Spirits of just men made perfect. And see, now Heaven is open, and the Angels of God are ascending and descending with Heavenly messages to the children of men. Look up and rejoice, for your redemption draweth nigh. Heavenly truth shall make you free, fear not.

JOHN WESLEY.

[The above was given through the hand of L. Hakes, writing medium, at the house of F. Fralick, Scroop, Oswego Co. Y. Y.]

## Literary Notices.

**NEW TESTAMENT "MIRACLES" AND MODERN "MIRACLES."**—The comparative amount of evidence for each. The nature of both Testimony of a hundred witnesses. An Essay, read before the Middle and Senior Classes, in Cambridge Divinity School, By J. H. Fowler. "Ye shall know the Truth, and the Truth shall make you free." Boston: Bela Marsh, 15 Franklin St.

This is a handsomely printed pamphlet of 100 pages, and is just the work for the times. The Essayist has collated the narratives of the various "miracles" of the New Testament, and arranged them under twelve distinct classes. The evidence on which these "miracles" rest is very closely scrutinized—perhaps a little more so than will be pleasing to many who have been accustomed to regard it as too sacred a matter for close scrutiny, but not more so than it will be able to survive, if it is worth anything. He finds this evidence to stand on the testimony of six supposed writers, who in some cases were personal witnesses of what they narrate, and in others not. With these twelve classes of ancient "miracles," he compares statements of similar occurrences of the present day, arranged in an equal number of classes, evidently bearing the same characteristics, but which are testified to by one hundred living witnesses, well known in the Community, and of the most unexceptionable character. If the writer has not made out an overwhelming case in favor of "modern miracles," to all who put any faith in the testimony of Scripture Writers, we know not how a case could be made out. Such a document, read in a Modern Divinity School, we think must have produced a consternation somewhat like that from the explosion of a bomb-shell inside a fort. As a compend of some of the most striking and well-authenticated cases of modern Spirit-manifestation, healing, etc., the work will be found very valuable; and it must prove very effective for circulation among professed believers of the Bible. We have marked several forcible paragraphs, from the concluding chapter, for insertion in our columns, when we shall find room.—A. E. N.

#### "Lectures on Spiritual Science."

BY REV. R. P. WILCOX.

This is one of the very best Spiritual productions of the times. It is a neat pamphlet of 95 pages, and embodies many of the most important and interesting ideas, expressed often in the most beautiful and glowing language. Its defects are very few, and mostly merely verbal and incidental, while the great thought of the book stands out in bold relief, and enchains both the affections and the intellect of the lover of truth. It will richly repay its cost in money, and the time spent in perusing it. Price, in cloth 50 cts.; paper 40 cts.; postage 7 cts. in cloth; 5 cts. in paper. Address A. E. Newton, No. 5 Washington St., Boston, Mass.

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#### Warren Chase

Is now lecturing in Michigan, and may be addressed at Cleveland Ohio, after the 10th of August.

#### 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.

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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 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.

ALONZO WILLMOT.  
Gaysville Vt. n36

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## Poetry.

## TO MY SPIRIT'S ECHO.

I think of the east, with its purple and gold,  
When the first glowing leaf of the day doth unfold;  
And memory's pinions then joyfully flee  
To love's happy day at its dawning—with thee.

I think of the west, when so sweetly serene,  
The twilight sweeps all the soft, mellow scene;  
And turn from the stillness on mountain and lea,  
To a holier calm—of my spirit—with thee.

I think of the sky, when 'tis sunny and fair,  
And soft, pearly clouds are reposing in air;  
As upward I gaze through the vistas of blue,  
I think of a lovelier heaven—in you.

I think of the ocean, unbounded by shore,  
That mirrors the beautiful sky evermore;  
As calleth the sky to the fathomless sea,  
Speaks the deep of thy soul to a far deep—in me.

I think of the firmament, glowing and bright,  
Adorned with its exquisite sparkles of light;  
One soft, silver starlet entrances my view,  
And points with a radiant finger—to you.

It symbolizes a guardian spirit—that star—  
That brings me the sweet light of truth from afar;  
And I plead with the angel, if such things may be,  
To breathe through thy spirit sweet dreamings—of me.

## The Old Family Burying Ground.

BY MARY WENTWORTH ALEXANDER.

Beyond the low wicket that bounds the green lane,  
Where oft I have followed the slow winding train,  
Into the old church-yard where thou hast been laid,  
I wished gentle mother, my grave to be made.

But filled are its chambers and closed is the door  
On travelers resuming their journey no more,  
And save a green hillock thy tenement night,  
There now is not room for another to lie.

No more in the green lane the sad mourners wait,  
While turns on its hinges the brown wicket gate;  
No more grates the key in the rust-eaten locks,  
While low at the tomb door, the good sexton knocks.

The last mound remaineth untorned of the spade,  
The last grave awaiteth its time to be made,  
Till Death, the pale bridegroom leads through the green lane,  
Thy lover and husband to wed thee again.

Full well hath been filled thy place at the board,  
Full well hath thy place in the heart of thy lord;  
But since he must lie by his earlier bride  
The good sexton keepeth that place by thy side.

And God only knoweth the place of my rest,  
What kind earth will pillow my head on its breast,  
If kindred or stranger around me will be,  
The wind of the mountain, or wail of the sea.

West Poultry, Vt.  
Western Vt. Journal.

## WHAT IS LOVE?

Concluded.

Thereupon Mrs. Leslie proposed to Lucie, that, if her mother would be disengaged, she would bring Mr. Vernon to spend the evening with her.

Lucie ended her visit, and walked home in an excited bewilderment. She felt that she could not see her mother—the moment she entered the house, she flew to her chamber and knelt before her God. Her heart was throbbing with a great cry of sorrow—the radiant spirit of her dreams was blind upon the earth! She could not mistake him—it was he—there was not a doubt in her mind; and she wept over his misfortune, as if she herself had been just struck with blindness.

But upon this great sorrow a light shone; a perception how useful she could be to him, awakening an inner joy in her. She arose, and putting away the traces of her emotion, sought her mother. She determined that she would say nothing of what she had felt and perceived, but simply informed her mother of Mrs. Leslie's expected visit for the evening.

Mrs. Herbert was pleased to hear of her old friend, Mrs. Vernon, and said she had learned from Mrs. Leslie, that her only son was blind—that he had lost his sight three years since—that he was an artist by profession—and she imagined from what she had heard, that he was a very interesting person. At all events, she would be interested in him for the sake of his mother. Lucie made some excuse for spending several hours in her own room, and, in this time, her soul was resigning itself to the Divine Will.

The evening brought the expected guests—Mrs. Herbert received them with a warm welcome—so warmly and kindly, that Mr. Vernon felt strongly attracted to her, and their sympathetic attraction called forth the latent charm of his genius. He entered into conversation with vivacity and freedom; and the little circle could scarce realize that a blind man talked, so vivid were the descriptions of what he had seen. For he had been a traveler, both before his misfortune and since; and all of his sight seemed to have been devoted to art. In whatever

country he had sojourned, his attention had been directed to this one subject. He said his profession had been dedicated to a high and holy use—he had studied to perfect himself in it as a science—that through it, he might shadow forth the spiritual perceptions that thronged in his mind.

"For," said he, "the true mission of art is not to minister only to the sensual perceptions of the beautiful, but through the senses to awaken the intellectual perception of truth. There have been," he continued, "two schools of art, the Italian and the Greek. The first is a sensual school; in it is the external perfection of form, without any appeal but to the external perception of the beholder; and these two schools are signally illustrated on the Capitoline hill in Rome. In the Court of the Capitol stands an equestrian statue of Marcus Aurelius, in bronze. It is a magnificent horse—an animal full of sensual life and power expressed—and the Emperor is a man in keeping with the horse, with all the brawn and muscle which with the Romans constituted manhood. But as you descend the lofty marble steps of the Capitol, you behold two Greek equestrian statues—Caster and Pollux—here you have the spirit of a horse breathing through the marble. You realize, in the horse, aspirations after mighty deeds, tempered by the gentle affections and sympathies he bears for man; while the twin brothers have in them that aerial grace that leads the mind to a perception of a higher life, of an inner spiritual existence. When I stood before the Apollo, I realized this to the fullest extent. Those old Greek artists," said he, musingly, "with a mournful melody in his voice, 'must have sometimes had their spiritual sight opened, and have seen as an actual existence the spiritual form of man; hence the pure idealism of some of their creations—perhaps in dreams they saw visions of the spiritual world.'"

Lucie drank in these words with thrilling interest. But in a few moments the blind artist continued. He had studied Greek art only in Italy—"for," said he, "when I traveled in Greece, I was blind. With closed eyes I breathed the balmy breath of its delicious climate, and saw not the havoc of time, nor the perversions wrought by its fall from the order in which it was created. Yes," continued he, "to me Greece was hallowed ground. I had wandered in Egypt, that mighty type of the eternal science of the human mind; in Assyria, which represents the sensual scientific; in Israel, which is as the spiritual mind, with its voices from Heaven, in which the word of God is written; and then I came to Greece, which is as an intellectual perception of truth. As the nations of the earth represent the faculties of the human mind, so do individuals in nations represent the nationality in a consecrated individual type. This type of Greece is Plato. In him the intellectual perception of the human mind reached its culminating point. It shows that without revelation the brightest intellects must wander in obscurity. And why? Because the finite cannot realize the Infinite man—his conception of man is so narrow, that he seeks to make God an ether, an aura of intelligence, that he may disembody him from his own finiteness of comprehension. Until God reveals Himself to us, we cannot elevate our minds above space and time, to realize that Infinity is of feeling, and not of space. His eternity is of thought, not of time—for He is above all space and all time; and we are bound within their material walls until he lifts us out of their suffocating darkness."

The sighing cadence in which the last words were drawn out, revealed the sorrows of the stricken man—which he, with a quick and sensitive perception of the sympathy of his friends, sought to dispel by alluding to some of the advantages which his blindness gave him—that he dwelt in a world of ideal forms, unmarred by material reality. For instance, he said, that while in Greece, he lived not in the present, but in the past; and when he stood on the hill of Colone, where the blind Oedipus had rested, that he had realized, in fancy, the charming description of Athens, which Sophocles puts in the mouth of Antigone.

"Edipus, Where are we now, my dear Antigone? Knowest thou the place?"  
"Antigone. Far as my eyes can reach I see a city,  
With lofty turrets crowned; and if I err not,  
This place is sacred; by the laurel shade,  
Olive and vine thick planted, and the songs  
Of nightingales sweet warbling through the year.  
"And were you alone?" asked Lucie,  
"on the hill of Colone."

"I had no Antigone with me," replied Mr. Vernon, smilingly, "but I had a friend who guided my steps."

Refreshments were brought in, and

Lucie had a nervous desire to assist one whom she felt that she was created, to minister to. But Mrs. Herbert assumed this privilege herself, for her feelings were so much interested in Mr. Vernon, that all of her attention was devoted to him.

Mrs. Leslie asked for music, and Lucie inquired what she should play for her. She referred to Mr. Vernon, and he arose and accompanied her to the instrument, and as they walked across the room, he hand within his arm, guiding him, he said,—

"Music is the soul, breathing itself into sound. Choose your own music, that through its sound I may recognize your soul."

Lucie trembled with excitement, and without a thought, almost involuntarily struck the notes of her daily chant. Beautifully soft and harmonious was her voice as she sung.

"O magnify the Lord our God, and worship Him upon His holy hill: for the Lord our God is holy."

"I thank you," said Mr. Vernon, as if his whole soul spoke through his lips, "I once heard that chant in a dream; and no words ever move my soul as do these."

"And do you dream so vividly?" asked Lucie.

"But once, but once," answered Mr. Vernon. "It was several years ago, and your presence strangely recalls my dream. It is sad that I may not see you and compare you with the vision of my dream."

And the blind man sighed and said, as if speaking to himself—"That was a dream of my youth—it would be selfish in me even to seek to realize it on earth."

Lucie attuned her music to his state—it was delightful to him to feel the harmony of a perfect accord with her being, steal over him. The magnetic sphere of a beautiful spiritual presence was thrilling his every nerve with blessedness.

Mr. Vernon left that charmed presence with the most yearning desire to live forever in it, and yet with a dreadful feeling of the bitterness of his misfortune, that would forbid him to ask a woman's love.

Lucie, too, was elevated into a state of blessedness. There was a fullness of joy, in the companionship of such a mind, that she had never before realized. Her sweet face was flushed with the pleasurable excitement of her spirit; her eyes beamed with radiant light; and her motion was full of the grace of her happiness. Mrs. Herbert looked upon her with admiring eyes, and sighed—she was regretting that Mr. Vernon was denied this pleasure. Lucie seated herself behind her mother, and laid her hand lovingly in hers.

"Mamma," she said, "I am very happy."

Mrs. Herbert responded to her affectionate pressure, and said: "It is a great pity that Mr. Vernon is blind; he is so agreeable a man. I wonder if his sight cannot be restored."

"Ah, mamma, there is no hope for that," responded Lucie. "He told me all about his blindness. It arose from a disease of the optic nerve, and it is incurable. But how calmly and patiently he bears this great deprivation. He says that it is wearisome—the long, long darkness—but when he reflects how kindly he was prepared for it—how much he had read and seen, and how his memory is stored with subjects of thought—that he cannot repine. He spoke of his travels, and said it was beautiful to travel; to see many countries, and to have loved and been interested in many people in different lands; that it extended the sphere of man's thought and feeling, and made him realize how great and beautiful a thing it is in the life of God, that He, from the fixed centre of His being, looks into all the stars of the universe with their peopled worlds, and knows, and loves, and cares for all."

"Mamma, I find Mr. Vernon delightful, because he lifts my thought up to God. And oh, mamma, he had the same dream that I had. I did not tell him that I too had dreamed—but he detailed it all to me with perfect accuracy, and, tomorrow, he wishes us to come to Mr. Leslie's to see the scene of his dream, painted—it was the last work he executed."

"Lucie, my child," exclaimed Mrs. Herbert, "would you be willing to marry this man, blind?"

"God created me for him, dear mamma! and it matters not what his misfortunes are, I am his—and if he is blind, dear mamma, only think of how many ways I can minister to his happiness, of how useful I can be to him. Dear mamma, when I was a young girl, and asked what love was, you made me realize that it was a consecration of myself to another, to promote his highest good in every

possible way. For years I have lived with this beautiful hope before me. I have trusted that God would provide for me this highest happiness and use of woman. And now He has brought to me the bright spirit of my dream—of a dream so vivid and remarkable that it has influenced my every thought and feeling since I have experienced it, and a dream which you explained as a supernatural state of spiritual consciousness. And he, too, had the same dream! Mamma, we met in heaven! God joined us together there—shall we be disjoined on earth?"

Mrs. Herbert was much agitated. This was not the destiny she would have chosen for her lovely and beloved child—a union, perhaps for many, many years, with a man hopelessly blind. But she felt that what was not her will, might be the will of God, and she bowed her soul submissively.

She clasped her child in her arms, and said: "Lucie, you know how dear you are to me. But now you have attained to the age of a woman; I no longer wish to exercise the authority of a parent. You are free to act in accordance with your convictions and feelings—but act slowly my child. May there not be some mistake?"

"No, mamma, there is no mistake. But I will do nothing without the sanction of your advice, for I am convinced that God will order all things right for me, in His providence. And He will bring you to see that it is good and right for me to become the guide and assistant of the one who alone can be to me a spiritual guide. Mamma, it is you who have taught me that, in the beginning God created them male and female, that the man is the understanding or the wisdom, and the woman the love that is to be united to this wisdom, that thus out of two a one might be found—an indissoluble one, whose identity of being involves eternity. And oh, mamma, how short will this outer blindness seem to me, compared with an endless future—a bright and glorious future, of light, and joy, and freedom!"

"But, my child, there will be many weary days, even in the short outer life. It is a fearful thing to be blind—to be dependent upon others for innumerable wants—it is scarcely possible that human patience should not sometimes sink under it. You have seen Mr. Vernon but one evening, you have been charmed with his mental resources—with his amiable appearance—but he may have quite other moods. Your life would be a trying one."

"And what do you think my life would be if I should shrink from my highest and holiest duty, from any selfish consideration. Could I be happy alone, dear mamma! knowing that he for whom I was created languished in unhappy isolation? No, mamma, neither could you be happy to have me in opposition to my clear convictions do such a thing."

But Lucie, said Mrs. Herbert, "has Mr. Vernon recognized you as the vision of his dream?"

"I do not know, mamma. He said it was sad, that he could not see me, to compare me with the person of his dream for my voice was the same. But he added, that it would be selfish in him to seek to realize upon earth what he had enjoyed in heaven."

Mrs. Herbert asked Lucie to permit her to go alone the following day to Mrs. Leslie's, to see the painting. Lucie cheerfully consented, and retired, not with a desire to sleep, but to think. At first her spiritual sensations were undefined; gradually they calmed down into a glad and tearful happiness! and finally after elevating her thoughts into the heavenly light of the spiritual sun, she slept as in the presence of the Lord.

And when she awoke, it was as if to a new day in her existence. Life was so suddenly filled with interest—it was, as if she had realized her own being in another. She longed to communicate all the joy and good of herself to that other, who, she felt with an intuitive perception of his thoughts, was sadly yearning for her. She met her mother, with a new warmth of affection, as if she would love her into her own inner joy. Mrs. Herbert responded to her affectionate warmth, and at the earliest possible hour, walked round to Mrs. Leslie's, to see the painting, in which Lucie was so deeply interested. She saw that Mr. Vernon was intensely excited, when he heard her voice. He started forward with that peculiarly radiant smile, and listening air, as if his ear awaited the tones of another voice; but when he found that Mrs. Herbert was alone, the light faded from his countenance, and a mournful, disappointed, yet patient and resigned expression succeeded it. Mrs. Herbert was deeply touched, and she could not but realize how Lucie loved the unfortunate man.

She turned to him in the kindest manner and said,

"Mr. Vernon, will you gratify my curiosity, by permitting me to see the last picture you painted?" He bowed an acquiescence, and Mrs. Leslie led Mrs. Herbert into an inner apartment.

The beautiful painting represented a youth and a maiden kneeling with their faces upturned to a great glory of light, that streamed upon them from the east; while around them bloomed a flowery Eden. As Mrs. Herbert gazed intently, almost unconsciously, she exclaimed,

"It is, indeed, Lucie!"

"Yes," said Mrs. Leslie, "it is so remarkable a likeness that I questioned Mr. Vernon closely as to whether he had not seen Miss Herbert before his blindness, but he says not—that this is, simply his ideal. And you see he has caught his own air and likeness, too."

While the two ladies gazed and discussed, Mr. Vernon listened with a breathless attention.

Mrs. Herbert felt her heart drawn towards him in a great compassion. She saw his delicate and sensitive nature; and if he was indeed created for Lucie, she felt that she could not object to her daughter performing her duty, and making both herself and this unfortunate man happy.

With this feeling, when she was leaving, she asked Mr. Vernon if he would not like to walk with her. He accepted her invitation with a grateful alacrity that plainly showed where his heart was yearning to be. When they were in the street, Mr. Vernon narrated to Mrs. Herbert his dream, and told her how the first tones of Miss Herbert's voice had thrilled upon him—of how, without seeing her, he felt that she was good and beautiful—and how his dark outer life seemed to grow bright in her gentle presence. But he sighed deeply—and said his misfortunes would prove an insuperable barrier to his earthly happiness, but that in heaven he could look forward to a beautiful blessedness.

Mrs. Herbert's heart was melted, and she told him that she could conceive it possible for a woman to love him in spite of his misfortune.

"Yes," said he, "if I met with her whom God created for me—she would undoubtedly love me, for there is an irresistible spiritual attraction, between such—but it would be selfish in me when I could not add to her happiness, to permit her to become the minister of mine."

Mrs. Herbert replied, "It is sometimes the highest blessing that can be conferred upon woman, to give her an object upon which she may pour forth the pent up love of her heart, one upon whom she may lavish all the tenderness and gentle sympathies of her nature. But," said she, "we have reached my house, and you can discuss the point with Lucie."

As Mrs. Herbert guided the young man into the house, he said,

"Words cannot express the gratitude I feel to you, but God will bless you for your beautiful kindness."

She left him alone in the parlor, and sought Lucie in her chamber. She clasped her child to her heart—and murmured joyfully, "Lucie! I have seen the picture, and it is a beautiful likeness of you."

"Oh, mamma," said Lucie, "how happy you make me." Mrs. Herbert informed her that Mr. Vernon awaited her in the parlor. She tripped down with so light and airy a grace, that one might easily see that the elastic spirit was but slightly clogged with its case of earth. But, light as was that step, the quick ear of the blind man caught its every tread, and felt the joy of his life expanding as it drew near to him. The soft hand was clasped in his, but no word was spoken; it was a joy too deep for utterance. Gradually his head bent forward in that waking dream of happiness, and he felt a light kiss on his brow. Had an angel touched him there could not have been a deeper reverence in his murmured words—"I thank you!"—that rolled up from the deep gratitude of his heart.

Thus it was, upon the earth, began the united life of those whom God had made one in heaven.

Lucie lived but in her devotion to her husband, who was to her, in his serene, thoughtful resignation, the very form of wisdom—of a wisdom that was always seeking to elevate her thoughts and affections to a higher world. She lived in heaven with him while yet upon earth; and she to him was as the light. Her loving hand guided him through the darkness of earth, while the quick perception of her feminine intellect lent a grace and beauty to every truth which he made clear to her. Thus he loved his own

wisdom out of himself, and she loved the wisdom that was from God in him.

Mrs. Herbert looked with delight and satisfaction on the beautiful happiness she had been the means of bestowing—and always said, softly, to herself, "What God hath joined together let not man put asunder."

## CELEBRATION.

of the Anniversary of W. I. Emancipation at Hopedale.

Under the auspices of the Hopedale Community, it is proposed that a general Mass Meeting of the Friends of Universal Freedom, be held at some suitable place upon the Domain of said Community, on the First Day of August, ensuing, for the purpose of expressing their gratitude and joy for that noble act of the British Government, by which eight hundred thousand "chattel personal" were at once converted into human beings and free men. In obedience to the beautiful precept of Christianity, we would "rejoice with them that rejoice," and encourage ourselves by the signal triumph, in their case, of Right over Might. We would also "weep with them that still weep," remembering all "that are in bonds," particularly in making our country—as bound with them; and make such use of the Day we propose to celebrate, as will, in our judgment, best promote their redemption. Repudiating all carnal and deadly weapons as alike unchristian and inefficient in a moral and humanitarian enterprise, and relying exclusively upon those weapons which "are spiritual and mighty, through God, to the pulling down of the strong holds of wickedness," we would, nevertheless, be as uncompromising as truth and justice, and as severe, in our warfare with Slavery, and willingly yield it not one inch of ground to stand upon in all our country, or in all the world. Our motto is that of the American and Massachusetts Anti-Slavery Societies: "NO UNION WITH SLAVERS!"—no union with them in STATE, none in CHURCH—none anywhere, or in any way, which involves a voluntary support of their great iniquity. But we invite to join us in our proposed Celebration, the true lovers of Liberty, of every name and party, promising such as may accept the invitation a cordial reception upon a broad and free Platform. We hope to see many friends present from different and even distant parts of the State; and that Worcester Co., and all our adjoining Towns, particularly, will be fully represented on the occasion.

Let there, then be a grand rally—one that Freedom will have just cause to be proud of, and that will help, at this crisis in our country's affairs, to turn back the tide of Despotism that is setting in upon us, to swell and quicken the already increasing current of Freedom. Come by hundreds—and let all, of every party and of no party, who have a sincere, earnest and stirring word to say for LIBERTY, come without special invitation, and freely say that word. We hope to hear short speeches from many.

Aside from ADIN BALLOU, and other members of the Hopedale Community and neighboring anti-slavery ministers, we are hoping to have eminent and eloquent speakers from abroad, whose names will be announced in the next No. of The Practical Christian, in The Liberator, and in Hand-bills which will soon be circulated.

As at the Framingham Fourth of July celebration, the picnic plan will be adopted, each person and family bringing their own provisions; though if any should prefer to do so, they will be able to purchase them at the great market.

In behalf of the Committee of Arrangements:

WM. H. FISH

## THE N. Y. TRIBUNE.

WEEKLY ENLARGED.

On the 11th of April, 1853, THE DAILY 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 Enlargement—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, payable in advance. At these prices, our aggregate receipts for our entire Daily edition, do not exceed the sums we pay for paper and ink, leaving 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, looking for the reward of our own labor and the heavy expenses of Telegraphing, Correspondence, 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 fact. Our

SEMI-WEEKLY, EUROPEAN AND

CALIFORNIA

editions were enlarged simultaneously and equally with the Daily, and without any increase of price. We respectfully solicit a comparison of our Semi-Weekly at \$3 per annum (two copies sent a full year for \$5, and five copies for \$11 25), with any \$4 and \$5 Semi-Weekly, and will cheerfully send copies for this purpose upon direct or postpaid application.

THE N. Y. WEEKLY TRIBUNE

entered on its thirteenth year on the 3d of September, when it was in like manner enlarged to the size of the Semi-Weekly and Daily, adding more than one-fourth to its capacity—also without increase of price. This enlargement adds at least \$20 000 to our expenses, in addition to the previous cost of our Daily enlargement already effected.

TERMS OF THE WEEKLY TRIBUNE.

Single copy, one year.	\$2 00
Three copies, one year.	5 00
Five copies, one year.	8 00
Ten copies, one year.	12 00

THE SEMI-WEEKLY TRIBUNE.

Persons residing at points where mails arrive often than once a week are requested to examine the Semi-Weekly. We regard it as the cheapest paper, all things considered, published in the United States.

## 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 unwarded 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 WILLIAMS.

Clayville Vt.

n36





DEVOTED TO THE NEW DISPENSATION.

VOL. II.—NO. 40.

BOSTON, MASS., WEDNESDAY, AUGUST 2, 1854.

WHOLE NO. 92.

## Social Science.

### A PRACTICAL CHRISTIAN REPUBLIC.

We look with much interest upon all attempts to solve the great Social Problem of the age—to institute the true order of human society. Most of those who have accepted the light of Spiritualism, and make any advancement in the comprehension of its philosophy, have had their eyes opened to the imperfections, the incongruities, and the transitional nature of existing social and governmental institutions; and are earnestly looking for something better, higher, wiser. We are not yet prepared to pass judgment in favor of any of the various schemes which modern Reformers and Philosophers have proposed, but think it wise that all who are looking for "the good time coming," should acquaint themselves with these several systems, and thus become qualified when the proper time shall come intelligently to choose between them, or to select the better portions from all, out of which to construct a wiser system than either. That some practical solution of the problem, on a larger scale than has yet been attempted, must soon be made, is easy to see.

With this view we lay before the readers of New Era the following portions of a new Constitution proposed to, and we believe adopted by the Practical Christian Community at Hopedale, Milford, Mass. We understand the scheme was elaborated by the eminently practical and comprehensive mind of that Pioneer of Social Reform, Adin Ballou. Our space allows us to copy only that part which relates to the Objects, Principles, Rights and Policy of the Organization. Those who wish for further information, touching the details of Membership, Organization, Government, Religion, Education, Marriage, Property, &c., embraced in this scheme, can obtain a full statement on application to Mr. Ballou.

#### CONSTITUTION.

A new order of Society is hereby founded to be called THE PRACTICAL CHRISTIAN REPUBLIC. It shall be constituted, organized and governed in accordance with the following fundamental articles, to wit:

##### ARTICLE I. OBJECTS.

The cardinal objects of this Republic are and shall be the following, viz:

1. To institute and consolidate a true order of human society, which shall harmonize all individual interests in the common good, and be governed by divine principles as its supreme law.
2. To establish local Communities of various grades and peculiarities, all acknowledging the sovereignty of divine principles, and so constituted as to promote the highest happiness of their respective associates.
3. To confederate all such local Communities, wherever existing throughout the earth, by an ascending series of combination, in one common social Republic.
4. To ensure to every orderly citizen of this Republic a comfortable home, suitable employment, adequate subsistence, congenial associates, a good education, proper stimulants to personal righteousness, sympathetic aid in distress, and due protection in the exercise of all natural rights.
5. To give mankind a practical illustration of civil government maintained in just subordination to divine principles; which shall be powerful without tyranny, benignant without weakness, dignified without ostentation, independent without defiance, invincible without resorting to injurious force, and preeminently useful without being burdensome.
6. To institute and sustain every suitable instrumentality for removing the causes of human misery, and promoting the conversion of the world to true righteousness.
7. To multiply, economize, distribute and apply beneficently, wisely and suc-

cessfully, all the means necessary to harmonize the human race, with each other, with the heavenly world, and with the universal Father; that in one grand communion of angels and men the will of God may be done on earth as it is in heaven.

##### ARTICLE II. PRINCIPLES.

We proclaim the absolute sovereignty of divine principles over all human beings combinations, associations, governments, institutions, laws, customs, habits, practices, actions, opinions, intentions and affections. We recognize in the Religion of Jesus Christ, as he taught and exemplified it, a complete annunciation and attestation of essential divine principles.

We accept and acknowledge the following as divine principles of Theological Truth, viz:

1. The existence of one all-perfect, infinite God.
2. The mediatorial manifestation of God through Christ.
3. Divine revelations and inspirations given to mankind.
4. The immortal existence of human and angelic spirits.
5. The moral agency and religious obligation of mankind.
6. The certainty of a perfect divine retribution.
7. The necessity of man's spiritual regeneration.
8. The final universal triumph of good over evil.

We accept and acknowledge the following as divine principles of Personal Righteousness, viz:

1. Reverence for the divine and spiritual.
2. Self-denial for righteousness' sake.
3. Justice to all beings.
4. Truth in all manifestations of mind.
5. Love in all spiritual relations.
6. Purity in all things.
7. Patience in all right aims and pursuits.
8. Unceasing progress towards perfection.

We accept and acknowledge the following as divine principles of Social Order, viz:

1. The supreme Fatherhood of God.
2. The universal brotherhood of man.
3. The declared perfect love of God to man.
4. The required perfect love of man to God.
5. The required perfect love of man to man.
6. The required just reproof and disfellowship of evil-doers.
7. The non-resistance of evil-doers with evil.
8. The designed unity of the righteous.

We hold ourselves imperatively bound by the sovereignty of those acknowledged divine principles, never, under any pretext whatsoever, to kill, injure, envy, or hate any human being, even our worst enemy.

Never to sanction chattel slavery, or any obvious oppression of man by man. Never to countenance war, or capital punishment, or the infliction of injurious penalties, or the resistance of evil with evil in any form.

Never to violate the dictates of chastity, by adultery, polygamy, concubinage, fornication, self-pollution, lasciviousness, amative abuse, impure language or cherished lust.

Never to manufacture, buy, sell, deal out or use any intoxicating liquor as a beverage.

Never to take or administer an oath

Never to participate in sword-sustained human government, either as voters, office-holders, or subordinate assistants in any case prescriptively involving the infliction of death, or any absolute injury whatsoever by man on man; nor to invoke governmental interposition in any such case, even for the accomplishment of good objects.

Never to indulge self-will, bigotry, love of preeminence, covetousness, deceit, profanity, idleness, or an unruly tongue. Never to participate in lotteries, gambling, betting or pernicious amusements. Never to resent reproof, or justify ourselves in a known wrong.

Never to aid, abet or approve others in any thing sinful; but through divine assistance always to recommend and promote with our entire influence, the holiness and happiness of all mankind.

##### ARTICLE III. RIGHTS.

No member of this Republic, nor Association of its members, can have a right to violate any of its acknowledged divine principles; but all the members, however peculiarized by sex, age, color, native country, rank, calling, wealth or station, have equal and inalienable rights, as human beings, to do, to be and to enjoy whatever they are capable of, that is not in violation of those Principles. Within these just limits no person shall be restricted or interfered with by this Republic, nor by any constituent Association thereof, in the exercise of the following declared rights, viz:

1. The right to worship God, with or without external ceremonies and devotional observances, according to the dictates of his or her own conscience.
2. The right to exercise reason, investigate questions, form opinions and declare convictions, by speech, by the pen and by the press, on all subjects within the range of human thought.
3. The right to hold any official station to which he or she may be elected, to pursue any avocation, or follow any course in life, according to genius, attraction and taste.
4. The right to be stewards under God of his or her own talents, property, skill and personal endowments.
5. The right to form and enjoy particular friendships with congenial minds.
6. The right to contract marriage, and sustain the sacred relationships of family.
7. The right to unite with, and also to withdraw from any Community or Association, on reciprocal terms at discretion.

In fine, the right to seek happiness in all rightful ways, and by all innocent means.

##### ARTICLE XI. POLICY.

It shall be the fundamental, uniform and established policy of this Republic:

1. To govern, succor and protect its own people, to the utmost of its ability, in all matters and cases whatsoever, not involving anti-Christian conflict with the sword-sustained governments of the world under which its members live.
2. To avoid all unnecessary conflicts whatsoever with these governments, by conforming to all their laws and requirements which are not repugnant to the sovereignty of divine principles.
3. To abstain from all participation in the working of their political machinery, and to be connected as little as possible with their systems of governmental operation.
4. To protest, remonstrate and testify conscientiously against their sins on moral grounds alone; but never to plot

schemes of revolutionary agitation, intrigue or violence against them, nor be implicated in countenancing the least resistance to their authority by injurious force.

5. If compelled in any case, by divine principles, to disobey their requirements, or passively to withstand their unrighteous exactions, and thus incur their penal vengeance, to act openly, and suffer with true moral heroism.

6. Never to ask their protection, even in favor of injured innocence, or threatened rights, when it can be interposed only by means which are condemned by divine principles.

7. To live in peace, so far as can innocently be done, with all mankind outside of this Republic, whether individuals, associations, corporations, sects, classes, parties, states or nations; also to accredit and encourage whatever is truly good in all; yet to fellowship iniquity in none, be enslaved by none, be amalgamated with none, be morally responsible for none, but ever be distinctly, unequivocally and uncompromisingly the Practical Christian Republic, until the complete regeneration of the world.

#### The Seen and the Unseen.

BY MORTON COLMAN.

"There is a double life with every man—the seen and the unseen."

Thus spoke the stranger while I listened wonderingly.

"And two forms as well as two lives, for there can be no life without a form of life. Two bodies—the one seen, and the other unseen."

"Two bodies?"  
"Yes. In the words of Paul, there is a natural body, and there is a spiritual body. Many read this as if *will* were in the place of *is*, when the spiritual body is spoken of; but Paul meant that no such construction should be placed on his language. He spoke of the *unseen* body without which the *seen* body could have no existence."

"Your meaning is veiled," said I.  
"Not veiled, answered the stranger; 'you see the truth obscurely because your vision is dim. Scales shut out the true light. Let me remove them. Does your eye see?'"

If not, how do I perceive forms and colors?"

"That beautiful organ of flesh and blood, called the eye—I mean, that natural orb so wonderful in its construction—does that see objects around you? or is it only a kind of window, through which the unseen or true spiritual eye looks forth upon the world of nature. Think! Is it possible for mere matter to have the power of sight?"

"Not unorganized matter," I replied.

"Unorganized! And what is organized matter? It is a material form in which is a principle of life; and the form is determined by the character of the animating principle. Without the unseen, the seen would be inert and dead. Your eye is an organized form, because there is an unseen principle of life—in other words, an unseen eye—within, giving it the power of natural vision. This is as true of the ear and its uses as it is of the eye; of the brain as of the ear; of the heart and lungs as of the brain; and still further, as true of the whole body as of a single member. Thus, there is an unseen as well as a seen body; and the former is equally susceptible of impressions with the latter—may, more susceptible, because it is more highly organized."

"Organized?"

"Yes, spiritually organized."

"You startle me. If this be true, what wonderful things are involved?"

"We are fearfully and wonderfully made," returned the stranger in a solemn voice. "This is divine language, and has a divine and spiritual meaning. Yes; wonderful things are involved. If we have this spiritual body, then we have an inner as well as an outer life. And do not all admit this vaguely?"

"There is an inner life," I said.

"If an inner life, then an inner form of life."

"And that form, as you say, must take impressions."

"Yes, and retain them."

"Not so tenaciously as this outward, physical form."

"More tenaciously," said the stranger. "This I do not clearly perceive. A form so sublimated, so ethereal, so unsubstantial, must almost instantly overcome impressions."

"It is not an unsubstantial, but a truly substantial form," was answered. "There is material substance and spiritual substance; the latter is an abiding substance, but the former is ever changing. Think! Upon which does an impression remain the longer—upon your body or your mind?"

"Upon my mind."

"If it were not a substance, could it receive and retain impressions?"  
I was silent. The words of the stranger were so full of meaning that I was oppressed by their signification. A window seemed opening upon the unseen world; but as yet, no objects were plainly visible.

"Look around you," said the stranger.

There is the dull, cold lifeless earth. Seeds have been cast into its bosom. Now, by what are they vivified? And by what power does each send up, after its kind, its leaf and stalk? From whence is this wonderful and perfect discrimination? It is from the unseen and spiritual world flowing with its infinitely variant principles of life into forms of matter presented in seeds. In germs lie the points of influx; and each, after its kind, receives life from the unseen world. And as the law of like producing like is an inevitable law, it follows that, in order to the production of a particular plant or tree in the seen world, there must be a like plant or tree in the unseen world from which it exists as an effect flowing from its cause."

"Trees and plants in the other world?" I shook my head doubtfully. "That is a mere spiritual world."

"Will you have a world without the objects that make up a world?" asked the stranger. "A spiritual world will have spiritual objects."

"Oh, spiritual!"

"Your ideas of the spiritual," said the stranger, "are still dark and obscure. But this is no cause of wonder. Here, all is brought to the test of our sensuous perceptions; and it is hard to rise above these and withdraw our thoughts from them so as to think abstractedly. But do not reject as false what you cannot understand when first presented. You need not, you should not receive as true what comes not to your mind with sufficient evidence. But (to negative a proposition because the mind does not rise at once into its comprehension is not the act of a wise man. Hold your mind ever in the affirmative principle; but admit nothing as truth, which is not clearly seen. Prove all things; and, in doing so, bear in mind this wise saying

"There are more things in heaven and earth than are dreamed of in your philosophy."

We separated—I and the stranger. But I could not forget his strange language.

"Two lives!" said I, as I sat musing alone in the still watches of the night that followed. "Two lives, and two forms of life—an outer and an inner life; the seen and the unseen. Two bodies; a natural and a spiritual body; each substantial and capable of receiving and retaining impressions. How full of meaning is all this! How much does it involve! And can it be true?"

The longer I pondered the subject the more truth seemed involved in the proposition. It was plain to me that the unseen body, the spiritual man, must be as complete in every part as the natural body which was but as its outer garment, or rather its means of action in the lower and less perfect world of matter.

"And if all this be so," said I, one thought evolving another, "how wonderful in perfection must that body be, organized, as it is of spiritual substances; and how perfectly must that spiritual countenance express the passions and emotions of the soul! Ah, how different will all be when we come to lay aside this body of flesh and blood—this mass of inertia, now filled with the life of the spirit which it is ever bearing down, and whose powers it is ever limiting! In that unseen world, there will be no veil of matter to hide the moral quality. All eyes will see us in our true character, in our true spiritual forms."

I paused. The last words uttered were the plane for a new influx of ideas.

"What is a spiritual form?" I asked myself. I pondered long.

"What is spiritual?" I mused still further.

"It is thought and affection. A spiritual form, then, is a form of affection; or, in other words, an affection clothed in its proper thought; for it is by thought that affection comes into manifest perception, and shows us its quality. Can this be so? How much, undreamed of before, is involved! Will evil affections give a beautiful form?" "No!" was my involuntary answer.

My thoughts turned towards a beautiful young lady whom I had met during the day, who was greatly admired for her personal charms. In form and face, she was almost faultless. I now remembered that in conversing, she had exhibited a feeling of malice towards another; and had also displayed a large share of vanity.

"The seen body is beautiful," said I, still musing; "but, is it so with the unseen body? Can an evil affection clothe itself in a form of loveliness?"

I pondered this question until there came a great change. I was no longer in my chamber, musing upon different questions, but among a company of people who sat in the porch of a large building, the architecture of which was more perfect than anything I had ever beheld. Before us spread out a beautiful landscape.

"This is a new country to me," said I to one who was near me; and, as I spoke, I tried to recollect the way by which I had come. "What is its name?"

"This is the World of Spirits," replied the person to whom I had addressed the inquiry.

"The World of Spirits!" A thrill



went through me. Was I then dead? "Not dead," said my companion, who perceived my thoughts, "but truly alive. You have laid aside the body of flesh, and arisen in the true spiritual body."

"But these are flesh!" said I, holding up my hands; "I can touch one against the other. Moreover, I can touch your body, and it is firm, like my own."

"And yet all is spiritual," was replied. "Your body and my body, and the bodies of all around us, are spiritual in their substance. Our senses likewise are spiritual. What matter to men on Earth? Our flesh and blood? Mere dead matter? Far from it. We were men, because we were spiritually organized, and, in the human form, made after the likeness and in the image of God. Does the laying aside of the natural body make us less men—less human? No! And can we be men without having bodily form and senses?"

As he spoke, there approached one whom I had known in the world, and who had departed thence a year before. She had many questions to ask about friends she had left behind, all of which I answered. As she left me, after a time, I turned to the one with whom I had spoken, and said to him—

"How is this? In the other life this person had a beautiful body; but now she is deformed and repulsive."

"It is because her affections are evil, and not good," replied my companion. "In this world, all are seen according to their quality. Good affections give beautiful forms, and evil affections repulsive forms."

My thoughts instantly turned towards one who, while living in the world, had a sickly and deformed body, but who had a pure and loving spirit, and whose chief delight appeared to be to do good; and, as I thought of her, I saw her approaching. She drew near and joined the company. O! what a change!—The bent body was straight and graceful, and the severe angles of her suffering countenance had given place to a surpassing beauty. My heart was touched with admiring wonder as I looked upon her.

Another whom I had known appeared. He was a man who, while living in the world, had been covetous, and who yet loved a good reputation, and, therefore, concealed his real character under assumed forms of benevolence and liberality. While in the natural body he was fair of person, but now there was a hideousness about his countenance that made me turn from him with a shudder; and I understood the quality of his life from the form and expression of his person and face, as clearly as if "covetousness" had been written upon his forehead.

"This man was of goodly appearance in the world," said I, turning to my companion.

"His seen body was fair to look upon," was replied; "but his evil affections were daily and slowly destroying, in the unseen body, every trace of beauty. Come with me, and I will show you some of those who have become so changed from the human form, through evil lives, as to appear more like beasts than men."

My companion took me to a valley, before concealed from view by a dense forest, through which led a winding path. In this valley were companies of men and women, engaged in various pursuits that seemed to occupy their earnest attention.

"Look from this point," said my companion, as we gained a little eminence, "and you will see them in their true forms."

I looked for a moment, and then turned away, sick with the sight.

"What did you see?" asked my companion.

"Men and women, changed so as to appear more like evil and filthy beasts than forms of human intelligence."

"As you see them, so are they.—While in the natural body, many of them had beautiful forms for which they were loved and admired. But in their life in the world, they marred the form and features of their spiritual bodies by evil and beastly affections. One had the cunning of the fox; another the cruelty of the wolf; and another the filthy sensuality of the swine. All this was hid from the natural sight—it was the unseen. But the veil of flesh is removed, and what was unseen has become the seen. They are now before you in the forms that correspond to their true affections."

"Oh! if men knew this!" I exclaimed.

"Return and give utterance to the truth. Publish what your eyes have seen, and your ears heard."

"But they will not believe," said I.

"Tell it nevertheless."

At this moment I saw approaching one whom I had loved with an affection more intense than that of a brother, and whose loss I had mourned with unavailing sorrow. She had observed me, and was hurrying forward. As she came near, I perceived that she was no longer beautiful as before. Every fair feature was distorted, and there was an expression of evil in her countenance that shocked me like an electric current. Oh! she was hideous! I turned to flee; but she threw her arms around me, and uttered words of endearment; and her voice, instead of being flute-like in its tone, croaked like the voice of the raven. In sorrow I awoke.

Long did I lie pondering this strange vision. "Dreams are for the most part, fantastic," said I; "but they often come in similitudes of truth. There is truth veiled here; I feel it, I know it. An evil life must distort the features of our inner man, and change them from beauty to deformity. We know that the mind receives impressions and retains them. Warp the mind in childhood, and it ever after retains the unpleasant form, which is ever manifesting itself by means of the outer body. If we could see by a spiritual vision, this mind or inner body itself, we could see the distortion as plainly as we perceive an unsightly crook in a favorite tree."

And if all this be so—and who will make bold to deny it?—each one of us is, day after day, either marring and deforming the unseen body, or rendering it more beautiful. Every evil and selfish affection, every unholy passion, every indulgence in wrong feelings or actions, deforms the spirit; while every good and generous emotion, and every act that springs from a purified and all-embracing love of our neighbor is rendering it more and more beautiful, and, if continued to the end of life, the unseen body, when it rises into the light of the spiritual world, will appear lovely as the form of an angel.

Reader, lay this up in your heart, and ponder well the words of the stranger. They are not idle sounds, like the tones of the passing wind.

#### Meetings in Plymouth County.

Abington, July 18, 1854.

MR. EDITOR:

I take a few moments to inform you of the progress of the Cause in this region. The friends hold meetings every Sunday in this and the adjoining towns. The meetings are well attended by large and interested audiences. They are, for the future appointed as follows: West Duxbury, Sunday, July 23d, Bosworth's Hall;—Pembroke, in the Barn Sunday 30th;—at Universalist Church Sunday, Aug. 6th, at the Grove in So. Hingham, Sunday, Aug. 13—at the Grove in So. Hanson, Sunday 20, to be attended by Messrs. Harris, Harrington and others. The interest is increasing daily.

WM. R. WASHBURN.

The good people of Pembroke have closed their Town Hall against Spiritualism, and nothing daunted, the friends hold their meetings in Mr. Barker's Barn.

#### Dry Ridge, Ohio.

There will be a Spiritual Meeting on the 5th and 6th of August in the grove of Curtis Edwards, which lies ten miles from Cincinnati, near Dry Ridge P. O. It is to be a basket meeting, every one bringing his own dinner. Everybody is respectfully invited to attend, and see and examine Spiritualism for themselves. A general attendance of speakers and mediums is solicited.

LIKE THE ANGELS.—"Why! you would have me like the angels," exclaimed a young girl with whom a friend had been talking.

Truly we would have women like the angels. And why not? Is it any harm to be like an angel? We read that they are very beautiful, full of love, truth, purity, compassion, unselfish. Are these forbidden traits? Angels slander not each other. They have no circles in the glorious home where characters are picked to pieces. Angels never wreath the face with smiles when envy is gnawing the very heartstrings in twin. Angels never rejoice over the downfall of another. Angels lure not with the eye, and then coldly cast off with the lip. Angels suffer not passion to paint the brow dark with discontent and hatred.

Would you not wish, evidently to become an angel? Or does this thought never enter with the multitude that cross the mind's threshold? Why not prepare, then, for this high destination? Why not discipline the sublime thoughts, and become beautiful in good deeds? Cultivate your affections, be pure in thought, gentle in spirit. Banish forever deception, evil speaking, inordinate love of pleasure! Why not become as near as may be, angels on earth? Ah! young ladies, believe us when we tell you there is no harm in striving to be like the angels.

## The New Era.

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

S. C. HEWITT,  
Editor and Proprietor;  
OFFICE No. 15 FRANKLIN-ST.  
A. E. NEWTON, Assistant Editor,  
Room at 5 WASHINGTON-ST.

TERMS—\$1 50 Per Annum, in Advance.

ISSUED EVERY WEDNESDAY.

BOSTON, WEDNESDAY, AUG. 3, 1854.

### EDITORIAL CORRESPONDENCE.

NUMBER THREE.

Cleveland, Ohio, July 10, 1854.

BR. NEWTON:

In my last, I was obliged to break off in the midst of the Ohio Jubilee. I now resume that matter. If I remember rightly, I closed number two with an account of Miss Giles, the Orthodox deacon, minister, etc. I also learned, while at Bainbridge, another incident well worth noting in this connection: This same Miss G., after she became a medium, was taken severely sick; and everybody, including her physicians, supposed she would die. But notwithstanding the almost absolute certainty of this, from all the appearances and human probabilities of the case, she was made (spiritually) to appoint a meeting at her home on a certain Sunday, when she would address the assembly. The time came, and large numbers flocked to see what the result might be. Every body knowing her helpless and almost dying condition, supposed, of course, that it would be an entire failure. Such, however, was not the fact. And although she was utterly unable, up to the time of the gathering to even lift her hand to her head, yet precisely at the time appointed, she was made to rise from what was supposed to be her death bed, and deliver one of the most thrilling and powerful discourses of an hour and a half in length, to that astonished and deeply interested assembly. From that moment she was better. The physicians, however, have been constantly expecting a relapse of the disease ever since. Some months have already passed by, and yet she continues to be ordinarily well, and their predictions are unfulfilled. The future will, in all probability, tell the same story. But what will the outsiders say to these facts? Many of them, doubtless, will follow their ancient prototypes, and consider almost any quibble a sufficient reply, (see ninth chapter of John—the best possible mirror for all such persons)—while others will be more considerate, and look more carefully and deeply into the subject.

On Sunday afternoon, I listened to one of the most marked and powerful discourses I ever heard expressed from either the mundane or the super-mundane world. It was given through Mrs. Warner of Chardon, Ohio, and was an hour and a half long. Its thoughts were very boldly conceived, and expressed with an almost inconceivable force.—The control of the Spirit seemed to be perfect, and the truth of Heaven showered down into the heads and hearts of the vast multitude present—of like the red-hot thunderbolts—shivering old errors and hoary-headed vices, as the quivering lightning shatters the giant oak, or rends in pieces the mighty granite of the myriad ages. Mrs. W. is small in stature—modest and retiring by nature: and only appears before public audiences, when irresistibly moved to do so.

Early on Monday, July 3d, the assembly came together again; and as I entered the grove, I found Mrs. Love, late of Randolph, N. Y., giving an address. I regretted very much, that I did not have the opportunity to hear all she said; but I heard enough to give me the deep and living conviction, that she is a noble specimen of womanhood—that she deeply feels the wrongs of woman, and that she has consecrated her life—her all for the redemption of her sex. She is, of course, an advocate for "Woman's Rights." She is a bold and earnest one too. Her boldness, however, is not the result of egotism, or of any native aggressive tendency: it springs rather from the elevated instincts of a thoroughly disciplined and pure soul, whose deep yearnings throw out their sensitive and loving tendrils to clasp the myriad objects of the most deep and vital need—the care-worn and sensually-cursed daughters of humanity. Mrs. L. lays the axe too, at the very root of the tree. She does not stop with the mere political and civil rights of women; but she enters the very citadel of Marriage itself, and with the most searching gaze, she looks the monster—Sensuality—full in the face. She does this calmly, and with such a full sense of the enormous debasement to which both man and woman

have so long subjected themselves, that every one feels that she speaks with the authority of living truth. Her discourse on this occasion was one of this character, and was listened to with the most earnest attention. And the results of such radical and much needed teaching cannot be otherwise than good. Mrs. L. also spoke several times in the vicinity, on the evenings of the several days of the Jubilee. She is constantly in the field, spreading broadcast, the leaves of that tree which is for the "healing of the nations"—giving poor, sickened humanity that sort of truth—the medicinal truth—which shall cure its great disease, and thereby all its lesser ones, and prepare it for the truly and beautifully nourishing properties of the fruit of that same tree, which may be freely plucked and eaten in the second Eden of Love and Wisdom, in the truest and divinest Marriage Union.

Several other speakers entertained the audience on Monday—some of whom I have heretofore mentioned, and others whose names have gone from me. The Jubilee also continued with unabated interest on Tuesday, the "glorious fourth," as the Old Dispensationists call it; and the gathering was considerably larger on the last day than on the day previous. On the afternoon of Tuesday, Mr. Tiffany gave an elaborate discourse on "Education," which was characterized by deep and searching thought, and by an earnestness of expression, which showed very clearly, that the speaker was utterly sick of the present arbitrary, meager and one-sided system of educating human beings, as well as in favor of a new mode of doing the same thing. This discourse was listened to with the most marked and serious attention, and its living, burning thoughts came home to the inmost souls of many who heard this word of Truth. The result was, that a Committee of seven was appointed, at the conclusion of the Jubilee, to take the matter of establishing a school on the new principle of education, into serious and practical account. The following persons constitute that committee: J. Tiffany Esq., Painesville, Ohio; S. C. Hewitt, Boston, Mass.; Dr. Harlow, Chagrin Falls, Ohio; Dr. Clark, Dr. Rogers, Chagrin Falls; and H. Briggs, Bainbridge, Ohio. The committee was empowered to add to its number at discretion. It accordingly added the name of Lyman Fowler of Bainbridge, and may yet add others. A plan of the school will soon be produced, and the probability is, that a long time will not elapse before a very fair beginning will be made. The design of the committee now is to establish the first school at Chagrin Falls; and it was the opinion of a part of them, if not all, that \$10,000 could be raised with very little effort. Those concerned, will take the matter in hand immediately, and urge things forward as speedily as possible. I presume the plan will be duly laid before the public; and then, if approved by the friends abroad, subscriptions to its funds from such, I suppose would be very acceptable. For, although the institution must be special and local, in the outset, yet it is, at the same time, for the common good. It is hoped, therefore, that our friends everywhere, will take the matter into serious consideration, and do what they can to forward the enterprise, by subscription or otherwise.

It was my privilege to address the assembled multitude in the grove at Bainbridge, some five times, and to give three discourses at Chagrin Falls and Bainbridge on three successive evenings. Near the close of the last day's session, being desired to present some thoughts on the great Practical phase of the Spiritual Movement, I addressed the assembly between one and two hours on that subject; and those present listened, apparently, with a great degree of interest.

Much good will doubtless be accomplished by this great meeting. It was decidedly the largest gathering of the kind which has ever been assembled; and for interest, freedom and earnest expression, I have never seen its equal. The people in this whole region are the freest I ever met with. There seems something, not a little peculiar, in the sense of liberty which is enjoyed here. The whole "Western Reserve," as it is called, is full of this freedom. It is the freedom to think and act for one's self. All fetters are spurned here, by the vast majority, as utterly unworthy of manhood, and as decided obstructions to true progress. The people are fast becoming a "law unto themselves," and they will, therefore, be among the first to espouse the principles and methods of the new and heavenly governments which are soon to be. With such souls, Spiritualism flourishes, as a matter of course.

Hence, Ohio, and especially this part of it has more of the New Philosophy, and of its practical and earnest spirit, than any other section of the United States. More anon.

Adieu,  
S. C. HEWITT.

### "Fanaticism"—What is it?

In many minds, this term is apt to summon up some grim and terrible spectre—an undefinable something—that has long been used as a bugbear to frighten progressive people out of any idea or conviction they may happen to entertain that does not exactly square with the notions of their neighbors. We think it may be worth while to look this frightful something in the face, for a moment, and see what it is composed of, and how much it is to be dreaded.

What is Fanaticism? and how shall it be discovered? The definitions of lexicographers are given in terms as indefinite as the word itself, and so we must look elsewhere for an answer. Suppose we go to several different classes of men, and obtain their ideas on the subject.

The mere mundane Materialist professes to believe only in what he knows—what comes to his consciousness through the five external senses, and in such testimony as accords with his individual experience, or with the plain deductions of his reasoning powers. Beyond this, all to him is unreasoning faith. All notions of a God, of a revealed religion, a superior inspiration, a future life, a spiritual existence, an immortal destiny, are dreams of fancy—mere fanaticism!

The Deist coincides mainly with the definition just given; but his reason takes him a step or two farther. He thinks there must have been an Intelligent First Cause of all things, and conceives it very possible that human beings may continue to exist in some form after this life; but the supposition that the Deity has ever condescended to make a revelation to His creatures, and especially that the Bible is that revelation, has no rational basis—it is sheer fanaticism!

The Rationalistic Religionist accepts so much of the Bible as agrees with his perceptions of truth and duty; but he rejects all that appears supernatural as irrational and fabulous, and considers the idea of plenary inspiration, with the distinguishing tenets of "evangelical" Christianity as nothing but fanaticism!

The devout Bible-believer, on the contrary, considers himself bound to receive and defend every statement and every word of that Book as God's own word. No matter how clearly it may contradict science, reason or experience; no matter how revolting it may be to his moral sense—it is God's word, and must be true! This, to him, is the only rational religion—and the interpretation he puts upon the book, moreover, is the only rational interpretation; all beyond or outside is fanaticism. Thus to one class of Bible-believers, the Quaker with his "Inner light," the Methodist with his fiery zeal, and the Swedenborgian with his "Interior sense," all are enthusiasts and fanatics; to Protestants, generally, the Romanist is fanatical in his blind submission to the authority of the Church, and to the Romanist the Protestant is equally fanatical in his claim for the right of private judgment; while all unite in pronouncing a belief in the recurrence of the spiritual phenomena of the Bible in our day, as the very extreme of fanaticism!

In the political world, there is an equal contrariety of opinion. The staid conservative, who thinks the world is moving backwards, if it moves at all, considers all progressive ideas in relation to government, society, or political economy, as sheer fanaticism; while the progressionist esteems the former equally fanatical in his attachment to the ideas and institutions of the past. The despot is very sure that all the enthusiasm in behalf of Universal Liberty, which is kindling up throughout the world, is the wildest and most dangerous fanaticism; and at the same time the devotees of Freedom insist that the despots and tyrants themselves are most blindly fanatical!

But to come nearer home for our illustrations. Spiritualists themselves are "very much like other people," and hence individuals among them are often heard applying this term to others who entertain different ideas from themselves. There are probably but few among us, who, when the idea was first broached a few years ago, that spirits from the regions of the departed were communicating to mortals by means of raps on tables, floors and chamber walls, did not consider the notion ridiculously fanatical. Nevertheless, in the course of a

few months, hundreds and thousands became compelled, through the evidence of their own senses, to admit the fact. And when, in process of time, it began to be noised abroad that these invisible intelligences had actually produced movements of chairs, tables and such material objects, who did not start back in horror from such disgusting fanaticism?

But this in turn became amply demonstrated to the senses of beholders, and then was acceded to be quite as rational as any other phenomenon of nature. At length, when it was claimed that in certain quarters the hands, arms, organs of speech, and even the whole organisms of individuals had been taken possession of by spirits, and that writing had been executed, and conversation carried on, and speaking performed, in this way, by the invisibles themselves, how many, who from personal observation were firm believers in the previous phenomena, considered this the very acme of fanaticism! And yet no Spiritualist has now any doubt of the reality, or fails to recognize the reasonableness and the superiority of these forms of manifestation. Thus has it been at every step in the Spiritual Movement; and thus it appears evident, from the example of Spiritualists as well as that of the world at large, that to be a fanatic, it is only necessary that you believe something which another does not believe!

No matter how strong your private convictions, or how clear your evidences, he does not see them, and therefore your course, to him, is irrational—fanatical. Such is Fanaticism, practically defined. Is their anything very frightful in it, after all? Need any thinking man or woman dread to be charged with it? And cannot Spiritualists find better employment than in hurling the empty term back and forth at each other?

In one view of the matter, we are pleased with the skepticism with which intelligent Spiritualists look upon all new forms of manifestation, and all claims to extraordinary phenomena. It indicates that their minds have not moved in masses, and are not swayed by authority; but that each seeks individual conviction, and is wisely cautious in admitting anything without the fullest evidence.

There is danger, nevertheless, that this healthful skepticism may be carried to an extreme—that of denying to others the right of forming opinions and adopting courses of action, according to the evidence they have. While no one can be justified in believing in any form of manifestation of which he has not sufficient evidence, or in accepting a principle which is not clearly demonstrated to his convictions, he should not attempt to make his evidences and his convictions the rule by which to pronounce upon the honesty or the rationality of all others. What seems "unreasonable faith" to one mind, in a certain stage of development or experience, may be the result of the fullest rational conviction, and the profoundest wisdom, to another, in a different stage, and with a different measure of light. While, therefore, we should strenuously claim the right to form our own opinions, and to shape our own conduct, we should rigidly guard ourselves from censuring others for exercising the same right, though it may lead them in a different path from ours.—"Let each be fully persuaded in his own mind," and cheerfully, fraternally, generously allow his brother to do the same.

It may to some seem superfluous that considerations of this kind should be addressed to Spiritualists, who ought to be presumed to have outgrown the childish illiberality and bigotry of the religious sects of the day. But it is with pain that we recognize the presence of much of the old leaven in the new lump. We find one class of Spiritualists confidently asserting that "Spirits can prove Immortality of the human soul—nothing else with certainty," and classing as "unmeaning faith—a frightful and pernicious tendency to fanaticism" all which goes beyond that meagre fact; while others are equally confident that celestial visitants have a vastly broader and more practical mission to our mundane sphere. Another class insist that "the identity of Spirits can in no case be determined," and that the contrary conviction is unsubstantial and fanatical; while many claim to have received the fullest and most demonstrative evidence of identity. Others still are clamorous that the Bible and all its contents should be forever ignored by Spiritualists, as a worthless collection of antiquated rubbish; while numbers protest that as their perceptions unfold and their capacities enlarge, they discover in its pages gems of Spiritual truth whose intrinsic value



age cannot lessen,—principles whose vitality can never decay.

Now, it becomes each individual to take just that position, in regard to all these questions, which the evidence he or she has received will justify,—freely according to all others the same privilege,—while all should seek for a friendly and courteous interchange of opinions and evidences, by which the mutual instruction and profit of all may be secured.—A. E. N.

#### The Olive Branch on Spiritualism.

The Boston Olive Branch copies a large part of our introductory article, as published in the Era of July 5th, with the following prefatory remarks:

**CHRISTIAN SPIRITUALISM.**—Our friend, A. E. Newton, Editor of the Pathfinder, has also become associate Editor of the New Era, a paper devoted to Spiritualism, as it is called by the followers and believers in the singular doctrines of that sect. They adopt for their motto, "Behold I make all things new." Hereafter ye shall see heaven opened." Mr. Newton is an able writer, and we are sorry he uses his talents to advance a doctrine, the foundation of which exists only in the excited imaginations of its advocates, and is injurious in its tendencies, often producing insanity in its various forms. We see nothing, however, in the columns of the New Era, either for or against such Spirit Rappings and Table Turnings, as are said to be produced by "The Spirits" in communication with persons officiating in the capacity of "Mediums" between the land of spirits and this our lower world; and we hope for the credit of all parties concerned, that it will not uphold such ridiculous and abortive attempts to communicate with the spirits of departed friends, for if they should really condescend to communicate at all, it would be to express their pity and contempt for every effort to mingle things sacred with the basest spirits of earth. The qualifications necessary to make a good medium are not intelligence and virtue, as is conclusively shown by their theory and practice. The above remarks have no bearing upon the Era and its Editors, as they scout all such insane exhibitions. The columns of the Olive Branch are not open to the discussion of questions arising out of this new theory, but as we were favorably impressed with the manner in which Mr. Newton presented the reasons for the course he has taken, to those of his friends who do not sympathize with him in his peculiar views, we have thought best to copy them, although dissenting entirely from the author's opinions.

We are duly grateful to our friend Norris for the personal consideration shown in the above remarks; and are glad to learn that anything connected with the subject of Spiritualism has "favorably impressed" his mind—especially in consideration of the unreasonably bitter and contemptuous manner in which the Olive Branch has been wont heretofore to treat the matter. We are encouraged therefore to assure him, that he only needs a candid acquaintance with the facts and principles of Spiritualism, to be not only "favorably impressed," but rationally and fully convinced of the truthfulness of its claims and the beneficence of its tendencies. Had he taken the trouble thus to inform himself, before writing the above paragraph, he would have been saved the regrets he expresses, and would by no means have fallen into so ridiculous a blunder as to assert that Spiritualism has no foundation except that which "exists only in the excited imaginations of its advocates." Even his favorite Dr. Dods has told him better than that. Let us look at this point rationally for a moment.

Our friend devotes a part of his paper to the advocacy of Christianity, as understood by the "Protestant Methodists." Doubtless his convictions of the truth of that doctrine, are founded partly, like those of most Christian believers, on the New Testament—a book which consists of the writings of some half-a-dozen men who lived about eighteen hundred years ago. These writers declare that certain extraordinary events occurred, in their day, (to some of which they profess to have been eye-witnesses—to others, not) which have been generally considered as miraculous and supernatural, and as giving a superior authority to the doctrines which they have inculcated. On these statements of these six writers, to a considerable extent, our friend bases his belief. Now, it has been our privilege to witness for ourselves, occurrences to a considerable extent precisely similar to those which these ancient writers have testified to, and fully as miraculous and supernatural. Nor we alone—but hundreds of thousands of others in our country, including persons of all ranks, grades, and sects many of whom have given their testimony in public, and whose statements on any other subject would be conclusive. If, therefore, friend Norris supposes all these occurrences, on which our belief in Spiritual intercourse to some extent rests, "exist-

only in the excited imaginations" of these hundreds of thousands of witnesses, why should he not suppose the same as respects the "miracles" of the New Testament? Would it not be easier to deduce six, than six hundred thousand? or even sixty? Did men never have "excited imaginations" in old times? Had we lived eighteen hundred years ago, and then given our testimony to such facts as we have lately been a careful and scrutinizing observer of, we have not the least doubt our friend of the Olive Branch would now be relying on it as infallible,—yea, inspired testimony—without the least thought that an "excited imagination" had anything to do with it! Why are not our statements just as reliable now; when he has opportunity to test them for himself? Will he not let his own better sense, instead of silly, groundless prejudice, guide him in this matter?

Again, our friend declares that our "doctrine" is "injurious in its tendencies, often producing insanity in its various forms." It is a very easy thing to pen a sweeping charge of this sort, when to substantiate it would be quite another matter. We therefore respectfully ask brother Norris to take up the synopsis we have presented, in previous numbers of this paper, stating the principal features of Spiritualism as we understand and advocate it, (we are responsible for the "doctrines" of no one else,) and show wherein it is injurious in its tendencies, or is likely to lead to insanity more than any other matter that deeply interests the human mind. To our apprehensions, and according to our observation, it is on the contrary, eminently beneficial, elevating, rationalizing, in all its tendencies, and therefore supremely worthy all the efforts we can make to advance it.

Our friend may rest assured that we shall not undertake to uphold any "ridiculous" or "abortive attempts to communicate with the spirits of departed friends"—for we much prefer those which are serious, earnest, and successful. At the same time, we shall not object to our departed friends making their presence known through any instrumentalities they may be enabled to use; and if they find only imperfect instruments for this purpose, we shall not expect their communications to be very perfect. And as the spirit-world is peopled from this world, we are not at all surprised to find that there are in that world many just such people as we find here.

We would take the liberty of correcting another misapprehension of the Olive Branch, by stating as the result of our observations, that "The qualifications necessary to make a good medium are intelligence and virtue," added to certain other appropriate characteristics; and that our "theory and practice" have always corresponded with this conviction. It is very possible that our friend's mistake here, lies at the bottom of his general erroneous estimate of Spiritualism.

We have devoted so much space to this notice of the Olive Branch, because we wish to show our editorial friends that we are prepared to meet any manifestation of candor on their part with becoming frankness and fraternal feeling; and at the same time to assure them that our present position has been too deliberately taken, and our convictions rest on too firm a basis, to be at all affected by either the blind regrets or the flippant reproaches of the prejudiced and uninformed.

A. E. N.

#### Boston Conference.

**Wednesday Evening July 19, 1854.**  
The discussion of the question of identity was continued before the Conference, but the remarks of the several speakers took a rather desultory turn, and elicited nothing of special interest beyond what has already been noted. The question will come up again at the next meeting.

At this meeting a circular was adopted, addressed to the friends of Progress and Liberalism in this city, setting forth the desirableness of more extensive accommodations for Sunday Meetings, and of the employment of capable public speakers at those meetings, and soliciting pecuniary aid for the promotion of these purposes. A Committee of twelve with Dr. H. F. Gardner at its head, was appointed to carry into effect the objects of the circular. We trust the appeal will meet with a ready response.

WEDNESDAY EVENING, JULY 26.

The question of the Identity of Spirits was still further discussed, in an animated debate, which was participated in by Dr. Gardner, A. Bingham Esq., Mr. Hardy, Mr. Edson, Mr. White, Rev. U. Clark, and others. A number of facts were elicited, the most striking of which,

however, have already been given to the public; and as no new principle was developed (the discussion consisting mainly of the reiteration and application of what had already been set forth), nor anything presented to invalidate the principles which were stated at the close of the session of July 12th, we will not undertake a full report.

The subject was indefinitely postponed, and a question something like the following was proposed for discussion at the next meeting:

"Are contradictory, worthless and deceptive communications to be attributed to imperfections in the means of communication, or to incompetency, falsehood, or malicious intent on the part of Spirits?"

All persons interested in the great question of the day, are invited to attend and participate in these discussions. The meetings are held in Institute Hall, Chapman Place, every Wednesday evening.—A. E. N.

"A New God."—The Advent Herald, of this city, in giving its readers some information respecting the "Electrical Motor" which has been described in this paper, sneeringly terms it "A New God," and considers it an illustration of "the extent of blasphemy" to which "fanaticism will carry a man." It is particularly refreshing to receive these rebukes from the *Adventists*,—a people who were so sure from their interpretation of certain obscure passages in an ancient book, that their "God" was going to get angry and burn up a large part of his creatures on a given day, some dozen years since, and many of whom have not cured of the notion yet! They surely are well qualified to read solemn lectures on "fanaticism and blasphemy" to those whose only claim is that they have been enlightened in regard to some application of the eternal agencies of Nature in the production of life and motion. The Herald manifests very much the same feelings in regard to this matter, that we should suppose a pious Hindoo would, who should for the first time hear a description of the steam-engine. He would naturally be startled by the conception of "a new god," more terrible than Juggernaut, and unless very credulous he might consider the whole story as only another illustration of the blasphemy and fanaticism of the English.

#### "A SPIRITUAL MANIFESTATION."

One who is an implicit believer and assumes to be a practical demonstrator in the new philosophy, has given us an account of a recent event in this village, the substance of which is as follows:—

A girl who resides on Lock street, in this village, who is a reported "medium," in going from Main street to her home, passed up Church street, intending to cross over to Lock by the way of Caledonia street. When she had crossed Caledonia street, on Church street, she was "arrested by some irresistible impulse;" it was, as she describes, "as if one had taken hold of her arm."

Following the impulse, or lead, she left the companion of the walk and hastened to the railroad crossing on Church street, pursued the railroad track to the deep cut west of the transit, when she was "compelled to go to something lying on the track of the railroad." She heard the whistle of the cars around the turn, and would "gladly have fled from the track, but was hurried upon her spiritual errand to the object of her diversion from her intended route—which proved to be a small child asleep lying across one of the rails." She had only time to catch up the child and jump into the ditch, as the cars passed. The evidence corroborating the girl's statement is that of several witnesses, who saw her hurried walk in an unusual direction.—*Lockport (N. Y.) Democrat, July 6.*

#### The Mission of Spirits.

"Oh the height, the depth, the length and breadth of God's boundless good! Do you feel my dear friends that it is the love of God that has permitted your spirit friend to come and hold sweet communion with you; to teach you the sweets of a joyful eternity? Listen, Oh listen to their teaching. For we are sent to do your good. We are sent to lead you into all truth. We are sent to remedy the world from the slavery of creeds and sectarian forms; and to teach truths from the fountain of all light and truth. It was my happy lot a few short years before I left the form, to be with you, and know that Spirits from the Spirit world did converse with their friends yet in the form. It was thus enjoyed by many; but popular theology and sectarian bigotry, drove it almost from the earth; yet there has always

been a correspondence carried on between Heaven and Earth through the agency of Angels and the Spirits of just men made perfect. And see, now Heaven is open, and the Angels of God are ascending and descending with Heavenly messages to the children of men. Look up and rejoice, for your redemption draweth nigh. Heavenly truth shall make you free, fear not.

JOHN WESLEY.

[The above was given through the hand of L. Hakes, writing medium, at the house of F. Fralick, Scrople, Oswego Co. Y. Y.]

### Literary Notices.

**NEW TESTAMENT "MIRACLES" AND MODERN "MIRACLES."**—The comparative amount of evidence for each. The nature of both Testaments of a hundred witnesses. An Essay, read before the Middle and Senior Classes, in Cambridge Divinity School, by J. H. Fowler. "Ye shall know the Truth, and the Truth shall make you free." Boston: Bela Marsh, 15 Franklin St.

This is a handsomely printed pamphlet of 100 pages, and is just the work for the times. The Essayist has collated the narratives of the various "miracles" of the New Testament, and arranged them under twelve distinct classes. The evidence on which these "miracles" rest is very closely scrutinized—perhaps a little more so than will be pleasing to many who have been accustomed to regard it as too sacred a matter for close scrutiny, but not more so than it will be able to survive, if it is worth anything. He finds this evidence to stand on the testimony of six supposed writers, who in some cases were personal witnesses of what they narrate, and in others not. With these twelve classes of ancient "miracles," he compares statements of similar occurrences of the present day, arranged in an equal number of classes, evidently bearing the same characteristics, but which are testified to by one hundred living witnesses, well known in the Community, and of the most unexceptionable character. If the writer has not made out an overwhelming case in favor of "modern miracles," to all who put any faith in the testimony of Scripture Writers, we know not how a case could be made out. Such a document, read in a Modern Divinity School, we think must have produced a consternation somewhat like that from the explosion of a bomb-shell inside a fort. As a compend of some of the most striking and well-authenticated cases of modern Spirit-manifestation, healing, etc., the work will be found very valuable; and it must prove very effective for circulation among professed believers of the Bible. We have marked several forcible paragraphs, from the concluding chapter, for insertion in our columns, when we shall find room.—A. E. N.

#### "Lectures on Spiritual Science."

BY REV. R. P. WILCOX.

This is one of the very best Spiritual productions of the times. It is a neat pamphlet of 95 pages, and embodies many of the most important and interesting ideas, expressed often in the most beautiful and glowing language. Its defects are very few, and mostly merely verbal and incidental, while the great thought of the book stands out in bold relief, and enchains both the affections and the intellect of the lover of truth. It will richly repay its cost in money, and the time spent in perusing it. Price, in cloth 50 cts.; paper 40 cts.; postage 7 cts. in cloth; 5 cts. in paper. Address A. E. Newton, No. 5 Washington St., Boston, Mass.

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#### Warren Chaso

Is now lecturing in Michigan, and may be addressed at Cleveland Ohio, after the 10th of August.

#### 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 Cir-

cles, or Lecture in the Trance State on Sundays, on reasonable terms.

CHARLES RAMSDELL.  
Woburn, June 15, 1854. \* 34337.

#### 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 unwarped 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.  
Gayville Vt. n36

#### CAPE COD WATER-CURE.

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## Poetry.

## TO MY SPIRIT'S ECHO.

I think of the east, with its purple and gold,  
When the first glowing leaf of the day doth unfold;  
And memory's pinions then joyfully flee  
To love's happy day at its dawning—with thee.

I think of the west, when so sweetly serene,  
The twilight sweeps all the soft, mellow scene;  
And tapers from the stillness on mountain and lea,  
To a holier calm—of my spirit—with thee.

I think of the sky, when 'tis sunny and fair,  
And soft, pearly clouds are reposing in air—  
As upward I gaze through the vistas of blue,  
I think of a lovelier heaven—in you.

I think of the ocean, unbounded by shore,  
That mirrors the beautiful sky evermore—  
As I call to the sky to the fathomless sea,  
Speaks the deep of thy soul to a far deep—in me.

I think of the firmament, glowing and bright,  
Adorned with its exquisite sparkles of light;  
One soft, silver starlet entrances my view,  
And points with a radiant finger—to you.

It symbol a guardian spirit—that star—  
That brings me the sweet light of truth from afar;  
And I plead with the angel, if such things may be,  
To breathe through thy spirit sweet dreamings—of me.

## The Old Family Burying Ground.

BY MARY WENTWORTH ALEXANDER.

Beyond the low wicket that bounds the green lane,  
Where oft I have followed the slow winding train,  
Into the old church-yard where thou hast been laid,  
I wished gentle mother, my grave to be made.

But filled are its chambers and closed is the door  
On travelers resuming their journey no more,  
And save a green hillock thy tombstone nigh,  
There now is not room for another to lie.

No more in the green lane the sad mourners wait,  
While turns on its hinges the brown wicket gate;  
No more gates the key in the rust-eaten locks,  
While low at the tomb door, the good sexton knocks.

The last mound remains turned of the spade,  
The last grave awaits its time to be made,  
Till Death, the pale bridegroom leads through the green lane,  
Thy lover and husband to wed thee again.

Fall well hath been filled thy place at the board,  
Fall well hath thy place in the heart of thy lord;  
But since he must lie by his earlier bride  
The good sexton keeps that place by thy side.

And God only knoweth the place of my rest,  
What kind earth will pillow my head on its breast,  
If kindred or stranger around me will be,  
The wind of the mountain, or wail of the sea.

West Poultony, Vt. Western Vt. Journal.

## WHAT IS LOVE?

Concluded.

Thereupon Mrs. Leslie proposed to Lucie, that, if her mother would be disengaged, she would bring Mr. Vernon to spend the evening with her.

Lucie ended her visit, and walked home in an excited bewilderment. She felt that she could not see her mother—the moment she entered the house, she flew to her chamber and knelt before her God. Her heart was throbbing with a great cry of sorrow—the radiant spirit of her dreams was blind upon the earth! She could not mistake him—it was he—there was not a doubt in her mind; and she wept over his misfortune, as if she herself had been just struck with blindness.

But upon this great sorrow a light shone; a perception how useful she could be to him, awakening an inner joy in her. She arose, and putting away the traces of her emotion, sought her mother. She determined that she would say nothing of what she had felt and perceived, but simply informed her mother of Mrs. Leslie's expected visit for the evening.

Mrs. Herbert was pleased to hear of her old friend, Mrs. Vernon, and said she had learned from Mrs. Leslie, that her only son was blind—that he had lost his sight three years since—that he was an artist by profession—and she imagined from what she had heard, that he was a very interesting person. At all events, she would be interested in him for the sake of his mother. Lucie made some excuse for spending several hours in her own room, and, in this time, her soul was resigning itself to the Divine Will.

The evening brought the expected guests—Mrs. Herbert received them with a warm welcome—so warmly and kindly, that Mr. Vernon felt strongly attracted to her, and this sympathetic attraction called forth the latent charm of his genius. He entered into conversation with vivacity and freedom; and the little circle could scarce realize that a blind man talked, so vivid were the descriptions of what he had seen. For he had been a traveler, both before his misfortune and since; and all of his sight seemed to have been devoted to art. In whatever

country he had sojourned, his attention had been directed to this one subject. He said his profession had been dedicated to a high and holy use—he had studied to perfect himself in it as a science—that through it, he might shadow forth these spiritual perceptions that thronged in his mind.

"For," said he, "the true mission of art is not to minister only to the sensual perceptions of the beautiful, but through the senses to awaken the intellectual perception of truth. There have been," he continued, "two schools of art, the Italian and the Greek. The first is a sensual school; in it is the external perfection of form, without any appeal but to the external perception of the beholder; and these two schools are signally illustrated on the Capitoline hill in Rome. In the Court of the Capitol stands an equestrian statue of Marcus Aurelius, in bronze. It is a magnificent horse—an animal full of sensual life and power expressed—and the Emperor is a man in keeping with the horse, with all the brawn and muscle which with the Romans constituted manhood. But as you descend the lofty marble steps of the Capitol, you behold two Greek equestrian statues—Castor and Pollux—here you have the spirit of a horse breathing through the marble. You realize, in the horse, aspirations after mighty deeds, tempered by the gentle affections and sympathies he bears for man; while the twin brothers have in them that aerial grace that leads the mind to a perception of a higher life, of an inner spiritual existence. When I stood before the Apollo, I realized this to the fullest extent. Those old Greek artists," said he, musingly, "with a mournful melody in his voice, 'must have sometimes had their spiritual sight opened, and have seen as an actual existence the spiritual form of man; hence the pure ideality of some of their creations—perhaps in dreams they saw visions of the spiritual world.'"

Lucie drank in these words with thrilling interest. But in a few moments the blind artist continued. He had studied Greek art only in Italy—"for," said he, "when I traveled in Greece, I was blind. With closed eyes I breathed the balmy breath of its delicious climate, and saw not the havoc of time, nor the perversions wrought by its fall from the order in which it was created. Yes," continued he, "to me Greece was hallowed ground. I had wandered in Egypt, that mighty type of the eternal science of the human mind; in Assyria, which represents the rationalism of man, a degree above the sensual scientific; in Israel, which is as the spiritual mind, with its voices from Heaven, in which the word of God is written; and then I came to Greece, which is as an intellectual perception of truth. As the nations of the earth represent the faculties of the human mind, so do individuals in nations represent the nationality in a consecrated individual type. This type of Greece is Plato. In him the intellectual perception of the human mind reached its culminating point. It shows that without revelation the brightest intellects must wander in obscurity. And why? Because the finite conception of man is so narrow, that he seeks to make God an ether, an aura of intelligence, that he may disembodiment him from his own finiteness of comprehension. Until God reveals Himself to us, we cannot elevate our minds above space and time, to realize that Infinity is of feeling, and not of space. His eternity is of thought, not of time—for He is above all space and all time; and we are bound within their material walls until he lifts us out of their suffocating darkness."

The sighing cadence in which the last words were drawn out, revealed the sorrows of the stricken man—which he, with a quick and sensitive perception of the sympathy of his friends, sought to dispel by alluding to some of the advantages which his blindness gave him—that he dwelt in a world of ideal forms, unmarred by material reality. For instance, he said, that while in Greece, he lived not in the present, but in the past; and when he stood on the hill of Colone, where the blind Oedipus had rested, that he had realized, in fancy, the charming description of Athens, which Sophocles puts in the mouth of Antigone.

"Antigone. Where are you now, my dear Antigone? Knowest thou the place?"  
"Antigone. Far as my eyes can reach I see a city,  
With lofty turrets crowned; and if I err not,  
This place is sacred; by the laurel shade,  
Olive and vine thick planted, and the song  
Of nightingales sweet warbling through the year."  
"And were you alone?" asked Lucie,  
"on the hill of Colone."

"I had no Antigone with me," replied Mr. Vernon, smilingly, "but I had a friend who guided my steps."  
Refreshments were brought in, and

Lucie had a nervous desire to assist one whom she felt that she was created, to minister to. But Mrs. Herbert assumed this privilege herself, for her feelings were so much interested in Mr. Vernon, that all of her attention was devoted to him.

Mrs. Leslie asked for music, and Lucie inquired what she should play for her. She referred to Mr. Vernon, and he arose and accompanied her to the instrument, and as they walked across the room, her hand within his arm, guiding him, he said,—

"Music is the soul, breathing itself into sound. Choose your own music, that through its sound I may recognize your soul."

Lucie trembled with excitement, and without a thought, almost involuntarily struck the notes of her daily chant. Beautifully soft and harmonious was her voice as she sang.

"O magnify the Lord our God, and worship Him upon His holy hill: for the Lord our God is holy."

"I thank you," said Mr. Vernon, as if his whole soul spoke through his lips, "I once heard that chant in a dream; and no words ever move my soul as do these."

"And do you dream so vividly?" asked Lucie.

"But once, but once," answered Mr. Vernon. "It was several years ago, and your presence strangely recalls my dream. It is sad that I may not see you and compare you with the vision of my dream."

And the blind man sighed and said, as if speaking to himself—"That was a dream of my youth—it would be selfish in me even to seek to realize it on earth."

Lucie attuned her music to his state—it was delightful to him to feel the harmony of a perfect accord with her being, steal over him. The magnetic sphere of a beautiful spiritual presence was thrilling his every nerve with blessedness.

Mr. Vernon left that charmed presence with the most yearning desire to live forever in it, and yet with a dreadful feeling of the bitterness of his misfortune, that would forbid him to ask a woman's love.

Lucie, too, was elevated into a state of blessedness. There was a fulness of joy, in the companionship of such a mind, that she had never before realized. Her sweet face was flushed with the pleasurable excitement of her spirit; her eyes beamed with radiant light; and her motion was full of the grace of her happiness. Mrs. Herbert looked upon her with admiring eyes, and sighed—she was regretting that Mr. Vernon was denied this pleasure. Lucie seated herself behind her mother, and laid her hand lovingly in hers.

"Mamma," she said, "I am very happy."

Mrs. Herbert responded to her affectionate pressure, and said: "It is a great pity that Mr. Vernon is blind; he is so agreeable a man. I wonder if his sight cannot be restored."

"Ah, mamma, there is no hope for that," responded Lucie. "He told me all about his blindness. It arose from a disease of the optic nerve, and it is incurable. But how calmly and patiently he bears this great deprivation. He says that it is wearisome—the long, long darkness—but when he reflects how kindly he was prepared for it—how much he had read and seen, and how his memory is stored with subjects of thought—that he cannot repine. He spoke of his travels, and said it was beautiful to travel; to see many countries, and to have loved and been interested in many people in different lands; that it extended the sphere of man's thought and feeling, and made him realize how great and beautiful a thing it is in the life of God, that He, from the fixed centre of His being, looks into all the stars of the universe with their peopled worlds, and knows, and loves, and cares for all."

"Mamma, I find Mr. Vernon delightful, because he lifts my thought up to God. And oh, mamma, he had the same dream that I had. I did not tell him that I too had dreamed—but he detailed it all to me with perfect accuracy, and, tomorrow, he wishes us to come to Mr. Leslie's to see the scene of his dream, painted—it was the last work he executed."

"Lucie, my child," exclaimed Mrs. Herbert, "would you be willing to marry this man, blind?"

"God created me for him, dear mamma! and it matters not what his misfortunes are, I am his—and if he is blind, dear mamma, only think of how many ways I can minister to his happiness, of how useful I can be to him. Dear mamma, when I was a young girl, and asked what love was, you made me realize that it was a consecration of myself to another, to promote his highest good in every

possible way. For years I have lived with this beautiful hope before me. I have trusted that God would provide for me this highest happiness and use of woman. And now He has brought to me the bright spirit of my dream—of a dream so vivid and remarkable that it has influenced my every thought and feeling since I have experienced it, and a dream which you explained as a supernatural state of spiritual consciousness. And he, too, had the same dream! Mamma, we met in heaven! God joined us together there—shall we be disjoined on earth?"

Mrs. Herbert was much agitated. This was not the destiny she would have chosen for her lovely and beloved child—a union, perhaps for many, many years, with a man hopelessly blind. But she felt that what was not her will, might be the will of God, and she bowed her soul submissively.

She clasped her child in her arms, and said: "Lucie, you know how dear you are to me. But now you have attained to the age of a woman; I no longer wish to exercise the authority of a parent. You are free to act in accordance with your convictions and feelings—but act slowly my child. May there not be some mistake?"

"No, mamma, there is no mistake. But I will do nothing without the sanction of your advice, for I am convinced that God will order all things right for me, in His providence. And He will bring you to see that it is good and right for me to become the guide and assistant of the one who alone can be to me a spiritual guide. Mamma, it is you who have taught me that, 'in the beginning God created them male and female,' that the man is the understanding or the wisdom, and the woman the love that is to be united to this wisdom, that thus out of two a one might be found—an indissoluble one, whose identity of being involves eternity. And oh, mamma, how short will this outer blindness seem to me, compared with an endless future—a bright and glorious future, of light, and joy, and freedom!"

"But, my child, there will be many weary days, even in the short outer life. It is a fearful thing to be blind—to be dependent upon others for innumerable wants—it is scarcely possible that human patience should not sometimes sink under it. You have seen Mr. Vernon but one evening, you have been charmed with his mental resources—with his amiable appearance—but he may have quite other moods. Your life would be a trying one."

"And what do you think my life would be if I should shrink from my highest and holiest duty, from any selfish consideration. Could I be happy alone, dear mamma! knowing that he for whom I was created languished in unhappy isolation? No, mamma, neither could you be happy to have me in opposition to my clear convictions do such a thing."

But Lucie, said Mrs. Herbert, "has Mr. Vernon recognized you as the vision of his dream?"

"I do not know, mamma. He said it was sad, that he could not see me, to compare me with the person of his dream for my voice was the same. But he added, that it would be selfish in him to seek to realize upon earth what he had enjoyed in heaven."

Mrs. Herbert asked Lucie to permit her to go alone the following day to Mrs. Leslie's, to see the painting. Lucie cheerfully consented, and retired, not with a desire to sleep, but to think. At first her spiritual sensations were undefined; gradually they calmed down into a glad and tearful happiness! and finally after elevating her thoughts into the heavenly light of the spiritual sun, she slept as in the presence of the Lord.

And when she awoke, it was as if a new day in her existence. Life was so suddenly filled with interest—it was, as if she had realized her own being in another. She longed to communicate all the joy and good of herself to that other, who, she felt with an intuitive perception of his thoughts, was sadly yearning for her. She met her mother, with a new warmth of affection, as if she would love her into her own inner joy. Mrs. Herbert responded to her affectionate warmth, and at the earliest possible hour, walked round to Mrs. Leslie's, to see the painting, in which Lucie was so deeply interested. She saw that Mr. Vernon was intensely excited, when he heard her voice. He started forward with that peculiarly radiant smile, and listening air, as if his ear awaited the tones of another voice; but when he found that Mrs. Herbert was alone, the light faded from his countenance, and a mournful, disappointed, yet patient and resigned expression succeeded it. Mrs. Herbert was deeply touched, and she could not but realize how Lucie loved the unfortunate man.

She turned to him in the kindest manner and said,

"Mr. Vernon, will you gratify my curiosity, by permitting me to see the last picture you painted?" He bowed an acquiescence, and Mrs. Leslie led Mrs. Herbert into an inner apartment.

The beautiful painting represented a youth and a maiden kneeling with their faces upturned to a great glory of light, that streamed upon them from the east; while around them bloomed a flowery Eden. As Mrs. Herbert gazed intently, almost unconsciously, she exclaimed,

"It is, indeed, Lucie!"

"Yes," said Mrs. Leslie, "it is so remarkable a likeness that I questioned Mr. Vernon closely as to whether he had not seen Miss Herbert before his blindness, but he says not—that this is, simply his ideal. And you see he has caught his own air and likeness, too."

While the two ladies gazed and discussed, Mr. Vernon listened with a breathless attention.

Mrs. Herbert felt her heart drawn towards him in a great compassion. She saw his delicate and sensitive nature; and if he was indeed created for Lucie, she felt that she could not object to her daughter performing her duty, and making both herself and this unfortunate man happy.

With this feeling, when she was leaving, she asked Mr. Vernon if he would not like to walk with her. He accepted her invitation with a grateful alacrity that plainly showed where his heart was yearning to be. When they were in the street, Mr. Vernon narrated to Mrs. Herbert his dream, and told her how the first tones of Miss Herbert's voice had thrilled upon him—of how, without seeing her, he felt that she was good and beautiful—and how his dark outer life seemed to grow bright in her gentle presence. But he sighed deeply—and said his misfortunes would prove an insuperable barrier to his earthly happiness, but that in heaven he could look forward to a beautiful blessedness.

Mrs. Herbert's heart was melted, and she told him that she could conceive it possible for a woman to love him in spite of his misfortune.

"Yes," said he, "if I met with her whom God created for me—she would undoubtedly love me, for there is an irresistible spiritual attraction, between such—but it would be selfish in me when I could not add to her happiness, to permit her to become the minister of mine."

Mrs. Herbert replied, "It is sometimes the highest blessing that can be conferred upon woman, to give her an object upon which she may pour forth the pent up love of her heart, one upon whom she may lavish all the tenderness and gentle sympathies of her nature. But," said she, "we have reached my house, and you can discuss the point with Lucie."

As Mrs. Herbert guided the young man into the house, he said,

"Words cannot express the gratitude I feel to you, but God will bless you for your beautiful kindness."

She left him alone in the parlor, and sought Lucie in her chamber. She clasped her child to her heart—and murmured joyfully, "Lucie! I have seen the picture, and it is a beautiful likeness of you."

"Oh, mamma," said Lucie, "how happy you make me." Mrs. Herbert informed her that Mr. Vernon awaited her in the parlor. She tripped down with so light and airy a grace, that one might easily see that the elastic spirit was but slightly clogged with its case of earth. But, light as was that step, the quick ear of the blind man caught its every tread, and felt the joy of his life expanding as it drew near to him. The soft hand was clasped in his, but no word was spoken; it was a joy too deep for utterance. Gradually his head bent forward in that waking dream of happiness, and he felt a light kiss on his brow. Had an angel touched him there could not have been a deeper reverence in his murmured words—"I thank you!"—that rolled up from the deep gratitude of his heart.

Thus it was, upon the earth, began the united life of those whom God had made one in heaven.

Lucie lived but in her devotion to her husband, who was to her, in his serene, thoughtful resignation, the very form of wisdom—of a wisdom that was always seeking to elevate her thoughts and affections to a higher world. She lived in heaven with him while yet upon earth; and she to him was as the light. Her loving hand guided him through the darkness of earth, while the quick perception of her feminine intellect lent a grace and beauty to every truth which he made clear to her. Thus he loved his own

wisdom out of himself, and she loved the wisdom that was from God in him.

Mrs. Herbert looked with delight and satisfaction on the beautiful happiness she had been the means of bestowing—and always said, softly, to herself, "What God hath joined together let not man put asunder."

## CELEBRATION.

of the Anniversary of W. I. Emancipation at Hopedale.

Under the auspices of the Hopedale Community, it is proposed that a general Mass Meeting of the Friends of Universal Freedom be held at some suitable place upon the Domain of said Community, on the First Day of August, ensuing, for the purpose of expressing their gratitude and joy for that noble act of the British Government, by which eight hundred thousand "chattel personal" were at once converted into human beings and free men. In obedience to the beautiful precept of Christianity, we would "rejoice with them that rejoice," and encourage ourselves by the signal triumph, in our case, of Right over Might. We would also "weep with them that still weep," remembering all "that are in bonds"—particularly in our own country—"as bound with them," and make such use of the Day we propose to celebrate, as will, in our judgment, best promote their redemption. Repudiating all carnal and deadly weapons as alike unchristian and inefficient in a moral and humanitarian enterprise, and relying exclusively upon those weapons which "are spiritual and mighty, through God, to the pulling down of the strong holds of wickedness," we would, nevertheless, be as unconquered as truth and justice, and as severe, in our warfare with Slavery, and willingly yield it not one inch of ground to stand upon in all our country, or in all the world. Our motto is that of the American and Massachusetts Anti-Slavery Societies: "No Union with SLAVERYHOLDERS"—no union with them in STATE, nor in CHURCH—none anywhere, or in any way, which involves a voluntary support of their great iniquity.

But we invite to join us in our proposed Celebration, the true lovers of Liberty of every name and party, promising such as may accept the invitation a cordial reception upon a broad and free Platform. We hope to see many friends present from different and even distant parts of the State; and that Worcester Co., and all our adjoining Towns, particularly, will be fully represented on the occasion.

Let there, then, be a grand rally—one that Freedom will have just cause to be proud of, and that will help, at this crisis in our country's affairs, to turn back the tide of Despotism that is setting in upon us, to swell and quicken the already increasing current of Freedom. Come by hundreds—and let all, of every party and of no party, who have a sincere, earnest and stirring word to say for LIBERTY, come without special invitation, and freely say that word. We hope to hear short speeches from many.

Aside from Mrs. B. and other members of the Hopedale Community and neighboring anti-slavery ministers, we are hoping to have eminent and eloquent speakers from abroad, whose names will be announced in the next No. of The Practical Christian, in The Liberator, and in Hand-bills which will soon be circulated.

As at the Framingham Fourth of July celebration, the picnic plan will be adopted, each person and family bringing their own provisions; though if any should prefer to do so, they will be able to purchase them on the ground.

In behalf of the Committee of Arrangements:

WM. H. FISH

## THE N. Y. TRIBUNE.

WEEKLY ENLARGED.

On the 11th of April, 1853, THE DAILY 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 enlargement—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 \$15 for one hundred copies, \$15 per thousand copies, payable in advance. At these prices, our aggregate receipts for our entire Daily edition, do not exceed the sums we pay for paper and ink, leaving 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, looking for the reward of our own labor and the heavy expenses of Telegraphing, Correspondence, 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 fact.

Our SEMI-WEEKLY, EUROPEAN AND CALIFORNIA editions were enlarged simultaneously and equally with the Daily, and also without any increase of price. We respectfully solicit comparison of our Semi-Weekly at \$3 per annum (two copies sent a full year for \$5, and five copies for \$11 25,) with any \$4 and \$5 Semi-Weekly, and will cheerfully send copies for this purpose upon direct or postpaid application.

THE N. Y. WEEKLY TRIBUNE entered on its thirteenth year on the 3d of September, when it was in like manner enlarged to the size of the Semi-Weekly and Daily, adding more than one-fourth to its capacity—also without increase of price. This enlargement adds at least \$20,000 to our expenses, in addition to the previous cost of our Daily enlargement already effected.

TERMS OF THE WEEKLY TRIBUNE.  
Single copy, one year, \$2 00  
Three copies, one year, 5 00  
Five copies, one year, 8 00  
Ten copies, one year, 12 00

THE SEMI-WEEKLY TRIBUNE.  
Persons residing at points where mails arrive often than once a week are requested to examine the Semi-Weekly. We regard it as the cheapest paper, all things considered, published in the United States.

## 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 unwarmed 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.

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