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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joyous Faith will come forth, and work into Hence it is an abiding faith, a continually an interior element, more refined, more

Strictly and truthfully speaking, no sub- reneject ever presented to the human mind, possesses within itself so vast an amount of history; those most familiar can call to interest, as the interior element of the mind various phases of faith that society, mind, denominated "faith." Divines have government, religious teachers and rulers, written volumes and sermons - still, to-day, have presented to the world. Persevering this real and substantial element in man, is not comprehended

We have had lecture after lecture, upon the mysterious operations and properties of them. Individuals have suffered pain, tormind; attractions, affections, intuitions, ture and death, that they might give birth passions, reflections, have all in times past, to a peculiar dogma, for which they blindly been presented by those, whom the world and ignorantly contended. From the earhas looked up to as truthful and wise ex- liest history, there are shadowed forth eviponents. From various experiments, theories dences that this principle lives in the race. and conclusions have been arrived at dif- yet like other properties in man it has had fering almost as widely upon the power and to pass through its unfolding and developing properties of mind, as upon the essences,

One class of reasoners and experimenters it cannot be crushed. have no sooner published and promulgated their views and conclusions, than a second voyagers have stranded their barks upon. forms, present progressive unfoldings in their form. 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 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, nations ; he is one of their unfoldments—he of creation's God. is a germ that their various processes have

As mind, which is the offspring of mind, is thus connected, as it unfolds, it will more and more intuitively perceive these processes | To many, the subject of mind is dry, unconof unfoldment; and as it perceives, it will present its perceptions to other minds. A attractions are intense from the change of mind that investigates its own manifestations somewhat to judge of other minds, and to instruct minds. That mind which has care- implication that without faith, man would fully watched the various influences that climate, practices, food, clothing, habita- spirit-world; - our belief then is this - that tion and association exert upon its own powers, knows, has faith in its own concluthat as animals, though their organizations sions. 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 constuction 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-attrac- into its higher condition. Now is it not a tion has its various planes and strata - it truthful conception of what must of necessity includes various phases of the so-called follow the dying out of the element of faith? magnetisms. Faith is the power which In a former age it was truthfully said by one fully unfolded, fully developed, must and who taught in that age, that if you have the will wield the attractions and magnetisms of faith of a grain of mustard seed you could the earth, with the same corresponding say unto the mountains, &c. Now poetical power that our Father controls and governs as that saying seemed to the masses then, the attractions and magnetisms of the my- and poetical and fanciful as it may seem to riads of systems of worlds that finite minds you to-day, yet it possessed a philosophical have but limited conceptions of as yet.

Christ, in his expositions of Faith, presented no poetic rhapsodies or visionary ideas philosophy, or religion; no, friends, none of of that element. He spoke truth in simple, us yet forcibly feel the power that encomcomprehensive words, and yet they were not received, neither are they yet felt in power. fields of investigation, and when its wings Centuries have already passed since he ex- are laden with its gatherings, a universe of hibited the works that follow a living, active uncultivated, undeveloped, and inharmonious faith; and to-day, though millions profess to mind sees not, and appreciates not in its believe in his name, and the truths which fullness, the beauty thereof. Untiring and he uttered, yet like the whitened sepulchres uncomplaining, these faithful ones continue of olden time, they are yet lifeless, dumb their journeyings. They look into the rudiand unclean. We know, we feel that Faith | mental minds of this earth, and seeing its in the broad and truthful sense that Jesus mental condition, they drop here and there a taught it to his disciples, is dead and thought, - thoughts are embryos - they exlifeless; it is entombed in cold sepulchres pand, they come forth in living embodiments, with dead men's bones, bound even in its have their affinities, their attractions, grave clothes, as Lazarus of olden time was comminglings, and unfoldings. Thus is it bound, and like that same Lazarus, is to be that to-day, we present to you our thoughts; summoned forth by the same living Christ. it is in harmony with an absolute law. Thus We feel that this grave, this tomb, is to be is it that Faith hath unfolded to us the joys, unscaled, and that bright, beautiful and realities, of spirit-power and spirit-influence.

man an eternal, immortal, living and abiding Faith, through which he shall be able to fully realize that he is a child of

Most of you are somewhat familiar with and undaunted have been the heroes and heroines, that have espoused certain principles, and died in an effort to maintain conditions. To-day it is in its infantile properties, powers, and existence of a God. weakness, but being immortal in its nature,

I am impressed that the declarations now to follow are new to my readers, and perhaps arises and demolishes the same. Thus history to the world, yet being the honest convictions is to us invaluable.-Chart-like it exhibits to of my own interior thought, I give utterance us the rocks, sand bars and shoals that former to them, and it is for those who read to judge of their truthfulness or falsity. Declaration Infallibility belongeth not to man, angel, or First: Faith is an internal principle and essenarchangel. The elements and principles, tial element of the spirit, by virtue of which. that unfold and develop outer and exterior it can only consciously exist in a higher

> Second. That without Faith, man as 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 spiritnot of proof-they are self-evident. Grant ual manifestations - that through the medium of that power in spirits, they rap, write, speak, psychologize, unfold science, dictate unications, read thoughts, transmit intelligence and startle the world of science and theology with new forms of mechanism, principles, essences, attractions and combi- broader views of creation, loftier conceptions

In the higher life, we can readily conceive given outer birth to. Divinity hath through of the augmented powers of mind to investall this train of effects omnisciently guided igate; 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. genial, visionary. In the higher life its conditions. We have already said that our not to you. Embodied in the first is an cease to have a conscious existence in the animals have not this faith, and therefore 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 organiization. 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 and immortal element of truth. Mankind have not yet reached the zenith of science, passes us. Thought struggles for broader

increasing and unfolding element within the potent than aught of earth, and yet substancentral heart of our inner life. We feel that tial. Transcending expression in human it indissolubly links us with the Eternal, the language, especially witness this power in the

presented, receiving or rejecting as reason

The faith that is to receive and develop in the embryo of this life, we believe, unfolded to you that these thoughts are fresh and new to the writer, as well as the reader. There--that we claim for this principle or element, position in the mental properties of man never before claimed; we give to it a power

sayings so completely applicable to this subet 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 no power to heal, no power to restore, no 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 today are principles of Nature. They are the constituent elements, essences, strata and unfoldments of the "Harmonial Philosophy." now are permeating the souls of men and faith that there is a future, a life beyond women with germs, baptizing them with this rudimental sphere. Thus opens to our celestial dews, and fresh as morning light mind a vast field, and we feel our utter inthey will scatter over all the earth philoso- competence to present the thoughts that are phical, scientific, celestial fruits, that will in in us. their mature order unfold true men, true women, true children; and thus will harmony

Thoughts on Faith and Charity. heaven, a joint heir with Christ, the Naza- Infinite. We feel that it is only by virtue magnetizer, in the positive man and in the of this abiding faith that we are immortal; positive woman; seldom however above its without this Faith, what incentive, what earth-life condition. All of us know what attraction, what affinities for a higher life? it is to have faith in our own works. We What and where the essence, the element of grapple oftentimes with heavy burdens, severe life? The tree, the shrub, the plant exists not losses, domestic afflictions, that cause our without effort; their own interior life princi- souls, so to speak, to grow faint and weary; ples that expand their boughs, their leaves, yet with almost superhuman strength, we their fruits,-they have their conditions of arise from our weakness, and with firm resofaith, their condition of life, their phase of lution, resolve to battle the ills and storms intelligence, and their corresponding higher of life, let them be what they may. For the moment we have faith. But it is only a We know that this is not the generally shadow of the reality of faith. It is but a received philosophy of the books or the dream that flits before you, and through you. schools, yet we read it from the book that scattering seeds connected with a more globeareth on its face an imprint of higher, rious future. As man shall unfold his mind holier, purer philosophy than that which the to grasp the interior essences and component parts of all minerals, all vegetables, all We ask you not to receive it as truth, but animals, all humans; as he shall reach that simply to revolve in your mind the thoughts 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 and developed makes and constructs for itself affinities, you at once see that he can aggreits own spiritual state, condition, sphere. It gate and segregate all forms, all organizahath embryotic forces that rise and unfold un- tions. The way at once is plain by which til, like thought itself, its powers and capacities | he should attain the control of all elemental cannot be comprehended by man, angel or and all mental laws. Could you then bind his archangel. We feel that a subject of this faith, set bounds to his power, control his magnitude should be well digested by speak. thought? As well might thou stay you er and hearer; hence is it, that we now say ceaseless round of universes in their onward course. Briefly then we predicate the faith of which we speak on a tangible basis. fore receive them cautiously. We feel that We present no idle scheme, no vain sophisit is a broad basis that we plant Faith upon try, no poetic dream. As we have previously said, we recognize it as a constituent element in all human organizations, and correspondently in all forms below the human. But, again we say, study well the We know of no human compilation of 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, yes, 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 exchildren. "Oh! is there no power to save, ists. Why not attain to it? The power is in power that shall speak with Faith?" You old, and of inspiration too, covers the ground. think the Father then is a power; there is a From all organizations, all forms, a voice hope, there is yet a living, pulsating Faith 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 The Church of Humanity is the Church, links of the chain that reach backward into the true Church, the only Church that can the animal, vegetable and mineral kingdom. stand the assaults of ignorance, bigotry. He has more lessons to learn than the superstition and dogmatic men or spirits. schools, books, or philosophies of the nine-To its broad and ample folds it invites a teenth century have yet grasped. When world; the sacred principles of Freedom he shall have fully learned of the past and wave from the summit of its cone, and its the present, he may judge something of the final triumph must be achieved without the unfolding, eternal, exhaustless future. Surshedding of blood or embodiment of force. veying critically and analytically the past, Love, Truth, Wisdom have truly united, and he will have established an abiding steadfast

> In connection with this subject we propose to conclude our remarks by unfoldexert its influence upon the whole family of ing the philosophy of charity. The same natural laws that govern all sentiments or Thus promising the future unfolds itself affections, that emanate from or through the to the interior vision. We recognize in the organism of man, are subjects for our mumanifestations of the present age a living tual investigation. We find in connection faith working out into acts and deeds, loves, with the subject of which we have already affections, attractions, passions, sympathies. uttered our thoughts, that charity is a virtue Their various elements exist as real in man, which cannot be too highly prized, nor too as sight, hearing, tasting, smelling, feeling; well defined, though we labor hours to inthey are alike properties of our organic vestigate the same. What is charity in a structures, they all are controlled, governed, philosophical sense? We would say it is unfolded in harmony with laws. We find development in the human soul to a condithat these passions, loves, sympathies, attraction in which it can truly and rationally tions, exist in higher conditions of life, they grasp the cause of man's angularity and inare inseparably connected with us. Attrac- harmonious manifestations. It is to truly tions and loves conjoined here, cannot be feel that the murderer, the robber, the desevered. A living faith is that which unites spoiler of virtue, and contemner of public soul with soul, and heart with heart. It is morals, so to speak, is oftentimes deserving

of more pity than those who fall into their hands. It is an ability to arraign before have been somewhat tedious, and possibly the throne of reason all forms of vice and unfortunate in the adaptation of language to depravity, and write out in words of charity | convey the thoughts that I desired, on Freesuch truths as can only assuage grief, elevate dom, Faith and Charity, yet in brief I canthe fallen, and strengthen the tottering. It not but believe that most readily comprehend is not charity to lavishly bestow gifts on the three fundamental principles presented every mendicant that calls at your door, or in the three subjects. weep at every thrilling condition of wo that is unfolded to your vision. Nay, oftentimes is not charity. But there is still a deeper philosophy yet connected with this subject. God our Father incorporated into the souls I allude to charity for man's sins, man's teach- of all men and women. ings, man's beliefs, man's present mode of adercise of charity.

monic 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, Harmonial 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 Harmonial development of intellect would suggest. We know that to-day a Beecher, a Chapin, a Parker and a that exist among us, and with battle-axe and spear attack the external rather than search for recrimination, sarcasm and ridicule may have. vet, when there sh vea, 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, charity that their labors in it must commence. We must have a charity that shall wisely 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 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 your own interior life, and gladly would ve 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; 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

We feel that our mantle of charity is broad world and all good men, and prepare for the and universal, still, we cannot do justice to our own thoughts without giving utterance to them. Oftentimes it is said that we are them. Oftentimes it is said that we are ever humble, to freely express his thought. The duty of man is to be happy in the most radical - giving too much scope to this subject and not enough to another. Now, as we have said before, such thoughts as we and extension, so the Divine Spirit, inducing have, we utter; you are not responsible for them, neither are we responsible for yours. mate of the superior, does not collapse, be-All we ask is, charity; and from the thoughts advanced, if we are true to their utterance,

In conclusion, let me say that though I

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What subject more sacred, what principle more prominent in nature's unfoldings than is it, that thus great harm is done. That Freedom - Freedom of thought and Freedom to utter that thought? - legacies that

Faith - true living faith - who compreministering what he falsely calls justice. In bends its work, its power? The future looking back into the history of the past, an reveals to us the conjoining of all elementary army of theological teachers, and the results and mental forces into harmony, through of their teachings are to be analyzed. So Faith. Charity, twin sister of Faith, thou too with all branches of philosophy, so called. too art also woven into the elements of man, This recalls to you the necessity for an ex- and anon shall come forth to aid in his reformatory labors. The harvest is ripening, The "Harmonial Philosopher" is to look the laborers are few. Soon, may we not hope, at the basis of all these angular and inhar- 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 decieve 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, Garrison, with many others, are idolized by to save him, abstain from all needless expenthousands of warm-hearted co-workers in the ses? We would suffer much for a brother; various armies of Reform. To me there is a fluities? all expense of money or its equivalack of true charity in their various writings and speeches. They seem to overlook the amusement? The faculties related to these primary causes of the great relative evils 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 the interior causes. This external warfare of function) needs only the beauties of Nature; l no longer be 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 more expanded intellects, and it is with cor- articles are not as much more durable with responding unfolding of the principles of 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 comprehend and classify, so to speak, each 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 we would utter. Often have we heard from 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 merthoughts are scorching, burning and scarring | chant and capitalist, as many of us could ab stain 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 necessaries 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 execution a murder, that their natures the favor of fashion's votaries, or by giving seemed developed to recognize as an act of loyalty to their nation.

The lawor of lashion's votalities, 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

most glorious mansions in heaven? It is the duty of every truth-lover, howcomplete, free, rightful and harmonious exercise of all his faculties. As the heat of the sun vivifies the plant, causing growth true humility, which is simply a just estilittle, stupefy, but attracts upward, animates, Complain not of the Lord's expands. Complain not of the Lord's weather. Be cheerful without folly. Laugh you cannot feel but what you will have our not over wrong or misery. Injure not the love of truth by false jesting, irony, and love of truth by false jesting, irony, and

## The Ach Gra.

"REHOLD, I MAKE ALL THINGS NEW." S. C. HEWITT, EDITOR AND PROPRIETOR. OFFICE, 15 FRANKLIN STREET. Terms, 81.50 per Annum, in Advance. ISSUED EVERY SATURDAY.

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#### Wee 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. Marenda B. Randall, M. D. of Philadelphia. Mrs. R. has lately graduital fiction, because it taught a capital phiated 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 fession, to cure the sick, and to so instruct them and others, as to keep them cured.

culiarly 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 realto be so, by thousands on thousands whose eyes now seem to be shut.

Mrs. Randall is one of those women who willing to ask the blessing. think, -not only that, but she thinks for path with energy and worthy effect.

Of her lecture at the Music Hall, we shall ted to say, that in our opinion, her discourse ed His "special interference." was eminently comprehensive in thought, critically acute in analysis, and very superior ference of God. But no more so than in the in its tone and spirit. And although from the brevity of the notice, the audience was ditch, and one who was passing reached down not large, yet the most of those who were his hand and raised him up. In the first present, were highly entertained, truly in- case the great Governor of all things, of all structed and abundantly satisfied.

#### That California Story.

Brother Brittan, we see, congratulates 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 its contents will be considered of sufficient forever making introductions and explana- importance to attract and arrest the attentions to every possible thing we publish, lest tion of advanced and practical minds. somebody else should meet with the mishap of wrongly interpreting what others have to of its character, purposes, ends and aims. say. Neither do we know why well-written It proposes to suggest and to carry forward fiction is not admissible into the Spiritual journals—especially when it bears so direct- eficent objects. It does not propose to diely upon the great subject of Spiritualism in so pre-eminently philosophical a manner pose to directly labor, but by its suggestions as "The Eventful Nights," etc., so fully il- to excite others to labor. Justrated.

of manifestation for the last four or five foldings in their more perfect conditions,

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 comditions 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, caplosophy-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 resident of Bury St. Edmunds, England. where also resided a family of his acquaintance. This family was strictly religious in to reform the old abuses of the medical pro- the observance of all the formulas of the worship in which it had been educated. It was the custom, then and there, to ask And who shall do this work better than a blessing on every act to be performed. Woman? woman, who has suffered most at The sitting down and the rising up, the the hands of Materia Medica, so long mo- going out and the coming in, it would seem, nopolized by man? there are strong signs must be prefaced by an implored blessing. now, in the social heavens, that woman is A little girl in this family was taken sudhereafter, for a time at least, to take the lead denly ill, and severely so. A messenger in reform. She has the capacity for it,- was despatched to the apothecary with the and her deep needs, coupled with the indif- doctor's prescription and soon returned. ference of man respecting those needs, pe- 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 ly aware that they are the holders of slaves! finally said she felt as though she could not. Yet so it is. And by and by it will be seen | She had never before refused. The parents placed the medicine in a closet, and remarked she need not take it until she felt

Soon after this, a loud decisive rap was herself. She evidently leans on no human be- heard at the door. It was answered; and ing, intellectually or spiritually; but in the in came the apothecary in breathless haste, native strength of her own faculties, she exclaiming, "There was a mistake in the marks out her own path, and traverses that medicine. Instead of the article ordered, you were given rank poison! Has the child taken it?" Being told that it had not, not now speak particularly, as we intend to he calmed down and was greatly relieved. give that entire to our readers in the course The circumstances I have given you, were of two weeks, and they can judge of it for then related, and the whole town became dethemselves. We may, however, be permit- voutly thankful to God, for what they deem-

And so it was. It was a special intercase of a man the other day who fell into a 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 himself on not having transferred to the from that man, through all the intervening columns of the Telegraph, "The Eventful 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, descanting 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

The name of the Association is significant by the action of mind on mind, several benpose to directly labor, but by its suggestions

Its members having once been residents If the apparent facts of that story were on this earth, knowing somewhat the condiveritable facts, they were, though wonderful tions, needs and aspirations of its inhabitants; and extraordinary, nothing more in princi- and having passed to more perfected conple, power and intelligence, than have been ditions themselves, discovering certain imrepeatedly witnessed under different modes provements, certain advantages, certain uncate 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 e 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 per-sons 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 Asso ciation 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

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

#### 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 An-

gelic ministrations, and the same since. I have deduced, from my observations. the conclusion that my previous manner of 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, tion, at least, if not carried out in practice.

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 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.

involuntary agent or actuating power, those priests of severity and wrath.

they desire, philanthropically, to communi- 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 and ficient 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 trans-

gressed 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 beavenly 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, vet 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. governing is not an isolated case, but that as 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 or receive some food for thought and reflec- before, hate and detestation flowed upon me in gloomy torrents, now love and respect an-Being naturally quite passionate, and imate every youthful mind to exertions, to easily thrown off my guard, when anything win more of my own love in return for transpires which does not accord with my 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 for my sour, cross disposition; and as my was first brought under their loved tuitions

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 As sympathy is an element which is an the old system, as taught by our leaders, the

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 com-

I have an unfailing source from whence I can derive help in sorest hours of need. I ask, and 't is 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 scraph, 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 beart breathe forth its thanks to God for Spirit communion? Can my soul appreciate its own elevation above its former ow, debased aspirings? 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. Britthe editor, who has taken the pains to criti cally inform himself in the premises, and whose careful observation and reliability as a witness en-title his remarks concerning Dr. Gilbert's skill disease-to critical attention and wise use

#### Extraordinary Professional Skill.

We propose a brief chapter on one of the most fearful "ills that flesh is beir to." Among all the multiform 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 hich usually terminate in foul and fatal ulcers. The large blue veins, running in different directions, which at an early period n medical science were observed to characterize this class of tumors, were compared to he 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 deedged inability of the Faculty to treat this lisease with any great success, and the alleged necessity for resorting to the frequent | breast and side from the pit of the stomach use of the knife to arrest its deadly progress, have rendered it a terror to mankind from sufferers have sought relief in vain-

But the victims of this frightful malady may be delivered from its foul dominion, and without giving the patient the slightest pain. we should be highly reprehensible were we It is now nearly ready to relinquish its morto conceal the knowledge we now possess, tal grasp, and to give the poor sufferer back and thus leave poor human nature to endure again to life and the world, for which she its long, painful and mortal struggle without one effort to admonish and to save. The Providence and Dr. Gilbert for the remainman lives in this city who can extract the der of her days. teeth of this omniverous 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 treated, and pronounced incurable. At last 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 preëminence 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.

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 some months since Mr. L. N. Gardner, of Gowanda, N. Y., commenced calling at our office from week to week to purchase the Teldicated that he was suffering intense pain. After seeing Mr. Gardner two or three times, the whole back of his right hand from the before coming to this city he had been treat | him to be regarded as a public benefactor.

My duties are not now irksome, but 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 handthough 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 in firmary, which we did on Wednesday of last week. By the po iteness 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 plethora. In the month of May last a fungus tumor commenced forming in her stroys or eats away the flesh. The acknowl- left breast, which soon assumed a dark purple appearance and increased in size with fearful rapidity until it covered the whole to the centre of the armpit. This lady had been under treatment only about two weeks, which thousands of helpless and hopeless 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 can scarcely fail to be grateful to Divine

We saw a letter from Dr. Baldwin, of Winchester, Va., who, until recently, was afflicted with a lupus cancer on the check and nose, which no less than seventeen of the most eminent doctors in America had 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 re-moved 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 be We long since heard of Dr. Gilbert, but 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 hesand patronage until quite recently; but itate 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 earaph. We noticed that this gentleman hope, the last friend of the wretched, have carried his right hand in a sling, and that thus found in Dr. Gilbert a good Samaritan the expression of his countenance often in- who has had compassion on them and bound up their wounds.

To conclude, we hold that the essential we ascertained, on inquiry, that he was af- value of any discovery depends upon its flicted with a horrible lupus, which covered adaptation to alleviate the woes of mankind and to augment the sum of human happiness. wrist to the fingers, and had already devoured Judged by this criterion, the discovery muscles, tendons, and even portions of the made by Dr. Gilbert is obviously one of bones. We learned from Mr. Gardner that great practical importance, and justly entitles Facts and Fancies.

BRO. HEWITT: " Talk is the background of action," says Wendell Phillips; and as truly, facts are the bases of belief. I give you the following, and any one wishing them, can have names and dates, from yourself or from me.

In the little town of Winchester, in my own presence and that of seven others, believers and skeptics, a pianoforte was played upon by thrumming the wires, as you would the strings of a harp. In this way, without mortal contact, an ocean piece was given, in which a storm was succeeded by a calm, and to enable us to perceive beauty; more and this in the most beautiful and convincing manner to all present.

If this simple story had been recorded in without, and makes everything to look poor the Bible, with the prestige of hoar antiquity and mean and commonplace and unworthy. about it, and the common faith of eighteen It is we who have shorn existence of its centuries beneath it, though originally it had been testified to by but one witness, in place of eight, its acceptance would have been made the standard of saving orthodoxy by TIME forever, and space everywhere is holy, those very skeptics, who to-day, and for their own time, believe in nothing above their as likely, if conditions are complied with, of

A lady in Boston, the wife of him who writes, was suddenly awoke one night, and found herself sitting, trembling in bed, by the touch of a little cold hand. The next day she received a letter, dated two days before, stating that her little step-brother was very sick, and that he was not expected to live twenty-four hours. The succeeding morning, arrived at home, she found that he had departed this earth-sphere the night before she received her letter, and at almost the moment she was awoke by that strange and never before experienced phenomenon, of the cold hand. She was dearly loved by that little brother, and firmly believes, as the facts warrant, that with the sure gravitation of affection, his spirit was drawn first unto hers, ere it passed to spheres above.

If there was a law, by which of old, barred and bolted gates could be opened, the stone moved from the sepulchre, a light thrown into the path of persecuting Saul and a voice into his ears, and wonderful works wrought all down the early history of the church till her darkest night; if there are, till thus aroused, and forced to go foris a law now, by means of which, in our own ward in spite of themselves. The friends organisms, spirit can and does continually impinge on matter, moving every nerve, muscle and bone at its quick behest, is it so very incredible, that beneath the equal economy of the Infinite, to-day also may be portant truth, in advance of those about him, blessed, and upon the quiet net-work of our brains, sleeping or waking, the living ones above may lay the gentle, electric hand of still surviving love, for our comfort, our assurance and our joy?

But again. The same lady, referred to above, a short time after her return to the city, through a medium, who passes readily from the state of clear spirit vision and conversation, to the common state, remembering all they say to bear to you, and all you say to return to them, received many tests, and among others this from this little step-brother, who gave by aid of a helping spirit, his name, age, the fact that his own mother and stepmother were in the spirit-land, his two sisters' friends by this shallow policy. The very names, and mark last of all, that he visited suffering they fear, is just what they most her immediately after leaving the form, pressed her hand, and said that her husband was away. With none of these circumstan- of which they have never dreamed, and so ces, it is sufficient to say, was the medium in the slightest degree acquainted.

In all of this medium's trances, she converses openly, and sometimes repeats over and shall say all manner of evil falsely what the purporting spirits say to her, and against you for the truth's sake." Let father asks such questions in return, as to enable us who are waiting in the flesh, to understand easily even before she comes back consciously to tell us the general aspect and features of the whole. Thus, when she was seeking for the husband of a Mrs. W., of a person, a spirit, purporting to be he, we heard her ask, "What is your name?" Then, after the answer, which she hears and we can only infer-" What! Charles, is die for others. He must first lose his life it? Well, how many children did you to find and possess it truly. leave?" Then an interval, and then, "What! three, do you say? Then it cannot be your wife, for she has but two." You determined to carry it forward. They have may imagine the feelings of Mrs. W., as she met much opposition, but have received it saw that the medium was putting off her to such an extent that I have been permitted spirit-husband, because of her own mistake, for he was right and she - the medium wrong; and upon returning to earth again, telling what the spirit claiming to be Mr. W. had said, and learning her own mistake, she from Mr. Koons' establishment in Ohio. expressed the greatest sorrow, and hurried Happily, they were present at my lectures, back to rectify the mistake, loaded with and presented their testimony and the manmessages of love. On her next return, she uscript written by a spirit-hand, which I corbrought also the children's names, the moth- roborated by the testimony of forty-six er's maiden and middle names, with an exact others which I have collected, besides the description of the loving husband, awaiting testimony of many others to similar facts in her in the spirit-land. Here is seen the various other places. perfect independence of the clairvoyant medium, of any mind on earth : for if Mrs. | cellent writing medium, Mrs. Tyler of this W. or the numerous intimate acquaintances place. She is naturally one of the best of of that lady, had been impressing the mind women; and since becoming a medium, she of the medium, she would never have put off bas written much excellent poetry for vathe longing husband with her own mistake rious authors, particularly by the influence of two children instead of three.

of this whole matter of spiritualism, without and without premeditation, the poetry is

which, even we who are intellectually convinced, must continually fall below a realization of spirit-presence, is the BACREDNESS of all Time. We must clearly and seriously literalize to our souls, that here, we are in the midst of Eternity; that already its glories and grandeurs surround us; that to-day, we are even upon the same plane of possibilities, as any of all the ages-passed before, ere we can fully grasp and continuously hold the mighty faith of angelic presence, or be stirred by it to a truer and more harmonial life.

Facts, then, are not the only needs of our time. There needs to be a central work, in individual souls, even of professed believers -needs more and more of interior beautymore of redemption from that interior littleness, which now throws its influence over all poetry, and almost disqualified ourselves from intensely realizing, though never so well fortified by facts, the sublime postulate, that and every land, intrinsically, as capable and becoming the theatres of supernal power and manifestations, as any favored in the times that are past.

We need but open eye and ear To find the Eastern marvels here -Our common, daily life divine, And every land a Palestine.

## Matters of Fact, &c.—Interesting Letter.

ORISKANY FALLS, N. Y., Jan. 18, 1855. FRIEND HEWITT: Spiritualism is sadly low in Utica. Timidity and want of cooperation, with too much selfish indifference, I think, is the main cause. If I am so happily organized that I naturally seek after new manifestations of truth, I should show my gratitude by urging these discoveries upon those less happily organized, -not say, "Let them seek it as I have." But few persons in any age have been blessed with the nature and development of voluntary truthseekers. These have been the agencies and pioneers of progress to the masses, who have always been content to remain where they of progress should know this truth, and believe themselves responsible, as far as in them lies, for the advancement of their less favored brethren. If a man knows an imhe is by this very fact divinely commissioned and sent to proclaim that truth, as much as Christ was sent. If he is called to suffer for it, then let him not shrink, but feel that the world demands his suffering as an instrument for its salvation.

I have come in contact with many spiritualists who attend circles, and profess great happiness in their new belief; but, strange to say, they keep it all secret-even from their own families. They have popular business which would be injured, and their families would suffer. Would that such men could realize the loss they thus sustain, and the injustice they do their families and need, as also their wives and daughters. I will open new depths in their conscious life, enlarge their capacities for true enjoyment, that life will be doubled many fold. " Happy are ye, when men shall persecute you, and mother, brother, gister, child, purses, lands, life itself-all go for the truth. Greater than these will come. And your friends, thus sacrificed, will come back again with tenfold friendship, and thank you for the treasures of life which their own momentary sufferings have discovered. Jesus was made perfect through sufferings. A man knows not how to live for himself till he is really to live or

In this place I find a good band of Spiritualists, full of devotion to the cause, and to give two lectures in the Presbyterian church. Two men, who have been much benefited by the moral influence of Spiritualism, have just returned with documents

I have had the pleasure of meeting the exof Shelley. She says she had never read but one of his poems, and that she did not One great metaphysical basis, so to speak, like. But though she writes very rapidly

very characteristic of Shelley, and worthy power, that we could recognize by the exterof him, too. She had never thought of writing poetry before. The large volume she has written contains many very excellent excellent Address, by Frances Wright, whom she believed to be in the earth-sphere when she announced herself from the spirit land. Last night I stopped with Mr. Brown,

whose little daughter writes communications for spirits, though she is not able to write a word of herself-" never having learned." Some very convincing tests of identity have been furnished the people of this place, and they have related them to me; but I will not take up time to specify them. I

have no fears for the progress of Spiritualism, in spite of all opposition. And as a preparatory influence, for the reception of the higher truths of life, I think nothing can compare with it.

J. H. FOWLER.

#### Remarkable Physical Demonstrations.

The following extract of a letter we take from an interesting work by J. B. FERGUSON, of NASH-VILLE, TENN. He is writing to a friend, and speaks as follows of the Physical Demonstrations he witnessed with his own eyes:

Nashville, Tenn. Nov. 10th, 1854.

W. D. M:My DEAR FRIEND:-While I remained
My DEAR FRIEND: a period of six in Springfield, Ohio, during a period of six weeks, I was regularly engaged in the examination of Spiritual Phenomena, under circumstances every way favorable to a calm and candid investigation. After witnessing what I have detailed to you in a previous letter, I requested the privilege of investigating what were denominated, "Physica;
Demonstrations." A meeting was immed
ately called for that purpose; a large company of ladies and gentlemen, of the highes, respectability, were present, and a circle of skeptics and believers surrounded a large dining table, weighing, I suppose, not less than fifty pounds. My attention was directed to a little girl of some fifteen years, perhaps more, very small of her age, who was declared to be the medium of these wonderful appeals to the outward senses. I learned that she was an orphan, and a day laborer in a factory, for her own support and that of an aged grandmother. She was well known to two of my brothers-in-law, who had accompanied me to the meeting, but who had never witnessed a Spiritual demonstration. They spoke of her kindly; said she had been in their employ; was uncultivated, but worthy of the highest commendation for industry, and kindness to an aged relative; and that they regretted to see her engaged in a work they regarded as deceptive and dangerous. She appeared awkward and timid, when introluced to the company, and evidently manifested a desire to retire from the gaze of so many strange eyes. Her confidence was soon gained, and she took her seat at the We had been seated but a few moments, when I discovered a sensible agitation of the table under our hands, which I was ready to ascribe to the unconscious

pressure of the party, or some person in the circle. Soon, however, our little "Mary"—the only name of the medium, with which we were favored, evidently passed through a strange transformation, that gave regularity to her features, kindness of expression to her countenance, and exquisite grace to her general demeanor. She lifted her hands, as if to catch some invisible influence descending from above, and placed them upon the heads of several persons present, and among the rest, that of Mrs. F. Her eyes were closed, and I was impressed by her entire manner, that she was the most adroit deceiver, or was After completing this pantomimic anointing, she again placed her hands on the table, and the following effects immediately succeeded. The table was thrown suddenly from her and against the persons opposite; it was tipped down on each side and again elevated with a rapidity almost inconceivable. Our bands were thrown above it by a power we could not appreciate, and several of the party present were made to clap theirs above their heads, among whom was one of the most confirmed skeptics present—who has since become a remarkable writing medium. I prescribed several movements of the table, which were made, as with the volocity of thought; and loud raps were heard under and upon it, to the astonishment of all pres-

This character of demonstration was carried on for some twenty or thirty minutes, when "Mary" said, Mr. M. cannot rise from his seat. We examined the gentleman referred to, and found him firmly seated, his feet and chair riveted to the floor. Several persons, of great physical strength, attempted to remove his chair, and failed. A number of experiments of this kind were repeated and repeatedly examined, by all the scrutinizing powers our company could command. The company seemed confounded. At length, a Mr. F., a connexion of mine, who was present and an open denouncer of Spiritualism, spoke and said: "If

Mary can have that table moved without our or her hands upon it, I will believe." Of course I did not expect that this could be done. Immediately, with graceful gesture, she motioned every person from the table to a distance of not less than four feet. She seemed to examine-eyes still closed-to ascertain that neither human foot nor dress were near it. She sat down in her chair at the table, and was suddenly moved six feet from the table, her chair carried, as it were, by invisible hands. She then remarked that her chair was fastened and could not be moved. A gentleman attempted to move it. and confirmed her statement. She ordered all to be seated and quiet, with an air of

authority that would have provoked a smile on a less serious occasion, had it not been for the true dignity of her manner. Then pointing to the table, she commanded it to "come." It moved more rapidly than any two men could have moved it, over a rough carpet, no human hand, nor any dynamic

il senses, being near it. She commanded it back again, and it obeyed her order; when the alphabet was called, and a name which was said to be that of her deceased mother, enough, I am convinced." I need not describe the effect upon our company, as his honest conviction was theirs, and many who

were then present are now avowed believers. I have since witnessed many similar demonstrations, at my own house and those of others, and could refer to gentlemen who, with me, have heard distinct sounds, made at our request, upon doors, furniture, the floor and ceiling of rooms; have felt them upon their own clothing and persons, and under circumstances that admitted of no doubt.

Mr. Ferguson has been for a long time, a regular minister in the Campbellite connexion. Ep.

## The New Era and the Una.

The following notices of our publications, we ellp from the "Christian Spiritualist," published in New York city, and edited by J. H. W. Toohey. They are from the pen of the Editor:

THE NEW Ena. This well-known sheet has been doing manly battle for progress and right so long, that few words will be needed from us in calling attention to the fact that the third volume long, that few words will be needed from us in calling attention to the fact that the third volume is in progress of development. The paper has been enlarged and generally improved in its "make-up," so that while the clear type and good paper please the eye, the matter and liberal spirit of the argument will be acceptable to the mind. It may be there are those who may not sympathize with many of these discussions, but reform must have the dress and external of the reformer, and he should be heard until it is plain to good sense that there is no virtue in him. Brother Hewitt is not of that class, for his mission, so far as we understand him, is and has been to unitize and harmonize the reformatory and Spiritual elements, rather than to make issue with the faith of any.

THE UNA. This well-known organ of Woman's Rights we had missed from among our exchanges for some time, and had almost come to the conclusion that some one had made love to "our paper," when we learned that it had stopped to make a more practical and permanent arrangement, as the editors and publishers are determined to fight the good fight of practical right and Spiritual culture. We wish the "Una" and all concerned success, and hope the following will stimulate many to do the "one thing" needful—subscribe.

We omit what Brother Toohey refers to by

We omit what Brother Toohey refers to by the following," because the reader will find it in our advertisement of "The Una" in another

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A Gem from the Investigator. The assertions of the New Era are like its arguments—weak, puerile, pitiful and contemptible. The Editor of that paper is a priest—hence the reason of his venom against us for not believing his Spiritual delusion.

Just think of it !- readers of the Era-"The Editor of that paper is a priest!" But the priests call us an infidel. Whom, then, shall we believe?

Or, "who shall decide, when doctors disagree?" We have called the above extract from the Investigator, a "gem." And so it is-a gem of its kind: but Oh, the kind! We simply stated the truth, a short time since, about the "Investiga-tor's" treatment of Spiritualism; and the result is, we have preserved.

It is needless, however, for us to say anything farther on the point, for the spirit the Investigator man manifests, tells the true story of his real op-position to Spiritualism, and abundantly confirms

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Diseases of the Kidneys and Liver, Diarrhea, Irregalhiseases, Chills and Fever, Cramp, Choiera Morous, Childs
Ess of the Faling St. Childs and Faling St. Childs and Fever, Cramp, Choiera Morous, Childs
and Nervous Diseases with which the numar achily are
and solve the St. Childs have not failed been fairly tested,
of the above cases where they have harmed fairly tested,
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The Master is come, and calleth for thee ; "Arise, thou that sleepest, and call upon me; Thy day-star is dawning, thy darkness shall flee Go work in my vineyard, and with thee I'll be."

Awake, thou that sleepest, thy Saviour is nigh, My minist'ring spirits I send unto thee,— Go work in my vineyard, and with thee they'll be.

To turn from thy darkness, his glory to see; The spirits are waiting to lead thee on high,— Oh, sinner, behold! thy redemption is nigh.

The Master is come, and now calleth for thee : "Go tell those in darkness to look unto me, To deliver their spirits from error's control, And the glory of heaven shall shine on each soul."

#### The Spirit's Mysteries.

The power that dwelleth in sweet sounds to waken Vague yearnings, like the sailor's for the shore, And dim remembrances, whose hue seems taken From some bright former state, our own no

more;
Is not this all a mystery?—Who shall say
Whence are those thoughts, and whither tends
the way?

The sudden images of vanished things,
That o'er the spirit flash, we know not why;
Tones from some broken harp's deserted strings
Warm sunset hues of summers long gone by,
A rippling wave—the dashing of an oar—
A flower scent floating past our parent's door;

A word—scarce noted in its hour, perchance, Yet back returning with a plaintive tone; A smile—a sunny or a mourful glance, Full of sweet meanings now from this world flown; ire not these mysteries when to life they start, and press vain tears in gushes to the heart?

And the far wandering of the soul in dreams, Calling up shrouded faces from the dead, And with them bringing soft or solemn gleams, Familiar objects brightly to o'erspread; And wakening buried love, or joy, or fear,— These are night's mysteries—who shall make them

And the strange inborn sense of coming ill,
That ofttimes whispers to the haunted breast,
In a low tone which nought can drown or still,
Midst feasts and melodies a secret guest;
Whence doth that murmur wake, that shadow Why shakes the spirit thus ?- 'tis mystery all !

Darkly we move—we press upon the brink
Haply of viewless worlds, and know it not;
Yes! it may be that nearer than we think,
Are those whom death has parted from our lot!
Fearfully, wondrously, our souls are made—
Let us walk humbly on, but undismayed!

Humbly—for knowledge strives in vain to feel Her way amidst these marvels of the mind; Yet undismayed—for do they not reveal Th' immortal being with our dust entwined? So let us deem! and c'en the tears they wake Shall then be blest, for that high nature's sake. Mrs. Hemans.

#### Going Home.

Went a lady sweet and white, Rowing in her boat at night; All the waves were edged with light.

Passed she the lonesome rocks and towers, Passed she the meadows full of flowers, Blowing in the twilight hours.

Oft the boatman could not row, Dropped his oars down, drifting slow And solemn, he was weeping so.

Fishers walking on the shore, Pressed the children which they bore, In their brawny arms the more,

When they saw the lady go Through the twilight, soft and slow, And the oarsman weeping so.

We could scarcely hear her say, "Boatman, row me home I pray-We will come another day."

Lengths of silver and of blue Twirt the stars the evening drew— Then she smiling fainter grew,

And the lips as white as foam, Said they saw the shining dome Of a palace—she was home. ALICE CARRY.

## Miscellann.

[From the Philadelphia Sunday Mercury.] The Birdling Phantom. A Startling Narrative of Psychological

BY M. HARDIN ANDREWS.

-We are the stuff That dreams are made of .- Tempest.

That there are more things in heaven and earth than are dreamt of in our philosophy, is an apothegm extremely trite, yet, never-

theless, one of ever-recurring realization. While we are by no means inclined to superstitious notions, but rather are a decided skeptic in matters relative to ghosts and supernatural agencies, it is not for us to deny the possibility of such "things in heaven and earth." We must confess that well-attested facts and incidents like those narrated concerning "Spiritual manifestations," published recently in the Sunday Mercury, from the California Pioneer, together with the account given by "Debris second born. From a gay and sociable Data," of the visitation of a canary bird, companion, he became exceedingly abstracted on three several occasions, to his house, followed by the death of a member of his family, a short time after each appearance of the "feathered creature," are "things" that have never been "dreamt of in our philosophy"—nay, are utterly irreconcilable and intangible either to our mental or physi-cal sense of the elements, Spiritual or su-pernal. We certainly do not question the veracity of the witnesses in the several cases of marvellous import we have alluded to; indeed, in one of them, at least, we know and believe it to be unimpeachable; yet, for all that has been adduced in support of the truth of "Spiritual manifestations," or the development of "psychological phenomena,"
—whether in the shape of "ghosts,"
"omens," or "presentiments," we must still "omens," or "presentiments," we must start parameter, were very naturally the subject tance quite a nedge of wild sweet-briar, full be permitted to remain the "unbelieving of much comment and marvel in the neighborhood for a long time thereafter, some attributing them to sepernatural agency, and was a patch of moss beneath the willow

cannot help withhold our belief in them.
We are not to be convinced even could we
put our "finger" in the "wounds" made by
the "nails," and realize, by sight and touch, indisputable proofs against the conclusions of our ordinary reason and judgment. Yea, if one "rose from the dead" and appeared to us, we should remain a doubter-a skeptic or an unbeliever still! Whatever may be the rationale of such mysterious points, our own benighted perceptions will allow us to class them only in the category of "optical perversions," "mental hallucinations," or among those "delusions" spoken of in Holy Writ, which should come upon the world of mankind, in the "latter days," to make them "believe in lies!" In view of human fallibility, at best, we can but suppose that the faculty of "ghost-seeing," or "communion of Spirits," is incident to, or common only, with individuals of keener susceptibilities or finer nerves than those pertaining to the organization of the great mass of our fellow human beings. Yes— there may be "ghosts," and "goblins damned," too, for all that we know to the contrary; but, though we should crack our lungs in calling

"Spirits from the vasty deep,"

we have no apprehension that any one of them, whether "white, black, or gray," will ever make us the "medium" of any oral or written communication between the defunct and the living, or between "things" terrestrial and those of heaven or hell. Albeit we have recently become cognizant of some matters connected with apparitions and presentiments which puzzle our philosophy amazingly. They are at once most curious and extraordinary; while we can no more doubt that such phenomena have been exhibited to certain parties within the "circle" of our acquaintance, than we can deny that London exists, because it is a city which we have never yet seen. Nevertheless, it is not contrary to our "philosophy to suppose the "mysteries are referable more to some natural cause—of coincidence or chance-rather than to supernatural agencies of any kind whatever. But, to our story of

THE BIRDLING PHANTOM.

A gentleman residing in Baltimore, something over six years since, married a young and very amiable lady, with whom he lived most happily until after the death of his second child—the first having also died some months before-when "there came a change over the spirit of his dream." This child was a beautiful cherub boy, on whom the father doated with more than fondness. Less than a year, however, was the limit of his existence on earth. It was a blooming, healthful creature, seemingly, up to the last hour of its life, when it was suddenly seized with a strange sort of convulsions, and quickly expired. The spasms were of a description entirely different from anything usual to children, or recorded in medical works, as incident to adult or infant life. The physician pronounced it a nameless disease, and the death an unaccountable and mysterious "visitation of God."

The child, after the customary delay, was buried in the ground attached to the church in which the parents worshipped, in a grave alongside of its departed infant sister. The grief of both parents seemed excessive, particularly the father's, who continued mourn night and day, and could not be comforted. At length, after several days of sorrow, he became baunted with the idea that the "resurrectionist" or "body snatcher" had robbed the grave and taken the dead body of his "beautiful boy" for the pur-poses of the "anatomical theatre." Nothing would satisfy his mind or convince his belief to the contrary to this strange supposition, until the grave was reopened and the lid of the coffin raised, in order that he might see the corpse of the fondly cherished babe.

Indeed, such was the eagerness of the
stricken parent to behold the face of his
departed child, that he could scarcely wait till the coffin screws were loosed and the cloth removed from the countenance. His eyes peered anxiously and inquiringly into the recess of the mahogany casement, when suddenly the dead body rose up, or rather turned over in the coffin, with its face downward, throwing out one of its arms and hands, and striking the father quite a severe blow in the face, which felled him instantly to the ground, where he lay for several minutes like a being suffering from an epileptic fit. At the same instant, there was a loud report like the discharge of a pistol in close proximity to the coffin, while a pale little Canary bird, which appeared to have

sight altogether!

The father never recovered from the effect of that blow from the hand of his dead child, nor could be ever be induced to refer to the incident, or to make any mention of his bereavement, in the loss of his children, until the day before that of his own death. which occurred exactly one year afterwards, on the anniversary of the demise of the infant son whose memory he had so grievously mourned. During all this while he was a strangely altered man from what was his nature and habits prior to the death of his and melancholy, nay, quite morose and sul-len, avoiding society and declining conver-sation, and, as a matter of course, neglecting utterly a very lucrative business in which he had been engaged up to the time of the sad occurrences we have detailed. Truly, his case was at once extraordinary and

come out of the "receptacle for the dead,"

hovered over and fluttered around the corse

three or four times, and flew away out of

The body of the child was replaced in its coffin, and restored again to the earth from whence it had been taken, as it were, in so sacrilegious a manner. The turning of the body in the coffin, and the explosion like a pistol shot, though evidently caused by the gases evolved in its decomposition, perhaps by the subtle and mysterious agent now known as "odic fluid," in psychologic parlance,) were very naturally the subject

NEW ERA.

unalterable laws of universal Nature.

Suddenly, just one year, on the day previous to the anniversary of the death of the child, the stricken father relapsed from his misanthropy into a being of strange tenderness and affection for his wife, conversing derness and affection for his wife, conversing with her in accents of soothing aweetness of voice, while his mind seemed perfectly clear and rational as ever it had been, though it partook of a sort of subdued sadness, or rather, perhaps we should say, it was a voice of singular aweetness and composure. rather, perhaps we should say, it was a species of chastened joy, allied to what we species of chastened joy, allied to what we might suppose the serenity and bliss of heaven itself. During this lucid interval, (so to speak,) he stated to his wife that on the large of an about or more—

"Dear wife, this is the place designated in the vision, where my earthly remains will day, and at the moment, when he was struck day, and at the moment, when he was said down speechless by the tiny hand of the dead child, he distinctly saw its Spirit, in the form of a light-colored Canary bird, leave the inanimate corpse and wing its way to heaven, while there came a sweet voice which plainly told him that on the day of the anniversary of the death of the babe, his own Spirit would be called from its "clayey tenement," to meet that of his child in th world of shadows. He also stated that, while he lay stricken in the supposed fit, he was perfectly conscious of all that was then said and done, but that his soul was so utterly engrossed by revelations made to him by a voice belonging to a being of the Spirit-world, that it was out of his power to explain to the distressed friends who surround-him, any idea of his condition, and the seraphic bliss which filled his soul for the time being. The angel-voice informed him of the spot where his mortal remains would be laid after death, and also presented to his vision the form of a tomb, entablature, or monumental structure, which was destined to be erected to mark the place of the final deposit of his earthly ashes. He described the spot quite minutely; said it was in the new cemetery, in a secluded part, on a gentle slope of a hillock, by the side of a running water, beneath the shade of a cluster of yellow willows, and surrounded by a thicket of wild sweet-brier, or a hedge of meadow-rose bushes.

His wife looked incredulous when he nar rated all these particulars, and thought his mind was disturbed by some peculiar " hallucination" for the moment, indicative of the total loss of reason thereafter. She made some playful remark in reply to what she considered a mere "freak of fancy," or some wayward working of his brain; but he instantly checked her levity, and in a very serious voice, and with saddened counte nance, bade her not to doubt what he had revealed to her, for the whole would certainly be realized to her full soon enough. 'Yes, Lizzy," said he, addressing his wife, in tender yet earnest tone, "to-morrow I will be called from time to eternity! My soul will then go to meet the Spirit of our departed Willy, in the bosom of our Father in Heaven. Be not cast down or troubled in your thoughts concerning the issue of what I have detailed."

His wife was now really alarmed, and experienced some sensations vague and unsatisfactory. She could not refrain from being deeply affected at the import of his words, yet she was not prepared to believe that they would ever be realized to the sorrowing and palpable sense. She, however, strove to put on the best face she could under the circumstances, and, seeing that her husband stood before her as if expecting some reply in acquiescence with his views, she quickly answered—" Whatever is or may be the will of God. I trust I shall have the strength given me to submit patiently and unmurmuringly to the chastening rod."

"That, dear wife, is right, and spoken like a Christian woman. I am happy now, and will be ready to depart in peace, at any moment, after you shall have accompanied me to the cemetery, and seen the spot for my grave, which I will point out to you."

His wife, feeling quite indisposed on that day, at first declined going abroad, and pleaded indisposition to her husband. He, however, would not listen to excuses, but, somewhat impatiently, insisted on her accompanying him to the graveyard on the very instant, as the very last request he would ever be called upon to demand of her. Unwilling to " vex the Spirit further," and thinking that her ready compliance with his wishes might "administer to the mind diseased," she hastily threw on her bonnet and shawl, took his arm, and proceeded with him to the "garden of the dead." During their walk to the burial ground,

which was more than a mile distant from their residence, scarcely a word was spoken by either party. The cemetery had been but recently laid out, and neither the man nor his wife had ever visited the place, or knew anything of its peculiar rural beauties, or of the plan on which the burial lots were set off. The enclosure had originally belonged to a wealthy gentleman, and had only undergone such improvements as to free it slightly of its primordial exuberance of trees, wild underwood, tangled fern, vine and shrubbery. It was indeed a lovely spot-with its hill and vale, or rather dell and gentle slopes, and purling and meandering streamlets, amd small lakes or ponds—divested of its heaviest timber, and other obstructions of uncouth and decayed vegetation, to allow the grass to spring up in its richest emerald sheen, begemmed with wild flowers of every hue and fragrance, beneath the sunny openings of the native forest trees, which had been left for shade and the pictur-

esque adornment of the cemetery.
On reaching the garden, the husband, with his wife still clinging to his arm, at once struck into a narrow foot by-path, away from the leading avenues or carriage roads of the grounds, and in a few minutes reached small dell, of great beauty and seclusion, when he brought his rambles to a close. His wife was immediately forcibly struck with the appearance of the scenery around. There was the murmuring rivulet, the cluster of vallow willow trees leving their long. ter of yellow willow trees, laving their long, feathery branches in its pellucid waters, the grassy, sunny slope, and at some little dis-tance quite a hedge of wild sweet-briar, full

others to every thing possible and impossi-ble, agreeably to chemical affinities or the unalterable laws of universal Nature.

trees as soft to the tread as eider down, while the grass of the hillock side was stud-ded with innumerable blossoms of the dandelion, which appeared like golden doub-loons, or "double eagles," sparkling in the sunlight like gems besparkling a wide spread piece of emerald colored silk velvet-

voice of singular sweetness and composure,

in the vision, where my earthly remains will be buried on the third day after my death,

which will take place on to-morrow !"

His wife was startled at his strange, pro phetic words, and observing the extraordinary coincidence between the place described by him, as told in his vision, where his body would be laid after death, with the actual re semblance in the scenery around about, she had great difficulty to control her feelings, or to refrain from yielding to a degree of awe, nay, superstition, which speedily began to envelope her soul. She was, however, a to envelope her soul. She was, however, a woman of strong intellect, and little disposed to place much faith in presentiments or ghostly things, and promptly rallied from her temporary perturbation.

"What nonsense, my husband! You only wish to play upon my sensibilities. You surely do not believe either in dreams or presentiments, dear George. Indeed you are much more likely to outlive me than I you. You will bring me here, probably, ere long, and live perhaps to place another spouse in her tomb," said his wife, with a forced attempt at indifference and pleasantry.

"Nay, Lizzy, I repeat, to-morrow will be the last I will have to do with earth or earthly things. Heed, dear wife, what I declare, and all will be well. Now come with me and view the tablet, the fac-simile of which, as near as possible, I wish you to have placed at the head of my grave, when my Spirit shall have departed from time to

The poor wife was only too glad to quit the haunted spot-as now she felt it to be -beautiful as it was in its physical, vernal, and floral aspect-as well to relieve her own choking emotions as to direct the mind of her hopeless husband from the gloomy themes on which it was now so prone to dwell. She caught his arm while he hurried away to another part of the cemetery, in alnost a direct "bee-line" course, in search of the semblance of the tomb he had seen in his clairvoyant condition of being. And sure enough, and most extraordinary to re-late, a walk of a few minutes brought the twain to a newly-made grave at the head of which was placed the identical structure which they sought. It was a plain shaft of white marble, of pyramidal shape, about ten feet in height, tapering up in symmetrical proportion from its base, like the graceful spire of a church. On one side of the monument, about midway, was a sort of bas relievo device, in the shape of a shield, on which was engraved, in clear, round, distinct italic letters, of good size, the simple and expressive inscription-

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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.

Thoughts of the

Thoughts on Faith and Charity. Strictly and truthfully speaking, no sub-

ject ever presented to the human mind, possesses within itself so vast an amount of is not comprehended

been presented by those, whom the world has looked up to as truthful and wise exponents. From various experiments, theories fering 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. forms, present progressive unfoldings in their form. 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 ble. Some reasoner or philosopher hath said that certain laws and principles admit 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 to this result.

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 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 constuction of which was provided for by the great Parent unfoldments therefrom. Through this analysis, this deep searching into the powers of the 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 my- and poetical and fanciful as it may seem to riads 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 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 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 that to-day, we present to you our thoughts; summoned forth by the same living Christ. it is in harmony with an absolute law. Thus We feel that this grave, this tomb, is to be is it that Faith hath unfolded to us the joys,

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 Naza-

Most of you are somewhat familiar with history; those most familiar can call to interest, as the interior element of the mind various phases of faith that society, mind, denominated "faith." Divines have government, religious teachers and rulers, written volumes and sermons - still, to-day, have presented to the world. Persevering this real and substantial element in man, and undaunted have been the heroes and heroines, that have espoused certain prin-We have had lecture after lecture, upon ciples, and died in an effort to maintain the mysterious operations and properties of them. Individuals have suffered pain, tormind; attractions, affections, intuitions, ture and death, that they might give birth passions, reflections, have all in times past, 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, and conclusions have been arrived at dif- 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 Infallibility belongeth not to man, angel, or | First: Faith is an internal principle and essenarchangel. The elements and principles, tial element of the spirit, by virtue of which. that unfold and develop outer and exterior it can only consciously exist in a higher

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

Third. That Faith in the spirit is the mind that intuitively admits that infallibility | constructing, controlling, unfolding power; in man, in angel or archangel is not possi- that it is essentially, the motive power of spirit-life and spirit-development.

Fourth. That Faith is the basis of spiritnot of proof-they are self-evident. Grant | ual manifestations - that through the methis, and you do not thereby in any sense, dium of that power in spirits, they rap, write, admit the infallibility of man. Laws, prin- speak, psychologize, unfold science, dictate ciples, essences, attractions, combinations, communications, read thoughts, transmit and theology with new forms of mechanism, broader views of creation, loftier conceptions

In the higher life, we can readily conceive of the augmented powers of mind to investall this train of effects omnisciently guided | igate; we can at a glance perceive that the gross elements of the rudimental life have As mind, which is the offspring of mind, no longer the power to obstruct or retard the spirit's growth, expansion, investigation. To many, the subject of mind is dry, uncongenial, visionary. In the higher life its attractions are intense from the change of conditions. We have already said that our and its interior workings, is capacitated 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 organiization. It is this faith that plants him upon and Constructor of all laws, principles, and a rock. We find occasionally, organisms with this faith almost, if not quite, dormant, dead. Now, were it possible to present to mind, we shall reach indestructible agencies | 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, 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 faith; and to-day, though millions profess to mind sees not, and appreciates not in its believe in his name, and the truths which 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 taught it to his disciples, is dead and thought, - thoughts are embryos - they exlifeless; it is entombed in cold sepulchres pand, they come forth in living embodiments, have their affinities, their attractions, comminglings, and unfoldings. Thus is it

Hence it is an abiding faith, a continually an interior element, more refined, more increasing and unfolding element within the potent than aught of earth, and yet substancentral heart of our inner life. We feel that tial. Transcending expression in human it indissolubly links us with the Eternal, the language, especially witness this power in the Infinite. We feel that it is only by virtue magnetizer, in the positive man and in the of this abiding faith that we are immortal; positive woman; seldom however above its without this Faith, what incentive, what earth-life condition. All of us know what attraction, what affinities for a higher life? it is to have faith in our own works. We What and where the essence, the element of grapple oftentimes with heavy burdens, severe life? The tree, the shrub, the plant exists not losses, domestic afflictions, that cause our without effort; their own interior life princi- souls, so to speak, to grow faint and weary ples that expand their boughs, their leaves, yet with almost superhuman strength, we their fruits,-they have their conditions of arise from our weakness, and with firm resofaith, their condition of life, their phase of intelligence, and their corresponding higher of life, let them be what they may. For

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

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 embryotic forces that rise and unfold until, like thought itself, its powers and capacities 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 were the spontaneous utterances of souls losophy of Faith. But what to-day is the 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 today are principles of Nature. They are the constituent elements, essences, strata and unfoldments of the "Harmonial 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 the present, he may judge something of the 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 faith that there is a future, a life beyond women with germs, baptizing them with this rudimental sphere. Thus opens to our celestial dews, and fresh as morning light they will scatter over all the earth philosophical, scientific, celestial fruits, that will in in us. their mature order unfold true men, true women, true children; and thus will harmony exert its influence upon the whole family of ing the philosophy of charity. The same

lution, resolve to battle the ills and storms the moment we have faith. But it is only a We know that this is not the generally 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 cannot be comprehended by man, angel or 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 correspondently in all forms below the human. But, again we say, study well the argument, the thought advanced, before you sayings so completely applicable to this sub- reject it, or adopt it. In adopting this ject as those with which our New Testament, thought, you take to your arms the living, pulsatory principles that unfolded the meek and lowly Nazarene, and you espouse the that were fully impregnated with the true phi- | cardinal, yea, vital principles, that two thousand years ago he was immolated on the language of earth, and with what thrilling 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 unfolding, eternal, exhaustless future. Surveying critically and analytically the past, he will have established an abiding steadfast mind a vast field, and we feel our utter in-

pose to conclude our remarks by unfoldnatural laws that govern all sentiments or Thus promising the future unfolds itself affections, that emanate from or through the to the interior vision. We recognize in the organism of man, are subjects for our mumanifestations of the present age a living tual investigation. We find in connection faith working out into acts and deeds, loves, with the subject of which we have already affections, attractions, passions, sympathies. uttered our thoughts, that charity is a virtue Their various elements exist as real in man, which cannot be too highly prized, nor too as sight, hearing, tasting, smelling, feeling; well defined, though we labor hours to inthey are alike properties of our organic vestigate the same. What is charity in a structures, they all are controlled, governed, philosophical sense? We would say it is unfolded in harmony with laws. We find development in the human soul to a condithat these passions, loves, sympathies, attraction in which it can truly and rationally tions, exist in higher conditions of life, they grasp the cause of man's angularity and inare inseparably connected with us. Attrac- harmonious manifestations. It is to truly tions and loves conjoined here, cannot be feel that the murderer, the robber, the desevered. A living faith is that which unites spoiler of virtue, and contemner of public unsealed, and that bright, beautiful and realities, of spirit-power and spirit-influence. soul with soul, and heart with heart. It is morals, so to speak, is oftentimes deserving charity.

competence to present the thoughts that are

In connection with this subject we pro-

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 wo 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 "Harmonial Philosopher" is to look

at the basis of all these angular and inharmonic 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, Harmonial 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 Harmonial 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; 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 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

WHOLE NO. 117.

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 decieve 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 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 necessaries 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 seemed developed to recognize as an act of 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 vivines 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 over wrong or misery. Injure not the love of truth by false jesting, irony, and hyperbole.

S. C. HEWITT, EDITOR AND PROPRIETOR. OFFICE, 15 FRANKLIN STREET. Terms, 81.50 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. Marenda B. Randall, M. D., of Philadelphia. Mrs. R. has lately gradu- ital fiction, because it taught a capital phiated at Penn University, in that city, and fully prepared herself by study, for the prac- and breathed a most excellent spirit. We tice 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 in came the apothecary in breathless haste, native strength of her own faculties, she marks out her own path, and traverses that medicine. Instead of the article ordered, 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 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 il-

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 ditions themselves, discovering certain imrepeatedly witnessed under different modes provements, certain advantages, certain unof manifestation for the last four or five foldings in their more perfect conditions,

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 comditions 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, caplosophy-was comprehensive in its ideas, 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 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 exclaiming, "There was a mistake in the 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

Chelsea, Mass. J. S. A.

UNHAPPY MARRIAGES .- An English paper, descanting 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, 55,840; 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 con-

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 e 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 is 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 abor, 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 persons who earnestly desire information in this respect, may know how to obtain the

For and in behalf of the Association of BENJAMIN RUSH.

## Communications.

What Good does it do? KEENE, O., January 22, 1855.

BRO. HEWITT: As the testimony of individuals - of

inits-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 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 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 keeping the greater part of the day.

involuntary agent or actuating power, those | priests of severity and wrath.

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, mind has been so unfolded, and who has at 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. this time, to prepare this epistle, so that 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. governing is not an isolated case, but that as 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 transpires which does not accord with my 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 tuitions of beauty and glory.

All works harmoniously and beautifully, because Nature is followed out as an unerring guide. The tender mind is strengthened and innocent youth, confided to my care and and brought up erect, instead of being dwarfed, as before, when I worked under As sympathy is an element which is an the old system, as taught by our leaders, the

pleasant. Time wears not wearily away, but smoothly and quietly glides along, bring-

throwing the charm of fascination around in this country, Dr. Gilbert alone excepted hitherto dry details of the study of science. would have deemed it possible to save the So much, and what more? I leave others to answer this last question, as this would disease was speedily arrested, and when we saw be beyond the limits designed for this com- Mr. Gardner one day last week, his hand-

can derive help in sorest hours of need. ask, and 't is 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 scraph, what dazzling glory | Moler, of Virginia, who had been afflicted would burst upon their watching eyes and for many years with a scirrhus cancer in the

of the good Spiritualism has done me as a physicians at the South, but with little or no 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 it has been for many years. God for Spirit communion? Can my soul appreciate its own elevation above its former ow, debased aspirings? 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 Teleraph of Dec. 23. It is from the pen of Bro. Britan, 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 n 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 multiform 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 terize this class of tumors, were compared to the claws of the crab; hence the name, of the wolf-like rapacity with which it destroys or eats away the flesh. The acknowledged inability of the Faculty to treat this use of the knife to arrest its deadly progress, have rendered it a terror to mankind from sufferers have sought relief in vain.

But the victims of this frightful malady man lives in this city who can extract the der of her days. teeth of this omniverous monster by putting a plaster on his head. Dr Samuel Gilbert, Winchester, Va., who, until recently, was of No. 483 Broadway, so far as we know, is afflicted with a lupus cancer on the check the only man under whose treatment this un- and nose, which no less than seventeen of relenting cannibal is sure to lose his appetite the most eminent doctors in America had and to relinquish his hold. Our readers treated, and pronounced incurable. At last know very well that we are not accustomed this medical gentleman applied to Dr. Gilto use these columns for the purpose of giving an unmerited celebrity to any man; but in his letter that he is well, and his gratitude whenever and wherever the interests of Hu- is expressed in terms honorable alike to himmanity are to be promoted we are ready to self and his deliverer. speak; and if in so doing we give to some individual a preëminence 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 that he completely eradicates the evil in at good of mankind.

of his success were greatly exaggerated. office from week to week to purchase the Telthe 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 af- value of any discovery depends upon its flicted with a horrible lupus, which covered adaptation to alleviate the woes of mankind the whole back of his right hand from the wrist to the fingers, and had already devoured Judged by this criterion, the discovery muscles, tendons, and even portions of the made by Dr. Gilbert is obviously one of bones. We learned from Mr. Gardner that great practical importance, and justly entitles before coming to this city he had been treat- him to be regarded as a public benefactor.

My duties are not now irksome, but 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 ing hourly happiness and increasing pleasure. during the whole time the evil extended So much for Spiritualism. So much has with fearful rapidity. Mr. G.'s hand measit done for humanity, if no more; softening ured fourteen inches in circumference when and soothing the heart-trials of childhood, he came to New York. Probably no man hand. Under his treatment, however, the

though greatly disfigured and its usefulness I have an unfailing source from whence I 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 in. firmary, which we did on Wednesday of last week. By the po iteness 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. breast, was first presented. For a long time I have given a brief, very brief, account | this patient had been treated by distinguished advantage. By the professional skill of Dr. Gilbert the cancer has been removed and the general health of Mrs. M. is now better than

> 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 different directions, which at an early period ribs. Mrs. Philips came to Dr. Gilbert in medical science were observed to charac- about the middle of October, and is now perfectly well.

The case of Mrs. Forney, who resides Cancer, by which the disease is now gene- near Lancaster, Pa., was next examined. rally distinguished. Among the Romans, The patient is 68 years of age; is inclined we believe, it was called lupus, on account to plethora. 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 disease with any great success, and the al- fearful rapidity until it covered the whole leged necessity for resorting to the frequent | 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, which thousands of helpless and hopeless 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 may be delivered from its foul dominion, and without giving the patient the slightest pain. we should be highly reprehensible were we It is now nearly ready to relinquish its morto conceal the knowledge we now possess, tal grasp, and to give the poor sufferer back and thus leave poor human nature to endure again to life and the world, for which she its long, painful and mortal struggle without can scarcely fail to be grateful to Divine one effort to admonish and to save. The Providence and Dr. Gilbert for the remain-

We saw a letter from Dr. Baldwin, of bert and was cured. Dr. Baldwin declares

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 least eight out of every ten cases which he We long since heard of Dr. Gilbert, but attempts to treat. Patients are always comsupposed, like many others, that the reports ing and going, and from thirty to forty are constantly under treatment at his Infirmary. We never for a moment thought of person- When the applicant is destitute of friends ally considering his claims to public attention and has no means, Dr. Gilbert does not hes and patronage until quite recently; but itate to treat him with the same fidelity and some months since Mr. L. N. Gardner, of tenderness until he is restored. Some, at Gowanda, N. Y., commenced calling at our least, of those whom foul and wasting disease had stripped of every thing, even of egraph. We noticed that this gentleman hope, the last friend of the wretched, have carried his right hand in a sling, and that 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 and to augment the sum of human happiness. Facts and Fancies.

BRO. HEWITT: "Talk is the background of action," says Wendell Phillips; and as truly, facts are the bases of belief. I give you the following, and any one wishing them, can have names and dates, from yourself or from me.

own presence and that of seven others, by it to a truer and more harmonial life. believers and skeptics, a pianoforte was played upon by thrumming the wires, as you would the strings of a harp. In this way, without mortal contact, an ocean piece was given, in which a storm was succeeded by a calm, and this in the most beautiful and convincing manner to all present.

If this simple story had been recorded in the Bible, with the prestige of hoar antiquity about it, and the common faith of eighteen centuries beneath it, though originally it had been testified to by but one witness, in place of eight, its acceptance would have been made the standard of saving orthodoxy by those very skeptics, who to-day, and for their own time, believe in nothing above their

A lady in Boston, the wife of him who writes, was suddenly awoke one night, and found herself sitting, trembling in bed, by the touch of a little cold hand. The next day she received a letter, dated two days before, stating that her little step-brother was very sick, and that he was not expected to live twenty-four hours. The succeeding morning, arrived at home, she found that he had departed this earth-sphere the night before she received her letter, and at almost the moment she was awoke by that strange and never before experienced phenomenon, of the cold hand. She was dearly loved by that little brother, and firmly believes, as the facts warrant, that with the sure gravitation of affection, his spirit was drawn first unto hers, ere it passed to spheres above.

If there was a law, by which of old, barred and bolted gates could be opened, the stone moved from the sepulchre, a light thrown into the path of persecuting Saul and a voice into his ears, and wonderful works wrought all down the early history of always been content to remain where they the church till her darkest night; if there is a law now, by means of which, in our own organisms, spirit can and does continually impinge on matter, moving every nerve, muscle and bone at its quick behest, is it so them lies, for the advancement of their less very incredible, that beneath the equal favored brethren. If a man knows an imeconomy of the Infinite, to-day also may be portant truth, in advance of those about him, blessed, and upon the quiet net-work of our brains, sleeping or waking, the living ones above may lay the gentle, electric hand of still surviving love, for our comfort, our assurance and our joy?

But again. The same lady, referred to above, a short time after her return to the city, through a medium, who passes readily from the state of clear spirit vision and conversation, to the common state, remembering all they say to bear to you, and all you say to return to them, received many tests, and among others this from this little step-brother, who gave by aid of a helping spirit, his name, age, the fact that his own mother and stepmother were in the spirit-land, his two sisters' names, and mark last of all, that he visited her immediately after leaving the form, pressed her hand, and said that her husband was away. With none of these circumstances, it is sufficient to say, was the medium in the slightest degree acquainted.

In all of this medium's trances, she converses openly, and sometimes repeats over what the purporting spirits say to her, and asks such questions in return, as to enable us who are waiting in the flesh, to understand easily even before she comes back consciously to tell us the general aspect and features of the whole. Thus, when she was seeking for the husband of a Mrs. W., of a person, a spirit, purporting to be he, we heard her ask, "What is your name?" Then, after the answer, which she hears and we can only infer-" What! Charles, is it? Well, how many children did you leave?" Then an interval, and then, "What! three, do you say? Then it cannot be your wife, for she has but two." You may imagine the feelings of Mrs. W., as she saw that the medium was putting off her spirit-husband, because of her own mistake, for he was right and she - the medium wrong; and upon returning to earth again, telling what the spirit claiming to be Mr. W. had said, and learning her own mistake, she expressed the greatest sorrow, and hurried back to rectify the mistake, loaded with and presented their testimony and the manmessages of love. On her next return, she brought also the children's names, the mother's maiden and middle names, with an exact description of the loving husband, awaiting her in the spirit-land. Here is seen the perfect independence of the clairvoyant medium, of any mind on earth: for if Mrs. W. or the numerous intimate acquaintances of that lady, had been impressing the mind of the medium, she would never have put off has written much excellent poetry for vathe longing husband with her own mistake rious authors, particularly by the influence of two children instead of three.

One great metaphysical basis, so to speak,

which, even we who are intellectually convinced, must continually fall below a realization of spirit-presence, is the BACREDNESS of all Time. We must clearly and seriously literalize to our souls, that here, we are in the midst of Eternity; that already its glories and grandeurs surround us; that to-day, we are even upon the same plane of possibilities, as any of all the ages-passed before, ere we can fully grasp and continuously hold the In the little town of Winchester, in my mighty faith of angelic presence, or be stirred

Facts, then, are not the only needs of our time. There needs to be a central work, in individual souls, even of professed believers -needs more and more of interior beautyto enable us to perceive beauty; more and more of redemption from that interior littleness, which now throws its influence over all without, and makes everything to look poor and mean and commonplace and unworthy. It is we who have shorn existence of its poetry, and almost disqualified ourselves from intensely realizing, though never so well fortified by facts, the sublime postulate, that TIME forever, and space everywhere is holy, and every land, intrinsically, as capable and as likely, if conditions are complied with, of becoming the theatres of supernal power and manifestations, as any favored in the times that are past.

We need but open eye and ear To find the Eastern marvels here -Our common, daily life divine, And every land a Palestine.

## Matters of Fact, &c.-Interesting

ORISKANY FALLS, N. Y., Jan. 18, 1855. FRIEND HEWITT: Spiritualism is sadly low in Utica. Timidity and want of cooperation, with too much selfish indifference, I think, is the main cause. If I am so happily organized that I naturally seek after new manifestations of truth, I should show my gratitude by urging these discoveries upon those less happily organized, -not say, "Let them seek it as I have." But few persons in any age have been blessed with the nature and development of voluntary truthseekers. These have been the agencies and pioneers of progress to the masses, who have are, till thus aroused, and forced to go forward in spite of themselves. The friends of progress should know this truth, and believe themselves responsible, as far as in he is by this very fact divinely commissioned and sent to proclaim that truth, as much as Christ was sent. If he is called to suffer for it, then let him not shrink, but feel that the world demands his suffering as an instrument for its salvation.

I have come in contact with many spiritualists who attend circles, and profess great happiness in their new belief; but, strange to say, they keep it all secret-even from their own families. They have popular business which would be injured, and their families would suffer. Would that such men could realize the loss they thus sustain, and the injustice they do their families and friends by this shallow policy. The very suffering they fear, is just what they most need, as also their wives and daughters. It will open new depths in their conscious life, of which they have never dreamed, and so enlarge their capacities for true enjoyment, that life will be doubled many fold. " Happy are ye, when men shall persecute you, and shall say all manner of evil falsely against you for the truth's sake." Let father and mother, brother, gister, child, purses, lands, life itself-all go for the truth. Greater than these will come. And your friends, thus sacrificed, will come back again with tenfold friendship, and thank you for the treasures of life which their own momentary sufferings have discovered. Jesus was made perfect through sufferings. A man knows not how to live for himself till he is really to live or die for others. He must first lose his life to find and possess it truly.

In this place I find a good band of Spiritualists, full of devotion to the cause, and determined to carry it forward. They have met much opposition, but have received it to such an extent that I have been permitted to give two lectures in the Presbyterian church. Two men, who have been much benefited by the moral influence of Spiritualism, have just returned with documents from Mr. Koons' establishment in Ohio. Happily, they were present at my lectures, uscript written by a spirit-hand, which I corroborated by the testimony of forty-six others which I have collected, besides the testimony of many others to similar facts in various other places.

I have had the pleasure of meeting the excellent writing medium, Mrs. Tyler of this place. She is naturally one of the best of women; and since becoming a medium, she of Shelley. She says she had never read but one of his poems, and that she did not like. But though she writes very rapidly of this whole matter of spiritualism, without and without premeditation, the poetry is

very characteristic of Shelley, and worthy of him, too. She had never thought of writing poetry before. The large volume she has written contains many very excellent pieces of poetry and prose. It contains one excellent Address, by Frances Wright, whom she believed to be in the earth-sphere when she announced herself from the spirit land.

Last night I stopped with Mr. Brown, whose little daughter writes communications for spirits, though she is not able to write a word of herself-" never having learned."

Some very convincing tests of identity have been furnished the people of this place, and they have related them to me ; but I will not take up time to specify them. I have no fears for the progress of Spiritualism, in spite of all opposition. And as a preparatory influence, for the reception of the higher truths of life, I think nothing can compare with it.

Yours for the cause, J. H. FOWLER.

#### Remarkable Physical Demonstrations.

The following extract of a letter we take from an interesting work by J. B. FERGUSON, of NASH-VILLE, TENN. He is writing to a friend, and speaks as follows of the Physical Demonstrations he witnessed with his own eyes:

Nashville, Tenn. Nov. 10th, 1854. W. D. M :-My DEAR FRIEND :- While I remained in Springfield, Ohio, during a period of six weeks, I was regularly engaged in the examination of Spiritual Phenomena, under circumstances every way favorable to a calm and candid investigation. After witnessing what I have detailed to you in a previous letter, I requested the privilege of investi-1 gating what were denominated, "Physica; Demonstrations." A meeting was immed ately called for that purpose; a large company of ladies and gentlemen, of the highes respectability, were present, and a circle of skeptics and believers surrounded a large dining table, weighing, I suppose, not less than tifty pounds. My attention was directed to a little girl of some fifteen years, perhaps more, very small of her age, who was declared to be the medium of these wonderful appeals to the outward senses. I learned that she was an orphan, and a day laborer in a factory, this office. for her own support and that of an aged grandmother. She was well known to two of my brothers-in-law, who had accompanied me to the meeting, but who had never witnessed a Spiritual demonstration. They spoke of her kindly; said she had been in their employ; was uncultivated, but worthy of the highest commendation for industry, and kindness to an aged relative; and that they regarded as deceptive and dangerous. She many strange eyes. Her confidence was soon gained, and she took her seat at the We had been seated but a few moments, when I discovered a sensible agitation of the table under our hands, which I was ready to ascribe to the unconscious pressure of the party, or some person in the circle. Soon, however, our little "Mary"the only name of the medium, with which we were favored, evidently passed through a strange transformation, that gave regularity to her features, kindness of expression to her countenance, and exquisite grace to her general demeanor. She lifted her hands, as if to catch some invisible influence descending from above, and placed them upon the heads. of several persons present, and among the rest, that of Mrs. F. Her eyes were closed, and I was impressed by her entire manner, that she was the most adroit deceiver, or was entirely unconscious of her movements. After completing this pantomimic anointing, she again placed her hands on the table, and the following effects immediately succeeded.

The table was thrown suddenly from her and against the persons opposite; it was tipped down on each side and again elevated with a rapidity almost inconceivable. Our hands were thrown above it by a power we could not appreciate, and several of the party present were made to clap theirs above OTHER MAGAZINES. their heads, among whom was one of the most confirmed skeptics present-who has since become a remarkable writing medium. prescribed several movements of the table, which were made, as with the volocity of thought; and loud raps were heard under and upon it, to the astonishment of all present. This character of demonstration was carried on for some twenty or thirty minutes, when "Mary" said, Mr. M. cannot rise from his seat. We examined the gentleman referred to, and found him formula series of eleven, the "Una," Bra," and "Soort Elay," (the three works to one address, one year, \$6.00; or to Clubs of eleven, the "Una," Era," and "Soort Books," will be sent one year, on the receipt of \$50.00. adjacent of \$10.50 to the Club, from the regular subscription price of these works. When preferred, "Harper's Magazine" will be sent instead of the "Story Books," and for the sum of \$76. eleven copies of the "Magazine" will be added to the list every month for one year, and the sum of \$15.00; the Club, from the receipt of \$50.00. The property of the sum of \$10.50 to the Club, from the receipt of \$50.00. The property of the sum of \$10.50 to the Club, from the receipt of \$50.00. The sum of \$10.50 to the Club, from the receipt of \$50.00. The property of \$10.50 to the Club, from the receipt of \$50.00. The property of \$50.00. The property of \$50.00 to the Club, from the receipt of \$50.00. The property of \$50.00 to the Club, from the receipt of \$

referred to, and found him firmly seated,

his feet and chair riveted to the floor. Sev-

eral persons, of great physical strength,

attempted to remove his chair, and failed.

course I did not expect that this could be

done. Immediately, with graceful gesture,

she motioned every person from the table to a distance of not less than four feet. She

were near it. She sat down in her chair at

the table, and was suddenly moved six feet

from the table, her chair carried, as it were,

by invisible hands. She then remarked that

her chair was fastened and could not be

moved. A gentleman attempted to move it,

and confirmed her statement. She ordered

all to be seated and quiet, with an air of

OCTAVIUS KING,

A number of experiments of this kind were repeated and repeatedly examined, by all the scrutinizing powers our company could command. The company seemed confounded. At length, a Mr. F., a connexion of mine, who was present and an open denouncer of Spiritualism, spoke and said: "If Mary can have that table moved without our or her hands upon it, I will believe." Of A FRESH SUPPLY

LAYING HANDS ON THE SICK. CHARLES MAIN, CLAIRVOYANT AND Healing Medium, who cares the sick by the "Laying on of Hands," may be found at No. 5 Hayward Place, Boston, from 10 A. M. to 3 P. M. daily. Hayward Place, leads from Washington street, nearly opposite the Adams seemed to examine—eyes still closed—to ascertain that neither human foot nor dress post paid, as above.

House.

Those sending locks of hair to indicate their disease, should inclose \$1.00 for the examination, and address, post paid, as above.

PHYSICAL MANIFESTATIONS.

"I WAS SICK AND YE VISITED ME." all to be scated and quiet, with an air of authority that would have provoked a smile on a less serious occasion, had it not been for the true dignity of her manner. Then pointing to the table, she commanded it to "come." It moved more rapidly than any two men could have moved it, over a rough two men could have moved it, over a rough two men could have moved it, over a rough that the sick, disharmonized, inconvenienced, at their dwellings, or will receive them at his place of the delines, of gratitude will be thankfully received. When desired, his daughter, Mass. S. It butlers, will accompany him to record the things said. He may be addressed at Bella Marsh's, 15 Franklin street, Boston, hope of a fee or reward.

Melrose is seven miles from Boston, on the Maine Railroad. Residence, first house cast of the depot.

power, that we could recognize by the external senses, being near it. She commanded it back again, and it obeyed her order; when the alphabet was called, and a name which was said to be that of her deceased mother, was distinctly rapped, each rap answering to the letters as she called them. My skeptical connexion spoke out and said: "It is enough, I am convinced." I need not describe the effect upon our company, as his honest conviction was theirs, and many who were then present are now avowed believers.

I have since witnessed many similar demonstrations, at my own house and those of others, and could refer to gentlemen who, with me, have heard distinct sounds, made at our request, upon doors, furniture, the floor and ceiling of rooms; have felt them upon their own clothing and persons, and under circumstances that admitted of no doubt.

Mr. Ferguson has been for a long time, a regular minister in the Campbellite connexion. ED.

## The New Era and the Una.

The following notices of our publications, we ellp from the "Christian Spiritualist," published in New York city, and edited by J. H. W. Toohey. They are from the pen of the Editor :

THE NEW ERA. This well-known sheet has been doing manly battle for progress and right so long, that few words will be needed from us in calling attention to the fact that the third volume is in progress of development. The paper has been enlarged and generally improved in its "make-up," so that while the clear type and good paper please the eye, the matter and liberal spirit of the argument will be acceptable to the mind. It may be there are those who may not sympathize with many of these discussions, but reform must have the dress and external of the reformer, and have the dress and external of the reformer, and he should be heard until it is plain to good sense that there is no virtue in him. Brother Hewitt is not of that class, for his mission, so far as we understand him, is and has been to unitize and harmonize the reformatory and Spiritual elements, rather than to make issue with the faith of any.
THE UNA. This well-known organ of Woman's Rights we had missed from among our exchanges for some time, and had almost come to the con-clusion that some one had made love to "our paper," when we learned that it had stopped to make a more practical and permanent arrangement, as the editors and publishers are determined to fight the good fight of practical right and Spiritual culture. We wish the "Una" and all concerned success, and hope the following will stimulate many to do the "one thing" needful—subscribe.

We omit what Brother Toohey refers to by the following," because the reader will find it in our advertisement of "The Una" in another

Both the Era and the Una, whose subscription price, when taken separately, amounts to \$2.50, will be sent to one address, one year, beginning with Jan. 1, 1855, for \$2.00 in advance. Address

A Gem from the Investigator. The assertions of the New Era are like its arguments—weak, puerile, pitiful and contemptible. The Editor of that paper is a priest-hence the

reason of his venom against us for not believing his Spiritual delusion. Just think of it !- readers of the Era-"The Editor of that paper is a priest !" But the priests call us an infidel. Whom, then, shall we believe? Or, "who shall decide, when doctors disagree?" regretted to see her engaged in a work they We have called the above extract from the In-

vestigator, a "gem." And so it is-a gem of its appeared awkward and timid, when intro- kind: but Oh, the kind! We simply stated the duced to the company, and evidently mani- truth, a short time since, about the "Investigafested a desire to retire from the gaze of so tor's" treatment of Spiritualism; and the result is, so far as that paper is concerned, the precious gem we have preserved.

farther on the point, for the spirit the Investigator man manifests, tells the true story of his real opposition to Spiritualism, and abundantly confirms

## Advertisements.

TO PARENTS AND CHILDREN. Harper's Story Books.

A MONTHLY SERIES OF NARRATIVES, DIA-logues, Biographies, and Tales, for the Instruction and Entertainment of the Young. Dy Jacon Anborr. Em-bellished with numerous and beautiful Engravings. Now READY.

bellished with numerous and beautiful Engravings.

Now Readt.

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It is the design of the Publishers to render this in every way the most attractive and valuable series for the young ever offered to the public. They are confident that they have facilities for giving to it that wide circulation which will warrant them in expending upon it all the resources of typographical and illustrative art. The illustrations will be numerous, and in all respects equal to those furnished in "Harper's Magazine." The successive numbers of the "Story Books" will embrace a variety of subects and different styles of composition, including narratives, dialogues, descriptive essays, and entertaining stories of a character to interest and delight the youthful mind, while imparting information that will be important in subsequent life. It will be the constant aim of the Author to furnish a series of volumes adapted to family reading. He hopes so to combine the presentation of important and interesting facts, with the circulation of sound principles in taste, morals, and religion, that the "Story Books" shall form a welcome and efficient aid in the work of home education.

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PHYSICAL MANIFESTATIONS.

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H. F. GARDINER.

THE UNA-VOLUME THIRD. Commencing with January, 1855.

PAULINA W. DAVIS, CAROLINE H. DALL, EDITORS. In announcing a new volume of this periodical, we deem it essential to call the attention of the reading public to the claims it may have upon their attention and patronage.

The Woman's Rights movement having become The Woman's Rights movement having become one of so much importance as to enlist almost every variety of character and shade of opinion, it has been deemed needful, in order that a correct history of its progress might be preserved, its demands truthfully presented, and its philosophy thoroughly treated, that there should be one periodical through which those most deeply interested could

Political papers, or those devoted to special reforms, are alike unsuited to present a question involving so much of truth as this—one which needs the fairest, the most candid and careful examination and consideration.

THE UNA has been free in its character, admtting almost every variety of opinion, and the treatment of almost every subject that might with propriety come within its province to investigate propriety come within its province to investigate and discuss. Such it will continue to be. Art, Science, Literature, Philosophy—both spiritual and natural—the Science of Association, or the Re-organization of Society, and Individual Development, will each receive their due share of

Our contributors, a few of whose names we give Our contributors, a few of whose names we give, will be warmly greeted by our readers. These are, Mrs. DALL, Mrs. E. OAKES SMITH, Mrs. F. D. GAGE, Mrs. E. CHENEY, (now in Paris.) Mrs. PETER, Mrs. ELIZABETH CADY STANTON, Miss ELIZABETH P. PEABODY, and LIZZIE LINN, whose story of "Marriage the only Resource," opens with the first number of the new year, and is quite worth the price of the volume.

The business department of the paper, having The business department of the paper having passed into other hands, with every prospect of permanence, we feel much confidence in pressing

its claims for support and attention. TERMS : - ONE DOLLAR per annum, INVARI-ABLY IN ADVANCE. All business letters should be addressed (post-paid) to S. C. HEWITT, No. 15 Franklin street, Boston, Mass.

All communications designed for the paper should be addressed to THE EDITOR, PAULINA W. DAVIS, Washington, D. C.

TO THE NEWSPAPER AND PERIODICAL PRESS.

Those journals which view our UNA with a kindly eye, and desire its extensive circulation and influence, will confer a great favor upon those specially interested in the Movement, by giving the above one or more insertions in their columns, and calling attention to it.

### THE LILY WREATH

OF SPIRITUAL COMMUNICATIONS. RE-ceived chiefly through the Mediumship of Mrs. J. S. Celved chiefly through the Mediumship of Mrs. J. S. Adams. By A. B. Child, M. D. From numerous notices of the work the following are selected as expressive of the general opinion respecting it: It will enrich the soul with pearls gathered upon the ocean-strands of Eternity. It sends out nectar dradghts to the thirsty soul.—Spirit Advocate, Rockford, Ill.

A lofty and ethereal strain of sentiment—a vein of deep spiritual feeling—pervades the book.—Fanke Blade, Edice by William Mathews.

Couched in language the most chaste and original. Its rentiments are truly beautiful. The whole book seems to be written in an earnest and truthful manner, and inculcates the purest and most exalted plety.—Burlington Sentinet, Edited by John G. Saxe. A book of superior merit.-Olive Branch.

There is a strength and splender in much of its simplicity that reminds us of the best part of the poems by Ossian. The evidence of its spiritual origin is furnished by the angelic purity which beams forth from its pages,—New Era.

It has no equal .- Boston Times. The book contains many gems of the purest, lovellest spirit-thought.—Rev. Herman Snow. THE LILLY WREATH is a precious gem, filled with inspiration.—How. Warren Chase. It is pure inspiration. It is a stream of beauty .- Andrew

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The Master is come, and calleth for thee ; "Arise, thou that sleepest, and call upon me ; Thy day-star is dawning, thy darkness shall fiee,-Go work in my vineyard, and with thee I'll be."

The Master is come and saith, "Lo, it is I; Awake, thou that sleepest, thy Saviour is nigh, My minist'ring spirits I send unto thee,-Go work in my vineyard, and with thee they'll be.

Thy Master is come, and he calleth for thee, To turn from thy darkness, his glory to see; The spirits are waiting to lead thee on high,-Oh, sinner, behold! thy redemption is nigh.

The Master is come, and now calleth for thee : "Go tell those in darkness to look unto me, To deliver their spirits from error's control, And the glory of heaven shall shine on each soul.' S. B. B.

#### The Spirit's Mysteries.

The power that dwelleth in sweet sounds to waken Vague yearnings, like the sailor's for the shore, And dim remembrances, whose hue seems taken From some bright former state, our own no

more;
Is not this all a mystery?—Who shall say
Whence are those thoughts, and whither tends the way?

The sudden images of vanished things,
That o'er the spirit flash, we know not why;
Tones from some broken harp's deserted strings Warm sunset hues of summers long gone by, A rippling wave—the dashing of an oar—
A flower scent floating past our parent's door;

A word-scarce noted in its hour, perchance, Yet back returning with a plaintive tone; A smile—a sunny or a mournful glance, Full of sweet meanings now from this world Are not these mysteries when to life they start,

And press vain tears in gushes to the heart? And the far wandering of the soul in dreams, Calling up shrouded faces from the dead, And with them bringing soft or solemn gleams,
Familiar objects brightly to o'erspread;
And wakening buried love, or joy, or fear,—
These are night's mysteries—who shall make them

And the strange inborn sense of coming ill,
That ofttimes whispers to the haunted breast,
In a low tone which nought can drown or still,
Midst feasts and melodies a secret guest;
Whence doth that murmur wake, that shadow Why shakes the spirit thus ?- 'tis mystery all !

Darkly we move—we press upon the brink
Haply of viewless worlds, and know it not; Yes! it may be that nearer than we think, Are those whom death has parted from our lot Fearfully, wondrously, our souls are made— Let us walk humbly on, but undismayed!

Humbly-for knowledge strives in vain to feel Her way amidst these marvels of the mind; Yet undismayed—for do they not reveal Th' immortal being with our dust entwined? So let us deem! and e'en the tears they wake Shall then be blest, for that high nature's sake. MRS. HEMANS.

### Going Home.

Went a lady sweet and white, Rowing in her boat at night; All the waves were edged with light.

Daintily from head to feet, Broideries wrapt her all complete-Pale she was, but smiling sweet.

Passed she the lonesome rocks and towers, Passed she the meadows full of flowers, Blowing in the twilight hours.

Oft the boatman could not row, Dropped his oars down, drifting slow And solemn, he was weeping so.

Fishers walking on the shore, Pressed the children which they bore, In their brawny arms the more,

When they saw the lady go
Through the twilight, soft and slow,
And the carsman weeping so. We could scarcely hear her say, "Boatman, row me home I pray— We will come another day."

Lengths of silver and of blue Twixt the stars the evening drew— Then she smiling fainter grew,

And the lips as white as foam, Said they saw the shining dome Of a palace—she was home. ALICE CAREY.

# Miscelluny.

[From the Philadelphia Sunday Mercury.] The Birdling Phantom. A Startling Narrative of Psychological Phenomena.

BY M. HARDIN ANDREWS.

-We are the stuff That dreams are made of .- Tempest.

That there are more things in heaven and earth than are dreamt of in our philosophy, is an apothegm extremely trite, yet, nevertheless, one of ever-recurring realization.

While we are by no means inclined to superstitious notions, but rather are a decided skeptic in matters relative to ghosts and supernatural agencies, it is not for us to deny the possibility of such "things in heaven and earth." We must confess that well-attested facts and incidents like those narrated concerning "Spiritual manifestations," published recently in the Sunday strangely altered man from what was his on three several occasions, to his house, followed by the death of a member of his family, a short time after each appearance of the "feathered creature," are "things" cal sense of the elements, Spiritual or su- pitiable. pernal. We certainly do not question the veracity of the witnesses in the several cases of marvellous import we have alluded to; whence it had been taken, as it were, in so indeed, in one of them, at least, we know and believe it to be unimpeachable; yet, for body in the coffin, and the explosion like a

cannot help withhold our belief in them. We are not to be convinced even could we put our " finger" in the " wounds" made by the "nails," and realize, by sight and touch, indisputable proofs against the conclusions of our ordinary reason and judgment. Yea, if one "rose from the dead" and appeared to us, we should remain a doubter-a skeptic or an unbeliever still! Whatever may be the rationale of such mysterious points, our own benighted perceptions will allow us to class them only in the category of "op-tical perversions," "mental hallucinations," or among those "delusions" spoken of in Holy Writ, which should come upon the world of mankind, in the "latter days," to make them "believe in lies!" In view of human fallibility, at best, we can but suppose that the faculty of "ghost-seeing," or "communion of Spirits," is incident to, or common only, with individuals of keener susceptibilities or finer nerves than those pertaining to the organization of the great mass of our fellow human beings. Yes—there may be "ghosts," and "goblins damned," too, for all that we know to the contrary; but, though we should crack our lungs in calling

"Spirits from the vasty deep,"

we have no apprehension that any one of them, whether "white, black, or gray," will ever make us the "medium" of any oral or written communication between the defunct and the living, or between "things" terrestrial and those of heaven or hell. Albeit we have recently become cognizant of some matters connected with apparitions and presentiments which puzzle our philosophy amazingly. They are at once most curious and extraordinary; while we can no more doubt that such phenomena have been exhibited to certain parties within the "circle" of our acquaintance, than we can deny that London exists, because it is a city which we have never yet seen. Nevertheless, it is not contrary to our "philosophy" to suppose the "mysteries are referable more to some natural cause-of coincidence or chance-rather than to supernatural agencies of any kind whatever. But, to our story of

THE BIRDLING PHANTOM.

A gentleman residing in Baltimore, something over six years since, married a young and very amiable lady, with whom he lived most happily until after the death of his second child-the first having also died some months before-when "there came a change over the spirit of his dream." This child was a beautiful cherub boy, on whom the father doated with more than fondness. Less than a year, however, was the limit of his existence on earth. It was a blooming, healthful creature, seemingly, up to the last hour of its life, when it was suddenly seized with a strange sort of convulsions, and quickly expired. The spasms were of a description entirely different from anything usual to children, or recorded in medical works, as incident to adult or infant life. The physician pronounced it a nameless disease, and the death an unaccountable and mysterious "visitation of God."

The child, after the customary delay, was

buried in the ground attached to the church in which the parents worshipped, in a grave alongside of its departed infant sister. The grief of both parents seemed excessive, particularly the father's, who continued to mourn night and day, and could not be comforted. At length, after several days of sorrow, he became haunted with the idea that the "resurrectionist" or "body snatcher' had robbed the grave and taken the dead body of his "beautiful boy" for the purposes of the "anatomical theatre." Nothing would satisfy his mind or convince his belief to the contrary to this strange supposition, until the grave was reopened and the lid of the coffin raised, in order that he might see the corpse of the fondly cherished babe. Indeed, such was the eagerness of the stricken parent to behold the face of his departed child, that he could scarcely wait till the coffin screws were loosed and the cloth removed from the countenance. His eyes peered anxiously and inquiringly into the recess of the mahogany casement, when suddenly the dead body rose up, or rather turned over in the coffin, with its face downward, throwing out one of its arms and hands, and striking the father quite a severe blow in the face, which felled him instantly to the ground, where he lay for several minutes like a being suffering from an epileptic fit. At the same instant, there was a loud report like the discharge of a pistol in close proximity to the coffin, while a pale little Canary bird, which appeared to have come out of the "receptacle for the dead," hovered over and fluttered around the corse

sight altogether! The father never recovered from the effect of that blow from the hand of his dead child, nor could be ever be induced to refer to the incident, or to make any mention of his bereavement, in the loss of his children, until the day before that of his own death, which occurred exactly one year afterwards. on the anniversary of the demise of the infant son whose memory he had so grievously mourned. During all this while he was a Mercury, from the California Pioneer, to- nature and habits prior to the death of his gether with the account given by "Debris second born. From a gay and sociable Data," of the visitation of a canary bird, companion, he became exceedingly abstracted and melancholy, nay, quite morose and sullen, avoiding society and declining conversation, and, as a matter of course, neglecting utterly a very lucrative business in which that have never been "dreamt of in our he had been engaged up to the time of the philosophy"—nay, are utterly irreconcilable sad occurrences we have detailed. Truly, and intangible either to our mental or physi- his case was at once extraordinary and

> The body of the child was replaced in its coffin, and restored again to the earth from sacrilegious a manner. The turning of the

others to every thing possible and impossi-ble, agreeably to chemical affinities or the unalterable laws of universal Nature.

NEW ERA.

Suddenly, just one year, on the day his misanthropy into a being of strange tenderness and affection for his wife, conversing with her in accents of soothing sweetness of voice, while his mind seemed perfectly clear and rational as ever it had been, though it rather, perhaps we should say, it was a species of chastened joy, allied to what we might suppose the serenity and bliss of heaven itself. During this lucid interval, (so to speak,) he stated to his wife that on the day, and at the moment, when he was struck down speechless by the tiny hand of the dead child, he distinctly saw its Spirit, in the form of a light-colored Canary bird, leave the inanimate corpse and wing its way to heaven, while there came a sweet voice which plainly told him that on the day of the anniversary of the death of the babe, his tenement," to meet that of his child in the world of shadows. He also stated that, while he lay stricken in the supposed fit, he was perfectly conscious of all that was then said and done, but that his soul was so utterly engrossed by revelations made to him by a voice belonging to a being of the Spirit-world, that it was out of his power to explain to the distressed friends who surroundhim, any idea of his condition, and the seraphic bliss which filled his soul for the time being. The angel-voice informed him of the spot where his mortal remains would be laid after death, and also presented to his vision the form of a tomb, entablature, or monumental structure, which was destined to be erected to mark the place of the final deposit of his earthly ashes. He described the spot quite minutely; said it was in the new cemetery, in a secluded part, on a gentle slope of a hillock, by the side of a running water, beneath the shade of a cluster of yellow willows, and surrounded by a thicket of wild sweet-brier, or a hedge of meadow-rose bushes.

His wife looked incredulous when he narrated all these particulars, and thought his mind was disturbed by some peculiar " hallucination" for the moment, indicative of the total loss of reason thereafter. She made some playful remark in reply to what she considered a mere "freak of fancy," or some wayward working of his brain; but he instantly checked her levity, and in a very serious voice, and with saddened countenance, bade her not to doubt what he had revealed to her, for the whole would certainly be realized to her full soon enough. "Yes, Lizzy," said he, addressing his wife, in tender yet earnest tone, "to-morrow I will be called from time to eternity! My soul will then go to meet the Spirit of our departed Willy, in the bosom of our Father

in Heaven. Be not cast down or troubled

in your thoughts concerning the issue of

what I have detailed." yet she was not prepared to believe that they would ever be realized to the sorrowing and palpable sense. She, however, strove to put on the best face she could under the circumstances, and, seeing that her husband stood before her as if expecting some reply in acquiescence with his views, she quickly answered-" Whatever is or may be the will of God. I trust I shall have the strength given me to submit patiently and unmur-

muringly to the chastening rod." "That, dear wife, is right, and spoken like a Christian woman. I am happy now, and will be ready to depart in peace, at any moment, after you shall have accompanied me to the cemetery, and seen the spot for my grave, which I will point out to you."

His wife, feeling quite indisposed on that day, at first declined going abroad, and pleaded indisposition to her husband. He, however, would not listen to excuses, but, somewhat impatiently, insisted on her accompanying him to the graveyard on the very instant, as the very last request he would ever be called upon to demand of her. Unwilling to " vex the Spirit further," and thinking that her ready compliance with his wishes might "administer to the mind diseased," she hastily threw on her bonnet and shawl, took his arm, and proceeded with him to the "garden of the dead."

During their walk to the burial ground, which was more than a mile distant from their residence, scarcely a word was spoken by either party. The cemetery had been but recently laid out, and neither the man three or four times, and flew away out of nor his wife had ever visited the place, or knew anything of its peculiar rural beauties, or of the plan on which the burial lots were set off. The enclosure had originally belonged to a wealthy gentleman, and had only undergone such improvements as to free it slightly of its primordial exuberance of trees, wild underwood, tangled fern, vine and shrubbery. It was indeed a lovely spotwith its hill and vale, or rather dell and gentle slopes, and purling and meandering streamlets, amd small lakes or ponds-divested of its heaviest timber, and other obstructions of uncouth and decayed vegetation, to allow the grass to spring up in its richest emerald sheen, begemmed with wild flowers of every hue and fragrance, beneath the sunny openings of the native forest trees, which had been left for shade and the picturesque adornment of the cemetery.

On reaching the garden, the husband, with his wife still clinging to his arm, at once struck into a narrow foot by-path, away from the leading avenues or carriage roads of the grounds, and in a few minutes reached a small dell, of great beauty and seclusion, when he brought his rambles to a close. His wife was immediately forcibly struck with the appearance of the scenery around. and believe it to be unimpeachable; yet, for all that has been adduced in support of the truth of "Spiritual manifestations," or the development of "psychological phenomena," of development of "psychological phenomena," of "momens," or "presentiments," we must still be permitted to remain the "unbelieving to permitted to rem

trees as soft to the tread as eider down, while the grass of the hillock side was studded with innumerable blossoms of the dandelion, which appeared like golden doubprevious to the anniversary of the death of loons, or "double eagles," sparkling in the the child, the stricken father relapsed from sunlight like gems besparkling a wide spread

piece of emerald colored silk velvet. The gentleman at once selected the greenest spot of the sward, beneath the evening shadow of a tall and graceful young cedar, near where the brambling wild flowers were partook of a sort of subdued sadness, or the thickest, and presently remarked, in a voice of singular sweetness and composure, opening his lips in speech for the first time in the lapse of an hour or more-

"Dear wife, this is the place designated in the vision, where my earthly remains will be buried on the third day after my death, which will take place on to-morrow!"

His wife was startled at his strange, prophetic words, and observing the extraordinary coincidence between the place described by him, as told in his vision, where his body would be laid after death, with the actual resemblance in the scenery around about, she own Spirit would be called from its "clayey | had great difficulty to control her feelings, or to refrain from yielding to a degree of awe, nay, superstition, which speedily began to envelope her soul. She was, however, a woman of strong intellect, and little disposed to place much faith in presentiments or ghostly things, and promptly rallied from her temporary perturbation.

"What nonsense, my husband! You only wish to play upon my sensibilities. You surely do not believe either in dreams or presentiments, dear George. Indeed you are much more likely to outlive me than I you. You will bring me here, probably, ere long, and live perhaps to place another spouse in her tomb," said his wife, with a forced attempt at indifference and pleasantry.

" Nay, Lizzy, I repeat, to-morrow will be the last I will have to do with earth or earthly things. Heed, dear wife, what I declare, and all will be well. Now come with me and view the tablet, the fac-simile of which, as near as possible, I wish you to have placed at the head of my grave, when my Spirit shall have departed from time to eternity."

The poor wife was only too glad to quit the haunted spot-as now she felt it to be -beautiful as it was in its physical, vernal, and floral aspect-as well to relieve her own choking emotions as to direct the mind of her hopeless husband from the gloomy themes on which it was now so prone to dwell. She caught his arm while he hurried away to another part of the cemetery, in alnost a direct "bee-line" course, in search of the semblance of the tomb he had seen in his clairvoyant condition of being. And sure enough, and most extraordinary to relate, a walk of a few minutes brought the twain to a newly-made grave at the head of which was placed the identical structure which they sought. It was a plain shaft of white marble, of pyramidal shape, about ten feet in height, tapering up in symmetrical proportion from its base, like the graceful spire of a church. On one side of the His wife was now really alarmed, and ex- monument, about midway, was a sort of bas perienced some sensations vague and unsatis- relievo device, in the shape of a shield, on factory. She could not refrain from being which was engraved in clear round distinct deeply affected at the import of his words, italic letters, of good size, the simple and expressive inscription-

TO MY HUSBAND. Born December 15, 1800-Died May 6, 183-[To be continued.]

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VOL. III.---NO. 19.

# Thoughts of the

Strictly and truthfully speaking, no sub- reneject ever presented to the human mind, is not comprehended

One class of reasoners and experimenters it cannot be crushed. have no sooner published and promulgated I am impressed that the declarations now forms, present progressive unfoldings in their form. own essences; corresponding therewith, inte- Second. That without Faith, man as a virtue of the same law, must be progressive. his organization. We come naturally then to a condition of Third. That Faith in the spirit is the mind that intuitively admits that infallibility constructing, controlling, unfolding power; in man, in angel or archangel is not possi- that it is essentially, the motive power of ble. Some reasoner or philosopher hath spirit-life and spirit-development. this, and you do not thereby in any sense, dium of that power in spirits, they rap, write, nations; he is one of their unfoldments-he of creation's God. is a germ that their various processes have In the higher life, we can readily conceive

is thus connected, as it unfolds, it will more spirit's growth, expansion, investigation. and more intuitively perceive these processes To many, the subject of mind is dry, unconof unfoldment; and as it perceives, it will genial, visionary. In the higher life its present its perceptions to other minds. A attractions are intense from the change of and its interior workings, is capacitated declarations were new to us, and we doubt somewhat to judge of other minds, and to not to you. Embodied in the first is an instruct minds. That mind which has care- implication that without faith, man would fully watched the various influences that cease to have a conscious existence in the climate, practices, food, clothing, habita- spirit-world; - our belief then is this - that tion and association exert upon its own animals have not this faith, and therefore powers, knows, has faith in its own concluthat as animals, though their organizations sions. This power to investigate mind is pass to higher conditions, yet they have not each one's inalienable natural right; and is conscious recollection of progress - so too an inheritance not made with hands, and it with man, were it not for the immortal eleis an eternal inheritance, the constuction of | ment of faith infused into his mental organiwhich was provided for by the great Parent | ization. It is this faith that plants him upon and Constructor of all laws, principles, and a rock. We find occasionally, organisms unfoldments therefrom. Through this analy- with this faith almost, if not quite, dormant, sis, this deep searching into the powers of the dead. Now, were it possible to present to mind, we shall reach indestructible agencies your vision the birth of that soul in its true that control elemental and mental forces. condition, we should discern but slight dif-Among these, we shall learn that faith hath ference between it and the animal's birth its place, its true, absolute position-attrac- into its higher condition. Now is it not a tion has its various planes and strata - it truthful conception of what must of necessity includes various phases of the so-called follow the dying out of the element of faith? magnetisms. Faith is the power which In a former age it was truthfully said by one fully unfolded, fully developed, must and who taught in that age, that if you have the will wield the attractions and magnetisms of faith of a grain of mustard seed you could the earth, with the same corresponding say unto the mountains, &c. Now poetical have but limited conceptions of as yet.

sented no poetic rhapsodies or visionary ideas | philosophy, or religion; no, friends, none of of that element. He spoke truth in simple, us yet forcibly feel the power that encomcomprehensive words, and yet they were not passes us. Thought struggles for broader received, neither are they yet felt in power. fields of investigation, and when its wings man-Centuries have already passed since he ex- are laden with its gatherings, a universe of hibited the works that follow a living, active uncultivated, undeveloped, and inharmonious faith; and to-day, though millions profess to mind sees not, and appreciates not in its believe in his name, and the truths which fullness, the beauty thereof. Untiring and faith working out into acts and deeds, loves, with the subject of which we have already he uttered, yet like the whitened sepulchres uncomplaining, these faithful ones continue of olden time, they are yet lifeless, dumb their journeyings. They look into the rudiand unclean. We know, we feel that Faith mental minds of this earth, and seeing its in the broad and truthful sense that Jesus mental condition, they drop here and there a taught it to his disciples, is dead and thought, - thoughts are embryos - they exlifeless; it is entombed in cold sepulchres pand, they come forth in living embodiments,

joyous Faith will come forth, and work into man an eternal, immortal, living and abiding Faith, through which he shall be Thoughts on Faith and Charity. heaven, a joint heir with Christ, the Naza- Infinite. We feel that it is only by virtue magnetizer, in the positive man and in the

Most of you are somewhat familiar with possesses within itself so vast an amount of history; those most familiar can call to interest, as the interior element of the mind various phases of faith that society, mind, denominated "faith." Divines have government, religious teachers and rulers, written volumes and sermons - still, to-day, have presented to the world. Persevering this real and substantial element in man, and undaunted have been the heroes and heroines, that have espoused certain prin-We have had lecture after lecture, upon ciples, and died in an effort to maintain the mysterious operations and properties of them. Individuals have suffered pain, tormind; attractions, affections, intuitions, ture and death, that they might give birth passions, reflections, have all in times past, to a peculiar dogma, for which they blindly been presented by those, whom the world and ignorantly contended. From the earhas looked up to as truthful and wise ex- liest history, there are shadowed forth eviponents. From various experiments, theories dences that this principle lives in the race, and conclusions have been arrived at, dif- yet like other properties in man it has had fering almost as widely upon the power and to pass through its unfolding and developing properties of mind, as upon the essences, conditions. To-day it is in its infantile properties, powers, and existence of a God. weakness, but being immortal in its nature,

their views and conclusions, than a second to follow are new to my readers, and perhaps arises and demolishes the same. Thus history to the world, yet being the honest convictions is to us invaluable.-Chart-like it exhibits to of my own interior thought, I give utterance us the rocks, sand bars and shoals that former to them, and it is for those who read to judge voyagers have stranded their barks upon. of their truthfulness or falsity. Declaration Infallibility belongeth not to man, angel, or First: Faith is an internal principle and essenarchangel. The elements and principles, tial element of the spirit, by virtue of which, that unfold and develop outer and exterior it can only consciously exist in a higher

rior and invisible elements and principles, by conscious being, must cease to exist with

said that certain laws and principles admit | Fourth. That Faith is the basis of spiritnot of proof-they are self-evident. Grant ual manifestations - that through the meadmit the infallibility of man. Laws, prin- speak, psychologize, unfold science, dictate ciples, essences, attractions, combinations, communications, read thoughts, transmit unfold, - man cannot however in the nature | intelligence and startle the world of science of things reach back beyond these laws, and theology with new forms of mechanism, principles, essences, attractions and combi- broader views of creation, loftier conceptions

given outer birth to. Divinity hath through of the augmented powers of mind to investall this train of effects omnisciently guided igate; we can at a glance perceive that the gross elements of the rudimental life have As mind, which is the offspring of mind, no longer the power to obstruct or retard the power that our Father controls and governs as that saying seemed to the masses then, the attractions and magnetisms of the my- and poetical and fanciful as it may seem to riads of systems of worlds that finite minds you to-day, yet it possessed a philosophical and immortal element of truth. Mankind Christ, in his expositions of Faith, pre- have not yet reached the zenith of science, with dead men's bones, bound even in its have their affinities, their attractions, grave clothes, as Lazarus of olden time was comminglings, and unfoldings. Thus is it bound, and like that same Lazarus, is to be that to-day, we present to you our thoughts; are inseparably connected with us. Attrac- harmonious manifestations. It is to truly summoned forth by the same living Christ. it is in harmony with an absolute law. Thus tions and loves conjoined here, cannot be feel that the murderer, the robber, the de-We feel that this grave, this tomb, is to be is it that Faith hath unfolded to us the joys, severed. A living faith is that which unites spoiler of virtue, and contemner of public

## BOSTON, SATURDAY, FEBRUARY 10, 1855.

Hence it is an abiding faith, a continually an interior element, more refined, more increasing and unfolding element within the potent than aught of earth, and yet substancentral heart of our inner life. We feel that tial. Transcending expression in human able to fully realize that he is a child of it indissolubly links us with the Eternal, the language, especially witness this power in the of this abiding faith that we are immortal; positive woman; seldom however above its without this Faith, what incentive, what earth-life condition. All of us know what attraction, what affinities for a higher life? it is to have faith in our own works. We What and where the essence, the element of grapple oftentimes with heavy burdens, severe life? The tree, the shrub, the plant exists not losses, domestic afflictions, that cause our without effort; their own interior life princi- souls, so to speak, to grow faint and weary; ples that expand their boughs, their leaves, yet with almost superhuman strength, we their fruits,-they have their conditions of arise from our weakness, and with firm resofaith, their condition of life, their phase of lution, resolve to battle the ills and storms intelligence, and their corresponding higher of life, let them be what they may. For conditions.

> received philosophy of the books or the dream that flits before you, and through you, schools, yet we read it from the book that scattering seeds connected with a more globeareth on its face an imprint of higher, rious future. As man shall unfold his mind holier, purer philosophy than that which the to grasp the interior essences and composchools teach.

simply to revolve in your mind the thoughts point of development, that he can readily presented, receiving or rejecting as reason comprehend the gases of the fluids, and

superior to thought.

sayings so completely applicable to this sub- reject it, or adopt it. In adopting this ject as those with which our New Testament, thought, you take to your arms the living, so-called, abounds. We feel that those pulsatory principles that unfolded the meek were the spontaneous utterances of souls and lowly Nazarene, and you espouse the that were fully impregnated with the true phi- cardinal, yea, vital principles, that two thoulosophy of Faith. But what to-day is the sand years ago he was immolated on the language of earth, and with what thrilling emphasis could it again and again be reiterated on hill tops and in the valleys; yea, faith, that shall come forth in a life of even in the velvet cushioned pulpits of the deeds, of acts, of loves, of purities, of virmillion churches that exist upon the earth, \_\_ tues, such as never yet have existed on this "Oh ye of little faith."

in disbelief, wandering without true shep- dead faith; but to-day the people ask for a herds, are millions and millions of human children. "Oh! is there no power to save, 18ts. no power to heal, no power to restore, no us. "Man, know thyself." This saying of power that shall speak with Faith?" You old, and of inspiration too, covers the ground. think the Father then is a power; there is a From all organizations, all forms, a voice hope, there is yet a living, pulsating Faith says, "Inquire of us, oh man, if thou that shall restore, redeem, resurrectionize the church itself, rebuilding it on the Rock, even to-day are enveloped in germs, unfold to the Christ that was crucified, and, through the student, volume after volume of wisdom,

We would not speak to you in parables or in symbols, but utter in plainest language so minute, but wisdom, thought, inspiration, constituent elements, essences, strata and anatomical and physiological laws, as con-The Church of Humanity is the Church, the true Church, the only Church that can the animal, vegetable and mineral kingdom. stand the assaults of ignorance, bigotry, He has more lessons to learn than the superstition and dogmatic men or spirits. schools, books, or philosophies of the nine-To its broad and ample folds it invites a teenth century have yet grasped. When world; the sacred principles of Freedom he shall have fully learned of the past and wave from the summit of its cone, and its the present, he may judge something of the final triumph must be achieved without the unfolding, eternal, exhaustless future. Surshedding of blood or embodiment of force. veying critically and analytically the past, Love, Truth, Wisdom have truly united, and he will have established an abiding steadfast now are permeating the souls of men and faith that there is a future, a life beyond women with germs, baptizing them with this rudimental sphere. Thus opens to our celestial dews, and fresh as morning light mind a vast field, and we feel our utter inthey will scatter over all the earth philoso- competence to present the thoughts that are phical, scientific, celestial fruits, that will in in us. their mature order unfold true men, true In connection with this subject we prowomen, true children; and thus will harmony pose to conclude our remarks by unfoldexert its influence upon the whole family of ing the philosophy of charity. The same

unscaled, and that bright, beautiful and realities, of spirit-power and spirit-influence. soul with soul, and heart with heart. It is morals, so to speak, is oftentimes deserving charity.

the moment we have faith. But it is only a We know that this is not the generally shadow of the reality of faith. It is but a nent parts of all minerals, all vegetables, all We ask you not to receive it as truth, but animals, all humans; as he shall reach that their various influences upon the mineral, The faith that is to receive and develop in the vegetable, the animal : understand fully the embryo of this life, we believe, unfolded the laws of chemical attractions and chemical and developed makes and constructs for itself affinities, you at once see that he can aggreits own spiritual state, condition, sphere. It gate and segregate all forms, all organizahath embryotic forces that rise and unfold un- tions. The way at once is plain by which til, like thought itself, its powers and capacities he should attain the control of all elemental cannot be comprehended by man, angel or and all mental laws. Could you then bind his archangel. We feel that a subject of this faith, set bounds to his power, control his magnitude should be well digested by speak- thought? As well might thou stay you er and hearer; hence is it, that we now say ceaseless round of universes in their onward to you that these thoughts are fresh and new course. Briefly then we predicate the faith to the writer, as well as the reader. There- of which we speak on a tangible basis. fore receive them cautiously. We feel that We present no idle scheme, no vain sophisit is a broad basis that we plant Faith upon try, no poetic dream. As we have pre--that we claim for this principle or element, viously said, we recognize it as a constituent a position in the mental properties of man element in all human organizations, and never before claimed; we give to it a power correspondently in all forms below the human. But, again we say, study well the We know of no human compilation of argument, the thought advanced, before you cross for uttering. Be not hasty then, believe not except you have a living actuating planet. We have long enough listened to Clouded in darkness, obscured in doubt, dry homilies and exhortations on a kind of stirring, working, humanizing faith. It exwouldst learn wisdom." The secrets that the power of Faith, living even to-day. all of which lead to a wiser knowledge of himself. No organization so small, no form our simple thought. The embodied Christ come forth from it, as investigation is turnof Judea, and the disembodied Christ of to- ed in that direction. Man, to know himday are principles of Nature. They are the self, must not stop with the unfolding of unfoldments of the "Harmonial Philosophy." nected with himself, but follow back on the links of the chain that reach backward into

natural laws that govern all sentiments or Thus promising the future unfolds itself affections, that emanate from or through the to the interior vision. We recognize in the organism of man, are subjects for our mumanifestations of the present age a living tual investigation. We find in connection affections, attractions, passions, sympathies. uttered our thoughts, that charity is a virtue Their various elements exist as real in man, which cannot be too highly prized, nor too as sight, hearing, tasting, smelling, feeling; well defined, though we labor hours to inthey are alike properties of our organic vestigate the same. What is charity in a structures, they all are controlled, governed, philosophical sense? We would say it is unfolded in harmony with laws. We find development in the human soul to a condithat these passions, loves, sympathies, attraction in which it can truly and rationally tions, exist in higher conditions of life, they grasp the cause of man's angularity and in-

of more pity than those who fall into their In conclusion, let me say that though I hands. It is an ability to arraign before have been somewhat tedious, and possibly the throne of reason all forms of vice and unfortunate in the adaptation of language to deprayity, and write out in words of charity convey-the thoughts that I desired, on Freesuch truths as can only assuage grief, elevate dom, Faith and Charity, yet in brief I canthe fallen, and strengthen the tottering. It not but believe that most readily comprehend is not charity to lavishly bestow gifts on the three fundamental principles presented every mendicant that calls at your door, or in the three subjects. is unfolded to your vision. Nay, oftentimes more prominent in nature's unfoldings than is it, that thus great harm is done. That Freedom - Freedom of thought and Freeis not charity. But there is still a deeper dom to utter that thought? - legacies that philosophy yet connected with this subject. God our Father incorporated into the souls I allude to charity for man's sins, man's teach- of all men and women. ings, man's beliefs, man's present mode of ad- Faith - true living faith - who compreercise of charity.

philosophy that to-day is moving upon the to reach out the hand of kindness, of broth- poetic child of Faith hath spoken : erly 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, Harmonial 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 Harmonial development cliques, and parties; but to our vision there We must have a charity that shall wisely and every angularity in the race, broad, expansive and interiorly unfolded to a condition that words of hate, anger, sareasm or scorn, we do. To-day, undoubtedly, even here, there are angular points. Some of these thoughts are scorching, burning and scarring get relief therefrom. Turn then your thoughts to One who lamb-like was crowned uttered these words, "Father, forgive them, they know not what they do."

prompted the unbelieving Jews to carry into execution a murder, that their natures the favor of fashion's votaries, or by giving seemed developed to recognize as an act of to the needy, to luxuriate in their gratitude loyalty to their nation.

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 said before, such thoughts as we have said before, and responsible for 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 them. Be cheerful without folly. Laugh weather. Be cheerful without folly. Laugh

WHOLE NO. 117.

weep at every thrilling condition of wo that What subject more sacred, what principle

ministering what he falsely calls justice. In hends its work, its power? The future looking back into the history of the past, an reveals to us the conjoining of all elementary army of theological teachers, and the results and mental forces into harmony, through of their teachings are to be analyzed. So Faith. Charity, twin sister of Faith, thou too with all branches of philosophy, so called. too art also woven into the elements of man, This recalls to you the necessity for an ex- and anon shall come forth to aid in his reformatory labors. The harvest is ripening, The "Harmonial Philosopher" is to look the laborers are few. Soon, may we not hope, at the basis of all these angular and inhar- that apostles of Freedom, of Faith and of monic teachings - the usual inflammatory | Charity, may move among us, speaking denunciations of persons and of institutions words and doing works harmonizing with is not needful - in no sense should we their mission? May that God who moveth attempt to excite anger, hatred, or ridicule in in mysterious ways, incline your hearts and reviewing the past. The true and beautiful minds to search diligently the truths and principles of nature so bountifully unfolding mentality of unfolding minds seeks rather to us in all of his works. And thus some

Let the world despise and leave me, Once they left my Saviour too; Let all human hopes decieve 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 of intellect would suggest. We know that the mercy of others, or were about to be to-day a Beecher, a Chapin, a Parker and a condemned to the poor-house, would I not, Garrison, with many others, are idolized by to save him, abstain from all needless expenthousands of warm-hearted co-workers in the ses? We would suffer much for a brother; various armies of Reform. To me there is a fluities? all expense of money or its equivalack of true charity in their various writings lent for finery, ornament, fashion, music, or and speeches. They seem to overlook the amusement? The faculties related to these primary causes of the great relative evils objects can be healthfully exercised without that exist among us, and with battle-axe and spear attack the external rather than search for the interior causes. This external warfare of the interior causes. recrimination, sarcasm and ridicule may have, yet, when there shall no longer be those in yea, will have its desired effect upon men, the world needing all we can spare, it will be legitimately gratified by the fine arts. As opens a broader field, a more extended plane, all just and honest ways, some may do it by it is our duty to increase our charity-fund in that needs comparatively broader minds, partial conformity to fashion. Fine and rich more expanded intellects, and it is with cor- articles are not as much more durable with responding unfolding of the principles of equal use, as they are more costly; besides, charity that their labors in it must commence. 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 comprehend and classify, so to speak, each 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 can never enter into the thoughts or words duties. It is unjust not to prefer the claims we would utter. Often have we heard from of the most suffering, near or distant. Reothers, and permitted ourselves to say, harsh gard for mankind is proportionate to regard words of those who do not see and believe as 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 abyour own interior life, and gladly would ye stain 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 with thorns, led forth, bearing a rude cross cheapen necessaries for the hired laborer, to and was crucified thereon; and in the midst ransom some of our enslaved brethren, the of these trials, with an upturned, angelic soul, 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 ig-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 cialistic, which would remove the causes of walty to their nation.

We feel that our mantle of charity is broad

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, howyou cannot feel but what you will have our not over wrong or misery. Injure not the charity.

Boston: Saturday, February 10, 1855.

#### Mrs. Randall in Boston.

book-rule, or arbitrary system, but rather by fore printed it. the more common-sense method of eclecticism -gathering truth and suggestive aid from

attention and patronage, so much so that assuring you that it is absolutely true. she cannot possibly attend to all the de- Several years ago, my informant was a

to be felt, and to be rent asunder. But the work has but just begun. A few only Always accustomed to do this, astonisheyes now seem to be shut.

Mrs. Randall is one of those women who willing to ask the blessing. think,-not only that, but she thinks for Soon after this, a loud decisive rap was path with energy and worthy effect.

themselves. We may, however, be permit- voutly thankful to God, for what they deemted to say, that in our opinion, her discourse ed His "special interference." was eminently comprehensive in thought, And so it was. It was a special intercritically acute in analysis, and very superior ference of God. But no more so than in the in its tone and spirit. And although from case of a man the other day who fell into a the brevity of the notice, the audience was ditch, and one who was passing reached down not large, yet the most of those who were his hand and raised him up. In the first present, were highly entertained, truly in- case the great Governor of all things, of all structed and abundantly satisfied.

#### That California Story.

Brother Brittan, we see, congratulates himself on not having transferred to the from that man, through all the intervening columns of the Telegroph, "The Eventful agencies, back to God, the first cause? As Nights," etc., which we and some others | well might we attempt to measure infinity published some little time ago. Well, from and count the hours of eternity. one point of view, perhaps that was a lucky escape for our New York cotemporary, and be found in. Nevertheless, we have one the theory of "Spiritualism" is altogether consolation, at least, and that is, that we a "new faith." 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 per, descanting relative to the various qualities paper where we generally put things of that nature, and our own most predominant conviction was, that it was fiction; and so we husbands, 2,348; married persons legally diwrote a brief introduction to that effect, vorced, 4,175; living in open warfare, 17,345; which, contrary to our expectation, was not living in private misunderstanding, 13,279; printed. And as it did not get in type in mutually indifferent, 55,340; regarded as regular order, and the point was not abso- happy, 3,175; nearly happy, 127; perfectly lutely 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 forth this epistle with the expectation that score. We don't know why we should be its contents will be considered of sufficient forever making introductions and explana- importance to attract and arrest the attentions to every possible thing we publish, lest tion of advanced and practical minds. somebody else should meet with the mishap The name of the Association is significant of wrongly interpreting what others have to of its character, purposes, ends and aims. transpires which does not accord with my theirs, involuntarily and unconsciously given. say. Neither do we know why well-written It proposes to suggest and to carry forward, strict ideas of propriety, I often do that I speak in soft tones of kindness to the lowfiction is not admissible into the Spiritual by the action of mind on mind, several benly upon the great subject of Spiritualism in so pre-eminently philosophical a manner pose to directly labor, but by its suggestions for my sour, cross disposition; and as my as "The Eventful Nights," etc., so fully il- to excite others to labor.

of manifestation for the last four or five foldings in their more perfect conditions, involuntary agent or actuating power, those priests of severity and wrath.

for they were produced (supposing them to have been facts) through a human organism, which had, of course, all the organic comditions 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 creative mind, which could, upon occasion, We had the pleasure of listening to an make the ideal seem the real-so true to the harmony and equanimity. Several per- agents in keeping the elements of disorder interesting lecture at the New Music Hall phenomena of the times were the laws, in this city, on Thursday evening Jan. 31, principles and philosophy involved in the labors, and their efforts have been as sucby Mrs. Marenda B. Randall, M. D., of "Eventful Nights," etc. It was, at least, cap-Philadelphia. Mrs. R. has lately gradu- ital fiction, because it taught a capital phiated at Penn University, in that city, and losophy-was comprehensive in its ideas, fully prepared herself by study, for the prac- and breathed a most excellent spirit. We tice of Medicine, not by any merely narrow | thought it calculated to do good, and there-

For the New Era.

EDITOR OF THE ERA : - A friend of mine With such a preparation as this, Mrs. R. has just related to me an incident, which, has already begun her work of medical reform as it is another evidence of the guarin Philadelphia; and we understand that dianship of a higher and unseen intelligence she meets with an unwonted share of public over mankind, I pen down for your columns,

mands made upon her professional skill and resident of Bury St. Edmunds, England, attendance. Such physicians are very much where also resided a family of his acquaintneeded in these degenerate times-needed ance. This family was strictly religious in to reform the old abuses of the medical pro- the observance of all the formulas of the fession, to cure the sick, and to so instruct worship in which it had been educated. It them and others, as to keep them cured. was the custom, then and there, to ask And who shall do this work better than a blessing on every act to be performed. Woman? woman, who has suffered most at The sitting down and the rising up, the the hands of Materia Medica, so long mo- going out and the coming in, it would seem, nopolized by man? there are strong signs must be prefaced by an implored blessing. now, in the social heavens, that woman is A little girl in this family was taken sudhereafter, for a time at least, to take the lead | denly ill, and severely so. A messenger in reform. She has the capacity for it,- was despatched to the apothecary with the and her deep needs, coupled with the indif- doctor's prescription and soon returned. ference of man respecting those needs, pe- The medicine was duly prepared and placed culiarly fit and inspire her for the work. before the child, with the request that she The shackles, so long worn, are beginning would ask a blessing on it, that its effect

yet realize the slavery of their condition; ment sat with wondering gaze on the faces and fewer yet, on the other side, seem real- of the parents, when the child hesitated, and ly aware that they are the holders of slaves! finally said she felt as though she could not. Yet so it is. And by and by it will be seen She had never before refused. The parents to be so, by thousands on thousands whose placed the medicine in a closet, and remarked she need not take it until she felt

herself. She evidently leans on no human be- heard at the door. It was answered; and ing, intellectually or spiritually; but in the in came the apothecary in breathless haste, native strength of her own faculties, she exclaiming, "There was a mistake in the marks out her own path, and traverses that medicine. Instead of the article ordered. you were given rank poison! Has the Of her lecture at the Music Hall, we shall | child taken it ?" Being told that it had not, not now speak particularly, as we intend to he calmed down and was greatly relieved. give that entire to our readers in the course | The circumstances I have given you, were of two weeks, and they can judge of it for then related, and the whole town became de-

> 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

I send you this incident, knowing it to be true, with the hope that it may assist those from the same point of view, a very unlucky to a right conclusion, who are questioning plight for ourself and our fellow victims to the reality of Spirit guidance, and whether

Chelsea, Mass.

UNHAPPY MARRIAGES .- An English paof connubial bliss, states that in the city of London the official record for the last year stands thus: Runaway wives, 1,132; runaway

#### To Whom it may Concern.

Magnetic Springs, Oct. 1, 1854. The Association of Beneficents now sends

If the apparent facts of that story were on this earth, knowing somewhat the condiveritable facts, they were, though wonderful tions, needs and aspirations of its inhabitants; and extraordinary, nothing more in princi-ple, power and intelligence, than have been ditions themselves, discovering certain imrepeatedly witnessed under different modes provements, certain advantages, certain un-

years. Indeed, they were not so wonderful, they desire, philanthropically, to communi-plastic minds of the young, being so very be mentioned :-

of telling the story, also told the story of a spect diseased and disharmonized persons, and dark streams towards me in return sons of this sort have already commenced and disunion at bay; but no sooner did I cessful, as under existing eircumstances, seemed to return with a redoubled power and could be expected.

A second object which has been kept in to suppress them. view, is the following: A desire to remove truest enjoyment.

wise and beneficent purposes.

Yet another object has been kept in view, inhabitants of this earth, or at least a portion of them, that they will come to underof 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.

his command such documents, such instruc- be drawn in again. tions, such addresses as must serve to excite, As the Philosophy of Spiritualism began they desire to obtain information.

BENJAMIN RUSH.

#### Communications.

#### What Good does it do! Keene, O., January 22, 1855. BRO. HEWITT:

units-is necessary to the establishing of the where anger and force have no effect but to relative value of principles and philosophies harden, love and a pleasant countenance with respect to each other, I throw in my "doeth all things well." testimony with that of others, and the public we profess to receive and live by.

show the contrast between my former meth- sion would have done. ods of governing and success in teaching, gelic ministrations, and the same since.

the conclusion that my previous manner of and my pupils' interests are advanced. so have others, and are consequently in a soul, that I am never more delighted than situation, if their minds are good receptacles when I can reflect that God-given gift upon or receive some food for thought and reflec- before, hate and detestation flowed upon me

irritability naturally increased, my habitual of beauty and glory. Its members having once been residents frowning became more deeply settled, and

cate certain useful knowledges and wisdoms. susceptible, received the reflecting image of Feeling that this work could be wisely my own mind, and were soon governed by executed through the aid of mediumistic persons, they have commenced their beneficent upon me with powerful force, almost sufoperations. Among the objects which they ficient to prostrate me. Trouble after trouble prominently have in view, the following may came like the repeated and ever increasing blast of the hurricane, until, because I saw First: To so unfold a class of persons that my own mind mirrored in those about me, they may, with great ease, examine and in- I hated them, and their hate flowed in deep and greatly aid in restoring such to health, Fear and force were my most effectual energy in another, defying all my endeavors

Using no gentle means, my efforts were from the minds of persons, all fearful appre- fruitless in imparting instruction, for the soil hensions in respect to man's condition be- was unprepared to receive any seed, should yond the present life, removing from the any such have been sown. I took just the mind that anxiety which is unfavorable to course to defeat my own ends. I conceived that I should lower my dignity should I favor Another prominent object kept in view is any of my pupils with a pleasant look or smile the following : That man may be so instruct—that it would breed a familiarity detrimened of nature's laws, that even the ordinary fal to the influence I thought I should have elements may be commanded and used for over them, to keep their erratic spirits in a proper course, and on a just equilibrium.

When in thoughtlessness any one transwhich is the following: To so instruct the gressed upon my "regulations," I, without studying into the cause or nature of the offence, or without any discrimination, proceedstand that the interest of one is the interest ed 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 In carrying forward its labors, this Asso- was it not natural that I gained, as a just ciation receives aid from kindred associations, recompense, the most incorrigible ill-will and and it cheerfully co-operates with those bod- hate of all? Yea, I now know many teachies, forming thereby a harmonious whole. ers who are walking the same road as I did, The Association feels, that in so far as it and are laying the foundations of much sorcan reach the public mind, excite and arrest row and regret. Success attended none of attention, in the same ratio will its general my efforts. I watched the weary hours, and objects be promoted. It desires to say, blamed every body but myself for my trouthat it does not wish to intrude its offers of | bles, coming to the hasty conclusion that all suggestive aid to persons who do not desire were conspiring against me to baffle the acits cooperation. It addresses itself to ad- complishing of my (as I conceived) philanvanced minds, and to practical persons, thropic ends. I was the worst used (in my feeling that its suggestions will be, by that estimation !) teacher living, always got into class of persons, cheerfully received. It the hardest schools, was always hated the also takes this opportunity to say to the class | most intensely by my employers, and they referred to, that if they desire information of and I were always equally pleased when the its plans of labor, its unfoldings, its sugges- time expired for which I engaged to "keep" ions, they are requested to seek the company school. I detested my occupation, and would of its general and its authorized agent, whose always aver that each term would be my last, mind has been so unfolded, and who has at but by some controlling circumstance I would

not only deepest interest in the objects had to dawn on my mind, and shed its heavenly in view, but will exhibit ability to commu- influence abroad in my soul, and fill it with nicate of subjects, not only of an interesting, that love so gloriously radiated from Angel but truthful and highly useful character. natures-"guardians of mine"-I began, By applying directly to its general agent, almost imperceptibly to be sure, to modify persons will save themselves not only much | my course; and though the transition from labor, but will be easily and methodically made a force and fear, restraining and governing acquainted with the subjects about which mode, to one of kindness and love, was slow, yet it was sure and complete. I studied the Perceiving that the purposes of this Asso- nature of the soul as revealed in the scienciation are misunderstood, and to some ex- ces, which throw such a vast flood of light tent misinterpreted, it deems it wise at upon this hitherto dark and obscure subject. this time, to prepare this epistle, so that I learned that fear might restrain but could persons who earnestly desire information in | never reform, -might awe, but could never this respect, may know how to obtain the command respect,-might drive, but could never persuade; that animal force is demor-For and in behalf of the Association of alizing 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 of passion are hovering over, ready to give vent to their fierce lightnings of wrath upon As the testimony of individuals - of the unconscious and innocent offender; that

By perseverance I acquired such a commay give it that weight its merits, if it has mand of my own mind that nothing could any, demand; and it may help some one to throw me off my guard; and if I ever bedecide in favor of the Beautiful Philosophy came thus thrown off, I invariably kept my tongue silent until I felt passion no more, My profession is that of teaching; and I and judgment had resumed its sway; and I shall here, without any desire of boasting, invariably find that it never dictates as pas-

I daily am conscious of the presence of prior to embracing the Spiritual faith of An- Spirits who enable me, when unlooked for trouble comes, to devise ways and means to I have deduced, from my observations, get out of it in such a manner that my own governing is not an isolated case, but that as They, the Angels, have filtrated love I followed in the paths of my predecessors, through my organization, so as to fill my of truth, to profit by this short experience, those in my care; and I find that, whereas tion, at least, if not carried out in practice. in gloomy torrents, now love and respect an-Being naturally quite passionate, and imate every youthful mind to exertions, to easily thrown off my guard, when anything win more of my own love in return for for my sour, cross disposition; and as my was first brought under their loved tuitions

All works harmoniously and beautifully, cast a dark shade of fear and misery over Lecause Nature is followed out as an uncrthe joyous, pleasure-bursting hearts of pure ring guide. The tender mind is strengthened As sympathy is an element which is an the old system, as taught by our leaders, the

My duties are not now irksome, but ed professionally for six months, in Albany, pleasant. Time wears not wearily away, by a physician who makes a speciality of this but smoothly and quietly glides along, bring- class of diseases; but all to no purpose, for ing hourly happiness and increasing pleasure. during the whole time the evil extended

it done for humanity, if no more; softening ured fourteen inches in circumference when and soothing the heart-trials of childhood, he came to New York. Probably no man throwing the charm of fascination around in this country, Dr. Gilbert alone excepted hitherto dry details of the study of science. would have deemed it possible to save the So much, and what more? I leave others hand. Under his treatment, however, the to answer this last question, as this would disease was speedily arrested, and when we saw be beyond the limits designed for this com- Mr. Gardner one day last week, his hand-

can derive help in sorest hours of need. I pletely healed up as to require no covering ask, and 't is given; I seek and I find; I to protect it from the atmosphere. For sev. knock and I enter at the golden gate of the eral weeks past Mr. Gardner has been able vestibule of peace, joy and love. Could all to do all his writing with that hand. teachers become conscious of the powers above, gladly waiting to make their presence | accept an invitation to visit Dr. Gilbert's in. known, that aid may be given, the principles | firmary, which we did on Wednesday of last of Nature taught, and the dawning day of week. By the positeness of the doctor and which poets sing, and Spirits see approaching, his assistants and the kindness of his pawhen all shall know the Lord, (have a tients, we were permitted to examine seveknowledge of the great governing and ral cases now under treatment, and will controlling laws of the universe,) from the briefly state what we saw. The case of Mrs. infant to the rapt scraph, what dazzling glory | Moler, of Virginia, who had been afflicted would burst upon their watching eyes and for many years with a seirrhus cancer in the waiting souls!

of the good Spiritualism has done me as a physicians at the South, but with little or no teacher. As a citizen, it has done more; advantage. By the professional skill of Dr. and to me, as an undying, ever-progressive Gilbert the cancer has been removed and the being, its benefits are incalculable.

Can my heart breathe forth its thanks to it has been for many years. God for Spirit communion? Can my soul appreciate its own elevation above its former low, debased aspirings? No, never. But patient had twice submitted to the use of may I reflect this good, this beautiful, this | the knife, and in each case the disease retrue and holy influence, descending upon turned with greater virulence than before. me, into the hearts of others, that they, too, | She has been under Dr. Gilbert's charge but may feel heaven within, though they know one month, and is now nearly well. 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 13th) the foul mass, weighing several disease-to critical attention and wise use in all cases of this kind of suffering :

most fearful "ills that flesh is heir to." Among all the multiform phases of disease | now 72 years of age, was for a long time there is not one that, from its loathsome and under the care of the best physicians and fatal nature, is more to be dreaded than those surgeons in this city, all of whom pronounced painful glandular swellings or scirrhus her case utterly hopeless. A large scirrhus tumors which usually terminate in foul and cancer covered the breast, and extending fatal ulcers. The large blue veins, running in round under the arm was attached to the different directions, which at an early period ribs. Mrs. Philips came to Dr. Gilbert in medical science were observed to charac- about the middle of October, and is now terize this class of tumors, were compared to perfectly well. the claws of the crab; hence the name, The case of Mrs. Forney, who resides Cancer, by which the disease is now gene- near Lancaster, Pa., was next examined. rally distinguished. Among the Romans, The patient is 68 years of age; is inclined we believe, it was called lupus, on account to plethora. In the month of May last a of the wolf-like rapacity with which it de- fungus tumor commenced forming in her stroys or eats away the flesh. The acknowl- left breast, which soon assumed a dark puredged inability of the Faculty to treat this ple appearance and increased in size with disease with any great success, and the al- fearful rapidity until it covered the whole leged necessity for resorting to the frequent breast and side from the pit of the stomach use of the knife to arrest its deadly progress, to the centre of the armpit. This lady had have rendered it a terror to mankind from been under treatment only about two weeks, which thousands of helpless and hopeless but the immense mass was so lifeless that sufferers have sought relief in vain.

But the victims of this frightful malady our presence to the depth of four inches may be delivered from its foul dominion, and | without giving the patient the slightest pain we should be highly reprehensible were we It is now nearly ready to relinquish its morbrow is clothed in anger and the dark scowls to conceal the knowledge we now possess, tal grasp, and to give the poor sufferer back and thus leave poor human nature to endure | again to life and the world, for which she its long, painful and mortal struggle without can scarcely fail to be grateful to Divine one effort to admonish and to save. The Providence and Dr. Gilbert for the remainman lives in this city who can extract the | der of her days. teeth of this omniverous monster by putting a plaster on his head. Dr Samuel Gilbert, Winchester, Va., who, until recently, was of No. 483 Broadway, so far as we know, is afflicted with a lupus cancer on the cheek the only man under whose treatment this un- and nose, which no less than seventeen of relenting cannibal is sure to lose his appetite the most eminent doctors in America had and to relinquish his hold. Our readers treated, and pronounced incurable. At last know very well that we are not accustomed this medical gentleman applied to Dr. Gilto use these columns for the purpose of giv- bert and was cured. Dr. Baldwin declares ing an unmerited celebrity to any man; but in his letter that he is well, and his gratitude whenever and wherever the interests of Hu- is expressed in terms honorable alike to himmanity are to be promoted we are ready to self and his deliverer. speak; and if in so doing we give to some During his practice, Dr. Gilbert has reindividual a preëminence over all others moved hundreds of cancers. Many extraof his class, it is because, in our judgment, ordinary specimens have been preserved and he deserves to be thus distinguished, not may be seen at his rooms. We are assured only for his own sake, but for the common that he completely eradicates the evil in at good of mankind.

We long since heard of Dr. Gilbert, but attempts to treat. Patients are always comsupposed, like many others, that the reports | ing and going, and from thirty to forty are of his success were greatly exaggerated. constantly under treatment at his Infirmary. We never for a moment thought of person- When the applicant is destitute of friends ally considering his claims to public attention and has no means, Dr. Gilbert does not her and patronage until quite recently; but itate to treat him with the same fidelity and some months since Mr. L. N. Gardner, of tenderness until he is restored. Some, at Gowanda, N. Y., commenced calling at our least, of those whom foul and wasting disoffice from week to week to purchase the Tel- ease had stripped of every thing, even of which I would not do under other circum- est, for thus Spirits spake to me; I smile egraph. We noticed that this gentleman hope, the last friend of the wretched, have journals—especially when it bears so direct- efficent objects. It does not propose to die- stances. And so often did I use to give way upon their efforts, though humble, for thus carried his right hand in a sling, and that thus found in Dr. Gilbert a good Samaritan the expression of his countenance often in- who has had compassion on them and bound dicated that he was suffering intense pain. up their wounds. After seeing Mr. Gardner two or three times, we ascertained, on inquiry, that he was af- value of any discovery depends upon its flicted with a horrible lupus, which covered adaptation to alleviate the woes of mankind the whole back of his right hand from the and to augment the sum of human happiness. wrist to the fingers, and had already devoured Judged by this criterion, the discovery dwarfed, as before, when I worked under muscles, tendons, and even portions of the made by Dr. Gilbert is obviously one of bones. We learned from Mr. Gardner that great practical importance, and justly entitles

So much for Spiritualism. So much has with fearful rapidity. Mr. G.'s hand measthough greatly disfigured and its usefulness I have an unfailing source from whence I of necessity somewhat impaired-was so com-

The case of Mr. Gardner induced us to breast, was first presented. For a long time I have given a brief, very brief, account this patient had been treated by distinguished general health of Mrs. M. is now better than

The next example was a young married lady of agreeable person and manners. The

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. pounds, was nearly removed. The small portion that yet remained presented a dark Extraordinary Professional Skill. and lifeless appearance, while the new flesh We propose a brief chapter on one of the was perceived to be rapidly forming.

Mrs. Maria Philips, 482 Broome street,

one of the doctor's assistants probed it in

least eight out of every ten cases which he

To conclude, we hold that the essential before coming to this city he had been treat- him to be regarded as a public benefactor.

For the New Era, Facts and Fancies.

BRO. HEWITT:

Wendell Phillips; and as truly, facts are and grandeurs surround us; that to-day, we the bases of belief. I give you the following, are even upon the same plane of possibilities, and any one wishing them, can have names as any of all the ages passed before, ere we and dates, from yourself or from me.

own presence and that of seven others, by it to a truer and more harmonial life. believers and skeptics, a pianoforte was played Facts, then, are not the only needs of our upon by thrumming the wires, as you would time. There needs to be a central work, in the strings of a harp. In this way, without individual souls, even of professed believers mortal contact, an ocean piece was given, in | -needs more and more of interior beautywhich a storm was succeeded by a calm, and to enable us to perceive beauty; more and this in the most beautiful and convincing more of redemption from that interior littlemanner to all present.

the Bible, with the prestige of hoar antiquity and mean and commonplace and unworthy. about it, and the common faith of eighteen | It is we who have shorn existence of its centuries beneath it, though originally it had poetry, and almost disqualified ourselves from been testified to by but one witness, in place intensely realizing, though never so well forof eight, its acceptance would have been tified by facts, the sublime postulate, that made the standard of saving orthodoxy by Time forever, and space everywhere is holy, those very skeptics, who to-day, and for their and every land, intrinsically, as capable and own time, believe in nothing above their as likely, if conditions are complied with, of

A lady in Boston, the wife of him who times that are past. writes, was suddenly awoke one night, and found herself sitting, trembling in bed, by the touch of a little cold hand. The next day she received a letter, dated two days before, stating that her little step-brother was very sick, and that he was not expected to live twenty-four hours. The succeeding Matters of Fact, &c. Interesting morning, arrived at home, she found that he had departed this earth-sphere the night. before she received her letter, and at almost the moment she was awoke by that strange low in Utica. Timidity and want of coopand never before experienced phenomenon, of unto hers, ere it passed to spheres above.

If there was a law, by which of old, barred and bolted gates could be opened, the stone moved from the sepulchre, a light thrown into the path of persecuting Saul seekers. These have been the agencies and and a voice into his ears, and wonderful pioneers of progress to the masses, who have works wrought all down the early history of always been content to remain where they the church till her darkest night; if there are, till thus aroused, and forced to go foris a law now, by means of which, in our own | ward in spite of themselves. The friends organisms, spirit can and does continually of progress should know this truth, and impinge on matter, moving every nerve, believe themselves responsible, as far as in muscle and bone at its quick behest, is it so them lies, for the advancement of their less very incredible, that beneath the equal favored brethren. If a man knows an imeconomy of the Infinite, to-day also may be portant truth, in advance of those about him, blessed, and upon the quiet net-work of our he is by this very fact divinely commissioned brains, sleeping or waking, the living ones and sent to proclaim that truth, as much as above may lay the gentle, electric hand of Christ was sent. If he is called to suffer still surviving love, for our comfort, our for it, then let him not shrink, but feel that assurance and our joy?

But again. The same lady, referred to ment for its salvation. above, a short time after her return to the city, through a medium, who passes readily from the state of clear spirit vision and conversation, to the common state, remembering all they say to bear to you, and all you say to return to them, received many tests, and ness which would be injured, and their famiamong others this from this little step-brother, lies would suffer. Would that such men who gave by aid of a helping spirit, his name, | could realize the loss they thus sustain, and who gave by aid of a helping spirit, his name, age, the fact that his own mother and stepmother were in the spirit-land, his two sisters' friends by this shallow policy. The very find a helping spirit, his name, could realize the loss they thus sustain, and of several persons present, and among the rest, that of Mrs. F. Her eyes were closed, and I was impressed by her entire manner, names, and mark last of all, that he visited suffering they fear, is just what they most that she was the most adroit deceiver, or was pressed her hand, and said that her husband will open new depths in their conscious life, was away. With none of these circumstan- of which they have never dreamed, and so ces, it is sufficient to say, was the medium in chlarge their capacities for true enjoyment, the slightest degree acquainted.

verses openly, and sometimes repeats over and shall say all manner of evil falsely what the purporting spirits say to her, and against you for the truth's sake." Let father asks such questions in return, as to enable and mother, brother, gister, child, purses, us who are waiting in the flesh, to under- lands, life itself-all go for the truth. Greatstand easily even before she comes back er than these will come. And your friends, consciously to tell us the general aspect and thus sacrificed, will come back again with tenfeatures of the whole. Thus, when she was fold friendship, and thank you for the treasures seeking for the husband of a Mrs. W., of of life which their own momentary sufferings a person, a spirit, purporting to be he, we have discovered. Jesus was made perfect heard her ask, "What is your name?" through sufferings. A man knows not how Then, after the answer, which she hears - to live for himself till he is really to live or and we can only infer-" What! Charles, is die for others. He must first lose his life it? Well, how many children did you to find and possess it truly. leave?" Then an interval, and then, 'What! three, do you say? Then it cannot itualists, full of devotion to the cause, and be your wife, for she has but two." You determined to carry it forward. They have may imagine the feelings of Mrs. W., as she met much opposition, but have received it saw that the medium was putting off her to such an extent that I have been permitted spirit-husband, because of her own mistake, to give two lectures in the Presbyterian for he was right and she - the medium - church. Two men, who have been much wrong; and upon returning to earth again, benefited by the moral influence of Spiritutelling what the spirit claiming to be Mr. W. alism, have just returned with documents had said, and learning her own mistake, she from Mr. Koons' establishment in Ohio. expressed the greatest sorrow, and hurried Happily, they were present at my lectures, back to rectify the mistake, loaded with and presented their testimony and the manmessages of love. On her next return, she useript written by a spirit-hand, which I corbrought also the children's names, the moth- reberated by the testimony of forty-six er's maiden and middle names, with an exact others which I have collected, besides the description of the loving husband, awaiting testimony of many others to similar facts in her in the spirit-land. Here is seen the various other places. perfect independence of the clairvoyant I have had the pleasure of meeting the exmedium, of any mind on earth: for if Mrs. cellent writing medium, Mrs. Tyler of this W. or the numerous intimate acquaintances place. She is naturally one of the best of of that lady, had been impressing the mind women; and since becoming a medium, she of the medium, she would never have put off has written much excellent poetry for vathe longing husband with her own mistake rious authors, particularly by the influence of two children instead of three.

One great metaphysical basis, so to speak, of this whole matter of spiritualism, without premeditation, the poetry is carpet, no human hand, nor any dynamic road. Residence, aret house cast of the depot.

which, even we who are intellectually con- very characteristic of Shelley, and worthy vinced, must continually fall below a reali- of him, too. She had never thought of writzation of spirit-presence, is the BACREDNESS of all Time. We must clearly and seriously literalize to our souls, that here, we are in the midst of Eternity; that already its glories and grandeurs surround us; that to-day, we are even upon the same plane of possibilities,

has written contains many very excellent the alphabet was called, and it is the wisten contains many very excellent was said to be that of her deceased mother, was distinctly rapped, each rap answering to the letters as she called them. My skeptical connexion spoke out and said: "It is enough, I am convinced." I need not deconverse as his "Talk is the background of action," says the midst of Eternity; that already its glories In the little town of Winghester, in my mighty faith of angelic presence, or be stirred for spirits, though she is not able to write

ness, which now throws its influence over all If this simple story had been recorded in without, and makes everything to look poor becoming the theatres of supernal power and manifestations, as any favored in the

> We need but open eye and ear To find the Eastern marvels here — Our common, daily life divine, And every land a Palestine.

Boston.

D. F. G.

ORISKANY FALLS, N. Y., Jan. 18, 1855. FRIEND HEWITT: Spiritualism is sadly eration, with too much selfish indifference, I the cold hand. She was dearly loved by think, is the main cause. If I am so hapthat little brother, and firmly believes, as pily organized that I naturally seek after the facts warrant, that with the sure gravita- new manifestations of truth, I should show tion of affection, his spirit was drawn first my gratitude by urging these discoveries upon those less happily organized,-not say, "Let them seek it as I have." But few persons in any age have been blessed with the nature and development of voluntary truththe world demands his suffering as an instru-

I have come in contact with many spiritualists who attend circles, and profess great happiness in their new belief; but, strange to say, they keep it all secret-even from their own families. They have popular busidiately after leaving the form, need, as also their wives and daughters. It entirely unconscious of her movements. that life will be doubled many fold. " Hap-In all of this medium's trances, she con- py are ye, when men shall persecute you,

of Shelley. She says she had never read but one of his poems, and that she did not pointing to the table, she commanded it to One great metaphysical basis, so to speak, like. But though she writes very rapidly

ing poetry before. The large volume she

Last night I stopped with Mr. Brown, can fully grasp and continuously hold the whose little daughter writes communications a word of herself-" never having learned."

Some very convincing tests of identity have been furnished the people of this place, and they have related them to me; but I will not take up time to specify them. I their own clothing and persons, and under have no fears for the progress of Spiritual-circumstances that admitted of no doubt.

J. B. F. ism, in spite of all opposition. And as a preparatory influence, for the reception of the higher truths of life, I think nothing can compare with it.

Yours for the cause, J. H. FOWLER.

#### Remarkable Physical

Demonstrations. The following extract of a letter we take from an interesting work by J. B. FERGUSON, of NASH-VILLE, TENN. He is writing to a friend, and speaks as follows of the Physical Demonstrations he witnessed with his own eyes:

Nashville, Tenn. Nov. 10th, 1854.

W. D. M :-

MY DEAR FRIEND :- While I remained in Springfield, Ohio, during a period of six weeks, I was regularly engaged in the examination of Spiritual Phenomena, under circumstances every way favorable to a calm and candid investigation. After witnessing what I have detailed to you in a previous better, I requested the privilege of investigating what were denominated, "Physicaj.
Demonstrations." A meeting was immed
ately called for that purpose; a large company of ladies and gentlemen, of the highes
respectability, were present, and a circle of skepties and believers surrounded a large
liking table greater a great large company to the state of dining table, weighing, I suppose, not less our advertisement of "The Una" in another than fifty pounds. My attention was directed column. to a little girl of some fifteen years, perhaps more, very small of her age, who was declared to be the medium of these wonderful appeals to the outward senses. I learned that she was an orphan, and a day laborer in a factory, for her own support and that of an aged grandmother. She was well known to two of my brothers-in-law, who had accompanied me to the meeting, but who had never witnessed a Spiritual demonstration. They spoke of her kindly; said she had been in their employ; was uncultivated, but worthy of the highest commendation for industry, and kindness to an aged relative; and that they regretted to see her engaged in a work they regarded as deceptive and dangerous. She appeared awkward and timid, when introfested a desire to retire from the gaze of so many strange eyes. Her confidence was soon gained, and she took her seat at the table. We had been seated but a few moments, when I discovered a sensible agitation of the table under our hands, which I was ready to ascribe to the unconscious pressure of the party, or some person in the circle. Soon, however, our little "Mary" the only name of the medium, with which we were favored, evidently passed through a strange transformation, that gave regularity to her features, kindness of expression to her countenance, and exquisite grace to her general demeanor. She lifted her hands, as if

to catch some invisible influence descending from above, and placed them upon the heads After completing this panto she again placed her hands on the table, and the following effects immediately succeeded The table was thrown suddenly from her and against the persons opposite; it was tipped down on each side and again elevated with a rapidity almost inconceivable. Our hands were thrown above it by a power we could not appreciate, and several of the party present were made to clap theirs above their heads, among whom was one of the most confirmed skeptics present—who has since become a remarkable writing medium. I prescribed several movements of the table, which were made, as with the volocity of thought; and loud raps were heard under and upon it, to the astonishment of all present. This character of demonstration was carried on for some twenty or thirty minutes, when "Mary" said, Mr. M. cannot rise from his seat. We examined the gentleman referred to, and found him firmly seated, his feet and chair riveted to the floor. Sev-

eral persons, of great physical strength, attempted to remove his chair, and failed. A number of experiments of this kind were repeated and repeatedly examined, by all the scrutinizing powers our company could command. The company seemed confounded. At length, a Mr. F., a connexion of mine, who was present and an open denouncer of Spiritualism, spoke and said: "If Mary can have that table moved without our or her hands upon it, I will believe." Of course I did not expect that this could be done. Immediately, with graceful gesture, she motioned every person from the table to a distance of not less than four feet. She

seemed to examine—eyes still closed—to ascertain that neither human foot nor dress were near it. She sat down in her chair at the table, and was suddenly moved six feet from the table, her chair carried, as it were, from the table, her chair carried, as it were, from the table, be chair carried, as it were, it is in the control of the moved. A gentleman attempted to move it, and confirmed her statement. She ordered all to be seated and quiet, with an air of authority that would have provoked a smile on a less serious occasion, had it not been

for the true dignity of her manner. Then

power, that we could recognize by the exter-nal senses, being near it. She commanded it back again, and it obeyed her order; when the alphabet was called, and a name which scribe the effect upon our company, as his honest conviction was theirs, and many who

were then present are now avowed believers. I have since witnessed many similar demonstrations, at my own house and those of others, and could refer to gentlemen who, with me, have heard distinct sounds, made at our request, upon doors, furniture, the floor and ceiling of rooms; have felt them upon

Mr. Ferguson has been for a long time, a regular minister in the Campbellite connexion. ED.

### The New Era and the Una.

The following notices of our publications, we cllp from the "Christian Spiritualist," published in New York city, and edited by J. H. W. Toohey. They are from the pen of the Editor:

They are from the pen of the Editor:

The New Era. This well-known sheet has been doing manly battle for progress and right so long, that few words will be needed from us in eilling attention to the fact that the third volume is in progress of development. The paper has been enlarged and generally improved in its "make-up," so that while the clear type and good paper please the eye, the matter and liberal spirit of the argument will be acceptable to the mind. It may be there are those who may not sympathize with many of these discussions, but reform must have the dress and external of the reformer, and he should be heard until it is plain to good sense that there is no virtue in him. Brother Hewitt is not of that class, for his mission, so far as we understand him, is and has been to unitize and harmonize thereformatory and Spiritual elements, rather than to make issue with the faith of any.

The UNA. This well-known organ of Woman's Rights we had missed from among our exchanges for some time, and had almost come to the conclusion that some one had made fore to "our paper," when we learned that it had stopped to make a more practical and permanent arrangement, as the editors and publishers are determined to fight the good fight of practical right and Spiritual culture. We wish the "Una" and all concerned success, and hope the following will stimulate many to do the "one thing" needful—subscribe.

Both the Era and the Una, whose subscription price, when taken separately, amounts to \$2,60, will be sent to one address, one year, begin with Jan. 1, 1855, for \$2.00 in advance. Address this office.

# A Gem from the Investigator.

The assertions of the New Era are like its arguments—weak, puerile, pitiful and contemptible. The Editor of that paper is a priest—hence the reason of his venom against us for not believing his Spiritual delusion.

Just think of it !- readers of the Era-"The Editor of that paper is a priest !" But the priests call us an infidel. Whom, then, shall we believe?

duced to the company, and evidently mani- truth, a short time since, about the "Investiga-

position to Spiritualism, and abundantly confirms

### Advertisements.

#### TO PARENTS AND CHILDREN. Harper's Story Books.

A MONTHLY SERIES OF NARRATIVES, DIA-logues, Biographies, and Tales, for the Instruction and Entertainment of the Young. Dy JACOB ABBOTT. Em-bellished with numerous and beautiful Engravings. Now READY.

Now READY.

L. BRUNO; or Lessons of Fidelity, Patience, and Self-Denial, taught by a Dog.

II. H. WILLIE AND THE MORTGAGE: showing how much may be accomplished by a Boy.

It is the design of the Publishers to render this in every way the most attractive and valuable series for the young ever offered to the public. They are confident that they istrated, and printed on superfine calendered paper e series may be obtained at this office, at \$3.00 a year ARIABLY IN ADVANCE.

### OTHER MAGAZINES.

OTHER MAGAZINES.

If those forming Clubs desire it, we can furnish any other and all the Magazines in the market at the regular subscription prices; or we will send to Clubs "Graham's Magazine," Godey's Ladies Book, "Putnam's Magazine, "Godey's Ladies Book, "Putnam's Magazine, "Godey's Ladies Book, "Putnam's Magazine, "Godey's Ladies Book, "Putnam's Magazine, which is a five desired, in place of either of the latter.

Terms to Clubs, with "The Una," AND "The New Ena," "the three works to one address, one year, \$5.00; or to Clubs of eleven, the "Una," "Era," and "Shony Book, "will be sent one year, on the receipt of \$5.00; or to Clubs of eleven, the "Una," "Era," and "Shony Book, "will be sent one year, on the receipt of \$5.00; a discount of \$10.00 to the Club, from the regular subscription price of these works. When preferred, "Harper's Magazine" will be sent instead of the "Story Books," and for the sum of \$75. eleven copies of the "Magazine" will be added to the list every month for one year, making a discount of \$75. eleven copies of the "Magazine" will be added to the list every month for one year, making a discount of \$75. eleven copies of the "Magazine" will be added to the list every month for one year, making a discount of \$75. eleven copies of the "Magazine" will be added to the list every month for one year, making a discount of \$75.

A FRESH SUPPLY

OF THE NEW MACHINE FOR SPIRIT COMMUNICATION, with improvements as directed
through an entranced medium. These machines are
countricted with keys like those of the plane, and cr.
be operated by any nedium whose hands can be meved
by apper-voluntary impalies; and they have been found to
serve to develop the repulsite qualities of mediumship
in those who have applied themselves to the working
of them. The fact of the process of spelling by the alphabet being whelly out of the sight of the medium, together
with its extreme rapidity, nurnishes a strong argument
for the agency of superhuman intelligences.

LAYING HANDS ON THE SICK.

CHARLES MAIN, CLAIRVOYANT AND
Cheating Medium, who cares the sick by the "Laying
on of Hands," may be found at No. 5 Hayward Place,
Hoston, from 10 A. M. to 3 P. M. daily. Hayward Place
leads from Washington street, nearly opposite the Adams

THE UNA-VOLUME THIRD.

Commencing with January, 1855.
PAULINA W. DAVIS,
CAROLINE H. DALL, } EDITORS. In announcing a new volume of this periodical, e deem it essential to call the attention of the adding public to the claims it may have upon their tention and purtomage.

Political papers, or those devoted to special re-orms, are alike unsuited to present a question nvolving so much of truth as this-one which weeds the fairest, the most candid and careful ramination and consideration.

examination and consideration.

THE UNA has been free in its character, admtting almost every variety of opinion, and the treatment of almost every subject that might with propriety come within its province to investigate and discuss. Such it will continue to be. Art, Science, Literature, Philosophy—both spiritual and natural—the Science of Association, or the Re-organization of Society, and Individual Development, will each receive their due share of attention.

opment, will each receive their due shade or attention.

Our contributors, a few of whose names we give, will be warmly greeted by our readers. These are, Mrs. DALL, Mrs. E. OAKES SMITH, Mrs. F. D. GAGE, Mrs. E. CHENEY, (now in Paris,) Mrs. PETER, Mrs. ELIZABETH CADY STANTON, Miss ELIZABETH P. PEABODY, and LIZZIE LINN, whose story of "Marriage the only Resource," opens with the first number of the new year, and is quite worth the price of the volume.

The business department of the paper having passed into other hands, with every prospect of permanence, we feel much confidence in pressing its claims for support and attention.

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