DEVOTED TO THE NEW DISPENSATION, OR THE INAUGURATION OF THE KINGDOM OF HEAVEN UPON EARTH

THROUGH THE AID OF SPIRITUAL INTERCOURSE.

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WHOLE NO 116.

Thoughts of the Age.

In No. 14, we gave our readers a communication, entitled "A New Scheme," etc. The following is a continuation of the same subject:

For the New Era. Temptations to Virtue.

Mr Editor :- Absence and labor have prevented me from fulfilling my promise to the extent desired. In obedience to your wish, as far as circumstances will permit, I am happy to explain, because it gives me the opportunity of assisting the reader of my former article in reasoning upon the suggestions there made.

It occurs to me, that the first idea calling for an explanation, is, how the plan proposed will throw every temptation on the side of virtue. We will suppose the rising generation, male and female, to be liberally educa ted in all the natural sciences. That would prepare them mentally for a congenial companionship-a fraternal union. An education in the laws of health, would then lead them to abstain from all things burtful to body or mind. The mind is the actual wealth of the country. If that be so, then it is for the interest of the country, in order to increase its wealth, to increase or cultivate the collective mind. A field left to itself, will bring forth brambles, thistles and weeds: while a field properly cultivated, will bring food to the tiller, in proportion to its inherent capability. So with the mind, it must produce something. If not properly cultivated it will bring forth discordant and poisonous influences; if well developed, harmonious and healthful influences. Mind is the great motor within us; mind levels the forests; mind tills the soil ; mind builds your houses, your canals, your railroads and all that appertains to them. Mind, with its own will, com mands the elements to do its bidding-makes the lightning its messenger, the ocean its highway, and the land the place of its habitation and pleasure. Therefore reform should commence with a universal education. That education should be at government expense, because the Government assumes to be the parent and receives a corresponding benefit. It should be connected with manual labor, because labor strengthens the body, which in

Well, let us suppose for a moment, money to be out of use, and how much temptation to evil would be destroyed? If there is no money, there can be no counterfeiting the king's currency, no forgeries. There can be no robberies or thefts to procure it; no defrauding of neighbors to gain it; no manufacturing of ardent spirits to receive it; no disconsolate wives will weep over wasted embers, the absence of inebriate husbands; no famished children will raise a feeble cry for bread, whose fathers' means and energies have gone to buy the vender's lands and splendid equipage; no human flesh will then be bought and sold for gold. Well, is not here a multitude of crime swept overboard? Would there not already be a New Heaven and a New Earth? Would it not be worthy of the sacrifice? or must sin still exist, that grace may abound? God forbid !

its turn sustains the energy of the mind.

But to make the destruction of crime more complete, let us place all on an equality in regard to property, as we have already done as far as possible, in regard to educa-

Again, suppose we throw all our lands, together with their productions, into the hands of the Government, making it responsible for all the comforts of life; what then becomes of the remainder of the crimes that afflict and disgrace humanity, save prostitu- the Nations:" tion ?-And when the laws of health are understood, the passions will be brought under the subjection of an enlightened

But, in order that the Government may supply these comforts, it must itself be supplied; that can only be done by every capable individual, male and female, contributing a certain number of hours each day, sabbath excepted, to some useful manual employment,-say six hours; that would leaave six more for pleasure or mental improvement. And sixty days should be granted for visiting or travel. That, I think, would give the Government a greater abundance, than it now possesses, with its multitude of consumers, who are not producers.

The question may be asked, where are your orphans?-In the public schools provided for, by Government. Where are the gers. decrepit beggars, who perhaps have wasted the pith of life in arduous toil, perhaps for public good?—In neat and comments I retained nothing at all of that which I atpublic good?—In neat and commodious tempted to read,

the slave, now sweltering in his chains or stiffened with the cold? beside his master -his equal, and no more. What then becomes of theft for food and clothing? There can be none, because it can avail them nought; they are supplied by Government, beyond which supply, they can retain nothing.

Here, then, we find a society without a single temptation to commit a crime or do

Now, let us create temptations to do good. In the first place, let us suppose circles to be formed, one above another, as expediency may indicate, through which each must ascend by individual merit. Has a youth been attentive to labor and assiduous in his studies? has he been kind and moral in his deportment while at school? Let him on leaving it, enter the first circle. Are those in the first circle attentive to labor, peaceable and kind to their neighbors? Elevate them to the second. Are those in the second kind to the sick? Do they adnimister to the wants and comfort of those in distress? Do they still practise the virtues of the circles through which they have passed? Elevate them to the third and so on through all the grades. Every invention, every discovery, every act or publication, calculated to advance or promote the happiness of mankind, should be rewarded by elevation in the circles, in proportion to the good received from the same, together with such credit of time as Government may direct. No superior circle should be exempt from the duties of an inferior circle. If any department lacks laborers, elevate those who will volunteer in the circles until the demand shall be supplied.

Here, I think we have every stimulant or temptation to do good, that can be brought to bear on the public mind.

Here the philanthropist can unloose the shackles of oppressed humanity; here the benevolent can find room for an active exercise of his charity. The man of peace in here find his cherished home. Here those who have waged war against "king Alcohol," can lay aside their weapons, for they have "conquered a peace." Here the earnest seeker for the Millennium, can find his heaven begun. Here the pilgrim to the "Holy Land" can find a new Jerusalem. Here the believer in Christ can find an opportunity to practise the teachings of his glorified Master. The spirit of His teachings is here—the triune is here—Love, Wisdom and Justice; Love to conceive, Wisdom to develop, and Justice to distri-

But here no miser can satisfy his thirst for gold; no young man can hope for perfection by keeping the letter of the decalogue and still press to his heart, his great worldly possessions. He must go "away

Professed follower of Christ, do you want a test? Can you make the sacrifice that He demanded? If not, then you are none of His. Lovers of St. Paul, can you, like him, forego the meats that make your brother to offend? If so, the work is before you; if not, the place on which you stand is yet unhallowed ground.

[To be continued.] M. VAN EVERY.

"Healing of the Nations."

The following extracts are taken from the work entitled as above, which was written through the hand of CHARLES LINTON, of Newtown, Pa., and edited by Governor Tallmadge. We are informed by the Spiritual Telegraph, that this work will be for sale about the first of March. The specimens pelow certainly breathe a very excellent spirit-a spirit without which there can be no "Healing of

When about to write the book entitled "The Healing of the Nations," I felt descending upon me an influence whose holy ess words can never express.

Ere taking my pen to write, my whole being entered a calm and tranquil state, which was expressed to the Holy One in a devout prayer—such as this: "Oh, Father, if it so please They have the state of the Holy One in a devout prayer—such as this: "Oh, Father, if it so please Thee, let Thy servant write only that which shall glorify Thee."

And in answer I have written that which I felt to be truth, though at times my outward ignorance was much at a loss to substantiate the wisdom of that written.

I have never written without the influence of that unseen Power, for it has been my constant desire that I might never write o word of error, or of that which would not lead to man's highest good, and to the highest knowledge of God.

When writing I always preferred to be alone, though I have often written in the presence of my own family or friends, and sometimes in the presence of entire stran-

During the writing of the book I searcely

dwellings, comfortably supplied. Where is I never referred to any book before the

writing, during, or since having finished the writing of "The Healing of the Nations."

I never had any books by me save the one in which I wrote. How the contents of the book correspond with the contents of other books I do not know.

It was always sufficient inducement for

me to write to feel the sweet influence enveloping me as a flood of light in which was ALL that I could imagine as necessary unto heavenly happiness.

I have written in all kinds of circumstances without any apparent diminution of the ontrol of my system had by the unseen Power. The one thing necessary for the obtaining of this feeling—this holy influence—was calm, quiet PRAYER.

I know that prayers are answered; how,

is explained in the book.

I have felt and seen all that I wrote. I have experienced most holy joy, most serene happiness: and again have felt the keen despair of the tortured spirit. I have viewed the operation of essences and principles, apparently seeing them as distinctly as any outward object. I have seen all the scenery as in the book described; and, in short, all that is there written at the time was felt by ne as though it was then and there present. I feel thankful unto God for the bestowal

of so much happiness as I have experienced

while writing, and since writing "The Healing of the Nations." It has truly healed my spirit, and, I may add, that one other spirit, as dear unto mine as its own existence, hath found in the words flowing from my pen a balm most healing. It has driven hereditary darkness from our path, and opened a channel unto the Foun-tain of Light, whose outward flowing waters have nourished our love until it is as the

rock of Eternal Truth. The ideas seemed at times to enter my mind with a gleam of light, and were instantly before me waiting to be worded; at other times I could not see one word ahead of that which I was writing, and have written on, one word at a time, that when the word was written it appeared disjointed and disconnected until the whole sentence was finished, and behold! I saw a great truth, builded, as it were, almost without my

I have at times been conscious of an entire vacancy of what I should term my own mind; at other times my mind has been exercised violently on some outside subject, and still the writing would continue as though the mind were calm. This was after having commenced writing, as I never commenced except in the manner above describedcalmly and quietly.

I have written from one half page to as high as ten or eleven pages daily. The book was of Spiritual Intercourse, Mr. Tallmadge commenced on the eleventh of the eleventh month, eighteen hundred and fifty-three, and ended fourth month, ninth, eighteen hundred and fifty-four. (Commenced Nov.11th,1858; ended April 9th, 1854.) I lost one month in writing, being away from the book at the

There are four bundred and thirty (430) pages of manuscript, closely written, and scarcely containing one mistake. I can positively say there is no mistake of any kind which did not arise from my own inattention during the writing; the dictating Power-being always right, so far as my comprehension goes.

I have never felt but one Presence and but one Power, which is to me as distinct as my own animal feelings. I know the instant it approaches, and can instantly tell when it leaves me, at which time I have ceased writing, and commenced exercising in the open

Some will naturally ask, "What is that Power ?" In answer to this question I must say, I do not positively know. I leave every reader to be his own judge; believing, as I do, in individual responsibility, I feel at liberty only to tell what I believe, namely, that it is from the highest spiritual source, leaving positive truths unto God, and all men to judge their own judgment. My be- setting, lief concering the source whence the book came can only be my own belief, and I do not want that to be adopted by any man unthinkingly.

I had not the faintest idea, at the commencement of "The Healing of the Nations," what the course would be of that which was being written; and I must say, that no person can be so much surprised as myself at the order and regularity of the course per-

I never planned, or attempted to plan, any thing ahead in writing; for beside of the Power dictating I felt truly as a little believes, by the interposition of some guarchild in wisdom, and can now thank God dian Spirit:

I have felt more peaceful happiness in this inward communion with the unseen Power whose scribe I seemed to be, than the voice of all mankind could in praising give. Hence do I speak of my work as though it was not my work, and give credit unto whom credit is due.

Following these extracts, the Telegraph has the following observations on Gov, TALLMADOR, and extracts from his introduction to the "Healing of of the Nations:"

Gov. Tallmadge is a member of the Episcopal Church, and while to some minds his language may occasionally seem to indicate that he attaches an undue importance to certain books and men, it must be evident to every candid reader that there is no dogmatism or theological hair-splitting in his Introduction to "The Healing of the Na-tions." Much less is there any attempt to bend Spiritualism to the support of his preconceived opinions, or to interpret its signficant facts and inspired teachings by the light of the Thirty-nine Articles. The Governor employs no rhetorical drapery to cover up the truth, nor does he invest his subject with the theological second-hand clothing of his church, either out of respect to the "Apostolic Succession," or to ren-der it fashionable. On the contrary, Spir-itualism has found in our distinguished friend a fearless investigator who is not to be turned from his purpose, and a witness who need not be sworn to tell the truth. At the same time he treats the Scriptures and to Christian Religion with profound On this point we cite the following brief expression of his views:

ing brief expression of his views:

I have always maintained and still maintain, the Bible as the word of God; and I agree with that accomplished scholar and jurist. Sir William Jones, who declared that "The Scriptures contain, independently of their divine original, more true sublimity, more exquisite beauty, more important history, pure morality, and finer strains both of poetry and eloquence, than could be collected within the same compass from all other books that ever were composed in any age or idion." And when I hear clergymen denounce "Spiritualism" as denying the truths of the Bible, I can only say, "they know not what they do." They might with greater propriety denounce all denominations of Christians except their own, because they differ from each other as to what were the truths of the Bible.

The writer insists that the current phenomena are not opposed to genuine Christianity, but that, while they demonstrate our immortality, they clearly and forcibly illus-trate the divine principles of Christ, shedring at once a new and clearer light on the invisible laws involved in the marvellous displays of spiritual presence and energy which accompanied his dispensation. In confirmation of this general idea, and to illustrate the prevalence, among the purest and noblest minds, of faith in the doctrine refers to the New Testament writers and to many eminent modern authors. Speaking of the manifestations, and of the presumption of those who treat them with derision and denunciation, he says:

If, then, these manifesations are according If, then, these manifesations are according to God'a laws, how great is the responsibility of those who undertake to denounce them; who undertake to set a limit to the power of the Almighty; and to proclaim that there is neither the necessity nor the power for further manifestations to clucidate the truths of the Bible—truths about which mankind cannot agree, and never will agree, till further light is shed upon them! This responsibility is great here, but it will be greater. ponsibility is great here, but it will be greater reafter. And none will see it and feel it with such crushing weight as the clergy who have de-nounced it; who have shut out the light from their people, and caused them to walk in darkness, to themselves. This warning is founded on comn nications from a high spiritual source. And them rest assured that, though they may stay them rest assured that, though they may stay for a brief season the mighty torrent of "Spiritualism," which is covering the earth as the waters cover the sea, they will not be able to check it in the world to which they go, but will there be held to an awful accountability! If they had but a small share of practical common sense, they would investigate it, and proclaim it from the pulpit as confirming the truths of the Bible, and as re-affirming the doctrines which Christ taught and practised. Instead of attempting to resist it they would "take the tide at its flood," and endeavor to "direct the fury of the storm." If they do not, they will find the foundations of their antagonistic creeds washed from under them, and swept away by the resistless tide which is now setting.

"Like to the Pontick sea Whose ley current and compulsive course Ne'er feels retiring ebb."

They may as well attempt to stem the torrent of Niagara, and silence the thunders of the mighty cataract. The day for intimidation has gone by. Those liquid fires, whose terrors have been so long used, have been quenched by the pure waters of truth flowing from the fountain of Love; and their lurid glare is lost in the brilliant light shed by the sun of rightconsness which has risen with healing on its wings.

From the interesting narration of spiritsued, both in regard to the subjects, and the reasoning elucidating them. striking example, in which the life of Gov. Tallmadge was preserved, as he now firmly

child in wisdom, and can now thank God that I was permitted to have a child's trustfulness—thus writing as dictated unto, unheeding the opinions of my own selfish nature.

I have frequently been asked, "Why do you reject the credit of composing "The Healing of the Nations"? I answer all such inquiries thus: "Common honesty bids me do it."

The only credit I desire to bave, and that which I feel to be my due, arises from the fact that I HAVE DESIRED HUMBLY AND SINCERELY TO GLORIFY A LOVING FATHER AND DENEYIT MAN. Any man who honestly and openly reads "The Healing of the Nations" will give me this credit, and surely I need not ask more. True it is, that let men say and do as they will concerning that which is written, they can never reach that sweet place within my own spirit, wherein, morning and evening, and in the shady noon, I feel "Well done" vibrating to THE VOICE OF HIM whose servant I am proud to be.

ed the gun was again being loaded. I immediately went to the bow of the vessel, and learning that the commodore, and the President and his cabinet, and other gentlemen were momentarily expected up to witness the last fire, I determined to remain, and took my position as before. I waited a minute or two, and was suddenly impressed to leave the gun—why, I could not tell; I had no fear of the gun, for I supposed a wrought-iron gun could not burst. Yet, by an irresistible impulse, I was compelled to leave the gun. I went to the stern of the vessel, and was told the ladies had just gone below. I went down into the cabin, and immediately heard the report of the gun; and in a moment came the news that two members of the cabinet and three other distinguished gentlemen had been instantly killed by the bursting of the gun. I rushed on deck, saw the lifeless and mangled bodies, and found that the gun had burst at the very spot where I had remained at the former fires, and where, if I had remained at the fourth fire, I should have been perfectly demolished! Here was a spiritual impression which I could not resist, and by obeying which my life was saved. It is not for me to say why my life was saved and others sacrificed. We cannot fathom the mysterious ways of Providence, but we can derive benefit from the manifestations cannot fathom the mysterious ways of Providence, but we can derive benefit from the manifestations thus placed before us.

In the course of the Introduction we have a classification of media, and many interesting facts and communications are cited in illustration of the several phases of the phenomena. From among the examples of musical mediumship the Governor relates

the following:

In June, 1853, after my return from New York, where I had witnessed many manifestations. I called on a writing medium in my neighoborhood. A communication came trrough her to me, directing me to form a circle in my own family, and that a medium would be developed that would be all I could desire. I asked who it would be. It was answered, a daughter, I asked which daughter, as I have four daughters. It was answered, Emily. I was then directed, when a circle should be formed at my house, to put Emily at the piano. I asked, "W.il you teach her to play?" It was answered "You will see." Emily is my youngest daughter, and at that time about thirteen years of age. It is here proper to remark that she never knew a note in music, and had never played a tune on the piano in her life. The reason is this. The country was entirely new when we moved here, and there was in music, and had never played a tune on the piano in her life. The reason is this. The country was entirely new when we moved here, and there was no opportunity at that time for instruction in music. She was instructed in other branches of education at home by myself, or some member of the family. I soon formed a circle in my family, as directed. Emily took paper and pencil. Soon her hand was moved to draw straight lines across the paper till she made what is termed a staff in music. She then wrote notes upon it; then made all the different signs in music, about all which she knew nothing. She then threw down her pencil, and began to strike the table as if striking the keys of the piano. This reminded me that I had been directed to place her at the piano. I proposed it to her, and, though naturally diffident, she at once complied, and took her seat with all the composure and confidence of an experienced performer. She struck the keys boidly, and played "Beethoven's Grand Waltz," in a style that would do credit to one well advanced in music.! She then played many familiar airs, such as "Sweet Home," "Bonnie Doon," "Last Rose of Summer," "Hail to the Chief," "Old Folks at Home," "Lilly Dale," etc. She then played an air entirely new, and sang it with words improvised or impressed for the occasion. New and beautiful airs continued to be sung for her, the poetry and sentiment being given as before. She was also soon developed as a writing medium, and I have received many beautiful communications through her, and of the purest religious sentiment. tiful communications through her, and of the purest religious sentiment.

Interesting Talk on Spiritualism, by Mrs. Gage, and what she saw.

(From the Ohio Farmer.)

FRIEND BROWN:—
We had a talk some time since on the subject of Spiritualism, as it is now stirring the minds of the people; and I believe you gave it as your opinion that it was not worth talking much about, or looking into. Therein we somewhat differed, for even if it well for the learned, the wise and good, if possible, to free their friends and neighbors of the enchantment, and let their senses free to float in the old channels of thought or back of her little blue-veined hand, and he will. It is every one's duty to forward commences his travels up the truth, and retard error, and where thousands are being led away blindly, and our scienentific men profess to be able to discover the cheat, and redeem the victims, it is right, nay, it is their duty to do it.

Some two weeks ago, I visited the town

of Waukegan, on the shore of Lake Michi-

gan. I became acquainted with persons

who are strong believers in Spiritualism. I

had several sittings with them, that developed some things startling and extraordinary, out yet not to me very convincing of the presence of any spirit from the unseen world. I was told there of a lady in the town, who would write letters on her flesh, by running her fingers on the outside of her garments, I requested an interview, and was accompanied to her house. She was in her kitchen, busy with her morning work, but came in very soon, and took her seat, as with my friend, who was making a morning I told her the object of my mission. that I had heard much, and read much, of the operations of the spirits, but had seen nothing to convince me of spirit presence; that I wished earnestly to investigate the subject, and should not relinquish my doubts until ample testimony had been given me to compel me to do so.

We chatted a few moments-her breathing grew heavy, her nerves agitated, and then showed us her bare arms, which were covered by an open velvet sleeve which she pushed up. She covered them again, and with the fore-finger of her left hand, traced something like letters on the outside of her sleeve, barely touching the garment; then, after rubbing her band quickly over her arm, outside her sleeve, some two or three times, from the shoulder down, she pushed back her sleeve and revealed to our astonished gaze, the traces of letters rising in the skin, which immediately became full and fair looking, as if the flesh had been raised by the stroke of a slender switch. The raised marks were as large round as a good sized knitting needle. The first name written was one of a neighbor recently deceased and had been traced by her left hand, wrong side up, so that I, sitting at the right hand. should read it without rising from the chair.

After some of the friends had conversed with the spirit of Dr. C-who it was said

was present-I asked if nofriends or mine wished to confer with me. She replied a woman and child were preent and wrote the name "Mary," which racd simmediately as before. I could remember any one of that name. She said he bild's an own Mary. I asked the name of the woman, and it was written distinctly. It was the name of a lady relative, who died many years ago, and whose name I am confident, neither she nor any of the company had ever known.

Our interview was short, as the lady was hurrying her work out of the way, to go to a dinner-party, it then being ten o'clock, A. M. The next day we met again. I saw the astonishing results, from simply moving the finger over the outside of the clothes.

The names of the woman and child were written for me. But when I told her that the woman had no child Mary, she signified her desire to write with a pencil—tied a handkerchief over her eyes (because she said the spirits wanted to convince me) and wrote legibly, "It is not her child, but Mrs. Gage's sister's child." I now remembered that a sister twenty-four years ago buried a little girl of that name, to whom I was then much attached.

The lady, whose name she wrote out, and the little girl, had not been in my mind that I recollected. The lady died when I

was a child, 40 years ago.

These and many other startling things came before me. There was no collusion. She seemed impressed against her will because she was in haste. I was in no mood to be deceived, for I was intent at getting at the truth.

I do not, cannot now affirm this to be the work of spirits, nor would I dare say it was not. But what was it that impressed those letters upon her arms, raising up the flesh in ridges? making letters wrong side up, and spelling words backward and forward with equal facility. Who told her of things she had not heard of before?

How are these things to be accounted for? Some of the Christian world-" Beecher and others—have decided it spirits. And have bad spirits liberty to roam up and down the earth, doing these strange things; and have good spirits no power given to control them?
Who will answer? Will the wise and learned explain this phenomenon?
Frances D. Gage.

St. Louis, Dec. 28.

"God Made Him."

We extract the following gem from Fanny Fern's latest work, entitled "Ruth Hall:" "Time for papa to come," said little Daisy,

seating herself on the low door-step; "the sun has crept way round to the big apple tree;" and Daisy shook back her hair, and settling her little elbows on her knees, sat with her chin in her palms, dreamingly watching the shifting clouds. A butterfly alights on a blade of grass near her; Daisy springs up, her long hair floating like a veil about her shoulders, and her tiny feet scarce bending the clover blossoms, and tip-toes carefully along in pursuit along in pursuit.

He's gone, Daisy, but never mind; like many other coveted treasures, he would lose his brilliancy if caught. Daisy has found is all imagination or deception, surely it is something else; she closes her hands over it, well for the learned, the wise and good, if and returns to her old watch-post on the door-

> the lace sleeve, Daisy's laugh rings out like a robin's carol; then she puts him back, to retravel the same smooth road again.
> "Oh, Daisy, Daisy," said Ruth, stepping up behind her, "what an ugly playfellow; put him down, darling, I cannot bear to see

the little round shoulders. When he reaches

him on your arm."
"Wby, God made him," said little Daisy, with sweet upturned eyes of wonder.
"True, darling," said Ruth, in a hushed whisper, kissing the child's brow with a

strange feeling of awe. "Keep him, Daisy, dear, if you like."

What could be purer or sweeter than this simple, touching sentence, "Why, God made

> PATIENCE. All precious things are slow of growth. Beloved girls,
> Be patient like the moaning sea That waiteth ever patiently, Till tears are pearls. Believe me, there is not a star, Nor e'en a flower, But teachest this blessed truth,

Comfort and hope for sorrowing youth, And silent power. Be patient, therefore-watch and pray; The gems of earth, Like those which burn o'er yonder skies.

And human hearts are silently Prepared for birth. His mercies are more than we can tell, and they are more than we can feel; for all the

world in the abyss of the Divine mercies, is like a man diving into the bottom of the sea, over whose head the waters run insensibly and upperceived, and yet the weight is vast, and the sum of them is immeasurable; and the man is not pressed with the burden, nor confounded with numbers, and no observation is able to recount, no sense sufficient to perceive, no memory large enough to retain, no understanding great enough to apprehend this infinity .- Jeremy Taylor.

Excitement leads to enthusiasm, that moral intoxication, whose effects seem incredible to the sober, while the influence which produces the extravagance, appears more extraordinary than the act itself.

Boston: Saturday, February 3, 1855.

Inches and Evil Spirits.

Many person shee been very much trou-bled, since the mnifestations began, with what they are pleased to call "evil spirits;" and some seem to ave no other manifestathe most unlovely and disagreeable characteristics. If such ask questions of the spirits, at circles, they get nothing but lies; and not unfrequently this kind of manifestation comes spontaneously, sometimes accompanied by exhibitions of great physical power, and almost violence. But we believe no real harm has yet been done to the persons of those, in connection with whom such exhibitions take place.

Now, the question arises, Do evil spirits cause even these manifestations, which seem so prominently to bear the marks of an evil genius? We answer, Not necessarily so. That there are multitudes of men, women and children in the spirit world, out of the flesh. whom we call spirits, and who retain, for the time, the same dispositions they cherished here, often perverted, and therefore evil ones, we have not the least doubt; but that these communicate so frequently as some seem to suppose, we have no faith at all. For special and wise purposes, the Higher Wisdom of the spiritual world, may permit the lower and more perverted spirit intelligences to make manifestations, and even instruct them, when necessary, of the the manifestations alluded to, are from another source, and one, too, that is least suspected. What that is, we shall see in due season.

We have already said that low spirits may sometimes communicate; and our conclusion would be, that in all cases where it is absolutely certain that the medium and the members of the circle are pure and truthful, and yet these manifestations come, the Higher Wisdom has permitted them, for trial purposes, for the evolution of thought in new and important directions, and for such arther discipline in spiritual experience, as may be necessary to give greater strength, predominant disposition, it may be, so far as esting phenomena transpired. his own consciousness of the matter is concerned, entirely as from himself - i. e., he purely unworthy end.

medium, or some one or more members of bore a hole with an auger; and the almost the circle, or both, are lovers of low things, instant result was the most perfect imitation cherish impure and unworthy dispositions, of that sound. It was decidedly the most and the low manifestations come, we should capital boring-so far as sound went-that say, that for the most part, at least, the low we ever listened to. We then requested medium, and others present of like disposi- the spirit, successively, to give us the sound tion, were responsible for the manifestation, of the jack plane, the hammer striking a and that, too, although the spirit, or the cir- nail, the mallet and the mortising chisel, cle of spirits communicating, might be even which were all very accurately done. But of the most elevated order. There is a prin- none of them quite equalled the sound of ciple involved here, which we could wish to the auger. have distinctly understood and faithfully The spirit who made these sounds was applied, -it is this: as the light and heat of evidently a mechanic, we thought, when he the sun, flowing into and being received by lived in the flesh, and so we questioned him the earth, produces, not always, what is its to that effect. He replied that he was. nature and tendency to produce, but what is We then asked him if he was formerly acdetermined by the kind of reception which quainted with us? He said "yes." Where the earth gives to the sun, so the spiritual did we live at the time? "In the town of world, in flowing into the natural world, CHARLTON, MASS.," was his reply. What or into human beings who are a part was your trade? said we. "Cabinet maker," and the crown of the natural world, he said. And what was ours? we queried ultimates itself, not always, as it would, again. "Wheelwright," be continued. but as it must, according to reception. Will you tell us what we used to do If the natural sun shines upon a deep, rich when boys together, in which I always came soil, highly cultivated, it produces beautiful off victorious? "Wrestle," said he. Now trees, plants, flowers; but the same sun please tell us your name, said we .- But he shining upon a "Dismal Swamp," a filthy hesitated .- Will you impress our mind with pool, or an arid desert, produces, not its it? "Yes," he replied. Here we had a like, but the like of the swamp, the pool, few moments of silence; but although I and the desert. Huge alligators, venomous remembered the person of the spirit as the serpents, noisome insects, miasmas of horri- facts came along, yet I could not remember ble stench, and deadly virus, and a dry, his name. Neither did he succeed in imparching, feverish reflection of both light pressing my mind with his name. So I and heat, swarm in great abundance, and asked bim again, if he would spell it out, come into contact, oftentimes, in no very and he replied, "Think of Stephen." agreeable manner, with the sensitive nature then remembered that his Christian name of man. So is it precisely with the light was Stephen; but we could not, for the life and heat of the spiritual sun. The spiritual of us, think of the last or surname. And world, in the broadest sense of it, and in so, at our request, he gave that as "Holmes." its highest definition, is that sun; and flow- And now we had it all. ing, as it does, into human beings, it is a We assure the reader that all we have matter of necessity, that it should ultimate related above is plain matter-of-fact. When itself not like itself, unless that into which it a boy we learned the trade named, in the shines, is like itself in character and condi- town named, while that of "Stephen tion, but like the state in which it finds the Holmes," acquired under the same roof, was spiritual soil. If our souls are, spiritually, the "cabinet maker's" trade. Like most

"dismal swamps," filthy pools, and arid deserts, then we must expect such results as compare with the malignant and deadly creations of the imperfect conditions of the earth's surface, from the action of the sun.

And all this is very well, after all. The first step in the true and complete regeneration of Humanity, is to bring the hidden evil to the surface - expose it to the light - let it come out. The more you smother, cover up and hide it, the worse it is for you. And one great office of Spiritualism, aye, the great function, is to show exactly what human beings are - i. e. what they are in condition - in their perversions, that these, when once fairly exposed, may pass away, as some hitherto concealed and enclosed stench, or filth, evaporates, and chemically unites with other elements, and thereby becomes of positive and beneficent use, when once exposed to the light and heat of the sun.

But let us not be misunderstood here. We do not make this method of explaining the phenomena of "evil spirits," so called, to cover the whole ground. Incidentally we allow and believe, morally inferior beings do communicate; but, as we see it, it is only incidentally that they are permitted to do so, while by far the greater number of so called evil manifestations bear the characteristics observed because of the conditions through which they flow. And if this be so, then Spiritualists have a work to do of no small magnitude-a work, however, which must be done, if they would get rid of the "evil spirits" which trouble them so much : it is that of SELF CULTURE: it is that of casting the devil out of ourselves! The Old Dispensation has not yet saved us from merely looking out of ourselves, to our neighbors, and probably never will. It is the province of the new one, however, to introvert this scanning critimethod of doing so. But, for the most part, the old hunter on the new track of the same cism - to turn our search inward, and put old game, in quarters where he had scarcely dreamed of finding such game. And it is to be hoped, that he may not be unsuccessful, in at least driving the whole fell troop from their lurking places, for it is exceedingly probable, that the time has nearly arrived, when the principle that works with the absolute certainty of essential law is comprehensively operating to MAKE KNOWN THE SECRETS OF ALL HEARTS!

A Sitting at Dr. Hayden's.

On several occasions lately we have attended sittings at Dr. Hayden's, No. 5 Hayvigor and clearness to the spiritual faculties. | ward Place, and been highly gratified with If an inferior spirit be personally present on the results. A few evenings since we called such occasion, and if he be engaged in com- and sat an hour with the Dr. and his amiable municating in accordance with his own most wife, when the following unique and inter-

We had been sitting but a very short time, when we heard a peculiar sound, the precise may not be conscious of any higher intelli- character of which we did not at first regence, or any superior motive than his own, cognize, and which the Dr. and his companas having any possible concern in the exhi- on said was entirely new at their sittings. bition; and yet there is "a power behind We soon listened more carefully and found the throne" of his motives and his conscious the sounds to imitate very accurately the power, which means only good, and sooner sawing of wood. The saw would go on or later infallibly brings it ;-where he, per- regularly sawing off the stick, and then the haps, means only mischief, or some other stick would drop on the floor; and this was continued time after time, for some minutes. But when it is certain, that either the After a while we requested the spirit to

boys we were in the habit of wrestling frequently, but although our youthful friend he never could manage to get us on the when he spelt out " wrestle."

Whether "Stephen Holmes" is yet gone from the earth-life, we have no means of information, other than those indicated above. We have not seen him for some twenty years, nor heard from him either, till he came as above. And if it were not he, that were a fact more singular and unexplainable, than if it were. We have given the facts, and if the curious and the doubting are not satisfied with them, they will doubtless be obliged to bear their own disappointment, which, we feel was most fully balanced by the satisfaction which we were permitted to enjoy on that occasion, in our investigation of Spiritual Science.

Miss Emma Jay.

This lady spoke at the Melodeon, on Sunday, Jan. 21st, to universal satisfaction. We were not permitted to listen to her discourse in the afternoon, - having ourself an engagement to speak at Charlestown at the same hour - but were informed that the house was crowded in every part, and that her address was very superior. We attended in the evening, and listened to a well digested and well spoken discourse of over an hour's length, without notes, the lady being in the trance. Few who stand in our pulpits, we think, could do as well, though they even be men, either without, or with notes; and therefore Miss Jay must either be regarded as a woman of very extraordinary abilities as compared with the talent of the pulpit, or as having help from some living foreign power and intelligence, tantamount to what we call spirit influence.

We also had the privilege of hearing Miss Jay sing, at the close of her discourse, and to us it was very satisfactory, although we pretend to no very great appreciation or acuteness in the musical art. But we heard one good judge say, that it was more than equal to the music of some of the star singers of the day.

On Tuesday evening following the meeting at the Melodeon, a private circle was convened at Dr. Hayden's, when Miss Jay was enabled to speak in the most clear, logical and forcible manner desirable. She was influenced by two different spirits on this occasion one of whom said his name was WM. ELLERY CHANNING, and the other, he said, was formerly a converted Jew - first converted to Presbyterianism, and afterwards to Universalism, "under whose banner," to use the language of the spirit, "he went change them, if he could, for veins of silver, out of the world." He was a lawyer by or mines of gold. profession, it was said, and certainly the arguments he adduced, and his manner of a swering questions that were put to him, showed him well versed in the art of logical reasoning, such as the superior lawyer always possesses. About forty persons were present pleased with the evening's entertainment.

next Sunday, afternoon and evening. She will remain a short time in Boston, and speak in such places in New England, as may desire her services for that purpose. Address Dr. Hayden, No. 5 Hayward place.

Parental Counsel.

The following, although addressed to a young man in this city, by his careful and affectionate parents, seems to us so full of wise counsel, so ethodically expressed, and the whole of it so much to the point, that we can hardly help giving expects evermore to be an investigator. He it to our readers. There are many other sons of loving parents, just entering that age when they tions for the position they may wish to occupy in society, and the ever-growing ability they may wish to acquire for executing life's task, both for their own good and that of others, who may be able to gather many valuable hints from this "Parental Counsel!" We may say in conclusion that the parents of the son addressed in the following paper, are thorough Spiritualists. Both example - give the full practical denial to the oft repeated assertion of those who do not know what Spiritualism is, that the principles and norality. Let all such read the following, and then "judge righteous judgment."

This day, although you are but twenty years of age, your parents declare you to be free. They have no money to give you; but you are comfortably clad - are in the njoyment of health, and have had some educational advantages. We have watched over you from earliest infancy with all that care and that interest which parental affection could command. We feel that you

Starting now as you do this day in the world, to make your way as best you can, this favorable moment is improved to give a few words of parental counsel, not doubting that it will be wisely regarded, and that you will feel that it comes from hearts deeply

1. Resolve to be an individual. Lean not on the opinions or the practices of others, Holmes" was a third larger than ourself, farther than they reach your own individual consciousness. Lean on principles. Men floor! On the contrary he generally got may fail, but principles are eternal. Listen thrown several times on every occasion of to counsel with all due respect; but after trial. It is nothing that we feel very proud all never give up your own individuality. of now, or that we have the least disposition You are a distinct individual being, and are to boast about; but we merely relate it as to work out your own individual destiny. a matter of fact, which the spirit indicated, The following lines contain useful instruction :

> "Voyager upon life's sea, To yourself be true, And where'er your lot may be, Paddle your own canoe; Never though the winds may rave, Falter or look back : But upon the darkest wave Leave a shining track.

Nobly dare the wildest storm, Stem the hardest gale; Brave of heart and strong of arm, You will never fail. When the world is cold and dark, Keep an end in view; And toward the beacon mark, Paddle your own canoe.

Would you wrest the wreath of fame From the hand of fate? Would you write a deathless name With the good and great? Would you bless your fellow man? Heart and soul imbue With the holy task, and then Paddle your own canoe

Would you crush the tyrant Wrong, In the world's free light? With a spirit brave and strong, Battle for the right. And to break the chains that bind The many to the few-To enfranchise slavish mind, Paddle your own canoe.

Nothing great is lightly won, Nothing won is lost; Every good deed, nobly done, Will repay the cost. Leave to Heaven in humble trust. All you will to do ; But if you succeed, you must Paddle your own cance."

2. Keep in mind that while you are an individual, you are also connected with others whose interests and happiness are bound up with your own. Besides your parents, your brother, and sisters, you are a part of a great whole. In promoting the good of others, you will thereby advance your own individual good.

3. At all times, in all places, and under whatever circumstances, seek to do right, at whatever cost of time, labor or money. Though a wrong act may promote temporary good, yet on the whole, it will not yield permanent satisfaction. The hour of reflection will sooner or later come, and if you have done right, your peace will be perpetual, like the flowing river, and your rewards will be constant, like the rolling sea. Some of the best years of your father's life have been devoted to the aid of the oppressed, the elevation of the sinful, and to the assistance of the poor. Retrospections of the past are now to him pleasant. He would not ex-

4. Remember, dear son, that there is a Being of Infinite Wisdom, Truth and Love, the grand Mind of all minds, and who bears to you the relation of Father and Mother. Forget not that you are an immortal being, and that you have but commenced one of a on this occasion, and all were preëminently vast series of lives, and that a wrong act in a life will, to a greater or lesser extent, affect

> 5. Be a free and careful searcher for truth. Let every thing be investigated, no matter how new or how unpopular it may be. Examine with all the care your circumstances will allow. Your father has ever made it a rule never to reject opinions until he had had ample time and opportunity to examine them. In this way his mind has been greatly enlarged in religion, in morals, in philanthropy, in philosophy, and he who cannot investigate is a fool; and he who will not investigate is a bigot; and he who dare not investigate is a slave.

6. Be honest. When you have thoroughly examined a subject and are satisfied that it is founded in truth, declare your convictions at all hazards, at all proper times, both in public and in private. Let your motto their counsel to their son, and their lives - their be, "Without concealment and without compromise." Time was, when to be a friend of the slave and the colored man, was to be influences of the New Faith are not favorable to hated and rejected of men. At that time your father was the occupant of a pulpit. He examined that subject with care, saw the truth, declared his sentiments, lost his pulpit, but saved his manhood. Be honest, my son, in all things, and prosperity will attend

7. Be philanthropic. Many persons are ushered into being who are surrounded by circumstances most unfavorable to their development. They need a helping hand. Give them such counsel or direct aid, as have been a most faithful child. Seldom, the poor will be on this earth. Help them, they may need. For a long time to come my son, to the extent of your ability. Do not send them away empty. The philanthropic person will receive more than he gives.

The quality of Mercy is not strained : 'T is twice blessed; it blesses him who gives, And him that takes."

8. Be industrious. Never pass an idle interested in your present and your future hour. The whole world is astir. Be al-

should always be at work. Let your mind folds. You cannot see us face to face, till work for your own individual good, or for the the voice of God's power has dispelled the common weal. The industrious man is truly wise. Your mother is a fine specimen of teachings. Promulgate then this glorious, industry; imitate her example.

ed. While the Founder of the Christian System fed the hungry, he also directed that seph." the crumbs be gathered up, that nothing might be lost. In this respect also your mother's example is worthy of imitation. By her rigid economy, as well as her industry, she has greatly aided in supporting our in a vault near the corner of Tremont and family. Franklin, who was one of the School streets; and whose name was in the greatest men that ever lived on this earth, Boston Directory from 1824 to 1834, or was a rigid economist; consequently was thereabouts - and that, when living, his able to help many during his mortal life, and | word was appreciated; and I shall require for philanthropic purposes.

10. Let your aims be high. You are, as and pursuits." it would now seem, destined to be a merquaintance. You are a member of the land. When the medium wrote "Mercantile Library Association." Resolve "I cannot give you a plan which you can omplishment.

11. Study to be meek. You are now poor, but a few years of industry and of ture from earth before you entered upon prosperity may change your condition. The your present happiness? Answer-Lawrences and the Appletons came to Boson poor, but they acquired great wealth. sphere, where I, (in a measure) atoned for We earnestly beseech you to cultivate a my sins. I then entered the Statute Hall meek spirit. It is said that the ornament in the fifth sphere, where laws are made. of a meek and quiet spirit is, in the sight of Many political men, whose fame on earth God, of great price, and we believe it.

world; but such persons are usually found its circle." in humble life. Aid them, my son, aid them. The first person who proposed to use among the lawyers and politicians? The steam for propelling purposes was declared response was, to be insane, and, being thrown into a luna-

Thus, beloved son, have your parents givn you a few words of valuable counsel. It all they have to give, but it may be worth more to you than gold or silver. We are fully persuaded that in proportion as these words are regarded, you will be a wise and bodies, they will watch over you; and when they have passed on to higher and more perfected conditions, it will afford them happiness, should you be left behind, to return and aid you to the extent of their ability.

Record of Phenomena.

Another Hour with Miss Ellis.

ablished a very interesting article from the writer of the following, entitled, "An Hour with Miss Ellis," and now we are favored with "another hour" with the same. We should be happy to hear from friend Minor oftener:

FRIENDS. You were so civil towards my first effort to lead others to investigate spiritualism, as I did, with candor - willing to know the truth, come from whatever source it might - that I am encouraged to tinctly understood, that I write my questions, hands, work will fall into them." which are not spoken, and are wholly unknown to the medium, when she writes the

I wrote. Are any of my friends present? Answer, "Yes, Frances. It is with great the medium."

I then wrote - But I came at this hour, because it was the only hour the medium could give me. Answer, "Then I will make an effort." It occurred to me here that perhaps some other friend might have more power, and I asked if Joseph was present? Answer, "Yes," and I wrote, Per-

"The opportunities for spiritual communiprove; and in progressing in this life you may be advanced in the next; these reasons add to our happiness. I hope we shall meet | before men." often. You are wandering along the barren

others. We do not mean that your hands but that our glad voices can penetrate its veil; be contented then to listen to our soul-inspiring reality, and, as you administer 9. Be economical. Let nothing be wast- the balm of consolation to others, your own soul shall feel the soothing antidote .- Jo-

I take the liberty to say here, that the writer purported to be, and was, I have no doubt, my early friend and school-mate, Joseph K. Maine, whose remains were deposited to leave a large estate to be used by others good reasons for discrediting it now he has "advanced to higher spheres of enjoyment

I wrote, Now I wish you to give me a chant. Be the first in the circle of your ac- description of your residence in the spiritual

to be its President. Aim at the sun. Ex- carry out, as you are surrounded by concelsior should be your motto. Some do not tending influences. You can do much which excel because they do not aim high. Time we cannot perform for want of material was when your penmanship was poor, but by hands. It will take too long to portray, much effort you have acquired a plain, in faint colors, the grandeur of the spirit land. bold, mercantile hand, and are becoming a Earth's language is too feeble in itself to good letter-writer, which is an important ac- create one pure thought of our beatitude and bliss."

I then wrote, How long after your depar-

"Six months. I entered the fourth won them renown, congregate in this ball 12. Assist the struggling. You will to make laws. It is a beautiful tower, meet persons of genius who will need encour- formed of electric marble, with star-formed agement. Among this class, inventors may windows; and when filled with angels, the be named. They may have thoughts which, scene is grand and imposing; as each spirit if elaborated, may be of great service to the is surrounded by a bright halo, emblem of

I wrote, But pray what are you doing

"I also am interested in the affairs of this tic asylum, was made crazy by the world nation; and though I am but a flickering which refused to listen to him, and which he spark of genius among so many brilliant inmight have greatly benefited. But in a tellectual fires, I can do a little towards later and more enlightened age, Fulton be- making perfect laws, which winged messengan his work, succeeded, and is now highly gers bring to earth, and stereotype upon susceptible brains."

I then wrote, Are Henry Clay and Daniel Webster in the same Hall? "Yes." Will you tell me what Mr. Webster thinks of his course on the fugitive slave law? Answer-

" He would calm the troubled waters of his domestic life; add a lustre to his religious useful member of community. Go, then, sentiments; eradicate his slavery notions; out into the wide world, and do your whole and act, on that point, from his soul, not duty honestly, faithfully, cheerfully; and from policy, as he did when here. Much while your parents remain in their mortal to erase in the book of his earthly life, and much, very much to add."

And Mr. Clay, how does he feel in relation to his slavery habits? Answer-

"He adheres to his peculiar principles with the same tenacity you would cling to a cast off garment, for the good it has done; but when texture for a brighter and more substantial one is offered him, he will accept."

Who of our early friends are with you? Answer-" Strange, all have advanced to higher spheres of enjoyment and pursuits. We often meet and dwell upon the past scenes of our life with much regret and some pleasure." I then wrote.

Now, do you see any particular duty or path for me to pursue to be most useful to others and to myself? Answer-

"It is not necessary to wear the garb of any church, still there is much good in all offer the result of another hour at Miss religion, as the true Christian worships God, Ellis's room on the 6th of October. My hour but every individual adores him in his own was immediately after dinner, or from 2 to manner. We would enlarge your liberal 3 P. M., and you will see that I received a ideas of God; and bid you turn even to the lesson, not soon to be forgotten by me, and preface of Nature's book, there to study his it may be useful to others; therefore I give real character. I see you do not like to sit it entire, as it was received. I wish it dis- idle by the wayside. As you extend your

I then wrote, Shall I devote myself to extending a knowledge of this glorious truth to the unbelieving world? Answer-

"If you were divested of the clay I should immediately answer yes; but you have a difficulty that we come near, when the material body to sustain. Bring spiritualstomach is full of gross food; and it injures ism out into your daily walks of life, not shut it up, (as Christians do their Bible,) for Sunday.'

But may I not give my efforts to the cause, and at the same time sustain the material body? Answer-

"Yes, act through reason, not soar above common free-thinkers as some are doing now."

I then wrote, There are thousands thirsting haps he can more readily communicate. for these demonstrations, but cannot find a Answer, "He has, indeed, more power." I medium; is it not right then to furnish mewrote, Then let him go to work, -when the dia for them, and let them pay a reasonable price for the opportunity, as I am now doing? "Yes, we eagerly snatch every passive hand, cation are very few, still your mind may im- or susceptible brain. The little medium powers you possess shall be developed. You shall not be a light under a bushel, but shine

I here omit a portion of the manuscript, shores of time, picking up a few pebbles and and give the closing paragraph. As my sand grains, passing by the immortal jewels hour had expired, and others were waiting beneath the soil we would point out to you. their turn, I rose from the table; but ways doing something for yourself or for The veil which separates us, is not so thick wishing to be courteous to my social friend

with you." And I believe he did accom- electricity, or by knee-and-toe-ology? pany me, and remain with me until the hour of supper; and not only so, but I enjoyed his presence.

I will now ask those who read this, bearing in mind the fact that the medium had no knowledge of a single question, if they believe the answers were written at random, or were the production of some unseen intelligence near me, reading the questions as I wrote them, and then influencing the medium's hand, which is made to write the proper answer? To me the answer appears plain and simple, as I have no doubt of the ability of our spirit friends to communicate with us.

D. K. MINOR.

Boston, Jan. 7, 1855.

Musical Manifestations.

As many of the readers of the NEW ERA are desirous to hear of any new, or interesting manifestations which may be witnessed by others, I will, with your permission, relate what has been witnessed recently at the Fountain House. At they was

On Wednesday evening, 17th inst., there was a party of twenty or more, assembled in the dining room, with a young girl of 16 years as medium. The party was, as usual, when a large majority of those present are unbelievers and skeptics, very inharmonious; and yet the rappings on the table were quite loud-so as to be heard outside of the door, in the hall leading to the dining room. I heard them repeatedly as I approached the door, before opening it. There was also music on the guitar, placed under the table, keeping accurate time with those who were singing. The instrument was set up edgewise, with the head raised a few inches from the floor, held by different members of the party, at different times, or resting upon the floor entirely, when the strings were thrumbed or snapped, as with a human hand; yet no person present, in the form, could possibly have done it without being discovered. When those present ceased to sing, they commenced conversation with the spirit or intelligence which presided at the instrument, and were told that it was Jesse Hutchinson. The questions were asked in the usual way, orally, and the responses were made upon the instrument, and at times so loud as to be heard in the office, more than seventy feet distant,

The instrument was placed within about six inches of the medium's feet, and so near that some of those present, on the first evening, supposed that the instrument was touched by her, and they therefore attempted to look under the table to ascertain if such was really the fact; but the music ceased whenever they did so; yet two persons said they saw the medium's foot touch the instrument, while those who held the head of it up from the floor were quite sure it was not so-and even they are now convinced that it was not so-and it seems to me that one moment's candid reflection will satisfy any person that it is impossible for an inexperienced and child-like person to keep accurate time with those who sung, by using the foot, with the shoe on, upon a guitar. If such a prodigy can be found, I doubt not employment, at a good salary, can be found at Barnum's Museum.

when the door was shut.

On Friday evening, 19th inst., quite a party assembled again, around the table in the dining room, when it was proposed to confine the medium's feet to her chair, that there might be no possibility of deception, and it was done; but still there was even greater accuracy, if possible, in the time. and equal readiness to perform and to respond to questions as on the previous evening. Again on Saturday evening there were from 20 to 25 persons present, and the medium's feet were again tied to her chair, by a broad and long crash towel, which rendered it quite impossible for them to approach the instrument without moving her bodily with the chair; yet there was as before accurate time kept, and numerous questions answered by touches upon the instrument by what appeared to be a regularly formed hand, which was distinctly and repeatedly seen by two gentlemen, unbelievers, who sat or stood back a little, so as to be able to look under the table without making any movement, or any change in the position of the head. So again on Sunday evening, in the parlor, the well-formed hand, with long, slender fingers, was distinctly seen by two persons, a lady and a gentleman-while a dozen others were sit- sinks, and no person escapes to narrate the ting around-to touch the strings of the guitar. In every instance the spirit performer claimed to be Jesse Hutchinson; and on a previous evening appeared to resent the suggestion of some one that it was not Jesse, because he did not call for the " Old Granite State."

I am also informed, that, on Sunday evening, while some one sat at and played upon the piano, accurate time was kept by choly event.

I stooped down and wrote, Is Joseph pre- Jesse on the guitar, under the table, near sent? When the medium again seized her the medium and several others; and the pencil and wrote, "Yes, I will remain with touches upon the guitar were so loud that you until six o'clock." I wrote, Do you I heard them in the office below stairs while mean remain here, or go with me to the reading. Such are the facts-will some of Fountain House? The medium wrote "Go your readers explain how this is done by

D. K. MINOR.

miracles. Were the Divine capable of in-

terposing in great, he would be equally ca-

pable of interposing in smaller calamities, and

the human mind is just as capable of proposing

the interrogation as it relates to the smaller ca-

lamities as the greater. Things which, taken in

a limited view, are regarded as calamities,

are in fact but upheavings, like the mighty

struggles of man for a higher condition.

These upheavings have their mighty uses,

They answer grand, lofty, sublime, noble,

beneficent ends, and so far from presenting

interpositions to stay these upheavings, there

should be interpositions to promote and has-

ten them onward, that there may be oppor-

tunity for the events which are to follow in

their train. Were these calamities to be

stayed, it would be like throwing obstacles

across the iron road; or like throwing the

mighty iceberg before the rapid steamer.

The cars are approaching; they have their

destination; and these, with the steamer,

are representative of events. Each one has

its time,-follows in its order. The sub-

merging is one of the events. It must take

its place in its season, or the whole machin-

ery of the vast myriads of worlds would, as

it were, be swallowed up in one grand

Unless the mind is of sufficient breadth

to take in thoughts of this character, there

will always be a question of the goodness of

the Divine. But when comprehensive views

events are interlinked, working out the high-

est good of all things that have been, that

are, and that will be; so that what is called

evil is but good, not philosophically under-

It is wise, in opening up a subject of this

It would not comport with the design of

able preservation of certain parties named in

cles do not transpire in later ages, whatever

people may believe in regard to the more an-

Passing from these merely introductory

observations, this remark may now be made,

that a people would seem to be rapidly un-

folding, acquiring a knowledge of the sciences

and the arts, able externally to construct

vast, rich, valuable, beautifully decorated

edifices, and suddenly they have disappear-

ed, carrying down with them a knowledge

of the sciences, and some of the nicer arts,

so that the world has lost some things which

it once had. Like the family, it has valu-

able relics which have been handed down

from generation to generation, and preserved

with great care. Suddenly the mansion is

consumed by the flames, and these valua-

bles are irrecoverably lost. Thus has it

been with tribe after tribe, nation after na-

tion. But a new epoch has arrived. While

the arts and sciences have apparently been

lost, the persons who cultivated them have

been preserved. Being immortal, they

could not die. Man, in distinction from the

lower animals, is immortal, forever contin-

ues to be a distinct individual, immortal

being; so that while it may be truly said

that a science or art is lost on a particular

planet, or lost to the inhabitants dwelling

on that planet, because of these catastro-

phes, yet speaking in a broader sense, the

things are not lost, because the persons, be-

This point is presented with great partic-

larity. As it were, it is the corner stone

on which the whole fabric will rest, as that

fabric is presented in these discourses of

ancient ruins. This particular matter has

not received the attention of the schools ;

and this is the reason - the schools have

reached only the point of intellectuality.

When they shall pass on to spirituality,

they will then clearly perceive, that in a

is ever accumulating. But on a particular

planet, he may retrograde, that is, he may

have known more in a given ancient age,

It is not true then, that on each particu-

lar planet, man is always the wiser, because

older. The apparently younger may be

than in a modern age.

the mind is an integral part of man.

ing immortal, still continue to live.

character, at the same time, as far as may

one named.

cient accounts.

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rology, tempests, etc. XLIX. Wants of Man.

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Should one watch the sun as it comes forth in its morning splendor, expecting to see that vast luminary move, his expectations would be disappointed; but if that person would engage in his usual avocations, he would see that it had arisen, and was rapidly reaching its meridian splendor.

Thus is it in the mighty revolutions which are almost unobserved, passing onward. Soon great changes must come. The race of man, from his earliest conception, has ever though almost unperceived, progressed in wisdom, love, truth. But there come marked epochs in the more perceptible unfolding of events of an extraordinary character. The effort to more perfectly unite the spirit life with the earth condition is manifestly one of the marked epochs in the history of man.

It is quite impossible at this time to designate the marked events which are at hand. Neither is it proper to enter into details of that general character. That is a branch of labor which more fully belongs to the prophet, the prophetess, and the seerologist.

Ages before man was, this planet was existing in somewhat rough, uncouth, irregular conditions, changing, however, from age to age, and by revolutions quite innumerable, causing eruptions, volcanoes, earthquakes, and at times sweeping away whole races of beings, submerging towns, villages,-leaving none to mark the spots where these catastrophes occurred. Picture to the mind a ship; she is under way; she is freighted with valuables, and has on board men, women, and children. In the silence of the night, when all on board are at comparative case, contemplating the speedy termination of the voyage, suddenly, in the midst of the ocean, she strikes an unobserved object, at once calamity. Occasionally such events occur on the seas. The anxious friends wait week after week, month after month, until hope fails; no intelligence of the calamity ever reaches the shore. So in the ages which have passed, large bodies of people, splendid edifices, immense cathedrals, valuable institutions, are at once submerged, and not a single person remains to narrate the melan-

The kind, sympathetic, and eminently re- world with world, taking man as a whole, in igious, in considering calamities of this that sense man's course is ever upward and character, and taking a limited view of onward. This remark is presented in this them, ask why the Divine does not in- discourse because it is proposed to speak of terpose and prevent such events; but it some of the arts and sciences, showing that must be borne in mind that the Divine is some of them were more useful, more wholly incapable of extraordinary interposi- beautiful, and finer than those known in the tions, saying nothing here of the working of present age.

Psychology and Surgery.

On Wednesday, the 17th of January, we attended, at the rooms of Dr. E. G. CUTTER, No. 292 Washington Street, a surgical operation of somewhat remarkable character. It was a case of Tumor, which was adroitly extracted, under the influence of Psychology, without the least sign of pain.

First, we witnessed three teeth extracted from three different persons, while they were in the Psychologic state. The first threw up her hands and groaned some during the operation, but declared she knew nothing of it after it was all over, and she was out of the trance. The other two manifested not the first sign of pain. After these, Mrs. Samuel D. Hilliard, of this city, came forward, was entranced by Dr. Cutter, and then Dr. Pineo, of Groton, Mass., assisted by Dr. Winslow Lewis, of Boston, took from the neck, a tumor as large as a small hen's egg! The lady must ceriainly have had very different nerves from people in general, or else she was under an influence quite unknown to, and unacknowledged by the schools. That influence is named Psychology-one of the fundamental elements of Spiritualism,

Our List of Books.

The attention of our readers is called to our book list. We are prepared to send promptly, to order, through the mail, by are received, it will be perceived that all express, or by private conveyance, any work we advertise, or any others in the market, on receipt of price. All friends of the Era, who may have occasion to purchase books, may here find one important practical way of aiding us in our labors.

Sailing with the Tide.

be practicable, to educate, strengthen, and unfold the mind. It is also wise to urge yet What is a man or a woman worth, who another consideration. The ancient records only sails with the tide of public opinion, or who, like dead fish, floats only down the have, with great care, preserved an account of what is usually denominated the Deluge, stream? Better by far is it to bravely stem in distinction from other calamities recorded the current, and set the winds at defiance, by other historians. But it may be said that for thus wilt thou energize thy whole being there has not only been the Deluge alluded and prepare thyself for the joys of noble acto, but there have been many deluges, -- some extending much farther than the particular

Specimen Numbers of the Una.

Those desirons of seeing specimen numthis paper to speak especially of the remarkbers of "The Una," with a view to subscribing, by calling at this office, or addressthe ancient records. It is known that miraing us post-paid, can be served free of cost.

Appointment.

The editor will speak in Lowell at Wells' Hall, next Sunday, at the usual hours, day and evening.

Advertisements.

FREE LECTURE.

MRS. MARENDA B. RANDALL, M. D., 'A M graduate of Penn University, of Philadelphia, will deliver a free lecture on the subject of Spiritualism, at the Music Hall Lecture Boom, on Wednesday evening, Jan. 31st, at 75 o'clock P. M.—Mrs. Randail will also give a private Medical Lecture to the Ladies of Boston and vicinity on Thursday afternoan, Feb. 1st, at 30 clock at the same place, at which

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My angel wife, I come, I come, My spirit longs to soar to thee, To dwell in its eternal home, Where now thou art, forever free.

The dearest link that bound me here Is missing in Love's golden chain, And cheerless looks the world, and drear,— This world of care, and sin, and pain.

But heaven, that happy, happy place, Since thou art there it nearer seems;

I soon shall see thee face to face,
And walk with thee by living streams.

And praises to His name we'll sing, Who left for us the realms above, Till heaven shall with the anthem ring, The holy lay of joy and love.

My darling, thou art with me now; Thy spirit mingles with mine own;
I feel thy breath upon my brow,
I listen to thy soft, low tone:

And words of holy peace and cheer Thou breathest to my stricken heart; Thou bid'st me check the rising tear, And act with martyr-zeal my part;

And bid'st me trust in Him whose word Is unto erring mortals given, To hush the storm by passion stirred, And guide us in the way to heaven:

Thou bid'st me think of her whose care Watched o'er my childhood's tender years ;-She hath had much of grief to bear, Her path hath been bedewed with tears.

Mother, I stay | for thou art dear, Dearer than aught on earth beside; But, oh! once more to see her here-My angel wife, my spirit bride.

Father in Heaven, to Thee I bow; Or life, or death, "Thy will be done!" Thy hand lies heavy on me now, And darkness veils the noon-day sun.

But well I know, though clouds obscure Its brightness, that it shineth still : I know thy promises are sure,
And patiently I bide thy will. J.

Souls, not Stations.

Who shall judge a man from manners? Who shall know him by his dress? Paupers may be fit for princes, Princes fit for something less. Crumpled shirt and dirty jacket beclothe the golden ore Of the deepest thoughts and feelings— Satin vest could do no more.

There are springs of crystal nectar Ever swelling out of stone; There are purple buds and golden, Hidden, crushed, and overgrown; God, who counts by souls, not dresses, Loves and prospers you and me. While he values thrones the highest, But as pebbles in the sea.

Man upraised above his fellows, Oft forgets his fellow then; Mosters, rulers, lords, remember That your meanest hands are men! Men by labor, men by feeling, Men by thought, and men by fame, Claiming equal rights to sunshine In a man's ennobled name.

There are foam-embroidered oceans; There are little weed-clad rills. There are little inch-high saplings, There are cedars on the hills. But God, who counts by souls, not stations, Loves and prospers you and me. Are as pebbles in the sea.

Toiling hands alone are builders Of a nation's wealth and fame; Fed, and fattened on the same ; By the sweat of others' foreheads, Living only to rejoice, While the poor man's outraged freedom Vainly lifteth up its voice.

But truth and justice are eternal, Born with loveliness and light; And sunset's wrongs shall never prosper While there is a sunny right; And God, whose world-wide voice is singing Boundless love to you and me, Will sink oppression with its titles As the pebbles on the sea.

To an Indian Maiden

AS HER SPIRIT NEARED ITS HOME. Thou'rt passing from the lake's green side.

And the hunter's hearth away; For the time of flowers, for the summer's pride Daughter, thou canst not stay.

Thou'rt journeying to thy spirit's home. The corn-month's golden bours will come, But they shall not find thee here.

And we shall miss thy voice, my bird, Under our whispering pine; Music shall midst the leaves be heard, But not a song like thine.

A breeze that roves o'er stream and hill, Telling of winter gone, Hath such sweet falls, -yet caught we still A farewell in its tone.

But thou, my bright one, thou shalt be Where farewell sounds are o'er; Thou in the eyes thou lov'st shall see No fear of parting more.

The mossy grave thy tears have wet, And the wind's wild moanings by, Thou with thy kindred shall forget, Midst flowers not such as die.

The shadow from thy brow shall melt, The sorrow from thy strain, But where thine earthly smile hath dwelt Our hearts shall thirst in vain.

When thou, its light, art fled: Yet hath thy step the pathway shown Unto the happy dead.

And we will follow thee, our guide, And join that shining band : Thou'rt passing from the lake's green side;-Go to the better land!

Miscellany.

The Last Incarnation. THIRD LEGEND.

The Martyrdom of the Innocents.

After this, the Christ, by the divine power of the Spirit, translated himself into several places at once; for his love led him to visit the sufferings of children, and among so many poignant sufferings which called to him at the same time, he would not have known

which to choose in order to visit first.

He saw, therefore, at the same time the thousand stations of this horrible industrial purgatory, in which are tortured the children of the people: there he saw meagre women, with cadaverous and fixed looks, working without respite and without repose to prolong for a few days the existence of their little without respite and without repose to prolong for a few days the existence of their

long for a few days the existence of their little children, who seemed, during that time, to sleep by their side.

But the poor innocents did not sleep, they were in a lethargy! For, to prevent them from suffering and crying during the long days of torture, their mothers themselves had made them take a poison which kills slowly

and which deadens pain. Other children, larger, but still more sad to look upon, were working like the wheels of the machines, which incessantly threatened them with a horrible death, if they allowed their attention to be distracted for a single moment. There prevailed the silence of death, only interrupted sometimes by words which seemed to come from hell.

The Child-God did not speak to them, for they could not have understood him; he did not manifest himself to their eyes, they would not have recognized him; only he went and came in the midst of those poor children, and touching their head and their chest he renewed their courage and prevented thought from being awakened in their mind.

His eyes were filled with tears, and in the presence of so much suffering, he again clothed himself with the bleeding remembrances of Calvary. The crown of thorns seemed to tear his brow afresh, the marks of the nails made his hands and his feet bloody, and his arms were sadly clasped around a

And he began again to pray as he had prayed in the Garden of Olives, with a mortal sadness and inexpressible anguish. And he said: "My Father, take pity on the suffering of the innocents! touch the hearts of the rich, and bring about the deliverance cf the poor!"

And be went thus, suffering, praying and weeping, from house to house, seeking the rich and the owners of the factories, looking upon them and passing before them, while he showed them his child's face torn by the horrible crown, and his little hands pierced, and his cross, and his blood, and his tears.

But those men, in consequence of loving and serving the idols of gold and of silver, had become like unto them; they had eyes and they saw not, they had ears and they did not wish to hear. Those among them who perceived the Christ, or who deigned to remark him, asked him with an ironical

smile if he brought them any money.

Then the Christ gathered in his hand his tears and the blood which flowed from his heart, and every tear was changed into a piece of silver, and every drop of blood into a piece of gold. And he gave these to them in his indignation, saying to them: "You have made me change my tears into silver, and my blood into gold; but when my Father shall do justice, shudder and tremble! he silver shall again become tears for you, and the gold shall again become blood, and you will be compelled to repay with usury."

Then he left them and transported him-

self with the rapidity of thought into the houses where were taught the children of the rich. There it was no longer the prolonged agony of the body, it was the torture of the soul. The children, ranged in herds, were pent up within gloomy walls, and forced to apply their mind, suffering and repelled, to repugnant studies. Instead of the sweet teachings of their mother, they heard only the disagreeable and monotonous voice of a to them hired to repe same things. And the ennui which this caused them was punished in them as a fault. If they had the good sense not to understand anything of that nonsense called wise, if their memory relieved itself by forgetting, they were deprived of air and food, they were refused some moments of that recreation which nature made imperiously necessary for them, and they were compelled to expiate their disgust of a repugnant and useless task, by a task more useless and more repugnant still. It was thus their minds were stupefied and their hearts obliterated in order to make of them machines for the production of money, and the deaf and dumb slaves of pitiless property.

Jesus comprehended all these distressing

things, and saw several of those children, al-ready made old by impiety and disgust, seek in shameful habits an often fatal distraction. And he said to himself that the children of the rich were not more happy than those of the poor; this is why, thought he, those are happy whom intelligence and love have freed from the servitude of riches! The

true riches of man are the noble faculties of his soul, when God satisfies and animates them ! The real treasures of man are those which he carries everywhere with him, and which no one can take from him; the joy of a good coascience, the dignity of a free will, and the noble love of God and of his crea-

tures! And Jesus passed through the midst of those children, who did not deign to speak to him, because he had the appearance child of the people. Others laughed at him as had done the children of the street, and a man who assumed the title of master did not impose silence on them, but approaching Jesus asked him who he was and how he had

Jesus answered him: "I am the child who teaches masters, and I have come down who teaches masters, and I have come down from Heaven because you have closed your doors against me. I am the truth which judges your teachings, and which has found them to be lies. For, instead of bringing up the children of God for immortality, and of thinking to make them peer see their of thinking to make them men, you bring them up slaves of the demon of riches for the

corruption of all, and you make of them

animals with rapacious instincts.

"You think you are the high priests of the sciences, and you are sacrificers to Moloch. You think you have the key of the doors of You pretend to form men, and you know neither what a man is, nor what are his high

"And how shall you teach these children whom you know not how to love, and whose wants you do not comprehend? How can you make the young flower of their thought to bloom in the rays of the sun of God? You do not see the divine sun, and you tread heavily upon the flowers of life.

"But you cannot even understand my words, and to awaken your heart is required the sweet and insinuating voice of my mother. Come, O Mary! let your crown of gentle light dissipate by degrees the darkness of their hearts. Men do not know how to love children, it is for a woman to teach them. Come, O model of mothers, console all these poor orphans, instruct these who towards. poor orphans, instruct those who torment them !2"

After these words, Jesus departed; and everywhere that he had been seen to pass, appeared, walking in his footsteps, the divine figure of Mary, beautiful with ineffable compassion and radiant with gentleness. She wiped the brow of the poor children of the people, condemned to the pitiless labor of the factories, and embraced them by turns, telling them to take courage and to hope telling them to take courage and to hope. Then the poor little ones felt their hearts moved, their eyes again found some tears, and they felt themselves happy that they

Then Mary passed into the prisons where the education of the age enchains its sad captives, and a single smile of her mouth taught much more to those poor children than all the lessons of their masters, for they remembered their mothers, and they experienced the desire to be better on feeling reawaken within them the necessity of loving.

The Church of

While the Roman Catholics are taking neasures to settle the long mooted question as to whether original sin tainted the mother of Jesus, the residue of the Christian world, acting in an antipodal direction, are seriously asking the question whether theological dog-mas, as such, form any part of the essence of Christianity. As, therefore, one extreme philosophically begets its opposite, we look for very great results from the convocation at Bone which is to estile the discount at Rome, which is to settle the disputed point to which we have alluded. Instead of reconciling the difficulties which exist in the soi disant mother church, we think and hope it will open the eyes of Christians, generally, to the absurdity of those controversial points, and bring up for consideration the question whether the mission of Jesus, properly understood, was to found any visible church at all.

To our mind the whole tenor of Christian doctrine points to the advent of an era when in religious matters men shall neither say, le here, or lo there, but will recognize the king dom of heaven as existing within them, sub ject to no extraneous authority, and tram-melled with no sacerdotal fetters. All that is essential in Christianity is comprised in very few words — simply, to love one's Maker with all one's heart and his fellow beings as himself. This, practically carried out, makes the individual who practises it an beir to the kingdom of heaven-nay more, wherever he acts upon these princi-ples there is heaven to him. His acts pro-duce valuable results upon others, and the reflex action thereof upon himself constitutes, internally, for him a state which is heaven

This point, so clear, so sphilosophical, and so much in accordance with the ends proposed by our Saviour, seems to be overlooked or neglected by almost all Christendom. Zealots of all denominations will wrangle and fight with each other, and generally with the more bitterness in proportion to the nearness with which their respective creeds approach each other. Witness the dissensions between the Calvinists and the Baptists and the pecu-liar ill will between the Roman Catholics and Episcopalians. One would think from the controversies between these sects that there were some very essential differences between them, whereas the two latter mainly disagree as to which has the best claim to a lineal sacerdotal derivation from St. Peter, and the former as to whether a convert should be immersed or sprinkled. All this stuff is but the mint, anise and cummin which are made the substitutes for the weightier matters of

These controversies make a hundred un-believers in Christianity where there would be but one if our religious sects would exercise a little common sense. Outside the Church, an inquirer quickly discovers what is and what is not material to the development of Christianity. When he observes talent, influence, and even genius expended in trying to harmonize the Christian world upon matters of no moment whatever, and perceives that vital piety is stifled and strangled by these dogmatic controversies, he necessarily incurs a great dislike to Christianity-we mean, when he falls into the error of considering that the church truly represents what the Saviour came to introduce

We believe that the time will come when men will catch a glimpse of the fact that Christ came to show mankind that the happiness, welfare and usefulness of each would be augmented by the earnest endeavors of every one to promote the welfare of others rather than his own. This lesson, taught more than eighteen centuries since, and repeated by the church ever since, is scarcely repeated by the church ever since, is scarcely apprehended now by one quarter of Christendom, and not practically recognized by one-tenth of that quarter. This is the cause of so much theology and so little religion—of so much dogmatism and so little practical picty—of so much blind zeal and so little charity—in a word, it is the cause of the decline of that wital picty which all Christian sects profess so loudly to lament.

Professors of religion are very much in the

Professors of religion are very much in the habit of saying that outsiders fail to come within the pale of the Church because they do not examine her dogmas. But they should recol-

such from theological study. They become communicants generally either because es-teemed relatives or friends were so before them, or because, tired of an irreligious life, they accept that which the church proffers, as a substitute. Hard as it is to obtain converts, the church finds it much harder to retain them. The new convert looks for that peace which passeth all understanding, and does not find it within the church. Instead thereof, he is told that certain abstract positions are of vital importance, and while this is said, he finds that the characters of those who assume to be guided by such positions are not at all in accordance with his pre-conceived notions of the fruits of Christianity.

Now, the church, to preserve her stand-ing and influence, must reform in the respects we have named. Let her nurse her theological dogmas if she must, but let her beware how she substitutes these dogmas for the hearty and incessant practice of Christian ethics. The former she may negect and preserve her influence-let her under-estimate the latter, and she is lose. The attention of the Christian world is now strongly directed to the points we have discussed, and we are not without hopes that our religious sects will soon perceive that their duty and policy dietate a greater observance of the practical precepts, and less notice of theological dogmas than have heretofore pre-vailed.—Boston Daily Herald.

Auger-Sunsion.

We take the following telling item from the "Prohibitionist," published at Albany, N. Y. It indicates what the enemies of the race may expect at the hands of the justice-loving masses, in reference to more things than those included in Tem-perance matters, when they fall to get justice at the hands of Government and Laws. The " Prohibitionist " says; qu

"A gentleman, sending the money for a club of subscribers, from Batavia, Kane County, Illinois, writes: "I want you to understand that there is one other town in the State of Illinois, besides the one you quoted some time since in your paper, that has swept the destructive and bellish creature from its midst. And furthermore, be it known to you, that Batavia is where the 'auger-sussion' commenced. We have as set of boys in this town who carry the toole in their pockets: who they are, no one knows; but if any one wants to see the effect of their arguments, all they have to do is to stop at our depot, and take a look at the floor, and the thing is realized at onec. They believe in casting the devil out at home, and then extending to other parts the same blessing."

The "auger-sussion" to which our correspondent alludes, is, if we mistake not, something of a bore to the liquor sellers.

The term originated in this wise: the good people of a certain town were greatly annoyed by sundry pestilent grog-shops in their midst, whose keepers neither feared, God nor regarded man. Moral suasion was powerless with them, and they laughed all legal penalties to scorn. On one occasion, a quantity of liquor had been brought into the town for their use, and was stored temporarily in the depot. The next morning, the floor of the building was thoroughly saturated with whiskey, the casks empty, and an auger-hole in the head of each. Then the question arose — "What kind of suasion has done this?" Clearly, it was not legal: neither did it seem exactly moral: but whatever it was, it augured a very decided hos-tility to the liquer trade, and was not without its moral results. So it was called "auger-suasion." All such facts are significant: they indicate a determination, on the part of the people, to fall back upon their reserved rights. We approve of no lawlessness; but legislators will heed these things if they are wise. The people have a right, absolute and indefeasible, to protect themselves from the desolations of the rum-devil.

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THE NEW YORK TRIBUNE.

VOL. III.---NO. 18.

BOSTON, SATURDAY, FEBRUARY 3, 1855.

WHOLE NC 116.

Thoughts of the

In No. 14, we gave our readers a communication, entitled "A New Scheme," etc. The following is a continuation of the same subject :

eres of enjoyment For the New Era.

Temptations to Virtue.

Mr Editor :- Absence and labor have prevented me from fulfilling my promise to the extent desired. In obedience to your wish, as far as circumstances will permit, I am happy to explain, because it gives me the opportunity of assisting the reader of my former article in reasoning upon the sug-

gestions there made.

It occurs to me, that the first idea calling for an explanation, is, how the plan proposed will throw every temptation on the side of virtue. We will suppose the rising generation, male and female, to be liberally educated in all the natural sciences. That would prepare them mentally for a congenial companionship-a fraterna! union. An education in the laws of health, would then lead them to abstain from all things hurtful to body or mind. The mind is the actual wealth of the country. If that be so, then it is for the interest of the country, in order to increase its wealth, to increase or cultivate the collective mind. A field left to itself, will bring forth brambles, thistles and weeds: while a field properly cultivated, will bring food to the tiller, in proportion to its inherent capability. So with the mind, it must produce something. If not properly cultivated it will bring forth discordant and poisonous influences; if well developed, harmonious and healthful influences. Mind is the great motor within us; mind levels the forests; mind tills the soil; mind builds your houses, your canals, your railroads and all that appertains to them. Mind, with its own will, commands the elements to do its bidding-makes the lightning its messenger, the ocean its highway, and the land the place of its habitation and pleasure. Therefore reform should commence with a universal education. That education should be at government expense, because the Government assumes to be the parent and receives a corresponding benefit. It should be connected with manual labor, because labor strengthens the body, which in

Well, let us suppose for a moment, money to be out of use, and how much temptation to evil would be destroyed? If there is no money, there can be no counterfeiting the king's currency, no forgeries. There can be no robberies or thefts to procure it; no defrauding of neighbors to gain it; no manufacturing of ardent spirits to receive it; no disconsolate wives will weep over wasted embers, the absence of inebriate husbands no famished children will raise a feeble cry for bread, whose fathers' means and energies have gone to buy the vender's lands and splendid equipage; no human flesh will then be bought and sold for gold. Well, is not here a multitude of crime swept overboard? Would there not already be a New Heaven and a New Earth? Would it not be worthy of the sacrifice? or must sin still exist, that grace may abound? God for-

its turn sustains the energy of the mind.

But to make the destruction of crime more complete, let us place all on an equality in regard to property, as we have already done as far as possible, in regard to educa-

Again, suppose we throw all our lands, together with their productions, into the hands of the Government, making it responsible for all the comforts of life; what then becomes of the remainder of the crimes that afflict and disgrace humanity, save prostitu- the Nations :" I was all tion?-And when the laws of health are understood, the passions will be brought under the subjection of an enlightened scending upon me an influence whose holy

supply these comforts, it must itself be supplied; that can only be done by every capable individual, male and female, contributing a certain number of hours each day, sabbath excepted, to some useful manual I felt to be truth, though at times my outemployment,-say six hours; that would ward ignorance was much at a loss to subleaave six more for pleasure or mental improvement. And sixty days should be granted for visiting or travel. That, I think, would give the Government a greater word of error, or of that which would not lead abundance, than it now possesses, with its to man's highest good, and to the highest multitude of consumers, who are not pro-

The question may be asked, where are presence of my own family or friends, and your orphans?-In the public schools pro- sometimes in the presence of entire stranvided for, by Government. Where are the gers. decrepit beggars, who perhaps have wasted

the slave, now sweltering in his chains or stiffened with the cold? beside his master -his equal, and no more. What then becomes of theft for food and clothing? There can be none, because it can avail them nought; they are supplied by Government, beyond which supply, they can retain

Here, then, we find a society without a single temptation to commit a crime or do a wrong. lo vederem a era nod

Now, let us create temptations to do good. In the first place, let us suppose circles to be formed, one above another, as expediency may indicate, through which each must ascend by individual merit. Has a youth been attentive to labor and assiduous in his studies? has he been kind and moral in his deportment while at school? Let him on leaving it, enter the first circle. Are those in the first circle attentive to labor, peaceable and kind to their neighbors? Elevate them to the second. Are those in the second kind to the sick? Do they adnimister to the wants and comfort of those in distress? Do they still practise the virtues of the circles through which they have passed? Elevate them to the third and so on through all the grades. Every invention, every discovery, every act or publication, calculated to advance or promote the happiness of mankind, should be rewarded by elevation in the circles, in proportion to the good received from the same, together with such credit of time as Government may direct. No superior circle should be exempt from the duties of an inferior circle. If any department lacks laborers, elevate those who will volunteer in the circles until the demand shall be supplied.

Here, I think we have every stimulant or temptation to do good, that can be brought to bear on the public mind.

Here the philanthropist can unloose the shackles of oppressed humanity; here the benevolent can find room for an active exercise of his charity. The man of peace can here find his cherished bome. Here those who have waged war against "king Alcohol," can lay aside their weapons, for they have "conquered a peace." Here the earnest seeker for the Millennium, can find his heaven begun. Here the pilgrim to the "Holy Land" can find a new Jerusalem. Here the believer in Christ can find an opportunity to practise the teachings of his glorified Master. The spirit of His teachings is here—the triune is here—Love, Wisdom and Justice; Love to conceive, Wisdom to develop, and Justice to distri-

But here no miser can satisfy his thirst for gold; no young man can hope for perfection by keeping the letter of the decalogue and still press to his heart, his great worldly possessions. He must go "away

Professed follower of Christ, do you want a test? Can you make the sacrifice that He demanded? If not, then you are none of His. Lovers of St. Paul, can you, like him, forego the meats that make your brother to offend? If so, the work is before you; if not, the place on which you stand is yet unhallowed ground.

[To be continued.] M. VAN EVERY.

"Healing of the Nations."

The following extracts are taken from the work entitled as above, which was written through the hand of CHARLES LINTON, of Newtown, Pa., and edited by Governor Tallmadge. We are informed by the Spiritual Telegraph, that this work will be for sale about the first of March. The specimens below certainly breathe a very excellent spirit-a spirit without which there can be no "Healing of

When about to write the book entitled "The Healing of the Nations," I felt desweetness words can never express.

But, in order that the Government may upply these comforts, it must itself be suplied; that can only be done by every

Ere taking my pen to write, my whole being entered a calm and tranquil state, which was expressed to the Holy One in a devout prayer—such as this: "Oh, Father, if it so please Thee, let Thy servant write only that which shall glorify Thee."

And in answer I have written that which stantiate the wisdom of that written.

I have never written without the influence of that unseen Power, for it has been my constant desire that I might never write one knowledge of God.

When writing I always preferred to be alone, though I have often written in the

During the writing of the book I scarcely

writing, during, or since having finished the writing of "The Healing of the Nations." other books I do not know.

It was always sufficient inducement for unto whom credit is due. me to write to feel the sweet influence enveloping me as a flood of light in which was ALL that I could imagine as necessary unto heavenly happiness.

I have written in all kinds of circumstances without any apparent diminution of the control of my system had by the unseen Power. The one thing necessary for the -was calm, quiet PRAYER.

I know that prayers are answered; how,

is explained in the book. I have felt and seen all that I wrote. I have experienced most holy joy, most serene pappiness: and again have felt the keen despair of the tortured spirit. I have viewed the operation of essences and principles, apparently seeing them as distinctly as any outward object. I have seen all the scenery as in the book described; and, in short, all that is there written at the time was felt by me as though it was then and there present.

It has truly healed my spirit, and, I may add, that one other spirit, as dear unto mine as its own existence, hath found in the words flowing from my pen a balm most healing. It has driven hereditary darkness from our path, and opened a channel unto the Fountain of Light, whose outward flowing waters have nourished our love until it is as the rock of Eternal Truth.

The ideas seemed at times to enter my mind with a gleam of light, and were instantly before me waiting to be worded; at other times I could not see one word ahead of that which I was writing, and have written on, one word at a time, that when the word was written it appeared disjointed and disconnected until the whole sentence was finished, and behold! I saw a great truth, builded, as it were, almost without my knowledge.

I have at times been conscious of an entire exercised violently on some outside subject, and still the writing would continue as though commenced writing, as I never commenced except in the manner above describedcalmly and quietly.

I have written from one half page to as high as ten or eleven pages daily. The book was commenced on the eleventh of the eleventh month, eighteen hundred and fifty-three, and ended fourth month, ninth, eighteen hundred of the manifestations, and of the preand fifty-four. (Commenced Nov.11th,1853; ended April 9th, 1854.) I lost one month in writing, being away from the book at the

There are four hundred and thirty (430) pages of manuscript, closely written, and scarcely containing one mistake. I can posiwhich did not arise from my own inattention agree, till further light is shed upon them! This during the writing; the dictating Power being always right, so far as my comprehension goes.

I have never felt but one Presence and but one Power, which is to me as distinct as my own animal feelings. I know the instant it approaches, and can instantly tell when it leaves me, at which time I have ceased writing, and commenced exercising in the open

Some will naturally ask, "What is that Power?" In answer to this question I must say, I do not positively know. I leave every reader to be his own judge; believing, as I do, in individual responsibility, I feel at liberty only to tell what I believe, namely, that it is from the highest spiritual source, leaving positive truths unto God, and all men to judge their own judgment. My belief concering the source whence the book came can only be my own belief, and I do not want that to be adopted by any man

I had not the faintest idea, at the commencement of "The Healing of the Nations," what the course would be of that which was being written; and I must say, that no person can be so much surprised as myself at the order and regularity of the course persued, both in regard to the subjects, and the ual experiences contained in the Introducreasoning elucidating them.

I never planned, or attempted to plan, any thing ahead in writing; for beside of Tallmadge was preserved, as he now firmly the Power dictating I felt truly as a little believes, by the interposition of some guarchild in wisdom, and can now thank God dian Spirit: that I was permitted to have a child's trustfulness-thus writing as dictated unto, unheeding the opinions of my own selfish na-

you reject the credit of composing "The Healing of the Nations"? I answer all such inquiries thus: " Common honesty bids me

The only credit I desire to have, and that most distinguished citizens. A large party of ladles and gentlemen had been invited by Com. fact that I HAVE DESIRED HUMBLY AND SIN-CERELY TO GLORIFY A LOVING FATHER AND BENEFIT MAN. Any man who honestly and the firing of the gun called the "Peace-maker," a openly reads "The Healing of the Nations" and give me this credit, and surely I need not ask more. True it is, that let men say and do as they will concerning that which is written the men say the surely in the men say are the surely in the not ask more. True it is, that let men say

I have felt more peaceful happiness in this inward communion with the unseen I never had any books by me save the Power whose scribe I seemed to be, than one in which I wrote. How the contents of the voice of all mankind could in praising the book correspond with the contents of give. Hence do I speak of my work as though it was not my work, and give credit

Following these extracts, the Telegraph has the following observations on Gov, TALLMADGE, and extracts from his introduction to the "Healing of the Nations:"

Gov. Tallmadge is a member of the Episcopal Church, and while to some minds his language may occasionally seem to indicate that he attaches an undue importance to obtaining of this feeling—this holy influence certain books and men, it must be evident to every candid reader that there is no dogmatism or theological hair-splitting in his Introduction to "The Healing of the Nations." Much less is there any attempt to bend Spiritualism to the support of his preconceived opinions, or to interpret its signficant facts and inspired teachings by the light of the Thirty-nine Articles. The Governor employs no rhetorical drapery to cover up the truth, nor does he invest his subject with the theological second-hand clothing of his church, either out of respect to the "Apostolic Succession," or to ren-I feel thankful unto God for the bestowal of so much happiness as I have experienced itualism has found in our distinguished while writing, and since writing "The Healing of the Nations." friend a fearless investigator who is not to be turned from his purpose, and a witness who need not be sworn to tell the truth. At the same time be treats the Scriptures and to Christian Religion with profound respect. On this point we cite the following brief expression of his views:

I have always maintained and still maintain, the Bible as the word of God; and I agree with that accomplished scholar and jurist. Sir William Jones, who declared that "The Scriptures contain, independently of their divine original, more true sublimity, more exquisite beauty, more important history, pure morality, and finer strains both of poetry and cloquence, than could be col-lected within the same compass from all other books that ever were composed in any age or "Spiritualism" as denying the truths of the Bible, I can only say, "they know not what they do." They might with greater propriety denounce all denominations of Christians except their own, because they differ from each other as to what are the truths of the Bible.

The writer insists that the current phenomena are not opposed to genuine Christianity, but that, while they demonstrate our vacancy of what I should term my own immortality, they clearly and forcibly illusmind; at other times my mind has been trate the divine principles of Christ, shedring at once a new and clearer light on the invisible laws involved in the marvellous the mind were calm. This was after having displays of spiritual presence and energy which accompanied his dispensation. In confirmation of this general idea, and to illustrate the prevalence, among the purest and noblest minds, of faith in the doctrine of Spiritual Intercourse, Mr. Tallmadge refers to the New Testament writers and to many eminent modern authors. Speaking sumption of those who treat them with derision and denunciation, he says:

If, then, these manifesations are according to God's laws, how great is the responsibility of tively say there is no mistake of any kind to clucidate the truths of the Bible-truths about which mankind cannot agree, and never will responsibility is great here, but it will be greater hereafter. And none will see it and feel it with such crushing weight as the clergy who have denounced it; who have shut out the light from their people, and caused them to walk in darkness, when the brightness of these manifestations has been shining around them. Let them take heed to themselves. This warning is founded on communications from a high spiritual source. And let a brief season the mighty torrent of "Spiritualism," which is covering the earth as the waters cover the sea, they will not be able to check it in the world to which they go, but will there be held to an awful accountability! If they had but a small share of practical common sense, they would investigate it, and proclaim it from the pul-pit as confirming the truths of the Bible, and as re-affirming the doctrines which Christ taught and practised. Instead of attempting to resist it they would "take the tide at its flood," and endeavor to "direct the fury of the storm." If they do not, they will find the foundations of their antagonistic creeds washed from under them, and swept away by the resistless tide which is now

"Like to the Pontick sea Whose lev current and compulsive course Ne'er feels retiring ebb."

They may as well attempt to stem the torrent of Niagara, and silence the thunders of the mighty cataract. The day for intimidation has gone by.
Those liquid fires, whose terrors have been so long used, have been quenched by the pure waters of truth flowing from the fountain of Love; and their lurid glare is lost in the brilliant light shed by the sun of rightcousness which has risen with healing on its wings.

From the interesting narration of spirittion to this book, we select the following striking example, in which the life of Gov.

Of impressions which we receive, every one's

own individual experience will bear me out in what I say. How often has it happened to almost every body that he or she has been impressed to ure.

I have frequently been asked, "Why do not reject the credit of composing "The Healing of the Nations"? I answer all such nquiries thus: "Common honesty bids me lo it."

The only credit I desire to have, and that The only credit I desire to have, and that the or she has been impressed to do or not to do, to go or not to go, and by obeying that impression, has been saved from accident or danger? I could cite abundant authorities in proof of this, but I will only relate one instance in regard to myself. I was on board the war-steamer Princeton, in the Potomac river, in the year 1844, when the dreadful disaster occurred by the bursting of the "big gun," which sacrificed the lives of several of our most distinguished citizens. A large party of Stockton, the distinguished commander of the Princeton, to take a trip down the Potomac to decrepit beggars, who perhaps have wasted the pith of life in arduous toil, perhaps for public good?—In neat and commodious dwellings, comfortably supplied. Where is

During the writing of the book I scarcely will concerning that which is may be a conceined that sweet firing in motion, the smode, after the side up, so that I, sitting at the right hand, wrong position I could take the range of the shot of immense weight as it gracefully bounded over the water. I took this position at each fire, and had been traced by her left hand, wrong position I could take the range of the shot of immense weight as it gracefully bounded over the water. I took this position at each fire. After dinner I went with the ladies on deck of the gun. The vessel being in motion, the smode, after from the place within my own spirit, wherein, morning and evening, and in the shady noon, I tempted to read.

After some of the friends had conversed with the spirit of Dr. C—who it was said

ed the gun was again being loaded. I immediately went to the bow of the vessel, and learning that the commodore, and the President and his cabinet, and other gentlemen were mo-mentarily expected up to witness the last fire, I determined to remain, and took my position as before. I waited a minute or two, and was suddenly impressed to leave the gun - why, I could not tell; I had no fear of the gun, for I supposed a wrought-iron gun could not burst. Yet, by an irresistible impulse, I was compelled to leave the gun. I went to the stern of the vessel, and was told the ladies had just gone below. I went down into the cabin, and immediately heard the report of the gun; and in a moment came the news that two members of the cabinet and three other dis tinguished gentlemen had been instantly killed by the bursting of the gun. I rushed on deck, saw the lifeless and mangled bodies, and found that the gun had burst at the very spot where I had stood at the three former fires, and where, if I had remained at the fourth fire, I should have been perfectly demolished! Here was a spiritual impression which I could not resist, and by obeying which my life was saved. It is not for me to say why my life was saved and others sacrificed. We cannot fathom the mysterious ways of Providence, but we can derive benefit from the manifestations thus placed before us.

In the course of the Introduction we have classification of media, and many interesting facts and communications are cited in illustration of the several phases of the phenomena. From among the examples of musical mediumship the Governor relates the following:

In June, 1853, after my return from New York, where I had witnessed many manifestations. called on a writing medium in my neighborhood. A communication came through her to me, directing me to form a circle in my own family, and that a medium would be developed that would be all I could desire. I asked who it would be. It was answered, a daughter. I asked which daughter, as I have four daughters. It was answered, Emily, I was then directed, when a circle should be formed at my house, to put Emily at the piano. I asked, "Will you teach her to play?" It was answered

"You will see." Emily is my youngest daughter, and at that time about thirteen years of age. It is here proper to remark that she never knew a note in music, and had never played a tune on the piano in her life. The reason is this. The country was entirely new when we moved here, and there was no opportunity at that time for instruction in music. She was instructed in other branches of education at home by myself, or some member of the family. I soon formed a circle in my family, as directed. Emily took paper and pencil. Soon her hand was moved to draw straight lines across the paper till she made what is termed a staff in She then wrote notes upon it; then made all the different signs in music, about all which she knew nothing. She then threw down her pencil and began to strike the table as if striking the key of the piano. This reminded me that I had been directed to place her at the piano. I proposed it to her, and, though naturally diffident, she at once complied, and took her seat with all the composure and confidence of an experienced performer. She struck the keys boidly, and played "Beethoven's Grand Waltz," in a style that would do credit to one well advanced in mu-ic.! She then played many familiar airs, such as "Sweet Home," "Bonnie Doon," "Last Rose of Summer," "Hail to the Chief," "Old Folks at Home," "Lilly Dale," etc. She then played an air entirely new, and sang it with words improvised or impressed for the occasion. New and beautiful airs continued to be sung for her, the poetry and sentiment being a writing medium, and I have received many beau-tiful communications through her, and of the

Interesting Talk on Spiritualism, by Mrs. Gage, and what she saw.

(From the Ohio Farmer.) FRIEND BROWN :-

We had a talk some time since on the subject of Spiritualism, as it is now stirring the minds of the people; and I believe you gave it as your opinion that it was not worth talking much about, or looking into. is all imagination or deception, surely it is

possible, to free their friends and neighbors of the enchantment, and let their senses free to float in the old channels of thought or will. It is every one's duty to forward truth, and retard error, and where thousands are being led away blindly, and our scienentific men profess to be able to discover the cheat, and redeem the victims, it is right, nay, it is their duty to do it.

Some two weeks ago, I visited the town of Waukegan, on the shore of Lake Michigan. I became acquainted with persons who are strong believers in Spiritualism. I had several sittings with them, that developed some things startling and extraordinary, but yet not to me very convincing of the presence of any spirit from the unseen world. I was told there of a lady in the town, who would write letters on her flesh, by running her fingers on the outside of her garments, I requested an interview, and was accompanied to her house. She was in her kitchen, busy with her morning work, but

came in very soon, and took her seat, as with my friend, who was making a morning call. I told her the object of my mission, that I had heard much, and read much, of the operations of the spirits, but had seen nothing to convince me of spirit presence; that I wished earnestly to investigate the subject, and should not relinquish my doubts until ample testimony had been given me to compel me to do so.

We chatted a few moments-her breathing grew heavy, her nerves agitated, and then showed us her bare arms, which were covered by an open velvet sleeve which she pushed up. She covered them again, and with the fore-finger of her left hand, traced something like letters on the outside of her sleeve, barely touching the garment; then, after rubbing her hand quickly over her arm, outside her sleeve, some two or three times, from the shoulder down, she pushed back her sleeve and revealed to our astonished gaze, the traces of letters rising in the skin, which immediately became full and fair looking, as if the flesh had been raised by the stroke of a slender switch. The raised marks were as large round as a good sized knitting needle. The first name written was one of a neighbor recently deceased, and had been traced by her left hand, wrong

was present-I asked if nofriends or mine wished to confer with me. She replied a woman and child were pesent and wrote the name "Mary," which racd nimmediately as before. I could remember one of that name. She said the child's unlike was Vary. I asked the name of the woman, and it was written distinctly. It was the name of a lady relative, who died many years ago, and whose name I am confident, neither she nor any of the company had ever known.

Our interview was short, as the lady was hurrying her work out of the way, to go to a dinner-party, it then being ten o'clock, A. M. The next day we met again. I saw the astonishing results, from simply moving the finger over the outside of the clothes.

The names of the woman and child were written for me. But when I told her that the woman had no child Mary, she signified ner desire to write with a pencil—tied a handkerchief over her eyes (because she said the spirits wanted to convince me) and wrote legibly, "It is not her child, but Mrs. Gage's sister's child." I now remembered that a sister twenty-four years ago buried a little girl of that name, to whom I was then much attached.

The lady, whose name she wrote out, and the little girl, had not been in my mind that I recollected. The lady died when I

was a child, 40 years ago.

These and many other startling things came before me. There was no collusion. She seemed impressed against her will because she was in haste. I was in no mood to be deceived, for I was intent at getting at

I do not, cannot now affirm this to be the work of spirits, nor would I dare say it was not. But what was it that impressed those letters upon her arms, raising up the flesh in ridges? making letters wrong side up, and spelling words backward and forward with equal facility. Who told her of things she had not heard of before?

How are these things to be accounted for? Some of the Christian world-" Beecher and others-have decided it spirits. And have bad spirits liberty to roam up and down the earth, doing these strange things; and have good spirits no power given to control them? Who will answer? Will the wise and learned explain this phenomenon?

FRANCES D. GAGE.

St. Louis, Dec. 28

"God Made Him."

We extract the following gem from Fanny Fern's latest work, entitled "Ruth Hall:"

"Time for papa to come," said little Daisy, seating herself on the low door-step; "the sun has crept way round to the big apple tree;" and Daisy shook back her hair, and settling her little elbows on her knees, sat with her chin in her palms, dreamingly watching the shifting clouds. A butterfly alights on a blade of grass near her; Daisy springs up, her long hair floating like a veil about her shoulders, and her tiny feet scarce bending the clover blossoms, and tip-toes carefully along in pursuit.

He's gone, Daisy, but never mind; like many other coveted treasures, he would lose Therein we somewhat differed, for even if it his brilliancy if caught. Daisy has found something else; she closes her hands over it, well for the learned, the wise and good, if and returns to her old watch-post on the doorstep. She seats herself again, and loosing her tiny hold, out creeps a great bushy caterpillar. Daisy places him carefully on the back of her little blue-veined hand, and he commences his travels up the polished arm to the little round shoulders. When he reaches the lace sleeve, Daisy's laugh rings out like a robin's carol; then she puts him back, to retravel the same smooth road again.

"Oh, Daisy, Daisy," said Ruth, stepping up behind her, "what an ugly playfellow; put him down, darling, I cannot bear to see him on your arm."

"Wby, God made him," said little Daisy, with sweet upturned eyes of wonder. "True, darling," said Ruth, in a hushed whisper, kissing the child's brow with a strange feeling of awe.

"Keep him, Daisy, dear, if you like." What could be purer or sweeter than this simple, touching sentence, "Why, God made

> PATIENCE. All precious things are slow of growth. Beloved girls, Be patient like the moaning sea That waiteth ever patiently, Till tears are pearls. Believe me, there is not a star, Nor e'en a flower, But teachest this blessed truth, Comfort and hope for sorrowing youth,

And silent power.

Be patient, therefore—watch and pray; The gems of earth, Like those which burn o'er yonder skies, And human hearts are silently Prepared for birth. - J. Neal.

His mercies are more than we can tell, and they are more than we can feel; for all the world in the abyss of the Divine mercies, is like a man diving into the bottom of the sea, over whose head the waters run insensibly and upperceived, and yet the weight is vast, and the sum of them is immeasurable; and the man is not pressed with the burden, nor confounded with numbers, and no observation is able to recount, no sense sufficient to perceive, no memory large enough to retain, no understanding great enough to apprehend this infinity.- Jeremy Taylor.

Excitement leads to enthusiasm, that moral intoxication, whose effects seem incredible to the sober, while the influence which produces the extravagance, appears more extraordinary than the act itself.

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Inches and Evil Spirits. Many persons have been very much troubled, since the mnifestations began, with what they are pleased to call "evil spirits;" and some seem to ave no other manifestathe most unlovely and disagreeable characteristics. If such ask questions of the spirits, at circles, they get nothing but lies; and not unfrequently this kind of manifestation comes spontaneously, sometimes accompanied by exhibitions of great physical power, and almost violence. But we believe no real harm has yet been done to the persons of those, in connection with whom such exhibitions take place.

Now, the question arises, Do evil spirits cause even these manifestations, which seem so prominently to bear the marks of an evil genius? We answer, Not necessarily so. That there are multitudes of men, women and children in the spirit world, out of the flesh, whom we call spirits, and who retain, for the time, the same dispositions they cherished here, often perverted, and therefore evil ones, we have not the least doubt; but that these communicate so frequently as some seem to suppose, we have no faith at all. For special and wise purposes, the Higher Wisdom of the spiritual world, may permit the lower and more perverted spirit intelligences to make manifestations, and even instruct them, when necessary, of the method of doing so. But, for the most part, the manifestations alluded to, are from another source, and one, too, that is least suspected. What that is, we shall see in due season.

We have already said that low spirits may sometimes communicate; and our conclusion would be, that in all cases where it is absolutely certain that the medium and the members of the circle are pure and truthful, and yet these manifestations come, the Higher Wisdom has permitted them, for trial purposes, for the evolution of thought in new and important directions, and for such arther discipline in spiritual experience, as may be necessary to give greater strength, vigor and clearness to the spiritual faculties. If an inferior spirit be personally present on such occasion, and if he be engaged in communicating in accordance with his own most predominant disposition, it may be, so far as his own consciousness of the matter is concerned, entirely as from himself - i. e., he may not be conscious of any higher intelligence, or any superior motive than his own, as having any possible concern in the exhibition; and yet there is "a power behind the throne" of his motives and his conscious power, which means only good, and sooner or later infallibly brings it ;-where he, perpurely unworthy end.

But when it is certain, that either the the circle, or both, are lovers of low things, cherish impure and unworthy dispositions, say, that for the most part, at least, the low of the most elevated order. There is a principle involved here, which we could wish to the auger. have distinctly understood and faithfully applied,-it is this : as the light and heat of the sun, flowing into and being received by the earth, produces, not always, what is its nature and tendency to produce, but what is determined by the kind of reception which the earth gives to the sun, so the spiritual world, in flowing into the natural world, or into human beings who are a part and the crown of the natural world, ultimates itself, not always, as it would, but as it must, according to reception. If the natural sun shines upon a deep, rich and the desert. Huge alligators, venomous serpents, noisome insects, miasmas of horrible stench, and deadly virus, and a dry, come into contact, oftentimes, in no very and he replied, "Think of Stephen." We agreeable manner, with the sensitive nature then remembered that his Christian name of man. So is it precisely with the light and heat of the spiritual sun. The spiritual world, in the broadest sense of it, and in its highest definition, is that sun; and flowing, as it does, into human beings, it is a

"dismal swamps," filthy pools, and arid deserts, then we must expect such results as compare with the malignant and deadly creations of the imperfect conditions of the earth's surface, from the action of the sun.

And all this is very well, after all. The first step in the true and complete regeneration of Humanity, is to bring the hidden evil to the surface - expose it to the light - let it come out. The more you smother, cover up and hide it, the worse it is for you. And one great office of Spiritualism, aye, the great function, is to show exactly what human beings are - i. e., what they are in condition - in their perversions, that these, when once fairly exposed, may pass away, as some hitherto concealed and enclosed stench, or filth. evaporates, and chemically unites with other elements, and thereby becomes of positive and beneficent use, when once exposed to the light and heat of the sun.

But let us not be misunderstood here. We do not make this method of explaining the phenomena of "evil spirits," so called, to cover the whole ground. Incidentally we allow and believe, morally inferior beings do communicate; but, as we see it, it is only incidentally that they are permitted to do so, while by far the greater number of so called evil manifestations bear the characteristics observed because of the conditions through which they flow. And if this be so, then Spiritualists have a work to do of no small magnitude-a work, however, which must be done, if they would get rid of the "evil spirits" which trouble them so much: it is that of SELF CULTURE: it is that of casting the devil out of ourselves! The Old Dispensation has not yet saved us from merely looking out of ourselves, to our neighbors, and probably never will. It is the province of the new one, however, to introvert this scanning criticism - to turn our search inward, and put the old hunter on the new track of the same old game, in quarters where he had scarcely dreamed of finding such game. And it is to be hoped, that he may not be unsuccessful, in at least driving the whole fell troop from their lurking places, for it is exceedingly probable, that the time has nearly arrived, when the principle that works with the absolute certainty of essential law is comprehensively operating to MAKE KNOWN THE SECRETS OF ALL HEARTS !

A Sitting at Dr. Hayden's.

On several occasions lately we have attended sittings at Dr. Hayden's, No. 5 Hay ward Place, and been highly gratified with the results. A few evenings since we called and sat an hour with the Dr. and his amiable wife, when the following unique and interesting phenomena transpired.

We had been sitting but a very short time, when we heard a peculiar sound, the precise character of which we did not at first recognize, and which the Dr. and his companon said was entirely new at their sittings. We soon listened more carefully and found the sounds to imitate very accurately the sawing of wood. The saw would go on regularly sawing off the stick, and then the haps, means only mischief, or some other stick would drop on the floor; and this was continued time after time, for some minutes. After a while we requested the spirit to medium, or some one or more members of bore a hole with an auger; and the almost instant result was the most perfect imitation of that sound. It was decidedly the most and the low manifestations come, we should capital boring-so far as sound went-that we ever listened to. We then requested medium, and others present of like disposi- the spirit, successively, to give us the sound tion, were responsible for the manifestation, of the jack plane, the hammer striking a and that, too, although the spirit, or the cir- nail, the mallet and the mortising chisel, cle of spirits communicating, might be even which were all very accurately done. But none of them quite equalled the sound of

The spirit who made these sounds was evidently a mechanic, we thought, when he lived in the flesh, and so we questioned him to that effect. He replied that he was. We then asked him if he was formerly acquainted with us? He said "yes." Where did we live at the time? "In the town of CHARLTON, MASS.," was his reply. What was your trade? said we. "Cabinet maker," he said. And what was ours? we queried again. "Wheelwright," he continued. Will you tell us what we used to do when boys together, in which I always came soil, highly cultivated, it produces beautiful off victorious? "Wrestle," said he. Now trees, plants, flowers; but the same sun please tell us your name, said we .- But he shining upon a "Dismal Swamp," a filthy hesitated .- Will you impress our mind with pool, or an arid desert, produces, not its it? "Yes," he replied. Here we had a like, but the like of the swamp, the pool, few moments of silence; but although I remembered the person of the spirit as the facts came along, yet I could not remember his name. Neither did he succeed in imparching, feverish reflection of both light pressing my mind with his name. So I and heat, swarm in great abundance, and asked him again, if he would spell it out, was Stephen; but we could not, for the life of us, think of the last or surname. And so, at our request, he gave that as " Holmes." And now we had it all.

We assure the reader that all we have matter of necessity, that it should ultimate related above is plain matter-of-fact. When itself not like itself, unless that into which it a boy we learned the trade named, in the shines, is like itself in character and condi- town named, while that of "Stophen tion, but like the state in which it finds the Holmes," acquired under the same roof, was spiritual soil. If our souls are, spiritually, the "cabinet maker's" trade. Like most welfare.

boys we were in the habit of wrestling frequently, but although our youthful friend he never could manage to get us on the trial. It is nothing that we feel very proud of now, or that we have the least disposition to boast about; but we merely relate it as a matter of fact, which the spirit indicated. when he spelt out "wrestle."

Whether "Stephen Holmes" is yet gone from the earth-life, we have no means of information, other than those indicated above. We have not seen him for some twenty years, nor heard from him either, till he came as above. And if it were not he, that were a fact more singular and unexplainable, than if it were. We have given the facts, and if the curious and the doubting are not satisfied with them, they will doubtless be obliged to bear their own disappointment, which, we feel was most fully balanced by the satisfaction which we were permitted to enjoy on that occasion, in our investigation of Spiritual Science.

Miss Emma Jay.

This lady spoke at the Melodeon, on Sunday, Jan. 21st, to universal satisfaction. We were not permitted to listen to her discourse in the afternoon, - having ourself an engagement to speak at Charlestown at the same hour - but were informed that the house was crowded in every part, and that her address was very superior. We attended in the evening, and listened to a well digested and well spoken discourse of over an hour's length, without notes, the lady being in the trance. Few who stand in our pulpits, we think, could do as well, though they even be men, either without, or with notes; and therefore Miss Jay must either be regarded as a woman of very extraordinary abilities as compared with the talent of the pulpit, or as having help from some living foreign power and intelligence, tantamount to what we call spirit influence.

We also had the privilege of hearing Miss Jay sing, at the close of her discourse, and to us it was very satisfactory, although we pretend to no very great appreciation or acuteness in the musical art. But we heard one good judge say, that it was more than equal to the music of some of the star singers of the day.

and forcible manner desirable. She was influenced by two different spirits on this occasion - one of whom said his name was WM. ELLERY CHANNING, and the other, he said, was formerly a converted Jew - first conto Universalism, "under whose banner," out of the world." He was a lawyer by profession, it was said, and certainly the arguments he adduced, and his manner of n swering questions that were put to him, pleased with the evening's entertainment.

Miss Jay speaks again at the Melodeon, next Sunday, afternoon and evening. She speak in such places in New England, as may desire her services for that purpose. Address Dr. Hayden, No. 5 Hayward place.

Parental Counsel.

The following, although addressed to a young man in this city, by his careful and affectionate parents, seems to us so full of wise counsel, so methodically expressed, and the whole of it so much to the point, that we can hardly help giving expects evermore to be an investigator. He it to our readers. There are many other sons of oving parents, just entering that age when they are expected by all to depend on their own exer- will not investigate is a bigot; and he who tions for the position they may wish to occupy in society, and the ever-growing ability they may wish to acquire for executing life's task, both for their own good and that of others, who may be able to gather many valuable hints from this " Parental Counsel!" We may say in conclusion that the parents of the son addressed in the following paper, are thorough Spiritualists. Both their counsel to their son, and their lives - their example - give the full practical denial to the oft repeated assertion of those who do not know what Spiritualism is, that the principles and influences of the New Faith are not favorable to morality. Let all such read the following, and then "judge righteous judgment." BELOVED SON :-

This day, although you are but twenty years of age, your parents declare you to be free. They have no money to give you; but you are comfortably clad - are in the enjoyment of health, and have had some educational advantages. We have watched over you from earliest infancy with all that care and that interest which parental affection could command. We feel that you have been a most faithful child. Seldom, very seldom have we had occasion to reprimand you.

Starting now as you do this day in the world, to make your way as best you can, this favorable moment is improved to give a few words of parental counsel, not doubting that it will be wisely regarded, and that you will feel that it comes from hearts deeply

1. Resolve to be an individual. Lean not on the opinions or the practices of others, Holmes" was a third larger than ourself, farther than they reach your own individual consciousness. Lean on principles. Men floor! On the contrary he generally got may fail, but principles are eternal. Listen thrown several times on every occasion of to counsel with all due respect; but after all never give up your own individuality. You are a distinct individual being, and are to work out your own individual destiny. The following lines contain useful instruction:

> "Voyager upon life's sea, To yourself be true, And where'er your lot may be, Paddle your own canoe; Never though the winds may rave, Falter or look back; But upon the darkest wave Leave a shining track.

Nobly dare the wildest storm. Stem the hardest gale; Brave of heart and strong of arm, You will never fail. When the world is cold and dark, Keep an end in view; And toward the beacon mark, Paddle your own canoe.

Would you wrest the wreath of fame From the hand of fate? Would you write a deathless name With the good and great? Would you bless your fellow man? Heart and soul imbue With the holy task, and then Paddle your own cance.

Would you crush the tyrant Wrong. In the world's free light? With a spirit brave and strong, Battle for the right. And to break the chains that bind The many to the few-To enfranchise slavish mind. Paddle your own canoe.

Nothing great is lightly won, Nothing won is lost : Every good deed, nobly done, Will repay the cost. Leave to Heaven in humble trust, All you will to do; But if you succeed, you must Paddle your own canoe."

2. Keep in mind that while you are an individual, you are also connected with others whose interests and happiness are bound up with your own. Besides your parents, your brother, and sisters, you are a part of a great whole. In promoting the good of others, you will thereby advance your own individual good.

3. At all times, in all places, and under whatever circumstances, seek to do right, at whatever cost of time, labor or money. Though a wrong act may promote tempora-On Tuesday evening following the meeting ry good, yet on the whole, it will not yield perat the Melodeon, a private circle was con- manent satisfaction. The hour of reflection vened at Dr. Hayden's, when Miss Jay was | will sooner or later come, and if you have enabled to speak in the most clear, logical done right, your peace will be perpetual, like the flowing river, and your rewards will be constant, like the rolling sea. Some of the best years of your father's life have been devoted to the aid of the oppressed, the elevation of the sinful, and to the assistance of verted to Presbyterianism, and afterwards the poor. Retrospections of the past are now to him pleasant. He would not exto use the language of the spirit, "he went change them, if he could, for veins of silver, or mines of gold.

4. Remember, dear son, that there is a Being of Infinite Wisdom, Truth and Love, the grand Mind of all minds, and who bears showed him well versed in the art of logical to you the relation of Father and Mother. reasoning, such as the superior lawyer always | Forget not that you are an immortal being. possesses. About forty persons were present and that you have but commenced one of a on this occasion, and all were preëminently vast series of lives, and that a wrong act in a life will, to a greater or lesser extent, affect your condition in all the succeeding lives.

5. Be a free and careful searcher for will remain a short time in Boston, and truth. Let every thing be investigated, no matter how new or how unpopular it may be. Examine with all the care your circumstances will allow. Your father has ever made it a rule never to reject opinions until he had had ample time and opportunity to examine them. In this way his mind has been greatly enlarged in religion, in morals, in philanthropy, in philosophy, and he who cannot investigate is a fool; and he who dare not investigate is a slave.

6. Be honest. When you have thoroughly examined a subject and are satisfied that it is founded in truth, declare your convictions at all hazards, at all proper times, both in public and in private. Let your motto be, "Without concealment and without compromise." Time was, when to be a friend of the slave and the colored man, was to be hated and rejected of men. At that time your father was the occupant of a pulpit. He examined that subject with care, saw the truth, declared his sentiments, lost his pulpit, but saved his manhood. Be honest, my son, in all things, and prosperity will attend

7. Be philanthropic. Many persons are ushered into being who are surrounded by circumstances most unfavorable to their development. They need a helping hand. Give them such counsel or direct aid, as they may need. For a long time to come the poor will be on this earth. Help them, my son, to the extent of your ability. Do not send them away empty. The philanthropic person will receive more than he

'The quality of Mercy is not strained ; 'T is twice blessed; it blesses him who gives, And him that takes."

8. Be industrious. Never pass an idle interested in your present and your future hour. The whole world is astir. Be al-

others. We do not mean that your hands should always be at work. Let your mind work for your own individual good, or for the common weal. The industrious man is truly wise. Your mother is a fine specimen of industry; imitate her example.

9. Be economical. Let nothing be wasted. While the Founder of the Christian System fed the hungry, he also directed that seph." the crumbs be gathered up, that nothing might be lost. In this respect also your mother's example is worthy of imitation. By her rigid economy, as well as her indusfamily. Franklin, who was one of the greatest men that ever lived on this earth, was a rigid economist; consequently was to leave a large estate to be used by others for philanthropic purposes.

10. Let your aims be high. You are, as it would now seem, destined to be a merchant. Be the first in the circle of your acquaintance. You are a member of the "Mercantile Library Association." Resolve to be its President. Aim at the sun. Ex- carry out, as you are surrounded by concelsior should be your motto. Some do not tending influences. You can do much which excel because they do not aim high. Time was when your penmanship was poor, but by hands. It will take too long to portray, much effort you have acquired a plain, in faint colors, the grandeur of the spirit land. bold, mercantile hand, and are becoming a Earth's language is too feeble in itself to good letter-writer, which is an important ac- create one pure thought of our beatitude omplishment, ... derie derit odt rottes ,ti

11. Study to be meek. You are now poor, but a few years of industry and of prosperity may change your condition. The Lawrences and the Appletons came to Boson poor, but they acquired great wealth. God, of great price, and we believe it.

12. Assist the struggling. You will meet persons of genius who will need encouragement. Among this class, inventors may be named. They may have thoughts which, world; but such persons are usually found in humble life. Aid them, my son, aid them. The first person who proposed to use steam for propelling purposes was declared response was, to be insane, and, being thrown into a lunatic asylum, was made crazy by the world which refused to listen to him, and which he might have greatly benefited. But in a later and more enlightened age, Fulton began his work, succeeded, and is now highly | gers bring to earth, and stereotype upon

Thus, beloved son, have your parents given you a few words of valuable counsel. It | Webster in the same Hall? "Yes." Will is all they have to give, but it may be worth more to you than gold or silver. We are fully persuaded that in proportion as these words are regarded, you will be a wise and useful member of community. Go. then. out into the wide world, and do your whole duty honestly, faithfully, cheerfully; and while your parents remain in their mortal bodies, they will watch over you; and when they have passed on to higher and more perfected conditions, it will afford them happiness, should you be left behind, to return and aid you to the extent of their ability.

Record of Phenomena.

Another Hour with Miss Ellis. Some few weeks ago, it will be remembered, we published a very interesting article from the writer of the following, entitled, "An Hour with Miss Ellis," and now we are favored with "another hour" with the same. We should be happy to hear from friend Minor oftener:

FRIENDS. You were so civil towards my first effort to lead others to investigate spiritualism, as I did, with candor - willing to know the truth, come from whatever source it might - that I am encouraged to offer the result of another hour at Miss Ellis's room on the 6th of October. My hour was immediately after dinner, or from 2 to 3 P. M., and you will see that I received a lesson, not soon to be forgotten by me, and preface of Nature's book, there to study his it may be useful to others; therefore I give | real character. I see you do not like to sit it entire, as it was received. I wish it dis- idle by the wayside. As you extend your tinctly understood, that I write my questions, | hands, work will fall into them." which are not spoken, and are wholly unknown to the medium, when she writes the

I wrote, Are any of my friends present? Answer, "Yes, Frances. It is with great immediately answer yes; but you have a difficulty that we come near, when the material body to sustain. Bring spiritualthe medium."

I then wrote - But I came at this hour, because it was the only hour the medium could give me. Answer, "Then I will make an effort." It occurred to me here that perhaps some other friend might have more power, and I asked if Joseph was present? Answer, "Yes," and I wrote, Perhaps he can more readily communicate. Answer, "He has, indeed, more power." I wrote. Then let him go to work, when the dia for them, and let them pay a reasonable medium wrote-

"The opportunities for spiritual communication are very few, still your mind may improve; and in progressing in this life you may be advanced in the next; these reasons add to our happiness. I hope we shall meet | before men." often. You are wandering along the barren shores of time, picking up a few pebbles and sand grains, passing by the immortal jewels hour had expired, and others were waiting beneath the soil we would point out to you. their turn, I rose from the table; but ways doing something for yourself or for The veil which separates us, is not so thick | wishing to be courteous to my social friend

but that our glad voices can penetrate its folds. You cannot see us face to face, till the voice of God's power has dispelled the veil: be contented then to listen to our teachings. Promulgate then this glorious, soul-inspiring reality, and, as you administer the balm of consolation to others, your own soul shall feel the soothing antidote .- Jo-

I take the liberty to say here, that the writer purported to be, and was, I have no doubt, my early friend and school-mate, Joseph K. Maine, whose remains were deposited try, she has greatly aided in supporting our in a vault near the corner of Tremont and School streets; and whose name was in the Boston Directory from 1824 to 1834, or thereabouts - and that, when living, his able to help many during his mortal life, and | word was appreciated; and I shall require good reasons for discrediting it now he has "advanced to higher spheres of enjoyment and pursuits."

I wrote, Now I wish you to give me a description of your residence in the spiritual land. When the medium wrote

"I cannot give you a plan which you can we cannot perform for want of material and bliss."

I then wrote, How long after your departure from earth before you entered upon your present happiness? Answer-

"Six months. I entered the fourth sphere, where I, (in a measure) atoned for We earnestly beseech you to cultivate a my sins. I then entered the Statute Hall meek spirit. It is said that the ornament in the fifth sphere, where laws are made. of a meek and quiet spirit is, in the sight of Many political men, whose fame on earth won them renown, congregate in this hall to make laws. It is a beautiful tower, formed of electric marble, with star-formed windows; and when filled with angels, the scene is grand and imposing; as each spirit if elaborated, may be of great service to the is surrounded by a bright halo, emblem of

> I wrote, But pray what are you doing among the lawyers and politicians? The

"I also am interested in the affairs of this nation; and though I am but a flickering spark of genius among so many brilliant intellectual fires, I can do a little towards making perfect laws, which winged messensusceptible brains."

I then wrote, Are Henry Clay and Daniel you tell me what Mr. Webster thinks of his course on the fugitive slave law? Answer-

"He would calm the troubled waters of his domestic life; add a lustre to his religious sentiments; eradicate his slavery notions; and act, on that point, from his soul, not from policy, as he did when here. Much to erase in the book of his earthly life, and much, very much to add."

And Mr. Clay, how does he feel in relation to his slavery habits? Answer-

"He adheres to his peculiar principles with the same tenacity you would cling to a cast off garment, for the good it has done; but when texture for a brighter and more substantial one is offered him, he will accept."

Who of our early friends are with you? Answer-" Strange, all have advanced to higher spheres of enjoyment and pursuits. We often meet and dwell upon the past scenes of our life with much regret and some pleasure." I then wrote.

Now, do you see any particular duty or path for me to pursue to be most useful to others and to myself? Answer-

"It is not necessary to wear the garb of any church, still there is much good in all religion, as the true Christian worships God, but every individual adores him in his own manner. We would enlarge your liberal ideas of God; and bid you turn even to the

I then wrote, Shall I devote myself to extending a knowledge of this glorious truth to the unbelieving world? Answer-

"If you were divested of the clay I should stomach is full of gross food; and it injures ism out into your daily walks of life, not shut it up, (as Christians do their Bible,) for

But may I not give my efforts to the cause, and at the same time sustain the material body? Answer-

"Yes, act through reason, not soar above common free-thinkers as some are doing now."

I then wrote, There are thousands thirsting for these demonstrations, but cannot find a medium; is it not right then to furnish meprice for the opportunity, as I am now doing?

"Yes, we eagerly snatch every passive hand. or susceptible brain. The little medium powers you possess shall be developed. You shall not be a light under a bushel, but shine

I here omit a portion of the manuscript, and give the closing paragraph. As my

sent? When the medium again seized ber pencil and wrote, "Yes, I will remain with you until six o'clock." I wrote, Do you mean remain here, or go with me to the Fountain House? The medium wrote "Go with you." And I believe he did accompany me, and remain with me until the hour of supper; and not only so, but I enjoyed his presence.

I will now ask those who read this, bearing in mind the fact that the medium had no knowledge of a single question, if they believe the answers were written at random, or were the production of some unseen intelligence near me, reading the questions as I wrote them, and then influencing the medium's hand, which is made to write the proper answer? To me the answer appears plain and simple, as I have no doubt of the ability of our spirit friends to communicate Man's needs. 3d, Circles and angels. with us.

D. K. MINOR. Boston, Jan. 7, 1855.

Musical Manifestations.

As many of the readers of the New ERA are desirous to hear of any new, or interesting manifestations which may be witnessed by others, I will, with your permission, relate what has been witnessed recently at the Fountain House.

On Wednesday evening, 17th inst., there was a party of twenty or more, assembled in the dining room, with a young girl of 16 years as medium. The party was, as usual, when a large majority of those present are unbelievers and skeptics, very inharmonious; and yet the rappings on the table were quite loud-so as to be heard outside of the door, in the hall leading to the dining room. I heard them repeatedly as I approached the door, before opening it. There was also music on the guitar, placed under the table, keeping accurate time with those who were singing. The instrument was set up edgewise, with the head raised a few inches from the floor, held by different members of the party, at different times, or resting upon the floor entirely, when the strings were thrumbed or snapped, as with a human hand; yet no person present, in the form, could possibly have done it without being discovered. When those present ceased to sing, they commenced conversation with the spirit or intelligence which presided at the instrument, and were told that vining rod. it was Jesse Hutchinson. The questions were asked in the usual way, orally, and the responses were made upon the instrument, and at times so loud as to be heard in the office, more than seventy feet distant, when the door was shut.

The instrument was placed within about six inches of the medium's feet, and so near that some of those present, on the first evening, supposed that the instrument was touched by her, and they therefore attempted to look under the table to ascertain if such was really the fact; but the music ceased whenever they did so; yet two persons said they saw the medium's foot touch the instrument, while those who held the head of it up from the floor were quite sure it was not so-and even they are now convinced that it was not so-and it seems to me that one moment's candid reflection will satisfy any person that it is impossible for an inexperienced and child-like person to keep accurate time with those who sung, by using the foot, with the shoe on, upon a guitar. If such a prodigy can be found, I doubt not employment, at a good salary, can be found at Barnum's Museum.

On Friday evening, 19th inst., quite a party assembled again, around the table in the dining room, when it was proposed to confine the medium's feet to her chair, that there might be no possibility of deception, and it was done; but still there was even greater accuracy, if possible, in the time, and equal readiness to perform and to respond to questions as on the previous evening. Again on Saturday evening there were from 20 to 25 persons present, and the medium's feet were again tied to her chair, by a broad and long crash towel, which rendered it quite impossible for them to approach the instrument without moving her bodily with the chair; yet there was as before accurate time kept, and numerous questions answered by touches upon the instrument by what appeared to be a regularly formed hand, which was distinctly and repeatedly seen by two gentlemen, unbelievers, who sat or stood back a little, so as to be able to look under the table without making any movement, or any change in the position of the head. So again on Sunday evening, in the parlor, the well-formed hand, with long, slender fingers, was distinctly seen by two persons, a lady and a gentleman-while a dozen others were sitting around-to touch the strings of the guitar. In every instance the spirit performer claimed to be Jesse Hutchinson; and on a previous evening appeared to resent the suggestion of some one that it was not Jesse, because he did not call for the " Old Granite State."

upon the piano, accurate time was kept by choly event.

I stooped down and wrote, Is Joseph pre- Jesse on the guitar, under the table, near the medium and several others; and the touches upon the guitar were so loud that I heard them in the office below stairs while reading. Such are the facts-will some of your readers explain how this is done by electricity, or by knee-and-toe-ology?

Catalogue of Discourses. THROUGH JOHN M. SPEAR.

XVII. Footology—one discourse.
XVIII. Gravitation—of the loadstone. XIX. Generalities and Specialitiesive discourses. 1st, Distinctions of each. 2nd, An observer needed. 3d, Specially prepared mediums. 4th, Curiosity. 5th, Certain mediums used for certain purposes.

XX. Gases-their origin and uses. XXI. Geometry-seven discourses. 1st, An analysis of the word, Geometry. 2nd, 4th, Triangles. 5th, Distances measured by sounds. 6th, Square and compass. 7th, Origin of the Masonic Institution.

XXII Heat-one discourse. XXIII. Handology - three discourses. 1st. The Palm of the hand. 2nd, Fingers and Thumbs. 3d, Lines of the hand. XXIV. Home-one discourse; Home-

XXV. Honesty-one discourse.

XXVI. Hope-one discourse. XXVII. Hydraulics and Hydrostatics -seven discourses. 1st, Value of Waters, 2nd, Waters are gases. 3d, Dews, fogs, dropsy. 4th, Tears, sweat. 5th, Composition of waters. 6th, Hydrometer. 7th, Of Oxygen, Nitrogen, Hydrogen.

XXVIII. Industry-one discourse. XXIX. Light—one discourse. XXX. Liabilities—one discourse. XXXI. Labors and Rests - one dis-

XXXII. Mineralogy-seven discourses. 1st, Of Mineralogy in distinction from Geology. 2nd, Minerals in Waters. 3d, Principles. 4th, Gold. 5th, The Silvers. 6th, Polishing and refining metals.

XXXIII. Marriage—one discourse. XXXIV. Optics-two discourses. 1st, Of the Eye. 2nd, Of Colors.

XXXV. Prophecy—one discourse. XXXVI. Purposes of the Association of Beneficents.

XXXVII. Progress—one discourse. XXXVIII. Records - where to be XXXIX. Retrospection—one discourse.

XL. Seas-origin of, one discourse. XLI. Salts-seven discourses. 1st, Epsom salts. 2nd, Soda. 3d, The second toe and attractor. 4th, Salts render persons receptive. 5th, Origin of the salts. 6th, Sea sickness. 7th, Salt with food; the di-

XLII. Science of Life-two discourses. 1st, Religion. 2nd, Spirituality. XLIII. Tides-one discourse: the ebb

and flow, and the neap tides. XLIV. Taste-one discourse. XLV. Topography—two discourses. XLVI. The Unfolder—one discourse. XLVII. Veinology-one discourse. XLVIII. Winds-one discourse; meteorology, tempests, etc.

Ancient Ruins.

XLIX. Wants of Man.

Marked Epochs : Prophets ; Submergings ; Ancient Edifices; Divine Interpositions; Deluges; Lost Arts; Immortality; Progress.

Should one watch the sun as it comes forth in its morning splendor, expecting to see that vast luminary move, his expectations would be disappointed; but if that person would engage in his usual avocations, he would see that it had arisen, and was rapidly reaching its meridian splendor.

Thus is it in the mighty revolutions which are almost unobserved, passing onward. Soon great changes must come. The race of man, from his earliest conception, has ever though almost unperceived, progressed in wisdom, love, truth. But there come marked epochs in the more perceptible unfolding of events of an extraordinary character. The effort to more perfectly unite the spirit life with the earth condition is manifestly one of

the marked epochs in the history of man. It is quite impossible at this time to designate the marked events which are at hand. Neither is it proper to enter into details of that general character. That is a branch of labor which more fully belongs to the prophet, the prophetess, and the seerologist.

Ages before man was, this planet was existing in somewhat rough, uncouth, irregular conditions, changing, however, from age to age, and by revolutions quite innumerable, causing eruptions, volcanoes, earthquakes, and at times sweeping away whole races of beings, submerging towns, villages,-leaving none to mark the spots where these catastrophes occurred. Picture to the mind a ship; she is under way; she is freighted with valuables, and has on board men, women, and children. In the silence of the night, when all on board are at comparative case, contemplating the speedy termination of the voyage, suddenly, in the midst of the ocean, she strikes an unobserved object, at once sinks, and no person escapes to narrate the calamity. Occasionally such events occur on the seas. The anxious friends wait week after week, month after month, until hope fails; no intelligence of the calamity ever reaches the shore. So in the ages which

tions, saying nothing here of the working of miracles. Were the Divine capable of interposing in great, he would be equally capable of interposing in smaller calamities, and the human mind is just as capable of proposing the interrogation as it relates to the smaller calamities as the greater. Things which, taken in a limited view, are regarded as calamities, are in fact but upheavings, like the mighty struggles of man for a higher condition These upheavings have their mighty uses. They answer grand, lofty, sublime, noble, beneficent ends, and so far from presenting interpositions to stay these upheavings, there should be interpositions to promote and hasten them onward, that there may be opportunity for the events which are to follow in their train. Were these calamities to be stayed, it would be like throwing obstacles across the iron road; or like throwing the mighty iceberg before the rapid steamer. The cars are approaching; they have their destination; and these, with the steamer, are representative of events. Each one has

Unless the mind is of sufficient breadth to take in thoughts of this character, there will always be a question of the goodness of the Divine. But when comprehensive views are received, it will be perceived that all events are interlinked, working out the highest good of all things that have been, that are, and that will be; so that what is called evil is but good, not philosophically under-

its time,-follows in its order. The sub-

merging is one of the events. It must take

its place in its season, or the whole machin-

ery of the vast myriads of worlds would, as

it were, be swallowed up in one grand

It is wise, in opening up a subject of this character, at the same time, as far as may be practicable, to educate, strengthen, and unfold the mind. It is also wise to urge yet another consideration. The ancient records have, with great care, preserved an account of what is usually denominated the Deluge, in distinction from other calamities recorded to, but there have been many deluges, -- some | tion. extending much farther than the particular

It would not comport with the design of this paper to speak especially of the remarkable preservation of certain parties named in the ancient records. It is known that miracles do not transpire in later ages, whatever people may believe in regard to the more ancient accounts.

Passing from these merely introductory observations, this remark may now be made, that a people would seem to be rapidly unfolding, acquiring a knowledge of the sciences and the arts, able externally to construct vast, rich, valuable, beautifully decorated edifices, and suddenly they have disappeared, carrying down with them a knowledge of the sciences, and some of the nicer arts, so that the world has lost some things which it once had. Like the family, it has valuable relics which have been handed down from generation to generation, and preserved with great care. Suddenly the mansion is consumed by the flames, and these valuables are irrecoverably lost. Thus has it been with tribe after tribe, nation after nation. But a new epoch has arrived. While the arts and sciences have apparently been lost, the persons who cultivated them have been preserved. Being immortal, they could not die. Man, in distinction from the lower animals, is immortal, forever continues to be a distinct individual, immortal being; so that while it may be truly said that a science or art is lost on a particular planet, or lost to the inhabitants dwelling on that planet, because of these catastrophes, yet speaking in a broader sense, the things are not lost, because the persons, being immortal, still continue to live.

This point is presented with great particlarity. As it were, it is the corner stone on which the whole fabric will rest, as that fabric is presented in these discourses of ancient ruins. This particular matter has not received the attention of the schools; and this is the reason - the schools have reached only the point of intellectuality. When they shall pass on to spirituality, they will then clearly perceive, that in a broad sense, nothing that ever was received into the mind of man, can be lost, because the mind is an integral part of man.

Man, being immortal, mind must of necessity also be immortal. This is a point of immense moment - stretches the mind from world to world - so that man, as a whole, is ever accumulating. But on a particular planet, he may retrograde, that is, he may have known more in a given ancient age, than in a modern age.

It is not true then, that on each particu-**Old Granite State."

I am also informed, that, on Sunday evening, while some one sat at and played upon the piano, accurate time was kept by

It is not true then, that on each particular street, Boston, Address Walls and the subject of Spirtualism.

**Spiritual Phenomenal of the particular planet with planet, and wiser than the more recent inhabitants of a planet. Connecting planet with planet, and the subject of Spiritualism.

**Spiritual Phenomenal of the particular planet of the present, has taken rooms at No. 5 Hayward Place, near the Adams House, and will acknowledge who may desire to investigate the subject of Spiritualism.

**Spiritual Phenomenal of the present, has taken rooms at No. 5 Hayward Place, near the Adams House, and will be happy to wait upon those who may desire to investigate older. The apparently younger may be older. The apparently younger may be single person remains to narrate the melanchem of a planet. Connecting planet with planet, and the subject of Spiritualism.

**Spiritual Phenomenal intelligences. Sports at No. 5 Hayward Place, near the Adams House, and with its extreme rapidity, mrinishes a success. In the Appendix of the present, has taken rooms at No. 5 Hayward Place, near the Adams House, and with its extreme rapidity, mrinishes a success. In the Appendix of the present, bas taken rooms at No. 5 Hayward Place, near the Adams House, and with its extreme rapidity, mrinishes a success. In the Appendix of the present, bas taken rooms at No. 5 Hayward Place, near the Adams House, and with its extreme rapidity, mrinishes. Since the Appendix of the present, bas taken rooms at No. 5 Hayward Place, near the Adams House, and with its extreme rapidity, mrinishes. In the Appendix of the present, bas taken rooms at No. 5 Hayward Place, near the Adams House, and with its extreme rapidity, mrinishes. In the Appendix of the present, bas taken rooms at No. 5 Hayward Place, near the Adams House, and with its extreme rapidity, mrinishes. In the Appendix of the Appendix of the Appendix of the A

The kind, sympathetic, and eminently re- world with world, taking man as a whole, in ligious, in considering calamities of this that sense man's course is ever upward and character, and taking a limited view of onward. This remark is presented in this them, ask why the Divine does not in- discourse because it is proposed to speak of terpose and prevent such events; but it some of the arts and sciences, showing that must be borne in mind that the Divine is some of them were more useful, more wholly incapable of extraordinary interposi- beautiful, and finer than those known in the present age.

Psychology and Surgery.

On Wednesday, the 17th of January, we ttended, at the rooms of Dr. E. G. CUTTER, No. 292 Washington Street, a surgical operation of somewhat remarkable character. It was a case of Tumor, which was adroitly extracted, under the influence of Psychology, without the least sign of pain.

First, we witnessed three teeth extracted from three different persons, while they were in the Psychologic state. The first threw up her hands and groaned some during the operation, but declared she knew nothing of it after it was all over, and she was out of the trance. The other two manifested not the first sign of pain. After these, Mrs. Samuel D. Hilliard, of this city, came forward, was entranced by Dr. Cutter, and then Dr. Pineo, of Groton, Mass., assisted by Dr. Winslow Lewis, of Boston, took from the neck, a tumor as large as a small hen's egg! The lady must ceriainly have had very different nerves from people in general, or else she was under an influence quite unknown to, and unacknowledged by the schools. That influence is named Psychology-one of the fundamental elements of Spiritualism.

Our List of Books.

The attention of our readers is called to our book list. We are prepared to send promptly, to order, through the mail, by express, or by private conveyance, any work we advertise, or any others in the market, on receipt of price. All friends of the Era, who may have occasion to purchase books, may here find one important practical way of aiding us in our labors.

Sailing with the Tide.

What is a man or a woman worth, who only sails with the tide of public opinion, or who, like dead fish, floats only down the stream? Better by far is it to bravely stem the current, and set the winds at defiance, by other historians. But it may be said that | for thus wilt thou energize thy whole being there has not only been the Deluge alluded and prepare thyself for the joys of noble ac-

Specimen Numbers of the Una.

Those desirons of seeing specimen numbers of "The Una," with a view to subscribing, by calling at this office, or addressing us post-paid, can be served free of cost.

Appointment.

The editor will speak in Lowell at Wells' Hall, next Sunday, at the usual hours, day

Advertisements.

FREE LECTURE.

MRS. MARENDA B. RANDALL, M. D., 'A graduate of Penn University, of Philadelphia, will deliver a free lecture on the subject of Spiritualism, at the Music Hall Lecture Room, on Wednesday evening, Jan. 31st, at 7½ o'clock P. M.

Mrs. Randall will also give a private Medical Lecture to the Ladies of Boston and vicinity on Thursday afternoon, Feb. 1st, at 3 o'clock at the same place, at which lecture an admission fee of ten cents will be taken at the door to defray expenses.

TO PARENTS AND CHILDREN. Harper's Story Books.

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at their dwellings, or will receive them at his place of
abode (Melerose, Mass.) While charges will not be made
for services, offerings of gratitude will be thankfully received When desired, his daughter, Mrs. S. B. Butler,
will accompany him to record the things said. He may
be addressed at Bela Marsh's, 15 Frankin street, Boston,
for a temporary season. Love's labors should be without for a temporary season. Love's labors should be without hope of a fee or reward.

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JOHN M. SPEAR.

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THE FOLLOWING PERSONS ARE NOW ever and whenever their services may be desirable and circumstances permit. They may be addressed at this office, No. 15 Franklin st., Boston, Mass.

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NOTICE TO SPIRITUALISTS.

The Wonders of the Spirit World! DR. W. R. HAYDEN, OF BOSTON, WOULD inform those interested in the phenomena of Modern rm those interested in the phenomena of Mo sm, that he has purchased the duplicates of

PROFESSOR S. B. BRITTAN'S BEAUTIFUL AND NOVEL COLLECTION OF SPIRIT DRAWINGS, CRYSTALLOTYPED ON GLASS,

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Besides the above, are various kinds of flowers and scenery of the spirit land, and many other beautiful specimens of spirit skill and power.

The drawings are perfect fac similes of the originals, and as a whole will form one of the most unique, chaste and extraordinary Exhibitions ever presented to the public and cannot fall to deeply interest both the believer and the skeptic. lic and cannot fall to deeply interest both the beneve.

Each Exhibition will be prefaced with a lecture on the phenomena and philosophy of Spiritualism, by Dr. Havden, who will also give a brief history and explanation of each drawing presented.

Dr. Hayden having made an agreement with Professor Brittan to answer all calls to lecture with the drawings in New England, except Connecticut, will be most happy to exhibit them in public or private for a moderate compensation. The exhibition will be ready about the 20th of the present month. of the present month.

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My angel wife, I come, I come, My spirit longs to soar to thee,-To dwell in its eternal home, Where now thou art, forever free.

The dearest link that bound me here Is missing in Love's golden chain, And cheerless looks the world, and drear,-This world of care, and sin, and pain.

But heaven, that happy, happy place, Since thou art there it nearer seems; I soon shall see thee face to face, And walk with thee by living streams,

And praises to His name we'll sing. Who left for us the realms above, Till heaven shall with the anthem ring. The holy lay of joy and love.

My darling, thou art with me now: Thy spirit mingles with mine own : I feel thy breath upon my brow. I listen to thy soft, low tone :

And words of holy peace and cheer Thou breathest to my stricken heart; Thou bid'st me check the rising tear, And act with martyr-zeal my part;

And bid'st me trust in Him whose word Is unto erring mortals given, To hush the storm by passion stirred, And guide us in the way to heaven:

Watched o'er my childhood's tender years ;-She hath had much of grief to bear, Her path hath been bedewed with tears. Mother, I stay ! for thou art dear,-

Thou bid'st me think of her whose care

Dearer than aught on earth beside; But, oh! once more to see her here-My angel wife, my spirit bride.

Father in Heaven, to Thee I bow; Or life, or death, "Thy will be done!" Thy hand lies heavy on me now, And darkness veils the noon-day sun.

But well I know, though clouds obscure Its brightness, that it shineth still; I know thy promises are sure, And patiently I bide thy will.

Souls, not Stations.

Who shall judge a man from manners? Who shall know him by his dress? Paupers may be fit for princes, Princes fit for something less. Crumpled shirt and dirty jacket May beclothe the golden ore Of the deepest thoughts and feelings-Satin vest could do no more.

There are springs of crystal nectar Ever swelling out of stone: There are purple buds and golden, Hidden, crushed, and overgrown; God, who counts by souls, not dresses, Loves and prospers you and me, While he values thrones the highest, But as pebbles in the sea.

Man upraised above his fellows, Oft forgets his fellow then; Masters, rulers, lords, remember That your meanest hands are men! Men by labor, men by feeling, Men by thought, and men by fame. Claiming equal rights to sunshine In a man's ennobled name.

There are foam-embroidered oceans; There are little weed-clad rills, There are little inch-high saplings, There are cedars on the hills. But God, who counts by souls, not stations, Loves and prospers you and me, For to Him all vain distinctions - Are as pebbles in the sea.

Toiling hands alone are builders Of a nation's wealth and fame; Titled laziness is pensioned, Fed, and fattened on the same; By the sweat of others' foreheads, Living only to rejoice, While the poor man's outraged freedom Vainly lifteth up its voice.

But truth and justice are eternal, Born with loveliness and light; And sunset's wrongs shall never prosper While there is a sunny right : -And God, whose world-wide voice is singing Boundless love to you and me, Will sink oppression with its titles As the pebbles on the sea.

> To an Indian Maiden AS HER SPIRIT NEARED ITS HOME.

Thou'rt passing from the lake's green side, And the hunter's hearth away; For the time of flowers, for the summer's pride, Daughter, thou canst not stay.

Thou'rt journeying to thy spirit's home, Where the skies are ever clear; The corn-month's golden hours will come, But they shall not find thee here.

And we shall miss thy voice, my bird, Under our whispering pine; Music shall midst the leaves be heard, But not a song like thine.

A breeze that roves o'er stream and hill, Telling of winter gone, Hath such sweet falls,-yet caught we still A farewell in its tone.

But thou, my bright one, thou shalt be Where farewell sounds are o'er; Thou in the eyes thou lov'st shall see No fear of parting more.

The mossy grave thy tears have wet, And the wind's wild moanings by, Thou with thy kindred shall forget, Midst flowers not such as die.

The shadow from thy brow shall melt. The sorrow from thy strain, But where thine earthly smile hath dwelt Our hearts shall thirst in vain.

Dim will our cabin be, and lone, When thou, its light, art fled: Yet hath thy step the pathway shown

Unto the happy dead. And we will follow thee, our guide, And join that shining band : Thou'rt passing from the lake's green side;-Go to the better land!

Miscellany.

The Last Incarnation.

THIRD LEGEND. The Martyrdom of the Innocents.

After this, the Christ, by the divine power of the Spirit, translated himself into several places at once; for his love led him to visit the sufferings of children, and among so many poignant sufferings which called to him at the same time, he would not have known which to choose in order to visit first.

He saw, therefore, at the same time the thousand stations of this horrible industrial purgatory, in which are tortured the children of the people : there he saw meagre women, with cadaverous and fixed looks, working without respite and without repose to prolong for a few days the existence of their little children, who seemed, during that time, to sleep by their side.

But the poor innocents did not sleep, they were in a lethargy! For, to prevent them from suffering and crying during the long days of torture, their mothers themselves had made them take a poison which kills slowly and which deadens pain.

Other children, larger, but still more sad to look upon, were working like the wheels of the machines, which incessantly threatened them with a horrible death, if they allowed their attention to be distracted for a single moment. There prevailed the silence of death, only interrupted sometimes by words which seemed to come from hell.

The Child-God did not speak to them, for they could not have understood him; he did not manifest himself to their eyes, they would not have recognized him; only he went and came in the midst of those poor children, and touching their head and their chest he renewed their courage and prevented thought from being awakened in their mind.

His eyes were filled with tears, and in the presence of so much suffering, he again clothed himself with the bleeding remembrances of Calvary. The crown of thorns seemed to tear his brow afresh, the marks of the nails made his hands and his feet bloody, and his arms were sadly clasped around a

And he began again to pray as he had prayed in the Garden of Olives, with a mortal sadness and inexpressible anguish. And he said: "My Father, take pity on the suffering of the innocents! touch the hearts of the rich, and bring about the deliverance cf the poor!"

And he went thus, suffering, praying and weeping, from house to house, seeking the rich and the owners of the factories, looking upon them and passing before them, while he showed them his child's face torn by the horrible crown, and his little hands pierced, and his cross, and his blood, and his tears.

But those men, in consequence of loving and serving the idols of gold and of silver, had become like unto them; they had eyes and they saw not, they had ears and they did not wish to hear. Those among them | doctrine points to the advent of an era when | powerless with them, and they laughed all remark him, asked him with an ironical smile if he brought them any money.

Then the Christ gathered in his hand his tears and the blood which flowed from his heart, and every tear was changed into a piece of silver, and every drop of blood into a piece of gold. And he gave these to them in his indignation, saying to them: "You have made me change my tears into silver, and my blood into gold; but when my Father shall do justice, shudder and tremble ! he silver shall again become tears for you, and the gold shall again become blood, and

you will be compelled to repay with usury."
Then he left them and transported himself with the rapidity of thought into the houses where were taught the children of the rich. There it was no longer the prolonged agony of the body, it was the torture of the soul. The children, ranged in herds, were pent up within gloomy walls, and forced to apply their mind, suffering and repelled, to repugnant studies. Instead of the sweet teachings of their mother, they heard only the disagreeable and monotonous voice of a master hired to repeat to them always the same things. And the ennui which this caused them was punished in them as a fault. If they had the good sense not to understand anything of that nonsense called wise, if their memory relieved itself by forgetting, they were deprived of air and food, they were refused some moments of that recreation which nature made imperiously necessary for them, and they were compelled to expiate their disgust of a repugnant and useless task, by a task more useless and more repugnant still. It was thus their minds were stupefied and their hearts obliterated in order to make of them machines for the production of money, and the deaf and dumb slaves of pitiless property.

Jesus comprehended all these distressing things, and saw several of those children, already made old by impiety and disgust, seek in shameful habits an often fatal distraction.

And he said to himself that the children of the rich were not more happy than those of the poor; this is why, thought he, those are happy whom intelligence and love have freed from the servitude of riches! The true riches of man are the noble faculties of his soul, when God satisfies and animates them! The real treasures of man are those which he carries everywhere with him, and which no one can take from him; the joy of a good conscience, the dignity of a free will, and the noble love of God and of his crea-

And Jesus passed through the midst of those children, who did not deign to speak to him, because he had the appearance of a child of the people. Others laughed at him as had done the children of the street, and a man who assumed the title of master did not impose silence on them, but approaching Jesus asked him who he was and how he had

entered. Jesus answered him: "I am the child who teaches masters, and I have come down from Heaven because you have closed your doors against me. I am the truth which judges your teachings, and which has found them to be lies. For, instead of bringing up the children of God for immortality, and of thinking to make them men, you bring them up slaves of the demon of riches for the

the sciences, and you are sacrificers to Moloch. You think you have the key of the doors of

"And how shall you teach these children whom you know not how to love, and whose wants you do not comprehend? How can you make the young flower of their thought to bloom in the rays of the sun of God? heavily upon the flowers of life.

Come, O Mary! let your crown of gentle poor orphans, instruct those who torment

After these words, Jesus departed; and everywhere that he had been seen to pass, appeared, walking in his footsteps, the divine figure of Mary, beautiful with ineffable compassion and radiant with gentleness. She wiped the brow of the poor children of the people, condemned to the pitiless labor of the factories, and embraced them by turns, telling them to take courage and to hope: Then the poor little ones felt their hearts moved, their eyes again found some tears, and they felt themselves happy that they could weep renty ni

awaken within them the necessity of loving.

as to whether original sin tainted the mother of Jesus, the residue of the Christian world, acting in an antipodal direction, are seriously asking the question whether theological dogmas, as such, form any part of the essence of Christianity. As, therefore, one extreme philosophically begets its opposite, we look for very great results from the convocation at Rome, which is to settle the disputed point to which we have alluded. Instead of reconciling the difficulties which exist in the soi disant mother church, we think and hope it will open the eyes of Christians, generally, to the absurdity of those controversial points, and bring up for consideration the question whether the mission of Jesus, properly under-

out, makes the individual who practises it an heir to the kingdom of heaven-nay more, wherever he acts upon these princiduce valuable results upon others, and the reflex action thereof upon himself constitutes, internally, for him a state which is heaven

neglected by almost all Christendom. Zealots of all denominations will wrangle and fight with each other, and generally with the more bitterness in proportion to the nearness liar ill will between the Roman Catholics and controversies between these sects that there them, whereas the two latter mainly disagree as to which has the best claim to a lineal sacerdotal derivation from St. Peter, and the former as to whether a convert should be immersed or sprinkled. All this stuff is but the mint, anise and cummin which are made the substitutes for the weightier matters of

These controversies make a hundred unbelievers in Christianity where there would be but one if our religious sects would exercise a little common sense. Outside the Church, an inquirer quickly discovers what is and what is not material to the development of Christianity. When he observes talent, influence, and even genius expended in trying to harmonize the Christian world upon matters of no moment whatever, and perceives that vital piety is stifled and strangled by these dogmatic controversies, he necessarily incurs a great dislike to Christiof considering that the church truly represents what the Saviour came to introduce.

We believe that the time will come when men will catch a glimpse of the fact that Christ came to show mankind that the happiness, welfare and usefulness of each would be augmented by the earnest endeavors of every one to promote the welfare of others rather than his own. This lesson, taught more than eighteen centuries since, and repeated by the church ever since, is scarcely apprehended now by one quarter of Christendom, and not practically recognized by one-tenth of that quarter. This is the cause of so much theology and so little religion—of so much dogmatism and so little practical piety-of so much blind zeal and so little charity—in a word, it is the cause of the

corruption of all, and you make of them such from theological study. They become communicants generally either because esteemed relatives or friends were so before them, or because, tired of an irreligious life, they accept that which the church proffers, as life, and you open only the gate of hell. a substitute. Hard as it is to obtain converts, You pretend to form men, and you know the church finds it much harder to retain neither what a man is, nor what are his high them. The new convert looks for that peace which passeth all understanding, and does not find it within the church. Instead thereof, he is told that certain abstract positions are of vital importance, and while this is said, he finds that the characters of those who assume to be guided by such positions You do not see the divine sun, and you tread are not at all in accordance with his pre-

Now, the church, to preserve her standing and influence, must reform in the respects we have named. Let her nurse her theological dogmas if she must, but let her light dissipate by degrees the darkness of beware how she substitutes these dogmas for the hearty and incessant practice of Christian ethics. The former she may neglect and preserve her influence-let her under-estimate the latter, and she is lost. The attention of the Christian world is now strongly directed to the points we have discussed, and we are not without hopes that our religious sects will soon perceive that their duty and policy dictate a greater observance of the practical precepts, and less notice of theological dogmas than have heretofore prevailed .- Boston Daily Herald.

> We take the following telling item from the Prohibitionist," published at Albany, N. Y. It indicates what the enemies of the race may expect at the hands of the justice-loving masses, in reference to more things than those included in Temperance matters, when they fail to get justice at the hands of Government and Laws. The "Prohibitionist" says;

> same blessing." The "auger-sussion" to which our cor-

something of a bore to the liquor sellers. The term originated in this wise: the good people of a certain town were greatly annoyed by sundry pestilent grog-shops in their midst, whose keepers neither feared To our mind the whole tenor of Christian God nor regarded man. Moral suasion was who perceived the Christ, or who deigned to | in religious matters men shall neither say, lo | legal penalties to scorn. On one occasion, quantity of liquor had been brought into the town for their use, and was stored temporarily in the depot. The next morning, the floor of the building was thoroughly is essential in Christianity is comprised in a saturated with whiskey, the casks empty, and an auger-hole in the head of each. Then Maker with all one's heart and his fellow the question arose - "What kind of suasion beings as himself. This, practically carried has done this?" Clearly, it was not legal: neither did it seem exactly moral: but whatever it was, it augured a very decided hostility to the liquor trade, and was not without its moral results. So it was called "auger-suasion." All such facts are significant: they indicate a determination, on the part of the people, to fall back upon their reserved rights. We approve of no lawlessness ; but legislators will heed these things if they are wise. The people have a right, absolute

> FATHER BALLOU TURNED SWEDENBORGIAN - A correspondent, writing from Massachusetts, says that in the town of Hanover, spirit meetings are regularly held in an old meeting house, which has not been occupied for fifteen years. The medium is a woman, and the spirit who professes to preach through her is Father Ballou, the late highly esteemed Universalist preacher. The medium sits in a pew, until the spirit takes possession of her, and walks her up into the pulpit, where she speaks upon temperance, Christianity, or slavery. "When questioned on doctrinal points, the answer is that Swedenborg's doctrine is the nearest right." Sometimes the spirit leaves the medium suddenly in the pulpit, and when she opens her eyes, and finds herself standing before the people, she sinks into her seat as though she had fainted .- Exchange.

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as more important than the acquisition of a fresh province or island, and equally within the legitimate sphere of National concern and National effort; 5. PEACE, as a vital condition of true Progress, to be cherished by the most anxious, assiduous study to proffer as readily as we are prone to require redress for every wrong, and never to be surrendered except at the call of endangered Liberty. Such are the chief landmarks by which THE TRIBUNE

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animals with rapacious instincts.

"You think you are the high priests of

"But you cannot even understand my words, and to awaken your heart is required the sweet and insinuating voice of my mother. their hearts. Men do not know how to love children, it is for a woman to teach them. Come, O model of mothers, console all these

Then Mary passed into the prisons where the education of the age enchains its sad captives, and a single smile of her mouth taught much more to those poor children than all the lessons of their masters, for they remembered their mothers, and they experienced the desire to be better on feeling re-

vd diam oThe Church of vita

While the Roman Catholics are taking measures to settle the long mooted question

stood, was to found any visible church at all. here, or lo there, but will recognize the kingdom of heaven as existing within them, subject to no extraneous authority, and trammelled with no sacerdotal fetters. All that very few words - simply, to love one's ples there is heaven to him. His acts pro-

This point, so clear, so sphilosophical, and so much in accordance with the ends proposed by our Saviour, seems to be overlooked or with which their respective creeds approach each other. Witness the dissensions between the Calvinists and the Baptists and the pecu-Episcopalians. One would think from the were some very essential differences between

anity-we mean, when he falls into the error

decline of that vital piety which all Christian sects profess so loudly to lament.

Professors of religion are very much in the habit of saying that outsiders fail to come within the pale of the Church because they do not examine her dogmas. But they should recol-

conceived notions of the fruits of Christianity.

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respondent alludes, is, if we mistake not,

the desolations of the rum-devil. we all said

and indefeasible, to protect themselves from

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VOL. III.---NO. 18.

BOSTON, SATURDAY, FEBRUARY 3, 1855.

WHOLE NO 116.

Choughts of the Age. the slave, now sweltering in his chains or stiffened with the cold? beside his master

For the New Era. Temptations to Virtue.

prevented me from fulfilling my promise to a wrong. the extent desired. In obedience to your wish, as far as circumstances will permit, I In the first place, let us suppose circles to be gestions there made.

them to abstain from all things hurtful to body or mind. The mind is the actual wealth of the country. If that be so, then it is for the interest of the country, in order to increase its wealth, to increase or cultivate the collective mind. A field left to itself. will bring forth brambles, thistles and weeds: food to the tiller, in proportion to its inherent capability. So with the mind, it must produce something. If not properly cultivated it will bring forth discordant and poisonous influences; if well developed, harmonious and healthful influences. Mind is the great motor within us; mind levels the forests; mind tills the soil; mind builds your houses, your canals, your railroads and all that appertains to them. Mind, with its own will, commands the elements to do its bidding-makes the lightning its messenger, the ocean its highway, and the land the place of its habitation and pleasure. Therefore reform should commence with a universal education. That education should be at government expense, because the Government assumes to be the parent and receives a corresponding benefit. It should be connected with manual labor,

Well, let us suppose for a moment, money to be out of use, and how much temptation to evil would be destroyed? If there is no money, there can be no counterfeiting the king's currency, no forgeries. There can be no robberies or thefts to procure it; no defrauding of neighbors to gain it; no manufacturing of ardent spirits to receive it; no disconsolate wives will weep over wasted embers, the absence of inebriate husbands; no famished children will raise a feeble cry for bread, whose fathers' means and energies have gone to buy the vender's lands and sorrowful." then be bought and sold for gold. Well, is not here a multitude of crime swept overboard? Would there not already be a New Heaven and a New Earth? Would it not bid!

because labor strengthens the body, which in

its turn sustains the energy of the mind.

But to make the destruction of crime more complete, let us place all on an equality in regard to property, as we have already done as far as possible, in regard to educa-

Again, suppose we throw all our lands, hands of the Government, making it responsible for all the comforts of life; what then becomes of the remainder of the crimes that spirit without which there can be no "Healing of affliet and disgrace humanity, save prostitu- the Nationa:" tion ?-And when the laws of health are understood, the passions will be brought "The Healing of the Nations," I felt deunder the subjection of an enlightened scending upon me an influence whose holy reason.

-his equal, and no more. What then becomes of theft for food and clothing? In No. 14, we gave our readers a communication, entitled "A New Scheme," etc. The following is a continuation of the same subject:

There can be none, because it can avail them nought; they are supplied by Government, beyond which supply, they can retain nothing.

Here, then, we find a society without a Mr Editor :- Absence and labor have single temptation to commit a crime or do

Now, let us create temptations to do good. am happy to explain, because it gives me formed, one above another, as expediency the opportunity of assisting the reader of may indicate, through which each must my former article in reasoning upon the sug- ascend by individual merit. Has a youth been attentive to labor and assiduous in his It occurs to me, that the first idea calling studies? has he been kind and moral in his for an explanation, is, how the plan proposed deportment while at school? Let him on will throw every temptation on the side of leaving it, enter the first circle. Are those virtue. We will suppose the rising generation, male and female, to be liberally educaation, male and female, to be liberally educa-ted in all the natural sciences. That would to the second. Are those in the second prepare them mentally for a congenial com- kind to the sick? Do they administer to panionship—a fraternal union. An educa-the wants and comfort of those in distress? tion in the laws of health, would then lead Do they still practise the virtues of the circles through which they have passed? Elevate them to the third and so on through all the grades. Every invention, every discovery, every act or publication, calculated to advance or promote the happiness of mankind, should be rewarded by elevation in the circles, in proportion to the good rewhile a field properly cultivated, will bring ceived from the same, together with such credit of time as Government may direct. No superior circle should be exempt from the duties of an inferior circle. If any department lacks laborers, elevate those who will volunteer in the circles until the demand shall be supplied.

Here, I think we have every stimulant or temptation to do good, that can be brought to bear on the public mind.

Here the philanthropist can unloose the shackles of oppressed humanity; here the benevolent can find room for an active exercise of his charity. The man of peace can here flud his cherished bome. Here those who have waged war against "king Alcohol," can lay aside their weapons, for they have "conquered a peace." Here the earnest seeker for the Millennium, can find his heaven begun. Here the pilgrim to the "Holy Land" can find a new Jerusalem. Here the believer in Christ can find an opportunity to practise the teachings of his glorified Master. The spirit of His teachings is here-the triune is here-Love, Wisdom and Justice; Love to conceive, Wisdom to develop, and Justice to distri-

But here no miser can satisfy his thirst for gold; no young man can hope for perfection by keeping the letter of the decalogue and still press to his heart, his great worldly possessions. He must go "away

Professed follower of Christ, do you want a test? Can you make the sacrifice that He demanded? If not, then you are none of His. Lovers of St. Paul, can you, like him, forego the meats that make your brother be worthy of the sacrifice? or must sin still to offend? If so, the work is before you; exist, that grace may abound? God for- if not, the place on which you stand is yet unhallowed ground.

[To be continued.] M. VAN EVERY.

"Healing of the Nations."

The following extracts are taken from the work ntitled as above, which was written through the hand of CHARLES LINTON, of Newtown, Pa., and together with their productions, into the edited by Governor Tallmadge. We are informed by the Spiritual Telegraph, that this work will be for sale about the first of March. The specimens below certainly breathe a very excellent spirit-a

When about to write the book entitled

But, in order that the Government may supply these comforts, it must itself be supplied; that can only be done by every decout prayer—such as this: "Oh, Father,

It was always sufficient inducement for unto whom credit is due.

me to write to feel the sweet influence enme to write to feel the sweet influence enveloping me as a flood of light in which was all that I could imagine as necessary unto heavenly happiness.

heavenly happiness.
I have written in all kinds of circumstan-

have experienced most holy joy, most screne bappiness: and again have felt the keen despair of the tortured spirit. I have viewed the operation of essences and principles, apparently seeing them as distinctly as any outward object. I have seen all the scenery as in the book described and in what all as in the book described; and, in short, all

flowing from my pen a balm most healing. It has driven hereditary darkness from our ing brief expression of his views: path, and opened a channel unto the Fountain of Light, whose outward flowing waters have nourished our love until it is as the rock of Eternal Truth.

The ideas seemed at times to enter my mind with a gleam of light, and were instantly before me waiting to be worded; at other times I could not see one word ahead of that which I was writing, and have written on, one word at a time, that when the word was written it appeared disjointed and disconnected until the whole sentence was finished, and behold! I saw a great truth, builded, as it were, almost without my

in writing, being away from the book at the

There are four hundred and thirty (430) pages of manuscript, close'y written, and scareely containing one mistake. I can positively say there is no mistake of any kind which did not arise from my own inattention during the writing; the dictating Power being always right, so far as my compre-

I have never felt but one Presence and but one Power, which is to me as distinct as my own animal feelings. I know the instant it approaches, and can instantly tell when it leaves me, at which time I have ceased writing, and commenced exercising in the open

Some will naturally ask, "What is that Power?" In answer to this question I must say, I do not positively know. I leave every reader to be his own judge; believing, as I do, in individual responsibility, I feel at liberty only to tell what I believe, namely, that it is from the highest spiritual source, leaving positive truths unto God, and all men to judge their own judgment. My be- setting, lief concering the source whence the book came can only be my own belief, and I do not want that to be adopted by any man

the order and regularity of the course persued, both in regard to the subjects, and the ual experiences contained in the Introducreasoning elucidating them.

I never planned, or attempted to plan, any thing ahead in writing; for beside of Tallmadge was preserved, as he now firmly the Power dictating I felt truly as a little believes, by the interposition of some guarchild in wisdom, and can now thank God dian Spirit :

writing, during, or since having finished the writing of "The Healing of the Nations."

I never had any books by me save the one in which I wrote. How the contents of the book correspond with the contents of other books I do not know.

I have felt more peaceful happiness in this inward communion with the unseen. Power whose scribe I seemed to be, than the voice of all mankind could in praising give. Hence do I speak of my work as though it was not my work, and give credit was not my work, and give credit was not my work, and give credit was not my work, and give credit

Gov. Tallmadge is a member of the Epis-I have written in all kinds of circumstances without any apparent diminution of the control of my system had by the unseen Power. The one thing necessary for the obtaining of this feeling—this holy influence—was calm, quiet Prayers.

I know that prayers are answered; how, is explained in the book.

I have felt and seen all that I wrote. I have experienced most holy joy, most serence to be a support of his prebend Spiritualism to the support of his pre-conceived opinions, or to interpret its signfi-cant facts and inspired teachings by the light of the Thirty-nine Articles. The Governor employs no rhetorical drapery to cover up the truth, nor does he invest his subject with the theological second-hand me as though it was then and there present.

I feel thankful unto God for the bestowal of so much happiness as I have experienced while writing, and since writing "The Healing of the Nations."

The writing are the stowal of the second of the contrary, Spiritualism has found in our distinguished friend a fearless investigator who is not to be turned from his purpose and the second of the seco clothing of his church, either out of respect he turned from his purpose, and a witness who need not be sworn to tell the truth. At the same time he treats the Scriptures It has truly healed my spirit, and, I may add, that one other spirit, as dear unto mine as its own existence, hath found in the words

Ing brief expression of his views:

I have always maintained and still maintain, the Bible as the word of God; and I agree with that accomplished scholar and jurist. Sir William Jones, who declared that "The Scriptures contain, independently of their divine original, more true sublimity, more exquisite beauty, more important history, pure morality, and finer strains both of poetry and eloquence, than could be collected within the same compass from all other books that ever were composed in any age or idiom." And when I hear clergymen denounce "Spiritualism" as denying the truits of the Bible, I can only say, "they know not what they do." They might with greater propriety denounce all denominations of Christians except their own, because they differ from each other as to what are the truths of the Bible.

The writer invists that the assent the

The writer insists that the current pheknowledge.

I have at times been conscious of an entire trainity, but that, while they demonstrate trainity, but that, while they demonstrate trainity, but that, while they demonstrate training, but they demonstrate training, but that, while they demonstrate training training, but that, while they demonstrate training nomena are not opposed to genuine Christianity, but that, while they demonstrate our mind; at other times my mind has been exercised violently on some outside subject, and still the writing would continue as though the mind were calm. This was after having commenced writing, as I never commenced except in the manner above described—calmly and quietly.

I have written from one half page to as high as ten or eleven pages daily. The book was commenced on the eleventh of the eleventh month, eighteen hundred and fifty-three, and month, eighteen hundred and fifty-three, and month of the service of the New Testament writers and to many eminent modern authors. Speaking month, eighteen hundred and fifty-three, and ended fourth month, ninth, eighteen hundred and fifty-four. (Commenced Nov.11th,1853; ended April 9th, 1854.) I lost one month rision and denunciation, he says:

If, then, these manifesations are according to God's laws, how great is the responsibility of those who undertake to denounce them; who undertake to set a limit to the power of the Almighty; and to proclaim that there is neither the necessity nor the power for further manifestations to clucidate the truths of the Bible—truths about which marking capact agree, and never will which mankind cannot agree, and never will agree, till further light is shed upon them! This responsibility is great here, but it will be greater hereafter. And none will see it and feel it with such crushing weight as the clergy who have denounced it; who have shut out the light from their people, and caused them to walk in darkness, when the brightness of these manifestations has been shining sround them. Let them take heed to themseives. This warning is founded on communications from a high spiritual source. And let them rest assured that, though they may stay for a brief season the mighty torrent of "Spiritualism," which is covering the earth as the waters cover the sea, they will not be able to check it in the world to which they go, but will there be held to an awful accountability! If they had but a small share of practical common sense, they would investigate it, and proclaim it from the pulpit as confirming the truths of the libbe, and as re-affirming the doctrines which Christ taught and practised. Instead of attempting to resist it they would "take the tide at its flood," and endeavor to "direct the fury of the storm." If they do not, they will find the foundations of their antagonistic creeds washed from under them, and swept away by the resistless tide which is now setting.

"Like to the Pontick sea ch mankind cannot agree, and never will be, till further light is shed upon them! This

"Like to the Pontick sea Whose ley current and compalsive course Ne'er feels retiring etch."

unthinkingly.

I had not the faintest idea, at the commencement of "The Healing of the Nations," what the course would be of that which was being written; and I must say, that no person can be so much surprised as myself at the order and regularity of the course. They may as well attempt to stem the torrent of

From the interesting narration of spirittion to this book, we select the following striking example, in which the life of Gov.

which was expressed to the Holy One in a devout prayer—such as this: "Ob, Father, that can only be done by every, capable individual, male and female, contributing a certain number of hours each day, sabbath excepted, to some useful manual employment,—say six hours; that would leave six more for pleasure or mental improvement. And sixty days should be granted for visiting or travel. That, I think, would give the Government a greater abundance, than it now possesses, with its multitude of consumers, who are not producers.

The question may be asked, where are your orphans?—In the public schools provided for, by Government. Where are the decrepit beggars, who perhaps have wasted the pith of life in arduous toil, perhaps for public good?—In neat and commodious dwellings, comfortably supplied. Where is a commodious dwellings, comfortably supplied. Where is a continuous content is a commodious dwellings, comfortably supplied. Where is a content of the conte

the following:

musical mediumship the Governor relates the following:

In June, 1853, after my return from New York, where I had witnessed many manifestations, I called on a writing medium in my neighoborhood. A communication came through her to me, directing me to form a circle in my own family, and that a medium would be developed that would be all I could desire. I asked who it would be. It was answered, a daughter. I asked which daughter, as I have four daughters. It was answered, Emily. I was then directed, when a circle should be formed at my house, to put Emily at the piano. I asked, "W.il you teach her to play?" It was answered "You will see." Emily is my youngest daughter, and at that time about thirteen years of age. It is here proper to remark that she never knew a note in music, and had never played a tune on the piano in her dife. The reason is this. The country was entirely new when we moved here, and there was no opportunity at that time for instruction in music. She was instructed in other branches of education at home by myself, or some member of the family. I soon formed a circle in my family, as directed. Emily took paper and pencil. Soon her hand was moved to draw straight lines across the paper till she made what is termed a staff in music. She then wrote notes upon it; then made all the different signs in music, about all which she knew nothing. She then threw down her pencil, and began to strike the table as if striking the keys of the piano. This reminded me that I had been directed to place her at the piano. I proposed it to her, and, though naturally difficent, she at once complied, and took her seat with all the composure and confidence of an experienced performer. She struck the keys boidly, and played "Beethoven's Grand Waltz," in a style that would do credit to one well advanced in music.! She then played many familiar airs, such as "Sweet Home," "Bait to the Chief," "Old Folks at Home," "Hall to the Chief," "Old Folks at Home," "Lilly Dale," etc. She then played an air entirely new, and sang it

Interesting Talk on Spiritualism,

Talk on Spiritualism, by Mrs. Gage, and what she saw.

(From the Ohio Farmer.)

Friend Brown:

We had a talk some time since on the subject of Spiritualism, as it is now stirring the minds of the people; and I believe you gave it as your opinion that it was not worth talking much about, or looking into. Therein we somewhat differed, for even if it is all imagination or deception, surely it is well for the learned, the wise and good, if is all imagination or deception, surely it is well for the learned, the wise and good, if possible, to free their friends and neighbors of the enchantment, and let their senses free to float in the old channels of thought or will. It is every one's duty to forward truth, and retard error, and where thousands are being led away blindly, and our sciential each seve, Daisy's laugh rings out like a rabin's early then he reaches the lace sleeve, Daisy's laugh rings out like a rabin's early then he are him beautiful to the research. entific men profess to be able to discover the cheat, and redeem the victims, it is right, nay, it is their duty to do it. Some two weeks ago, I visited the town

gan. I became acquainted with persons oped some things startling and extraordinary, but yet not to me very convincing of the presence of any spirit from the unseen world. I was told there of a lady in the town, who would write letters on her flesh, by running her fingers on the outside of her garments, &c. I requested an interview, and was accompanied to her house. She was in her kitchen, busy with her morning work, but came in very soon, and took her seat, as with my friend, who was making a morning I told her the object of my mission. that I had heard much, and read much, of the operations of the spirits, but had seen nothing to convince me of spirit presence; that I wished earnestly to investigate the subject, and should not relinquish my doubts until ample testimony had been given me to compel me to do so.

We chatted a few moments-her breathing grew heavy, her nerves agitated, and then showed us her bare arms, which were covered by an open velvet sleeve which she pushed up. She covered them again, and with the fore-finger of her left hand, traced looking, as if the flesh had been raised by the stroke of a slender switch. The raised marks were as large round as a good sized The first name written infinity.- Jeremy Taylor. knitting needle. was one of a neighbor recently deceased. and had been traced by her left hand, wrong side up, so that I, sitting at the right hand,

was present—I asked if no riends or mine wished to confer with me. She replied a woman and child were presents and wrote the name "Mary," which reed pummediately as before. I could remember and one of that name. She said he wild's and one of that I asked the name of the woman, and it was written distinctly. It was the name of a lady relative, who died many years ago, and whose name I am confident, neither she nor

whose name I am countent, hether she nor any of the company had ever known.

Our interview was short, as the lady was hurrying her work out of the way, to go to a dinner-party, it then being ten o'clock, A. M. The next day we met again. I saw the astonishing results, from simply moving the finger over the outside of the clothes.

The names of the woman and child were written for me. But when I told her that the woman had no child Mary, she signified her desire to write with a pencil—tied a In the course of the Introduction we have a classification of media, and many interesting facts and communications are cited in illustration of the several phases of the phenomena. From among the examples of musical mediumship the Governor relates the following:

The lady, whose name she wrote out, and the little girl, had not been in my mind that I recollected. The lady died when I was a child, 40 years ago.

These and many other startling things came before me. There was no collusion. She seemed impressed against her will be-cause she was in baste. I was in no mood to be deceived, for I was intent at getting at the truth.

I do not, cannot now affirm this to be the work of spirits, nor would I dare say it was not. But what was it that impressed those letters upon her arms, raising up the flesh in ridges? making letters wrong side up, and spelling words backward and forward with equal facility. Who told her of things she had not heard of before?

How are these things to be accounted for? Some of the Christian world—"Beecher and others-have decided it spirits. And have bad spirits liberty to roam up and down the earth, doing these strange things; and have good spirits no power given to control them?

Who will answer? Will the wise and learned explain this phenomenon?

Frances D. Gage.

St. Louis, Dec. 28.

"God Made Him." We extract the following gem from Fanny

Fern's latest work, entitled "Ruth Hall:" "Time for papa to come," said little Daisy, seating herself on the low door-step; "the sun has crept way round to the big apple tree;" and Daisy shook back her bair, and settling her little elbows on her knees, sat

robin's carol; then she puts him back, to re-travel the same smooth road again.

"Oh, Daisy, Daisy," said Ruth, stepping up behind her, "what an ugly playfellow; Some two weeks ago, I visited the town of Waukegan, on the shore of Lake Michi-

"Why, God made him," said little Daisy, who are strong believers in Spiritualism. I had several sittings with them, that developed some things startling and extraordinary.

with sweet upturned eyes of wonder.

"True, darling," said Ruth, in a hushed whisper, kissing the child's brow with a strange feeling of awe.

"Keep him, Daisy, dear, if you like." What could be purer or sweeter than this simple, touching sentence, "Why, God made

> PATIENCE. All precious things are slow of growth. Beloved girls, Be patient like the moaning sea

That waiteth ever patiently, Till tears are pearls. Believe me, there is not a star, Nor e'en a flower. But teachest this blessed truth,

Comfort and hope for sorrowing youth, And silent power. Be patient, therefore-watch and pray; The gems of earth,

Like those which burn o'er yonder skies, And human hearts are silently - J. Neal. Prepared for birth.

His mercies are more than we can tell, and they are more than we can feel; for all the something like letters on the outside of her world in the abyss of the Divine mercies, is sleeve, barely touching the garment; then, like a man diving into the bottom of the sea, after rubbing her hand quickly over her arm, over whose head the waters run insensibly outside her sleeve, some two or three times, and unperceived, and yet the weight is vast, from the shoulder down, she pushed back and the sum of them is immeasurable; and her sleeve and revealed to our astonished the man is not pressed with the burden, nor gaze, the traces of letters rising in the skin, confounded with numbers, and no observation gaze, the the trace of the same full and fair is able to recount, no sense sufficient to perceive, no memory large enough to retain, no understanding great enough to apprehend this

Excitement leads to enthusiasm, that moral intoxication, whose effects seem incredible to should read it without rising from the chair. the sober, while the influence which produces After some of the friends had conversed the extravagance, appears more extraordinary with the spirit of Dr. C-who it was said than the act itself.

OFFICE, 15 FRANKLIN STREET. Torms, 81.50 per Annum, in Advance.

ISSUED EVERY SATURDAY.

Boston: Saturday, February 3, 1855. Incommend Evil Spirits.

Many persons have been very much troubled, since the mnifestations began, with what they are pleasd to call "evil spirits;" and some seem .) ave no other manifestations except thos, which bear, oftentimes, the most unlovely and disagreeable characand not unfrequently this kind of manifesta- the light and heat of the sun. tion comes spontaneously, sometimes accom-

children in the spirit world, out of the flesh, And if this be so, then Spiritualists have a the time, the same dispositions they cherished here, often perverted, and therefore evil ones, we have not the least doubt; but get rid of the "evil spirits" which trouble them so much: it is that of Self Culture: even instruct them, when necessary, of the cism — to turn our search inward, and put method of doing so. But, for the most part, the old hunter on the new track of the same the manifestations alluded to, are from old game, in quarters where he had scarcely another source, and one, too, that is least dreamed of finding such game. And it is due season.

sometimes communicate; and our conclusion would be, that in all cases where it is absowould be, that m all cases where it is absolutely certain that the medium and the solute certainty of essential law is compressible to the solute certain law is compressible to the solute certainty of essential law is compressible to the solute certainty of essential law is compressible to the solute certainty of essential law is compressible to the solute certainty of essential law is compressible to the solute certainty of essential law is comp members of the circle are pure and truthful, hensively operating TO MAKE KNOWN THE and yet these manifestations come, the secrets of all Hearts! Higher Wisdom has permitted them, for trial purposes, for the evolution of thought in new and important directions, and for such arther discipline in spiritual experience, as may be necessary to give greater strength, tended sittings at Dr. Hayden's, No. 5 Hayvigor and clearness to the spiritual faculties. | ward Place, and been highly gratified with If an inferior spirit be personally present on the results. A few evenings since we called such occasion, and if he be engaged in com- and sat an hour with the Dr. and his amiable municating in accordance with his own most | wife, when the following unique and interpredominant disposition, it may be, so far as esting phenomena transpired. his own consciousness of the matter is con- We had been sitting but a very short time,

purely unworthy end. medium, or some one or more members of bore a hole with an auger; and the almost unworthy dispositi and the low manifestations come, we should capital boring-so far as sound went-that say, that for the most part, at least, the low we ever listened to. We then requested medium, and others present of like disposi- the spirit, successively, to give us the sound tion, were responsible for the manifestation, of the jack plane, the hammer striking a cle of spirits communicating, might be even which were all very accurately done. But of the most elevated order. There is a prin- none of them quite equalled the sound of ciple involved here, which we could wish to the auger. have distinctly understood and faithfully The spirit who made these sounds was applied,-it is this: as the light and heat of evidently a mechanic, we thought, when he the sun, flowing into and being received by lived in the flesh, and so we questioned him the earth, produces, not always, what is its to that effect. He replied that he was. nature and tendency to produce, but what is We then asked him if he was formerly acthe earth gives to the sun, so the spiritual did we live at the time? "In the town of world, in flowing into the natural world, Charlton, Mass.," was his reply. What or into human beings who are a part was your trade? said we. "Cabinet maker," and the crown of the natural world, he said. And what was ours? we queried ultimates itself, not always, as it would, again. "Wheelwright," he continued. but as it must, according to reception. Will you tell us what we used to do If the natural sun shines upon a deep, rich | when boys together, in which I always came soil, highly cultivated, it produces beautiful off victorious? "Wrestle," said he. Now trees, plants, flowers; but the same sun please tell us your name, said we.—But he BELOVED SON :shining upon a "Dismal Swamp," a filthy hesitated.-Will you impress our mind with pool, or an arid desert, produces, not its it? "Yes," he replied. Here we had a and the desert. Huge alligators, venomous remembered the person of the spirit as the serpents, noisome insects, miasmas of horri- facts came along, yet I could not remember ble stench, and deadly virus, and a dry, his name. Neither did he succeed in imparching, feverish reflection of both light pressing my mind with his name. So I and heat, swarm in great abundance, and asked him again, if he would spell it out, come into contact, oftentimes, in no very and he replied, "Think of Stephen." We agreeable manner, with the sensitive nature then remembered that his Christian name of man. So is it precisely with the light was Stephen; but we could not, for the life and heat of the spiritual sun. The spiritual of us, think of the last or surname. And world, in the broadest sense of it, and in so, at our request, he gave that as " Holmes." its highest definition, is that sun; and flow- And now we had it all. its highest definition, is that sun; and flowing, it is a And now we had it all.

We assure the reader that all we have world, to make your way as best you can, this favorable moment is improved to give a matter of necessity, that it should ultimate related above is plain matter-of-fact. When few words of parental counsel, not doubting itself not like itself, unless that into which it a boy we learned the trade named, in the that it will be wisely regarded, and that you shines, is like itself in character and condi- town named, while that of "Stephen will feel that it comes from hearts deeply shines, is like itself in character and the Holmes," acquired under the same roof, was interested in your present and your future hour. The whole world is astir. Be alspiritual soil. If our souls are, spiritually, the "cabinet maker's" trade. Like most | welfare.

deserts, then we must expect such results as compare with the malignant and deadly creations of the imperfect conditions of the earth's surface, from the action of the sun.

And all this is very well, after all. The first step in the true and complete regeneration of Humanity, is to bring the hidden evil to the surface — expose it to the light — let it come out. The more you smother, cover up and hide it, the worse it is for you. And one great office of Spiritualism, aye, the great function, is to show exactly what human beings are - i. e., what they are in condition - in their perversions, that these, when once fairly exposed, may pass away, as some hitherto concealed and enclosed stench, or filth, evaporates, and chemically unites with other teristics. If such ask questions of the spir- elements, and thereby becomes of positive its, at circles, they get nothing but lies; and beneficent use, when once exposed to

But let us not be misunderstood here. panied by exhibitions of great physical pow- We do not make this method of explaining er, and almost violence. But we believe no the phenomena of "evil spirits," so called, real harm has yet been done to the persons to cover the whole ground. Incidentally of those, in connection with whom such exhi- we allow and believe, morally inferior beings do communicate; but, as we see it, Now, the question arises, Do evil spirits it is only incidentally that they are permitcause even these manifestations, which seem | ted to do so, while by far the greater numso prominently to bear the marks of an evil ber of so called evil manifestations bear genius? We answer, Not necessarily so. the characteristics observed because of That there are multitudes of men, women and the conditions through which they flow. whom we call spirits, and who retain, for work to do of no small magnitude—a work, suspected. What that is, we shall see in to be hoped, that he may not be unsuccessful, in at least driving the whole fell troop from We have already said that low spirits may their lurking places, for it is exceedingly probable, that the time has nearly arrived.

A Sitting at Dr. Hayden's.

On several occasions lately we have at-

cerned, entirely as from himself - i. e., he | when we heard a peculiar sound, the precise may not be conscious of any higher intelli- character of which we did not at first regence, or any superior motive than his own, cognize, and which the Dr. and his companas having any possible concern in the exhi- on said was entirely new at their sittings. bition; and yet there is "a power behind We soon listened more carefully and found the throne" of his motives and his conscious the sounds to imitate very accurately the power, which means only good, and sooner sawing of wood. The saw would go on or later infallibly brings it ;-where he, per- regularly sawing off the stick, and then the haps, means only mischief, or some other stick would drop on the floor; and this was continued time after time, for some minutes. But when it is certain, that either the After a while we requested the spirit to the circle, or both, are lovers of low things, instant result was the most perfect imitation and that, too, although the spirit, or the cir- nail, the mallet and the mortising chisel,

determined by the kind of reception which quainted with us? He said "yes." Where like, but the like of the swamp, the pool, few moments of silence; but although I

when he spelt out" wrestle."

Whether "Stephen Holmes" is yet gone from the earth-life, we have no means of information, other than those indicated above. We have not seen him for some twenty years, nor heard from him either, till he came as above. And if it were not he, that were a fact more singular and unexplainable, than if it were. We have given the facts, and if the curious and the doubting are not satisfied with them, they will doubtless be obliged to bear their own disappointment, which, we feel was most fully balanced by the satisfaction which we were permitted to enjoy on that occasion, in our investigation of Spiritual Science.

Miss Emma Jay.

This lady spoke at the Melodeon, on Sunday, Jan. 21st, to universal satisfaction. We were not permitted to listen to her discourse in the afternoon, - having ourself an engagement to speak at Charlestown at the same hour - but were informed that the house was crowded in every part, and that her address was very superior. We attended in the evening, and listened to a well digested that these communicate so frequently as some seem to suppose, we have no faith at all. For special and wise purposes, the saved us from merely looking out of our-saved us from merely looking out of our-save and well spoken discourse of over an hour's Higher Wisdom of the spiritual world, may permit the lower and more perverted spirit intelligences to make manifestations, and however, to introvert this scanning critias compared with the talent of the pulpit, or as having help from some living foreign we call spirit influence.

We also had the privilege of hearing we pretend to no very great appreciation or ual good. ers of the day.

was formerly a converted Jew - first conout of the world." He was a lawyer by or mines of gold. profession, it was said, and certainly the on this occasion, and all were preëminently pleased with the evening's entertainment.

Miss Jay speaks again at the Melodeon, next Sunday, afternoon and evening. She

Parental Counsel.

The following, although addressed to a young man in this city, by his careful and affectionate parents, seems to us so full of wise counsel, so tions for the position they may wish to occupy in society, and the ever-growing ability they may wish to acquire for executing life's task, both for their own good and that of others, who may be able to gather many valuable hints from this "Parental Counsel!" We may say in conclusion that the parents of the son addressed in the following paper, are thorough Spiritualists. Both example - give the full practical denial to the oft repeated assertion of those who do not then "judge righteous judgment."

free. They have no money to give you; but you are comfortably clad - are in the you. educational advantages. We have watched over you from earliest infancy with all that

Starting now as you do this day in the

"dismal swamps," filthy pools, and arid boys we were in the habit of wrestling frequently, but although our youthful friend not on the opinions or the practices of others, "Holmes" was a third larger than ourself, farther than they reach your own individual the never could manage to get us on the floor! On the contrary he generally got may fail, but principles are eternal. Listen thrown several times on every occasion of to counsel with all due respect; but after vial. It is nothing that we feel very proud all never give up your own individuality. of now, or that we have the least disposition You are a distinct individual being, and are to boast about; but we merely relate it as to work out your own individual destiny. a matter of fact, which the spirit indicated, The following lines contain useful instruction:

> "Voyager upon life's sea, To yourself be true, And where'er your lot may be, Paddle your own cance; Never though the winds may rave, Falter or look back; But upon the darkest wave Leave a shining track.

Nobly dare the wildest storm, Stem the hardest gale; Brave of heart and strong of arm, You will never fail. When the world is cold and dark, Keep an end in view; And toward the beacon mark, Paddle your own canoe.

Would you wrest the wreath of fame From the hand of fate? Would you write a deathless name With the good and great? Would you bless your fellow man? With the holy task, and then Paddle your own canoe.

Would you crush the tyrant Wrong, In the world's free light? With a spirit brave and strong, Battle for the right. And to break the chains that bind The many to the few— To enfranchise slavish mind, Paddle your own canoe.

Nothing great is lightly won, Nothing won is lost; Every good deed, nobly done, Will repay the cost. Leave to Heaven in humble trust, All you will to do; But if you succeed, you must Paddle your own canoe.

2. Keep in mind that while you are an individual, you are also connected with others power and intelligence, tantamount to what whose interests and happiness are bound up with your own. Besides your parents, your brother, and sisters, you are a part of a great Miss Jay sing, at the close of her discourse, whole. In promoting the good of others, and to us it was very satisfactory, although you will thereby advance your own individ-

acuteness in the musical art. But we heard | 3. At all times, in all places, and under one good judge say, that it was more than whatever circumstances, seek to do right, at equal to the music of some of the star sing- whatever cost of time, labor or money. Though a wrong act may promote tempora-On Tuesday evening following the meeting ry good, yet on the whole, it will not yield perat the Melodeon, a private circle was con- manent satisfaction. The hour of reflection vened at Dr. Hayden's, when Miss Jay was | will sooner or later come, and if you have enabled to speak in the most clear, logical done right, your peace will be perpetual, and forcible manner desirable. She was influ- like the flowing river, and your rewards will enced by two different spirits on this occasion | be constant, like the rolling sea. Some of - one of whom said his name was WM. the best years of your father's life have been ELLERY CHANNING, and the other, he said, devoted to the aid of the oppressed, the elevation of the sinful, and to the assistance of verted to Presbyterianism, and afterwards the poor. Retrospections of the past are to Universalism, "under whose banner," now to him pleasant. He would not exto use the language of the spirit, "he went | change them, if he could, for veins of silver,

4. Remember, dear son, that there is a arguments he adduced, and his manner of Being of Infinite Wisdom, Truth and Love, n swering questions that were put to him, the grand Mind of all minds, and who bears showed him well versed in the art of logical to you the relation of Father and Mother. reasoning, such as the superior lawyer always | Forget not that you are an immortal being, possesses. About forty persons were present and that you have but commenced one of a vast series of lives, and that a wrong act in a life will, to a greater or lesser extent, affect your condition in all the succeeding lives. 5. Be a free and careful searcher for

will remain a short time in Boston, and truth. Let everything be investigated, no speak in such places in New England, as matter how new or how unpopular it may may desire her services for that purpose. be. Examine with all the care your circum-Address Dr. Hayden, No. 5 Hayward place. stances will allow. Your father has ever made it a rule never to reject opinions until he had had ample time and opportunity to examine them. In this way his mind has been greatly enlarged in religion, in morals, methodically expressed, and the whole of it so much to the point, that we can hardly help giving it to our readers. There are many other sons of loving parents, just entering that age when they are expected by all to depend on their own exer- will not investigate is a bigot; and he who dare not investigate is a slave.

6. Be honest. When you have thoroughly examined a subject and are satisfied that it is founded in truth, declare your convictions at all hazards, at all proper times, both in public and in private. Let your motto their counsel to their son, and their lives - their | be, "Without concealment and without compromise." Time was, when to be a friend know what Spiritualism is, that the principles and of the slave and the colored man, was to be influences of the New Faith are not favorable to hated and rejected of men. At that time morality. Let all such read the following, and your father was the occupant of a pulpit. He examined that subject with care, saw the truth, declared his sentiments, lost his pulyears of age, your parents declare you to be pit, but saved his manhood. Be honest, my

7. Be philanthropic. Many persons are enjoyment of health, and have had some ushered into being who are surrounded by circumstances most unfavorable to their development. They need a helping hand. care and that interest which parental affec- Give them such counsel or direct aid, as tion could command. We feel that you they may need. For a long time to come have been a most faithful child. Seldom, the poor will be on this earth. Help them, very seldom have we had occasion to repri- my son, to the extent of your ability. Do not send them away empty. The philan-

The quality of Mercy is not strained; "T is twice blessed; it blesses him who gives, And him that takes."

8. Be industrious. Never pass an idle

others. We do not mean that your hands but that our glad voices can penetrate its should always be at work. Let your mind work for your own individual good, or for the common weal. The industrious man is tru- veil; be contented then to listen to our ly wise. Your mother is a fine specimen of teachings. Promulgate then this glorious, industry; imitate her example.

ed. While the Founder of the Christian soul shall feel the soothing antidote .- Jo-System fed the hungry, he also directed that seps." the crumbs be gathered up, that nothing might be lost. In this respect also your writer purported to be, and was, I have no mother's example is worthy of imitation.

By her rigid economy, as well as her industry, she has greatly aided in supporting our in a vault near the corner of Tremont and family. Franklin, who was one of the School streets; and whose name was in the greatest men that ever lived on this earth, Boston Directory from 1824 to 1834, or was a rigid economist; consequently was thereabouts - and that, when living, his able to help many during his mortal life, and | word was appreciated; and I shall require to leave a large estate to be used by others good reasons for discrediting it now he has for philanthropic purposes.

10. Let your aims be high. You are, as and pursuits." it would now seem, destined to be a mer- I wrote, Now I wish you to give me a chant. Be the first in the circle of your ac- description of your residence in the spiritual quaintance. You are a member of the land. When the medium wrote "Mercantile Library Association." Resolve "I cannot give you a plan which you can to be its President. Aim at the sun. Ex- carry out, as you are surrounded by concelsior should be your motto. Some do not | tending influences. You can do much which excel because they do not aim high. Time | we cannot perform for want of material was when your penmanship was poor, but by hands. It will take too long to portray, much effort you have acquired a plain, in faint colors, the grandeur of the spirit land. bold, mercantile hand, and are becoming a Earth's language is too feeble in itself to good letter-writer, which is an important ac- create one pure thought of our beatitude omplishment.

poor, but a few years of industry and of ture from earth before you entered upon prosperity may change your condition. The your present happiness? Answer-Lawrences and the Appletons came to Bos- "Six months. I entered the fourth on poor, but they acquired great wealth. sphere, where I, (in a measure) atoned for We earnestly beseech you to cultivate a my sins. I then entered the Statute Hall meek spirit. It is said that the ornament in the fifth sphere, where laws are made. of a meek and quiet spirit is, in the sight of Many political men, whose fame on earth God, of great price, and we believe it.

meet persons of genius who will need encour- formed of electric marble, with star-formed agement. Among this class, inventors may windows; and when filled with angels, the be named. They may have thoughts which, scene is grand and imposing; as each spirit if elaborated, may be of great service to the is surrounded by a bright halo, emblem of world; but such persons are usually found its circle." in humble life. Aid them, my son, aid I wrote, But pray what are you doing them. The first person who proposed to use among the lawyers and politicians? The steam for propelling purposes was declared response was, to be insane, and, being thrown into a luna- "I also am interested in the affairs of this tic asylum, was made crazy by the world nation; and though I am but a flickering which refused to listen to him, and which he | spark of genius among so many brilliant inmight have greatly benefited. But in a tellectual fires, I can do a little towards later and more enlightened age, Fulton be- making perfect laws, which winged messengan his work, succeeded, and is now highly gers bring to earth, and stereotype upon

Thus, beloved son, have your parents given you a few words of valuable counsel. It | Webster in the same Hall? "Yes." Will is all they have to give, but it may be worth you tell me what Mr. Webster thinks of his more to you than gold or silver. We are course on the fugitive slave law? Answerfully persuaded that in proportion as these words are regarded, you will be a wise and domestic life; add a lustre to his religious useful member of community. Go, then, sentiments; eradicate his slavery notions; out into the wide world, and do your whole and act, on that point, from his soul, not duty honestly, faithfully, cheerfully; and while your parents remain in their mortal to erase in the book of his earthly life, and bodies, they will watch over you; and when much, very much to add." they have passed on to higher and more perfected conditions, it will afford them happi- lation to his slavery habits? Answerness, should you be left behind, to return and aid you to the extent of their ability.

Record of Phenomena.

Another Hour with Miss Ellis.

Some few weeks ago, it will be remembered, we published a very interesting article from the writer of the following, entitled, "An Hour with Miss Ellis," and now we are favored with "another hear from friend Minor oftener:

FRIENDS. You were so civil towards my first effort to lead others to investigate path for me to pursue to be most useful to spiritualism, as I did, with candor - willing others and to myself? Answerto know the truth, come from whatever source it might - that I am encouraged to any church, still there is much good in all offer the result of another hour at Miss religion, as the true Christian worships God, Ellis's room on the 6th of October. My hour but every individual adores him in his own was immediately after dinner, or from 2 to manner. We would enlarge your liberal 3 P. M., and you will see that I received a | ideas of God; and bid you turn even to the lesson, not soon to be forgotten by me, and preface of Nature's book, there to study his it may be useful to others; therefore I give | real character. I see you do not like to sit it entire, as it was received. I wish it dis- idle by the wayside. As you extend your tinetly understood, that I write my questions, | hands, work will fall into them." which are not spoken, and are wholly un- I then wrote, Shall I devote myself to exknown to the medium, when she writes the tending a knowledge of this glorious truth

I wrote, Are any of my friends present? "If you were divested of the clay I should Answer, "Yes, Frances. It is with great immediately answer yes; but you have a difficulty that we come near, when the material body to sustain. Bring spiritualstomach is full of gross food; and it injures ism out into your daily walks of life, not the medium."

because it was the only hour the medium | But may I not give my efforts to the could give me. Answer, "Then I will cause, and at the same time sustain the mamake an effort." It occurred to me here terial body? Answerthat perhaps some other friend might have "Yes, act through reason, not soar above more power, and I asked if Joseph was common free-thinkers as some are doing now." present? Answer, "Yes," and I wrote, Per- I then wrote, There are thousands thirsting haps he can more readily communicate. for these demonstrations, but cannot find a Answer, "He has, indeed, more power." I medium; is it not right then to furnish mewrote, Then let him go to work,-when the dia for them, and let them pay a reasonable

cation are very few, still your mind may im- or susceptible brain. The little medium thropic person will receive more than he prove; and in progressing in this life you powers you possess shall be developed. You may be advanced in the next; these reasons shall not be a light under a bushel, but shine add to our happiness. I hope we shall meet | before men." often. You are wandering along the barren I here omit a portion of the manuscript, shores of time, picking up a few pebbles and and give the closing paragraph. As my sand grains, passing by the immortal jewels hour had expired, and others were waiting beneath the soil we would point out to you. their turn, I rose from the table; but

soul-inspiring reality, and, as you administer 9. Be economical. Let nothing be wast- the balm of consolation to others, your own

"advanced to higher spheres of enjoyment

and bliss."

11. Study to be meek. You are now I then wrote, How long after your depar-

won them renown, congregate in this hall 12. Assist the struggling. You will to make laws. It is a beautiful tower,

susceptible brains."

I then wrote, Are Henry Clay and Daniel

"He would calm the troubled waters of his from policy, as he did when here. Much

And Mr. Clay, how does he feel in re-

" He adheres to his peculiar principles with the same tenacity you would cling to a cast off garment, for the good it has done; but when texture for a brighter and more substantial one is offered him, he will accept."

Who of our early friends are with you? Answer-" Strange, all have advanced to higher spheres of enjoyment and pursuits. We often meet and dwell upon the past scenes of our life with much regret and some pleasure." I then wrote,

Now, do you see any particular duty or

"It is not necessary to wear the garb of

to the unbelieving world? Answer-

shut it up, (as Christians do their Bible,) for I then wrote - But I came at this hour, Sunday."

price for the opportunity, as I am now doing? "The opportunities for spiritual communi- "Yes, we eagerly snatch every passive hand,

ways doing something for yourself or for The veil which separates us, is not so thick wishing to be courteous to my social friend

with you." And I believe he did accom- electricity, or by knee-and-toe-ology? pany me, and remain with me until the hour of supper; and not only so, but I enjoyed his presence.

I will now ask those who read this, bear ing in mind the fact that the medium had no knowledge of a single question, if they believe the answers were written at random, or were the production of some unseen intelligence near me, reading the questions as 2nd, An observer needed. 3d, Specially I wrote them, and then influencing the medium's hand, which is made to write the Certain mediums used for certain purposes. proper answer? To me the answer appears plain and simple, as I have no doubt of the ability of our spirit friends to communicate

D. K. MINOR.

Boston, Jan. 7, 1855.

Musical Manifestations.

As many of the readers of the NEW ERA are desirous to hear of any new, or interesting manifestations which may be witnessed by others, I will, with your permission, relate what has been witnessed recently at the Fountain House.

On Wednesday evening, 17th inst., there was a party of twenty or more, assembled in the dining room, with a young girl of 16 years as medium. The party was, as usual, when a large majority of those present are unbelievers and skeptics, very inharmonious; and yet the rappings on the the dining room. I heard them repeatedly as I approached the door, before opening it. There was also music on the guitar, placed under the table, keeping accurate time with those who were singing. The instrument XXXV. Prophecy—one discourse. those who were singing. The instrument was set up edgewise, with the head raised a few inches from the floor, held by different members of the party, at different times, or resting upon the floor entirely, when the strings were thrumbed or snapped, as with a human hand; yet no person present, in the form, could possibly have done it without sided at the instrument, and were told that vining rod. it was Jesse Hutchinson. The questions were asked in the usual way, orally, and the responses were made upon the instru- and flow, and the neap tides. ment, and at times so loud as to be heard in the office, more than seventy feet distant, when the door was shut.

The instrument was placed within about six inches of the medium's feet, and so near that some of those present, on the first evening, supposed that the instrument was touched by her, and they therefore attempted to look under the table to ascertain if such | Marked Epochs; Prophets; Submergings; whenever they did so; yet two persons said they saw the medium's foot touch the instrument, while those who held the head of it up from the floor were quite sure it was not so-and even they are now convinced that it was not so-and it seems to me that one moment's candid reflection will satisfy any person that it is impossible for an inexperienced and child-like person to keep accurate time with those who sung, by using the foot, with the shoe on, upon a guitar. found at Barnum's Museum.

On Friday evening, 19th inst., quite a party assembled again, around the table in the dining room, when it was proposed to confine the medium's feet to her chair, that effort to more perfectly unite the spirit life there might be no possibility of deception, with the earth condition is manifestly one of and it was done; but still there was even the marked epochs in the history of man. greater accuracy, if possible, in the time, and equal readiness to perform and to re- ignate the marked events which are at hand. spond to questions as on the previous even- Neither is it proper to enter into details of ing. Again on Saturday evening there that general character. That is a branch of were from 20 to 25 persons present, and labor which more fully belongs to the prophthe medium's feet were again tied to her et, the prophetess, and the seerologist. chair, by a broad and long crash towel, which rendered it quite impossible for them ing in somewhat rough, uncouth, irregular to approach the instrument without moving conditions, changing, however, from age to her bodily with the chair; yet there was as age, and by revolutions quite innumerable, before accurate time kept, and numerous causing eruptions, volcanoes, earthquakes, questions answered by touches upon the instrument by what appeared to be a regularly ings, submerging towns, villages,—leaving formed hand, which was distinctly and re-none to mark the spots where these catastropeatedly seen by two gentlemen, unbeliev- phes occurred. Picture to the mind a ship; ers, who sat or stood back a little, so as to she is under way; she is freighted with valbe able to look under the table without uables, and has on board men, women, and the position of the head. So again on Sun- all on board are at comparative case, con-

upon the piano, accurate time was kept by choly event.

I stooped down and wrote, Is Joseph pre- Jesse on the guitar, under the table, near

D. K. MINOR.

Catalogue of Discourses,

THROUGH JOHN M. SPEAR.

[Continued.]
XVII. Footology—one discourse.
XVIII. Gravitation—of the loadstone. XIX. Generalities and Specialitiesfive discourses. 1st, Distinctions of each. prepared mediums. 4th, Curiosity. 5th,

XX. Gases—their origin and uses. XXI. Geometry-seven discourses. 1st, An analysis of the word, Geometry. 2nd, Man's needs. 3d, Circles and angels. 4th, Triangles. 5th, Distances measured by sounds. 6th, Square and compass. 7th, Origin of the Masonic Institution.

XXII Heat-one discourse. XXIII. Handology — three discourses.

1st, The Palm of the hand. 2nd, Fingers and Thumbs. 3d, Lines of the hand. XXIV. Home-one discourse; Home-

XXV. Honesty-one discourse. XXVI. Hope—one discourse. XXVII. Hydraulies and Hydrostatics

even discourses. 1st, Value of Waters. 2nd, Waters are gases. 3d, Dews, fogs, dropsy. 4th, Tears, sweat. 5th, Composition of waters. 6th, Hydrometer. 7th, Of Oxygen, Nitrogen, Hydrogen.

XXVIII. Industry-one discourse XXIX. Light—one discourse. XXX. Liabilities—one discourse. XXXI. Labors and Rests - one dis-

XXXII. Mineralogy-seven discourse table were quite loud—so as to be heard outside of the door, in the hall leading to ology. 2nd, Minerals in Waters. 3d, Princi-4th, Gold. 5th, The Silvers. 6th, Polishing and refining metals.

XXXIII. Marriage-one discourse. XXXIV. Optics-two discourses. 1st,

XXXVI. Purposes of the Association XXXVII. Progress—one discourse.

XXXVIII. Records - where to be XXXIX. Retrospection-one discourse.

XL. Seas-origin of, one discourse. XLI. Salts-seven discourses. 1st, Epsom salts. 2nd, Soda. 3d, The second toe being discovered. When those present and attractor. 4th, Salts render persons ceased to sing, they commenced conversation receptive. 5th, Origin of the salts. 6th, with the spirit or intelligence which pre- Sea sickness. 7th, Salt with food; the di-

XLII. Science of Life-two discourses. 1st, Religion. 2nd, Spirituality. XLIII. Tides—one discourse: the ebb

Taste-one discourse. XLVI. Topography—two discourses. XLVI. The Unfolder—one discourse. XLVII. Veinology—one discourse. XLVIII. Winds—one discourse; mete-

ology, tempests, etc. XLIX. Wants of Man.

Ancient Ruins.

tions; Deluges; Lost Arts; Immortality; Progress.

Should one watch the sun as it comes forth in its morning splendor, expecting to see that vast luminary move, his expectations would be disappointed; but if that person would engage in his usual avocations, he would see that it had arisen, and was rapidly reaching its meridian splendor.

Thus is it in the mighty revolutions which are almost unobserved, passing onward. If such a prodigy can be found, I doubt Soon great changes must come. The race not employment, at a good salary, can be of man, from his earliest conception, has ever, though almost unperceived, progressed in wisdom, love, truth. But there come marked epochs in the more perceptible unfolding of events of an extraordinary character. The

It is quite impossible at this time to des-

making any movement, or any change in children. In the silence of the night, when day evening, in the parlor, the well-formed templating the speedy termination of the hand, with long, slender fingers, was distinetly seen by two persons, a lady and a she strikes an unobserved object, at once gentleman-while a dozen others were sit- sinks, and no person escapes to narrate the ting around—to touch the strings of the calamity. Occasionally such events occur guitar. In every instance the spirit per- on the seas. The anxious friends wait week former claimed to be Jesse Hutchinson; after week, month after month, until hope and on a previous evening appeared to re- fails; no intelligence of the calamity ever sent the suggestion of some one that it was reaches the shore. So in the ages which not Jesse, because he did not call for the have passed, large bodies of people, splendid edifices, immense cathedrals, valuable in-I am also informed, that, on Sunday stitutions, are at once submerged, and not a evening, while some one sat at and played single person remains to narrate the melan-

pencil and wrote, "Yes, I will remain with touches upon the guitar were so loud that character, and taking a limited view of onward. This remark is presented in this you until six o'clock." I wrote, Do you I heard them in the office below stairs while them, ask why the Divine does not in- discourse because it is proposed to speak of mean remain here, or go with me to the reading. Such are the facts-will some of terpose and prevent such events; but it some of the arts and sciences, showing that Fountain House? The medium wrote "Go your readers explain how this is done by must be borne in mind that the Divine is some of them were more useful, more tions, saying nothing here of the working of present age. miraeles. Were the Divine capable of interposing in great, he would be equally capable of interposing in smaller calamities, and the human mind is just as capable of proposing the interrogation as it relates to the smaller calamities as the greater. Things which, taken in a limited view, are regarded as calamities, are in fact but upheavings, like the mighty struggles of man for a higher condition. These upheavings have their mighty uses. They answer grand, lofty, sublime, noble, beneficent ends, and so far from presenting interpositions to stay these upheavings, there should be interpositions to promote and hasten them onward, that there may be opportunity for the events which are to follow in their train. Were these calamities to be stayed, it would be like throwing obstacles across the iron road; or like throwing the mighty iceberg before the rapid steamer. The cars are approaching; they have their

> Unless the mind is of sufficient breadth to take in thoughts of this character, there will always be a question of the goodness of the Divine. But when comprehensive views are received, it will be perceived that all events are interlinked, working out the highest good of all things that have been, that evil is but good, not philosophically under-

destination; and these, with the steamer,

are representative of events. Each one has

its time,-follows in its order. The sub-

merging is one of the events. It must take

its place in its season, or the whole machin-

ery of the vast myriads of worlds would, as

it were, be swallowed up in one grand

It is wise, in opening up a subject of this practical way of aiding us in our labors. character, at the same time, as far as may be practicable, to educate, strengthen, and unfold the mind. It is also wise to urge yet another consideration. The ancient records have, with great care, preserved an account of what is usually denominated the Deluge, in distinction from other calamities recorded to, but there have been many deluges, -- some | tion. extending much farther than the particular one named.

It would not comport with the design of this paper to speak especially of the remarkable preservation of certain parties named in the ancient records. It is known that miraeles do not transpire in later ages, whatever people may believe in regard to the more ancient accounts.

Passing from these merely introductory observations, this remark may now be made, that a people would seem to be rapidly unwas really the fact; but the music ceased | Ancient Edifices; Divine Interposi- folding, acquiring a knowledge of the sciences and the arts, able externally to construct vast, rich, valuable, beautifully decorated edifices, and suddenly they have disappeared, carrying down with them a knowledge of the sciences, and some of the nicer arts, so that the world has lost some things which it once had. Like the family, it has valuable relics which have been handed down from generation to generation, and preserved with great care. Suddenly the mansion is consumed by the flames, and these valuables are irrecoverably lost. Thus has it been with tribe after tribe, nation after nation. But a new epoch has arrived. While the arts and sciences have apparently been lost, the persons who cultivated them have been preserved. Being immortal, they could not die. Man, in distinction from the lower animals, is immortal, forever continues to be a distinct individual, immortal being; so that while it may be truly said that a science or art is lost on a particular planet, or lost to the inhabitants dwelling on that planet, because of these catastrophes, yet speaking in a broader sense, the things are not lost, because the persons, being immortal, still continue to live.

This point is presented with great partielarity. As it were, it is the corner stone on which the whole fabric will rest, as that fabric is presented in these discourses of ancient ruins. This particular matter has not received the attention of the schools; and this is the reason - the schools have reached only the point of intellectuality. When they shall pass on to spirituality, they will then clearly perceive, that in a broad sense, nothing that ever was received into the mind of man, can be lost, because the mind is an integral part of man.

Man, being immortal, mind must of necessity also be immortal. This is a point of immense moment - stretches the mind from world to world - so that man, as a whole, is ever accumulating. But on a particular planet, he may retrograde, that is, he may ave known more in a given ancient age, han in a modern age.

It is not true then, that on each particuar planet, man is always the wiser, because der. The apparently younger may be often wiser than the more recent inhabitants of a planet. Connecting planet with planet,

The kind, sympathetic, and eminently re- world with world, taking man as a whole, in sent? When the medium again seized her the medium and several others; and the ligious, in considering calamities of this that sense man's course is ever upward and wholly incapable of extraordinary interposi- beautiful, and finer than those known in the

Psychology and Surgery.

On Wednesday, the 17th of January, we attended, at the rooms of Dr. E. G. CUTTER, No. 292 Washington Street, a surgical operation of somewhat remarkable character. It was a case of Tumor, which was adroitly extracted, under the influence of Psychology, without the least sign of pain.

First, we witnessed three teeth extracted from three different persons, while they were in the Psychologic state. The first threw up her hands and groaned some during the operation, but declared she knew nothing of it after it was all over, and she was out of the trance. The other two manifested not the first sign of pain. After these, Mrs. Samuel D. Hilliard, of this city, came forward, was entranced by Dr. Cutter, and then Dr. Pineo, of Groton, Mass., assisted by Dr. Winslow Lewis, of Boston, took from the neck, a tumor as large as a small hen's egg! The lady must ceriainly have had very different nerves from people in general, or else she was under an influence quite unknown to, and unacknowledged by the schools. That influence is named Psychology-one of the fundamental elements of Spiritualism,

Our List of Books.

The attention of our readers is called to our book list. We are prepared to send promptly, to order, through the mail, by express, or by private conveyance, any work we advertise, or any others in the are, and that will be; so that what is called market, on receipt of price. All friends of the Era, who may have occasion to purchase books, may here find one important

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What is a man or a woman worth, who only sails with the tide of public opinion, or who, like dead fish, floats only down the stream? Better by far is it to bravely stem the current, and set the winds at defiance, by other historians. But it may be said that for thus wilt thou energize thy whole being there has not only been the Deluge alluded and prepare thyself for the joys of noble ac-

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Poetrn.

My Angel Wife.

My angel wife, I come, I come, My spirit longs to soar to thee,— To dwell in its eternal home, Where now thou art, forever free.

The dearest link that bound me here Is missing in Love's golden chain,
And cheerless looks the world, and drear,
This world of care, and sin, and pain.

But heaven, that happy, happy place, Since thou art there it nearer seems; I soon shall see thee face to face, And walk with thee by living streams.

And praises to His name we'll sing, Who left for us the realms above, Till heaven shall with the anthem ring, The holy lay of joy and love.

My darling, thou art with me now; Thy spirit mingles with mine own; I feel thy breath upon my brow, I listen to thy soft, low tone:

And words of holy peace and cheer Thou breathest to my stricken heart; Thou bid'st me check the rising tear, And act with martyr-zeal my part;

And bid'st me trust in Him whose word Is unto erring mortals given,
To hush the storm by passion stirred,
And guide us in the way to heaven:

Watched o'er my childhood's tender years;— She hath had much of grief to bear, Her path hath been bedewed with tears. Mother T stay! for thou art dear .-

Dearer than aught on earth beside; But, oh! once more to see her here— My angel wife, my spirit bride.

Father in Heaven, to Thee I bow;
Or life, or death, "Thy will be done!"
Thy hand lies heavy on me now,
And darkness veils the noon-day sun.

But well I know, though clouds obscure Its brightness, that it shineth still;
I know thy promises are sure,
And patiently I bide thy will.

Souls, not Stations.

Who shall judge a man from manners?
Who shall know him by his dress? Paupers may be fit for princes, Princes fit for something less. Crumpled shirt and dirty jacket May beclothe the golden ore Of the deepest thoughts and feelings— Satin vest could do no more.

There are springs of crystal nectar Ever swelling out of stone; There are purple buds and golden, Hidden, crushed, and overgrown; God, who counts by souls, not dresses, Loves and prospers you and me. While he values thrones the highest, But as pebbles in the sea.

Man upraised above his fellows, Oft forgets his fellow then; Masters, rulers, lords, remember That your meanest hands are men! Men by labor, men by feeling, Men by thought, and men by fame, Claiming equal rights to sunshine In a man's ennobled name.

There are foam-embroidered oceans; There are little inch-high saplings, There are cedars on the hills. But God, who counts by souls, not stations, Loves and prospers you and me, For to Him all vain distinctions Are as pebbles in the sea.

Toiling hands alone are builders Of a nation's wealth and fame; Titled laziness is pensioned, Fed, and fattened on the same; By the sweat of others' foreheads, Living only to rejoice, While the poor man's outraged freedom Vainly lifteth up its voice.

But truth and justice are eternal, orn with loveliness and light; And sunset's wrongs shall never prosper While there is a sunny right;
And God, whose world-wide voice is singing Boundless love to you and me, Will sink oppression with its titles
As the pebbles on the sea.

To an Indian Maiden

AS HER SPIRIT NEARED ITS HOME.

Thou'rt passing from the lake's green side, And the hunter's hearth away; For the time of flowers, for the summer's pride, Daughter, thou canst not stay.

Thou'rt journeying to thy spirit's home, Where the skies are ever clear; The corn-month's golden hours will come, But they shall not find thee here.

And we shall miss thy voice, my bird, Under our whispering pine; Music shall midst the leaves be heard, But not a song like thine.

A breeze that roves o'er stream and hill, Telling of winter gone, Hath such sweet falls,—yet caught we still A farewell in its tone.

But thou, my bright one, thou shalt be Where farewell sounds are o'er; Thou in the eyes thou lov'st shall see No fear of parting more.

The mossy grave thy tears have wet, And the wind's wild mosnings by, Thou with thy kindred shall forget, Midst flowers not such as die.

The shadow from thy brow shall melt, The sorrow from thy strain, But where thine earthly smile hath dwelt Our hearts shall thirst in vain.

Dim will our cabin be, and lone, When thou, its light, art fled: Yet hath thy step the pathway shown Unto the happy dead.

And we will follow thee, our guide, And join that shining band: Thou'rt passing from the lake's green side;— Go to the better land!

Miscellann.

THIRD LEGEND.

which to choose in order to visit first.

which to choose in order to visit first.

He saw, therefore, at the same time the thousand stations of this horrible industrial purgatory, in which are tortured the children of the people: there he saw meagre women, with cadaverous and fixed looks, working without respite and without repose to prolong for a few days the existence of their little children, who seemed, during that time, to sleep by their side.

But the poor innecents did not sleep, they were in a lethargy! For, to prevent them from suffering and crying during the long days of torture, their mothers themselves had made them take a poison which kills slowly

made them take a poison which kills slowly

and which deadens pain.

Other children, larger, but still more sad to look upon, were working like the wheels of the machines, which incessantly threatened them with a horrible death, if they allowed their attention to be distracted for a single moment. There prevailed the silence

they could not have understood him; he did not manifest himself to their eyes, they would not have recognized him; only he went and came in the midst of those poor children, and touching their head and their chest he renewed their courage and prevented thought

His eyes were filled with tears, and in the presence of so much suffering, he again clothed himself with the bleeding remembrances of Calvary. The crown of thorns seemed to tear his brow afresh, the marks of the nails made his hands and his feet bloody, and his arms were sadly clasped around a

prayed in the Garden of Olives, with a mortal sadness and inexpressible anguish. And he said: "My Father, take pity on the suffering of the innocents! touch the hearts of the rich, and bring about the deliverance

And he went thus, suffering, praying and weeping, from house to house, seeking the rich and the owners of the factories, looking upon them and passing before them, while he showed them his child's face torn by the horrible crown, and his little hands pierced, and his cross, and his blood, and his tears.

But those men, in consequence of loving and serving the idols of gold and of silver, had become like unto them; they had eyes and they saw not, they had ears and they did not wish to hear. Those among them who perceived the Christ, or who deigned to

tears and the blood which flowed from his heart, and every tear was changed into a piece of silver, and every drop of blood into a piece of gold. And he gave these to them in his indignation, saying to them : "You Father shall do justice, shudder and tremble he silver shall again become tears for you, and the gold shall again become blood, and

you will be compelled to repay with usury."

Then he left them and transported himself with the rapidity of thought into the houses where were taught the children of the rich. There it was no longer the prolonged agony of the body, it was the torture of the The children, ranged in herds, were pent up within gloomy walls, and forced to apply their mind, suffering and repelled, to repugnant studies. Instead of the sweet caused them was punished in them as a fault. If they had the good sense not to understand anything of that nonsense called wise, if their memory relieved itself by forgetting, they were deprived of air and food, they were refused some moments of that recreation which nature made imperiously necessary for them, and they were compelled to expiate their disgust of a repugnant and useless task, by a task more useless and more repugnant It was thus their minds were stupefied and their hearts obliterated in order to make of them machines for the production of money, and the deaf and dumb slaves of

pitiless property.

Jesus comprehended all these distressing things, and saw several of those children, already made old by impiety and disgust, seek in shameful habits an often fatal distraction.

And he said to himself that the children

of the poor; this is why, thought he, those are bappy whom intelligence and love have freed from the servitude of riches! The true riches of man are the noble faculties of bis soul, when God satisfies and animates them! The real treasures of man are those which he carries everywhere with him, and which no one can take from him; the joy of a good conscience, the dignity of a free will, and the noble love of God and of his crea-

And Jesus passed through the midst of those children, who did not deign to speak to him, because he had the appearance of a child of the people. Others laughed at him as had done the children of the street, and a

After these words, Jesus departed; and everywhere that be had been seen to pass, appeared, walking in his footsteps, the divine figure of Mary, beautiful with ineffable compassion and radiant with gentleness. She wiped the brow of the people, condemned to the pitiless labor of the factories, and embraced them by turns, telling them to take courage and to here. telling them to take courage and to hope. Then the poor little ones felt their hearts moved, their eyes again found some tears, and they felt themselves happy that they could weep.

the education of the age enchains its sad captives, and a single smile of her mouth taught much more to those poor children than all the lessons of their masters, for they remembered their mothers, and they experienced the desire to be better on feeling reawaken within them the necessity of loving.

The Church.

While the Roman Catholics are taking measures to settle the long mooted question as to whether original sin tainted the mother of Jesus, the residue of the Christian world acting in an antipodal direction, are seriously asking the question whether theological dogmas, as such, form any part of the essence of Christianity. As, therefore, one extreme philosophically begets its opposite, we look for very great results from the convocation at Rome, which is to settle the disputed point to which we have alluded. Instead of reconciling the difficulties which exist in the soi disant mother church, we think and hope it will open the eyes of Christians, generally, to the absurdity of those controversial points, and bring up for consideration the question whether the mission of Jesus, properly under-stood, was to found any visible church at all.

To our mind the whole tenor of Christian doctrine points to the advent of an era when in religious matters men shall neither say, lo here, or lo there, but will recognize the kingdom of heaven as existing within them, subject to no extraneous authority, and trammelled with no sacerdotal fetters. All that very few words — simply, to love one's Maker with all one's heart and his fellow beings as himself. This, practically carried an heir to the kingdom of heaven-nay more, wherever he acts upon these principles there is heaven to him. His acts produce valuable results upon others, and the reflex action thereof upon himself constitutes, internally, for him a state which is heaven of itself.

This point, so clear, so sphilosophical, and so much in accordance with the ends proposed by our Saviour, seems to be overlooked or neglected by almost all Christendom. Zealots of all denominations will wrangle and fight with each other, and generally with the more bitterness in proportion to the nearness Episcopalians. One would think from the controversies between these sects that there were some very essential differences between them, whereas the two latter mainly disagree as to which has the best claim to a lineal sacerdotal derivation from St. Peter, and the former as to whether a convert should be immersed or sprinkled. All this stuff is but the mint, anise and cummin which are made the substitutes for the weightier matters of

These controversies make a hundred un-believers in Christianity where there would be but one if our religious sects would exerise a little common sense. Outside the Church, an inquirer quickly discovers what is and what is not material to the development of Christianity. When he observes talent, influence, and even genius expended in trying to harmonize the Christian world upon matters of no moment whatever, and perceives that vital piety is stifled and strangled by these dogmatic controversies, he necessarily incurs a great dislike to Christianity-we mean, when he falls into the error of considering that the church truly represents what the Saviour came to introduc

We believe that the time will come when men will catch a glimpse of the fact that Christ came to show mankind that the hapsiness, welfare and usefulness of each would e augmented by the earnest endeavors of every one to promote the welfare of others rather than his own. This lesson, taught more than eighteen centuries since, and to him, because he had the appearance of a child of the people. Others laughed at him as had done the children of the street, and a man who assumed the title of master did not impose silence on them, but approaching Jesus asked him who he was and how he had entered.

Jesus answered him: "I am the child who teaches masters, and I have come down from Heaven because you have closed your doors against me. I am the trath which judges your teachings, and which has found them to be lies. For, instead of bringing up the children of God for immortality, and of thinking to make them men, you bring them up slaves of the demon of riches for the

corruption of all, and you make of them animals with rapacious instincts.

"You think you are the high priests of the sciences, and you are sacrificers to Moloch. You think you have the key of the doors of life, and you open only the gate of hell. You pretend to form men, and you know neither what a man is, nor what are his high destines.

"And how shall you teach these children whom you know not how to love, and whose wants you do not comprehend? How can you make the young flower of their thought to bloom in the rays of the sun of God? You do not see the divine sun, and you tread heavily upon the flowers of life.

"But you cannot even understand my words and to as a substitute. Hard as it is to obtain converts, the church finds it much harder to retain them. The new convert looks for that peace which passeth all understanding, and does not find it within the church. Instead thereof, he is told that certain abstract positions are of vital importance, and while this is said, he finds that the characters of those who assume to be guided by such positions are not at all in accordance with his preconceived notions of the fruits of Christianity.

Now, the church, to preserve her standcorruption of all, and you make of them such from theological study. They become

You do not see the divine sun, and you tread heavily upon the flowers of life.

"But you cannot even understand my words, and to awaken your heart is required the sweet and insinuating voice of my mother. Come, O Mary! let your crown of gentle light dissipate by degrees the darkness of their hearts. Men do not know how to love children, it is for a woman to teach them. Come, O model of mothers, console all these poor orphans, instruct those who torment attention of the Christian world is now strongly directed to the points we have discussed, and we are not without hopes that our reli-gious sects will soon perceive that their duty

ndicates what the enemies of the race may expect at the hands of the justice-loving masses, in refer nce to more things than those included in Temperance matters, when they fail to get justic the hands of Government and Laws. The " Prohibitionist" says:

"A gentleman, sending the money for a club of subscribers, from Batavia, Kane County, Illinois, writes: "I want you to understand that there is one other town in the State of Illinois, besides the one you quoted some time since in your paper, that has swept the destructive and hellish creature from its midst. And furthermore, be it known to you, that Batavia is where the 'auger-suasion' commenced. We have as set of boys in this town who carry the toole in their pockets: who they are, no one knows; but if any one wants to see the effect of their arguments, all they have to do is to stop at our depot, and take a look at the floor, and the thing is realized at onec. They believe in casting the devil out at home, and then extending to other parts the same blessing."

The "auger-sussion" to which our cor-

respondent alludes, is, if we mistake not, something of a bore to the liquor sellers.

annoyed by sundry pestilent grog-shops in their midst, whose keepers neither feared. God nor regarded man. Moral suasion was powerless with them, and they laughed all legal penalties to scorn. On one occasion, a quantity of liquor had been brought into the town for their use, and was stored temporarily in the depot. The next morning, the floor of the building was thoroughly is essential in Christianity is comprised in a saturated with whiskey, the casks empty, very few words — simply, to love one's and an auger-hole in the head of each. Then the question arose—"What kind of suasion has done this?" Clearly, it was not legal: out, makes the individual who practises it neither did it seem exactly moral: but whatever it was, it augured a very decided hostility to the liquor trade, and was not with-out its moral results. So it was called "auger-suasion." All such facts are significant: they indicate a determination, on the part of the people, to fall back upon their reserved rights. We approve of no lawlessness; but legislators will heed these things if they are wise. The people have a right, absolute and indefeasible, to protect themselves from the desolations of the rum-devil.

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death, only interrupted sometimes by words which seemed to come from hell.

The Child-God did not speak to them, for

from being awakened in their mind.

And he began again to pray as he had

remark him, asked him with an ironical smile if he brought them any money. Then the Christ gathered in his hand his

have made me change my tears into silver, and my blood into gold; but when my

teachings of their mother, they heard only the disagreeable and monotonous voice of a master hired to repeat to them always the same things. And the ennui which this with which their respective creeds approach each other. Witness the dissensions between the Calvinists and the Baptists and the peculiar ill will between the Roman Catholics and

Then Mary passed into the prisons where

We take the following telling item from the Prohibitionist," published at Albany, N. Y. It

The term originated in this wise: the good people of a certain town were greatly