

THE NEW ERA.

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

THROUGH THE AID OF SPIRITUAL INTERCOURSE.

VOL. III.—NO. 19.

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WHOLE NO. 117.

Thoughts of the Age.

Thoughts on Faith and Charity.

Strictly and truthfully speaking, no subject ever presented to the human mind, possesses within itself so vast an amount of interest, as the interior element of the mind, denominated "faith." Divines have written volumes and sermons—still, to-day, this real and substantial element in man, is not comprehended.

We have had lecture after lecture, upon the mysterious operations and properties of mind; attractions, affections, intuitions, passions, reflections, have all in times past, been presented by those, whom the world has looked up to as truthful and wise exponents. From various experiments, theories and conclusions have been arrived at, differing almost as widely upon the power and properties of mind, as upon the essences, properties, powers, and existence of a God.

One class of reasoners and experimenters have no sooner published and promulgated their views and conclusions, than a second arises and demolishes the same. Thus history is to us invaluable.—Chart-like it exhibits to us the rocks, sand bars and shoals that former voyagers have stranded their barks upon. Infallibility belongs not to man, angel, or archangel. The elements and principles, that unfold and develop outer and exterior forms, present progressive unfoldings in their own essences; corresponding therewith, interior and invisible elements and principles, by virtue of the same law, must be progressive. We come naturally then to a condition of mind that intuitively admits that infallibility in man, in angel or archangel is not possible. Some reasoner or philosopher hath said that certain laws and principles admit not of proof—they are self-evident. Grant this, and you do not thereby in any sense, admit the infallibility of man. Laws, principles, essences, attractions, combinations, unfold,—man cannot however in the nature of things reach back beyond these laws, principles, essences, attractions and combinations; he is one of their unfoldments—he is a germ that their various processes have given outer birth to. Divinity hath through all this train of effects omnisciently guided to this result.

As mind, which is the offspring of mind, is thus connected, as it unfolds, it will more and more intuitively perceive these processes of unfoldment; and as it perceives, it will present its perceptions to other minds. A mind that investigates its own manifestations and its interior workings, is capacitated somewhat to judge of other minds, and to instruct minds. That mind which has carefully watched the various influences that climate, practices, food, clothing, habitation and association exert upon its own powers, knows, has faith in its own conclusions. This power to investigate mind is each one's inalienable natural right; and is an inheritance not made with hands, and it is an eternal inheritance, the construction of which was provided for by the great Parent and Constructor of all laws, principles, and unfoldments therefrom. Through this analysis, this deep searching into the powers of the mind, we shall learn that *faith* hath its place, its true, absolute position—attraction has its various planes and strata—it includes various phases of the so-called magnetisms. Faith is the power which fully unfolded, fully developed, must and will wield the attractions and magnetisms of the earth, with the same corresponding power that our Father controls and governs the attractions and magnetisms of the myriads of systems of worlds that finite minds have but limited conceptions of as yet.

Christ, in his expositions of Faith, presented no poetic rhapsodies or visionary ideas of that element. He spoke *truth* in simple, comprehensive words, and yet they were not received, neither are they yet felt in power. Centuries have already passed since he exhibited the works that follow a living, active faith; and to-day, though millions profess to believe in his name, and the truths which he uttered, yet like the whitened sepulchres of olden time, they are yet lifeless, dumb and unclean. We know, we feel that *Faith* in the broad and truthful sense that Jesus taught it to his disciples, is dead and lifeless; it is entombed in cold sepulchres with dead men's bones, bound even in its grave clothes, as Lazarus of olden time was bound, and like that same Lazarus, is to be summoned forth by the same living Christ. We feel that this grave, this tomb, is to be unsealed, and that bright, beautiful and

joyous *Faith* will come forth, and work into man an eternal, immortal, living and abiding Faith, through which he shall be able to fully realize that he is a child of heaven, a joint heir with Christ, the Nazarene.

Most of you are somewhat familiar with history; those most familiar can call to mind various phases of faith that society, government, religious teachers and rulers, have presented to the world. Persevering and undaunted have been the heroes and heroines, that have espoused certain principles, and died in an effort to maintain them. Individuals have suffered pain, torture and death, that they might give birth to a peculiar dogma, for which they blindly and ignorantly contended. From the earliest history, there are shadowed forth evidences that this principle lives in the race, yet like other properties in man it has had to pass through its unfolding and developing conditions. To-day it is in its infantile weakness, but being immortal in its nature, it cannot be crushed.

I am impressed that the declarations now to follow are new to my readers, and perhaps to the world, yet being the honest convictions of my own interior thought, I give utterance to them, and it is for those who read to judge of their truthfulness or falsity. Declaration First: Faith is an internal principle and essential element of the spirit, by virtue of which, it can only consciously exist in a higher form.

Second. That without *Faith*, man as a conscious being, must cease to exist with his organization.

Third. That *Faith* in the spirit is the constructing, controlling, unfolding power; that it is essentially, the motive power of spirit-life and spirit-development.

Fourth. That *Faith* is the basis of spiritual manifestations—that through the medium of that power in spirits, they rap, write, speak, psychologize, unfold science, dictate communications, read thoughts, transmit intelligence and startle the world of science and theology with new forms of mechanism, broader views of creation, loftier conceptions of creation's God.

In the higher life, we can readily conceive of the augmented powers of mind to investigate; we can at a glance perceive that the gross elements of the rudimentary life have no longer the power to obstruct or retard the spirit's growth, expansion, investigation. To many, the subject of mind is dry, un congenial, visionary. In the higher life its attractions are intense from the change of conditions. We have already said that our declarations were new to us, and we doubt not to you. Embodied in the first is an implication that without faith, man would cease to have a conscious existence in the spirit-world;—our belief then is this—that animals have not this faith, and therefore that as animals, though their organizations pass to higher conditions, yet they have not conscious recollection of progress—so too with man, were it not for the immortal element of faith infused into his mental organization. It is this faith that plants him upon a rock. We find occasionally, organisms with this faith almost, if not quite, dormant, dead. Now, were it possible to present to your vision the birth of that soul in its true condition, we should discern but slight difference between it and the animal's birth into its higher condition. Now is it not a truthful conception of what must of necessity follow the dying out of the element of faith? In a former age it was truthfully said by one who taught in that age, that if you have the faith of a grain of mustard seed you could say unto the mountains, &c. Now poetical as that saying seemed to the masses then, and poetical and fanciful as it may seem to you to-day, yet it possessed a philosophical and immortal element of truth. Mankind have not yet reached the zenith of science, philosophy, or religion; no, friends, none of us yet forcibly feel the power that encompasses us. Thought struggles for broader fields of investigation, and when its wings are laden with its gatherings, a universe of uncultivated, undeveloped, and inharmonious mind sees not, and appreciates not in its fullness, the beauty thereof. Untiring and uncomplaining, these faithful ones continue their journeyings. They look into the rudimentary minds of this earth, and seeing its mental condition, they drop here and there a thought,—thoughts are embryos—they expand, they come forth in living embodiments, have their affinities, their attractions, comminglings, and unfoldings. Thus is it that to-day, we present to you our thoughts; it is in harmony with an absolute law. Thus is it that *Faith* hath unfolded to us the joys, realities, of spirit-power and spirit-influence.

Hence it is an abiding *faith*, a continually increasing and unfolding element within the central heart of our inner life. We feel that it indissolubly links us with the Eternal, the Infinite. We feel that it is only by virtue of this abiding *faith* that we are immortal; without this Faith, what incentive, what attraction, what affinities for a higher life? What and where the essence, the element of life? The tree, the shrub, the plant exists not without effort; their own interior life principles that expand their boughs, their leaves, their fruits,—they have their conditions of faith, their condition of life, their phase of intelligence, and their corresponding higher conditions.

We know that this is not the generally received philosophy of the books or the schools, yet we read it from the book that beareth on its face an imprint of higher, holier, purer philosophy than that which the schools teach.

We ask you not to receive it as truth, but simply to revolve in your mind the thoughts presented, receiving or rejecting as reason dictates.

The faith that is to receive and develop in the embryo of this life, we believe, unfolded and developed makes and constructs for itself its own spiritual state, condition, sphere. It hath embryonic forces that rise and unfold until, like thought itself, its powers and capacities cannot be comprehended by man, angel or archangel. We feel that a subject of this magnitude should be well digested by speaker and hearer; hence is it, that we now say to you that these thoughts are fresh and new to the writer, as well as the reader. Therefore receive them cautiously. We feel that it is a broad basis that we plant *Faith* upon—that we claim for this principle or element, a position in the mental properties of man never before claimed; we give to it a power superior to thought.

We know of no human compilation of sayings so completely applicable to this subject as those with which our New Testament, so-called, abounds. We feel that those were the spontaneous utterances of souls that were fully impregnated with the true philosophy of *Faith*. But what to-day is the language of earth, and with what thrilling emphasis could it again and again be reiterated on hill tops and in the valleys; yea, even in the velvet cushioned pulpits of the million churches that exist upon the earth,—“Oh ye of little faith.”

Clouded in darkness, obscured in doubt, in disbelief, wandering without true shepherds, are millions and millions of human children. “Oh! is there no power to save, no power to heal, no power to restore, no power that shall speak with *Faith*?” You think the Father then is a power; there is a hope, there is yet a living, pulsating Faith that shall restore, redeem, resurrectionize the church itself, rebuilding it on the Rock, even the Christ that was crucified, and, through the power of *Faith*, living even to-day.

We would not speak to you in parables or in symbols, but utter in plainest language our simple thought. The embodied Christ of Judea, and the disembodied Christ of to-day are principles of Nature. They are the constituent elements, essences, strata and unfoldments of the “Harmonical Philosophy.” The Church of Humanity is the Church, the true Church, the only Church that can stand the assaults of ignorance, bigotry, superstition and dogmatic men or spirits. To its broad and ample folds it invites a world; the sacred principles of Freedom wave from the summit of its cone, and its final triumph must be achieved without the shedding of blood or embodiment of force. Love, Truth, Wisdom have truly united, and now are permeating the souls of men and women with germs, baptizing them with celestial dews, and fresh as morning light they will scatter over all the earth philosophical, scientific, celestial fruits, that will in their mature order unfold true men, true women, true children; and thus will harmony exert its influence upon the whole family of man.

Thus promising the future unfolds itself to the interior vision. We recognize in the manifestations of the present age a living *faith* working out into acts and deeds, loves, affections, attractions, passions, sympathies. Their various elements exist as real in man, as sight, hearing, tasting, smelling, feeling; they are alike properties of our organic structures, they all are controlled, governed, unfolded in harmony with laws. We find that these passions, loves, sympathies, attractions, exist in higher conditions of life, they are inseparably connected with us. Attractions and loves conjoined here, cannot be severed. A living *faith* is that which unites soul with soul, and heart with heart. It is

an interior element, more refined, more potent than aught of earth, and yet *substantial*. Transcending expression in human language, especially witness this power in the magnetizer, in the positive man and in the positive woman; seldom however above its earth-life condition. All of us know what it is to have faith in our own works. We grapple oftentimes with heavy burdens, severe losses, domestic afflictions, that cause our souls, so to speak, to grow faint and weary; yet with almost superhuman strength, we arise from our weakness, and with firm resolution, resolve to battle the ills and storms of life, let them be what they may. For the moment we have faith. But it is only a shadow of the reality of faith. It is but a dream that flits before you, and through you, scattering seeds connected with a more glorious future. As man shall unfold his mind to grasp the interior essences and component parts of all minerals, all vegetables, all animals, all humans; as he shall reach that point of development, that he can readily comprehend the gases of the fluids, and their various influences upon the mineral, the vegetable, the animal; understand fully the laws of chemical attractions and chemical affinities, you at once see that he can aggregate and segregate all forms, all organizations. The way at once is plain by which he should attain the control of all elemental and all mental laws. Could you then bind his faith, set bounds to his power, control his thought? As well might thou stay yon ceaseless round of universes in their onward course. Briefly then we predicate the faith of which we speak on a tangible basis.

We present no idle scheme, no vain sophistry, no poetic dream. As we have previously said, we recognize it as a constituent element in all human organizations, and correspondingly in all forms below the human. But, again we say, study well the argument, the thought advanced, before you reject it, or adopt it. In adopting this thought, you take to your arms the living, pulsatory principles that unfolded the meek and lowly Nazarene, and you espouse the cardinal, yea, vital principles, that two thousand years ago he was immolated on the cross for uttering. Be not hasty then, believe not except you have a living actuating *faith*, that shall come forth in a life of deeds, of acts, of loves, of purities, of virtues, such as never yet have existed on this planet. We have long enough listened to dry homilies and exhortations on a kind of dead faith; but to-day the people ask for a stirring, working, humanizing faith. It exists. Why not attain to it? The power is in us. “Man, know thyself.” This saying of old, and of inspiration too, covers the ground. From all organizations, all forms, a voice says, “Inquire of us, oh man, if thou wouldst learn wisdom.” The secrets that to-day are enveloped in germs, unfold to the student, volume after volume of wisdom, all of which lead to a wiser knowledge of himself. No organization so small, no form so minute, but wisdom, thought, inspiration, come forth from it, as investigation is turned in that direction. Man, to know himself, must not stop with the unfolding of anatomical and physiological laws, as connected with himself, but follow back on the links of the chain that reach backward into the animal, vegetable and mineral kingdom. He has more lessons to learn than the schools, books, or philosophies of the nineteenth century have yet grasped. When he shall have fully learned of the past and the present, he may judge something of the unfolding, eternal, exhaustless future. Surveying critically and analytically the past, he will have established an abiding steadfast *faith* that there is a future, a life beyond this rudimentary sphere. Thus opens to our mind a vast field, and we feel our utter incompetence to present the thoughts that are in us.

In connection with this subject we propose to conclude our remarks by unfolding the philosophy of charity. The same natural laws that govern all sentiments or affections, that emanate from or through the organism of man, are subjects for our mutual investigation. We find in connection with the subject of which we have already uttered our thoughts, that charity is a virtue which cannot be too highly prized, nor too well defined, though we labor hours to investigate the same. What is charity in a philosophical sense? We would say it is development in the human soul to a condition in which it can truly and rationally grasp the cause of man's angularity and inharmonious manifestations. It is to truly feel that the murderer, the robber, the despoiler of virtue, and contemner of public morals, so to speak, is oftentimes deserving

of more pity than those who fall into their hands. It is an ability to arraign before the throne of reason all forms of vice and depravity, and write out in words of charity such truths as can only assuage grief, elevate the fallen, and strengthen the tottering. It is not charity to lavishly bestow gifts on every mendicant that calls at your door, or weep at every thrilling condition of woe that is unfolded to your vision. Nay, oftentimes is it, that thus great harm is done. That is not charity. But there is still a deeper philosophy yet connected with this subject. I allude to charity for man's sins, man's teachings, man's beliefs, man's present mode of administering what he falsely calls justice. In looking back into the history of the past, an army of theological teachers, and the results of their teachings are to be analyzed. So too with all branches of philosophy, so called. This recalls to you the necessity for an exercise of charity.

The “Harmonical Philosopher” is to look at the basis of all these angular and inharmonious teachings—the usual inflammatory denunciations of persons and of institutions is not needful—in no sense should we attempt to excite anger, hatred, or ridicule in reviewing the past. The true and beautiful philosophy that to-day is moving upon the mentality of unfolding minds seeks rather to reach out the hand of kindness, of brotherly love, of true charity; it would examine carefully into the undeveloped conditions of the circumstances that influenced and prompted to acts of violence, cruelty, and immolations in the past. Pointing to the fountain head of the many different forms of religion that to-day exist and shed various influences upon the minds of men, Harmonical Philosophers should in truthful and philosophical language unfold the causes thereof, teaching and living out those teachings themselves, that will produce and bring about a harmonious order. We cannot believe that the spirit of denunciation and bitter sarcasm that many of our great men meet the Rumsellers and Slaveholders with, are the weapons that a true Harmonical development of intellect would suggest. We know that to-day a Beecher, a Chapin, a Parker and a Garrison, with many others, are idolized by thousands of warm-hearted co-workers in the various armies of Reform. To me there is a lack of true charity in their various writings and speeches. They seem to overlook the primary causes of the great relative evils that exist among us, and with battle-axe and spear attack the external rather than search for the interior causes. This external warfare of recrimination, sarcasm and ridicule may have, yea, will have its desired effect upon men, cliques, and parties; but to our vision there opens a broader field, a more extended plane, that needs comparatively broader minds, more expanded intellects, and it is with corresponding unfolding of the principles of charity that their labors in it must commence. We must have a charity that shall wisely comprehend and classify, so to speak, each and every angularity in the race, broad, expansive and interiorly unfolded to a condition that words of hate, anger, sarcasm or scorn, can never enter into the thoughts or words we would utter. Often have we heard from others, and permitted ourselves to say, harsh words of those who do not see and believe as we do. To-day, undoubtedly, even here, there are angular points. Some of these thoughts are scorching, burning and scarring your outer interior life, and gladly would ye get relief therefrom. Turn then your thoughts to One who lamb-like was crowned with thorns, led forth, bearing a rude cross and was crucified thereon; and in the midst of these trials, with an upturned, angelic soul, uttered these words, “Father, forgive them, they know not what they do.”

This was a true philosophical charity; a charity that centred in the interior soul of a true, harmonious organization. It was a charity that comprehended the interior causes that prompted the unbelieving Jews to carry into execution a murder, that their natures seemed developed to recognize as an act of loyalty to their nation.

We feel that our mantle of charity is broad and universal, still, we cannot do justice to our own thoughts without giving utterance to them. Oftentimes it is said that we are extremists,—that on some subjects we are radical—giving too much scope to this subject and not enough to another. Now, as we have said before, such thoughts as we have, we utter; you are not responsible for them, neither are we responsible for yours. All we ask is, charity; and from the thoughts advanced, if we are true to their utterance, you cannot feel but what you will have our charity.

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In conclusion, let me say that though I have been somewhat tedious, and possibly unfortunate in the adaptation of language to convey the thoughts that I desired, on Freedom, Faith and Charity, yet in brief I cannot but believe that most readily comprehend the three fundamental principles presented in the three subjects.

What subject more sacred, what principle more prominent in nature's unfoldings than Freedom—Freedom of thought and Freedom to utter that thought?—legacies that God our Father incorporated into the souls of all men and women.

Faith—true living faith—who comprehends its work, its power? The future reveals to us the conjoining of all elementary and mental forces into harmony, through Faith. Charity, twin sister of Faith, thou too art also woven into the elements of man, and anon shall come forth to aid in his reformatory labors. The harvest is ripening, the laborers are few. Soon, may we not hope, that apostles of Freedom, of Faith and of Charity, may move among us, speaking words and doing works harmonizing with their mission? May that God who moveth in mysterious ways, incline your hearts and minds to search diligently the truths and principles of nature so bountifully unfolding to us in all of his works. And thus some poetic child of Faith hath spoken:

Let the world despise and leave me,
Once they left my Saviour too;
Let all human hopes deceive me,
Thou wilt never be untrue.
And whilst Thou shalt smile upon me,
God of wisdom, love and might!
Friends may hate and friends disown me,
Yet the darkness shall be light.
Go then, earthly fame and treasure;
Come disaster, scorn and pain!
In thy service pain is pleasure,
With thy favor loss is gain.
I have learned to call thee Father;
I have fixed my heart on thee;
Storms may howl, and clouds may gather,—
All must work for good to me.
Man may trouble and distress me,—
‘Twill but drive me to thy breast;
Life with trials hard may press me,
Thou canst give me sweetest rest.

Charity—Needless Expenses.
“Love thy neighbor as thyself.” If my brother were in slavery, or were landless, at the mercy of others, or were about to be condemned to the poor-house, would I not, to save him, abstain from all needless expenses? We would suffer much for a brother; can we not, for others, merely retrench superfluities? All expense of money or its equivalent for finery, ornament, fashion, music, or amusement? The faculties related to these objects can be healthfully exercised without such expense. For instance, Ideality, so refining and elevating (but less so than Benevolence, this being higher in position and function) needs only the beauties of Nature; yet, when there shall no longer be those in the world needing all we can spare, it will be legitimately gratified by the fine arts. As it is our duty to increase our charity-fund in all just and honest ways, some may do it by partial conformity to fashion. Fine and rich articles are not as much more durable with equal use, as they are more costly; besides, the use of the excess paid for them may be worth much. To steal a cent is the whole crime of theft; so to withhold the price of a ribbon is the whole sin of refusing to do good. When you join with others in a good deed, our Heavenly Father rewards you with His love as though you had done it alone, if you did all you could consistently with other duties. It is unjust not to prefer the claims of the most suffering, near or distant. Regard for mankind is proportionate to regard for the individual; as are the parts, so is the whole. Money paid for superfluities does good by affording employment; but as a grievous per centage of it goes to the merchant and capitalist, as many of us could abstain without taking from any their occupation, and as there is land enough for those in want of it, how much more good would be done by saving to give to the needy, to cheapen necessities for the hired laborer, to ransom some of our enslaved brethren, the places of whom and of their free-born children, as slaves, could not be filled, to exchange for more books and periodicals for ourselves, the poor, and the too willingly ignorant, for the promotion of the various reforms,—Anti-Slavery, Peace, Temperance, Land and Labor, Hygienic, Educational, Moral, Matrimonial, Woman's Rights, and Socialistic, which would remove the causes of suffering. Which will we choose, to gain the favor of fashion's votaries, or by giving to the needy, to luxuriate in their gratitude and in sympathy with their joy, bask in the smiles of our Heavenly Father, the spirit world and all good men, and prepare for the most glorious mansions in heaven?

It is the duty of every truth-lover, however humble, to freely express his thought. The duty of man is to be happy in the most complete, free, rightful and harmonious exercise of all his faculties. As the heat of the sun vivifies the plant, causing growth and extension, so the Divine Spirit, inducing true humility, which is simply a just estimate of the superior, does not collapse, be little, stultify, but attracts upward, animates, expands. Complain not of the Lord's weather. Be cheerful without folly. Laugh not over wrong or misery. Injure not the love of truth by false jesting, irony, and hyperbole.

The New Era.

"REHOLD, I MAKE ALL THINGS NEW."
S. C. HEWITT, EDITOR AND PROPRIETOR.
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Mrs. Randall in Boston.

We had the pleasure of listening to an interesting lecture at the New Music Hall in this city, on Thursday evening Jan. 31, by Mrs. Marena B. Randall, M. D., of Philadelphia. Mrs. R. has lately graduated at Penn University, in that city, and fully prepared herself by study, for the practice of Medicine, not by any merely narrow book-rule, or arbitrary system, but rather by the more common-sense method of eclecticism—gathering truth and suggestive aid from all sources.

With such a preparation as this, Mrs. R. has already begun her work of medical reform in Philadelphia; and we understand that she meets with an unwonted share of public attention and patronage, so much so that she cannot possibly attend to all the demands made upon her professional skill and attendance. Such physicians are very much needed in these degenerate times—needed to reform the old abuses of the medical profession, to cure the sick, and to so instruct them and others, as to keep them cured.

And who shall do this work better than Woman? woman, who has suffered most at the hands of Materia Medica, so long monopolized by man? there are strong signs now, in the social heavens, that woman is hereafter, for a time at least, to take the lead in reform. She has the capacity for it,—and her deep needs, coupled with the indifference of man respecting those needs, peculiarly fit and inspire her for the work. The shackles, so long worn, are beginning to be felt, and to be rent asunder. But the work has but just begun. A few only yet realize the slavery of their condition; and fewer yet, on the other side, seem really aware that they are the holders of slaves! Yet so it is. And by and by it will be seen to be so, by thousands on thousands whose eyes now seem to be shut.

Mrs. Randall is one of those women who think,—not only that, but she thinks for herself. She evidently leans on no human being, intellectually or spiritually; but in the native strength of her own faculties, she marks out her own path, and traverses that path with energy and worthy effect.

Of her lecture at the Music Hall, we shall not now speak particularly, as we intend to give that entire to our readers in the course of two weeks, and they can judge of it for themselves. We may, however, be permitted to say, that in our opinion, her discourse was eminently comprehensive in thought, critically acute in analysis, and very superior in its tone and spirit. And although from the brevity of the notice, the audience was not large, yet the most of those who were present, were highly entertained, truly instructed and abundantly satisfied.

That California Story.

Brother Brittan, we see, congratulates himself on not having transferred to the columns of the *Telegraph*, "The Eventful Nights," etc., which we and some others published some little time ago. Well, from one point of view, perhaps that was a lucky escape for our New York contemporary, and from the same point of view, a very unlucky plight for ourself and our fellow victims to be found in. Nevertheless, we have one consolation, at least, and that is, that we never gave the least intimation that the story alluded to was anything more than a story—a veritable fiction, if one pleases to call it so. We published it in that part of our paper where we generally put things of that nature, and our own most predominant conviction was, that it was fiction; and so we wrote a brief introduction to that effect, which, contrary to our expectation, was not printed. And as it did not get in type in regular order, and the point was not absolutely material, we let it pass, concluding, on reflection, that our readers had minds of their own, and consequently would be able to judge of the matter as well as ourself; and we have thus far had no particular reasons for changing our convictions on that score. We don't know why we should be forever making introductions and explanations to every possible thing we publish, lest somebody else should meet with the mishap of wrongly interpreting what others have to say. Neither do we know why well-written fiction is not admissible into the *Spiritual Journals*—especially when it bears so directly upon the great subject of Spiritualism in so pre-eminently philosophical a manner as "The Eventful Nights," etc., so fully illustrated.

If the apparent facts of that story were veritable facts, they were, though wonderful and extraordinary, nothing more in principle, power and intelligence, than have been repeatedly witnessed under different modes of manifestation for the last four or five

years. Indeed, they were not so wonderful, for they were produced (supposing them to have been facts) through a human organism, which had, of course, all the organic conditions of use from Spirit power. Intrinsically, therefore, they bore the marks of much greater probability, to say the least, than many well authenticated facts of *lifting tables into the air* without any possible physical contact. Nevertheless the manner of telling the story, also told the story of a creative mind, which could, upon occasion, make the ideal seem the real—so true to the phenomena of the times were the laws, principles and philosophy involved in the "Eventful Nights," etc. It was, at least, capital fiction, because it taught a capital philosophy—was comprehensive in its ideas, and breathed a most excellent spirit. We thought it calculated to do good, and therefore printed it.

For the New Era.

EDITOR OF THE ERA:—A friend of mine has just related to me an incident, which, as it is another evidence of the guardianship of a higher and unseen intelligence over mankind, I pen down for your columns, assuring you that it is absolutely true.

Several years ago, my informant was a resident of Bury St. Edmunds, England, where also resided a family of his acquaintance. This family was strictly religious in the observance of all the formulas of the worship in which it had been educated. It was the custom, then and there, to ask a blessing on every act to be performed. The sitting down and the rising up, the going out and the coming in, it would seem, must be prefaced by an implored blessing. A little girl in this family was taken suddenly ill, and severely so. A messenger was despatched to the apothecary with the doctor's prescription and soon returned. The medicine was duly prepared and placed before the child, with the request that she would ask a blessing on it, that its effect might be beneficial to her system.

Always accustomed to do this, astonishment sat with wondering gaze on the faces of the parents, when the child hesitated, and finally said she felt as though she could not. She had never before refused. The parents placed the medicine in a closet, and remarked she need not take it until she felt willing to ask the blessing.

Soon after this, a loud decisive rap was heard at the door. It was answered; and in came the apothecary in breathless haste, exclaiming, "There was a mistake in the medicine. Instead of the article ordered, you were given *rank poison*! Has the child taken it?" Being told that it had not, he calmed down and was greatly relieved. The circumstances I have given you, were then related, and the whole town became devoutly thankful to God, for what they deemed His "special interference."

And so it was. It was a special interference of God. But no more so than in the case of a man the other day who fell into a ditch, and one who was passing reached down his hand and raised him up. In the first case the great Governor of all things, of all events, acted through the agency of a spirit attendant on the child; in the latter case he acted through a man on earth.

Can we trace back from that spirit, or from that man, through all the intervening agencies, back to God, the first cause? As well might we attempt to measure infinity and count the hours of eternity.

I send you this incident, knowing it to be true, with the hope that it may assist those to a right conclusion, who are questioning the reality of Spirit guidance, and whether the theory of "Spiritualism" is altogether a "new faith."

Chelsea, Mass.

J. S. A.

UNHAPPY MARRIAGES.—An English paper, descending relative to the various qualities of connubial bliss, states that in the city of London the official record for the last year stands thus: Runaway wives, 1,132; runaway husbands, 2,248; married persons legally divorced, 4,175; living in open warfare, 17,845; living in private misunderstanding, 19,279; mutually indifferent, 55,340; regarded as happy, 3,175; nearly happy, 127; perfectly happy, 13.

To Whom it may Concern.

Magnetic Springs, Oct. 1, 1854.

The Association of Benefactors now sends forth this epistle with the expectation that its contents will be considered of sufficient importance to attract and arrest the attention of advanced and practical minds.

The name of the Association is significant of its character, purposes, ends and aims. It proposes to suggest and to carry forward, by the action of mind on mind, several beneficent objects. It does not propose to dictate, but to suggest. It does not itself propose to directly labor, but by its suggestions to excite others to labor.

Its members having once been residents on this earth, knowing somewhat the conditions, needs and aspirations of its inhabitants; and having passed to more perfected conditions themselves, discovering certain improvements, certain advantages, certain unfoldings in their more perfect conditions,

they desire, philanthropically, to communicate certain useful knowledges and wisdoms. Feeling that this work could be wisely executed through the aid of mediumistic persons, they have commenced their beneficent operations. Among the objects which they prominently have in view, the following may be mentioned:—

First: To so unfold a class of persons that they may, with great ease, examine and inspect diseased and disharmonized persons, and greatly aid in restoring such to health, harmony and equanimity. Several persons of this sort have already commenced labors, and their efforts have been as successful, as under existing circumstances, could be expected.

A second object which has been kept in view, is the following: A desire to remove from the minds of persons, all fearful apprehensions in respect to man's condition beyond the present life, removing from the mind that anxiety which is unfavorable to trust enjoyment.

Another prominent object kept in view is the following: That man may be so instructed of nature's laws, that even the ordinary elements may be commanded and used for wise and beneficent purposes.

Yet another object has been kept in view, which is the following: To so instruct the inhabitants of this earth, or at least a portion of them, that they will come to understand that the interest of one is the interest of all, thus promoting a common brotherhood, and advancing the idea of a new social order. These are among the general objects which are kept constantly in view.

In carrying forward its labors, this Association receives aid from kindred associations, and it cheerfully co-operates with those bodies, forming thereby a harmonious whole. The Association feels, that in so far as it can reach the public mind, excite and arrest attention, in the same ratio will its general objects be promoted. It desires to say, that it does not wish to intrude its offers of suggestive aid to persons who do not desire its cooperation. It addresses itself to advanced minds, and to practical persons, feeling that its suggestions will be, by that class of persons, cheerfully received. It also takes this opportunity to say to the class referred to, that if they desire information of its plans of labor, its unfoldings, its suggestions, they are requested to seek the company of its general and its authorized agent, whose mind has been so unfolded, and who has at his command such documents, such instructions, such addresses as must serve to excite, not only deepest interest in the objects had in view, but will exhibit ability to communicate of subjects, not only of an interesting, but truthful and highly useful character. By applying directly to its general agent, persons will save themselves not only much labor, but will be easily and methodically made acquainted with the subjects about which they desire to obtain information.

Perceiving that the purposes of this Association are misunderstood, and to some extent misinterpreted, it deems it wise at this time, to prepare this epistle, so that persons who earnestly desire information in this respect, may know how to obtain the same.

For and in behalf of the Association of Benefactors,
BENJAMIN RUSH.

Communications.

What Good does it do?

KEENE, O., January 22, 1855.

BRO. HEWITT:—As the testimony of individuals—of units—is necessary to the establishing of the relative value of principles and philosophies with respect to each other, I throw in my testimony with that of others, and the public may give it that weight its merits, if it has any, demand; and it may help some one to decide in favor of the Beautiful Philosophy we profess to receive and live by.

My profession is that of teaching; and I shall here, without any desire of boasting, show the contrast between my former methods of governing and success in teaching, prior to embracing the Spiritual faith of Angelic ministrations, and the same since.

I have deduced, from my observations, the conclusion that my previous manner of governing is not an isolated case, but that as I followed in the paths of my predecessors, so have others, and are consequently in a situation, if their minds are good receptacles of truth, to profit by this short experience, or receive some food for thought and reflection, at least, if not carried out in practice.

Being naturally quite passionate, and easily thrown off my guard, when anything transpires which does not accord with my strict ideas of propriety, I often do that which I would not do under other circumstances. And so often did I use to give way to these unpremeditated fits, that I was noted for my sour, cross disposition; and as my irritability naturally increased, my habitual frowning became more deeply settled, and cast a dark shade of fear and misery over the joyous, pleasure-bursting hearts of pure and innocent youth, confined to my care and keeping the greater part of the day.

As sympathy is an element which is an involuntary agent or actuating power, those

plastic minds of the young, being so very susceptible, received the reflecting image of my own mind, and were soon governed by the same impulse; thus the reaction came upon me with powerful force, almost sufficient to prostrate me. Trouble after trouble came like the repeated and ever increasing blast of the hurricane, until, because I saw my own mind mirrored in those about me, I hated them, and their hate flowed in deep and dark streams towards me in return. Fear and force were my most effectual agents in keeping the elements of disorder and disunion at bay; but no sooner did I cut them off in one direction than they seemed to return with a redoubled power and energy in another, defying all my endeavors to suppress them.

Using no gentle means, my efforts were fruitless in imparting instruction, for the soil was unprepared to receive any seed, should any such have been sown. I took just the course to defeat my own ends. I conceived that I should lower my dignity should I favor any of my pupils with a pleasant look or smile—that it would breed a familiarity detrimental to the influence I thought I should have over them, to keep their erratic spirits in a proper course, and on a just equilibrium.

When in thoughtlessness any one transgressed upon my "regulations," I, without studying into the cause or nature of the offense, or without any discrimination, proceeded to inflict such punishment as would first appease my anger, and secondly render the culprit, or rather victim of my high displeasure, obnoxious in the sight of his or her companions, disgraced in sight of all; and was it not natural that I gained, as a just recompense, the most incorrigible ill-will and hate of all? Yea, I now know many teachers who are walking the same road as I did, and are laying the foundations of much sorrow and regret. Success attended none of my efforts. I watched the weary hours, and blamed every body but myself for my troubles, coming to the hasty conclusion that all were conspiring against me to baffle the accomplishing of my (as I conceived) philanthropic ends. I was the worst used (in my estimation) teacher living, always got into the hardest schools, was always hated the most intensely by my employers, and they and I were always equally pleased when the time expired for which I engaged to "keep" school. I detested my occupation, and would always aver that each term would be my last, but by some controlling circumstance I would be drawn in again.

As the Philosophy of Spiritualism began to dawn on my mind, and shed its heavenly influence abroad in my soul, and fill it with that love so gloriously radiated from Angel natures—"guardians of mine"—I began, almost imperceptibly to be sure, to modify my course; and though the transition from a force and fear, restraining and governing mode, to one of kindness and love, was slow, yet it was sure and complete. I studied the nature of the soul as revealed in the sciences, which throw such a vast flood of light upon this hitherto dark and obscure subject. I learned that fear might restrain but could never reform,—might awe, but could never command respect,—might drive, but could never persuade; that animal force is demoralizing and is injurious to the future progress of the mind in knowledge and elevation in spiritual discernment and purity; that nothing is so fearful in its tendency and result as words "unfitly spoken," when the brow is clothed in anger and the dark scowls of passion are hovering over, ready to give vent to their fierce lightnings of wrath upon the unconscious and innocent offender; that where anger and force have no effect but to harden, love and a pleasant countenance "doeth all things well."

By perseverance I acquired such a command of my own mind that nothing could throw me off my guard; and if I ever became thus thrown off, I invariably kept my tongue silent until I felt passion no more, and judgment had resumed its sway; and I invariably find that it never dictates as passion would have done.

I daily am conscious of the presence of Spirits who enable me, when unlooked for trouble comes, to devise ways and means to get out of it in such a manner that my own and my pupils' interests are advanced. They, the Angels, have filtrated love through my organization, so as to fill my soul, that I am never more delighted than when I can reflect that God-given gift upon those in my care; and I find that, whereas before, hate and detestation flowed upon me in gloomy torrents, now love and respect animate every youthful mind to exertions, to win more of my own love in return for theirs, involuntarily and unconsciously given. I speak in soft tones of kindness to the lowest, for thus Spirits speak to me; I smile upon their efforts, though humble, for thus Angels smiled upon and cheered me when I was first brought under their loved tuition of beauty and glory.

All works harmoniously and beautifully, because Nature is followed out as an unerring guide. The tender mind is strengthened and brought up erect, instead of being dwarfed, as before, when I worked under the old system, as taught by our leaders, the priests of severity and wrath.

My duties are not now irksome, but pleasant. Time wears not wearily away, but smoothly and quietly glides along, bringing hourly happiness and increasing pleasure.

So much for Spiritualism. So much has it done for humanity, if no more; softening and soothing the heart-tries of childhood, throwing the charm of fascination around hitherto dry details of the study of science. So much, and what more? I leave others to answer this last question, as this would be beyond the limits designed for this communication.

I have an unfeeling source from whence I can derive help in sorest hours of need. I ask, and 'tis given; I seek and I find; I knock and I enter at the golden gate of the vestibule of peace, joy and love. Could all teachers become conscious of the powers above, gladly waiting to make their presence known, that aid may be given, the principles of Nature taught, and the dawning day of which poets sing, and Spirits see approaching, when all shall know the Lord, (have a knowledge of the great governing and controlling laws of the universe,) from the infant to the rapt seeraph, what dazzling glory would burst upon their watching eyes and waiting souls!

I have given a brief, very brief, account of the good Spiritualism has done me as a teacher. As a citizen, it has done more; and to me, as an undying, ever-progressive being, its benefits are incalculable.

Can my heart breathe forth its thanks to God for Spirit communion? Can my soul appreciate its own elevation above its former low, debased aspirations? No, never. But may I reflect this good, this beautiful, this true and holy influence, descending upon me, into the hearts of others, that they, too, may feel heaven within, though they know not from whence the genial breeze cometh, or whether it goeth.

J. E. C.

We clip the following from the *Spiritual Telegraph* of Dec. 23. It is from the pen of Bro. Brittan, the editor, who has taken the pains to critically inform himself in the premises, and whose careful observation and reliability as a witness entitle his remarks concerning Dr. Gilbert's skill in removing Cancer—that most terribly painful disease—to critical attention and wise use in all cases of this kind of suffering:

Extraordinary Professional Skill.

We propose a brief chapter on one of the most fearful "ills that flesh is heir to." Among all the multifarious phases of disease there is not one that, from its loathsome and fatal nature, is more to be dreaded than those painful glandular swellings or scirrhus tumors which usually terminate in foul and fatal ulcers. The large blue veins, running in different directions, which at an early period in medical science were observed to characterize this class of tumors, were compared to the claws of the crab; hence the name, *Cancer*, by which the disease is now generally distinguished. Among the Romans, we believe, it was called *lupus*, on account of the wolf-like rapacity with which it destroys or eats away the flesh. The acknowledged inability of the Faculty to treat this disease with any great success, and the alleged necessity for resorting to the frequent use of the knife to arrest its deadly progress, have rendered it a terror to mankind from which thousands of helpless and hopeless sufferers have sought relief in vain.

But the victims of this frightful malady may be delivered from its foul dominion, and we should be highly reprehensible were we to conceal the knowledge we now possess, and thus leave poor human nature to endure its long, painful and mortal struggle without one effort to admonish and to save. The man lives in this city who can extract the teeth of this omnivorous monster by putting a plaster on his head. Dr. Samuel Gilbert, of No. 483 Broadway, so far as we know, is the only man under whose treatment this unrelenting cannibal is sure to lose his appetite and to relinquish his hold. Our readers know very well that we are not accustomed to use these columns for the purpose of giving an unmerited celebrity to any man; but whenever and wherever the interests of Humanity are to be promoted we are ready to speak; and if in so doing we give to some individual a pre-eminence over all others of his class, it is because, in our judgment, he deserves to be thus distinguished, not only for his own sake, but for the common good of mankind.

We long since heard of Dr. Gilbert, but supposed, like many others, that the reports of his success were greatly exaggerated. We never for a moment thought of personally considering his claims to public attention and patronage until quite recently; but some months since Mr. L. N. Gardner, of Gowanda, N. Y., commenced calling at our office from week to week to purchase the *Telegraph*. We noticed that this gentleman carried his right hand in a sling, and that the expression of his countenance often indicated that he was suffering intense pain.

After seeing Mr. Gardner two or three times, we ascertained, on inquiry, that he was afflicted with a horrible *lupus*, which covered the whole back of his right hand from the wrist to the fingers, and had already devoured muscles, tendons, and even portions of the bones. We learned from Mr. Gardner that before coming to this city he had been treated

professionally for six months, in Albany, by a physician who makes a specialty of this class of diseases; but all to no purpose, for during the whole time the evil extended with fearful rapidity. Mr. G.'s hand measured fourteen inches in circumference when he came to New York. Probably no man in this country, Dr. Gilbert alone excepted, would have deemed it possible to save the hand. Under his treatment, however, the disease was speedily arrested, and when we saw Mr. Gardner one day last week, his hand—though greatly disfigured and its usefulness of necessity somewhat impaired—was so completely healed up as to require no covering to protect it from the atmosphere. For several weeks past Mr. Gardner has been able to do all his writing with that hand.

The case of Mr. Gardner induced us to accept an invitation to visit Dr. Gilbert's infirmary, which we did on Wednesday of last week. By the politeness of the doctor and his assistants and the kindness of his patients, we were permitted to examine several cases now under treatment, and will briefly state what we saw. The case of Mrs. Moler, of Virginia, who had been afflicted for many years with a scirrhus cancer in the breast, was first presented. For a long time this patient had been treated by distinguished physicians at the South, but with little or no advantage. By the professional skill of Dr. Gilbert the cancer has been removed and the general health of Mrs. M. is now better than it has been for many years.

The next example was a young married lady of agreeable person and manners. The patient had twice submitted to the use of the knife, and in each case the disease returned with greater virulence than before. She has been under Dr. Gilbert's charge but one month, and is now nearly well.

We were next permitted to inspect the case of Mrs. Eliza Smith, of Maryland. The patient is now 54 years old. For twenty-three years of her life she has suffered from a great fungus cancer on the right breast and side. The patient commenced the present treatment on the 11th day of October, and at the time we saw her (Dec. 13th) the foul mass, weighing several pounds, was nearly removed. The small portion that yet remained presented a dark and lifeless appearance, while the new flesh was perceived to be rapidly forming.

Mrs. Maria Phillips, 482 Broome street, now 72 years of age, was for a long time under the care of the best physicians and surgeons in this city, all of whom pronounced her case utterly hopeless. A large scirrhus cancer covered the breast, and extending round under the arm was attached to the ribs. Mrs. Phillips came to Dr. Gilbert about the middle of October, and is now perfectly well.

The case of Mrs. Forney, who resides near Lancaster, Pa., was next examined. The patient is 68 years of age; is inclined to plethoria. In the month of May last a fungus tumor commenced forming in her left breast, which soon assumed a dark purple appearance and increased in size with fearful rapidity until it covered the whole breast and side from the pit of the stomach to the centre of the armpit. This lady had been under treatment only about two weeks, but the immense mass was so lifeless that one of the doctor's assistants probed it in our presence to the depth of four inches without giving the patient the slightest pain. It is now nearly ready to relinquish its mortal grasp, and to give the poor sufferer back again to life and the world, for which she can scarcely fail to be grateful to Divine Providence and Dr. Gilbert for the remainder of her days.

We saw a letter from Dr. Baldwin, of Winchester, Va., who, until recently, was afflicted with a *lupus* cancer on the cheek and nose, which no less than seventeen of the most eminent doctors in America had treated, and pronounced incurable. At last this medical gentleman applied to Dr. Gilbert and was cured. Dr. Baldwin declares in his letter that he is well, and his gratitude is expressed in terms honorable alike to himself and his deliverer.

During his practice, Dr. Gilbert has removed hundreds of cancers. Many extraordinary specimens have been preserved and may be seen at his rooms. We are assured that he completely eradicates the evil in at least eight out of every ten cases which he attempts to treat. Patients are always coming and going, and from thirty to forty are constantly under treatment at his Infirmary. When the applicant is destitute of friends and has no means, Dr. Gilbert does not hesitate to treat him with the same fidelity and tenderness until he is restored. Some, at least, of those whom foul and wasting disease had stripped of every thing, even of hope, the last friend of the wretched, have thus found in Dr. Gilbert a good Samaritan who has had compassion on them and bound up their wounds.

To conclude, we hold that the essential value of any discovery depends upon its adaptation to alleviate the woes of mankind and to augment the sum of human happiness. Judged by this criterion, the discovery made by Dr. Gilbert is obviously one of great practical importance, and justly entitles him to be regarded as a public benefactor.

THE NEW ERA.

DEVOTED TO THE NEW DISPENSATION, OR THE INAUGURATION OF THE KINGDOM OF HEAVEN UPON EARTH THROUGH THE AID OF SPIRITUAL INTERCOURSE.

VOL. III.—NO. 19.

BOSTON, SATURDAY, FEBRUARY 10, 1855.

WHOLE NO. 117.

Thoughts of the Age.

Thoughts on Faith and Charity.

Strictly and truthfully speaking, no subject ever presented to the human mind, possesses within itself so vast an amount of interest, as the interior element of the mind, denominated "faith." Divines have written volumes and sermons—still, to-day, this real and substantial element in man, is not comprehended.

We have had lecture after lecture, upon the mysterious operations and properties of mind; attractions, affections, intuitions, passions, reflections, have all in times past, been presented by those, whom the world has looked up to as truthful and wise exponents. From various experiments, theories and conclusions have been arrived at, differing almost as widely upon the power and properties of mind, as upon the essences, properties, powers, and existence of a God.

One class of reasoners and experimenters have no sooner published and promulgated their views and conclusions, than a second arises and demolishes the same. Thus history is to us invaluable.—Chart-like it exhibits to us the rocks, sand bars and shoals that former voyagers have stranded their barks upon. Infallibility belongeth not to man, angel, or archangel. The elements and principles, that unfold and develop outer and exterior forms, present progressive unfoldings in their own essences; corresponding therewith, interior and invisible elements and principles, by virtue of the same law, must be progressive. We come naturally then to a condition of mind that intuitively admits that infallibility in man, in angel or archangel is not possible. Some reasoner or philosopher hath said that certain laws and principles admit not of proof—they are self-evident. Grant this, and you do not thereby in any sense, admit the infallibility of man. Laws, principles, essences, attractions, combinations, unfold,—man cannot however in the nature of things reach back beyond these laws, principles, essences, attractions and combinations; he is one of their unfoldments—he is a germ that their various processes have given outer birth to. Divinity hath through all this train of effects omnisciently guided to this result.

As mind, which is the offspring of mind, is thus connected, as it unfolds, it will more and more intuitively perceive these processes of unfoldment; and as it perceives, it will present its perceptions to other minds. A mind that investigates its own manifestations and its interior workings, is capacitated somewhat to judge of other minds, and to instruct minds. That mind which has carefully watched the various influences that climate, practices, food, clothing, habitation and association exert upon its own powers, knows, has faith in its own conclusions. This power to investigate mind is each one's inalienable natural right; and is an inheritance not made with hands, and it is an eternal inheritance, the construction of which was provided for by the great Parent and Constructor of all laws, principles, and unfoldments therefrom. Through this analysis, this deep searching into the powers of the mind, we shall reach indestructible agencies that control elemental and mental forces. Among these, we shall learn that *faith* hath its place, its true, absolute position—attraction has its various planes and strata—it includes various phases of the so-called magnetisms. Faith is the power which fully unfolded, fully developed, must and will wield the attractions and magnetisms of the earth, with the same corresponding power that our Father controls and governs the attractions and magnetisms of the myriads of systems of worlds that finite minds have but limited conceptions of as yet.

Christ, in his expositions of Faith, presented no poetic rhapsodies or visionary ideas of that element. He spoke *truth* in simple, comprehensive words, and yet they were not received, neither are they yet felt in power. Centuries have already passed since he exhibited the works that follow a living, active faith; and to-day, though millions profess to believe in his name, and the truths which he uttered, yet like the whitened sepulchres of olden time, they are yet lifeless, dumb and unclean. We know, we feel that *Faith* in the broad and truthful sense that *Jesus* taught it to his disciples, is dead and lifeless; it is entombed in cold sepulchres with dead men's bones, bound even in its grave clothes, as Lazarus of olden time was bound, and like that same Lazarus, is to be summoned forth by the same living *Christ*. We feel that this grave, this tomb, is to be unsealed, and that bright, beautiful and

joyous *Faith* will come forth, and work into man an eternal, immortal, living and abiding Faith, through which he shall be able to fully realize that he is a child of heaven, a joint heir with *Christ*, the Nazarene.

Most of you are somewhat familiar with history; those most familiar can call to mind various phases of faith that society, government, religious teachers and rulers, have presented to the world. Persevering and undaunted have been the heroes and heroines, that have espoused certain principles, and died in an effort to maintain them. Individuals have suffered pain, torture and death, that they might give birth to a peculiar dogma, for which they blindly and ignorantly contended. From the earliest history, there are shadowed forth evidences that this principle lives in the race, yet like other properties in man it has had to pass through its unfolding and developing conditions. To-day it is in its infantile weakness, but being immortal in its nature, it cannot be crushed.

I am impressed that the declarations now to follow are new to my readers, and perhaps to the world, yet being the honest convictions of my own interior thought, I give utterance to them, and it is for those who read to judge of their truthfulness or falsity. Declaration First: Faith is an internal principle and essential element of the spirit; by virtue of which, it can only consciously exist in a higher form.

Second. That without *Faith*, man as a conscious being, must cease to exist with his organization.

Third. That *Faith* in the spirit is the constructing, controlling, unfolding power; that it is essentially, the motive power of spirit-life and spirit-development.

Fourth. That *Faith* is the basis of spiritual manifestations—that through the medium of that power in spirits, they rap, write, speak, psychologize, unfold science, dictate communications, read thoughts, transmit intelligence and startle the world of science and theology with new forms of mechanism, broader views of creation, loftier conceptions of creation's God.

In the higher life, we can readily conceive of the augmented powers of mind to investigate; we can at a glance perceive that the gross elements of the rudimental life have no longer the power to obstruct or retard the spirit's growth, expansion, investigation. To many, the subject of mind is dry, congenial, visionary. In the higher life its attractions are intense from the change of conditions. We have already said that our declarations were new to us, and we doubt not to you. Embodied in the first is an implication that without faith, man would cease to have a conscious existence in the spirit-world;—our belief then is this—that animals have not this faith, and therefore that as animals, though their organizations pass to higher conditions, yet they have not conscious recollection of progress—so too with man, were it not for the immortal element of faith infused into his mental organization. It is this faith that plants him upon a rock. We find occasionally, organisms with this faith almost, if not quite, dormant, dead. Now, were it possible to present to your vision the birth of that soul in its true condition, we should discern but slight difference between it and the animal's birth into its higher condition. Now is it not a truthful conception of what must of necessity follow the dying out of the element of faith? In a former age it was truthfully said by one who taught in that age, that if you have the faith of a grain of mustard seed you could say unto the mountains, &c. Now poetical as that saying seemed to the masses then, and poetical and fanciful as it may seem to you to-day, yet it possessed a philosophical and immortal element of truth. Mankind have not yet reached the zenith of science, philosophy, or religion; no, friends, none of us yet forcibly feel the power that encompasses us. Thought struggles for broader fields of investigation, and when its wings are laden with its gatherings, a universe of uncultivated, undeveloped, and inharmonious mind sees not, and appreciates not in its fullness, the beauty thereof. Untiring and uncomplaining, these faithful ones continue their journeyings. They look into the rudimental minds of this earth, and seeing its mental condition, they drop here and there a thought,—thoughts are embryos—they expand, they come forth in living embodiments, have their affinities, their attractions, comminglings, and unfoldings. Thus is it that to-day, we present to you our thoughts; it is in harmony with an absolute law. Thus is it that *Faith* hath unfolded to us the joys, realities, of spirit-power and spirit-influence.

Hence it is an abiding *faith*, a continually increasing and unfolding element within the central heart of our inner life. We feel that it indissolubly links us with the Eternal, the Infinite. We feel that it is only by virtue of this abiding *faith* that we are immortal; without this *Faith*, what incentive, what attraction, what affinities for a higher life? What and where the essence, the element of life? The tree, the shrub, the plant exists not without effort; their own interior life principles that expand their boughs, their leaves, their fruits,—they have their conditions of faith, their condition of life, their phase of intelligence, and their corresponding higher conditions.

We know that this is not the generally received philosophy of the books or the schools, yet we read it from the book that beareth on its face an imprint of higher, holier, purer philosophy than that which the schools teach.

We ask you not to receive it as truth, but simply to revolve in your mind the thoughts presented, receiving or rejecting as reason dictates.

The faith that is to receive and develop in the embryo of this life, we believe, unfolded and developed makes and constructs for itself its own spiritual state, condition, sphere. It hath embryonic forces that rise and unfold until, like thought itself, its powers and capacities cannot be comprehended by man, angel or archangel. We feel that a subject of this magnitude should be well digested by speaker and hearer; hence is it, that we now say to you that these thoughts are fresh and new to the writer, as well as the reader. Therefore receive them cautiously. We feel that it is a broad basis that we plant *Faith* upon—that we claim for this principle or element, a position in the mental properties of man never before claimed; we give to it a power superior to thought.

We know of no human compilation of sayings so completely applicable to this subject as those with which our New Testament, so-called, abounds. We feel that those were the spontaneous utterances of souls that were fully impregnated with the true philosophy of *Faith*. But what to-day is the language of earth, and with what thrilling emphasis could it again and again be reiterated on hill tops and in the valleys; yea, even in the velvet cushioned pulpits of the million churches that exist upon the earth,—“Oh ye of little faith.”

Clouded in darkness, obscured in doubt, in disbelief, wandering without true shepherd, are millions and millions of human children. “Oh! is there no power to save, no power to heal, no power to restore, no power that shall speak with *Faith*?” You think the Father then is a power; there is a hope, there is yet a living, pulsating *Faith* that shall restore, redeem, resurrectionize the church itself, rebuilding it on the Rock, even the *Christ* that was crucified, and, through the power of *Faith*, living even to-day.

We would not speak to you in parables or in symbols, but utter in plainest language our simple thought. The embodied *Christ* of Judea, and the disembodied *Christ* of to-day are principles of Nature. They are the constituent elements, essences, strata and unfoldments of the “*Harmonical Philosophy*.” The *Church* of Humanity is the *Church*, the true *Church*, the only *Church* that can stand the assaults of ignorance, bigotry, superstition and dogmatic men or spirits. To its broad and ample folds it invites a world; the sacred principles of Freedom wave from the summit of its cone, and its final triumph must be achieved without the shedding of blood or embodiment of force. Love, Truth, Wisdom have truly united, and now are permeating the souls of men and women with germs, baptizing them with celestial dews, and fresh as morning light they will scatter over all the earth philosophical, scientific, celestial fruits, that will in their mature order unfold true men, true women, true children; and thus will harmony exert its influence upon the whole family of man.

Thus promising the future unfolds itself to the interior vision. We recognize in the manifestations of the present age a living *faith* working out into acts and deeds, loves, affections, attractions, passions, sympathies. Their various elements exist as real in man, as sight, hearing, tasting, smelling, feeling; they are alike properties of our organic structures, they all are controlled, governed, unfolded in harmony with laws. We find that these passions, loves, sympathies, attractions, exist in higher conditions of life, they are inseparably connected with us. Attractions and loves conjoined here, cannot be severed. A living *faith* is that which unites soul with soul, and heart with heart. It is

an interior element, more refined, more potent than aught of earth, and yet *substantial*. Transcending expression in human language, especially witness this power in the magnetizer, in the positive man and in the positive woman; seldom however above its earth-life condition. All of us know what it is to have faith in our own works. We grapple oftentimes with heavy burdens, severe losses, domestic afflictions, that cause our souls, so to speak, to grow faint and weary; yet with almost superhuman strength, we arise from our weakness, and with firm resolution, resolve to battle the ills and storms of life, let them be what they may. For the moment we have faith. But it is only a shadow of the reality of faith. It is but a dream that flits before you, and through you, scattering seeds connected with a more glorious future. As man shall unfold his mind to grasp the interior essences and component parts of all minerals, all vegetables, all animals, all humans; as he shall reach that point of development, that he can readily comprehend the gases of the fluids, and their various influences upon the mineral, the vegetable, the animal; understand fully the laws of chemical attractions and chemical affinities, you at once see that he can aggregate and segregate all forms, all organizations. The way at once is plain by which he should attain the control of all elemental and all mental laws. Could you then bind his faith, set bounds to his power, control his thought? As well might thou stay you ceaseless round of universes in their onward course. Briefly then we predicate the faith of which we speak on a tangible basis.

We present no idle scheme, no vain sophistry, no poetic dream. As we have previously said, we recognize it as a constituent element in all human organizations, and correspondingly in all forms below the human. But, again we say, study well the argument, the thought advanced, before you reject it, or adopt it. In adopting this thought, you take to your arms the living, pulsatory principles that unfolded the meek and lowly Nazarene, and you espouse the cardinal, yea, vital principles, that two thousand years ago he was immolated on the cross for uttering. Be not hasty then, believe not except you have a living actuating *faith*, that shall come forth in a life of deeds, of acts, of loves, of purities, of virtues, such as never yet have existed on this planet. We have long enough listened to dry homilies and exhortations on a kind of dead faith; but to-day the people ask for a stirring, working, humanizing faith. It exists. Why not attain to it? The power is in us. “Man, know thyself.” This saying of old, and of inspiration too, covers the ground. From all organizations, all forms, a voice says, “Inquire of us, oh man, if thou wouldst learn wisdom.” The secrets that to-day are enveloped in germs, unfold to the student, volume after volume of wisdom, all of which lead to a wiser knowledge of himself. No organization so small, no form so minute, but wisdom, thought, inspiration, come forth from it, as investigation is turned in that direction. Man, to know himself, must not stop with the unfolding of anatomical and physiological laws, as connected with himself, but follow back on the links of the chain that reach backward into the animal, vegetable and mineral kingdom. He has more lessons to learn than the schools, books, or philosophies of the nineteenth century have yet grasped. When he shall have fully learned of the past and the present, he may judge something of the unfolding, eternal, exhaustless future. Surveying critically and analytically the past, he will have established an abiding steadfast *faith* that there is a future, a life beyond this rudimental sphere. Thus opens to our mind a vast field, and we feel our utter incompetence to present the thoughts that are in us.

In connection with this subject we propose to conclude our remarks by unfolding the philosophy of charity. The same natural laws that govern all sentiments or affections, that emanate from or through the organism of man, are subjects for our mutual investigation. We find in connection with the subject of which we have already uttered our thoughts, that charity is a virtue which cannot be too highly prized, nor too well defined, though we labor hours to investigate the same. What is charity in a philosophical sense? We would say it is development in the human soul to a condition in which it can truly and rationally grasp the cause of man's angularity and inharmonious manifestations. It is to truly feel that the murderer, the robber, the despoiler of virtue, and contemner of public morals, so to speak, is oftentimes deserving

of more pity than those who fall into their hands. It is an ability to arraign before the throne of reason all forms of vice and depravity, and write out in words of charity such truths as can only assuage grief, elevate the fallen, and strengthen the tottering. It is not charity to lavishly bestow gifts on every mendicant that calls at your door, or weep at every thrilling condition of woe that is unfolded to your vision. Nay, oftentimes it is, that thus great harm is done. That is not charity. But there is still a deeper philosophy yet connected with this subject. I allude to charity for man's sins, man's teachings, man's beliefs, man's present mode of administering what he falsely calls justice. In looking back into the history of the past, an army of theological teachers, and the results of their teachings are to be analyzed. So too with all branches of philosophy, so called. This recalls to you the necessity for an exercise of charity.

The “*Harmonical Philosopher*” is to look at the basis of all these angular and inharmonious teachings—the usual inflammatory denunciations of persons and of institutions is not needed—in no sense should we attempt to excite anger, hatred, or ridicule in reviewing the past. The true and beautiful philosophy that to-day is moving upon the mentality of unfolding minds seeks rather to reach out the hand of kindness, of brotherly love, of true charity; it would examine carefully into the undeveloped conditions of the circumstances that influenced and prompted to acts of violence, cruelty, and immolations in the past. Pointing to the fountain head of the many different forms of religion that to-day exist and shed various influences upon the minds of men, *Harmonical Philosophers* should in truthful and philosophical language unfold the causes thereof, teaching and living out those teachings themselves, that will produce and bring about a harmonic order. We cannot believe that the spirit of denunciation and bitter sarcasm that many of our great men meet the Rumseller and Slaveholder with, are the weapons that a true *Harmonical* development of intellect would suggest. We know that to-day a Beecher, a Chapin, a Parker and a Garrison, with many others, are idolized by thousands of warm-hearted co-workers in the various armies of Reform. To me there is a lack of true charity in their various writings and speeches. They seem to overlook the primary causes of the great relative evils that exist among us, and with battle-axe and spear attack the external rather than search for the interior causes. This external warfare of recrimination, sarcasm and ridicule may have, yea, will have its desired effect upon men, cliques, and parties; but to our vision there opens a broader field, a more extended plane, that needs comparatively broader minds, more expanded intellects, and it is with corresponding unfolding of the principles of charity that their labors in it must commence. We must have a charity that shall wisely comprehend and classify, so to speak, each and every angularity in the race, broad, expansive and interiorly unfolded to a condition that words of hate, anger, sarcasm or scorn, can never enter into the thoughts or words we would utter. Often have we heard from others, and permitted ourselves to say, harsh words of those who do not see and believe as we do. To-day, undoubtedly, even here, there are angular points. Some of these thoughts are scorching, burning and scarring your own interior life, and gladly would ye get relief therefrom. Turn then your thoughts to One who lamb-like was crowned with thorns, led forth, bearing a rude cross and was crucified thereon; and in the midst of these trials, with an upturned, angelic soul, uttered these words, “Father, forgive them, they know not what they do.”

This was a true philosophical charity; a charity that centred in the interior soul of a true, harmonic organization. It was a charity that comprehended the interior causes that prompted the unbelieving Jews to carry into execution a murder, that their natures seemed developed to recognize as an act of loyalty to their nation.

We feel that our mantle of charity is broad and universal, still, we cannot do justice to our own thoughts without giving utterance to them. Oftentimes it is said that we are extremists,—that on some subjects we are radical—giving too much scope to this subject and not enough to another. Now, as we have said before, such thoughts as we have, we utter; you are not responsible for them, neither are we responsible for yours. All we ask is, charity; and from the thoughts advanced, if we are true to their utterance, you cannot feel but what you will have our charity.

In conclusion, let me say that though I have been somewhat tedious, and possibly unfortunate in the adaptation of language to convey the thoughts that I desired, on Freedom, Faith and Charity, yet in brief I cannot but believe that most readily comprehend the three fundamental principles presented in the three subjects.

What subject more sacred, what principle more prominent in nature's unfoldings than Freedom—Freedom of thought and Freedom to utter that thought?—legacies that God our Father incorporated into the souls of all men and women.

Faith—true living faith—who comprehends its work, its power? The future reveals to us the conjoining of all elementary and mental forces into harmony, through Faith. Charity, twin sister of Faith, thou too art also woven into the elements of man, and anon shall come forth to aid in his reformatory labors. The harvest is ripening, the laborers are few. Soon, may we not hope, that apostles of Freedom, of Faith and of Charity, may move among us, speaking words and doing works harmonizing with their mission? May that God who moveth in mysterious ways, incline your hearts and minds to search diligently the truths and principles of nature so bountifully unfolding to us in all of his works. And thus some poetic child of Faith hath spoken:

Let the world despise and leave me,
Once they left my Saviour too;
Let all human hopes deceive me,
Thou wilt never be untrue.

And whilst Thou shalt smile upon me,
God of wisdom, love and might!
Friends may hate and friends disown me,
Yet the darkness shall be light.

Go then, earthly fame and treasure;
Come disaster, scorn and pain!
In thy service pain is pleasure,
With thy favor loss is gain.

I have learned to call thee Father;
I have fixed my heart on thee;
Storms may howl, and clouds may gather,—
All must work for good to me.

Man may trouble and distress me,—
‘T will but drive me to thy breast;
Life with trials hard may press me,
Thou canst give me sweetest rest.

Charity—Needless Expenses.
“Love thy neighbor as thyself.” If my brother were in slavery, or were landless, at the mercy of others, or were about to be condemned to the poor-house, would I not, to save him, abstain from all needless expenses? We would suffer much for a brother; can we not, for others, merely retrench superfluities? all expense of money or its equivalent for finery, ornament, fashion, music, or amusement? The faculties related to these objects can be healthfully exercised without such expense. For instance, Ideality, so refining and elevating (but less so than Benevolence, this being higher in position and function) needs only the beauties of Nature; yet, when there shall no longer be those in the world needing all we can spare, it will be legitimately gratified by the fine arts. As it is our duty to increase our charity-fund in all just and honest ways, some may do it by partial conformity to fashion. Fine and rich articles are not as much more durable with equal use, as they are more costly; besides, the use of the excess paid for them; may be worth much. To steal a cent is the whole crime of theft; so to withhold the price of a ribbon is the whole sin of refusing to do good. When you join with others in a good deed, our Heavenly Father rewards you with His love as though you had done it alone, if you did all you could consistently with other duties. It is unjust not to prefer the claims of the most suffering, near or distant. Regard for mankind is proportionate to regard for the individual; as are the parts, so is the whole. Money paid for superfluities does good by affording employment; but as a grievous per centage of it goes to the merchant and capitalist, as many of us could abstain without taking from any other occupation, and as there is land enough for those in want of it, how much more good would be done by saving to give to the needy, to cheapen necessities for the hired laborer, to ransom some of our enslaved brethren, the places of whom and of their free-born children, as slaves, could not be filled, to exchange for more books and periodicals for ourselves, the poor, and the too willingly ignorant, for the promotion of the various reforms,—Anti-Slavery, Peace, Temperance, Land and Labor, Hygienic, Educational, Moral, Matrimonial, Woman's Rights, and Socialistic, which would remove the causes of suffering. Which will we choose, to gain the favor of fashion's votaries, or by giving to the needy, to luxuriate in their gratitude and in sympathy with their joy, bask in the smiles of our Heavenly Father, the spirit world and all good men, and prepare for the most glorious mansions in heaven?

It is the duty of every truth-lover, however humble, to freely express his thought. The duty of man is to be happy in the most complete, free, rightful and harmonious exercise of all his faculties. As the heat of the sun vivifies the plant, causing growth and extension, so the Divine Spirit, inducing true humility, which is simply a just estimate of the superior, does not collapse, belittle, stupefy, but attracts upward, animates, expands. Complain not of the Lord's weather. Be cheerful without folly. Laugh not the not over wrong or misery. Injure not the love of truth by false jesting, irony, and hyperbole.

The New Era.

"BEHOLD, I MAKE ALL THINGS NEW."

S. C. HEWITT, EDITOR AND PROPRIETOR.

OFFICE, 15 FRANKLIN STREET.

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ISSUED EVERY SATURDAY.

Boston: Saturday, February 10, 1855.

Mrs. Randall in Boston.

We had the pleasure of listening to an interesting lecture at the New Music Hall in this city, on Thursday evening Jan. 31, by Mrs. Marentha B. Randall, M. D., of Philadelphia. Mrs. R. has lately graduated at Penn University, in that city, and fully prepared herself by study, for the practice of Medicine, not by any merely narrow book-rule, or arbitrary system, but rather by the more common-sense method of eclecticism—gathering truth and suggestive aid from all sources.

With such a preparation as this, Mrs. R. has already begun her work of medical reform in Philadelphia; and we understand that she meets with an unwonted share of public attention and patronage, so much so that she cannot possibly attend to all the demands made upon her professional skill and attendance. Such physicians are very much needed in these degenerate times—needed to reform the old abuses of the medical profession, to cure the sick, and to so instruct them and others, as to keep them cured.

And who shall do this work better than Woman? woman, who has suffered most at the hands of Materia Medica, so long monopolized by man? there are strong signs now, in the social heavens, that woman is hereafter, for a time at least, to take the lead in reform. She has the capacity for it—and her deep needs, coupled with the indifference of man respecting those needs, peculiarly fit and inspire her for the work. The shackles, so long worn, are beginning to be felt, and to be rent asunder. But the work has but just begun. A few only yet realize the slavery of their condition; and fewer yet, on the other side, seem really aware that they are the holders of slaves! Yet so it is. And by and by it will be seen to be so, by thousands on thousands whose eyes now seem to be shut.

Mrs. Randall is one of those women who think—not only that, but she thinks for herself. She evidently leans on no human being, intellectually or spiritually; but in the native strength of her own faculties, she marks out her own path, and traverses that path with energy and worthy effect.

Other lecture at the Music Hall, we shall not now speak particularly, as we intend to give that entire to our readers in the course of two weeks, and they can judge of it for themselves. We may, however, be permitted to say, that in our opinion, her discourse was eminently comprehensive in thought, critically acute in analysis, and very superior in its tone and spirit. And although from the brevity of the notice, the audience was not large, yet the most of those who were present, were highly entertained, truly instructed and abundantly satisfied.

That California Story.

Brother Brittan, we see, congratulates himself on not having transferred to the columns of the *Telegraph*, "The Eventful Nights," etc., which we and some others published some little time ago. Well, from one point of view, perhaps that was a lucky escape for our New York cotemporary, and from the same point of view, a very unlucky plight for ourself and our fellow victims to be found in. Nevertheless, we have one consolation, at least, and that is, that we never gave the least intimation that the story alluded to was anything more than a story—a veritable fiction, if one pleases to call it so. We published it in that part of our paper where we generally put things of that nature, and our own most predominant conviction was, that it was fiction; and so we wrote a brief introduction to that effect, which, contrary to our expectation, was not printed. And as it did not get in type in regular order, and the point was not absolutely material, we let it pass, concluding, on reflection, that our readers had minds of their own, and consequently would be able to judge of the matter as well as ourself; and we have thus far had no particular reasons for changing our convictions on that score. We don't know why we should be forever making introductions and explanations to every possible thing we publish, lest somebody else should meet with the mishap of wrongly interpreting what others have to say. Neither do we know why well-written fiction is not admissible into the *Spiritual Journals*—especially when it bears so directly upon the great subject of Spiritualism in so pre-eminently philosophical a manner as "The Eventful Nights," etc., so fully illustrated.

If the apparent facts of that story were veritable facts, they were, though wonderful and extraordinary, nothing more in principle, power and intelligence, than have been repeatedly witnessed under different modes of manifestation for the last four or five

years. Indeed, they were not so wonderful, for they were produced (supposing them to have been facts) through a human organism, which had, of course, all the organic conditions of use from Spirit power. Intrinsically, therefore, they bore the marks of much greater probability, to say the least, than many well authenticated facts of *lifting tables into the air* without any possible physical contact. Nevertheless the manner of telling the story, also told the story of a creative mind, which could, upon occasion, make the ideal seem the real—so true to the phenomena of the times were the laws, principles and philosophy involved in the "Eventful Nights," etc. It was, at least, capital fiction, because it taught a capital philosophy—was comprehensive in its ideas, and breathed a most excellent spirit. We thought it calculated to do good, and therefore printed it.

For the New Era.

EDITOR OF THE ERA:—A friend of mine has just related to me an incident, which, as it is another evidence of the guardianship of a higher and unseen intelligence over mankind, I pen down for your columns, assuring you that it is absolutely true.

Several years ago, my informant was a resident of Bury St. Edmunds, England, where also resided a family of his acquaintance. This family was strictly religious in the observance of all the formulas of the worship in which it had been educated. It was the custom, then and there, to ask a blessing on every act to be performed. The sitting down and the rising up, the going out and the coming in, it would seem, must be prefaced by an implored blessing. A little girl in this family was taken suddenly ill, and severely so. A messenger was despatched to the apothecary with the doctor's prescription and soon returned. The medicine was duly prepared and placed before the child, with the request that she would ask a blessing on it, that its effect might be beneficial to her system.

Always accustomed to do this, astonishment sat with wondering gaze on the faces of the parents, when the child hesitated, and finally said she felt as though she could not. She had never before refused. The parents placed the medicine in a closet, and remarked she need not take it until she felt willing to ask the blessing.

Soon after this, a loud decisive rap was heard at the door. It was answered; and in came the apothecary in breathless haste, exclaiming, "There was a mistake in the medicine. Instead of the article ordered, you were given *rank poison*! Has the child taken it?" Being told that it had not, he calmed down and was greatly relieved. The circumstances I have given you, were then related, and the whole town became devoutly thankful to God, for what they deemed His "special interference."

And so it was. It was a special interference of God. But no more so than in the case of a man the other day who fell into a ditch, and one who was passing reached down his hand and raised him up. In the first case the great Governor of all things, of all events, acted through the agency of a spirit attendant on the child; in the latter case he acted through a man on earth.

Can we trace back from that spirit, or from that man, through all the intervening agencies, back to God, the first cause? As well might we attempt to measure infinity and count the hours of eternity.

I send you this incident, knowing it to be true, with the hope that it may assist those to a right conclusion, who are questioning the reality of Spirit guidance, and whether the theory of "Spiritualism" is altogether a "new faith."

Chelsea, Mass.

J. S. A.

UNHAPPY MARRIAGES.—An English paper, descending relative to the various qualities of connubial bliss, states that in the city of London the official record for the last year stands thus: Runaway wives, 1,182; runaway husbands, 2,348; married persons legally divorced, 4,176; living in open warfare, 17,846; living in private misunderstanding, 18,279; mutually indifferent, 55,840; regarded as happy, 3,175; nearly happy, 127; perfectly happy, 18.

To Whom it may Concern.

Magnetic Springs, Oct. 1, 1854.

The Association of Beneficents now sends forth this epistle with the expectation that its contents will be considered of sufficient importance to attract and arrest the attention of advanced and practical minds.

The name of the Association is significant of its character, purposes, ends and aims. It proposes to suggest and to carry forward, by the action of mind on mind, several beneficent objects. It does not propose to dictate, but to suggest. It does not itself propose to directly labor, but by its suggestions to excite others to labor.

Its members having once been residents on this earth, knowing somewhat the conditions, needs and aspirations of its inhabitants; and having passed to more perfected conditions themselves, discovering certain improvements, certain advantages, certain unfoldings in their more perfect conditions,

they desire, philanthropically, to communicate certain useful knowledges and wisdoms. Feeling that this work could be wisely executed through the aid of mediumistic persons, they have commenced their beneficent operations. Among the objects which they prominently have in view, the following may be mentioned:—

First: To so unfold a class of persons that they may, with great ease, examine and inspect diseased and disharmonized persons, and greatly aid in restoring such to health, harmony and equanimity. Several persons of this sort have already commenced labors, and their efforts have been as successful, as under existing circumstances, could be expected.

A second object which has been kept in view, is the following: A desire to remove from the minds of persons, all fearful apprehensions in respect to man's condition beyond the present life, removing from the mind that anxiety which is unfavorable to truest enjoyment.

Another prominent object kept in view is the following: That man may be so instructed of nature's laws, that even the ordinary elements may be commanded and used for wise and beneficent purposes.

Yet another object has been kept in view, which is the following: To so instruct the inhabitants of this earth, or at least a portion of them, that they will come to understand that the interest of one is the interest of all, thus promoting a common brotherhood, and advancing the idea of a new social order. These are among the general objects which are kept constantly in view.

In carrying forward its labors, this Association receives aid from kindred associations, and it cheerfully co-operates with those bodies, forming thereby a harmonious whole. The Association feels, that in so far as it can reach the public mind, excite and arrest attention, in the same ratio will its general objects be promoted. It desires to say, that it does not wish to intrude its offers of suggestive aid to persons who do not desire its cooperation. It addresses itself to advanced minds, and to practical persons, feeling that its suggestions will be, by that class of persons, cheerfully received. It also takes this opportunity to say to the class referred to, that if they desire information of its plans of labor, its unfoldings, its suggestions, they are requested to seek the company of its general and its authorized agent, whose mind has been so unfolded, and who has at his command such documents, such instructions, such addresses as must serve to excite, not only deepest interest in the objects had in view, but will exhibit ability to communicate of subjects, not only of an interesting, but truthful and highly useful character. By applying directly to its general agent, persons will save themselves not only much labor, but will be easily and methodically made acquainted with the subjects about which they desire to obtain information.

Perceiving that the purposes of this Association are misunderstood, and to some extent misinterpreted, it deems it wise at this time, to prepare this epistle, so that persons who earnestly desire information in this respect, may know how to obtain the same.

For and in behalf of the Association of Beneficents,

BENJAMIN RUSSELL.

Communications.

What Good does it do?

KEENE, O., January 22, 1855.

BRO. HEWITT:

As the testimony of individuals—of units—is necessary to the establishing of the relative value of principles and philosophies with respect to each other, I throw in my testimony with that of others, and the public may give it that weight its merits, if it has any, demand; and it may help some one to decide in favor of the Beautiful Philosophy we profess to receive and live by.

My profession is that of teaching; and I shall here, without any desire of boasting, prior to embracing the Spiritual faith of Angelic ministrations, and the same since.

I have deduced, from my observations, the conclusion that my previous manner of governing is not an isolated case, but that as I followed in the paths of my predecessors, so have others, and are consequently in a situation, if their minds are good receptacles of truth, to profit by this short experience, or receive some food for thought and reflection, at least, if not carried out in practice.

Being naturally quite passionate, and easily thrown off my guard, when anything transpires which does not accord with my strict ideas of propriety, I often do that which I would not do under other circumstances. And so often did I use to give way to these unpremeditated fits, that I was noted for my sour, cross disposition; and as my irritability naturally increased, my habitual frowning became more deeply settled, and cast a dark shade of fear and misery over the joyous, pleasure-bursting hearts of pure and innocent youth, confided to my care and keeping the greater part of the day.

As sympathy is an element which is an involuntary agent or actuating power, those

plastic minds of the young, being so very susceptible, received the reflecting image of my own mind, and were soon governed by the same impulse; thus the reaction came upon me with powerful force, almost sufficient to prostrate me. Trouble after trouble came like the repeated and ever increasing blast of the hurricane, until, because I saw my own mind mirrored in those about me, I hated them, and their hate flowed in deep and dark streams towards me in return. Fear and force were my most effectual agents in keeping the elements of disorder and disunion at bay; but no sooner did I cut them off in one direction than they seemed to return with a redoubled power and energy in another, defying all my endeavors to suppress them.

Using no gentle means, my efforts were fruitless in imparting instruction, for the soil was unprepared to receive any seed, should any such have been sown. I took just the course to defeat my own ends. I conceived that I should lower my dignity should I favor any of my pupils with a pleasant look or smile—that it would breed a familiarity detrimental to the influence I thought I should have over them, to keep their erratic spirits in a proper course, and on a just equilibrium.

When in thoughtlessness any one transgressed upon my "regulations," I, without studying into the cause or nature of the offence, or without any discrimination, proceeded to inflict such punishment as would first appease my anger, and secondly render the culprit, or rather victim of my high displeasure, obnoxious in the sight of his or her companions, disgraced in sight of all; and was it not natural that I gained, as a just recompense, the most incorrigible ill-will and hate of all? Yea, I now know many teachers who are walking the same road as I did, and are laying the foundations of much sorrow and regret. Success attended none of my efforts. I watched the weary hours, and blamed every body but myself for my troubles, coming to the hasty conclusion that all were conspiring against me to baffle the accomplishing of my (as I conceived) philanthropic ends. I was the worst used (in my estimation) teacher living, always got into the hardest schools, was always hated the most intensely by my employers, and they and I were always equally pleased when the time expired for which I engaged to "keep" school. I detested my occupation, and would always aver that each term would be my last, but by some controlling circumstance I would be drawn in again.

As the Philosophy of Spiritualism began to dawn on my mind, and shed its heavenly influence abroad in my soul, and fill it with that love so gloriously radiated from Angel natures—"guardians of mine"—I began, almost imperceptibly to be sure, to modify my course; and though the transition from a force and fear, restraining and governing mode, to one of kindness and love, was slow, yet it was sure and complete. I studied the nature of the soul as revealed in the sciences, which throw such a vast flood of light upon this hitherto dark and obscure subject. I learned that fear might restrain but could never reform,—might awe, but could never command respect,—might drive, but could never persuade; that animal force is demoralizing and is injurious to the future progress of the mind in knowledge and elevation in spiritual discernment and purity; that nothing is so fearful in its tendency and result as words "unfitly spoken," when the brow is clothed in anger and the dark scowls of passion are hovering over, ready to give vent to their fierce lightnings of wrath upon the unconscious and innocent offender; that where anger and force have no effect but to harden, love and a pleasant countenance "doeth all things well."

By perseverance I acquired such a command of my own mind that nothing could throw me off my guard; and if I ever became thus thrown off, I invariably kept my tongue silent until I felt passion no more, and judgment had resumed its sway; and I invariably find that it never dictates as passion would have done.

I daily am conscious of the presence of Spirits who enable me, when unlooked for trouble comes, to devise ways and means to get out of it in such a manner that my own and my pupils' interests are advanced. They, the Angels, have filtrated love through my organization, so as to fill my soul, that I am never more delighted than when I can reflect that God-given gift upon those in my care; and I find that, whereas before, hate and detestation flowed upon me in gloomy torrents, now love and respect animate every youthful mind to exertions, to win more of my own love in return for theirs, involuntarily and unconsciously given. I speak in soft tones of kindness to the lowest, for thus Spirits spake to me; I smile upon their efforts, though humble, for thus Angels smiled upon and cheered me when I was first brought under their loved tuition of beauty and glory.

All works harmoniously and beautifully, because Nature is followed out as an unerring guide. The tender mind is strengthened and brought up erect, instead of being dwarfed, as before, when I worked under the old system, as taught by our leaders, the priests of severity and wrath.

My duties are not now irksome, but pleasant. Time wears not wearily away, but smoothly and quietly glides along, bringing hourly happiness and increasing pleasure.

So much for Spiritualism. So much has it done for humanity, if no more; softening and soothing the heart-trials of childhood, throwing the charm of fascination around hitherto dry details of the study of science. So much, and what more? I leave others to answer this last question, as this would be beyond the limits designed for this communication.

I have an unfailing source from whence I can derive help in sorest hours of need. I ask, and 'tis given; I seek and I find; I knock and I enter at the golden gate of the vestibule of peace, joy and love. Could all teachers become conscious of the powers above, gladly waiting to make their presence known, that aid may be given, the principles of Nature taught, and the dawning day of which poets sing, and Spirits see approaching, when all shall know the Lord, (have a knowledge of the great governing and controlling laws of the universe,) from the infant to the rapt seraph, what dazzling glory would burst upon their watching eyes and waiting souls!

I have given a brief, very brief, account of the good Spiritualism has done me as a teacher. As a citizen, it has done more; and to me, as an undying, ever-progressive being, its benefits are incalculable.

Can my heart breathe forth its thanks to God for Spirit communion? Can my soul appreciate its own elevation above its former low, debased aspirations? No, never. But may I reflect this good, this beautiful, this true and holy influence, descending upon me, into the hearts of others, that they, too, may feel heaven within, though they know not from whence the genial breeze cometh, or whither it goeth.

J. E. C.

We clip the following from the *Spiritual Telegraph* of Dec. 23. It is from the pen of Bro. Brittan, the editor, who has taken the pains to critically inform himself in the premises, and whose careful observation and reliability as a witness entitle his remarks concerning Dr. Gilbert's skill in removing Cancer—that most terribly painful disease—to critical attention and wise use in all cases of this kind of suffering:

Extraordinary Professional Skill.

We propose a brief chapter on one of the most fearful "ills that flesh is heir to." Among all the multimorph phases of disease there is not one that, from its loathsome and fatal nature, is more to be dreaded than those painful glandular swellings or scirrhus tumors which usually terminate in foul and fatal ulcers. The large blue veins, running in different directions, which at an early period in medical science were observed to characterize this class of tumors, were compared to the claws of the crab; hence the name, *Cancer*, by which the disease is now generally distinguished. Among the Romans, we believe, it was called *lupus*, on account of the wolf-like rapacity with which it destroys or eats away the flesh. The acknowledged inability of the Faculty to treat this disease with any great success, and the alleged necessity for resorting to the frequent use of the knife to arrest its deadly progress, have rendered it a terror to mankind from which thousands of helpless and hopeless sufferers have sought relief in vain.

But the victims of this frightful malady may be delivered from its foul dominion, and we should be highly reprehensible were we to conceal the knowledge we now possess, and thus leave poor human nature to endure its long, painful and mortal struggle without one effort to admonish and to save. The man lives in this city who can extract the teeth of this omnivorous monster by putting a plaster on his head. Dr. Samuel Gilbert, of No. 483 Broadway, so far as we know, is the only man under whose treatment this unrelenting cannibal is sure to lose his appetite and to relinquish his hold. Our readers know very well that we are not accustomed to use these columns for the purpose of giving an unmerited celebrity to any man; but whenever and wherever the interests of Humanity are to be promoted we are ready to speak; and if in so doing we give to some individual a pre-eminence over all others of his class, it is because, in our judgment, he deserves to be thus distinguished, not only for his own sake, but for the common good of mankind.

We long since heard of Dr. Gilbert, but supposed, like many others, that the reports of his success were greatly exaggerated. We never for a moment thought of personally considering his claims to public attention and patronage until quite recently; but some months since Mr. L. N. Gardner, of Gowanda, N. Y., commenced calling at our office from week to week to purchase the *Telegraph*. We noticed that this gentleman carried his right hand in a sling, and that the expression of his countenance often indicated that he was suffering intense pain.

After seeing Mr. Gardner two or three times, we ascertained, on inquiry, that he was afflicted with a horrible *lupus*, which covered the whole back of his right hand from the wrist to the fingers, and had already devoured muscles, tendons, and even portions of the bones. We learned from Mr. Gardner that before coming to this city he had been treat-

ed professionally for six months, in Albany, by a physician who makes a speciality of this class of diseases; but all to no purpose, for during the whole time the evil extended with fearful rapidity. Mr. G.'s hand measured fourteen inches in circumference when he came to New York. Probably no man in this country, Dr. Gilbert alone excepted, would have deemed it possible to save the hand. Under his treatment, however, the disease was speedily arrested, and when we saw Mr. Gardner one day last week, his hand—though greatly disfigured and its usefulness of necessity somewhat impaired—was so completely healed up as to require no covering to protect it from the atmosphere. For several weeks past Mr. Gardner has been able to do all his writing with that hand.

The case of Mr. Gardner induced us to accept an invitation to visit Dr. Gilbert's infirmary, which we did on Wednesday of last week. By the politeness of the doctor and his assistants and the kindness of his patients, we were permitted to examine several cases now under treatment, and will briefly state what we saw. The case of Mrs. Moler, of Virginia, who had been afflicted for many years with a scirrhus cancer in the breast, was first presented. For a long time this patient had been treated by distinguished physicians at the South, but with little or no advantage. By the professional skill of Dr. Gilbert the cancer has been removed and the general health of Mrs. M. is now better than it has been for many years.

The next example was a young married lady of agreeable person and manners. The patient had twice submitted to the use of the knife, and in each case the disease returned with greater virulence than before. She has been under Dr. Gilbert's charge but one month, and is now nearly well.

We were next permitted to inspect the case of Mrs. Eliza Smith, of Maryland. The patient is now 54 years old. For twenty-three years of her life she has suffered from a great fungus cancer on the right breast and side. The patient commenced the present treatment on the 11th day of October, and at the time we saw her (Dec. 13th) the foul mass, weighing several pounds, was nearly removed. The small portion that yet remained presented a dark and lifeless appearance, while the new flesh was perceived to be rapidly forming.

Mrs. Maria Phillips, 482 Broome street, now 72 years of age, was for a long time under the care of the best physicians and surgeons in this city, all of whom pronounced her case utterly hopeless. A large scirrhus cancer covered the breast, and extending round under the arm was attached to the ribs. Mrs. Phillips came to Dr. Gilbert about the middle of October, and is now perfectly well.

The case of Mrs. Forney, who resides near Lancaster, Pa., was next examined. The patient is 68 years of age; is inclined to plethoria. In the month of May last a fungus tumor commenced forming in her left breast, which soon assumed a dark purple appearance and increased in size with fearful rapidity until it covered the whole breast and side from the pit of the stomach to the centre of the armpit. This lady had been under treatment only about two weeks, but the immense mass was so lifeless that one of the doctor's assistants probed it in our presence to the depth of four inches without giving the patient the slightest pain. It is now nearly ready to relinquish its mortal grasp, and to give the poor sufferer back again to life and the world, for which she can scarcely fail to be grateful to Divine Providence and Dr. Gilbert for the remainder of her days.

We saw a letter from Dr. Baldwin, of Winchester, Va., who, until recently, was afflicted with a *lupus* cancer on the cheek and nose, which no less than seventeen of the most eminent doctors in America had treated, and pronounced incurable. At last this medical gentleman applied to Dr. Gilbert and was cured. Dr. Baldwin declares in his letter that he is well, and his gratitude is expressed in terms honorable alike to himself and his deliverer.

During his practice, Dr. Gilbert has removed hundreds of cancers. Many extraordinary specimens have been preserved and may be seen at his rooms. We are assured that he completely eradicates the evil in at least eight out of every ten cases which he attempts to treat. Patients are always coming and going, and from thirty to forty are constantly under treatment at his Infirmary. When the applicant is destitute of friends and has no means, Dr. Gilbert does not hesitate to treat him with the same fidelity and tenderness until he is restored. Some, at least, of those whom foul and wasting disease had stripped of every thing, even of hope, the last friend of the wretched, have thus found in Dr. Gilbert a good Samaritan who has had compassion on them and bound up their wounds.

To conclude, we hold that the essential value of any discovery depends upon its adaptation to alleviate the woes of mankind and to augment the sum of human happiness. Judged by this criterion, the discovery made by Dr. Gilbert is obviously one of great practical importance, and justly entitles him to be regarded as a public benefactor.

THE NEW ERA.

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. 117.

Thoughts of the Age.

Thoughts on Faith and Charity.

Strictly and truthfully speaking, no subject ever presented to the human mind, possesses within itself so vast an amount of interest, as the interior element of the mind, denominated "faith." Divines have written volumes and sermons—still, to-day, this real and substantial element in man, is not comprehended.

We have had lecture after lecture, upon the mysterious operations and properties of mind; attractions, affections, intuitions, passions, reflections, have all in times past, been presented by those, whom the world has looked up to as truthful and wise exponents. From various experiments, theories and conclusions have been arrived at, differing almost as widely upon the power and properties of mind, as upon the essences, properties, powers, and existence of a God.

One class of reasoners and experimenters have no sooner published and promulgated their views and conclusions, than a second arises and demolishes the same. Thus history is to us invaluable.—Chart-like it exhibits to us the rocks, sand bars and shoals that former voyagers have stranded their barks upon. Infidelity belongs not to man, angel, or archangel. The elements and principles, that unfold and develop outer and exterior forms, present progressive unfoldings in their own essences; corresponding therewith, interior and invisible elements and principles, by virtue of the same law, must be progressive.

We come naturally then to a condition of mind that intuitively admits that infidelity in man, in angel or archangel is not possible. Some reasoner or philosopher hath said that certain laws and principles admit not of proof—they are self-evident. Grant this, and you do not thereby in any sense, admit the infallibility of man. Laws, principles, essences, attractions, combinations, unfold,—man cannot however in the nature of things reach back beyond these laws, principles, essences, attractions and combinations; he is one of their unfoldments—he is a germ that their various processes have given outer birth to. Divinity hath through all this train of effects omnisciently guided to this result.

As mind, which is the offspring of mind, is thus connected, as it unfolds, it will more and more intuitively perceive these processes of unfoldment; and as it perceives, it will present its perceptions to other minds. A mind that investigates its own manifestations and its interior workings, is capacitated somewhat to judge of other minds, and to instruct minds. That mind which has carefully watched the various influences that climate, practices, food, clothing, habitation and association exert upon its own powers, knows, has faith in its own conclusions. This power to investigate mind is each one's inalienable natural right; and is an inheritance not made with hands, and it is an eternal inheritance, the construction of which was provided for by the great Parent and Constructor of all laws, principles, and unfoldments therefrom. Through this analysis, this deep searching into the powers of the mind, we shall reach indestructible agencies that control elemental and mental forces. Among these, we shall learn that faith hath its place, its true, absolute position—attraction has its various planes and strata—it includes various phases of the so-called magnetisms. Faith is the power which fully unfolded, fully developed, must and will wield the attractions and magnetisms of the earth, with the same corresponding power that our Father controls and governs the attractions and magnetisms of the myriads of systems of worlds that finite minds have but limited conceptions of as yet.

Christ, in his expositions of Faith, presented no poetic rhapsodies or visionary ideas of that element. He spoke truth in simple, comprehensive words, and yet they were not received, neither are they felt in power. Centuries have already passed since he exhibited the works that follow a living, active faith; and to-day, though millions profess to believe in his name, and the truths which he uttered, yet like the whitened sepulchres of olden time, they are yet lifeless, dumb and unclean. We know, we feel that Faith in the broad and truthful sense that Jesus taught it to his disciples, is dead and lifeless; it is entombed in cold sepulchres with dead men's bones, bound even in its grave clothes, as Lazarus of olden time was bound, and like that same Lazarus, is to be summoned forth by the same living Christ. We feel that this grave, this tomb, is to be unsealed, and that bright, beautiful and

joyous Faith will come forth, and work into man an eternal, immortal, living and abiding Faith, through which he shall be able to fully realize that he is a child of heaven, a joint heir with Christ, the Nazarene.

Most of you are somewhat familiar with history; those most familiar can call to mind various phases of faith that society, government, religious teachers and rulers, have presented to the world. Persevering and undaunted have been the heroes and heroines, that have espoused certain principles, and died in an effort to maintain them. Individuals have suffered pain, torture and death, that they might give birth to a peculiar dogma, for which they blindly and ignorantly contended. From the earliest history, there are shadowed forth evidences that this principle lives in the race, yet like other properties in man it has had to pass through its unfolding and developing conditions. To-day it is in its infantile weakness, but being immortal in its nature, it cannot be crushed.

I am impressed that the declarations now to follow are new to my readers, and perhaps to the world, yet being the honest convictions of my own interior thought, I give utterance to them, and it is for those who read to judge of their truthfulness or falsity. Declaration First: Faith is an internal principle and essential element of the spirit, by virtue of which, it can only consciously exist in a higher form.

Second. That without Faith, man as a conscious being, must cease to exist with his organization.

Third. That Faith in the spirit is the constructing, controlling, unfolding power; that it is essentially, the motive power of spirit-life and spirit-development.

Fourth. That Faith is the basis of spiritual manifestations—that through the medium of that power in spirits, they rap, write, speak, psychologize, unfold science, dictate communications, read thoughts, transmit intelligence and startle the world of science and theology with new forms of mechanism, broader views of creation, loftier conceptions of creation's God.

In the higher life, we can readily conceive of the augmented powers of mind to investigate; we can at a glance perceive that the gross elements of the rudimentary life have no longer the power to obstruct or retard the spirit's growth, expansion, investigation. To many, the subject of mind is dry, ungenial, visionary. In the higher life its attractions are intense from the change of conditions. We have already said that our declarations were new to us, and we doubt not to you. Embodied in the first is an implication that without faith, man would cease to have a conscious existence in the spirit-world;—our belief then is this—that animals have not this faith, and therefore that as animals, though their organizations pass to higher conditions, yet they have not conscious recollection of progress—so too with man, were it not for the immortal element of faith infused into his mental organization. It is this faith that plants him upon a rock. We find occasionally, organisms with this faith almost, if not quite, dormant, dead. Now, were it possible to present to your vision the birth of that soul in its true condition, we should discern but slight difference between it and the animal's birth into its higher condition. Now is it not a truthful conception of what must of necessity follow the dying out of the element of faith? In a former age it was truthfully said by one who taught in that age, that if you have the faith of a grain of mustard seed you could say unto the mountains, &c. Now poetical as that saying seemed to the masses then, and poetical and fanciful as it may seem to you to-day, yet it possessed a philosophical and immortal element of truth. Mankind have not yet reached the zenith of science, philosophy, or religion; no, friends, none of us yet forcibly feel the power that encompasses us. Thought struggles for broader fields of investigation, and when its wings are laden with its gatherings, a universe of unutilized, undeveloped, and inharmonious mind sees not, and appreciates not in its fullness, the beauty thereof. Untiring and uncomplaining, these faithful ones continue their journeyings. They look into the rudimentary minds of this earth, and seeing its mental condition, they drop here and there a thought,—thoughts are embryos—they expand, they come forth in living embodiments, have their affinities, their attractions, comminglings, and unfoldings. Thus is it that to-day, we present to you our thoughts; it is in harmony with an absolute law. Thus is it that Faith hath unfolded to us the joys, realities, of spirit-power and spirit-influence.

Hence it is an abiding faith, a continually increasing and unfolding element within the central heart of our inner life. We feel that it indissolubly links us with the Eternal, the Infinite. We feel that it is only by virtue of this abiding faith that we are immortal; without this Faith, what incentive, what attraction, what affinities for a higher life? What and where the essence, the element of life? The tree, the shrub, the plant exists not without effort; their own interior life principles that expand their boughs, their leaves, their fruits,—they have their conditions of faith, their condition of life, their phase of intelligence, and their corresponding higher conditions.

We know that this is not the generally received philosophy of the books or the schools, yet we read it from the book that beareth on its face an imprint of higher, holier, purer philosophy than that which the schools teach.

We ask you not to receive it as truth, but simply to revolve in your mind the thoughts presented, receiving or rejecting as reason dictates.

The faith that is to receive and develop in the embryo of this life, we believe, unfolded and developed makes and constructs for itself its own spiritual state, condition, sphere. It hath embryonic forces that rise and unfold until, like thought itself, its powers and capacities cannot be comprehended by man, angel or archangel. We feel that a subject of this magnitude should be well digested by speaker and hearer; hence is it, that we now say to you that these thoughts are fresh and new to the writer, as well as the reader. Therefore receive them cautiously. We feel that it is a broad basis that we plant Faith upon—that we claim for this principle or element, a position in the mental properties of man never before claimed; we give to it a power superior to thought.

We know of no human compilation of sayings so completely applicable to this subject as those with which our New Testament, so-called, abounds. We feel that those were the spontaneous utterances of souls that were fully impregnated with the true philosophy of Faith. But what to-day is the language of earth, and with what thrilling emphasis could it again and again be reiterated on hill tops and in the valleys; yea, even in the velvet cushioned pulpits of the million churches that exist upon the earth,—“Oh ye of little faith.”

Clouded in darkness, obscured in doubt, in disbelief, wandering without true shepherds, are millions and millions of human children. “Oh! is there no power to save, no power to heal, no power to restore, no power that shall speak with Faith?” You think the Father then is a power; there is a hope, there is yet a living, pulsating Faith that shall restore, redeem, resurrectionize the church itself, rebuilding it on the Rock, even the Christ that was crucified, and, through the power of Faith, living even to-day.

We would not speak to you in parables or in symbols, but utter in plainest language our simple thought. The embodied Christ of Judea, and the disembodied Christ of to-day are principles of Nature. They are the constituent elements, essences, strata and unfoldments of the “Harmonical Philosophy.” The Church of Humanity is the Church, the true Church, the only Church that can stand the assaults of ignorance, bigotry, superstition and dogmatic men or spirits. To its broad and ample folds it invites a world; the sacred principles of Freedom wave from the summit of its cone, and its final triumph must be achieved without the shedding of blood or embodiment of force. Love, Truth, Wisdom have truly united, and now are permeating the souls of men and women with germs, baptizing them with celestial dews, and fresh as morning light they will scatter over all the earth philosophical, scientific, celestial fruits, that will in their mature order unfold true men, true women, true children; and thus will harmony exert its influence upon the whole family of man.

Thus promising the future unfolds itself to the interior vision. We recognize in the manifestations of the present age a living faith working out into acts and deeds, loves, affections, attractions, passions, sympathies. Their various elements exist as real in man, as sight, hearing, tasting, smelling, feeling; they are alike properties of our organic structures, they all are controlled, governed, unfolded in harmony with laws. We find that these passions, loves, sympathies, attractions, exist in higher conditions of life, they are inseparably connected with us. Attractions and loves conjoined here, cannot be severed. A living faith is that which unites soul with soul, and heart with heart. It is

an interior element, more refined, more potent than aught of earth, and yet substantial. Transcending expression in human language, especially witness this power in the magnetizer, in the positive man and in the positive woman; seldom however above its earth-life condition. All of us know what it is to have faith in our own works. We grapple oftentimes with heavy burdens, severe losses, domestic afflictions, that cause our souls, so to speak, to grow faint and weary; yet with almost superhuman strength, we arise from our weakness, and with firm resolution, resolve to battle the ills and storms of life, let them be what they may. For the moment we have faith. But it is only a shadow of the reality of faith. It is but a dream that flits before you, and through you, scattering seeds connected with a more glorious future. As man shall unfold his mind to grasp the interior essences and component parts of all minerals, all vegetables, all animals, all humans; as he shall reach that point of development, that he can readily comprehend the gases of the fluids, and their various influences upon the mineral, the vegetable, the animal; understand fully the laws of chemical attractions and chemical affinities, you at once see that he can aggregate and segregate all forms, all organizations. The way at once is plain by which he should attain the control of all elemental and all mental laws. Could you then bind his faith, set bounds to his power, control his thought? As well might thou stay yon ceaseless round of universes in their onward course. Briefly then we predicate the faith of which we speak on a tangible basis. We present no idle scheme, no vain sophistry, no poetic dream. As we have previously said, we recognize it as a constituent element in all human organizations, and correspondingly in all forms below the human. But, again we say, study well the argument, the thought advanced, before you reject it, or adopt it. In adopting this thought, you take to your arms the living, pulsatory principles that unfolded the meek and lowly Nazarene, and you espouse the cardinal, yea, vital principles, that two thousand years ago he was immolated on the cross for uttering. Be not hasty then, believe not except you have a living actuating faith, that shall come forth in a life of deeds, of acts, of loves, of purities, of virtues, such as never yet have existed on this planet. We have long enough listened to dry homilies and exhortations on a kind of dead faith; but to-day the people ask for a stirring, working, humanizing faith. It exists. Why not attain to it? The power is in us. “Man, know thyself.” This saying of old, and of inspiration too, covers the ground. From all organizations, all forms, a voice says, “Inquire of us, oh man, if thou wouldst learn wisdom.” The secrets that to-day are enveloped in germs, unfold to the student, volume after volume of wisdom, all of which lead to a wiser knowledge of himself. No organization so small, no form so minute, but wisdom, thought, inspiration, come forth from it, as investigation is turned in that direction. Man, to know himself, must not stop with the unfolding of anatomical and physiological laws, as connected with himself, but follow back on the links of the chain that reach backward into the animal, vegetable and mineral kingdom. He has more lessons to learn than the schools, books, or philosophies of the nineteenth century have yet grasped. When he shall have fully learned of the past and the present, he may judge something of the unfolding, eternal, exhaustless future. Surveying critically and analytically the past, he will have established an abiding steadfast faith that there is a future, a life beyond this rudimentary sphere. Thus opens to our mind a vast field, and we feel our utter incompetence to present the thoughts that are in us.

In connection with this subject we propose to conclude our remarks by unfolding the philosophy of charity. The same natural laws that govern all sentiments or affections, that emanate from or through the organism of man, are subjects for our mutual investigation. We find in connection with the subject of which we have already uttered our thoughts, that charity is a virtue which cannot be too highly prized, nor too well defined, though we labor hours to investigate the same. What is charity in a philosophical sense? We would say it is development in the human soul to a condition in which it can truly and rationally grasp the cause of man's angularity and inharmonious manifestations. It is to truly feel that the murderer, the robber, the despoiler of virtue, and contemner of public morals, so to speak, is oftentimes deserving

of more pity than those who fall into their hands. It is an ability to arraign before the throne of reason all forms of vice and depravity, and write out in words of charity such truths as can only assuage grief, elevate the fallen, and strengthen the tottering. It is not charity to lavishly bestow gifts on every mendicant that calls at your door, or weep at every thrilling condition of woe that is unfolded to your vision. Nay, oftentimes is it, that thus great harm is done. That is not charity. But there is still a deeper philosophy yet connected with this subject. I allude to charity for man's sins, man's teachings, man's beliefs, man's present mode of administering what he falsely calls justice. In looking back into the history of the past, an army of theological teachers, and the results of their teachings are to be analyzed. So too with all branches of philosophy, so called. This recalls to you the necessity for an exercise of charity.

The “Harmonical Philosopher” is to look at the basis of all these angular and inharmonious teachings—the usual inflammatory denunciations of persons and of institutions is not needful—in no sense should we attempt to excite anger, hatred, or ridicule in reviewing the past. The true and beautiful philosophy that to-day is moving upon the mentality of unfolding minds seeks rather to reach out the hand of kindness, of brotherly love, of true charity; it would examine carefully into the undeveloped conditions of the circumstances that influenced and prompted to acts of violence, cruelty, and immolations in the past. Pointing to the fountain head of the many different forms of religion that to-day exist and shed various influences upon the minds of men, Harmonical Philosophers should in truthful and philosophical language unfold the causes thereof, teaching and living out those teachings themselves, that will produce and bring about a harmonic order. We cannot believe that the spirit of denunciation and bitter sarcasm that many of our great men meet the Russell and Slaveholder with, are the weapons that a true Harmonical development of intellect would suggest. We know that to-day a Beecher, a Chapin, a Parker and a Garrison, with many others, are idolized by thousands of warm-hearted co-workers in the various armies of Reform. To me there is a lack of true charity in their various writings and speeches. They seem to overlook the primary causes of the great relative evils that exist among us, and with battle-axe and spear attack the external rather than search for the interior causes. This external warfare of recrimination, sarcasm and ridicule may have, yea, will have its desired effect upon men, cliques, and parties; but to our vision there opens a broader field, a more extended plane, that needs comparatively broader minds, more expanded intellects, and it is with corresponding unfolding of the principles of charity that their labors in it must commence. We must have a charity that shall wisely comprehend and classify, so to speak, each and every angularity in the race, broad, expansive and interiorly unfolded to a condition that words of hate, anger, sarcasm or scorn, can never enter into the thoughts or words we would utter. Often have we heard from others, and permitted ourselves to say, harsh words of those who do not see and believe as we do. To-day, undoubtedly, even here, there are angular points. Some of these thoughts are scorching, burning and scarring your own interior life, and gladly would ye get relief therefrom. Turn then your thoughts to One who lamb-like was crowned with thorns, led forth, bearing a rude cross and was crucified thereon; and in the midst of these trials, with an upturned, angelic soul, uttered these words, “Father, forgive them, they know not what they do.”

This was a true philosophical charity; a charity that centred in the interior soul of a true, harmonic organization. It was a charity that comprehended the interior causes that prompted the unbelieving Jews to carry into execution a murder, that their natures seemed developed to recognize as an act of loyalty to their nation.

We feel that our mantle of charity is broad and universal, still, we cannot do justice to our own thoughts without giving utterance to them. Oftentimes it is said that we are extremists,—that on some subjects we are radical—giving too much scope to this subject and not enough to another. Now, as we have said before, such thoughts as we have, we utter; you are not responsible for them, neither are we responsible for yours. All we ask is, charity; and from the thoughts advanced, if we are true to their utterance, you cannot feel but what you will have our charity.

In conclusion, let me say that though I have been somewhat tedious, and possibly unfortunate in the adaptation of language to convey the thoughts that I desired, on Freedom, Faith and Charity, yet in brief I cannot but believe that most readily comprehend the three fundamental principles presented in the three subjects.

What subject more sacred, what principle more prominent in nature's unfoldings than Freedom—Freedom of thought and Freedom to utter that thought?—legacies that God our Father incorporated into the souls of all men and women.

Faith—true living faith—who comprehends its work, its power? The future reveals to us the conjoining of all elementary and mental forces into harmony, through Faith. Charity, twin sister of Faith, thou too art also woven into the elements of man, and anon shall come forth to aid in his reformatory labors. The harvest is ripening, the laborers are few. Soon, may we not hope, that apostles of Freedom, of Faith and of Charity, may move among us, speaking words and doing works harmonizing with their mission? May that God who moveth in mysterious ways, incline your hearts and minds to search diligently the truths and principles of nature so bountifully unfolding to us in all of his works. And thus some poetic child of Faith hath spoken:

Let the world despise and leave me,
Once they left my Saviour too;
Let all human hopes deceive me,
Thou wilt never be untrue.
And whilst Thou shalt smile upon me,
God of wisdom, love and might!
Friends may hate and friends disown me,
Yet the darkness shall be light.
Go then, earthly fame and treasure;
Come disaster, scorn and pain!
In thy service pain is pleasure,
With thy favor loss is gain.
I have learned to call thee Father;
I have fixed my heart on thee;
Storms may howl, and clouds may gather,—
All must work for good to me.
Man may trouble and distress me,—
‘T will but drive me to thy breast;
Life with trials hard may press me,
Thou canst give me sweetest rest.

Charity—Needless Expenses.

“Love thy neighbor as thyself.” If my brother were in slavery, or were landless, at the mercy of others, or were about to be condemned to the poor-house, would I not, to save him, abstain from all needless expenses? We would suffer much for a brother; can we not, for others, merely retrench superfluities? All expense of money or its equivalent for finery, ornament, fashion, music, or amusement? The facilities related to these objects can be healthfully exercised without such expense. For instance, Ideality, so refining and elevating (but less so than Benevolence, this being higher in position and function) needs only the beauties of Nature; yet, when there shall no longer be those in the world needing all we can spare, it will be legitimately gratified by the fine arts. As it is our duty to increase our charity-fund in all just and honest ways, some may do it by partial conformity to fashion. Fine and rich articles are not as much more durable with equal use, as they are more costly; besides, the use of the excess paid for them may be worth much. To steal a cent is the whole crime of theft; so to withhold the price of a ribbon is the whole sin of refusing to do good. When you join with others in a good deed, our Heavenly Father rewards you with His love as though you had done it alone, if you did all you could consistently with other duties. It is unjust not to prefer the claims of the most suffering, near or distant. Regard for mankind is proportionate to regard for the individual; as are the parts, so is the whole. Money paid for superfluities does good by affording employment; but as a grievous per centage of it goes to the merchant and capitalist, as many of us could abstain without taking from any their occupation, and as there is land enough for those in want of it, how much more good would be done by saving to give to the needy, to cheapen necessities for the hired laborer, to ransom some of our enslaved brethren, the places of whom and of their free-born children, as slaves, could not be filled, to exchange for more books and periodicals for ourselves, the poor, and the too willingly ignorant, for the promotion of the various reforms,—Anti-Slavery, Peace, Temperance, Land and Labor, Hygienic, Educational, Moral, Matrimonial, Woman's Rights, and Socialistic, which would remove the causes of suffering. Which will we choose, to gain the favor of fashion's votaries, or by giving to the needy, to luxuriate in their gratitude and in sympathy with their joy, bask in the smiles of our Heavenly Father, the spirit world and all good men, and prepare for the most glorious mansions in heaven?

It is the duty of every truth-lover, however humble, to freely express his thought. The duty of man is to be happy in the most complete, free, rightful and harmonious exercise of all his faculties. As the heat of the sun vivifies the plant, causing growth and extension, so the Divine Spirit, inducing true humility, which is simply a just estimate of the superior, does not collapse, but little, stupidly, but attracts upward, animates, expands. Complain not of the Lord's weather. Be cheerful without folly. Laugh not over wrong or misery. Injure not the love of truth by false jesting, irony, and hyperbole.

L. C.

The New Era.

"REHOLD, I MAKE ALL THINGS NEW."

S. C. HEWITT, EDITOR AND PROPRIETOR.

OFFICE, 15 FRANKLIN STREET.

TERMS, \$1.50 PER ANNUM, IN ADVANCE.

ISSUED EVERY SATURDAY.

Boston: Saturday, February 10, 1855.

Mrs. Randall in Boston.

We had the pleasure of listening to an interesting lecture at the New Music Hall in this city, on Thursday evening Jan. 31, by Mrs. Mauda B. Randall, M. D., of Philadelphia. Mrs. R. has lately graduated at Penn University, in that city, and fully prepared herself by study, for the practice of Medicine, not by any merely narrow book-rule, or arbitrary system, but rather by the more common-sense method of eclecticism—gathering truth and suggestive aid from all sources.

With such a preparation as this, Mrs. R. has already begun her work of medical reform in Philadelphia; and we understand that she meets with an unwonted share of public attention and patronage, so much so that she cannot possibly attend to all the demands made upon her professional skill and attendance. Such physicians are very much needed in these degenerate times—needed to reform the old abuses of the medical profession, to cure the sick, and to so instruct them and others, as to keep them cured.

And who shall do this work better than Woman? woman, who has suffered most at the hands of Materia Medica, so long monopolized by man? there are strong signs now, in the social heavens, that woman is hereafter, for a time at least, to take the lead in reform. She has the capacity for it,—and her deep needs, coupled with the interference of man respecting those needs, peculiarly fit and inspire her for the work. The shackles, so long worn, are beginning to be felt, and to be rent asunder. But the work has but just begun. A few only yet realize the slavery of their condition; and fewer yet, on the other side, seem really aware that they are the holders of slaves! Yet so it is. And by and by it will be seen to be so, by thousands on thousands whose eyes now seem to be shut.

Mrs. Randall is one of those women who think,—not only that, but she thinks for herself. She evidently leans on no human being, intellectually or spiritually; but in the native strength of her own faculties, she marks out her own path, and traverses that path with energy and worthy effort.

Of her lecture at the Music Hall, we shall not now speak particularly, as we intend to give that entire to our readers in the course of two weeks, and they can judge of it for themselves. We may, however, be permitted to say, that in our opinion, her discourse was eminently comprehensive in thought, critically acute in analysis, and very superior in its tone and spirit. And although from the brevity of the notice, the audience was not large, yet the most of those who were present, were highly entertained, truly instructed and abundantly satisfied.

That California Story.

Brother Brittan, we see, congratulates himself on not having transferred to the columns of the *Telegraph*, "The Eventful Nights," etc., which we and some others published some little time ago. Well, from one point of view, perhaps that was a lucky escape for our New York cotemporary, and from the same point of view, a very unlucky plight for ourself and our fellow victims to be found in. Nevertheless, we have one consolation, at least, and that is, that we never gave the least intimation that the story alluded to was anything more than a story—a veritable fiction, if one pleases to call it so. We published it in that part of our paper where we generally put things of that nature, and our own most predominant conviction was, that it was fiction; and so we wrote a brief introduction to that effect, which, contrary to our expectation, was not printed. And as it did not get in type in regular order, and the point was not absolutely material, we let it pass, concluding, on reflection, that our readers had minds of their own, and consequently would be able to judge of the matter as well as ourself; and we have thus far had no particular reasons for changing our convictions on that score. We don't know why we should be forever making introductions and explanations to every possible thing we publish, lest somebody else should meet with the mishap of wrongly interpreting what others have to say. Neither do we know why well-written fiction is not admissible into the *Spiritualist* journals—especially when it bears so directly upon the great subject of Spiritualism in so pre-eminently philosophical a manner as "The Eventful Nights," etc., so fully illustrated.

If the apparent facts of that story were veritable facts, they were, though wonderful and extraordinary, nothing more in principle, power and intelligence, than have been repeatedly witnessed under different modes of manifestation for the last four or five

years. Indeed, they were not so wonderful, for they were produced (supposing them to have been facts) through a human organism, which had, of course, all the organic conditions of use from Spirit power. Intrinsically, therefore, they bore the marks of much greater probability, to say the least, than many well authenticated facts of lifting tables into the air without any possible physical contact. Nevertheless the manner of telling the story, also told the story of a creative mind, which could, upon occasion, make the ideal seem the real—so true to the phenomena of the times were the laws, principles and philosophy involved in the "Eventful Nights," etc. It was, at least, capital fiction, because it taught a capital philosophy—was comprehensive in its ideas, and breathed a most excellent spirit. We thought it calculated to do good, and therefore printed it.

For the New Era.

EDITOR OF THE ERA:—A friend of mine has just related to me an incident, which, as it is another evidence of the guardianship of a higher and unseen intelligence over mankind, I pen down for your columns, assuring you that it is absolutely true.

Several years ago, my informant was a resident of Bury St. Edmunds, England, where also resided a family of his acquaintance. This family was strictly religious in the observance of all the formulas of the worship in which it had been educated. It was the custom, then and there, to ask a blessing on every act to be performed. The sitting down and the rising up, the going out and the coming in, it would seem, must be prefaced by an implored blessing. A little girl in this family was taken suddenly ill, and severely so. A messenger was despatched to the apothecary with the doctor's prescription and soon returned. The medicine was duly prepared and placed before the child, with the request that she would ask a blessing on it, that its effect might be beneficial to her system.

Always accustomed to do this, astonishment sat with wondering gaze on the faces of the parents, when the child hesitated, and finally said she felt as though she could not. She had never before refused. The parents placed the medicine in a closet, and remarked she need not take it until she felt willing to ask the blessing.

Soon after this, a loud decisive rap was heard at the door. It was answered; and in came the apothecary in breathless haste, exclaiming, "There was a mistake in the medicine. Instead of the article ordered, you were given rank poison! Has the child taken it?" Being told that it had not, he calmed down and was greatly relieved. The circumstances I have given you, were then related, and the whole town became devoutly thankful to God, for what they deemed His "special interference."

And so it was. It was a special interference of God. But no more so than in the case of a man the other day who fell into a ditch, and one who was passing reached down his hand and raised him up. In the first case the great Governor of all things, of all events, acted through the agency of a spirit attendant on the child; in the latter case he acted through a man on earth.

Can we trace back from that spirit, or from that man, through all the intervening agencies, back to God, the first cause? As well might we attempt to measure infinity and count the hours of eternity.

I send you this incident, knowing it to be true, with the hope that it may assist those to a right conclusion, who are questioning the reality of Spirit guidance, and whether the theory of "Spiritualism" is altogether a "new faith."

Chelsea, Mass.

J. S. A.

UNHAPPY MARRIAGES.—An English paper, descending relative to the various qualities of connubial bliss, states that in the city of London the official record for the last year stands thus: Runaway wives, 1,132; runaway husbands, 2,348; married persons legally divorced, 4,175; living in open warfare, 17,345; living in private misunderstanding, 13,279; mutually indifferent, 55,340; regarded as happy, 3,175; nearly happy, 127; perfectly happy, 13.

To Whom it may Concern.

Magnetic Springs, Oct. 1, 1854.

The Association of Beneficents now sends forth this epistle with the expectation that its contents will be considered of sufficient importance to attract and arrest the attention of advanced and practical minds.

The name of the Association is significant of its character, purposes, ends and aims. It proposes to suggest and to carry forward, by the action of mind on mind, several beneficent objects. It does not propose to dictate, but to suggest. It does not itself propose to directly labor, but by its suggestions to excite others to labor.

Its members having once been residents on this earth, knowing somewhat the conditions, needs and aspirations of its inhabitants; and having passed to more perfected conditions themselves, discovering certain improvements, certain advantages, certain unfoldings in their more perfect conditions,

they desire, philanthropically, to communicate certain useful knowledges and wisdoms. Feeling that this work could be wisely executed through the aid of mediumistic persons, they have commenced their beneficent operations. Among the objects which they prominently have in view, the following may be mentioned:—

First: To so unfold a class of persons that they may, with great ease, examine and inspect diseased and disharmonized persons, and greatly aid in restoring such to health, harmony and equanimity. Several persons of this sort have already commenced labors, and their efforts have been as successful, as under existing circumstances, could be expected.

A second object which has been kept in view, is the following: A desire to remove from the minds of persons, all fearful apprehensions in respect to man's condition beyond the present life, removing from the mind that anxiety which is unfavorable to truest enjoyment.

Another prominent object kept in view is the following: That man may be so instructed of nature's laws, that even the ordinary elements may be commanded and used for wise and beneficent purposes.

Yet another object has been kept in view, which is the following: To so instruct the inhabitants of this earth, or at least a portion of them, that they will come to understand that the interest of one is the interest of all, thus promoting a common brotherhood, and advancing the idea of a new social order. These are among the general objects which are kept constantly in view.

In carrying forward its labors, this Association receives aid from kindred associations, and it cheerfully co-operates with those bodies, forming thereby a harmonious whole. The Association feels, that in so far as it can reach the public mind, excite and arrest attention, in the same ratio will its general objects be promoted. It desires to say, that it does not wish to intrude its offers of suggestive aid to persons who do not desire its cooperation. It addresses itself to advanced minds, and to practical persons, feeling that its suggestions will be, by that class of persons, cheerfully received. It also takes this opportunity to say to the class referred to, that if they desire information of its plans of labor, its unfoldings, its suggestions, they are requested to seek the company of its general and its authorized agent, whose mind has been so unfolded, and who has at his command such documents, such instructions, such addresses as must serve to excite, not only deepest interest in the objects had in view, but will exhibit ability to communicate of subjects, not only of an interesting, but truthful and highly useful character. By applying directly to its general agent, persons will save themselves not only much labor, but will be easily and methodically made acquainted with the subjects about which they desire to obtain information.

Percceiving that the purposes of this Association are misunderstood, and to some extent misinterpreted, it deems it wise at this time, to prepare this epistle, so that persons who earnestly desire information in this respect, may know how to obtain the same.

For and in behalf of the Association of Beneficents, BENJAMIN RUSH.

Communications.

What Good does it do?

KEENE, O., January 22, 1855.

BRO. HEWITT:

As the testimony of individuals—of units—is necessary to the establishing of the relative value of principles and philosophies with respect to each other, I throw in my testimony with that of others, and the public may give it that weight its merits, if it has any, demand; and it may help some one to decide in favor of the Beautiful Philosophy we profess to receive and live by.

My profession is that of teaching; and I shall here, without any desire of boasting, show the contrast between my former methods of governing and success in teaching, prior to embracing the Spiritual faith of Angelic ministrations, and the same since.

I have deduced, from my observations, the conclusion that my previous manner of governing is not an isolated case, but that as I followed in the paths of my predecessors, so have others, and are consequently in a situation, if their minds are good receptacles of truth, to profit by this short experience, or receive some food for thought and reflection, at least, if not carried out in practice.

Being naturally quite passionate, and easily thrown off my guard, when anything transpires which does not accord with my strict ideas of propriety, I often do that which I would not do under other circumstances. And so often did I use to give way to these unpremeditated fits, that I was noted for my sour, cross disposition; and as my irritability naturally increased, my habitual frowning became more deeply settled, and cast a dark shade of fear and misery over the joyous, pleasure-bursting hearts of pure and innocent youth, confided to my care and keeping the greater part of the day.

As sympathy is an element which is an involuntary agent or actuating power, those

plastic minds of the young, being so very susceptible, received the reflecting image of my own mind, and were soon governed by the same impulse; thus the reaction came upon me with powerful force, almost sufficient to prostrate me. Trouble after trouble came like the repeated and ever increasing blast of the hurricane, until, because I saw my own mind mirrored in those about me, I hated them, and their hate flowed in deep and dark streams towards me in return. Fear and force were my most effectual agents in keeping the elements of disorder and disunion at bay; but no sooner did I cut them off in one direction than they seemed to return with a redoubled power and energy in another, defying all my endeavors to suppress them.

Using no gentle means, my efforts were fruitless in imparting instruction, for the soil was unprepared to receive any seed, should any such have been sown. I took just the course to defeat my own ends. I conceived that I should lower my dignity should I favor any of my pupils with a pleasant look or smile—that it would breed a familiarity detrimental to the influence I thought I should have over them, to keep their erratic spirits in a proper course, and on a just equilibrium.

When in thoughtlessness any one transgressed upon my "regulations," I, without studying into the cause or nature of the offence, or without any discrimination, proceeded to inflict such punishment as would first appease my anger, and secondly render the culprit, or rather victim of my high displeasure, obnoxious in the sight of his or her companions, disgraced in sight of all; and was it not natural that I gained, as a just recompense, the most incorrigible ill-will and hate of all? Yes, I now know many teachers who are walking the same road as I did, and are laying the foundations of much sorrow and regret. Success attended none of my efforts. I watched the weary hours, and blamed every body but myself for my troubles, coming to the hasty conclusion that all were conspiring against me to baffle the accomplishing of my (as I conceived) philanthropic ends. I was the worst used (in my estimation) teacher living, always got into the hardest schools, was always hated the most intensely by my employers, and they and I were always equally pleased when the time expired for which I engaged to "keep" school. I detested my occupation, and would always aver that each term would be my last, but by some controlling circumstance I would be drawn in again.

As the Philosophy of Spiritualism began to dawn on my mind, and shed its heavenly influence abroad in my soul, and fill it with that love so gloriously radiated from Angel natures—"guardians of mine"—I began, almost imperceptibly to be sure, to modify my course; and though the transition from a force and fear, restraining and governing mode, to one of kindness and love, was slow, yet it was sure and complete. I studied the nature of the soul as revealed in the sciences, which throw such a vast flood of light upon this hitherto dark and obscure subject. I learned that fear might restrain but could never reform,—might awe, but could never command respect,—might drive, but could never persuade; that animal force is demoralizing and is injurious to the future progress of the mind in knowledge and elevation in spiritual discernment and purity; that nothing is so fearful in its tendency and result as words "unfitly spoken," when the brow is clothed in anger and the dark scowls of passion are hovering over, ready to give vent to their fierce lightnings of wrath upon the unconscious and innocent offender; that where anger and force have no effect but to harden, love and a pleasant countenance "doeth all things well."

By perseverance I acquired such a command of my own mind that nothing could throw me off my guard; and if I ever became thus thrown off, I invariably kept my tongue silent until I felt passion no more, and judgment had resumed its sway; and I invariably find that it never dictates as passion would have done.

I daily am conscious of the presence of Spirits who enable me, when unlooked for trouble comes, to devise ways and means to get out of it in such a manner that my own and my pupils' interests are advanced. They, the Angels, have filtrated love through my organization, so as to fill my soul, that I am never more delighted than when I can reflect that God-given gift upon those in my care; and I find that, whereas before, hate and detestation flowed upon me in gloomy torrents, now love and respect animate every youthful mind to exertions, to win more of my own love in return for theirs, involuntarily and unconsciously given. I speak in soft tones of kindness to the lowest, for thus Spirits spake to me; I smile upon their efforts, though humble, for thus Angels smiled upon and cheered me when I was first brought under their loved tutitions of beauty and glory.

All works harmoniously and beautifully, because Nature is followed out as an unerring guide. The tender mind is strengthened and brought up erect, instead of being dwarfed, as before, when I worked under the old system, as taught by our leaders, the priests of severity and wrath.

My duties are not now irksome, but pleasant. Time wears not wearily away, but smoothly and quietly glides along, bringing hourly happiness and increasing pleasure. So much for Spiritualism. So much has it done for humanity, if no more; softening and soothing the heart-tries of childhood, throwing the charm of fascination around hitherto dry details of the study of science. So much, and what more? I leave others to answer this last question, as this would be beyond the limits designed for this communication.

I have an unfailing source from whence I can derive help in sorest hours of need. I ask, and 'tis given; I seek and I find; I knock and I enter at the golden gate of the vestibule of peace, joy and love. Could all teachers become conscious of the powers above, gladly waiting to make their presence known, that aid may be given, the principles of Nature taught, and the dawning day of which poets sing, and Spirits see approaching, when all shall know the Lord, (have a knowledge of the great governing and controlling laws of the universe,) from the infant to the rapt seraph, what dazzling glory would burst upon their watching eyes and waiting souls!

I have given a brief, very brief, account of the good Spiritualism has done me as a teacher. As a citizen, it has done more; and to me, as an undying, ever-progressive being, its benefits are incalculable.

Can my heart breathe forth its thanks to God for Spirit communion? Can my soul appreciate its own elevation above its former low, debased aspirations? No, never. But may I reflect this good, this beautiful, this true and holy influence, descending upon me, into the hearts of others, that they, too, may feel heaven within, though they know not from whence the genial breeze cometh, or whither it goeth. J. E. C.

We clip the following from the *Spiritual Telegraph* of Dec. 23. It is from the pen of Bro. Brittan, the editor, who has taken the pains to critically inform himself in the premises, and whose careful observation and reliability as a witness entitle his remarks concerning Dr. Gilbert's skill in removing Cancer—that most terribly painful disease—to critical attention and wise use in all cases of this kind of suffering:

Extraordinary Professional Skill.

We propose a brief chapter on one of the most fearful "ills that flesh is heir to." Among all the multifarious phases of disease there is not one that, from its loathsome and fatal nature, is more to be dreaded than those painful glandular swellings or scirrhus tumors which usually terminate in foul and fatal ulcers. The large blue veins, running in different directions, which at an early period in medical science were observed to characterize this class of tumors, were compared to the claws of the crab; hence the name, *Cancer*, by which the disease is now generally distinguished. Among the Romans, we believe, it was called *lupus*, on account of the wolf-like rapacity with which it destroys or eats away the flesh. The acknowledged inability of the Faculty to treat this disease with any great success, and the alleged necessity for resorting to the frequent use of the knife to arrest its deadly progress, have rendered it a terror to mankind from which thousands of helpless and hopeless sufferers have sought relief in vain.

But the victims of this frightful malady may be delivered from its foul dominion, and we should be highly reprehensible were we to conceal the knowledge we now possess, and thus leave poor human nature to endure its long, painful and mortal struggle without one effort to admonish and to save. The man lives in this city who can extract the teeth of this omnivorous monster by putting a plaster on his head. Dr. Samuel Gilbert, of No. 483 Broadway, so far as we know, is the only man under whose treatment this unrelenting cannibal is sure to lose his appetite and to relinquish his hold. Our readers know very well that we are not accustomed to use these columns for the purpose of giving an unmerited celebrity to any man; but whenever and wherever the interests of Humanity are to be promoted we are ready to speak; and if in so doing we give to some individual a pre-eminence over all others of his class, it is because, in our judgment, he deserves to be thus distinguished, not only for his own sake, but for the common good of mankind.

We long since heard of Dr. Gilbert, but supposed, like many others, that the reports of his success were greatly exaggerated. We never for a moment thought of personally considering his claims to public attention and patronage until quite recently; but some months since Mr. L. N. Gardner, of Gowanda, N. Y., commenced calling at our office from week to week to purchase the *Telegraph*. We noticed that this gentleman carried his right hand in a sling, and that the expression of his countenance often indicated that he was suffering intense pain. After seeing Mr. Gardner two or three times, we ascertained, on inquiry, that he was afflicted with a horrible *lupus*, which covered the whole back of his right hand from the wrist to the fingers, and had already devoured muscles, tendons, and even portions of the bones. We learned from Mr. Gardner that before coming to this city he had been treat-

ed professionally for six months, in Albany, by a physician who makes a speciality of this class of diseases; but all to no purpose, for during the whole time the evil extended with fearful rapidity. Mr. G.'s hand measured fourteen inches in circumference when he came to New York. Probably no man in this country, Dr. Gilbert alone excepted, would have deemed it possible to save the hand. Under his treatment, however, the disease was speedily arrested, and when we saw Mr. Gardner one day last week, his hand—though greatly disfigured and its usefulness of necessity somewhat impaired—was so completely healed up as to require no covering to protect it from the atmosphere. For several weeks past Mr. Gardner has been able to do all his writing with that hand.

The case of Mr. Gardner induced us to accept an invitation to visit Dr. Gilbert's infirmary, which we did on Wednesday of last week. By the politeness of the doctor and his assistants and the kindness of his patients, we were permitted to examine several cases now under treatment, and will briefly state what we saw. The case of *Mrs. Moler*, of Virginia, who had been afflicted for many years with a scirrhus cancer in the breast, was first presented. For a long time this patient had been treated by distinguished physicians at the South, but with little or no advantage. By the professional skill of Dr. Gilbert the cancer has been removed and the general health of Mrs. M. is now better than it has been for many years.

The next example was a young married lady of agreeable person and manners. The patient had twice submitted to the use of the knife, and in each case the disease returned with greater virulence than before. She has been under Dr. Gilbert's charge but one month, and is now nearly well.

We were next permitted to inspect the case of *Mrs. Eliza Smith*, of Maryland. The patient is now 54 years old. For twenty-three years of her life she has suffered from a great fungus cancer on the right breast and side. The patient commenced the present treatment on the 11th day of October, and at the time we saw her (Dec. 13th) the foul mass, weighing several pounds, was nearly removed. The small portion that yet remained presented a dark and lifeless appearance, while the new flesh was perceived to be rapidly forming.

Mrs. Maria Philips, 482 Broome street, now 72 years of age, was for a long time under the care of the best physicians and surgeons in this city, all of whom pronounced her case utterly hopeless. A large scirrhus cancer covered the breast, and extending round under the arm was attached to the ribs. Mrs. Philips came to Dr. Gilbert about the middle of October, and is now perfectly well.

The case of *Mrs. Forney*, who resides near Lancaster, Pa., was next examined. The patient is 68 years of age; is inclined to plethoria. In the month of May last a fungus tumor commenced forming in her left breast, which soon assumed a dark purple appearance and increased in size with fearful rapidity until it covered the whole breast and side from the pit of the stomach to the centre of the armpit. This lady had been under treatment only about two weeks, but the immense mass was so lifeless that one of the doctor's assistants probed it in our presence to the depth of four inches without giving the patient the slightest pain. It is now nearly ready to relinquish its mortal grasp, and to give the poor sufferer back again to life and the world, for which she can scarcely fail to be grateful to Divine Providence and Dr. Gilbert for the remainder of her days.

We saw a letter from Dr. Baldwin, of Winchester, Va., who, until recently, was afflicted with a *lupus* cancer on the cheek and nose, which no less than seventeen of the most eminent doctors in America had treated, and pronounced incurable. At last this medical gentleman applied to Dr. Gilbert and was cured. Dr. Baldwin declares in his letter that he is well, and his gratitude is expressed in terms honorable alike to himself and his deliverer.

During his practice, Dr. Gilbert has removed hundreds of cancers. Many extraordinary specimens have been preserved and may be seen at his rooms. We are assured that he completely eradicates the evil in at least eight out of every ten cases which he attempts to treat. Patients are always coming and going, and from thirty to forty are constantly under treatment at his Infirmary. When the applicant is destitute of friends and has no means, Dr. Gilbert does not hesitate to treat him with the same fidelity and tenderness until he is restored. Some, at least, of those whom foul and wasting disease had stripped of every thing, even of hope, the last friend of the wretched, have thus found in Dr. Gilbert a good Samaritan who has had compassion on them and bound up their wounds.

To conclude, we hold that the essential value of any discovery depends upon its adaptation to alleviate the woes of mankind and to augment the sum of human happiness. Judged by this criterion, the discovery made by Dr. Gilbert is obviously one of great practical importance, and justly entitles him to be regarded as a public benefactor.

