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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Thoughts of the Age.

pressing his views, seems to us somewhat calculated to give a wrong idea, oftentimes, of what he would say. However, every one has his own manner of saying and doing things, and that, lations, (so esteemed,) is based on the same perhaps, is the best for him. We cannot help thinking, however, that we should ever aim to be clearly and truly understood-it saves time at least in getting at the absolute truth. As to our friend's in the Koran, as in the New Testament. notions about Jesus, of which he has often given Nor can I see how I should use my reason, intimations in our columns, some of our more sensitive friends, who know our own views on that subject, think we ought to express ourselves more the Bible, than in the Shaster. I am quite fully than we have heretofore done. Well, perhaps we may, by and by, when Bro. Potter gets through. But why not earlier? Simply because our own wisdom does not so say, and we are not so egotis- India as in Palestine; that the eternal detic as to suppose that our readers cannot think for themselves in this matter. When we give our views on any subject, we do it in the way of suggestion merely, and thus in the hope of aiding thought in what seems to us the right direction:

For the New Era. No Man should be a Christian.

BY A. M. POTTER.

that the gates of Busyrane had certain in- reth, whose followers esteemed him to be scriptions on them. The first, "Be bold;" their Christ, or Anointed, or Redeemer from the second, "Be bold, be bold, and ever- political evils, and probably from moral evil more be bold;" the third, -" Be not too as well. In their hope of his being the polit-

should be a Christian, may, to many of the eight of his immediate friends have given readers of The New Era, appear strange; a little reflection, however, must satisfy such, wise. So far as these writings have been that it assumes strangeness, more by its lati- known and read by honest minds, free from tude and longitude, than by any principle religious bias, the universal sentiment has involved in it. Had this paper as wide a been that of deep regard for this lovely, selfcirculation among the Hindoos and Moslems, sacrificing victim of bigotry, intolerance and as among such as have their very character shaped by ancestral influences, who have ness was also blended in the designs upon ever been hearing the saying, Every man his life. The life and virtues of this Nazashould be a Christian, certain it is that the rene, his practical love of his fellow beings, last remark would appear equally strange to his pure devotion to his mission, and the no the one portion, as does my heading to the less imposing devotion of his life in the com-

Again, if a majority in numbers has any virtue in it, toward deciding the right or well suited, must ever bless man by the wrong of my position, then am I right, for force of a practical exposition of love to God it will be borne in mind, that the Christian religion is very unpopular with by far the in degree at least, misconceived; his end greatest portion of the inhabitants of the was tragical; his public life, a series of good

Nor am I wrong in saying, no man should be a Christian, because of the general belief in this country, that God has given in the Bible a full, (or so full as is necessary), expression of his will concerning man, as a tem of religion. It seems to me he must vealments; I am "fully persuaded" that in our land. The Church has pusillanirace or as an individual. While we as a nation, with great confidence give ourselves to this belief, will any one say that God has any less interest or care, that the Hindoo or Mussulman should know His will, than ourselves? And have those to whom was given that which is esteemed among us as the revelation of God to man had any faculties by which God could reveal himself to them alone, and not also to those of other nations, whose welfare must have been equally his concern? And while Christians look with pity, and with a foreboding of evil upon such as have not their Scriptures ; vet have not the Hindoos, Chinese, Persians, and others, what is to them as much a revelation of God's will as is ours to us? Nor can I see why God, their Father, may not have so revealed bimself to them, if to any : inasmuch as the faculties of body and mind are the same in them as in ourselves. And if the same time, talent, earnest good will, and desire, had been bestowed to make their Scriptures harmonious, and to prove them given by "plenary inspiration;" the sum of the evidences would be fully as weighty for their Scriptures, as now, in relation to the Hebrew and Christian writings. Nor can I see why we should be more concerned for them, than they for us.

It seems to me that from the Jew my subject would meet a full response. Reverse it as regards his religion, and he would meet me as coldly as do some as it is. Therefore when I hear it said, that the Hindoo has within himself less evidence that God has favored him, or that the Moslem feels himself a rejected child of God; that God could give and did give to the Hebrews and early Christians, all that earth has ever, and can ever have, of this will; and that the various confidences, of various peoples, in the same thing, viz: that God has in some way spoken to them, are but gross did mind look at the almost completed two deceptions; I come to one or two conclu- thousand years, without strong doubts, that sion: First. That all alike may be deceived: man has been more blasted than blessed in belief, that God is no respecter of persons, or dispensations in man's destiny. By such,

and adores Him there. The same God who reveals himself to one man or nation, has the same interest in and ability to reveal him-The following paper is doubtless well intended, as are all the productions of our friend Potter, which appear in the Era. But his method of expanding the Era. equally the property one as of another. Hence my confidence in their various revegeneral principles. Truth is as beautiful to me in the Vedas, as in the Hebrew writings; any less or more, in seeking after wisdom in confident that the hand of God has been full as busy, and been guided by equal skill in sign in the Persian, is fully as interesting as in the Jew; that God's Laws have ever been shaping the practical History of the Mussulman, as well as that of the Christian; so that whatever be the fate of either, the same God, is the Author and Finisher. No should man be a Christian. This word

No man should be a Christian.-It is said, Christian is derived from one Jesus of Nazabold." Thus am I encouraged, and warned. ical Christ, or Redeemer of the Jewish na-At first sight this expression, No man tion, they were disappointed. Some six or somewhat of him, in biography, and otherenmity. Doubtless a political vindictivepletion of his life purpose, and for which he seemed by inheritance and adaptation so and man. His object seems to have been, works; his death, a testimony of his deep sincerity and desire to redeem his people and the world from sin.

> From his teachings and course of action, arose in process of time, a stupendous syshave had this in view, as well as the purpose of redeeming Israel. Assuming, then, the point, that Jesus of Nazareth did intend to establish such religion, I repeat, no man should be a Christian, in the same sense in which I would say, no man should be a Hindoo, a Moslem, a Mormon or a religionist. at all: and by religion, I would be understood, as meaning a "system of faith and worship." Hence I say no man should be a Christian.

> 1. Because every religion has a vitiating effect upon any man or nation. Had I said this of any other than the Christian religion, I am confident that I had been met cordially in my position. In fact I somehow fancy that every people that are not Protestant are thought to be injured by their religion. And I as strongly suspect that the Romanist regards the Protestant as being in a bad way. What nation is so conspicuous as an example of what a religion will do, as the Jewish? Not since History began its etchings, has there lived a more vicious, barbarous, bloody people; one more deeply stained in crimes of every shade, murder, slavery, idolatry, theft, lying, polygamy, wars, rapine, cruelty, and an unpar_ alleled savageism in killing, oftentimes, men, women and children, in their thirst of blood; and yet, from first to last, they were sustained, as they verily thought, by a warrant like this, -" And the Lord spake unto Moses, saying,"-or a "Thus saith the Lord." Even in their last days as a nationality, did they not with "wicked hands crucify and slay" Jesus, of whom we have just been speaking? And was it a fact, that the sons of Jacob, or Isaac, or Abraham, were such men as the Israelites in Egypt after Moses

And since the Christian era, can any canor Second, and on which I establish my own it? Some would have God move by "steps and that one who is to us a poor benighted man was better by the religion of Moses heathen, has no less of God's favor than the than before. If it be true, that God moves man who in the pomp and dignity of civi- by "steps," I would say that the Israelites which I doubt, for this religion to have pre- you are wrong. So says the Protestant of lization, worships in a Cathedral; or than were what they were because of their reliserved its original simplicity, the world had every other, and so says every other of him.

divide man's history, as by the Bible, into and since. three "steps," of about two thousand years each. From Adam to Moses or thereabouts, I cannot see any very plain footprints; - one step. From Moses to Jesus, - one step. And from Jesus to "about these days," one step. - Will God step again, or are three "steps" enough?

Now, if all men before Moses should have been Israelites as by Moses' system, because his was a better one than theirs; and if those before Moses, and those after him too, should have been Christians, because the Christian system is better than either; and if the world is not manifestly better on account of these "steps," the conclusion from analogy is, I think, a fair one, that God will "step" again. Indeed, another step is held as a promise of a "good time coming" in the Christian system, as was the Mosaic to that before it; and as the Christian is claimed to be in the Mosaic. So then, is not the inference fairly deducible, that as the Mosaic system to that before it, and the Christian to the Mosaic, were each a "higher law" to the preceding, so will be that which is near at hand, a "higher law" to the Christian, Mosaic, and those prior?

If it be true that one system rises above the other, as just illustrated, is it not equally true that each was better than the preceding? If better, then was not the one just back imperfect, wanting in something, - in that which makes the next following better? And from this train of reflection, have we not reached a point in which the Christian system is shown to be imperfect, wanting in something, that the next "step" or revealment (for I trust it shall not be a "system of faith and worship") shall possess? By this too, we can scarce conclude the Nazarene as occupying a position in relation to God much different from that of a medium, by which this system was transmitted to the world; or as was Moses and Zoroaster, Confucius, Nonh and others in their revealments. From the effect of Christianity upon the world; independent of extraneous another "step" shall be realized: also, that it is not a little dubious which of the two systems, the Mosaic or Christian, has so-called Christians very soon reduced his therefore I speak of the Christian religion as a system of faith and worship, rising, as I think, indirectly at least, from the teachings find not in their Master.

Some may think I mistake Sectarianism for Christianity, as a system; but it seems to me that if Jesus of Nazareth had desired that no system should or could have grown out of his ministry, and the lesson of his life underscored the whole, if any. I think the as a whole, it had been an easy matter for writer of that must have written as do many him to have so taught in a clear, unmistake- mediums, because he could n't help it-and able manner. Whereas now, all schools, thereby wrote truly. ereeds, sects and systems go, as they say, to 2. No man should be a Christian for the folhim as their Master and model. And for lowing reasons. But a word or two first, this reason, I say, no man should be a Chris- lest I be misunderstood altogether. Let tian, since the religion of Zoroaster, Con- me say I have no controversy with Jesus of fucius, Mahomet or others have in them Nazareth. No man has lived in whom has much that is to our comprehension worthy, shone, in the only way that is worth a great, and if made the property of all men, would in his every day life, such virtues as in his. be found full of redeeming excellence; yes I love him for what he so clearly was. though this be true, I am confident few in He has gone before me, and in very much this land would say, be a Hindoo, a Chi- is an example. His precepts, too, are nese, or Moslem in religion; and I but add precious. Yet was he not a man? If a another to the list and say, Nor be a Chris- man, is it strange that in nothing he should tian. Like the honey-bee, gather good from err? Rather is it not strange that he erred all, and practise it; but become a worship- so little? Hence some, many indeed, from per in the Temple of neither, "for it is the sum of his perfections, grant to him written, Thou shalt worship the Lord thy yet more, and make him an Ideal of Per-God, and him only shalt thou serve."

more and more of system, making to itself 1st. All "systems of faith and worship." the result of religious systems; and probafter God wheresoever he may be found. ably none was more an element in the causes | 2d. All religions have this as a cardinal than the Christian. Had it been possible, principle on which they stand ;- I am right,

Christendom, at least, (doubtful if the Jews present time. I have not time, -(I wish I coincide; hence when Doctors disagree, who had) to say more at this point, but at the shall decide?) that they had been better, risk of appearing a little paradoxical, I prohad they known and followed that of the ceed. The enormities and cruelties practised by this religion are scarcely exceeded by any Again, if God moves by "steps," let us other during the dark ages as well as before In the Reformation, however, things be-

gan to mend-or so one would conclude, when hearing the story of Protestants. And the Romanist would say, grew worse ; so we go. It is doubtless true that the world is in a better state now, than three centuries ago; but what has caused the improvement? The Reformation? Nay: the sunlight of reformation was not in Luther. It was in Science and the Arts, with Commerce. The Art of Printing was the dawning. That gave to thought a galvanic shock. which I hope will ultimate in man's redemption. Had it been undiscovered. I see not but man were still in his darkest days. These and other kindred things have forced the Christian religion along up to its present position. I say forced, for it has not the elements of growth, but rather decay in itself. This may seem strong language, but not too strong. For where have been the churches, the accredited systems of Christianity, in all reforms? In the background always, till compelled to rise. Witness the cause of Temperance, Slavery, the scoffings and sneers at Spiritualism,-whence are they? From the churches. All reforms spring up, are for a time opposed by Christians, so called; till opposition becomes too gross-and then they are wakened to their necessity. This is become palpable indeed; it must be very palpable, very; or else such a paper as the New York EvangeLIST would not have admitted what follows as editorial, a year or two back. The quotation I give at the risk of overstepping my usual space, as it is too good to be lost; fit only to be kept before the people. I can scarce believe that paper was sane (by its own standard) when it gave room to the following: To the shame of the Church, it must be confessed that the foremost men in all our philanthropic movements, in the interpretation of the spirit of the age; in the practical application of genuine Christianity; in the reforming of abuses in high and in low places; in the vindication of the rights of man, and in practically redressing his aids and influences, such as the arts and wrongs; in the moral and intellectual regensciences, which are clearly no part of its re- eration of the race, are the so-called infidels mously left not only the working oar, but the very reins of salutary reform in the hands of men she denounces as inimical to Christbeen most fruitful of evil and bloodshed. ianity, and who are practically doing with Notwithstanding the simplicity of the teach- all their might, for Humanity's sake, that ings of Jesus, and the evident gain to man in which the Church ought to be doing for them, no sooner had he died, than his follow- Christ's sake; and if they succeed, as sucers were divided among themselves, and the | ceed they will, in abolishing rum, restraining licentiousness, reforming abuses and elevating teachings and principles to a system : and the mass, then the recoil upon Christianity will be disastrous in the extreme. Woe, woe, woe to Christianity, when infidels, by force of nature, or the tendency of the age, and life of Jesus of Nazareth, while his dis- get ahead of the Church in morals, and in ciples soon came to the adoption of what I the practical work of Christianity. In some instances they are already far, far in advance; in the vindication of truth, righteousness, and liberty, they are the pioneers.

beckoning to a sluggish Church to follow." I wanted to underscore, but must have

fection. Even his imperfections are strenu-This system rapidly accumulated to itself, ously counted as virtues. But to go on.

friends in various directions, sinking lower or religions, are limited-limited to some and lower meanwhile, till gross darkness thing. God has no limits that I know about; covered the people. The dark ages were therefore I discard all limitations, and seek

one, who in quietness seeks Him in nature, gion, and I think it will be conceded by well nigh been Christian, at least in this These cannot all be right, altogether. I do

not like this, for I find too good evidence finger of God. This is generally believed every day that what I thought was right, is by the church of to-day, to be a history of quite too often disclosed as wrong; or so I a literal transaction, though they believe deem it.

3d. That man is the best who is in the right. Nobody doubts that. Now, every religion says to its adherent, You are right. Of course, then, he is a better man than any other out of his system. But so says every religion to its followers, and hence bitter wars, feuds, inquisitions, heart-burnings, scandal, and such like fruits.

ther shalt thou go" principle. When once you are right, of course you can go no farther in that direction; but I much fear no of stone small enough to be carried by one religion is yet a standard of going. This, man down a mountain. I do not say that a of course, cuts off all progress, and makes spirit might not write on stone, and that a a complete stand-still affair. The proof is spirit might not do it with his finger; but it all around us every day.

systems, narrow the field fenced in. There is ten times more danger in being too narrow, than too liberal, wide, diffusive as God. their tone and manner of speech ; so pinched this is the natural effect of every religion.

over the world. It is at once sheep and goats, wheat and tares, righteous and wicked, good and bad, I and you, "stand by thy- transgression - there can be no guilt inself: I am holier than thou."

farther research, and makes of man a mere cerning it, but on those only does it have muttering worshipper. There is no need of any force. We have admitted that such a research if a system is once adopted as one's law existed among the Jews, and have critiown, and that forever. Hence, all systems cised its origin a little. They believed it claim infallibility. They cannot do less. They claim to have already done all your lieve thus. But this is not the end of it. thinking,-you have only to sink into this or The professed followers of the Nazarene asthat sarcophagus and become as dead.

a Lutheran be killed the man, and when Calvin made a Calvinist he killed the man. Too true, alas! But what struck my mind most forcibly was that one whose perceptions other standard save the New Testament, it are so active, should not have seen that would have been as difficult a thing to es-"when" Christ, or Jesus, "made a" Chris- tablish a sacred day, as to bave established tian, "he killed the man," and to kill a man the idea that tall steeples were evidence of young clergyman holds up the Christ as an regard to days; and for this he was often ideal of perfection, and would have Jesus of rebuked by the Pharisees of his time. Aim-Nazareth to fill the measure of his ideal; ing at the right, he pursued his usual course hence would say, perhaps, No matter if on the Jewish Sabbath. If he attended the Christ does "kill the man," for he shall "be Synagogue occasionally, it was because the made alive." If a religion-maker "kills people whom he wished to instruct, and save the man," in each case of making a prose- from a dead and formal religion, were there lyte, then does not a religion the same?

enough are given, as I trust, to show my ligionists, and then his replies to those rereaders that I would have every "system of faith and worship" forever blotted out. And of it in his acts, demonstrate that the Sabnow one word to Spiritualists. In the light bath was no more sacred to him than any of the lessons of other systems and their ef- other day in the week. His whole practice fects upon individuals, society, and the and teachings were in conformity with the world, let it be your firm purpose to let sentiment, that it is always proper to do Spiritualism be just where it is, unfettered, right, and never proper to do wrong uncaged, without a fence, every man's foun- that days give no character to acts - that tain of life. Thank God, Spiritualism can- days have no character of themselves, not be fenced. When once it is fairly and that an action which is intrinsically caught, it is gone.

As to what a man should be, it is too late to say more than a word. Every man should said, "it is lawful to do well on the Sabbath be a man; a lover of God; a growing day," and I feel equally certain, that it is man; seeking after truth every where, yet as lawful to do well on any other day. never thinking for a moment he has attained, but should press on to the mark of attain- must do to inherit eternal life, and he reing. He should live so as to make his life ferrred him to certain commandments which approximate most rapidly to that Being and Father of us all. I would not tear down only, but no man can build up unless youth up. Christ said unto him. "One

he first tear down. More anon. ELMIRA, N. Y., Jan. 16, 1855.

> For the New Bra. The Sabbath.

of the Pentateuch. Generation after gentimes and seasons as holy. eration passed into the spirit land, leaving no evidence on record that they observed Christ, and pay no regard to days as sacred, any day as sacred. Moses is said to be the but it is equally true that none who follow writer of the first five books of the Old him in the true sense do entertain any re-Testament, and he records that God spake spect of this character. unto him those sayings now called the ten commandments. One of the commands is writings have been kept unto this day, saw as follows: "Remember the Sabbath day to the subject in the same light. Paul says, in

God is a spirit, having neither body nor parts. They affirm that a spirit is an immaterial substance - that God is such a Spirit, and yet wrote with his finger on as gross substance as stone! That an immaterial substance could make a mark with its finger on a substance as material as stone. seems to me a little incredible. . If God is a material spirit, and filleth the heavens and 4th. A religion is a "thus far and no far- the earth, or the universe of worlds, then one of his fingers would be of such proportions as to be unfitted for writing on tables is difficult to conceive of God's doing it by 5th. All religions narrow the mind. It direct contact of his finger with stone. If must be so. A system of faith and worship God were the only spirit in the universe, is one system, not all systems. Fences, like then we should be obliged to admit every spiritual impression or direction as coming from Him. It is possible for Moses to have labored under an impression common to See a Romanist, Puritan: indeed, one can al. many at this day, - that every spiritual most tell the members of the different sects by suggestion must either come from God or the devil. Whether the Sabbath had its and dwarfed is a mere religionist. Well, origin with Moses, Spirits, or God, it was given only to the Jews, and hence can have 6th. Every religion creates castes. It no binding force elsewhere, unless it is a must be so. It is too plain to be gainsaid, all law of absolute right; and even then it fails to be obligatory if not perceived or appreciated. Where there is no law, there is no curred. The Jews may observe it, and 7th. Every religion destroys all desire for those who have conscientious scruples concame from God, and they had a right to besure us that we are under obligations as 8th. I heard a young clergyman of a fine believers in the teachings of Christ, to obspirit, in a popular branch of popular Or- serve one day in seven as sacred time. Those thodoxy (could any reader guess what branch | who follow Christ in the outward sense, ave. I mean by popular Orthodoxy?) say not long as a standard of authority, the history of his since, in his pulpit, that "when Luther made sayings and doings as recorded in the New Testament. But, had the Old Testament been kept in the hands of the Jews, and had the popular sects of this age had no granted as no small crime. Yet this high spiritual development. Christ paid no assembled. His silence on the subject, ex-Many more points might be adduced, but cept when reproved by the time-serving reproofs, as well as his evident disregard of right, can never become wrong by being performed on a particular day. I know he

A young man once asked Jesus what he should be kept. The command to observe whom every one should adore as the God the Sabbath was omitted. The young man said he had kept those referred to from his thing thou lackest." "Now," says the listening Pharisee, "he will mention the Sabbath as the one thing." Strange as it may seem, Christ saw something worse than a disregard of days to be criticised. The More than two thousand years passed young man's covetousness stood in the way oway after the reference to a Sabbath in the of his progress toward life eternal. But first chapters of Genesis, before another the greatest covetousness exists in perfect allusion is made to it by the writer or writers harmony with that spirit which regards days,

Not only is it true that a man can follow

The apostles who have written, and whose

other; another esteemeth every day alike." This is as true of to-day, as of that time.

But Paul's conclusion differs from those who talk most about him ; "Let every man We be fully persuaded in his own mind." may form some idea of "his own mind" on the subject by what he says in some other letters. In one, written to his brethren at months and times and years. I am afraid of you, lest I have bestowed upon you labor

To the Colossians he writes, "Let no man judge you in meat, or in drink, or in respect of an holy day, or of the new moon. or of the Sabbath."

I have thus briefly noticed the Bible idea concerning the Sabbath. It may be late in the day to discuss such a question. "The agitation of thought," however, may be the beginning of wiser purposes and more liberal views on this, as well as other matters. E. B. PRATT

The Mew Ern.

"BEHOLD, I MAKE ALL THINGS NEW."

S. C. HEWITT, EDITOR AND PROPRIETOR. OFFICE, 15 FRANKLIN STREET.

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Spiritualism and Reform.

There is no possible reform of human ill no idea of reform now agitating the world, aside. to which we do not give our heart and our hand, and bid it God-speed. Our sympathies are daily growing stronger and stronger for the abolition of chattel slavery and the institution of freedom for the African triumph of health over disease in its multiform varieties; for the extinction of poverty and its host of attendant evils, by a healthy vation of woman from a doll to a personal mination of all penal law by becoming "a embryotic life is well-nigh complete. law unto ourselves," thus abolishing the

all Gentile sinners, but "in Israel" also. For all these REFORMS, and for all other imaginable ones, to the fullest possible extent, are we fully ready, do we give all our heart's energies, and all the faculties of our tions of those who write for the Era-those, mind. We are consecrated, body, soul and especially, which express worthy and comspirit, to them all, and shall not cease to labor for those who suffer, in these various remarkable, interesting and profitable chardirections, while God gives us breath, to acter, bearing more or less directly on the the extent of our ability, and according to subject of Spiritualism. But some of those our own best judgment. We most fully be who write for our columns, leave us lieve the Kingdom of Heaven is now having (thoughtlessly of course), a large amount of its advent in a most marked and prominent labor to perform, in preparing their articles manner, as compared with any former age, for the press, which a very trifling attention and that the time is not very far off, when on their part, would save us. For instance, the light we now enjoy, will appear only as an article comes to us written in such fine the very first rays of the morning dawn, in hand, that we have to strain our coarse eyes view of the brilliancy of the more mature, immensely to make it out, dreading all the yet ever maturing day. There is no extent time, not a little scowling of compositors, of imagination, in the line of good and when they come to put it in type. Then truth, that can possibly exceed the positive again, although the writer is evidently an

of atone by the ... One man retormeth one day above an

even on this earth. " Eye hath not seen : ear bath not heard ; neither bath it entered into the heart of man to conceive," the blessings which are yet in store for him. Nature is inexhaustible in her riches : God is unfathomable in his goodness; and man is infinitely capacitated for progressive reception and appropriation of the good, the Galatis, he says, "Ye observe days and true and the useful. And realization at most, is only a question of time. And even this, in times like these, when the very elements are all astir, when old institutions are crumbling into ruins, and their devotees are quaking with such unwonted fear; when creeds and creed-worshippers-when souls of mere shell, and ice-berg heads, are shedding but a faint and sickly light on great questions of living and of present momentquestions whose very intimation tells but too truly the deep heart-story and worldstory too, of crushed and bleeding affections and most hellish discordances; even the question of time is not the very hardest problem to solve that one could imagine. When the chemist observes the materials he has put together for a specific compound, in a state of agitation, he is able to see beyond that ferment, to more harmonious results yet to be. It is so, also, with the spiritually-social chemist-with him whose spiritual eve is clarified, and whose sight is therefore clear, far-reaching and comprehensive. And what though full realization may not come to-morrow, or the day afterthis year or the next ?- what matters it? It will nevertheless come! It will come in due season-come in obedience to natural law too, which can neither be forced nor set

Too many people seem to think, talk and act, as though there were no laws in the universe; as though Nature could be forced and hurried forward to all desirable results, or else transcended and over-rode-set aside race; for the destruction of intemperance, and thwatted by human power and intelliand for the establishment of organic, social, gence. But such will, doubtless, sooner or and spiritual manhood in its place; for the later, learn their mistake, and conclude to cessation of war and the reign of peace; for adopt a system of cooperation with Nature the abolition of the gallows and prisons, to and with law, which will insure a more wise be superseded by moral hospitals where the and permanent result, so far as they are criminal shall be treated in a more common- individually concerned. In the mean time, sense and Christian way than heretofore; Nature, doubtless, will not delay her movefor the annihilation of licentiousnes, whose ments on their behalf, but go on elaborating substitute is the Divine Marriage of two her own proper forms, evolving her own souls in complete spiritual blending; for the proper forces, and ultimating her own appropriate results. And, as sure as

"Order is Heaven's first law,"

even so truly will it be her last law also. affluence founded on rational and co-opera. And, therefore, out of all the chaos of the tive industry and a system of exchange or past and the present—out of all the slavecommerce, that shall no longer make para- ries, the wars, the degradations, the crimes, sites of the millions who labor; for the ele- the debaucheries, the tyrannies and the agonies, which have been so sorely felt by being, from a dependent to an independent, the great throbbing heart of Humanity, and mentally, morally, and physically vigorous which still give the race its dismal forebodcounterpart of man, his equal in all privi- ings and its keen heart-pangs-shall yet leges, opportunities of culture, and rewards spring the joys of the Blest and the peace of for services of whatsoever character or kind; the Heavens. The mighty commotions of for the interment of a dead church, and the the battling nations, and the almost seemestablishment of one that is truly living, one ingly endless antagonisms and woes of deepthat shall make the whole of life sacred, ly false human relations and conditions, in business, work, pleasure—all things; a the present, are but the majestic birth-throes church that shall no longer be content with of the great Human Race of this planet, serving the devil six days and the Lord one, from whose agonies shall, by and by, be -which, after all, is so bunglingly observed born, in organic symmetry, beauty and joy, that Satan gets the pith of even the seventh the great Social HUMANITY, whose eleday as well as the other six; for the exter-

To us, and to many more, to whom Spiritvery elements on which one class of civi- unlism has made its advent, this is its most lized vampires live, and transforming the significant lesson—a lesson without which state into a paternal providence, whose care this Third Dispensation, so called, is no disof its children shall be impartial and universal; for banishing to the shades our no good-becomes a tool without use, withwhole system of gigantic Commercial Fraud, out significance-rather detrimental than by which the very commonest necessaries of otherwise; yea, verily, a curse! For, to life, as well as luxuries, are not only often open the Heavens, and let a flood of light held at very exorbitant prices, by the into dark human souls, without removing princely speculations of the few, while the the causes of that darkness and its consemasses starve, but which are much oftener quent woes, is but to increase the darkness most wofully adulterated, so that health is and aggravate the woes. But Spiritualism made greatly to suffer, and the earth almost tells a more genial and significant story. to groan out in agony as she observes the Bright and beautiful as its own heavenly misuse her children make of her free and source, it comes to us all, with the serenity bounteous productions and her inexhaustible of an angel and the peace of the Infinite. wealth; and finally, for the complete reor- Its full, glad story, ever has been, and still ganization of Society on a Divine basis,-a is, the elevation and joy of the whole Hufoundation embracing such principles of man Race. To this end, ever, are all its wonequity and universal good as will inevitably ders exhibited—all its manifestations made ; reduce to its own proper limits the human and it will not cease its remarkable exhibiproprium—the self-hood of man, which has tions and influence, till, in the beneficence so long been "master," not only among of Heaven on earth, THE TOLLING AND GROANING MILLIONS ARE FREE.

To Writers for the Era.

We are always glad to receive the producprehensive thought, or communicate facts of design of Providence in relation to man, educated man, he fails to point his writing

have a very fair prospect of getting the reputation of Job, for patience, or else such a one as we neither covet nor feel to be profitable. And lastly, (so far as the instance under review is concerned,) many letters are so indistinctly formed, that we find ourself in a trinity of troubles-1. Penmanship too fine, tries the eyes too much. 2. Not well ters badly formed, can't tell what they are, when we ought to be about something else.

Well, this is but the "beginning of sorrows." Some correspondents mix up business matters with what they intend for the public eye, and so we have another trying job before us, to either copy what is to be printed, or to take out their orders on other sheets for immediate use, and for preservation for reference, if needful, in future.

But not to be tedious in matters of this nature, (although exceedingly interesting, from one point of view,) we will leave this mode of particularizing, and suggest the following simple rules for those writers only who need them, assuring them, that if they in our manifold labors.

1. Write a bold, clear hand, so that the eye will atch every word at a glance.

2. Punctuate carefully, so as to give the meaning

readily, and save future labor.

3. Always leave a good margin at the beginning for heading and introductory remarks, if the latter should be deemed needful.

4. Never mix orders for publications, with what you desire to be printed. The former should be put on a separate slip of paper.

5. Everything of a private nature, should be headed "Private."

By complying with these directions, we shall be saved much perplexity and perhaps some mistakes.

Of Ancient Ruins.

LANGUAGE.

It belongs to this subject to speak some what fully of the languages. Speech belongs more strictly to man. While all things have their language, yet it can only be truly said that man has the ability to distinctly utter intelligible speech. But in this paper of Ancient Ruins, this vast subject can only be quite briefly unfolded. Volumes vast, sometimes quite unintelligible, have been written of the languages of man.

The Ancient Records have preserved a omewhat amusing account of the confusion of tongues. They narrate that a number of persons had assembled together for the construction of an edifice, for a quite lofty purpose. Busily employed in their various branches of labor, suddenly, and quite unexpectedly to themselves, they were able only to speak in diverse languages-no two able to transmit intelligence. This was indeed not only a very remarkable phenomenon. but also a most extraordinary catastrophe.-A number of persons associated for a common purpose, yet no two able to understand each other. Fable though this is, yet in an unfolding age, it serves to call the attention of man, to the whole subject of language. of different languages, of dead language, of living language, and of the general structure of language as a whole.

The schools deem it a sine qua non, that the accomplished scholar should study what is denominated the dead languages, that is, philology, and may be exceedingly useful for the class denominated "critics."

But it is an interesting inquiry, Where are the people who once commanded and fluently used the dead languages? The instant this inquiry is started, the thought will flash on the mind that there must be what are called distinct races. If there were such races, how came they to be extinct? There are two ways by which a race may become extinct; and first, by ceasing the sexual intercourse, procreation cannot be. But then a curious inquiry arises, why should man and woman resolve upon this particular separation? If there was a condition in the surrounding elements, bringing the immortals to this condition, then the same would apply to animality, and animals would cease o copulate; and the same law would apply to the positives and negatives of the vegetable and mineral conditions, and the grand clock-work of procreation would cease to beat. Broad though this thought is, yet it belongs to the grandest thought unfolded in the opening era-that all things are either

Secondly: There is another way by which a race may become extinct, that is, by submergings, earthquakes, volcanoes, and that preserved. Without particularizing these

with accuracy, so as to be readily intelligible, ways, it is sufficient to say that the intellias it stands in manuscript; and so we have to gent mind will, at a glance, see that by dig out the meaning, oftentimes, as best we such and such ways, a language would -reading and re-reading, till we either be left, while the race to whom it especially belonged, might become extinct; hence there are what are called dead languages. This general thought being clearly per-

ceived, firmly fastened upon the mind, there may be passage back to a prior question-How did man construct language? How did he primarily learn, not only how to speak, but to speak to his neighbor intelligibly ?pointed, hard to get the meaning. 3. Let- Can it be believed that two or more persons assembled together, and said to one another. and hence have to work an hour or two over "Let us now make a speech, or construct a a brief article, to get it into readable shape, language"? Such a meeting could not have been held prior to ability to speak intelligibly. Speech must be to a certain extent, prior to holding a meeting to construct a language. It is plain that, at least, for a season, each person, family, clan, or tribe, must have opened a school on its own individual book; and hence the diversity of languages, of speech, or of human language -For example's sake, one sees water. He desires to tell what he has seen, and he makes a certain sound, corresponding to the sound of water, as it rolls onward. Being capable of hearing, the listener hears a vocal sound from a person, and thus what is called thought of water, is communicated to take the hint, they will very greatly aid us the mind of the hearer by the vocal utterance. So man went onward, constructing language, the sound, or the signs, or the motions corresponding to the things seen, heard or known.

Here, again, the Ancient Record has its fable. The beasts of the forest quietly, as the gentle lamb, approach the primeval pair, and quite deliberately, they name each class of animals, as they approach. All the animals come, not a single class excepted, and the names then given remain unto the present time. It was manifestly seen by the constructors of the Ancient Records, that some thing of this sort must at some time be done, and so they place the whole load on the shoulders of a newly created, and quite illiterate man. Still fables have their uses. As man has approached to a class of animals, as of other things, he has given names corresponding to their general character; and thus the names of animals have been transmitted from generation to generation, in the circle of particular races. But there are extinct animals, as well as extinct races. And when the naturalist becomes sufficiently simple to examine this paper, certain mysteries bearing relation to fossils, will be mysteries

Returning, then, from this point, directly to the subject of ancient languages, it may be observed, that each race concocts its own language, agrees on certain words as signs of ideas; and hence the great diversity of

The Ancient Records contain also another curious historical point, bearing relation to language. Certain highly spiritualized persons are made, unexpectedly to themselves, to speak with tongues. That epoch was, to a considerable extent, a spiritual epoch. Man had arrived at a condition somewhat beyond the bounds of intellectuality, reaching somewhat into the higher stratum of spirituality, and could be easily influenced to speak and act under a considerable degree of spiritual power; and as it were, reaching up to the more spirit life, the two could intermarry, interlink, or, so to speak, inter-speak, and so that extraordinary phenomenon was exhibited.

languages which are not now spoken by a tribe, clan, or nation, but which lie dead in the languages of the ancients so fastened upthe lifeless books. It is thought that a study on their minds, that they have retained them? of these dead languages, aids one in acquir- and if so, can they transmit them? All ing a more distinct knowledge of the roots of that is essential of language, is preserved, living languages. There is considerable and there will be comparatively little diffiwisdom in this view, as it bears relation to culty in teaching pupils the ancient, and even the dead languages, especially in instructing that class whose organs of language, and of vocal utterances, are found to be in favorable conditions.

[For the New Era.] Of the Arts. I. Of Speaking.

JOHN M. SPEAR, MEDIUM. Language, in some of its varied forms, may be said to be universal. The minerals, vegetables, animals, in their various conditions, each and all, have their language. Things said to be inanimate have a lan-" Day unto day uttereth speech." But, more strictly speaking, speech belongs to man. True, the lower animals enunciate sounds, forming a sort of speech among themselves; it is, however, quite unintelli-gible to others. Man is not only capable of speaking intelligently to his fellows, but, to some extent, can make himself understood to lower animals.

In discoursing of the Art of Speaking, it is proposed to speak more especially of man, of his vocal powers of methods of speech of its influence on persons addressed, - thus opening to the mind an im-

portant, useful and interesting branch of knowledge.

Among the ancients, the Art of Speaking, especially as it related to addressing large assemblies, was more generally cultivated than it is in more modern times. The class of natural upheavings, sinkings, or mountainous projections. This paper proceeds on the last mentioned basis Now, while a race may be submerged, some of their records or language may, in several ways, be preserved. Without particularizing these

enterprise was to be urged onward. Young men devoted themselves most assiduously to a thorough study of this highly important art. Some of the more eminent orators among the ancients secluded themselves from the world, lived in caves, dwelt in groves, wandered by the side of flowing streams, or roamed on lofty eminences, exercising their voices in various locations, preparing selves to appear before large assemblies as public speakers. The name of Demosthenes has been preserved and carefully handed down to posterity, as one who devoted himself most thoroughly to the study and prac-tice of the Art of Speaking. Everywhere he is named as the distinguished orator among the ancients, and as a model for the

In discoursing of this Art, a series of instructions will be presented; and, in so far as they are observed, will the student besome an easy, fluent, interesting and efficient public speaker. And though some of the things said may be deemed comparatively unimportant, yet great things come of ap-Little things parently insignificant matters. must not be disregarded because they are small — connected with large things they constitute a whole.

In unfolding to man a new social order, much public speaking will be requisite to call attention to the general and special ob-jects had in contemplation. As it were, a school must be opened; and among the branches taught the Art of Speaking should hold a prominent position. To proceed, then, to rules to constitute one an able publie speaker; and,

First. Before one appears in presence of a public assembly, with a view of pub-lic address, there must be careful preparation; and in preparing, the following things are requisite. 1. A thorough acquaintance with the subject of which speech is to be made, embracing in that acquaintance, careful and methodical arrangement, so that the general train of thought will be firmly fixed in the mind, and incorporated, as it were, in the whole being. 2. Prior to appearance before a public assembly, and subsequent to ordinary preparation, should be at least one hour of profound mental quiet. 3. If foods are taken, they should be masticated at least two hours prior to public speaking. - 4. The garments worn should be exceedingly loose, that the abdominals and the breasts may be fully inflated, and the neck should be but slightly covered, if at all. These several particulars are essential as preparative.

Second. In entering the assembly, all conversations with persons should be studiously avoided. Care should also be had, that the place of public speech, if in an edifice, is freely ventilated; and, if practicable, the North should be faced.

Third. The hour having arrived for the address, the shoulders should be thrown back, the abdominals forward, the head somewhat elevated, the voice, like a curving rocket, should be thrown over to the distant part of the assembly. The mouth should e quite widely opened, and pressure should be mainly on the positive foot, the negative being thrown somewhat out, keeping perfectly cool, wait, as it were, for silence, and for an upflow or an outflow of the subject, which has become a part of the being. It will struggle for utterance, like a child prepared for outer birth.

These several things being with care ob served, if filled with the subject, if the heart is interested in it, speech will be clear, forcible, impressive, efficient, accomplishing, in some degree, the objects had in contem-plation. Other adjuncts, however, are essential to render one what may be called a graceful speaker. Several of these adjuncts nay now be named.

First, Gesture. Many persons who are otherwise effective speakers, greatly fail in this accomplishment. The stage far excels the pulpit, the forum or the bar, in respect to gesture. It teaches gesture with great nicety. It exercises its students long, and drills them patiently. Well would it be if the pulpit, the forum and the bar, could learn of the stage. It would be exceedingly desirable, in becoming an accom-plished speaker, to associate with distinguished persons of this class, - be with hem at rehearsals, and listen to their in-

In a brief discourse of the Art of Speaking, details of gesture cannot be entered into. That branch must be left to be acquired mostly by careful observation of the attitudes of accomplished public speakers.

Some public speakers are accustomed to drink freely whilst engaged in public speaking, a practice which should be discountenanced, not only on account of its awkwardness, but because it breaks the links of discourse, and somewhat cools the arder of the speaker, which should invariably increase as he progresses in his subject.

Second. Another adjunct, which is exceedingly useful to render one an accomplished speaker, is a careful knowledge of One cannot become too thoroughly terms. acquainted with lexicography. Every new word he hears uttered he should record, and at the earliest moment should consult an able lexicographer in respect to its meaning, its enunciation, and, if possible, its derivation. A practice of this sort will be of great service in clothing one's thoughts when preparing or enunciating his address.

Third. Another adjunct is quite useful. An oddity of dress should be avoided. If persons are dressed fantastically or uncouthv. the minds of the persons listening are lirected more to the dress than to the address, and so the speaker fails to be efficient.

Fourth. And yet another adjunct - an acquaintance with authors whose diction is pure, whose language is liquid, whose sentences are full, and whose style is somewhat poetic. Almost without thought the words flow to the mind, which are most frequently and attentively studied. These several considerations, if carefully observed, will constitute the student an able, instructive, interesting and efficient public speaker.

[For the New Era.] Spirit Rendings.

MENTAL DELINEATION AND CONSECRATION OF MRS. J. H. FOSTER, MEDIUM, OF LOWELL, MASS., THROUGH JOHN M. SPEAR.

This woman is a person of exceedingly fine mental texture. In this respect, her equal is very rarely found. Hers is a very compact mind. She has a very large amount of mentality, in a very compact form. Her mentals are unfolded in a quite extraordinary manner, in the following respects:—1. Her vision is very transparent: she beholds perons and grasps subjects without ordinary mental effort: that is, she directly sees persons—sees what they are — sees what they intend to do—sees what they are capable of becoming. 2. Her mental affections are extended in an unusual degree, so much so that she cannot conceal them. She feels that she must declare her affections. Should she conceal them, her happiness would be greatly alloyed. 3. She is a prophetess. She rather feels than sees things which are to be; and she freely declares that prophetio feeling; but her prophecies relate more to persons than to subjects; and that which she prophecies of persons, whether good or evil, substantially comes to pass. She is also unfolded as a developer: that is, she can and does bring that to the surface which is within, whether good or evil; so that persons will act out their real internal condition. She knows not of weariness in plans of beneficence. Mentally she schemes —looks at persons who may aid her schemes, —sets them to work — while she, apparently, sits quietly in a corner. Mentally, ly, sits quietly in a corner. Mentally, therefore, she labors beneficially, and is a very adroit manager. Very few persons know her ability in this respect. Her plans are very broad, comprehending present action, and far distant future results. In this she very greatly excels: in this particular she is a casuist, - sceing how, when one thing is done, of necessity another must be done. But she secretes - she does not declare all she sees. Philosophically, she says, "If I declare the whole, they will not

few persons plan thus.

This woman is exceedingly conscientious.

She cannot be terrified or cajoled; so that she walks by her own interior light: husband, children, father, mother, brother, sister, neighbor, friend, cannot control her, except so far as her interior leads her. loves society, but she loves Individuality more. These several particulars render this woman a very marked personage. She would be a very able, useful, beneficent person as a counselloress. Her counsel would be of great service in an emergency, because she is a casuist. She could lead an opposing person into a labyrinth. She could lead a friendly person into a straight, direct path, to reach an end. She has also ample secretiveness; so that schemes will not be prematurely divulged, which is an important requisite in that sort of labor.

do anything. If I can interest them to do one thing, they must do the next." Very

Thou who art the Grand Guiding Mind of all minds, aid in this reverential service. From this time this woman will hold the position of Directoress, - directing persons, or things to be said, to be sought for, to be accomplished. And now thou shalt receive thy true and thy appropriate name. Henceforth thou shalt be called the GUIDERESS. Walking, thyself, in the way, thou shalt be a living embodiment of wisdom, of counsel, of true guidance.

Go thou, gentle Guideress, keep thy lamp trimmed and burning; walk in truth; say to others, this is the true and living way, walk ve therein.

From this hour there is formed a bond of anion between these persons, - each acting and reacting, aiding and guiding in the labors which are in contemplation. Lowell, February 4th, 1855.

It is with much pleasure, and of our own freewill, without the least hint from "The People's Doctor" to that effect, that we publish the following document - a paper which manifests the true spirit, and an intelligence well worthy of either womanhood or manhood. Dr. RANDALL is a woman - not simply in the sense of sex - but in a far higher sense, at least, as the common estimate goes; for, by her steady perseverance and carnest desire to be a blessing to her race, she has fully qualified herself, not simply to practise medicine, but to teach all who need the simple principles of health - the laws of nature and of life; and especially those principles of integrity and simplehearted honesty of purpose, so much neglected by "the Faculty" in general, as well as by other classes. Mrs. R. is a thorough spiritualist, and a

For further remarks, we refer the reader to the article entitled, "Mrs. Randall in Boston," in our last week's issue.

The People's Doctor.

MARENDA B. RANDALL, M. D., Would respectfully solicit a share of Public Patronage, as a general Practioneer of Medi-cine. Her claims to such favor are, briefly,

She commenced the study and Practice of Obstetrics, in connection with Botanic Medicine, fifteen years ago, within her own family and a circle of immediate friends; since which, she has been much of the time in the investigation of various Systems of Medicine, among which are Hydropathy, Homeopathy, Allopathy, and Chrono-Thermalism, as also, various systems of Diet, Regimen, and Hygiene. Within the last six years she has had free access to the text books of one of the best Allopathic Colleges in New England-the Vermont Medical College-her husband being a graduate from that college. Still seeking instruction, she came to this city and entered, as a student, the Penn Medical University, where she received a test examination in presence of all the faculty, in every branch of obligatory Medical Science taught in any of the Schools of this city, receiving, with the unanimous vote of the faculty, the Degree of Doctor

of Medicine. She has also received much assistance from Magnetic or Spiritual influences—havfrom Magnetic or Spiritual minences—nav-ing, in many cases, greatly relieved, and in others, entirely cured Neuralgia, Convul-sions, Chill Fever, and even Cholera, after it had reached the "Collapsed Stage," with no visible agency, save simple contact between the fingers of Doctor and Patient.

BRO. HEWITT: - There are a few in this section of the vineyard, who are Spiritually minded; and who feel as though they might as well deny the material part of their organization, proper food and raiment, and expect it to maintain a healthy and thriving condition, as to deny the mind, the soul, the life-principle, proper food for its spiritual instenance and growth. And hoping to glean a portion from your valuable paper, diseases as she may be called to treat; but (for so I consider it from a few numbers so far as she is capable, will explain to each that I have met with), I send you my subpatient, the Structure, Functions, and De-rangement of the affected parts, with the scription that I may better test its value as rangement of the affected parts, with the remedies indicated thereby, and the expected effect. In no case shall ignorance in these points be palmed off as science, by a dogmatic use of technicalities which, while they spiritual food. Truly, MARY M. BISHOP.

While Dr. R. has given especial attention

to Obstetrics and the Diseases of Women

and Children, she has not neglected the study of those which affect both sexes alike,

and therefore, offers her services to all, deter-

mined, if possible, to merit the appellation : The People's Teacher—Doctor.

With this view, she now offers what little

knowledge she has, by persevering industry, gathered from the great Store-House of Nature, as free as her Medicines. And, feel-

ing that the People need Doctoring more

with science than with medicine, she will

never, in any case, withhold from an intelli-

gent patient any thing which she may know

claim to be of science, are too often but ill-

fitting cloaks for ignorant and dishonest minds. In place of these, a frank "don't know," shall at least merit the reputation of truthfulness of purpose. For the same rea-

son, no prescriptions will be written in Latin,

unless accompanied by the translation. The Profession say, "The Public will let such a Doctor starve—they love mysticism, and

will not patronize Honesty and Common Sense." This may be so; but God's best

Work shall not thus be accused longer

without the opportunity to do honor to the

while Error cannot live. Progression is

AN IMPROMPTU,

WRITTEN AT LAKE SIMCOE, CANADA,

July 23, 1854.

And the peach flushed like the day-break

I have seen thee, dear Lake Simcoe,

When the bloom upon the trees

When the fragrance of the apple

O'er the branches brown and bare;

When the breath of early Eden

Soothed every aching sense,

And the tender love of Nature

Was the sad heart's recompense.

I have seen thee in the Autumn,

When a grand Cathedral stood,

All in that primal wood.

With its ancient stained windows,

When the sun shone on the mosses,

And in gorgeous purple light,

All the sumac and the oak trees

Were blent with beeches bright;

I have seen thee when the pine trees

When the mists of coming rain-clouds

Shading off the bold lines distant,

To the branches gnarled and tough.

When the rain-drops crushed the ripple,

Lending fairy-like enchantment

As they pattered on thy breast,

Making pearls to deck the Naiads,

From the water that they prest;

Broke through the dripping trees,

Than when the glowing sunset

And a lazy crowd of Indians

Lounged round us at their ease.

To launch when we were gone,

Broke on the misty air,

Till at last a mighty oath,

With their birch canoes all ready

With the pappoose tied behind them,

And their gay stained garments on;

When their musical, soft language

Like the bleat of lambs, or birdlings

While no word we knew broke from them,

Dropt, and seemed to steal the sweetness

Claiming God's Almighty care;

Without meaning to the speaker,

Dropt from one untutored mouth;

From the pine-tree's spicy breath -

Dropt, and seemed to veil thy beauty

With the chilling mists of death.

Then before the clouded Heaven

And besought Thee to forgive us

Who had taught thy children so;

But quick on boat and railroad,

Follow on with wicked art; -

Give to them the burning water,

All our love of greed and gold;

And forget to teach Thy presence

Where the booded ferns unfold;

Forget to show Thee, Holy,

So their dim eyes may discern

To their spirits as they yearn.

No wonder should thy thunder

The deep answer of Thy nature

All our weary souls fell low,

Forgive us that we never

Thy better gifts impart ;

Greenly backed the huge bouquet,

Fit for mighty hands to gather,

On the hill-side and the lea.

Yet I never saw thee fairer

Than on this showery day,

Hiding every feature rough,

Above thy beauty lay,

Fell like the soft snow shower

Before the morning breeze;

Floated all along the air,

stamped upon all Nature, and "Excelsior

the Nature, Cause or Remedy of such

The Female Dispensation. A subscriber appends the following to a late business letter. It may all be just what he says, but we have some difficulties in thinking just as he expresses himself. We have for some time, the embodiment and representative of Love, and as the Dispensation through Jesus was one pre-eminently of the Love-element, that might with greater propriety be called the "Female Dispensation," than the present one. It has also seemed to us, that as Wisdom is born of Love, the pres-ent should be, by the laws of order, the Dispensation of Wisdom, or the male dispensation. These are a few hints at our difficulties; but

perhaps our friend can enlighten us : Great Author, by proving the assertion to New Lebanon, N. Y., January 14, 1855. be false.

Believing that Mental and Moral influ-FRIEND HEWITT: - KOSSUTH affirmed ences are as intimately related with Health and Disease, as Medicines are, Dr. R. will that the American continent was the feminine portion of the earth; that its disfurnish Articles for Public Journals; Public covery was due to a female; on it Woman Addresses and Instruction for Private found a Paradise; for here her powers and Classes, under any reasonable arrangement, faculties had attained their greatest develupon any branch of Medical Science which is usually taught in theschools; and also, upon "Woman's Sphere," "Woman's Rights," "Female Medical Education," "Legal Marriage," "True Marriage," and Spiritualism;" being fearless alike of Truth or Error: for Truth cannot die opment, and her influence had reached its zenith in earthly things.

"THE NEW ERA," is the Female Organ of a Female Dispensation, while the Spir-ITUAL TELEGRAPH answers to the character of the male; it collates and states facts, forever, should be motto of Man. Address, but denounces all organizations, because it No. 496 Green Street, above Thirteenth, is not capable of conceiving the utility of them. Whereas, the New Era, having from the onset, received the facts as settled verities, is now big with a spirit that promises to reorganize Church and State, upon such a basis as shall secure to the individual, the complete exercise of all his powers, and a full supply of all his normal wants: knowing that a perfectly organized public body, can only be constituted of perfectly organized individuals.

Respectfully, F. W. Evans.

Discourses through J. M. Spear. Besides the discourses of which a catalogue has been given in the last two numbers of the NEW ERA, of discourses through J. M. Spear, the following may be added.

I. OF HEALTH - Seven discourses, embracing the diseases to which infants and children are most liable. 1. Measles, poxes, coughs, etc. 2. Fevers, agues. 3. Childbirth, feminine weaknesses. 4. Climates. 5. Sea sicknesses. 6. Food and drinks. 7. Garments. These were given by the Association of Healthfulizers.

II. OF AGRICULTURE-Seven discourses. embracing, 1. Primal principles of agriculture. 2. Vegetable combinations. 3. Animality. 4. Maternity. 5. Composts. 6. Moistures. 7. Shrubberies, their cultivation, uses and influences on the observer and the inhaler. These discourses were given by the Association of Agriculturalizers; and with the discourses of Health are placed in the hands of their respective Agents and Representatives.

> Letter from Dr. Stiles. BRIDGEPORT, January 20, 1855.

BRO. HEWITT: Spiritualism, which for some time has not appeared to increase much here, is reviving, and a new impetus is given to the cause. Mediums are being developed, and many more are developing; and a spirit of inquiry and investigation is active among many who a few months past sneered at it, but have learned that possibly there may yet come some "good out of Nazareth." I have been fully entranced four or five times, in which state I am completely unconscious of all outward things. My organs of speech are used by a spirit to address those present, of which I know nothing when I awake to outward consciousness. One that has spoken through me, says he is John Wesley. I have many, very many tests, which I have frequently thought I would record and forward you, but have never set myself about it; but I will if you desire it. One has occurred within ten days. Hoping you will, as you have, still be instrumental in enlightening many souls, and expelling superstition, ignorance and old theology from their minds, I wish you again, God-SPEED.

Yours for Progression,

A Singular Request.

A. C. STILES, M. D.

BRO. HEWITT: - I have just returned from Lowell, where I have been to attend the funeral obsequies of Mrs. MELISSA McFarland, wife of Bradford McFar-LAND, of Brooklyn, N. Y. She passed on to the superior state on the 2d inst, from the

Follow all our way upon residence of her daughter at Lowell. If no better purpose move us. Ere the simple race begone. Prior to her departure, she expressed a desire to be present at her own funeral, and | oving ones of the Upper Spheres.

requested that her mortal body might be kept several days before its interment, for four days subsequent to the decease.

Before the company had assembled, spirit jects :friends requested me to be seated quietly near the mortal body, that speech might be made, recorded and published. The following was Spirit-Life?

OF TRANSITIONS. All things in nature, of necessity, pass through certain transitional conditions. Thisis true of what is called matter, and also what is called mind, in distinction from or-dinary matter. All things in nature are everlastingly passing from the grosser to the more rarefied conditions, so that a form of matter, which in ages long since passed, was in a gross condition, is now greatly rarefied and highly concentrated. And in the distant futures, that form of matter which is now rarefied and concentrated, will be yet more rarefied, and more highly concentrated. That processes so vastly important may pass onward, there come marked epochs and distinct transitional periods. These periods are more prominently two: 1. That period called natural birth. 2. That period called death. But, very broadly speaking, there is but continued and ever-succeeding birth. Broadly speaking, that period called death, is but a more mysterious condition of birth, - a passage from a grosser to a finer and more rarefied and highly concentrated condition. Philosophically speaking, then, this form of matter, (the body of Mrs. McFarland), once the habitation of a person, will decompose,

may at first view appear, yet the intelligent

She has passed on to the more rarefied and

condition is able to impregnate, and enter,

in some degree, into the coarser. So that

while she, to outer vision, may and does ap-

pear to be dead, yet, truly, she is more alive than ever she has been before. Philosophic views of death, as they are loosely called, are essential to philosophic tranquillity. The mind, embracing this train of thought, will not think of death as such, but of continually ascending, progressive, spiritualized, perpetual life. Superstition and theologic bigotry gather around the mor-tal form, approach the grave, write upon the tomb-stone, "Here lies" — such a person. Never was a greater mistake made. The person is not there, but has passed onward, passe I through a marked transitional ped, which, in truth, is a passage from a lower to a higher condition.

The above was read to the assembly. Invocation, fervent and appropriate, was then offered by MRS. BUTLER, while she was in the superior state; and she who was thought to be dead then made addresses to the relatives and others, through MRS. FOSTER and MRS. MORRELL, of Lowell.

These services were of an unusual and interesting character, and a good impression must have been made on the minds of the assembly. Bro. McFarland is a believer in spirit intercourse, and enjoys that tranquillity which must ever flow from a broad Harmonial Philosophy. Yours truly,

JOHN M. SPEAR.

Fog Bells. There has be erected on the north end of Baker's Island, and one also at Race Point, Cape Cod. These bells will be rung by machinery, and will be in operation during thick and heavy

The apparatus which rings the bell is wound up and detained in a wound state by a lever extending into the open air. To the end of this lever is affixed a large sponge, which absorbs the moisture from the fog, and by becoming heavy, settles down the lever, sets the machinery free, and thus rings the bell. A cover prevents absorption of the rain .- Salem Gazette.

Call for a Convention.

The time seems now to have fully arrived, when, throughout the length and breadth of the land, there is a sufficient degree of interest in the more practical features of the Spiritual Movement, to warrant sending forth a call for an earnest convocation of Spiritualists, and to propose for discussion, certain practical problems of no small interest to those immediately concerned, and through them, of a still vaster interest to the whole human race. The number of persons is already great,

and their ranks are constantly increasing, who are not willing to limit Spiritualism to the mere statement, true as that may be in itself, that "SPIRITS DO COMMUNICATE." Neither are they willing to confine the thoughts of their minds, the loves of their hearts, and the work of their hands, to the Philosophy of Spiritualism, as an abstract principle, a beautiful speculation, or a mere amusement of the intellect. They have higher and holier inspirations than these-nobler and more manly aims; and they, therefore, are now fully ready for the more radical and earnest consideration of practical ideas and the actual embodiment of those principles, in individual and social life, of which they have been made the happy recipients, from the wise and the

The following programme of questions, will give a bird's-eye view of the work that purpose. Her request was complied of the contemplated gathering, and prewith; and by the solicitation of her husband, pare, beforehand, all who may desire to Mrs. Butler, myself, and several other me- take an active part in its discussions, or to diumistic persons assembled at the dwelling be attendants at its meetings, for an intelligent consideration of its great leading ob-

- 1. What are the GRAND PURPOSES which friends have in view, who come from the
- 2. How far, if in any degree, can persons in the Earth-Life, cooperate with their friends in the Spirit-Life? 3. What plans, if any, have persons to
- propose, bearing relation to practical labors? 4. What methods, if any, can be adopted, to a wise promulgation of the general views held by this assembly.
- 5. Are there any persons present, who are ready to give their time, or means, for the promotion of these views?
- 6. Should the promulgators of these new views, be exclusively men, or women? Or should they be both men and women?
- 7. Would it be wise, in the present condition of things, to form a CENTRAL NATIONAL ORGANIZATION?

To all friends of the Spiritual Movement, who believe in its practical ultimation on earth, and whose hearts have long yearned for something more than empty words, abstract philosophies and shallow and meaningless professions, this call is most affectionately addressed, and earnestly commended.

The Convention will assemble in Boston, commingle and assume a higher form; and may, in the future, become the habitation of 8th of March next; and the specific place a second person. New though this thought of the meeting, will be named in due seamind receives it with greatest ease. The for- son.

mer inhabitant no longer needs this habitation. MISS ELIZA J. KENNY, MRS. M. P. TRASK, MRS. MARIANNE D.ORVIS, BELA MARSH, highly concentrated condition; or has been re-born, and has passed on to the second, or the more spiritual life. She lives, moves, and has a continued existence. The finer

APPOINTMENTS Miss Emma Jay will speak at the Melodeon next Sunday afternoon and evening, at the usual hours.

THE EDITOR will address the citizens of Abington on the subject of Spiritualism, at the Town HALL, one week from next Sunday, (Feb. 25,) at the usual hours, day and evening.

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by treated, that there should be one periodical
through which those most deeply interested could
have utterance.

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Our contributors, a few of whose names we give, will be warmly greeted by our readers. These

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.

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14tf GEORGE ATRINS.

Tell me, ye who long have threaded All the marcs of the heart, Are not life and death still wedded, Each of each a part?

Bach of each a part?
Once a gentle form before me
Shed a light around my soul;
Holy eyes were bending o'er me,
Music through my spirit stole.
Once my inmost life was plighted
Fondly with a saint on earth,
Like two music notes united—
Notes that sever in their birth.

Yet not severed we, though parted, Yet not severed we, though parted,
Still in truth our souls are one;
Though on earth the gentle-hearted
Hath her blessed mission-done.
Still for me in sweet communion
Lives the form that seemeth dead:
Love was once our chain of union,
Still with love our souls are wed.

In the spirit's tranquil vesper,
When the prayer of love ascends,
Comes a soft, responsive whisper,
With my voiceless musing blends;
Then as earth's dim shadows faintly
Flit, and from mine eyes depart,
Dwells with me a presence saintly,
Dove-like folded near my heart.

Tell me, then, ye spirit-seeing, Is it fruth the angel saith?
Is not love the chain of being—
Love the lord of death?

A. J. H. DUGANNE.

The Golden Age.

When the glad slave shall lay down

When the glad slave shall lay down
His broken chain—the tyrant lord his crown—
The priest his book—the conqueror his wreath:—
When from the lips of truth, one mighty breath
Shall, like a whirlwind, scatter in its breeze
The whole dark pile of human mockeries:
Then shall the reign of mind commence on earth:
And, starting fresh, as from a second birth,
Man, in the sunshine of the world's new spring,
Shall walk transparent like some holy thing.

MOORE.

The Young Philosopher.

Mr. Solomon Winthrop was a plain old farmer-an austere, precise man, who did every thing by established rules, and could see no reason why people should grasp at things be-yond what had been reached by their great grandfathers. He had three children—two boys and a girl. There was Jeremiah, seven-teen years old, Samuel, fifteen, and Fanny, thirteen.

It was a cold winter's day, Samuel was in the kitchen, reading a book, and so interested was he that he did not notice the entrance of his father. Jeremiah was in an opposite corner, engaged in ciphering out a sum which he han found in his arithmetic.
'Sam,' said the farmer to his youngest boy,

have you worked out that sum yet?" ' No sir,' returned the boy, in a hesitating

manner.
'Didn't I tell you to stick to your arithmetic till you had done it?' uttered Mr. Winthrop, in a severe tone.

Samuel hung down his head and looked

'Why havn't you done it?' continued the 'I can't do it, sir,' tremblingly returned the

Can't do it? And why not? Look at Jerry there, with his slate and arithmetic. He had ciphered further than you have long before he was as old as you are.'

'Jerry was always fond of mathematical problems, sir, but I cannot fasten my mind on them. They have no interest to me.' 'That's because you don't try to feel an in-

terest in your studies. What book is that you

are reading?'
'It's a work on philosophy, sir.'
'A work on fiddlesticks! Go, put it away
this instant, and then get your slate, and don't
let me see you away from your arithmetic again until you can work out these roots. Do you un derstand me?"

Samuel made no answer, but silently he put away his philosophy, and then he got his slate and sat down in the chimney corner. His nether lip trembled, and his eyes were moistened, for he was unhappy. His father had been harsh towards him, and he felt that it was without a cause.

'Sam,' said Jerry, as soon as the old man had gone, 'I will do that sum for you.' 'No, Jerry,' returned the younger brother, but with a grateful look, 'that would be deceiv-

ing father. I will try to do the sum, though I fear I shall not succeed.'

Samuel worked very hard, but all to no purpose. His mind was not on the subject before The roots and squares, the bases, hy pothenuses and perpendiculars, though comparatively simple in themselves, were to him a mingled mass of incomprehensible things, and the more he tried, the more did he become

perplexed and bothered. The truth was, his father did not understand

Samuel was a bright boy, and uncommonly intelligent for one of his age. Mr. Winthrop was a thorough mathematician—he never yet came across a problem he could not solve, and he desired that his boys should be like him, for he conceived that the acme of educational perfection lay in the power of conquering Euclid, and he often expressed his opinion that, were Euclid living then, he could 'give the old geometrician a hard tussle.' He seemed not to comprehend that different minds were made with different capacities, and that what one mind grasped with ease, another of equal pow er would fail to comprehend. Hence, because Jeremiah progressed rapidly in his mathemat ical studies, and could already survey a piece of land of many [angles, he imagined that as Samuel made no progress in the same branch, he was idle and careless, and treated him ac cordingly. He never candidly conversed with his younger son, with a view to ascertain the true bent of his mind, but he had his own standard of the power of all minds, and he

pertinaciously adhered to it.

There was another thing that Mr. Winthrop could not see, and that was, that Samuel was continually pondering upon such profitable matters as interested him, and that he was scarcely ever idle; nor did his father see, either, that if he ever wished his boy to become a mathematician, he was pursuing the very course to prevent such a result. Instead of endeavoring to make the study interesting to the child,

he was making it obnoxious.

The dinner hour came, and Samuel had not worked out the sum. His father was angry, and obliged the boy to go without his dinner, at the same time telling him that he was an idle, lazy child.

Poor Samuel left the kitchen and went up to his chamber, and there he sat and cried. At length his mind seemed to pass from the wrong he had suffered at the hand of his parent, and took another turn, and the grief marks left his There was a large fire in the room below his chamber, so that he was not very cold; and getting up, he went to a small closet, and from beneath a lot of old clothes he dragged forth some long strips of wood, and commenced whittling. It was not for mere pastime that ed whittling. It was not for mere pastime that Years ago?' he whittled, for he was fashioning some curious affair from those pieces of wood. He had bits of wire, little scraps of tin plate, pieces of twine, and dozens of small wheels that he 'Well,' continued Samuel, 'that was almost

made himself, and he seemed to be working to get them together after some peculiar fashion of his own.

Half the afternoon had thus passed away, when his sister entered his chamber. She had her apron gathered up in her hand, and after closing the door behind her, she approached the spot where her brother sat.

'Here, Sammy—see, I have brought you something to eat. I know you must be very As she spoke, she opened her apron and took

out four cakes and a piece of pie and cheese. The boy was hungry, and hesitated not to avail himself of his sister's offer. He kissed her as he took the cake, and thanked her. 'Oh what a pretty thing that is you are making,' uttered Fanny, as she gazed upon the result of her brother's labors. 'Won't you give

it to me after it is done?" Not this one, sister,' replied the boy, with a smile; 'but as soon as I get time I will make

you one equally as pretty.'

Fanny thanked her brother, and shortly af-

terwards left the room, and the boy resumed his work.
At the end of the week, the various materials that had been subject to Samuel's jack-knife and pincers had assumed form and comliness, and they were jointed and grooved to-

gether in a curious commbination.

The embryo philosopher set the machinefor it looked much like a machine-upon the floor and then stood off and gazed upon it .-His eyes gleamed with a reculiar glow of satisfaction and he looked proud and happy. While he yet stood and gazed upon the child of his labors, the door of his chamber opened and his father entered.

'What, are you not studying?' exclaimed Mr. Winthrop, as he noticed the boy standing in the middle of the floor. Samuel trembled when he heard his father's

voice, and he turned pale with fear.
'Ha, what is this?' said Mr. Winthrop, as he caught sight of the curious construction on the floor. 'This is the secret of your idleness .-Now I see how it is that you cannot master

your studies. You spend your time in making playhouses and fly-pens. I'll see whether you'll learn to attend to your lessons or not .-There. As the father uttered that common injunc-

tion, he placed his foot upon the object of his displeasure. The boy uttered a quick cry, and sprang forward, but too late. The curious construction was crushed to atoms—the labor of long weeks was utterly gone. The lad gazed for a moment upon the mass of ruins, and then covering his face with his hands, he burst into 'Ain't you ashamed ?' said Mr. Winthrop,

'a great boy like you to spend your time on such clap-traps, and then cry about it, because I choose that you should attend to your studies. Now go out to the barn and help Jerry shell

The boy was too full of grief to make any explanation, and without a word he left his chamber; but for long days afterwards he was sad

and down-hearted.
'Samuel,' said Mr. Winthrop, one day after the spring had opened, I have seen Mr. Young, and he is willing to take you as an apprentice. Jerry and I can get along on the farm, and I think the best thing you can do is to learn the blacksmith's trade. I have given up all hopes of ever making surveyor of you, and if you had a farm you would not know how to measure it or to lay it out. Jerry will now soon be able to take my place as a surveyor, and I have already made arrangements for having him sworn and obtaining his commission. But your trade is a good one, and I have no doubt you will be able to make a living at

Mr. Young was a blacksmith in a neighboring town, and he carried on quite an extensive of being a fine man. Samuel was delighted with his father's proposals, and when he learned that Mr. Young also carried on quite a large machine shop, he was in estacies. His trunk was packed—a good supply of clothes having been provided; and after kissing his mother and sister, and shaking hands with his father and brother, he mounted the stage and set off for his new destination.

He found Mr. Young all that he could wish, and went into his busines with an assiduity that surprised his master. One evening, after Samuel Winthrop had been with his master six months, the latter came into the shop after all the journeymen had quit work and gone home, and found the youth busily engaged in filing a piece of iron. There were quite a number of pieces lying on the bench by his side, and some were curiously riveted together and fixed with springs and slides, while others appeared not yet ready for their destined use. Mr. Young ascertained what the young workman was up to, and he not only encouraged him in his undertaking, but he stood for half an hour and watched him at his work. Next day Samuel was removed from the blacksmith's

shop to the machine shop. Samuel often visited his parents. At the end of two years his father was not a little surprised when Mr. Young informed him that Samuel was the most useful hand in his employ.

Time flew fast. Samuel was twenty one.-Jeremiah bad been free almost two years, and he was one of the most accurate and trust-

worthy surveyors in the country.

Mr. Winthrop looked upon his eldest son with pride, and often expressed a wish that his other son could have been like him. Samuel had come home to visit his parents, and

Mr. Young had come with him.
'Mr. Young had come with him.
'Mr. Young,' said Mr. Winthrop, after the tea things had been cleared away, 'that's a fine factory they have erected in your town'
'Yes,' returned Mr. Young, 'there are three of them, and they are doing a heavy busi-

I understand they have an extensive machine shop connected with the factories. Now, if my boy Sam is as good a workman as you say he is, perhaps he might get a first-rate sit-

uation there.' Mr. Young looked at Samuel and smiled. By the way, continued the old farmer, what is all this noise I hear and see in the newspapers about those patent Winthrop looms? They tell me they go ahead of any-

thing that was ever got up before.' 'You must ask your son about that,' return turned Mr. Young. ' That is some of Samuel's

Eh? What? My son? Some of

The old man stopped short and gazed at his on. He was bewildered. It could not be that his son, his idle son, was the inventor of the great power loom that had taken all the manufacturers by surprise.

What do you mean? he at length asked. 'It is simply this, father, that this loom is mine,' returned Samuel, with a look of conscious pride. 'I have invented it, and have taken a patent right, and have already been offered ten thousand dollars for the patent right in two adjoining States. Don't you remember that clap-trap you crushed with your foot six

were bent to the floor, and over whose mind

the factories, though of course, I have made much alteration and improvement, and there

NEW ERA.

is room for improvement yet.'

And that was what you were studying when you used to stand and see me weave, and when you used to fumble about my loom so much? said Mrs. Winthrop.
'You are right, mother. Even then I had conceived the idea that I have since carried

'And that is why you could not understand my mathematical problems, uttered Mr. Win-throp, as he started from his chair and took the youth by the hand.

Samuel, my son, forgive me for the harshness I have used towards you. I have been blind, and now see how I misunderstood you While I have thought you idle and careless, you were solving a philosophical problem that I could never have comprehended. Forgive me, Samuel, I meant well enough, but lacked

udgment and discrimination."

Of course the old man had long before been forgiven for his harshness, and his mind was opened to a new lesson in human nature. It was simply this :

Different minds have different capacities, and no mind can ever be driven to love that for which it has no taste. First, seek to understand the natural abilities and dispositions of children, and then in your management of their education for after life, govern yourself accordingly. George Combe, the greatest moral philosopher of his day, could hardly reckon in simple addition, and Colburn, the mathematician, could not write out a common place address.

THE LAST INCARNATION. Fourth Legend.

THE APPRENTICE CARPENTER.

At that time, Jesus said : "In order to render the condition of the children better, it is first necessary to teach their fathers and their

"When men shall be associated in their labor, the heaviest burdens will not weigh upon the weakest, and when all shall work, there will be rest for all. Then the rich will no longer torture their own children in order to fit them for unjust domination, and the poor will not be compelled to bend their youngest sons to the sorrows of servitude. For selfish passions will no longer stifle nature, and men will understand that labor is a duty and should never be a punishment. For there is no one to whom Providence has not given more fitness for one function than for another; and labor ought to be distributed according to the inclinations, and divided according to the

strength of each.

"As to education, it ought to be common to all, like the light of the sun, for all desire it and feel the need of it. And when it shall no longer be falsified in its direction and barbarous in its methods, it will be a reward and a

happiness for all children." Jesus said this as he passed near a harbor where the carpenters were at work building a vessel. Some were squaring a large tree which was to be placed at the keel, and others were smoothing and adjusting planks of equal size, to form the sides of the hull. And all worked according to a plan and upon precise measures, in order that the work of one should conform to that of another, and that the whole should be harmoniously composed of all the

Jesus, under the figure of a youth, approached the foreman who had the superintendence of the work, and asked him if he could not give him occupation among his workmen.

The foreman looked at him disdainfully, and

said to him: "What use could you be to us?
You are not strong enough?"
Jesus then noticed ten stout men who could

not succeed in lifting an enormous piece of timber, because they distributed their forces badly and did not act together. All the strongest were on one side, and on the other all the weakest; so that the piece of timber, when raised on one side, threatened to fall on the other, and to crush a part of the work-

Jesus approached and said to them: " Brothers, let me help you."
And they began to laugh, leaving their hard labor in order to wipe the sweat from their

But Jesus spoke to them with so much gentleness that they allowed themselves to be advised by him; he distributed the greatest where the weight was most heavy, assigned to each his post, indicating to him the notion he was to make; he himself then placed his white and delicate hand under the mous mass and gave the signal. And the mass of timber was raised without effort and as

if by a miracle. Then turning towards the foreman, he said to him: "You see that in association no one is weak; for he who can do the least with his hands can sometimes do the most by his advice. It is the cooperation of small efforts that determines the greatest movements; and in order that a small force may become a power, it is only necessary to put it in its true place, so that it may act in harmony with all the other

Then the workmen said to him : "You are very young; and we see that you are already passed master in our trade."

Jesus said to them: "I am an apprentice carpenter; but I speak to you in the name of supreme wisdom, which is master in all the arts nd in all the sciences. When Noah caused to be built the ark, which was to preserve the seeds of a new world, he consulted that supreme wisdom, and by it directed the cooperation of his workmen in the construction of that wonderful vessel.

"But the workmen who had labored in the building of the ark did not enter it, and perished in the deluge, because they obeyed the man, and did not penetrate the divine thought. Let it not be so with you, for I tell you in truth, that you are all called to the building of Be, therefore, intelligent worka new ark. men; and be careful to provide a place for yourselves and for your children in the great social vessel, in order that you may not perish when the great storm shall come.

The workmen said to him: " Of what storm do you speak ?"

Jesus answered them: "When the wind blows, it must raise, or it must carry away, or it must overturn everything that opposes its passage. If it is thrown back upon the wars, it will upturn the mass of the waters; and if it descends in a whirlwind upon the earth, will uproot the trees.
"The spirit of God, the spirit of intelligence

and of love, is like an impetuous wind, which blows from the east even to the west. It drives before it the clouds of error, shakes the rocks of pride which resist it, and uproots the old be-liefs. And those who have thought they could usurp the kingdom of heaven, try to repel it and drive it back upon the suffering multi-

pattern of the very loom I have set up in is sent here to make us talk:" and they mis-But Jesus, taking an axe, began to work

with them; and everything that he did was of

an admirable precision.

Then he said to them: "If any one requests you to labor for the salvation of your others, and does not at the same time his hand to the work, distrust that man. True love for the people is proved less by words than by deeds. And how will they believe that a man feels for their sufferings, unless he suffers with them? Listen advice of those who give you examples, and do not allow yourselves to be enervated and discouraged in the present by thoughts of the future; the future will be the son of the present, and to-morrow will gather what you sow

to-day.

But take care that envy, or foolish pride, or other bad passions, do not make you despise the advice of those who love you. Recollect what happened to the people who allowed Jesus to be crucified. Know that the spirit of Jesus is always upon the earth, and that often, when you least expect him, he approaches you. Do not say, what right has such a one to teach us? It is as if you said, what

right has he to love us?
"Receive truth from love for the truth itself, and be not jealous of him who devotes himself to tell it to you. Listen not to those who seek to depreciate his words by accusing his person, for the weakness of man belongs to man, but the word of truth belongs to God. And you must know that it is so much the more divine, because it uses the voice of a more imperfect being, in order that you may not attach yourself to the man who speaks, but only to the truth which he tells you.

The men of the people, on hearing these words, were seized with respect; and, looking upon him who spoke to them, it seemed to them that they had already seen him before. Each of them found in him some resemblance to those whom he had loved, and whose affect tion had rendered his life less bitter. some, it was the remembrance of a mother; to others, it was the image of a son, or of a brother, who was no longer in this world; all felt their hearts moved, and courage and hope were re-awakened in their souls.

Jesus worked with them until their dinnerhour, and, as they rested themselves to eat, he remarked that some had more, the others less; and he said to them : " Do you know how the Christ formerly multiplied the loaves to satisfy the people in the desert?" swered him: "No; and we do not believe in that miracle, because it appears to us impossible."

Jesus said to them: "Put together in common all that you have brought for your din-ner, in order that each may have the advantage of what belongs to all; and you will see that your provisions will be multiplied, for the bread of fraternal communion will be the bond of association, and the seed of future prosperity. And each of you will feel that he ought not to be a burden to the others, and you will be like the earth which receives the grain that is given to it, to render it back a hundred fold." Then, having blessed the bread, he broke it, and distributed it amongst them; and he did the same with the other provisions. And he said to them: "Learn what humanity can do by the

labor of its hands."

Then each offered from his share to his more than he could give in return; seeing which, Jesus said to them: "The kingdom of God is not far from you." And he left them. "Will you come back?" cried the workmen. "Yes," replied he; "if you do as I have told you, you will soon see me again in the midst of you."

And he left them in their astonishment, not daring to communicate their thoughts to each o her; and several said: "If he were not so young, we should think the Christ had again come among us." Because they did not reflect that the spirit of the Christ is immortal, and cannot grow old.

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may not carry you away."

Then the workmen understood his words;
and some became pensive, others looked at
him with astonishment, while others murmured
within themselves, saying: "This young boy

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VOL. III.----NO. 20.

BOSTON, SATURDAY, FEBRUARY 17, 1855.

WHOLE NO. 118.

Thoughts of the Age.

The following paper is doubtless well intended, as are all the productions of our friend Potter, which appear in the Era. But his method of expressing his views, seems to us somewhat calculated to give a wrong idea, oftentimes, of what he would say. However, every one has his own manner of saying and doing things, and that, perhaps, is the best for him. We cannot help thinking, however, that we should ever aim to be clearly and truly understood-it saves time at least in getting at the absolute truth. As to our friend's notions about Jesus, of which he has often given intimations in our columns, some of our more sensitive friends, who know our own views on that subject, think we ought to express ourselves more fully than we have heretofore done. Well, perhaps we may, by and by, when Bro. Potter gets through. But why not earlier? Simply because our own wisdom does not so say, and we are not so egotistic as to suppose that our readers cannot think for themselves in this matter. When we give our views on any subject, we do it in the way of suggestion merely, and thus in the hope of aiding thought in what seems to us the right direction:

For the New Era. No Man should be a Christian. BY A. M. POTTER.

No man should be a Christian .- It is said, that the gates of Busyrane had certain inscriptions on them. The first, "Be bold;" the second, "Be bold, be bold, and evermore be bold;" the third,-"Be not too bold." Thus am I encouraged, and warned.

At first sight this expression, No man should be a Christian, may, to many of the readers of The New Era, appear strange; a little reflection, however, must satisfy such, that it assumes strangeness, more by its latitude and longitude, than by any principle involved in it. Had this paper as wide a circulation among the Hindoos and Moslems, as among such as have their very character shaped by ancestral influences, who have ever been hearing the saying, Every man should be a Christian, certain it is that the last remark would appear equally strange to the one portion, as does my heading to the other.

Again, if a majority in numbers has any virtue in it, toward deciding the right or wrong of my position, then am I right, for it will be borne in mind, that the Christian religion is very unpopular with by far the greatest portion of the inhabitants of the

Nor am I wrong in saying, no man should be a Christian, because of the general belief in this country, that God has given in the Bible a full, (or so full as is necessary), expression of his will concerning man, as a race, or as an individual. While we as a nation, with great confidence give ourselves to this belief, will any one say that God has any less interest or care, that the Hindoo or Mussulman should know His will, than ourselves? And have those to whom was given that which is esteemed among us as the revelation of God to man had any faculties by which God could reveal bimself to them alone, and not also to those of other nations, whose welfare must have been equally his concern? And while Christians look with pity, and with a foreboding of evil upon such as have not their Scriptures; yet have not the Hindoos, Chinese, Persians, and others, what is to them as much a revelation of God's will as is ours to us? Nor can I see why God, their Father, may not have so revealed himself to them, if to any; inasmuch as the faculties of body and mind are the same in them as in ourselves. And if the same time, talent, earnest good will, and desire, had been bestowed to make their Scriptures harmonious, and to prove them given by "plenary inspiration;" the sum of the evidences would be fully as weighty for their Scriptures, as now, in relation to the Hebrew and Christian writings. Nor can I see why we should be more concerned for them, than they for us.

subject would meet a full response. Reverse it as regards his religion, and he would meet me as coldly as do some as it is. Therefore when I hear it said, that the Hindoo has within himself less evidence that God has favored him, or that the Moslem feels himself a rejected child of God; that God could give and did give to the Hebrews and early Christians, all that earth has ever, and can ever have, of this will; and that the various confidences, of various peoples, in the same thing, viz: that God has in some way spoken to them, are but gross deceptions; I come to one or two concluheathen, has no less of God's favor than the

It seems to me that from the Jew my

and adores Him there. The same God who reveals himself to one man or nation, has the same interest in and ability to reveal himself to any other man or nation. To every man His will may be known, and to every nation, also, through the same faculties; equally the property one as of another. Hence my confidence in their various revelations, (so esteemed,) is based on the same general principles. Truth is as beautiful to me in the Vedas, as in the Hebrew writings; in the Koran, as in the New Testament. Nor can I see how I should use my reason, any less or more, in seeking after wisdom in the Bible, than in the Shaster. I am quite confident that the hand of God has been full as busy, and been guided by equal skill in India as in Palestine; that the eternal design in the Persian, is fully as interesting as in the Jew; that God's Laws have ever been shaping the practical History of the Mussulman, as well as that of the Christian; so that whatever be the fate of either, the same God, is the Author and Finisher.

No should man be a Christian. This word Christian is derived from one Jesus of Nazareth, whose followers esteemed him to be their Christ, or Anointed, or Redeemer from political evils, and probably from moral evil as well. In their hope of his being the political Christ, or Redeemer of the Jewish nation, they were disappointed. Some six or eight of his immediate friends have given somewhat of him, in biography, and otherwise. So far as these writings have been known and read by honest minds, free from religious bias, the universal sentiment has been that of deep regard for this lovely, selfsacrificing victim of bigotry, intolerance and enmity. Doubtless a political vindictiveness was also blended in the designs upon his life. The life and virtues of this Nazarene, his practical love of his fellow beings, his pure devotion to his mission, and the no less imposing devotion of his life in the completion of his life purpose, and for which he seemed by inheritance and adaptation so well suited, must ever bless man by the force of a practical exposition of love to God and man. His object seems to have been, in degree at least, misconceived; his end was tragical; his public life, a series of good works; his death, a testimony of his deep sincerity and desire to redeem his people and the world from sin.

From his teachings and course of action, arose in process of time, a stupendous system of religion. It seems to me he must have had this in view, as well as the purpose of redeeming Israel. Assuming then, the point, that Jesus of Nazareth did intend to establish such religion, I repeat, no man should be a Christian, in the same sense in which I would say, no man should be a Hindoo, a Moslem, a Mormon or a religionist, at all; and by religion, I would be understood, as meaning a "system of faith and worship." Hence I say no man should be a Christian,

1. Because every religion has a vitiating effect upon any man or nation. Had I said this of any other than the Christian religion, I am confident that I had been met cordially in my position. In fact I somehow fancy that every people that are not Protestant are thought to be injured by their religion. And I as strongly suspect that the Romanist regards the Protestant as being in a bad way. What nation is so conspicuous as an example of what a religion will do, as the Jewish? Not since History began its etchings, has there lived a more vicious, barbarous, bloody people; one more deeply stained in crimes of every shade, murder, slavery, idolatry, theft, lying, polygamy, wars, rapine, cruelty, and an unpar_ alleled savageism in killing, oftentimes, men, women and children, in their thirst of blood; and yet, from first to last, they were sustained, as they verily thought, by a warrant like this, -" And the Lord spake unto Moses, saying,"-or a "Thus saith the Lord." Even in their last days as a nationality, did they not with "wicked hands crucify and slay" Jesus, of whom we have just been speaking? And was it a fact, that the sons of Jacob, or Isaac, or Abraham, were such men as the Israelites in Egypt after Moses had come among them?

And since the Christian era, can any candid mind look at the almost completed two thousand years, without strong doubts, that sion : First. That all alike may be deceived : man has been more blasted than blessed in or Second, and on which I establish my own it? Some would have God move by "steps belief, that God is no respecter of persons, or dispensations in man's destiny. By such, and that one who is to us a poor benighted | man was better by the religion of Moses than before. If it be true, that God moves man who in the pomp and dignity of civi- by "steps," I would say that the Israelites lization, worships in a Cathedral; or than were what they were because of their relione, who in quietness seeks Him in nature, gion, and I think it will be conceded by

shall decide?) that they had been better. had they known and followed that of the

divide man's history, as by the Bible, into three "steps," of about two thousand years each. From Adam to Moses or thereabouts, I cannot see any very plain footprints; - one step. From Moses to Jesus, - one step. And from Jesus to "about these days," one step. - Will God

step again, or are three "steps" enough? Now, if all men before Moses should have been Israelites as by Moses' system, because his was a better one than theirs; and if those before Moses, and those after him too, should have been Christians, because the Christian system is better than either; and if the world is not manifestly better on account of these "steps," the conclusion from analogy is, I think, a fair one, that God will "step" again. Indeed, another step is held as a promise of a 'good time coming" in the Christian system, as was the Mosaic to that before it; and as the Christian is claimed to be in the Mosaic. So then, is not the inference fairly deducible, that as the Mosaic system to that before it, and the Christian to the Mosaic, were each a "higher law" to the preceding, so will be that which is near at hand, a "higher law" to the Christian, Mosaic, and those prior?

If it be true that one system rises above the other, as just illustrated, is it not equally true that each was better than the preceding? If better, then was not the one just back imperfect, wanting in something, - in that which makes the next following better? And from this train of reflection, have we not reached a point in which the Christian in something, that the next "step" or revealment (for I trust it shall not be a "system of faith and worship") shall possess? By this too, we can scarce conclude the Nazarene as occupying a position in relation to God much different from that of a medium, by which this system was transmitted to the world; or as was Moses and Zoroaster, Confucius, Noah and others in their revealments. From the effect of Christianity upon the world; independent of extraneous aids and influences, such as the arts and sciences, which are clearly no part of its revealments; I am "fully persuaded" that another "step" shall be realized: also, that it is not a little dubious which of the two systems, the Mosaic or Christian, has been most fruitful of evil and bloodshed. ings of Jesus, and the evident gain to man in them, no sooner had he died, than his followers were divided among themselves, and the so-called Christians very soon reduced his teachings and principles to a system; and therefore I speak of the Christian religion as a system of faith and worship, rising, as I think, indirectly at least, from the teachings and life of Jesus of Nazareth, while his disciples soon came to the adoption of what I

find not in their Master. Some may think I mistake Sectarianism for Christianity, as a system; but it seems to me that if Jesus of Nazareth had desired that no system should or could have grown out of his ministry, and the lesson of his life as a whole, it had been an easy matter for him to have so taught in a clear, unmistakeable manner. Whereas now, all schools, creeds, sects and systems go, as they say, to him as their Master and model. And for fucius, Mahomet or others have in them God, and him only shalt thou serve."

This system rapidly accumulated to itself, ously counted as virtues. But to go on. more and more of system, making to itself the result of religious systems; and probably none was more an element in the causes

Christendom, at least, (doubtful if the Jews present time. I have not time, -(I wish I coincide; hence when Doctors disagree, who had) to say more at this point, but at the risk of appearing a little paradoxical, I proceed. The enormities and cruelties practised by this religion are scarcely exceeded by any Again, if God moves by "steps," let us other during the dark ages as well as before and since.

In the Reformation, however, things be-

gan to mend-or so one would conclude. when hearing the story of Protestants. And the Romanist would say, grew worse; so we go. It is doubtless true that the world is in a better state now, than three centuries ago; but what has caused the improvement? The Reformation? Nay; the sunlight of reformation was not in Luther. It was in Science and the Arts, with Commerce. The Art of Printing was the dawning. That gave to thought a galvanic shock, which I hope will ultimate in man's redemption. Had it been undiscovered, I see not but man were still in his darkest days. These and other kindred things have forced the Christian religion along up to its present position. I say forced, for it has not the elements of growth, but rather decay in itself. This may seem strong language, but not too strong. For where have been the churches, the accredited systems of Christianity, in all reforms? In the background always, till compelled to rise. Witness the cause of Temperance, Slavery, the scoffings and sneers at Spiritualism,-whence are they? From the churches. All reforms spring up, are for a time opposed by Christians, so called; till opposition becomes too gross-and then they are wakened to their necessity. This is become palpable indeed; it must be very palpable, very; or else such a paper as the New York EvangeList would not have admitted what follows as editorial, a year or two back. The quotation I give at the risk of overstepping my usual system is shown to be imperfect, wanting space, as it is too good to be lost; fit only to be kept before the people. I can scarce believe that paper was sane (by its own standard) when it gave room to the following: "To the shame of the Church, it must be confessed that the foremost men in all our philanthropic movements, in the interpretation of the spirit of the age; in the practical application of genuine Christianity; in the reforming of abuses in high and in low places; in the vindication of the rights of man, and in practically redressing his wrongs; in the moral and intellectual regeneration of the race, are the so-called infidels in our land. The Church has pusillanimously left not only the working oar, but the very reins of salutary reform in the hands of men she denounces as inimical to Christianity, and who are practically doing with Notwithstanding the simplicity of the teach- all their might, for Humanity's sake, that which the Church ought to be doing for Christ's sake; and if they suceeed, as succeed they will, in abolishing rum, restraining licentiousness, reforming abuses and elevating the mass, then the recoil upon Christianity will be disastrous in the extreme. Woe, woe, woe to Christianity, when infidels, by force of nature, or the tendency of the age, get ahead of the Church in morals, and in the practical work of Christianity. In some instances they are already far, far in advance; in the vindication of truth, righteousness, and liberty, they are the pioneers, beckoning to a sluggish Church to follow." I wanted to underscore, but must have

underscored the whole, if any. I think the writer of that must have written as do many mediums, because he could n't help it-and thereby wrote truly.

2. No man should be a Christian for the following reasons. But a word or two first, this reason, I say, no man should be a Chris- lest I be misunderstood altogether. Let tian, since the religion of Zoroaster, Con- me say I have no controversy with Jesus of Nazareth. No man has lived in whom has much that is to our comprehension worthy, shone, in the only way that is worth a great, and if made the property of all men, would in his every day life, such virtues as in his. be found full of redeeming excellence; yes I love him for what he so clearly was. though this be true, I am confident few in He has gone before me, and in very much this land would say, be a Hindoo, a Chi- is an example. His precepts, too, are nese, or Moslem in religion; and I but add precious. Yet was he not a man? If a another to the list and say, Nor be a Chris- man, is it strange that in nothing he should tian. Like the honey-bee, gather good from err? Rather is it not strange that he erred all, and practise it; but become a worship- so little? Hence some, many indeed, from per in the Temple of neither, "for it is the sum of his perfections, grant to him written, Thou shalt worship the Lord thy yet more, and make him an Ideal of Perfection. Even his imperfections are strenu-

1st. All "systems of faith and worship," friends in various directions, sinking lower or religions, are limited-limited to someand lower meanwhile, till gross darkness thing. God has no limits that I know about ; covered the people. The dark ages were therefore I discard all limitations, and seek after God wheresoever he may be found.

2d. All religions have this as a cardinal than the Christian. Had it been possible, principle on which they stand :- I am right, which I doubt, for this religion to have pre- you are wrong. So says the Protestant of served its original simplicity, the world had every other, and so says every other of him. well nigh been Christian, at least in this These cannot all be right, altogether. I do

not like this, for I find too good evidence every day that what I thought was right, is quite too often disclosed as wrong; or so I a literal transaction, though they believe

3d. That man is the best who is in the right. Nobody doubts that. Now, every religion says to its adherent, You are right. Of course, then, he is a better man than any other out of his system. But so says every religion to its followers, and hence bitter finger on a substance as material as stone. wars, feuds, inquisitions, heart-burnings, scandal, and such like fruits.

4th. A religion is a "thus far and no farther shalt thou go" principle. When once you are right, of course you can go no farther in that direction; but I much fear no religion is yet a standard of going. This, of course, cuts off all progress, and makes complete stand-still affair. The proof is all around us every day.

5th. All religions narrow the mind. It must be so. A system of faith and worship is one system, not all systems. Fences, like systems, narrow the field fenced in. There is ten times more danger in being too narrow, than too liberal, wide, diffusive as God. See a Romanist, Puritan: indeed, one can almost tell the members of the different sects by their tone and manner of speech; so pinched and dwarfed is a mere religionist. Well, this is the natural effect of every religion.

6th. Every religion creates castes. It must be so. It is too plain to be gainsaid, all over the world. It is at once sheep and goats, wheat and tares, righteous and wicked, good and bad, I and you, "stand by thyself; I am holier than thou."

7th. Every religion destroys all desire for farther research, and makes of man a mere muttering worshipper. There is no need of research if a system is once adopted as one's own, and that forever. Hence, all systems claim infallibility. They cannot do less They claim to have already done all your thinking,-you have only to sink into this or that sarcophagus and become as dead.

8th. I heard a young clergyman of a fine spirit, in a popular branch of popular Orthodoxy (could any reader guess what branch I mean by popular Orthodoxy?) say not long since, in his pulpit, that "when Luther made a Lutheran he killed the man, and when Calvin made a Calvinist he killed the man. Too true, alas! But what struck my mind most forcibly was that one whose perceptions are so active, should not have seen that "when" Christ, or Jesus, "made a" Christian, "he killed the man," and to kill a man is granted as no small crime. Yet this young clergyman holds up the Christ as an ideal of perfection, and would have Jesus of Christ does "kill the man," for he shall "be made alive." If a religion-maker "kills the man," in each case of making a proselyte, then does not a religion the same?

fects upon individuals, society, and the world, let it be your firm purpose to let uncaged, without a fence, every man's founnot be fenced. When once it is fairly caught, it is gone.

As to what a man should be, it is too late to say more than a word. Every man should be a man; a lover of God; a growing man; seeking after truth every where, yet never thinking for a moment he has attained, but should press on to the mark of attainwhom every one should adore as the God and Father of us all. I would not tear he first tear down. More anon.

ELMIRA, N. Y., Jan. 16, 1855.

For the New Era. The Sabbath.

first chapters of Genesis, before another allusion is made to it by the writer or writers harmony with that spirit which regards days, of the Pentateuch. Generation after generation passed into the spirit land, leaving no evidence on record that they observed any day as sacred. Moses is said to be the writer of the first five books of the Old Testament, and he records that God spake unto him those sayings now called the ten commandments. One of the commands is as follows: "Remember the Sabbath day to keep it holy." Being once spoken, they were then written upon two tables of stone by the . "One man esteemeth one day above an-

finger of God. This is generally believed by the church of to-day, to be a history of God is a spirit, having neither body nor parts. They affirm that a spirit is an immaterial substance — that God is such a Spirit, and yet wrote with his finger on as gross substance as stone! That an immaterial substance could make a mark with its seems to me a little incredible. . If God is a material spirit, and filleth the heavens and the earth, or the universe of worlds, then one of his fingers would be of such proportions as to be unfitted for writing on tables of stone small enough to be carried by one man down a mountain. I do not say that a spirit might not write on stone, and that a spirit might not do it with his finger; but it is difficult to conceive of God's doing it by direct contact of his finger with stone. If God were the only spirit in the universe, then we should be obliged to admit every spiritual impression or direction as coming from Him. It is possible for Moses to have labored under an impression common to many at this day, - that every spiritual suggestion must either come from God or the devil. Whether the Sabbath had its origin with Moses, Spirits, or God, it was given only to the Jews, and hence can have no binding force elsewhere, unless it is a law of absolute right; and even then it fails to be obligatory if not perceived or appreciated. Where there is no law, there is no transgression - there can be no guilt incurred. The Jews may observe it, and those who have conscientious scruples concerning it, but on those only does it have any force. We have admitted that such a law existed among the Jews, and have criticised its origin a little. They believed it came from God, and they had a right to believe thus. But this is not the end of it. The professed followers of the Nazarene assure us that we are under obligations as believers in the teachings of Christ, to observe one day in seven as sacred time. Those who follow Christ in the outward sense, ave. as a standard of authority, the history of his sayings and doings as recorded in the New Testament. But, had the Old Testament been kept in the hands of the Jews, and had the popular sects of this age had no other standard save the New Testament, it would have been as difficult a thing to establish a sacred day, as to have established the idea that tall steeples were evidence of high spiritual development. Christ paid no regard to days; and for this he was often rebuked by the Pharisees of his time. Aim-Nazareth to fill the measure of his ideal; ing at the right, he pursued his usual course hence would say, perhaps, No matter if on the Jewish Sabbath. If he attended the Synagogue occasionally, it was because the people whom he wished to instruct, and save from a dead and formal religion, were there assembled. His silence on the subject, ex-Many more points might be adduced, but cept when reproved by the time-serving reenough are given, as I trust, to show my ligionists, and then his replies to those rereaders that I would have every "system of proofs, as well as his evident disregard of faith and worship" forever blotted out. And of it in his acts, demonstrate that the Sabnow one word to Spiritualists. In the light bath was no more sacred to him than any of the lessons of other systems and their ef- other day in the week. His whole practice and teachings were in conformity with the sentiment, that it is always proper to do Spiritualism be just where it is, unfettered, right, and never proper to do wrong that days give no character to acts - that tain of life. Thank God, Spiritualism can- days have no character of themselves, and that an action which is intrinsically right, can never become wrong by being performed on a particular day. I know he said, "it is lawful to do well on the Sabbath day," and I feel equally certain, that it is as lawful to do well on any other day.

A young man once asked Jesus what he must do to inherit eternal life, and he reing. He should live so as to make his life ferrred him to certain commandments which approximate most rapidly to that Being should be kept. The command to observe the Sabbath was omitted. The young man said he had kept those referred to from his down only, but no man can build up unless youth up. Christ said unto him, "One thing thou lackest." "Now," says the listening Pharisce, "he will mention the Sabbath as the one thing." Strange as it may seem, Christ saw something worse than a disregard of days to be criticised. The More than two thousand years passed young man's covetousness stood in the way way after the reference to a Sabbath in the of his progress toward life eternal. But the greatest covetousness exists in perfect times and seasons as holy.

Not only is it true that a man can follow Christ, and pay no regard to days as sacred, but it is equally true that none who follow him in the true sense do entertain any respect of this character.

The apostles who have written, and whose writings have been kept unto this day, saw the subject in the same light. Paul says, in a letter written to his brethren at Rome,

who talk most about him ;- "Let every man be fully persuaded in his own mind." We may form some idea of "his own mind" on the subject by what he says in some other letters. In one, written to his brethren at Galatia, he says, "Ye observe days and months and times and years. I am afraid of you, lest I have bestowed upon you labor

To the Colossians he writes, "Let no man judge you in meat, or in drink, or in respect of an holy day, or of the new moon. or of the Sabbath."

I have thus briefly noticed the Bible idea concerning the Sabbath. It may be late in the day to discuss such a question. "The agitation of thought," however, may be the beginning of wiser purposes and more liberal views on this, as well as other matters. E. B. PRATT.

The Aew Era.

"BEHOLD, I MAKE ALL THINGS NEW."

S. C. HEWITT, EDITOR AND PROPRIETOR. OFFICE, 15 FRANKLIN STREET. Terms, \$1.50 per Annum, in Advance.

ISSUED EVERY SATURDAY.

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Spiritualism and Reform.

There is no possible reform of human ill -no idea of reform now agitating the world, to which we do not give our heart and our hand, and bid it God-speed. Our sympathies are daily growing stronger and stronger for the abolition of chattel slavery and the institution of freedom for the African race; for the destruction of intemperance, and for the establishment of organic, social, triumph of health over disease in its multi- propriate results. And, as sure as form varieties; for the extinction of poverty and its host of attendant evils, by a healthy affluence founded on rational and co-operative industry and a system of exchange or serving the devil six days and the Lord one, mination of all penal law by becoming "a embryotic life is well-nigh complete. law unto ourselves," thus abolishing the very elements on which one class of civi-

all Gentile sinners, but "in Israel" also. For all these REFORMS, and for all other imaginable ones, to the fullest possible extent, are we fully ready, do we give all our heart's energies, and all the faculties of our mind. We are consecrated, body, soul and especially, which express worthy and comspirit, to them all, and shall not cease to prehensive thought, or communicate facts of labor for those who suffer, in these various remarkable, interesting and profitable chardirections, while God gives us breath, to acter, bearing more or less directly on the the extent of our ability, and according to subject of Spiritualism. But some of those our own best judgment. We most fully be who write for our columns, leave us lieve the Kingdom of Heaven is now having (thoughtlessly of course), a large amount of its advent in a most marked and prominent labor to perform, in preparing their articles manner, as compared with any former age, for the press, which a very trifling attention and that the time is not very far off, when on their part, would save us. For instance, the light we now enjoy, will appear only as an article comes to us written in such fine the very first rays of the morning dawn, in hand, that we have to strain our coarse eyes view of the brilliancy of the more mature, immensely to make it out, dreading all the yet ever maturing day. There is no extent time, not a little scowling of compositors, of imagination, in the line of good and when they come to put it in type. Then truth, that can possibly exceed the positive again, although the writer is evidently an to tables of stone by the lat One man ceteemeth one day above an-

even on this earth. " Eye hath not seen ear bath not heard; neither bath it entered into the heart of man to conceive," the blessings which are yet in store for him. Nature is inexhaustible in her riches; God is unfathomable in his goodness : and man is infinitely capacitated for progressive reception and appropriation of the good, the true and the useful. And realization, at most, is only a question of time. And even this, in times like these, when the very elements are all astir, when old institutions are crumbling into ruins, and their devotees are quaking with such unwonted fear; when creeds and creed-worshippers-when souls of mere shell, and ice-berg heads, are shedding but a faint and sickly light on great questions of living and of present momentquestions whose very intimation tells but too truly the deep heart-story and worldstory too, of crushed and bleeding affections and most hellish discordances; even the question of time is not the very hardest problem to solve that one could imagine. When the chemist observes the materials he has put together for a specific compound, in a state of agitation, he is able to see beyond that ferment, to more harmonious results yet to be. It is so, also, with the spiritually-social chemist-with him whose spiritual eye is clarified, and whose sight is therefore clear, far-reaching and comprehensive. And what though full realization may not come to-morrow, or the day afterthis year or the next ?- what matters it? It will nevertheless come! It will come in due season-come in obedience to natural law too, which can neither be forced nor set

Too many people seem to think, talk and act, as though there were no laws in the universe; as though Nature could be forced and hurried forward to all desirable results, or else transcended and over-rode-set aside and thwatted by human power and intelligence. But such will, doubtless, sooner or and spiritual manhood in its place; for the later, learn their mistake, and conclude to cessation of war and the reign of peace; for adopt a system of cooperation with Nature the abolition of the gallows and prisons, to and with law, which will insure a more wise be superseded by moral hospitals where the and permanent result, so far as they are criminal shall be treated in a more common- individually concerned. In the mean time, sense and Christian way than heretofore; Nature, doubtless, will not delay her movefor the annihilation of licentiousnes, whose ments on their behalf, but go on elaborating substitute is the Divine Marriage of two her own proper forms, evolving her own souls in complete spiritual blending; for the proper forces, and ultimating her own ap-

"Order is Heaven's first law,"

even so truly will it be her last law also. And, therefore, out of all the chaos of the past and the present-out of all the slavecommerce, that shall no longer make para- ries, the wars, the degradations, the crimes, sites of the millions who labor; for the ele- the debaucheries, the tyrannies and the on of woman from a doll to a personal agonies, which have been so sorely felt by being, from a dependent to an independent, the great throbbing heart of Humanity, and mentally, morally, and physically vigorous which still give the race its dismal forebodcounterpart of man, his equal in all privi- ings and its keen heart-pangs-shall yet leges, opportunities of culture, and rewards spring the joys of the Blest and the peace of for services of whatsoever character or kind; the Heavens. The mighty commotions of for the interment of a dead church, and the the battling nations, and the almost seemestablishment of one that is truly living, one ingly endless antagonisms and woes of deepthat shall make the whole of life sacred, ly false human relations and conditions, in business, work, pleasure—all things; a the present, are but the majestic birth-throes church that shall no longer be content with of the great Human Race of this planet, from whose agonies shall, by and by, be -which, after all, is so bunglingly observed born, in organic symmetry, beauty and joy, that Satan gets the pith of even the seventh the great Social Humanity, whose eleday as well as the other six; for the exter- ments have been long maturing, and whose

To us, and to many more, to whom Spiritualism has made its advent, this is its most lized vampires live, and transforming the significant lesson—a lesson without which state into a paternal providence, whose care this Third Dispensation, so called, is no disof its children shall be impartial and uni- pensation at all-has in it no life, no beauty, versal; for banishing to the shades our no good-becomes a tool without use, withwhole system of gigantic Commercial Fraud, out significance-rather detrimental than by which the very commonest necessaries of otherwise; yea, verily, a curse! For, to life, as well as luxuries, are not only often open the Heavens, and let a flood of light held at very exorbitant prices, by the into dark human souls, without removing princely speculations of the few, while the the causes of that darkness and its consemasses starve, but which are much oftener quent woes, is but to increase the darkness most wofully adulterated, so that health is and aggravate the woes. But Spiritualism made greatly to suffer, and the earth almost tells a more genial and significant story. to groan out in agony as she observes the Bright and beautiful as its own heavenly misuse her children make of her free and source, it comes to us all, with the serenity bounteous productions and her inexhaustible of an angel and the peace of the Infinite. wealth; and finally, for the complete reor- Its full, glad story, ever has been, and still ganization of Society on a Divine basis,—a is, the elevation and joy of the whole Hufoundation embracing such principles of man Race. To this end, ever, are all its wonequity and universal good as will inevitably ders exhibited—all its manifestations made; reduce to its own proper limits the human and it will not cease its remarkable exhibiproprium—the self-hood of man, which has tions and influence, till, in the beneficence so long been "master," not only among of Heaven on earth, THE TOILING AND GROANING MILLIONS ARE FREE.

To Writers for the Era.

We are always glad to receive the productions of those who write for the Era-those.

with accuracy, so as to be readily intelligible, as it stands in manuscript; and so we have to dig out the meaning, oftentimes, as best we have a very fair prospect of getting the reputation of Job, for patience, or else such a one as we neither covet nor feel to be profitable. And lastly, (so far as the instance under review is concerned,) many letters are so indistinctly formed, that we find ourself in a trinity of troubles-1. Penmanship too fine, tries the eyes too much. 2. Not well pointed, hard to get the meaning. 3. Letters badly formed, can't tell what they are, when we ought to be about something else.

Well, this is but the "beginning of sorrows." Some correspondents mix up business matters with what they intend for the language. It is plain that, at least, for a public eye, and so we have another trying job before us, to either copy what is to be printed, or to take out their orders on other sheets for immediate use, and for preservation for reference, if needful, in future.

But not to be tedious in matters of this nature, (although exceedingly interesting, from one point of view,) we will leave this mode of particularizing, and suggest the following simple rules for those writers only who need them, assuring them, that if they take the hint, they will very greatly aid us in our manifold labors.

1. Write a bold, clear hand, so that the eye will catch every word at a glance. 2. Punctuate carefully, so as to give the meaning

readily, and save future labor. 3. Always leave a good margin at the beginning for heading and introductory remarks, if the latter should be deemed needful.

4. Never mix orders for publications, with what you desire to be printed. The former should be put on a separate slip of paper. 5. Everything of a private nature, should be headed "Private."

By complying with these directions, we shall be saved much perplexity and perhaps some mistakes.

Of Ancient Ruins. LANGUAGE.

It belongs to this subject to speak somewhat fully of the languages. Speech belongs more strictly to man. While all things have their language, yet it can only be truly said that man has the ability to distinctly utter intelligible speech. But in this paper of Ancient Ruins, this vast subject can only be quite briefly unfolded. Volumes vast, sometimes quite unintelligible, have been written of the languages of man.

The Ancient Records have preserved somewhat amusing account of the confusion of tongues. They narrate that a number of persons had assembled together for the construction of an edifice, for a quite lofty purpose. Busily employed in their various branches of labor, suddenly, and quite unexpectedly to themselves, they were able only to speak in diverse languages-no two able to transmit intelligence. This was indeed not only a very remarkable phenomenon, but also a most extraordinary catastrophe.-A number of persons associated for a common purpose, yet no two able to understand each other. Fable though this is, yet in an unfolding age, it serves to call the attention of man, to the whole subject of language, of different languages, of dead language, of living language, and of the general structure of language as a whole.

is denominated the dead languages, that is, languages which are not now spoken by a for the class denominated "critics."

are the people who once commanded and fluently used the dead languages? The instant this inquiry is started, the thought will flash on the mind that there must be what are called distinct races. If there were such races, how came they to be extinct? There are two ways by which a race may become extinct; and first, by ceasing the sexual intercourse, procreation cannot be. But then a curious inquiry arises, why should man and woman resolve upon this particular separation? If there was a condition in the apply to animality, and animals would cease to copulate; and the same law would apply to the positives and negatives of the vegetaclock-work of procreation would cease to beat. Broad though this thought is, yet it belongs to the grandest thought unfolded in the opening era-that all things are either male or female.

Secondly: There is another way by which a race may become extinct, that is, by submergings, earthquakes, volcanoes, and that mountainous projections. This paper proceeds on the last mentioned basis Now, while a race may be submerged, some of their records or language may, in several ways, be

ways, it is sufficient to say that the intelligent mind will, at a glance, see that by such and such ways, a language would can-reading and re-reading, till we either be left, while the race to whom it especially belonged, might become extinct; hence there are what are called dead languages.

This general thought being clearly perceived, firmly fastened upon the mind, there may be passage back to a prior question-How did man construct language? How did he primarily learn, not only how to speak, but to speak to his neighbor intelligibly ?-Can it be believed that two or more persons assembled together, and said to one another, and hence have to work an hour or two over "Let us now make a speech, or construct a a brief article, to get it into readable shape, language"? Such a meeting could not have been held prior to ability to speak intelligibly. Speech must be to a certain extent, prior to holding a meeting to construct a season, each person, family, clan, or tribe, must have opened a school on its own individual hook; and hence the diversity of languages, of speech, or of human language -For example's sake, one sees water. He desires to tell what he has seen, and he makes a certain sound, corresponding to the sound of water, as it rolls onward. Being capable of hearing, the listener hears a vocal sound from a person, and thus what is called thought of water, is communicated to the mind of the hearer by the vocal utterance. So man went onward, constructing language, the sound, or the signs, or the motions corresponding to the things seen, heard

Here, again, the Ancient Record has its fable. The beasts of the forest quietly, as the gentle lamb, approach the primeval pair, and quite deliberately, they name each class of animals, as they approach. All the animals come, not a single class excepted, and the names then given remain unto the present time. It was manifestly seen by the constructors of the Ancient Records, that some thing of this sort must at some time be done, and so they place the whole load on the shoulders of a newly created, and quite illiterate man. Still fables have their uses. As man has approached to a class of animals, as of other things, he has given names corresponding to their general character; and thus the names of animals have been transmitted from generation to generation, in the circle of particular races. But there are extinct animals, as well as extinct races. And when the naturalist becomes sufficiently simple to examine this paper, certain mysteries bearing relation to fossils, will be mysteries

Returning, then, from this point, directly to the subject of ancient languages, it may be observed, that each race concocts its own language, agrees on certain words as signs of ideas; and hence the great diversity of

The Ancient Records contain also another curious historical point, bearing relation to language. Certain highly spiritualized persons are made, unexpectedly to themselves. to speak with tongues. That epoch was, to a considerable extent, a spiritual epoch. Man had arrived at a condition somewhat beyond the bounds of intellectuality, reaching somewhat into the higher stratum of spirituality, and could be easily influenced to speak and act under a considerable degree of spiritual power; and as it were, reaching up to the more spirit life, the two could intermarry, The schools deem it a sine qua non, that interlink, or, so to speak, inter-speak, and the accomplished scholar should study what so that extraordinary phenomenon was ex-

A curious inquiry is then started -Are tribe, clan, or nation, but which lie dead in the languages of the ancients so fastened upthe lifeless books. It is thought that a study on their minds, that they have retained them? of these dead languages, aids one in acquir- and if so, can they transmit them? All ing a more distinct knowledge of the roots of that is essential of language, is preserved. living languages. There is considerable and there will be comparatively little diffiwisdom in this view, as it bears relation to culty in teaching pupils the ancient, and even philology, and may be exceedingly useful the dead languages, especially in instructing that class whose organs of language, and of But it is an interesting inquiry, Where vocal utterances, are found to be in favorable

[For the New Era.] Of the Arts. I. Of Speaking. JOHN M. SPEAR, MEDIUM.

Language, in some of its varied forms, may be said to be universal. The minerals, vegetables, animals, in their various conditions, each and all, have their language. Things said to be inanimate have a language. "Day unto day uttereth speech." But, more strictly speaking, speech belongs to man. True, the lower animals enunciate sounds, forming a sort of speech among surrounding elements, bringing the immor-tals to this condition, then the same would gible to others. Man is not only capable f speaking intelligently to his fellows, but, to some extent, can make himself understood to lower animals.

In discoursing of the Art of Speaking, it ble and mineral conditions, and the grand is proposed to speak more especially of man, of his vocal powers - of methods of speech - of its influence on persons adfressed, - thus opening to the mind an important, useful and interesting branch of knowledge.

Among the ancients, the Art of Speaking, especially as it related to addressing large assemblies, was more generally cultivated than it is in more modern times. The class of natural upheavings, sinkings, or not having been constructed, — in moving art of printing being unknown, - the press the masses, great reliance was placed upon the accomplished, able and efficient public speaker. He who could best move the public mind by his oratorial powers, was highly valued, and was regarded as among the design of Providence in relation to man, he fails to point his writing preserved. Without particularizing these benefactors of mankind when a beneficent

enterprise was to be urged onward. Young men devoted themselves most assiduously to a thorough study of this highly important art. Some of the more eminent orators among the ancients secluded themselves from the world, lived in caves, dwelt in groves, wandered by the side of flowing streams, or roamed on lofty eminences, exercising their voices in various locations, preparing themselves to appear before large assemblies as public speakers. The name of Demosthedown to posterity, as one who devoted himself most thoroughly to the study and prache is named as the distinguished orator among the ancients, and as a model for the

In discoursing of this Art, a series of instructions will be presented; and, in so far as they are observed, will the student become an easy, fluent, interesting and efficient public speaker. And though some of the things said may be deemed comparatively unimportant, yet great things come of apparently insignificant matters. Little things must not be disregarded because they are small - connected with large things they constitute a whole.

In unfolding to man a new social order, much public speaking will be requisite to call attention to the general and special objects had in contemplation. As it were, a school must be opened; and among the branches taught the Art of Speaking should hold a prominent position. To proceed, then, to rules to constitute one an able public speaker; and,

First. Before one appears in presence of a public assembly, with a view of public address, there must be careful preparation; and in preparing, the following things are requisite. 1. A thorough acquaintance with the subject of which speech is to be made, embracing in that acquaintance, careful and methodical arrangement, so that the general train of thought will be firmly fixed in the mind, and incorporated, as it were, in the whole being. 2. Prior to appearance before a public assembly, and subsequent to ordinary preparation, there should be at least one hour of profound mental quiet. 3. If foods are taken, they should be masticated at least two hours prior to public speaking. - 4. The garments worn should be exceedingly loose, that the abdominals and the breasts may be fully inflated, and the neck should be but slightly covered, if at all. These several particulars are essential as preparative.

Second. In entering the assembly, all conversations with persons should be studiously avoided. Care should also be had, that the place of public speech, if in an edifice, is freely ventilated; and, if practicable, the North should be faced.

Third. The hour having arrived for the address, the shoulders should be thrown back, the abdominals forward, the head somewhat elevated, the voice, like a curving rocket, should be thrown over to the distant part of the assembly. The mouth should From this time this woman will hold the pobe quite widely opened, and pressure should sition of Directoress, — directing persons, be mainly on the positive foot, the negative or things to be said, to be sought for, to be being thrown somewhat out, keeping perfectly cool, wait, as it were, for silence, and thy true and thy appropriate name. Hencewill struggle for utterance, like a child prepared for outer birth.

These several things being with care observed, if filled with the subject, if the heart is interested in it, speech will be clear, forcible, impressive, efficient, accomplishing, in some degree, the objects had in contemplation. Other adjuncts, however, are essential to render one what may be called a graceful speaker. Several of these adjuncts may now be named.

First, Gesture. Many persons who are otherwise effective speakers, greatly fail in this accomplishment. The stage far excels the pulpit, the forum or the bar, in respect to gesture. It teaches gesture with great nicety. It exercises its students long, and drills them patiently. Well would it be if the pulpit, the forum and the bar. could learn of the stage. It would be exceedingly desirable, in becoming an accomplished speaker, to associate with distinguished persons of this class, - be with them at rehearsals, and listen to their in-

In a brief discourse of the Art of Speaking, details of gesture cannot be entered into. That branch must be left to be acquired mostly by careful observation of the attitudes of accomplished public speakers.

Some public speakers are accustomed to drink freely whilst engaged in public speaking, a practice which should be discountenanced, not only on account of its awkwardness, but because it breaks the links of discourse, and somewhat cools the ardor of the speaker, which should invariably increase as he progresses in his subject.

Second. Another adjunct, which is exceedingly useful to render one an accomplished speaker, is a careful knowledge of terms. One cannot become too thoroughly acquainted with lexicography. Every new word he hears uttered he should record, and at the earliest moment should consult an able lexicographer in respect to its meaning, its enunciation, and, if possible, its derivation. A practice of this sort will be of great service in clothing one's thoughts when preparing or enunciating his address.

Third. Another adjunct is quite useful. An oddity of dress should be avoided. If persons are dressed fantastically or uncouthly, the minds of the persons listening are directed more to the dress than to the address, and so the speaker fails to be efficient.

Fourth. And yet another adjunct - an acquaintance with authors whose diction is of Medicine. pure, whose language is liquid, whose sentences are full, and whose style is somewhat poetic. Almost without thought the words and attentively studied. These several considerations, if carefully observed, will constitute the student an able, instructive, interesting and efficient public speaker.

[For the New Era.] Spirit Readings.

MENTAL DELINEATION AND CONSECRATION OF MRS. J. H. FOSTER, MEDIUM, OF LOWELL. MASS., THROUGH JOHN M. SPEAR.

This woman is a person of exceedingly

fine mental texture. In this respect, her equal is very rarely found. Hers is a very compact mind. She has a very large amount of mentality, in a very compact form. Her mentals are unfolded in a quite extraordinary nes has been preserved and carefully handed | manner, in the following respects: -1. Her vision is very transparent : she beholds persons and grasps subjects without ordinary tice of the Art of Speaking. Everywhere mental effort: that is, she directly sees persons - sees what they are - sees what they intend to do - sees what they are capable of becoming. 2. Her mental affections are extended in an unusual degree, so much so that she cannot conceal them. She feels that she must declare her affections. Should she conceal them, her happiness would be greatly alloyed. 3. She is a prophetess. She rather feels than sees things which are to be; and she freely declares that prophetic feeling; but her prophecies relate more to persons than to subjects; and that which she prophecies of persons, whether good or evil, substantially comes to pass. She is also unfolded as a developer: that is, she can and does bring that to the surface which is within, whether good or evil; so that persons will act out their real internal condition. She knows not of weariness in plans of beneficence. Mentally she schemes -looks at persons who may aid her schemes, -sets them to work - while she, apparently, sits quietly in a corner. Mentally, therefore, she labors beneficially, and is a very adroit manager. Very few persons know her ability in this respect. Her plans are very broad, comprehending present action, and far distant future results. In this she very greatly excels: in this particular she is a casuist, - sceing how, when one thing is done, of necessity another must be done. But she secretes - she does not de-clare all she sees. Philosophically, she says, "If I declare the whole, they will not do anything. If I can interest them to do one thing, they must do the next." Very few persons plan thus.

This woman is exceedingly conscientious. She cannot be terrified or cajoled : so that she walks by her own interior light: husband, children, father, mother, brother, sister, neighbor, friend, cannot control her, except so far as her interior leads her. She loves society, but she loves Individuality more. These several particulars render this woman a very marked personage. She would be a very able, useful, beneficent person as a counselloress. Her counsel would be of great service in an emergency, because she is a casuist. She could lead an opposing person into a labyrinth. She could lead a friendly person into a straight, direct path, to reach an end. She has also ample secretiveness; so that schemes will not be prematurely divulged, which is an important requisite in that sort of labor.

Thou who art the Grand Guiding Mind of all minds, aid in this reverential service. accomplished. And now thou shalt receive for an upflow or an outflow of the subject, forth thou shalt be called the Guideness. which has become a part of the being. It Walking, thyself, in the way, thou shalt be a living embodiment of wisdom, of counsel, of true guidance.

Go thou, gentle Guideress, keep thy lamp trimmed and burning; walk in truth; say to others, this is the true and living way, walk ye therein.

From this hour there is formed a bond of union between these persons, - each acting and reacting, aiding and guiding in the labors which are in contemplation. Lowell, February 4th, 1855.

It is with much pleasure, and of our own freewill, without the least hint from "The People's Doctor" to that effect, that we publish the following document - a paper which manifests the true spirit, and an intelligence well worthy of either womanhood or manhood. Dr. RANDALL is a woman - not simply in the sense of sex - but in a far higher sense, at least, as the common estimate goes; for, by her steady perseverance and earnest desire to be a blessing to her race, she has fully qualified herself, not simply to practise medicine, but to teach all who need the simple principles of health - the laws of nature and of life; and especially those principles of integrity and simplehearted honesty of purpose, so much neglected by "the Faculty" in general, as well as by other classes. Mrs. R. is a thorough spiritualist, and a

For further remarks, we refer the reader to the article entitled, "Mrs. Randall in Boston," in our

The People's Doctor.

MARENDA B. RANDALL, M. D., Would respectfully solicit a share of Public Patronage, as a general Practioneer of Medicine. Her claims to such favor are, briefly, as follows:

She commenced the study and Practice of Obstetrics, in connection with Botanic Medicine, fifteen years ago, within her own family and a circle of immediate friends; since which, she has been much of the time in the investigation of various Systems of Medicine, among which are Hydropathy, Homocopathy, Allopathy, and Chrono-Thermalism, as also, various systems of Diet. Regimen, and Hygiene. Within the last six years she has had free access to the text books of one of the best Allopathic Colleges in New England—the Vermont Medical College—her husband being a graduate from that college. Still seeking instruction, she came to this city and entered, as a student, the Penn Medical University, where she received a test examination in presence of all the faculty, in every branch of obligatory Medical Science taught in any of the Schools of this city, receiving, with the unanimous vote of the faculty, the Degree of Doctor

She has also received much assistance from Magnetic or Spiritual influences-having, in many cases, greatly relieved, and in flow to the mind, which are most frequently others, entirely cured Neuralgia, Convulsions, Chill Fever, and even Cholera, after it had reached the "Collapsed Stage," with no visible agency, save simple contact between the fingers of Doctor and Patient.

While Dr. R. has given especial attention to Obstetrics and the Diseases of Women and Children, she has not neglected the study of those which affect both sexes alike, and therefore, offers her services to all, determined, if possible, to merit the appellation: The People's Teacher—Doctor.

With this view, she now offers what little knowledge she has, by persevering industry gathered from the great Store-House of Nature, as free as her Medicines. And, feeling that the People need Doctoring more with science than with medicine, she will never, in any case, withhold from an intelligent patient any thing which she may know of the Nature, Cause or Remedy of such diseases as she may be called to treat; but. so far as she is capable, will explain to each that I have met with), I send you my subpatient, the Structure, Functions, and Derangement of the affected parts, with the remedies indicated thereby, and the expected effect. In no case shall ignorance in these points be palmed off as science, by a dogmatic use of technicalities which, while they claim to be of science, are too often but illfitting cloaks for ignorant and dishonest minds. In place of these, a frank "don't know," shall at least merit the reputation of truthfulness of purpose. For the same reason, no prescriptions will be written in Latin, unless accompanied by the translation. The Profession say, "The Public will let such a Doctor starve—they love mysticism, and will not patronize Honesty and Common Sense." This may be so; but God's best Work shall not thus be accused longer without the opportunity to do honor to the Great Author, by proving the assertion to be false.

Believing that Mental and Moral influences are as intimately related with Health and Disease, as Medicines are, Dr. R. will furnish Articles for Public Journals; Public Addresses and Instruction for Private Classes, under any reasonable arrangement, upon any branch of Medical Science which is usually taught in theschools; and also, upon "Woman's Sphere," "Woman's Rights," "Female Medical Education," "Legal Marriage," "True Marriage," and Spiritualism;" being fearless alike of Truth or Error : for Truth cannot die while Error cannot live. Progression is stamped upon all Nature, and "Excelsior" forever, should be motto of Man. Address, No. 496 Green Street, above Thirteenth,

AN IMPROMPTU, WRITTEN AT LAKE SIMCOE, CANADA,

July 23, 1854. I have seen thee, dear Lake Simcoe, When the bloom upon the trees Fell like the soft snow shower Before the morning breeze; When the fragrance of the apple Floated all along the air, And the peach flushed like the day-break O'er the branches brown and bare;

When the breath of early Eden Soothed every aching sense, And the tender love of Nature Was the sad heart's recompense. I have seen thee in the Autumn, When a grand Cathedral stood, With its ancient stained windows, All in that primal wood.

When the sun shone on the mosses, And in gorgeous purple light, All the sumac and the oak trees Were blent with beeches bright; I have seen thee when the pine trees Greenly backed the huge bouquet, Fit for mighty hands to gather, On the hill-side and the lea.

Yet I never saw thee fairer Than on this showery day, When the mists of coming rain-clouds Above thy beauty lay, Shading off the bold lines distant, Hiding every feature rough, Lending fairy-like enchantment To the branches gnarled and tough.

When the rain-drops crushed the ripple, As they pattered on thy breast, Making pearls to deck the Naiads, From the water that they prest; Than when the glowing sunset Broke through the dripping trees, And a lazy crowd of Indians Lounged round us at their ease.

With their birch canoes all ready To launch when we were gone, With the pappoose tied behind them, And their gay stained garments on; When their musical, soft language Broke on the misty air, Like the bleat of lambs, or birdlings Claiming God's Almighty care;

While no word we knew broke from them, Till at last a mighty oath, Without meaning to the speaker, Dropt from one untutored mouth; Dropt, and seemed to steal the sweetness From the pine-tree's spicy breath -Dropt, and seemed to veil thy beauty With the chilling mists of death.

Then before the clouded Heaven All our weary souls fell low, And besought Thee to forgive us Who had taught thy children so; Forgive us that we never Thy better gifts impart; But quick on boat and railroad, Follow on with wicked art; -

Give to them the burning water, All our love of greed and gold; And forget to teach Thy presence Where the booded ferns unfold; Forget to show Thee, Holy, So their dim eyes may discern The deep answer of Thy nature To their spirits as they yearn.

No wonder should thy thunder Follow all our way upon __ If no better purpose move us, Ere the simple race begone.

Food for the Spirit. Leonidas, St. Joseph Co. Michigan, Jan. 7, 1855.

BRO. HEWITT: - There are a few in this section of the vineyard, who are Spiritually minded; and who feel as though they might as well deny the material part of their organization, proper food and raiment, and expect it to maintain a healthy and thriving condition, as to deny the mind, the soul, the life-principle, proper food for its spiritual sustenance and growth. And hoping to glean a portion from your valuable paper, (for so I consider it from a few numbers scription that I may better test its value as spiritual food. Truly,

MARY M. BISHOP.

The Female Dispensation. A subscriber appends the following to a late business letter. It may all be just what he says, but we have some difficulties in thinking just as he expresses himself. We have for some time, been in the habit of thinking, that as woman is the embodiment and representative of Love, and as the Dispensation through Jesus was one preeminently of the Love-element, that might with greater propriety be called the " Female Dispensation," than the present one. It has also seemed to us, that as Wisdom is born of Love, the present should be, by the laws of order, the Dispensation of Wisdom, or the male dispensation. These are a few hints at our difficulties; but perhaps our friend can enlighten us:

New Lebanon, N. Y., January 14, 1855. FRIEND HEWITT: - KOSSUTH affirmed that the American continent was the feminine portion of the earth; that its discovery was due to a female; on it Woman found a Paradise; for here her powers and faculties had attained their greatest development, and her influence had reached its zenith in earthly things.

"THE NEW ERA," is the Female Organ of a FEMALE DISPENSATION, while the SPIR-ITUAL TELEGRAPH answers to the character of the male; it collates and states facts. but denounces all organizations, because it is not capable of conceiving the utility of them. Whereas, the New Era, having from the onset, received the facts as settled verities, is now big with a spirit that promises to reorganize Church and State, upon such a basis as shall secure to the individual, the complete exercise of all his powers, and a full supply of all his normal wants; knowing that a perfectly organized public body, can only be constituted of perfectly organized individuals.

Respectfully, F. W. Evans.

Discourses through J. M. Spear. Besides the discourses of which a catalogue has been given in the last two numbers of the NEW ERA, of discourses through J. M. Spear, the following may be added.

I. OF HEALTH - Seven discourses, embracing the diseases to which infants and children are most liable. 1. Measles, poxes, coughs, etc. 2. Fevers, agues. 3. Childbirth, feminine weaknesses. 4. Climates. 5. Sea sicknesses. 6. Food and drinks. 7. Garments. These were given by the Association of Healthfulizers.

II. OF AGRICULTURE-Seven discourses, embracing, 1. Primal principles of agriculture. 2. Vegetable combinations. 3. Animality. 4. Maternity. 5. Composts. 6. Moistures. 7. Shrubberies, their cultivation, uses and influences on the observer and the inhaler. These discourses were given by the Association of Agriculturalizers; and with the discourses of Health are placed in the hands of their respective Agents and Representatives.

Letter from Dr. Stiles.

BRIDGEPORT, January 20, 1855. BRO. HEWITT: Spiritualism, which for some time has not appeared to increase much here, is reviving, and a new impetus is given to the cause. Mediums are being developed, and many more are developing; and a spirit of inquiry and investigation is active among many who a few months past sneered at it, but have learned that possibly there may yet come some "good out of Nazareth." I have been fully entranced four or five times, in which state I am completely unconscious of all outward things. My organs of speech are used by a spirit to address those present, of which I know nothing when I awake to outward consciousness. One that has spoken through me, says he is John Wesley. I have many, very many tests, which I have frequently thought I would record and forward you, but have never set myself about it; but I will if you desire it. One has occurred within ten days. Hoping you will, as you have, still be instrumental in enlightening many souls, and expelling superstition, ignorance and old theology from their minds, I wish you again, God-spred.

Yours for Progression, A. C. STILES, M. D.

A Singular Request.

BRO. HEWITT: - I have just returned from Lowell, where I have been to attend the funeral obsequies of Mrs. MELISSA McFarland, wife of Bradford McFar-LAND, of Brooklyn, N. Y. She passed on to the superior state on the 2d inst, from the residence of her daughter at Lowell.

Prior to her departure, she expressed a desire to be present at her own funeral, and oving ones of the Upper Spheres.

requested that her mortal body might be kept several days before its interment, for that purpose. Her request was complied of the contemplated gathering, and prewith; and by the solicitation of her husband, Mrs. Butler, myself, and several other me- take an active part in its discussions, or to diumistic persons assembled at the dwelling be attendants at its meetings, for an intellifour days subsequent to the decease.

Before the company had assembled, spirit | jects :friends requested me to be seated quietly near recorded and published. The following was Spirit-Life? spoken: -

OF TRANSITIONS. All things in nature, of necessity, pass through certain transitional conditions. This is true of what is called matter, and also what is called mind, in distinction from ordinary matter. All things in nature are everlastingly passing from the grosser to the more rarefied conditions, so that a form of matter, which in ages long since passed, was in a gross condition, is now greatly rarefied and highly concentrated. And in the distant futures, that form of matter which is now rarefied and concentrated, will be yet more rarefied, and more highly concentrated. That processes so vastly important may pass onward, there come marked epochs and distinct transitional two: 1. That period called natural birth. 2. That period called death. But, very broadly speaking, there is but continued and ever-succeeding birth. Broadly speaking, that period called death, is but a more mysterious condition of birth, - a passage from a grosser to a finer and more rarefied and highly concentrated condition. Philosophically speaking, then, this form of matter, (the body of Mrs. McFarland), once ately addressed, and earnestly commended. the habitation of a person, will decompose, commingle and assume a higher form; and on Wednesday and Thursday, the 7th and may, in the future, become the habitation of 8th of March next; and the specific place a second person. New though this thought may at first view appear, yet the intelligent mind receives it with greatest case. The for- son. mer inhabitant no longer needs this habitation. MISS ELIZA J. KENNY, MRS. M. P. TRASK, She has passed on to the more rarefied and highly concentrated condition; or has been re-born, and has passed on to the second, or MRS. S. B. BUTLER, the more spiritual life. She lives, moves, JOHN M. SPEAR, and has a continued existence. The finer condition is able to impregnate, and enter, in some degree, into the coarser. So that while she, to outer vision, may and does appear to be dead, yet, truly, she is more alive than ever she has been before.

Philosophic views of death, as they are loosely called, are essential to philosophic tranquillity. The mind, embracing this train of thought, will not think of death as such, but of continually ascending, progressive, spiritualized, perpetual life. Superstition and theologic bigotry gather around the mortal form, approach the grave, write upon the tomb-stone, "Here lies" - such a person. Never was a greater mistake made. The person is not there, but has passed onward, - passe I through a marked transitional period, which, in truth, is a passage from a lower to a higher condition.

The above was read to the assembly. Invocation, fervent and appropriate, was then offered by MRS. BUTLER, while she was in the superior state; and she who was thought to be dead then made addresses to the relatives and others, through MRS. FOSTER and MRS. MORRELL, of Lowell.

These services were of an unusual and interesting character, and a good impression must have been made on the minds of the assembly. Bro. McFarland is a believer in spirit intercourse, and enjoys that tranquillity which must ever flow from a broad Harmonial Philosophy.

> Yours truly, JOHN M. SPEAR.

Fog Bells. There has been a fog bell erected on the north end of Baker's Island, and one also at Race Point, Cape Cod. These bells will be rung by machinery, and will be in operation during thick and heavy

The apparatus which rings the bell is wound up and detained in a wound state by a lever extending into the open air. To the end of this lever is affixed a large sponge, which absorbs the moisture from the fog, and by becoming heavy, settles down the lever, sets the machinery free, and thus rings the bell. A cover prevents absorption of the rain .- Salem Gazette.

Call for a Convention.

The time seems now to have fully arrived, when, throughout the length and breadth of the land, there is a sufficient degree of interest in the more practical features of the Spiritual Movement, to warrant sending forth a call for an earnest convocation of Spiritualists, and to propose for discussion, certain practical problems of no small interest to those immediately concerned, and through them, of a still vaster interest to the whole human race.

The number of persons is already great, and their ranks are constantly increasing, who are not willing to limit Spiritualism to the mere statement, true as that may be in itself, that "SPIRITS DO COMMUNICATE." Neither are they willing to confine the thoughts of their minds, the loves of their hearts, and the work of their hands, to the Philosophy of Spiritualism, as an abstract principle, a beautiful speculation, or a mere amusement of the intellect. They have higher and holier inspirations than these-nobler and more manly aims; and they, therefore, are now fully ready for the more radical and earnest consideration of practical ideas and the actual embodiment of those principles, in individual and social life, of which they have been made the happy recipients, from the wise and the

The following programme of questions, will give a bird's-eye view of the work pare, beforehand, all who may desire to gent consideration of its great leading ob-

1. What are the GRAND PURPOSES which the mortal body, that speech might be made, friends have in view, who come from the

> 2. How far, if in any degree, can persons in the Earth-Life, cooperate with their friends in the Spirit-Life?

3. What plans, if any, have persons to propose, bearing relation to practical labors? 4. What methods, if any, can be adopted, to a wise promulgation of the general views held by this assembly.

5. Are there any persons present, who are ready to give their time, or means, for the promotion of these views?

6. Should the promulgators of these new views, be exclusively men, or women? Or should they be both men and women?

7. Would it be wise, in the present conperiods. These periods are more prominently | dition of things, to form a CENTRAL NATIONAL ORGANIZATION?

To all friends of the Spiritual Movement, who believe in its practical ultimation on earth, and whose hearts have long yearned for something more than empty words, abstract philosophies and shallow and meaningless professions, this call is most affection-

The Convention will assemble in Boston, of the meeting, will be named in due sea-

MRS. MARIANNE D. ORVIS, BELA MARSH, JOHN ORVIS, J. S. LOVELAND, MRS. D. R. HEWITT, S. C. HEWITT.

APPOINTMENTS. MISS EMMA JAY will speak at the Melodeon next Sunday afternoon and evening, at the usual

THE EDITOR will address the citizens of Abington on the subject of Spiritualism, at the Town HALL, one week from next Sunday, (Feb. 25,) at the usual hours, day and evening.

Advertisements.

BARNARD'S SPIRIT ROOM. CIRCLES commence at No. 13 AUBURN COURT, every Monday, Wednesday and Friday, at 7 o'clock, P. M., to witness Spiritaal Demonstrations of the most remarkable character.

TEST MEDIUM. CEORGE A. REDMAN, RAPPING, TIPPING, and Writing Medium, gives Sittings at all hours of the day and evening, every day in the week, Sundays excepted, at 330 HANOYER STREET. Admission 50 cents. Each Sitting one hour.

PPOF. J. W. MARKS AND LADY, (LATE Winter. Persons destring examinations and prescrip through Clairvoyance, will receive prompt attention by addressing them, post-paid, at Yorkshire, N. Y.

USE THE MAGIC IMPRESSION PAPER, U FOR WRITING WITHOUT PEN OR INK, Copying Leaves, Plants, Flowers, Pictures, Patterns for embroidery, Marking Lines Indelibly, and Manifold Writing. This article is absolutely the best portaide ink-stand in the known world, for a small quantity folded and placed in the pocket constitutes a travelling Inkstand, which cannot be broken. No pen is needed, for any stick, sharpened to a point, writes equally as well as the best gold pen in the universe. For drawing, it is indispensable. It is, indeed, the whole art of Drawing and Painting—taught in ONE LESSON. Any leaf, plant or flower can be transferred to the pages of an album, with a minute and distinct resemblance of nature. With equal facility, pictures and embroidery patterns are taken, and have received the highest eulogiums from the fair sex; and, indeed, a more tasteful present for a lady could not be produced.

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Each Package contains four different Colors—Black, Blue, Green and Red, with full and printed instructions, for all to use, and will last sufficiently to obtain Five Hundred distinct impressions.

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Opinions of the Press. " HUBBELL'S MAGIC IMPRESSION PAPER.-We refer our readers to the advertisement, in another column, setting forth the merits of this pleasing and ingenious invention. The cheapness should induce all to give it a trial."—Philadelphia Merchant. delphia Merchant.

"It is unsurpassed for neatness and utility, and should meet with the sale it richly deserves."—Tribune.

"Just what the public has long desired, and recommends itself to every individual of taste and refinement."

—Journal and Courier.

20—3m.

Judge Edmonds' Second Volume. PIRITUALISM, BY JOHN W. EDMONDS, and GEORGE T. DEXTER, M. D., Volume 2. Just published, and for sale by BELA MARSH, No. 15 Frank-lin Street, Boston, Mass. Price, \$1.25.

> 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.

I. BRUNO; or Lessons of Fidelity, Patience, and Self-Denial, taught by a Dog. II. H. WILLIE AND THE MORTGAGE: showing how 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 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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OTHER MAGAINES.

OTHER MAGAINES.

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, "each of which is afforded singly, at the same price as "Harper's Story Books." or "Harper's Magazine," whenever desired, in place of either of the latter. whenever desired, in place of either of the latter.

Terms to Clubs, With "The Una," And "The New Era," (the three works to one address, one year,) \$5 00; or to Clubs of eleven, the "Una," "Era," and "Story Books," will be sent one year, on the receipt of \$50 00, a discount 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, making a discount of \$17.50 on the four works. Address, (post paid,) S. C. Hewitt, 15 Franklin Street, Boston, Mass.

OTHER MAGAZINES.

INVARIABLY IN ADVANCE.

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L'AYING HANDS ON THE SICK. CHARLES MAIN, CLAIRVOYANT AND Healing Medium, who cures the sick by the "Laving 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 House. House.

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

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

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 fits 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 re forms, 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 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.

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 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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All the mazes of the heart,
Are not life and death still wedded,
Each of each a part? Once a gentle form before me Shed a light around my soul; Holy eyes were bending o'er me, Music through my spirit stole. Once my inmost life was plighted Fondly with a saint on earth,

Like two music notes united— Notes that sever in their birth. Yet not severed we, though parted, Still in truth our souls are one; Though on earth the gentle-hearted Hath her blessed mission-done.
Still for me in sweet communion
Lives the form that seemeth dead: Love was once our chain of union,

Still with love our souls are wed. In the spirit's tranquil vesper, When the prayer of love ascends, Comes a soft, responsive whisper,
With my voiceless musing blends;
Then as earth's dim shadows faintly Flit, and from mine eyes depart,

Dwells with me a presence saintly, Dove-like folded near my heart. Tell me, then, ye spirit-seeing, Is it truth the angel saith? Is not love the chain of being Love the lord of death?

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Mr. Solomon Winthrop was a plain old farmer-an austere, precise man, who did every thing by established rules, and could see no reason why people should grasp at things beyond what had been reached by their great grandfathers. He had three children-two boys and a girl. There was Jeremiah, seventeen years old, Samuel, fifteen, and Fanny, thirteen.

It was a cold winter's day, Samuel was in the kitchen, reading a book, and so interested was he that he did not notice the entrance of his father. Jeremiah was in an opposite corner, engaged in ciphering out a sum which he han found in his arithmetic.

'Sam,' said the farmer to his youngest boy 'have you worked out that sum yet?' 'No sir,' returned the boy, in a hesitating

'Didn't I tell you to stick to your arithmetic till you had done it?' uttered Mr. Winthrop, in a severe tone.

Samuel hung down his head and looked 'Why havn't you done it?' continued the father.

'I can't do it, sir,' tremblingly returned the

Can't do it? And why not? Look at Jerry there, with his slate and arithmetic. He had ciphered further than you have long before he was as old as you are.' 'Jerry was always fond of mathematical prob-

They have no interest to me.' 'That's because you don't try to feel an in-

terest in your studies. What book is that you are reading? 'It's a work on philosophy, sir.'

'A work on fiddlesticks! Go, put it away this instant, and then get your slate, and don't let me see you away from your arithmetic again until you can work out these roots. Do you un derstand me ?'

Samuel made no answer, but silently he put away his philosophy, and then he got his slate and sat down in the chimney corner. His nether lip trembled, and his eyes were moistened, for he was unhappy. His father had been harsh towards him, and he felt that it was without a cause.

'Sam,' said Jerry, as soon as the old man had gone, 'I will do that sum for you.' 'No, Jerry,' returned the younger brother

but with a grateful look, 'that would be deceiving father. I will try to do the sum, though I fear I shall not succeed.' Samuel worked very hard, but all to no pur-

pose. His mind was not on the subject before pothenuses and perpendiculars, though comparatively simple in themselves, were to him a mingled mass of incomprehensible things, and the more he tried, the more did he become perplexed and bothered. The truth was, his father did not understand

him. Samuel was a bright boy, and uncommonly intelligent for one of his age. Mr. Winthrop was a thorough mathematician-he never yet came across a problem he could not solve, and ed when Mr. Young informed him that Samuel he desired that his boys should be like him, for was the most useful hand in his employ. he conceived that the acme of educational perfection lay in the power of conquering Euclid. and he often expressed his opinion that, were Euclid living then, he could 'give the old ge-ometrician a hard tussle.' He seemed not to comprehend that different minds were made with different capacities, and that what one mind grasped with ease, another of equal power would fail to comprehend. Hence, because Jeremiah progressed rapidly in his mathematical studies, and could already survey a piece of land of many langles, he imagined that as Samuel made no progress in the same branch, he was idle and careless, and treated him accordingly. He never candidly conversed with his younger son, with a view to ascertain the true bent of his mind, but he had his own standard of the power of all minds, and he pertinaciously adhered to it.

There was another thing that Mr. Winthrop could not see, and that was, that Samuel was continually pondering upon such profitable matters as interested him, and that he was scarcely ever idle; nor did his father see, either, that if he ever wished his boy to become a mathematician, he was pursuing the very course to prevent such a result. Instead of endeavoring to make the study interesting to the child, he was making it obnoxious.

The dinner hour came, and Samuel had not worked out the sum. His father was angry, and obliged the boy to go without his dinner, at the same time telling him that he was an

idle, lazy child. Poor Samuel left the kitchen and went up to his chamber, and there he sat and cried. At manufacturers by surprise. length his mind seemed to pass from the wrong he had suffered at the hand of his parent, and took another turn, and the grief marks left his face. There was a large fire in the room beand getting up, he went to a small closet, and forth some long strips of wood, and commenc- that clap-trap you crushed with your foot six ed whittling. It was not for mere pastime that | years ago?" he whittled, for he was fashioning some curious of wire, little scraps of tin plate, pieces of a new light seemed to be breaking. twine, and dozens of small wheels that he Well, continued Samuel, that was almost

made himself, and he seemed to be working to

Half the afternoon had thus passed away. when his sister entered his chamber. She had her apron gathered up in her hand, and after closing the door behind her, she approached the spot where her brother sat. Here, Sammy-see, I have brought you

As she spoke, she opened her apron and took out four cakes and a piece of pie and cheese. The boy was hungry, and hesitated not to avail himself of his sister's offer. He kissed her as he took the cake, and thanked her.

'Oh what a pretty thing that is you are making,' uttered Fanny, as she gazed upon the result of her brother's labors. 'Won't you give

you one equally as pretty.'

his work. At the end of the week, the various materials that had been subject to Samuel's jackknife and pincers had assumed form and com-

gether in a curious commbination. The embryo philosopher set the machinefor it looked much like a machine-upon the floor and then stood off and gazed upon it .-His eyes gleamed with a peculiar glow of satisfaction and he looked proud and happy. While he yet stood and gazed upon the child of his labors, the door of his chamber opened and

Mr. Winthrop, as he noticed the boy standing in the middle of the floor. Samuel trembled when he heard his father's

'Ha, what is this ?' said Mr. Winthrop, as he caught sight of the curious construction on the floor. 'This is the secret of your idleness .-Now I see how it is that you cannot master your studies. You spend your time in making playhouses and fly-pens. I'll see whether you'll learn to attend to your lessons or not .-There.'

As the father uttered that common injuncdispleasure. The boy uttered a quick cry, and sprang forward, but too late. The curious con-

'Ain't you ashamed ?' said Mr. Winthrop, 'a great boy like you to spend your time on such clap-traps, and then cry about it, because I choose that you should attend to your studies. Now go out to the barn and help Jerry shell

The boy was too full of grief to make any exber; but for long days afterwards he was sad and down-hearted.

'Samuel,' said Mr. Winthrop, one day after the spring had opened. I have seen Mr. Young, and he is willing to take you as an apprentice. Jerry and I can get along on the farm, and I think the best thing you can do is to learn the blacksmith's trade. I have given up all hopes of ever making surveyor of you, and if you had a farm you would not know how to measure it or to lay it out. Jerry will now soon be able to take my place as a surveyor, and I have lems, sir, but I cannot fasten my mind on them. already made arrangements for having him sworn and obtaining his commission. But your trade is a good one, and I have no doubt you will be able to make a living at

Mr. Young was a blacksmith in a neighboring town, and he carried on quite an extensive business, and moreover, he had the reputation of being a fine man. Samuel was delighted with his father's proposals, and when he learned that Mr. Young also carried on quite a large machine shop, he was in eastacies. His trunk was packed—a good supply of clothes having been provided; and after kissing his mother and sister, and shaking hands with his father and brother, he mounted the stage and set off

He found Mr. Young all that he could wish. man was up to, and he not only encouraged him in his undertaking, but he stood for half an hour and watched him at his work. Next

Samuel often visited his parents. At the end of two years his father was not a little surpris-

Time flew fast. Samuel was twenty one .-Jeremiah had been free almost two years, and he was one of the most accurate and trust-

with pride, and often expressed a wish that his other son could have been like him. Samuel had come home to visit his parents, and Mr. Young had come with him.

'Mr. Young,' said Mr. Winthrop, after the tea things had been cleared away, 'that's a fine factory they have erected in your town' 'Yes,' returned Mr. Young, 'there are three

ness. I understand they have an extensive machine shop connected with the factories. Now, if my boy Sam is as good a workman as you say he is, perhaps he might get a first-rate sit-

uation there.' Mr. Young looked at Samuel and smiled. By the way,' continued the old farmer, what is all this noise I hear and see in the newspapers about those patent Winthrop looms? They tell me they go ahead of any-

'You must ask your son about that,' returnturned Mr. Young. ' That is some of Samuel's husiness.

'Eh? What? My son? Some of

The old man stopped short and gazed at his son. He was bewildered. It could not be that his son, his idle son, was the inventor of the great power loom that had taken all the

What do you mean ?' he at length asked. 'It is simply this, father, that this loom is mine,' returned Samuel, with a look of conscious pride. 'I have invented it, and have low his chamber, so that he was not very cold; taken a patent right, and have already been offered ten thousand dollars for the patent right from beneath a lot of old clothes he dragged in two adjoining States. Don't you remember

'Yes,' answered the old man, whose eyes affair from those pieces of wood. He had bits were bent to the floor, and over whose mind

much alteration and improvement, and there is room for improvement yet.' ' And that was what you were studying when you used to stand and see me weave, and when you used to fumble about my loom so much? said Mrs. Winthrop.

'You are right, mother. Even then I had conceived the idea that I have since carried 'And that is why you could not understand

my mathematical problems,' uttered Mr. Winthrop, as he started from his chair and took the youth by the hand.

'Samuel, my son, forgive me for the harshness I have used towards you. I have been blind, and now see how I misunderstood you. While I have thought you idle and careless, you were solving a philosophical problem that I could never have comprehended. Forgive me, Samuel, I meant well enough, but lacked judgment and discrimination."

Of course the old man had long before been forgiven for his harshness, and his mind was opened to a new lesson in human nature. It was simply this :

Different minds have different capacities, and no mind can ever be driven to love that for which it has no taste. First, seek to understand the natural abilities and dispositions of children, and then in your management of their education for after life, govern yourself accordingly. George Combe, the greatest moral philosopher of his day, could hardly reckon in simple addition, and Colburn, the mathematician, could not write out a commonplace address.

THE LAST INCARNATION. Fourth Legend.

THE APPRENTICE CARPENTER.

At that time, Jesus said: "In order to render the condition of the children better, it is first necessary to teach their fathers and their

"When men shall be associated in their la bor, the heaviest burdens will not weigh upon the weakest, and when all shall work, there will be rest for all. Then the rich will no longer torture their own children in order to fit them for unjust domination, and the poor will not be compelled to bend their youngest sons to the sorrows of servitude. For selfish passions will no longer stifle nature, and men will understand that labor is a duty and should never be a punishment. For there is no one to whom Providence has not given more fitness for one function than for another; and labor ought to be distributed according to the inclinations, and divided according to the strength of each.

" As to education, it ought to be common to all, like the light of the sun, for all desire it and feel the need of it. And when it shall no longer be falsified in its direction and barbarous in its methods, it will be a reward and a happiness for all children."

Jesus said this as he passed near a harbor where the carpenters were at work building a vessel. Some were squaring a large tree which was to be placed at the keel, and others were smoothing and adjusting planks of equal size, to form the sides of the hull. And all worked according to a plan and upon precise measures, in order that the work of one should conform to that of another, and that the whole should be harmoniously composed of all the parts.

Jesus, under the figure of a youth, approached the foreman who had the superintendence of the work, and asked him if he could not give him occupation among his workmen. The foreman looked at him disdainfully, and

said to him: "What use could you be to us? You are not strong enough?" Jesus then noticed ten stout men who could not succeed in lifting an enormous piece of timber, because they distributed their forces

badly and did not act together. All the strongest were on one side, and on the other all the weakest; so that the piece of timber, when raised on one side, threatened to fall on the other, and to crush a part of the workmen.

Jesus approached and said to them : " Broth ers, let me help you."

And they began to laugh, leaving their hard abor in order to wipe the sweat from their brows.

But Jesus spoke to them with so much gentleness that they allowed themselves to be advised by him; he distributed the greatest strength where the weight was most heavy, assigned to each his post, indicating to him the motion he was to make; he himself then placed his white and delicate hand under the enormous mass and gave the signal. And the mass of timber was raised without effort and as if by a miracle.

Then turning towards the foreman, he said to him: "You see that in association no one is weak; for he who can do the least with his hands can sometimes do the most by his advice. It is the cooperation of small efforts that determines the greatest movements; and in order that a small force may become a power, it is only necessary to put it in its true place, so that it may act in harmony with all the other forces."

Then the workmen said to him: "You are very young; and we see that you are already passed master in our trade."

Jesus said to them: "I am an apprentice carpenter; but I speak to you in the name of supreme wisdom, which is master in all the arts and in all the sciences. When Noah caused to be built the ark, which was to preserve the seeds of a new world, he consulted that supreme wisdom, and by it directed the cooperation of his workmen in the construction of that

wonderful vessel. "But the workmen who had labored in the building of the ark did not enter it, and perished in the deluge, because they obeyed the man, and did not penetrate the divine thought. Let it not be so with you, for I tell you in truth, that you are all called to the building of a new ark. Be, therefore, intelligent workmen; and be careful to provide a place for yourselves and for your children in the great social vessel, in order that you may not perish when the great storm shall come."

The workmen said to him: " Of what storm do you speak ?" marranar

Jesus answered them: "When the wind blows, it must raise, or it must carry away, or it must overturn everything that opposes its passage. If it is thrown back upon the waers, it will upturn the mass of the waters; and if it descends in a whirlwind upon the earth, it will uproot the trees.

"The spirit of God, the spirit of intelligence and of love, is like an impetuous wind, which blows from the east even to the west. It drives before it the clouds of error, shakes the rocks of pride which resist it, and uproots the old beliefs. And those who have thought they could

is sent here to make us talk:" and they mistrusted him. But Jesus, taking an axe, began to work

Then he said to them: "If any one requests you to labor for the salvation of your prothers, and does not at the same time put his hand to the work, distrust that man. True love for the people is proved less by words than by deeds. And how will they believe that a man feels for their sufferings, unless he suffers with them? Listen to the advice of those who give you examples, and do not allow yourselves to be enervated and discouraged in the present by thoughts of the future; the future will be the son of the present, and to-morrow will gather what you sow

spise the advice of those who love you. Recollect what happened to the people who allowed Jesus to be crucified. Know that the spirit of Jesus is always upon the earth, and that often, when you least expect him, he approaches you. Do not say, what right has such a one to teach us? It is as if you said, what right has he to love us? "Receive truth from love for the truth itself, and be not jealous of him who devotes

himself to tell it to you. Listen not to those who seek to depreciate his words by accusing his person, for the weakness of man belongs to man, but the word of truth belongs to God. And you must know that it is so much the more divine, because it uses the voice of a more imperfect being, in order that you may not attach yourself to the man who speaks, but only to the truth which he tells you.'

The men of the people, on hearing these words, were seized with respect; and, looking upon him who spoke to them, it seemed to them that they had already seen him before. Each of them found in him some resemblance to those whom he had loved, and whose affection had rendered his life less bitter. To some, it was the remembrance of a mother: to others, it was the image of a son, or of a brother, who was no longer in this world; all felt their hearts moved, and courage and hope were re-awakened in their souls.

hour, and, as they rested themselves to eat, he and he said to them : " Do you know how the Christ formerly multiplied the loaves to satisfy the people in the desert?" They answered him: "No; and we do not believe in that miracle, because it appears to us impossible."

of association, and the seed of future prosperity. labor of its hands."

Then each offered from his share to his brethren, and no one wished to receive " Will you come back?" cried the work

And he left them in their astonishment, not daring to communicate their thoughts to each o her; and several said: "If he were not so young, we should think the Christ had again come among us." Because they did not reflect that the spirit of the Christ is immortal, and cannot grow old.

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usurp the kingdom of heaven, try to repel it and drive it back upon the suffering multitudes, as upon the surface of the waters. This is why you must hasten to erect the edifice of salvation, in order that the rising of the waters may not carry you away."

Then the workmen understood his words; and some became pensive, others looked at the pensive of the surface of the much salvation of the waters with astonishment, while others murmured.

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get them together after some peculiar fashion of his own.

something to eat. I know you must be very hungry.'

it to me after it is done?'

'Not this one, sister,' replied the boy, with a smile; 'but as soon as I get time I will make Fanny thanked her brother, and shortly af-

terwards left the room, and the boy resumed liness, and they were jointed and grooved to-

his father entered. 'What, are you not studying?' exclaimed

voice, and he turned pale with fear.

tion, he placed his foot upon the object of his struction was crushed to atoms-the labor of long weeks was utterly gone. The lad gazed for a moment upon the mass of ruins, and then covering his face with his hands, he burst into

planation, and without a word he left his cham-

for his new destination. and went into his busines with an assiduity that surprised his master. One evening, after Samuel Winthrop had been with his master six months, the latter came into the shop after all the journeymen had quit work and gone home, and found the youth busily engaged in filing a piece of iron. There were quite a number of pieces lying on the bench by his him. The roots and squares, the bases, hy- side, and some were curiously riveted together and fixed with springs and slides, while others appeared not yet ready for their destined use. Mr. Young ascertained what the young work-

> day Samuel was removed from the blacksmith's shop to the machine shop.

worthy surveyors in the country.

Mr. Winthrop looked upon his eldest son

of them, and they are doing a heavy busi-

thing that was ever got up before.'

a pattern of the very loom I have set up in the factories, though of course, I have made

> with them; and everything that he did was of an admirable precision.

> But take care that envy, or foolish pride, or other bad passions, do not make you de-

Jesus worked with them until their dinnerremarked that some had more, the others less;

Jesus said to them: "Put together in common all that you have brought for your dinner, in order that each may have the advantage of what belongs to all; and you will see that your provisions will be multiplied, for the bread of fraternal communion will be the bond And each of you will feel that he ought not to be a burden to the others, and you will be like the earth which receives the grain that is given to it, to render it back a hundred fold." Then, having blessed the bread, he broke it, and distributed it amongst them; and he did the same with the other provisions. And he said to them: "Learn what humanity can do by the

more than he could give in return; seeing which, Jesus said to them: "The kingdom of God is not far from you." And he left them. men. "Yes," replied he; "if you do as I have told you, you will soon see me again in the midst of you."

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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. 20.

BOSTON, SATURDAY, FEBRUARY 17, 1855.

WHOLE NO. 118.

in getting at the absolute truth. As to our friend's in the Koran, as in the New Testament. intimations in our columns, some of our more seasitive friends, who know our own views on that any less or more, in seeking after wisdom in fully than we have heretofore done. Well, perhaps confident that the hand of God has been full we may, by and by, when Bro. Potter gets through. But why not earlier? Simply because our own as busy, and been guided by equal skill in themselees in this matter. When we give our views on any subject, we do it in the way of sug-

For the New Era.

should be a Christian, may, to many of the eight of his immediate friends have given readers of The New Era, appear strange; a somewhat of him, in biography, and otherlittle reflection, however, must satisfy such, wise. So far as these writings have been that it assumes strangeness, more by its lati- known and read by honest minds, free from tude and longitude, than by any principle religious bias, the universal sentiment has involved in it. Had this paper as wide a been that of deep regard for this lovely, selfcirculation among the Hindoos and Moslems, sacrificing victim of bigotry, intolerance and as among such as have their very character enmity. Doubtless a political vindictiveshaped by ancestral influences, who have ness was also blended in the designs upon ever been hearing the saying, Every man his life. The life and virtues of this Nazashould be a Christian, certain it is that the rene, his practical love of his fellow beings, last remark would appear equally strange to his pure devotion to his mission, and the no the one portion, as does my heading to the less imposing devotion of his life in the com-

virtue in it, toward deciding the right or well suited, must ever bless man by the wrong of my position, then am I right, for force of a practical exposition of love to God it will be borne in mind, that the Christian and man. His object seems to have been religion is very unpopular with by far the in degree at least, misconceived; his end greatest portion of the inhabitants of the was tragical; his public life, a series of good world.

Nor am I wrong in saying, no man should

be a Christian, because of the general belief and the world from sin. in this country, that God has given in the Bible a full, (or so full as is necessary), expression of his will concerning man, as a tem of religion. It seems to me he must race, or as an individual. While we as a have had this in view, as well as the purpose that which is esteemed among us as the revelation of God to man had any faculties by which God could reveal himself to them alone, and not also to those of other nations, whose welfare must have been equally his concern? And while Christians at all; and by religion has a vitiating of Jesus, and the evident gain to man in them, no sooner had he died, than his followers were divided among themselves, and the so-called Christians very soon reduced his teachings and principles to a system; and the revident gain to man in them, no sooner had he died, than his followers were divided among themselves, and the content ought to be doing for them, no sooner had he died, than his followers were divided among themselves, and the content ought to be doing for them, no sooner had he died, than his followers were divided among themselves, and the church ought to be doing for them, no sooner had he died, than his followers were divided among themselves, and the content ought to be doing for them, no sooner had he died, than his followers were divided among themselves, and the call; and by religion, I would be understood, as meaning a "system of faith and them, no sooner had he died, than his followers were divided among themselves, and the church ought to be doing for them, no sooner had he died, than his followers were divided among themselves, and the call; and by religion, I would be understood, as meaning a "system of faith and them, no sooner had he died, than his followers were divided among themselves, and the church ought to be doing for them, no sooner had he died, than his followers were divided among themselves, and the church ought to be doing for them, no sooner had he died, than his followers were divided among themselves, and the church ought to be doing for them, no sooner had he died, than his followers were divided among themselves, and the church ought to be doing for them, no sooner had he died, than his followers were divided among themselves, and the church ought to be doing for them, no sooner had he die look with pity, and with a foreboding of evil have not the Hindoos, Chinese, Persians, cerned for them, than they for us.

that the various confidences, of various peo- had come among them? ples, in the same thing, viz: that God has And since the Christian era, can any canin some way spoken to them, are but gross did mind look at the almost completed two more and more of system, making to itself 1st. All "systems of faith and worship," deceptions; I come to one or two conclu- thousand years, without strong doubts, that friends in various directions, sinking lower or religions, are limited-limited to somesion: First. That all alike may be deceived: man has been more blasted than blessed in and lower meanwhile, till gross darkness thing. God has no limits that I know about; or Second, and on which I establish my own it? Some would have God move by "steps covered the people. The dark ages were therefore I discard all limitations, and seek belief, that God is no respecter of persons, and that one who is to us a poor benighted heathen, has no less of God's favor than the man who in the pomp and dignity of civi- by "steps," I would say that the Israelites which I doubt, for this religion to have pre- you are wrong. So says the Protestant of as follows: "Remember the Sabbath day to the subject in the same light. Paul says, in

and adores Him there. The same God who | Christendom, at least, (doubtful if the Jews present time. I have not time, -(I wish I | not like this, for I find too good evidence finger of God. This is generally believed as are all the productions of our friend Potter, man His will may be known, and to every Nazarene. which appear in the Era. But his method of ex- nation, also, through the same faculties; clearly and truly understood-it saves time at least | me in the Vedas, as in the Hebrew writings; ons about Jesus, of which he has often given Nor can I see how I should use my reason, ubject, think we ought to express ourselves more the Bible, than in the Shaster. I am quite wisdom does not so say, and we are not so egotis- India as in Palestine; that the eternal detic as to suppose that our readers cannot think for sign in the Persian, is fully as interesting as in the Jew; that God's Laws have ever ation merely, and thus in the hope of siding been shaping the practical History of the thought in what seems to us the right direction: Mussulman, as well as that of the Christian ; so that whatever be the fate of either, the No Man should be a Christian. same God, is the Author and Finisher.

No should man be a Christian. This word No man should be a Christian .- It is said, Christian is derived from one Jesus of Nazathat the gates of Busyrane had certain in- reth, whose followers esteemed him to be scriptions on them. The first, "Be bold;" their Christ, or Anointed, or Redeemer from the second, "Be bold, be bold, and ever- political evils, and probably from moral evil more be bold;" the third,-" Be not too as well. In their hope of his being the politbold." Thus am I encouraged, and warned. ical Christ, or Redeemer of the Jewish na-At first sight this expression, No man tion, they were disappointed. Some six or pletion of his life purpose, and for which he Again, if a majority in numbers has any seemed by inheritance and adaptation so works; his death, a testimony of his deep sincerity and desire to redeem his people

> From his teachings and course of action, arose in process of time, a stupendous sys-

upon such as have not their Scriptures; yet effect upon any man or nation. Had I said this of any other than the Christian religion, and others, what is to them as much a I am confident that I had been met correvelation of God's will as is ours to us? dially in my position. In fact I somehow find not in their Master. Nor can I see why God, their Father, may faney that every people that are not not have so revealed himself to them, if to Protestant are thought to be injured by any; inasmuch as the faculties of body and their religion. And I as strongly suspect to me that if Jesus of Nazareth had desired mind are the same in them as in ourselves. that the Romanist regards the Protestant as that no system should or could have grown And if the same time, talent, earnest good being in a bad way. What nation is so conwill, and desire, had been bestowed to spicuous as an example of what a religion make their Scriptures harmonious, and to will do, as the Jewish? Not since History him to have so taught in a clear, unmistake- mediums, because he could n't help it—and prove them given by "plenary inspiration;" began its etchings, has there lived a more able manner. Whereas now, all schools, thereby wrote truly. the sum of the evidences would be fully as vicious, barbarous, bloody people; one more weighty for their Scriptures, as now, in re- deeply stained in crimes of every shade, lation to the Hebrew and Christian writings. murder, slavery, idolatry, theft, lying, polyg-Nor can I see why we should be more conalleled savageism in killing, oftentimes, men, It seems to me that from the Jew my women and children, in their thirst of blood; subject would meet a full response. Reverse and yet, from first to last, they were susit as regards his religion, and he would tained, as they verily thought, by a warrant meet me as coldly as do some as it is. like this, —"And the Lord spake unto MoTherefore when I hear it said, that the Hinses, saying,"—or a "Thus saith the Lord."

I love him for what he so clearly was.

He has gone before me, and in very much this land would say, be a Hindoo, a Chiis an example. His precents too are doo has within himself less evidence that Even in their last days as a nationality, did God has favored him, or that the Moslem they not with "wicked hands crucify and snother to the list and say, Nor be a Chris- man, is it strange that in nothing he should feels himself a rejected child of God; that slay" Jesus, of whom we have just been

divide man's history, as by the Bible, into and since.

have been Israelites as by Moses' system, because his was a better one than theirs; and if those before Moses, and those after him too, should have been Christians, because the Christian system is better than either; and if the world is not manifestly better on account of these "steps," the conclusion from analogy is, I think, a fair one, that God will "step" again. Indeed, tem, as was the Mosaic to that before it; and as the Christian is claimed to be in the Mosaic. So then, is not the inference fairly deducible, that as the Mosaic system to that before it, and the Christian to the Mosaic, were each a "higher law" to the preceding, so will be that which is near at hand, a "higher law" to the Christian, Mosaic, and those prior?

If it be true that one system rises above the other, as just illustrated, is it not equally true that each was better than the preceding? If better, then was not the one just back imwhich makes the next following better? And from this train of reflection, have we not reached a point in which the Christian system is shown to be imperfect, wanting in something, that the next "step" or revealment (for I trust it shall not be a "sys-Nazarene as occupying a position in relation 1. Because every religion has a vitiating as a system of faith and worship, rising, as I woe, woe to Christianity, when infidels, by think, indirectly at least, from the teachings force of nature, or the tendency of the age, and life of Jesus of Nazareth, while his dis. get ahead of the Church in morals, and in ciples soon came to the adoption of what I the practical work of Christianity. In some

Some may think I mistake Sectarianism for Christianity, as a system; but it seems as a whole, it had been an easy matter for God, and him only shalt thou serve."

This system rapidly accumulated to itself, ously counted as virtues. But to go on.

reveals himself to one man or nation, has coincide; hence when Doctors disagree, who had) to say more at this point, but at the the same interest in and ability to reveal him- shall decide?) that they had been better, risk of appearing a little paradoxical, I pro-The following paper is doubtless well intended, self to any other man or nation. To every had they known and followed that of the ceed. The enormities and cruelties practised by this religion are scarcely exceeded by any Again, if God moves by "steps," let us other during the dark ages as well as before right. Nobody doubts that. Now, every material substance—that God is such a

he would say. However, every one has his own manner of saying and doing things, and that, perhaps, is the best for him. We cannot help general principles. Truth is as beautiful to the same general principles. Truth is as beautiful to the same general principles. perhaps, is the best for him. We cannot help thinking, however, that we should ever aim to be general principles. Truth is as beautiful to abouts, I cannot see any very plain foot. prints; - one step. From Moses to Je- And the Romanist would say, grew worse; sus, - one step. And from Jesus to so we go. It is doubtless true that the "about these days," one step. - Will God | world is in a better state now, than three step again, or are three "steps" enough? centuries ago; but what has caused the im-Now, if all men before Moses should provement? The Reformation? Nay; the which I hope will ultimate in man's re- all around us every day. demption. Had it been undiscovered, I another step is held as a promise of a present position. I say forced, for it has is ten times more danger in being too nar- from Him. It is possible for Moses to have "good time coming" in the Christian sys- not the elements of growth, but rather de- row, than too liberal, wide, diffusive as God. labored under an impression common to ground always, till compelled to rise. Wit- this is the natural effect of every religion. ness the cause of Temperance, Slavery, the ians, so called; till opposition becomes too gross-and then they are wakened to their | self; I am holier than thou." necessity. This is become palpable indeed; perfect, wanting in something, - in that such a paper as the New York EvangeList would not have admitted what follows as editorial, a year or two back. The quotation I give at the risk of overstepping my usual be kept before the people. I can scarce believe that paper was sane (by its own standtem of faith and worship") shall postess? ard) when it gave room to the following: By this too, we can scarce conclude the "To the shame of the Church, it must be confessed that the foremost men in all to God much different from that of a me- our philanthropic movements, in the inter- I mean by popular Orthodoxy?) say not long as a standard of authority, the history of his dium, by which this system was transmitted pretation of the spirit of the age; in the since, in his pulpit, that "when Luther made sayings and doings as recorded in the New to the world; or as was Moses and Zorons- practical application of genuine Christianity; ter, Confucius, Noah and others in their in the reforming of abuses in high and in Calvin made a Calvinist he killed the man. been kept in the hands of the Jews, and revealments. From the effect of Christianity low places; in the vindication of the rights Too true, alas! But what struck my mind had the popular sects of this age had no upon the world; independent of extraneous of man, and in practically redressing his aids and influences, such as the arts and wrongs; in the moral and intellectual regensciences, which are clearly no part of its revealments; I am "fully persuaded" that in our land. The Church has pusillanianother "step" shall be realized: also, mously left not only the working oar, but the is granted as no small crime. Yet this high spiritual development. Christ paid no nation, with great confidence give ourselves to this belief, will any one say that God has any less interest or care, that the Hindoo or Mussulman should know His will, than ourselves? And have those to whom was given that it is not a little dubious which of the establish such religion, I repeat, no man should know His will, than ourselves? And have those to whom was given that the in view, as well as the purpose of redeeming Israel. Assuming then, the that it is not a little dubious which of the two systems, the Mosaic or Christian, has been most fruitful of evil and bloodshed. Notwithstanding the simplicity of the teach-selves? And have those to whom was given that the find of redeeming Israel. Assuming then, the two systems are the that it is not a little dubious which of the two systems, the Mosaic or Christian, has been most fruitful of evil and bloodshed. Notwithstanding the simplicity of the teach-selves? And have those to whom was given to this belief, will any one say that God has an other "step" shall be realized: also, that it is not a little dubious which of the two systems, the Mosaic or Christian, has been most fruitful of evil and bloodshed. Notwithstanding the simplicity of the teach-selves? And have those to whom was given to this belief, will any one say that God has a little dubious which of the two systems, the Mosaic or Christian, has been most fruitful of evil and bloodshed. Notwithstanding the simplicity of the teach-should be a Christian, in the same sense in the two summers and the working oar, but the very reins of salutary reform in the hands of men she denounces as inimical to Christian, has been most fruitful of evil and bloodshed. Notwithstanding the simplicity of the teach-should be a Christian, in the same sense in the time. The time that it is not a little dubious which of the two systems, the Mosaic or Christian, has been most fruitful of evil and bloodshed. Notwithstanding the simplified to the two systems of men she denounces as inimical to Christ-any in the time to the two s selves? And have those to whom was given which I would say, no man should be a Hinings of Jesus, and the evident gain to man in which the Church ought to be doing for Christ does "kill the man," for he shall "be Synagogue occasionally, it was because the them, no sooner had he died, than his follow- Christ's sake; and if they succeed, as suc- made alive." If a religion-maker "kills people whom he wished to instruct, and save ers were divided among themselves, and the ceed they will, in abolishing rum, restraining so-called Christians very soon reduced his licentiousness, reforming abuses and elevating therefore I speak of the Christian religion will be disastrous in the extreme. Wee,

> beckening to a sluggish Church to follow." I wanted to underscore, but must have writer of that must have written as do many

> vance; in the vindication of truth, right-

eousness, and liberty, they are the pioneers,

ereeds, sects and systems go, as they say, to 2. No man should be a Christian for the folhim as their Master and model. And for lowing reasons. But a word or two first, this reason, I say, no man should be a Chris- lest I be misunderstood altogether. Let tian, since the religion of Zoroaster, Con- me say I have no controversy with Jesus of fucius, Mahomet or others have in them Nazareth. No man has lived in whom has much that is to our comprehension worthy, shone, in the only way that is worth a great, be found full of redeeming excellence; yes I love him for what he so clearly was. nese, or Moslem in religion; and I but add precious. Yet was he not a man? If a tian. Like the honey-bee, gather good from err? Rather is it not strange that he erred God could give and did give to the Hebrews and early Christians, all that earth has speaking? And was it a fact, that the sons of Jacob, or Isaac, or Abraham, were such per in the Temple of neither, "for it is the sum of his perfections, grant to him ever, and can ever have, of this will; and men as the Israelites in Egypt after Moses written, Thou shalt worship the Lord thy yet more, and make him an Ideal of Perfection. Even his imperfections are strenu-

lization, worships in a Cathedral; or than one, who in quietness seeks Him in nature, gion, and I think it will be conceded by

every day that what I thought was right, is by the church of to-day, to be a history of deem it.

religion says to its adherent, You are right. Spirit, and yet wrote with his finger on as Of course, then, he is a better man than any gross substance as stone ! That an immateother out of his system. But so says every rial substance could make a mark with its religion to its followers, and hence bitter finger on a substance as material as stone, wars, feuds, inquisitions, heart-burnings, seems to me a little incredible. If God is a scandal, and such like fruits.

it must be very palpable, very; or else farther research, and makes of man a mere cerning it, but on those only does it have muttering worshipper. There is no need of any force. We have admitted that such a research if a system is once adopted as one's law existed among the Jews, and have critiown, and that forever. Hence, all systems cised its origin a little. They believed it claim infallibility. They cannot do less came from God, and they had a right to bespace, as it is too good to be lost; fit only to They claim to have already done all your lieve thus. But this is not the end of it. thinking,-you have only to sink into this or The professed followers of the Nazarene as-

that sarcophagus and become as dead. the man," in each case of making a prose- from a dead and formal religion, were there

caught, it is gone.

to say more than a word. Every man should | said, " it is lawful to do well on the Sabbath be a man; a lover of God; a growing day," and I feel equally certain, that it is man; seeking after truth every where, yet as lawful to do well on any other day. he first tear down. More anon.

ELMIRA, N. Y., Jan. 16, 1855.

The Sabbath.

of the Pentateuch. Generation after gen- times and seasons as holy. eration passed into the spirit land, leaving Not only is it true that a man can follow no evidence on record that they observed Christ, and pay no regard to days as sacred, any day as sacred. Moses is said to be the but it is equally true that none who follow writer of the first five books of the Old him in the true sense do entertain any re-Testament, and he records that God spake spect of this character. unto him those sayings now called the ten | The spostles who have written, and whose commandments. One of the commands is writings have been kept unto this day, saw

quite too often disclosed as wrong; or so I a literal transaction, though they believe God is a spirit, having neither body nor material spirit, and filleth the heavens and 4th. A religion is a "thus far and no far- the earth, or the universe of worlds, then ther shalt thou go" principle. When once one of his fingers would be of such proporyou are right, of course you can go no far- tions as to be unfitted for writing on tables sunlight of reformation was not in Luther. ther in that direction; but I much fear no of stone small enough to be carried by one It was in Science and the Arts, with Com- religion is yet a standard of going. This, man down a mountain. I do not say that a merce. The Art of Printing was the dawn- of course, cuts off all progress, and makes spirit might not write on stone, and that a ing. That gave to thought a galvanic shock, a complete stand-still affair. The proof is spirit might not do it with his finger; but it is difficult to conceive of God's doing it by 5th. All religions narrow the mind. It direct contact of his finger with stone. If see not but man were still in his darkest must be so. A system of faith and worship God were the only spirit in the universe, days. These and other kindred things have is one system, not all systems. Fences, like then we should be obliged to admit every forced the Christian religion along up to its systems, narrow the field fenced in. There spiritual impression or direction as coming cay in itself. This may seem strong lan- See a Romanist, Puritan : indeed, one can al- many at this day, - that every spiritual guage, but not too strong. For where have most tell the members of the different sects by suggestion must either come from God or been the churches, the accredited systems of their tone and manner of speech; so pinched the devil. Whether the Sabbath had its Christianity, in all reforms? In the back- and dwarfed is a mere religionist. Well, origin with Moses, Spirits, or God, it was given only to the Jews, and hence can have 6th. Every religion creates castes. It no binding force elsewhere, unless it is a scoffings and sneers at Spiritualism, - whence must be so. It is too plain to be gainsaid, all law of absolute right; and even then it fails are they? From the churches. All reforms over the world. It is at once sheep and to be obligatory if not perceived or apprespring up, are for a time opposed by Christ- goats, wheat and tares, righteous and wick- ciated. Where there is no law, there is no ed, good and bad, I and you, "stand by thy- transgression - there can be no guilt incurred. The Jews may observe it, and 7th. Every religion destroys all desire for those who have conscientious scruples consure us that we are under obligations as 8th. I heard a young clergyman of a fine | believers in the teachings of Christ, to obspirit, in a popular branch of popular Or- serve one day in seven as sacred time. Those thodoxy (could any reader guess what branch | who follow Christ in the outward sense, ave, a Lutheran he killed the man, and when Testament. But, had the Old Testament most forcibly was that one whose perceptions other standard save the New Testament, it are so active, should not have seen that would have been as difficult a thing to es-"when" Christ, or Jesus, "made a" Christablish a sacred day, as to have established tian, "he killed the man," and to kill a man the idea that tall steeples were evidence of lyte, then does not a religion the same? assembled. His silence on the subject, ex-Many more points might be adduced, but cept when reproved by the time-serving reenough are given, as I trust, to show my ligionists, and then his replies to those rereaders that I would have every "system of proofs, as well as his evident disregard of faith and worship" forever blotted out. And of it in his acts, demonstrate that the Sabnow one word to Spiritualists. In the light bath was no more sacred to him than any of the lessons of other systems and their ef- other day in the week. His whole practice instances they are already far, far in ad- fects upon individuals, society, and the and teachings were in conformity with the world, let it be your firm purpose to let sentiment, that it is always proper to do Spiritualism be just where it is, unfettered, right, and never proper to do wrong uncaged, without a fence, every man's foun- that days give no character to acts - that tain of life. Thank God, Spiritualism can- days have no character of themselves, underscored the whole, if any. I think the not be fenced. When once it is fairly and that an action which is intrinsically right, can never become wrong by being As to what a man should be, it is too late performed on a particular day. I know he

never thinking for a moment he has attained, A young man once asked Jesus what he but should press on to the mark of attain- must do to inherit eternal life, and he reing. He should live so as to make his life ferrred him to certain commandments which approximate most rapidly to that Being should be kept. The command to observe whom every one should adore as the God the Sabbath was omitted. The young man and Father of us all. I would not tear said he had kept those referred to from his down only, but no man can build up unless youth up. Christ said unto him, "One thing thou lackest." "Now," says the listening Pharisee, "he will mention the Sabbath as the one thing." Strange as it may For the New Era. seem, Christ saw something worse than a disregard of days to be criticised. The More than two thousand years passed young man's covetousness stood in the way away after the reference to a Sabbath in the of his progress toward life eternal. But first chapters of Genesis, before another the greatest covetousness exists in perfect allusion is made to it by the writer or writers | barmony with that spirit which regards days,

man judge you in meat, or in drink, or in quaking with such unwonted fear; when respect of an holy day, or of the new moon, creed: and creed-worshippers-when souls of or of the Sabbath."

E. B. PRATT.

The Mew Ern.

"BEHOLD, I MAKE ALL THINGS NEW."

S. C. HEWITT, EDITOR AND PROPRIETOR. OFFICE, 15 FRANKLIN STREET. Terms, \$1.50 per Annum, in Advance.

ISSUED EVERY SATURDAY.

Boston: Saturday, February 17, 1855.

Spiritualism and Reform.

-no idea of reform now agitating the world, aside. triumph of health over disease in its multi- propriate results. And, as sure as form varieties; for the extinction of poverty and its host of attendant evils, by a healthy even so truly will it be her last law also. mination of all penal law by becoming "a embryotic life is well-nigh complete.

To us, and to many more, to whom Spirit-

all Gentile sinners, but "in Israel" also. For all these REFORMS, and for all other imaginable ones, to the fullest possible extent, are we fully ready, do we give all our We are always glad to receive the producheart's energies, and all the faculties of our tions of those who write for the Era-those, mind. We are consecrated, body, soul and especially, which express worthy and comspirit, to them all, and shall not cease to prehensive thought, or communicate facts of to the positives and negatives of the vegetalabor for those who suffer, in these various remarkable, interesting and profitable chardirections, while God gives us breath, to acter, bearing more or less directly on the clock-work of procreation would cease to the clock-work of procreation would be caused to the clock-work of procreation would be caused to the clock-work of procreation would be caused to the clock-work of t directions, while God gives us breath, to acter, bearing more or less directly on the clock-work of procreation would cease to the extent of our ability, and according to subject of Spiritualism. But some of those beat. Broad though this thought is, yet it the extent of our ability, and according to our own best judgment. We most fully believe the Kingdom of Heaven is now having (thoughtlessly of course), a large amount of its edvent in a most marked and prominent labor to perform in preparing their articles. its advent in a most marked and prominent labor to perform, in preparing their articles manner, as compared with any former age, for the press, which a very trifling attention and that the time is not very far off, when on their part, would save us. For instance,

This is as true of to-day, as of that time car bath not heard; neither bath it entered as it stands in manuscript; and so we have to gent mind will, at a glance, see that by the subject by what he says in some other is infinitely capacitated for progressive reletters. In one, written to his brethren at ception and appropriation of the good, the Galatia, he says, "Ye observe days and true and the useful. And realization, at months and times and years. I am afraid most, is only a question of time. And even of you, lest I have bestowed upon you labor this, in times like these, when the very ele-To the Colossians he writes, "Let no crumbling into ruins, and their devotees are mere shell, and ice-berg heads, are shedding I have thus briefly noticed the Bible idea but a faint and sickly light on great quesconcerning the Sabbath. It may be late in tions of living and of present momentthe day to discuss such a question. "The questions whose very intimation tells but agitation of thought," however, may be the too truly the deep heart-story and worldbeginning of wiser purposes and more libe- story too, of crushed and bleeding affections ral views on this, as well as other matters. and most hellish discordances; even the question of time is not the very hardest problem to solve that one could imagine. When the chemist observes the materials he has put together for a specific compound, in a state of agitation, he is able to see beyond that ferment, to more harmonious results yet to be. It is so, also, with the spiritually-social chemist-with him whose spiritual eye is clarified, and whose sight is therefore clear, far-reaching and comprehensive. And what though full realization may not come to-morrow, or the day afterthis year or the next ?--- what matters it? It will nevertheless come! It will come in due season-come in obedience to natural There is no possible reform of human ill law too, which can neither be forced nor set

to which we do not give our heart and our Too many people seem to think, talk and hand, and bid it God-speed. Our sympa- act, as though there were no laws in the thies are daily growing stronger and strong- universe; as though Nature could be forced er for the abolition of chattel slavery and and hurried forward to all desirable results, the institution of freedom for the African or else transcended and over-rode-set aside race; for the destruction of intemperance, and thwarted by human power and intelliand for the establishment of organic, social, gence. But such will, doubtless, sooner or and spiritual manhood in its place; for the later, learn their mistake, and conclude to cessation of war and the reign of peace; for adopt a system of cooperation with Nature the abolition of the gallows and prisons, to and with law, which will insure a more wise be superseded by moral hospitals where the and permanent result, so far as they are criminal shall be treated in a more common- individually concerned. In the mean time, sense and Christian way than heretofore; Nature, doubtless, will not delay her movefor the annihilation of licentiousnes, whose ments on their behalf, but go on elaborating substitute is the Divine Marriage of two her own proper forms, evolving her own souls in complete spiritual blending; for the proper forces, and ultimating her own ap-

"Order is Heaven's first law,"

affluence founded on rational and co-opera. And, therefore, out of all the chaos of the tive industry and a system of exchange or past and the present-out of all the slavecommerce, that shall no longer make para- ries, the wars, the degradations, the crimes, sites of the millions who labor; for the ele- the debaucheries, the tyrannies and the vation of woman from a doll to a personal agonies, which have been so sorely felt by being, from a dependent to an independent, the great throbbing heart of Humanity, and mentally, morally, and physically vigorous which still give the race its dismal forebodcounterpart of man, his equal in all privi- ings and its keen heart-pangs-shall yet leges, opportunities of culture, and rewards spring the joys of the Blest and the peace of for services of whatsoever character or kind; the Heavens. The mighty commotions of for the interment of a dead church, and the the battling nations, and the almost seemestablishment of one that is truly living, one ingly endless antagonisms and woes of deepthat shall make the whole of life sacred, ly false human relations and conditions, in business, work, pleasure—all things; a the present, are but the majestic birth-throes church that shall no longer be content with of the great Human Race of this planet, serving the devil six days and the Lord one, from whose agonies shall, by and by, be -which, after all, is so bunglingly observed born, in organic symmetry, beauty and joy, that Satan gets the pith of even the seventh the great Social Humanity, whose eleday as well as the other six; for the exter- ments have been long maturing, and whose

very elements on which one class of civi- ualism has made its advent, this is its most lized vampires live, and transforming the significant lesson—a lesson without which state into a paternal providence, whose care this Third Dispensation, so called, is no disof its children shall be impartial and universal; for banishing to the shades our no good-becomes a tool without use, withheld at very exorbitant prices, by the into dark human souls, without removing princely speculations of the few, while the the causes of that darkness and its consemasses starve, but which are much oftener quent woes, is but to increase the darkness most wofully adulterated, so that health is and aggravate the woes. But Spiritualism for the class denominated "critics." made greatly to suffer, and the earth almost tells a more genial and significant story. to groan out in agony as she observes the Bright and beautiful as its own heavenly misuse her children make of her free and source, it comes to us all, with the serenity bounteous productions and her inexhaustible of an angel and the peace of the Infinite. wealth; and finally, for the complete reor- Its full, glad story, ever has been, and still foundation embracing such principles of man Race. To this end, ever, are all its wonreduce to its own proper limits the human and it will not cease its remarkable exhibiproprium—the self-hood of man, which has tions and influence, till, in the beneficence so long been "master," not only among of Heaven on earth, THE TOILING AND GROANING MILLIONS ARE PREEL

To Writers for the Era.

But Paul's conclusion differs from those into the heart of man to conceive," the dig out the meaning, oftentimes, as best we such and such ways, a language would who talk most about him; — "Let every man blessings which are yet in store for him. be fully persuaded in his own mind." We Nature is inexhaustible in her riches; God have a very fair prospect of getting the republic of the have a very fair prospect of getting the republic of th may form some idea of "his own mind" on is unfathomable in his goodness; and man tation of Job, for patience, or else such a one are what are called dead languages. as we neither covet nor feel to be profitable. This general thought being clearly per-And lastly, (so far as the instance under ceived, firmly fastened upon the mind, there review is concerned,) many letters are so may be passage back to a prior questionindistinctly formed, that we find ourself in How did man construct language? How did a trinity of troubles-1. Penmanship too he primarily learn, not only how to speak, ments are all astir, when old institutions are fine, tries the eyes too much. 2. Not well but to speak to his neighbor intelligibly ?pointed, hard to get the meaning. 3. Let- Can it be believed that two or more persons ters badly formed, can't tell what they are, assembled together, and said to one another, and hence have to work an hour or two over "Let us now make a speech, or construct a a brief article, to get it into readable shape, language?? Such a meeting could not have

rows." Some correspondents mix up busi- prior to holding a meeting to construct a ness matters with what they intend for the language. It is plain that, at least, for a public eye, and so we have another trying season, each person, family, clan, or tribe, job before us, to either copy what is to be must have opened a school on its own indiprinted, or to take out their orders on other vidual hook; and hence the diversity of lansheets for immediate use, and for preservation guages, of speech, or of human language.for reference, if needful, in future.

from one point of view,) we will leave this sound of water, as it rolls onward. Being following simple rules for those writers only who need them, assuring them, that if they in our manifold labors.

atch every word at a glance. 2. Punctuate carefully, so as to give the meaning

readily, and save future labor. 3. Always leave a good margin at the beginning

for heading and introductory remarks, if the latter fable. The beasts of the forest quietly, as hould be deemed needful. 4. Never mix orders for publications, with what

you desire to be printed. The former should be put on a separate slip of paper.

5. Everything of a private nature, should be headed "Private."

By complying with these directions, we shall be saved much perplexity and perhaps

Of Ancient Ruins. LANGUAGE.

It belongs to this subject to speak somehave their language, yet it can only be truly said that man has the ability to distinctly utter intelligible speech. But in this paper of Ancient Ruins, this vast subject can only be quite briefly unfolded. Volumes vast, sometimes quite unintelligible, have been written of the languages of man.

The Ancient Records have preserved a omewhat amusing account of the confusion of tongues. They narrate that a number of persons had assembled together for the construction of an edifice, for a quite lofty purpose. Busily employed in their various branches of labor, suddenly, and quite unexpectedly to themselves, they were able only to speak in diverse languages-no two able to transmit intelligence. This was indeed not only a very remarkable phenomenon, but also a most extraordinary catastrophe.of man, to the whole subject of language, and could be easily influenced to speak and ture of language as a whole.

the accomplished scholar should study wha is denominated the dead languages, that is, hibited.

But it is an interesting inquiry, Where are the people who once commanded and flu- conditions. ently used the dead languages? The instant this inquiry is started, the thought will flash on the mind that there must be what ganization of Society on a Divine basis, -a is, the elevation and joy of the whole Hu- are called distinct races. If there were such races, how came they to be extinct? There equity and universal good as will inevitably ders exhibited—all its manifestations made; are two ways by which a race may become apply to animality, and animals would cease to copulate; and the same law would apply

Secondly: There is another way by which

other; another esteemeth every day alike." | even on this earth. "Eye hath not seen; | with accuracy, so as to be readily intelligible, | ways, it is sufficient to say that the intelli-

when we ought to be about something else.

Well, this is but the "beginning of sor"

Speech must be to a certain extent,

Speech must be to a certain extent,

She feels structions will be presented; and, in so far as they are observed, will the student be-For example's sake, one sees water. He But not to be tedious in matters of this desires to tell what he has seen, and he nature, (although exceedingly interesting, makes a certain sound, corresponding to the mode of particularizing, and suggest the capable of hearing, the listener hears a votake the hint, they will very greatly aid us the mind of the hearer by the vocal utterance. So man went onward, constructing 1. Write a bold, clear hand, so that the eye will language, the sound, or the signs, or the motions corresponding to the things seen, heard or known.

Here, again, the Ancient Record has its the gentle lamb, approach the primeval pair, and quite deliberately, they name each class of animals, as they approach. All the animals come, not a single class excepted, and the names then given remain unto the present time. It was manifestly seen by the constructors of the Ancient Records, that some thing of this sort must at some time be done, and so they place the whole load on the shoulders of a newly created, and quite illiterate man. Still fables have their uses. As man has approached to a class of animals, what fully of the languages. Speech be- as of other things, he has given names corlongs more strictly to man. While all things responding to their general character; and thus the names of animals have been transmitted from generation to generation, in the circle of particular races. But there are extinct animals, as well as extinct races. And when the naturalist becomes sufficiently simple to examine this paper, certain mysteries bearing relation to fossils, will be mysteries

> Returning, then, from this point, directly to the subject of ancient languages, it may be observed, that each race concocts its own language, agrees on certain words as signs of ideas; and hence the great diversity of tongues.

The Ancient Records contain also another curious historical point, bearing relation to language. Certain highly spiritualized persons are made, unexpectedly to themselves, to speak with tongues. That epoch was, to A number of persons associated for a com- a considerable extent, a spiritual epoch. Manmon purpose, yet no two able to understand had arrived at a condition somewhat beyond each other. Fable though this is, yet in an the bounds of intellectuality, reaching someunfolding age, it serves to call the attention what into the higher stratum of spirituality, of different languages, of dead language, of act under a considerable degree of spiritual living language, and of the general struc- power; and as it were, reaching up to the more spirit life, the two could intermarry, The schools deem it a sine qua non, that interlink, or, so to speak, inter-speak, and so that extraordinary phenomenon was ex-

languages which are not now spoken by a A curious inquiry is then started -Are tribe, clan, or nation, but which lie dead in the languages of the ancients so fastened upwhole system of gigantic Commercial Fraud, out significance—rather detrimental than the lifeless books. It is thought that a study on their minds, that they have retained them? by which the very commonest necessaries of otherwise; yea, verily, a curse! For, to of these dead languages, aids one in acquirlife, as well as luxuries, are not only often open the Heavens, and let a flood of light ing a more distinct knowledge of the roots of that is essential of language, is preserved, living languages. There is considerable and there will be comparatively little diffiwisdom in this view, as it bears relation to culty in teaching pupils the ancient, and even philology, and may be exceedingly useful the dead languages, especially in instructing that class whose organs of language, and of vocal utterances, are found to be in favorable

[For the New Era.] Of the Arts. I. Of Speaking. JOHN M. SPEAR, MEDIUM.

Language, in some of its varied forms, may be said to be universal. The minerals, vegetables, animals, in their various condiextinct; and first, by ceasing the sexual in- tions, each and all, have their language. tercourse, procreation cannot be. But then Things said to be inanimate have a lana curious inquiry arises, why should man guage. "Day unto day uttereth speech." But, more strictly speaking, speech belongs and woman resolve upon this particular sep- to man. True, the lower animals enunciate aration? If there was a condition in the sounds, forming a sort of speech among surrounding elements, bringing the immorthemselves; it is, however, quite unintellitals to this condition, then the same would gible to others. Man is not only capable of speaking intelligently to his fellows, but, to some extent, can make himself understood to lower animals.

In discoursing of the Art of Speaking, it

Among the ancients, the Art of Speaking, especially as it related to addressing large assemblies, was more generally cultia race may become extinct, that is, by sub-

enterprise was to be urged onward. Young men devoted themselves most assiduously to a thorough study of this highly important art. Some of the more eminent orators among the ancients secluded themselves from the world, lived in caves, dwelt in groves, wandered by the side of flowing streams, or wandered by the side of flowing streams, or roamed on lofty eminences, exercising their voices in various locations, preparing themselves to appear before large assemblies. nes has been preserved and carefully handed down to posterity, as one who devoted him-

come an easy, fluent, interesting and efficient public speaker. And though some of the She rather feels than sees things which are things said may be deemed comparatively to be; and she freely declares that prophetic unimportant, yet great things come of apparently insignificant matters. Little things must not be disregarded because they are small - connected with large things they constitute a whole.

In unfolding to man a new social order, much public speaking will be requisite to call attention to the general and special objects had in contemplation. As it were, a then, to rules to constitute one an able publie speaker; and,

tion; and in preparing, the following things are requisite. 1. A thorough acquaintance with the subject of which speech is to be made, embracing in that acquaintance, done. But she secretes—she does not decareful and methodical arrangement, so that the general train of thought will be says, "If I declare the whole, they will not firmly fixed in the mind, and incorporated, as it were, in the whole being. 2. Prior one thing, they must do the next." Very to appearance before a public assembly, and few persons plan thus. subsequent to ordinary preparation, there should be at least one hour of profound She cannot be terrified or cajoled; so that mental quiet. 3. If foods are taken, they she walks by her own interior light: husshould be masticated at least two hours prior to public speaking. - 4. The garments worn should be exceedingly loose, that the cept so far as her interior leads her. St. abdominals and the breasts may be fully in- loves society, but she loves Individuality flated, and the neck should be but slightly more. These several particulars render this covered, if at all. These several particulars woman a very marked personage. She are essential as preparative.

conversations with persons should be studiously avoided. Care should also be had, that the place of public speech, if in an edifice, is freely ventilated; and, if practicable, the North should be faced.

Third. The hour having arrived for the address, the shoulders should be thrown back, the abdominals forward, the head requisite in that sort of labor. somewhat elevated, the voice, like a curving rocket, should be thrown over to the distant part of the assembly. The mouth should be quite widely opened, and pressure should be mainly on the positive foot, the negative or things to be said, to be sought for, to be being thrown somewhat out, keeping perfeetly cool, wait, as it were, for silence, and for an upflow or an outflow of the subject, which has become a part of the being. will struggle for utterance, like a child pre- a living embodiment of wisdom, of counsel,

These several things being with care observed, if filled with the subject, if the heart is interested in it, speech will be clear, forcible, impressive, efficient, accomplishing, in some degree, the objects had in contemplation. Other adjuncts, however, are essential to render one what may be called a graceful speaker. Several of these adjuncts may now be named.

otherwise effective speakers, greatly fail in will, without the least hint from "The People's this accomplishment. The stage far excels | Doctor" to that effect, that we publish the followthe pulpit, the forum or the bar, in re- ing document - a paper which manifests the true great nicety. It exercises its students long, womanhood or manhood. Dr. RANDALL is a woand drills them patiently. Well would it man-not simply in the sense of sex-but in a be if the pulpit, the forum and the bar, could learn of the stage. It would be exceedingly desirable, in becoming an accomplished speaker, to associate with distin-but to teach all who need the simple principles of guished persons of this class, — be with health — the laws of nature and of life; and esthem at rehearsals, and listen to their instructions.

In a brief discourse of the Art of Speaking, details of gesture cannot be en- classes. Mrs. R. is a thorough spiritualist, and a tered into. That branch must be left to be medium acquired mostly by careful observation of the attitudes of accomplished public speakers.

Some public speakers are accustomed to drink freely whilst engaged in public speaking, a practice which should be discountenanced, not only on account of its awkwardness, but because it breaks the links of discourse, and somewhat cools the arder of as follows: the speaker, which should invariably increase as he progresses in his subject.

Second. Another adjunct, which is exseedingly useful to render one an accomolished speaker, is a careful knowledge of terms. One cannot become too thoroughly at the earliest moment should consult an when preparing or enunciating his address.

Third. Another adjunct is quite useful. An oddity of dress should be avoided. If the Penn Medical University, where she persons are dressed fantastically or uncouthy, the minds of the persons listening are directed more to the dress than to the address, and so the speaker fails to be efficient.

Fourth. And yet another adjunct - an the light we now enjoy, will appear only as the very first rays of the morning dawn, in view of the brilliancy of the more mature, yet ever maturing day. There is no extent of imagination, in the line of good and truth, that can possibly exceed the positive design of Providence in relation to man, he fails to point his writing

For the New Era. Spirit Rendings.

This woman is a person of exceedingly selves to appear before large assemblies as public speakers. The name of Demosthementals are unfolded in a quite extraordinary manner, in the following respects: -1. Her vision is very transparent: she beholds perself most thoroughly to the study and practice of the Art of Speaking. Everywhere he is named as the distinguished orator sons—sees what they are — sees what they he is named as the distinguished orator among the ancients, and as a model for the moderns.

In discoursing of this Art, a series of instructions will be presented, and in so far she conceal them, her happiness would be greatly alloyed. 3. She is a prophetess. feeling; but her prophecies relate more to persons than to subjects; and that which she prophecies of persons, whether good or evil, substantially comes to pass. She is also unfolded as a developer: that is, she can and does bring that to the surface which is within, whether good or evil; so that persons will act out their real internal condition. She knows not of weariness in plans of beneficence. Mentally she schemes -looks at persons who may aid her schemes,

-sets them to work - while she, apparently, sits quietly in a corner. Mentally, ly, sits quietly in a corner. Mentally, therefore, she labors beneficially, and is a First. Before one appears in presence of a public assembly, with a view of public address, there must be careful preparation, and far distant future results. In this

band, children, father, mother, brother, siscept so far as her interior leads her. woman a very marked personage. She would be a very able, useful, beneficent Second. In entering the assembly, all person as a counselloress. Her counsel would be of great service in an emergency, because she is a casuist. She could lead an opposing person into a labyrinth. She could lead a friendly person into a straight, direct path, to reach an end. She has also ample secretiveness; so that schemes will not be prematurely divulged, which is an important

> Thou who art the Grand Guiding Mind of all minds, aid in this reverential service. From this time this woman will hold the position of Directoress, - directing persons, accomplished. And now thou shalt receive thy true and thy appropriate name. Hence-forth thou shalt be called the GUIDERESS. It Walking, thyself, in the way, thou shalt be of true guidance.

Go thou, gentle Guideress, keep thy lamp trimmed and burning; walk in truth; say to others, this is the true and living way, walk ye therein.

From this hour there is formed a bond of union between these persons, - each acting and reacting, aiding and guiding in the labors which are in contemplation

Lowell, February 4th, 1855.

First, Gesture. Many persons who are It is with much pleasure, and of our own freet to gesture. It teaches gesture with spirit, and an intelligence well worthy of either far higher sense, at least, as the common estimate goes; for, by her steady perseverance and carnest desire to be a blessing to her race, she has fully qualified herself, not simply to practise medicine, pecially those principles of integrity and simplehearted honesty of purpose, so much neglected by "the Faculty" in general, as well as by other

For further remarks, we refer the reader to the article entitled, "Mrs. Randall in Boston," in our last week's issue.

The People's Doctor.

MARENDA B. RANDALL, M. D., Would respectfully solicit a share of Public Patronage, as a general Practioneer of Medi-ino. Her claims to such favor are, briefly,

She commenced the study and Practice of Obstetries, in connection with Botanic Medicine, fifteen years ago, within her own family and a circle of immediate friends; since which, she has been much of the time in the investigation of various Systems of acquainted with lexicography. Every new word he hears uttered he should record, and at the earliest moment should consult an malism, as also, various systems of Diet, Regimen, and Hygiene. Within the last able lexicographer in respect to its meaning, its enunciation, and, if possible, its six years she has had free access to the text derivation. A practice of this sort will be books of one of the best Allopathic Colleges of great service in clothing one's thoughts in New England—the Vermont Medical College-her husband being a graduate from that college. Still seeking instruction, she came to this city and entered, as a student, received a test examination in presence of all the faculty, in every branch of obligatory Medical Science taught in any of the Schools of this city, receiving, with the unanimous vote of the faculty, the Degree of Doctor

With this view, she now offers what little knowledge she has, by persevering industry, gathered from the great Store-House of Nature, as free as her Medicines. And, feeling that the People need Doctoring more with science than with medicine, she will never, in any case, withhold from an intelligent patient any thing which she may know of the Nature, Cause or Remedy of such diseases as she may be called to treat; but, so far as she is capable, will explain to each patient, the Structure. Functions, and Derangement of the affected parts, with the remedies indicated thereby, and the expected effect. In no case shall ignorance in these points be patient of the interval to a wise promote that I have met with). I send you my subscription that I may better test its value as spiritual food. Truly,

MARY M. BISHOP.

The Female Dispensation.

A subscriber appends the following to a late business letter. It may all be just what he says, leading to the following to a late business letter. It may all be just what he says, leading to the deenase.

Before the company had assembled, spirit friends requested meto be seated quietly near the mortal body, that speech might be made, friends requested me to be seated quietly near the mortal body, that speech might be made, friends requested and published. The following was spiritual food and promote the mortal body, that speech might be made, friends requested me to be seated quietly near the mortal body, that speech might be made, friends requested me to be seated quietly near the mortal body, that speech might be made, spoken:

Before the company had assembled, spirit friends requested me to be seated quietly near the mortal body, that speech might be made, if it mortal body, that speech might be made, the mortal body, that speech might be made, spoken:

Cop TRANSITIONS.

All things in nature, of necessity, pass through certain transitional conditions. This is true of what is called mind, in distinction from or matter, which in ages long since passed, what is called mind, in disti claim to be of science, are too often but illfitting cloaks for ignorant and dishonest know," shall at least merit the reputation of truthfulness of purpose. For the same reason, no prescriptions will be written in Latin, unless accompanied by the translation. The Profession say, "The Public will let such a Doctor starve—they love mysticism, and will not patronize Honesty and Common Sense." This may be so; but God's best Work shall not thus be accused longer without the opportunity to do honor to the Great Author, by proving the assertion to know," shall at least merit the reputation of Great Author, by proving the assertion to perhaps our friend can enlighten us :

Believing that Mental and Moral influences are as intimately related with Health and Disease, as Medicines are, Dr. R. will is usually taught in thesehools; and also, upon "Woman's Sphere," "Woman's Rights," "Female Medical Education," zenith in earthly things. "Legal Marriage," "True Marriage," and Spiritualism; "being fearless alike of Truth or Error: for Truth cannot die — Truth or Error: for Truth or Error: for

AN IMPROMPTU,

WRITTEN AT LAKE SIMCOE, CANADA, July 23, 1854. I have seen thee, dear Lake Simcoe, When the bloom upon the trees Fell like the soft snow shower Before the morning breeze; When the fragrance of the apple Floated all along the air, And the peach flushed like the day-break O'er the branches brown and bare;

When the breath of early Eden Soothed every aching sense, And the tender love of Nature Was the sad heart's recompense. I have seen thee in the Autumn. When a grand Cathedral stood, With its ancient stained windows, All in that primal wood.

When the sun shone on the mosses, And in gorgeous purple light, All the sumac and the oak trees Were blent with beeches bright; I have seen thee when the pine trees Greenly backed the huge bouquet, Fit for mighty hands to gather, On the hill-side and the lea.

Yet I never saw thee fairer Than on this showery day, When the mists of coming rain-clouds Above thy beauty lay, Shading off the bold lines distant, Hiding every feature rough, Lending fairy-like enchantment To the branches gnarled and tough.

When the rain-drops crushed the ripple, As they pattered on thy breast, Making pearls to deck the Naiads, From the water that they prest; Than when the glowing sunset Broke through the dripping trees, And a lazy crowd of Indians Lounged round us at their ease.

With their birch canoes all ready To launch when we were gone, With the pappoose tied behind them, And their gay stained garments on; When their musical, soft language Broke on the misty air, Like the bleat of lambs, or birdlings Claiming God's Almighty care;

While no word we knew broke from them, Till at last a mighty oath, Without meaning to the speaker, Dropt from one untutored mouth; Dropt, and seemed to steal the sweetness From the pine-tree's spicy breath -Dropt, and seemed to veil thy beauty With the chilling mists of death.

Then before the clouded Heaven All our weary souls fell low, And besought Thee to forgive us Who had taught thy children so; Forgive us that we never Thy better gifts impart ; But quick on boat and railroad, Follow on with wicked art; -

Give to them the burning water, All our love of greed and gold; And forget to teach Thy presence Where the booded ferns unfold; Forget to show Thee, Holy, So their dim eyes may discern The deep answer of Thy nature To their spirits as they yearn.

No wonder should thy thunder Follow all our way upon -If no better purpose move us, Ere the simple race begone.

Food for the Spirit. Leonidas, St. Joseph Co. Michigan,

Jan. 7, 1855. BRO. HEWITT: - There are a few in this and therefore, offers her services to all, determined, if possible, to merit the appellation:

The People's Teacher—Doctor.

With this view, she now offers what little as well deny the material part of their or-

A subscriber appends the following to a late business letter. It may all be just what he says, minds. In place of these, a frank "don't but we have some difficulties in thinking just as he expresses himself. We have for some time, been in the habit of thinking, that as woman is

New Lebanon, N. Y., January 14, 1855. FRIEND HEWITT: - KOSSUTH affirmed that the American continent was the femifurnish Articles for Public Journals; Public | nine portion of the earth; that its dis-Addresses and Instruction for Private covery was due to a female; on it Woman Classes, under any reasonable arrangement, found a Paradise; for here her powers and faculties had attained their greatest devel-

while Error cannot live. Progression is stamped upon all Nature, and "Excelsior" forever, should be motto of Man. Address, No. 496 Green Street, above Thirteenth, them. Whereas, the New Era, having from the onset, received the facts as settled verities, is now big with a spirit that promises to reorganize Church and State, upon such a basis as shall secure to the individual, the complete exercise of all his powers, and a full supply of all his normal wants; knowing that a perfectly organized public body, can only be constituted of perfectly organized individuals.

Respectfully, F. W. Evans.

Discourses through J. M. Spear. Besides the discourses of which a catalogue has been given in the last two numbers of the New ERA, of discourses through

J. M. Spear, the following may be added.

I. OF HEALTH - Seven discourses, embracing the diseases to which infants and children are most liable. 1. Measles, poxes, coughs, etc. 2. Fevers, agues. 3. Childbirth, feminine weaknesses. 4. Climates. 5. Sea sicknesses. 6. Food and drinks. 7. Garments. These were given by the Association of Healthfulizers.

II. OF AGRICULTURE-Seven discourses, embracing, 1. Primal principles of agriculture. 2. Vegetable combinations. 3. Animality. 4. Maternity. 5. Composts. 6. Moistures. 7. Shrubberies, their cultivation, uses and influences on the observer and the inhaler. These discourses were given by the Association of Agriculturalizers; and with the discourses of Health are placed in the hands of their respective Agents and Representatives.

Letter from Dr. Stiles.

BRIDGEPORT, January 20, 1855. BRO. HEWITT: Spiritualism, which for some time has not appeared to increase much here, is reviving, and a new impetus is given to the cause. Mediums are being developed, and many more are developing; and a spirit of Inquiry and investigation is active among many who a few months past sneered at it, but have learned that possibly there may yet come some "good out of Nazareth." I have been fully entranced four or five times, in which state I am completely unconscious of all outward things. My organs of speech are used by a spirit to address those present, of which I know nothing when I awake to outward consciousness. One that has spoken through me, says he is John Wesley. I have many, very many tests, which I have frequently thought I would record and forward you, but have never set myself about it; but I will if you desire it. One has occurred within ten days. Hoping you will, as you have, still be instrumental in enlightening many souls, and expelling superstition, ignorance and old theology from their minds, I wish you again, God-speed.

Yours for Progression,

A. C. STILES, M. D.

A Singular Request.

BRO. HEWITT: - I have just returned from Lowell, where I have been to attend the superior state on the 2d inst, from the residence of ber daughter at Lowell.

desire to be present at her own funeral, and oving ones of the Upper Spheres.

four days subsequent to the decease.

was in a gross condition, is now greatly rarefied and highly concentrated. And in the distant futures, that form of matter which is now rarefied and concentrated, will

5. Are there any persons are ready to give their time, or the promotion of these views?

6. Should the promulgators of the promulgators of the promulgators of the promulgators. be yet more rarefied, and more highly concentrated. That processes so vastly important may pass onward, there come marked epochs and distinct transitional periods. These periods are more prominently two: 1. That period called natural birth.

2. That period called death. But, very proceed to the continuous continuous the continuous continuous there is not continuous the continuous there is not continuous there is not continuous there is not continuous the continuous there is not continuous there is not continuous the continuous there is not continuous there is not continuous the continuous the continuous there is not continuous the continuous there is not continuous the continuous the continuous the continuous the continuous there is not continuous the c more mysterious condition of birth,—a passage from a grosser to a finer and more rarefled and highly concentrated condition. Philosophically speaking, then, this form of matter, (the body of Mrs. McFarland), once the habitation of a process will be supported by the habitation of a process will be supported by the habitation of a process will be supported by the habitation of a process will be supported by the habitation of a process will be supported by the habitation of a process will be supported by the habitation of the habit the habitation of a person, will decompose, commingle and assume a higher form; and a second person. New though this thought may at first view appear, yet the intelligent mind receives it with greatest ease. The former inhabitant no longer needs this habitation.

MISS ELIZA J. KENNY, MRS. M. P. TRASK, She has passed on to the more rarefied and MRS. MARIANNE D.ORVIS, BELA MARSH, highly concentrated condition; or has been re-born, and has passed on to the second, or the more spiritual life. She lives, moves, John M. Stear, and has a continued existence. The finer condition is able to impregnate, and enter, in some degree, into the coarser. So that while she, to outer vision, may and does appear to be dead, yet, truly, she is more alive

than ever she has been before. Philosophic views of death, as they are loosely called, are essential to philosophic tranquillity. The mind, embracing this train of thought, will not think of death as such, but of continually ascending, progressive, spiritualized, perpetual life. Superstition and theologic bigotry gather around the mortal form, approach the grave, write upon the tomb-stone, "Here lies"—such a person. Never was a greater mistake made. The person is not there, but has passed onward, —passe! through a marked transitional person is not the person is not there, but has passed onward, —passe! riod, which, in truth, is a passage from a lower to a higher condition.

The above was read to the assembly. Invocation, fervent and appropriate, was then offered by Mrs. Butler, while she was in the superior state; and she who was thought to be dead then made addresses to the relatives and others, through MRs. FOSTER and MRS. MORRELL, of Lowell.

These services were of an unusual and interesting character, and a good impression must have been made on the minds of the assembly. Bro. McFarland is a believer in spirit intercourse, and enjoys that tranquillity which must ever flow from a broad Harmonial Philosophy. Yours truly,

JOHN M. SPEAR.

Fog BELLS. There has been a fog bell erected on the north end of Baker's Island. and one also at Race Point, Cape Cod. These bells will be rung by machinery, and will be in operation during thick and heavy

The apparatus which rings the bell is wound up and detained in a wound state by a lever extending into the open air. To the end of this lever is affixed a large sponge, which absorbs the moisture from the fog, and by becoming heavy, settles down the lever. sets the machinery free, and thus rings the bell. A cover prevents absorption of the rain.—Salem Gazette.

Call for a Convention.

The time seems now to have fully arrived, when, throughout the length and breadth 11.11. of the land, there is a sufficient degree of interest in the more practical features of the Spiritual Movement, to warrant sending forth a call for an earnest convocation of Spiritualists, and to propose for discussion, certain practical problems of no small interest to those immediately concerned, and through them, of a still vaster interest to the whole human race.

and their ranks are constantly increasing, who are not willing to limit Spiritualism to the mere statement, true as the statement, true as the statement, true as the statement of the statement the mere statement, true as that may be in itself, that "SPIRITS DO COMMUNICATE," Neither are they willing to confine the thoughts of their minds, the loves of their hearts, and the work of their hands, to the Philosophy of Spiritualism, as an abstract principle, a beautiful speculation, or a mere amusement of the intellect. They have higher and holier inspirations than these-nobler and more manly aims; and the funeral obsequies of Mrs. Melissa they, therefore, are now fully ready for the McFarland, wife of Bradford McFar- more radical and earnest consideration of practical ideas and the actual embodiment of those principles, in individual and social life, of which they have been made the LAND, of Brooklyn, N. Y. She passed on to practical ideas and the actual embodiment Prior to her departure, she expressed a happy recipients, from the wise and the

requested that her mortal body might be The following programme of questions, kept several days before its interment, for will give a bird's-eye view of the work that purpose. Her request was complied of the contemplated gathering, and prewith; and by the solicitation of her husband, pare, beforehand, all who may desire to Mrs. Butler, myself, and several other me- take an active part in its discussions, or to diumistic persons assembled at the dwelling be attendants at its meetings, for an intelligent consideration of its great leading ob-

friends requested me to be seated quietly near | 1. What are the GRAND PURPOSES which the mortal body, that speech might be made, friends have in view, who come from the

2. How far, if in any degree, can per-

friends in the Spirit-Life? 3. What plans, if any, have persons to propose, bearing relation to practical labors? 4. What methods, if any, can be adopted, to a wise promulgation of the general views held by this assembly.

sons in the Earth-Life, cooperate with their

5. Are there any persons present, who are ready to give their time, or means, for

6. Should the promulgators of these new views, be exclusively men, or women? Or should they be both men and women?

7. Would it be wise, in the present condition of things, to form a CENTRAL NATIONAL ORGANIZATION?

To all friends of the Spiritual Movement, broadly speaking, there is but continued and ever-succeeding birth. Broadly speaking, that period called death, is but a speaking.

The Convention will assemble in Boston, on Wednesday and Thursday, the 7th and may, in the future, become the habitation of 8th of March next; and the specific place of the meeting, will be named in due sea-

APPOINTMENTS MISS EMMA JAY will speak at the Melodeon next Sunday afternoon and evening, at the usual

J. S. LOVELAND, MRS. D. R. HEWITT,

S. C. HEWITT.

THE EDITOR will address the citizens of Abington on the subject of Spiritualism, at the Town HALL, one week from next Sunday, (Feb. 25,) at the usual hours, day and evening.

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{ EDIT

In announcing a new volume of this periodical, e deem it essential to call the attention of the ading public to the claims it may have upon their thanker and patronage.

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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.

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TO THE NEWSPAPER AND PERIODICAL PRESS. Those journals which view our UNA with a cindly 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.

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