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

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WHOLE NO. 119.

What is Spiritualism, and Who are Spiritualists!

[A Lecture delivered in Boston, Jan., 31, 1855.] BY MARENDA B. RANDALL, M. D.

What is Spiritualism? is no less a question of to-day than of every previous period; and it is a question which we may all still continue to ask.

As a mere matter of curiosity, as an amusement, as a speculative theory, as a Sunday religion, even Spiritualism has long

so is this new faith to his receptive spirit; and as the blooming rose radiates emanations of its own innate loveliness, so will the advanced spiritualist send forth, as emanations of his own spirit, love, purity, harmony, instruction, to elevate, ennoble gladden all who may come within the sphere of his in-

Such is the spiritualism of my ideal, my worship; the sun, the heaven of the spirit it envelopes, shutting out all of darkness, of sorrow; for where this light is, there can be no darkness: its luminous shafts pierce the thickest blackness, and mantle it in robes of what is it to be a spirit-medium? and is

radiant light. We hear and read much of the great spread of spiritualism—of the rapidly in-creasing numbers of spiritualists. To this view, I beg leave to take exceptions.

It seems to me that, as a practical, appreciated philosophy—as a venerated truth, spiritualism among us is neither wide-spread, or clearly defined; and that those who are willing to live the requirements of this truth

are far from being numerous. Does it constitute a man a spiritualist to be startled from some miserly revery by loud "raps" upon the table upon which he has spread out his ill-gotten wealth—to be astonished by seeing it jostle that wealth from his green without visible agency? Is he a spiritualist who leaves his haunts of gluttony and debaugh at aposinted seesons and revains to debauch, at appointed seasons, and repairs to some table-moving depot for amusement, idle curiosity, or with the hope of securing assistance in some unhallowed plan? Is he a spiritualist, who, while he may be guilty of no act which the laws of his country name a crime, yet lives but to "eat, drink, and be merry." simply because he has witnessed a merry," simply because he has witnessed a few of the startling phenomena which have been manifested by spirits, and is unable to merry," simply because he has witnessed a few of the startling phenomena which have been manifested by spirits, and is unable to account for them in any more satisfactory way than by believing they are the work of spirits? Ah, no! Spiritualism is a religion of works—not a passive, dead faith. Spiritualism is a science—a positive, practical, teachable science; and to be a spiritualist, therefore, is to be acquainted with the science of spirit existence. Is a man an anatomist beualism is a science—a positive, practical, teachable science; and to be a spiritualist, therefore, is to be acquainted with the science of spirit existence. Is a man an anatomist beof spirit existence. Is a man an anatomist because he has, by accident, seen a bone, and been told that it was a part of an animal structure? Is he a physiologist who has been told that vision results from a function of the eye? Or is he a chemist who has heard the report of an explosion of gun-cotton, or some other explosive mixture? All will answer, nay. So neither is he a spiritualist who knows nothing of spirit-law, except to have been astonished by some of the antics of mischief or funloving spirits. All those sciences which we call positive, are as yet imperfect in their manifestations to us-necessarily so from our limited powers of appreciation and investigation; and spiritual science must be particularly so, comprehending and embracing as it does all others; but we may, by close, thorough research, know more than we now do of spirit-law, spirit-life, spirit-growth, spirit-existence. And not until we are in possession of all that is attainable, in ful balance of growth, I shrink almost inour present state of unfolding, can we truthfully claim the hallowed name—spiritualists.
When we shall possess a knowledge of this science, and allow that knowledge to be manifested in our lives, we shall not need a name

by which to distinguish ourselves.

As attraction is a great and fundamentally As attraction is a great and fundamentally governing principle of physical nature, so love is the great controlling principle of spirit nature. To know the laws of attraction, we must study this principle in all its phenomena which I could not accept as truth making and so of love, to know how this phenomena which I could not accept as truth making and thus, too, while I can never the state of the state o controls spirit, we must study it in all its varieties. Some of these varieties we define varieties. Some of these varieties we define as self-love, conjugal love, filial love, parental love, fraternal love, and universal love; but can we analyze and grasp the governing power of each, all, or any of these? In proportion as we can do this, do spiritualist. we find them to be immutable principles, which are co-eternal with the great Author of Nature, all working together in perfect unity and harmony; and so far as they are unobstructed by the artificialities of ignorance, constituting "free-lovism," in the purity and beauty which ever results from natures,

auxiliaries in spirit culture; and to be a spiritualist truly and legitimately, one must be a naturalist. A supernatural spiritualist is like a flower, cut from the parent stem. Beautiful it may be in its isolated individuality; but without foundation, and hence without resources for future growth or maturity, and consequently barren of fruit or enduring fragrance—a mushroom growth, and as such destined to speedy dissolution.

Look upon the stately oak, proud giant of the forest, which has been for centuries, struggling up from its germinal in the earth, and the wars of surrounding almost the surrounding almos amid the wars of surrounding elements.
What to it are the storms of wind or sleet,
which may play around its well-grounded
trunk, or through its well-trained branches? sunday religion, even Spiritualism has long since ceased to interest me; but as a deep, practical philosophy, as an essential element of happiness, of usefulness, of real life, it is invaluable.

The truly unfolding spiritualist lives a charmed life. He is surrounded by a halo of love, joy, gladness, of which the darkened skeptic has no conception—no appreciation. As is the physical sun to a beautiful flower, so is this new faith to his receptive spirit; and as the blooming rose radiates emanations bed growths in spiritualism, too; and they are quite as transitory as the former: and here also are towering oaks, which all the peltings of opposition and scorn cannot move, except in their native grace, and these alone are fit material from which to build the ships of progress. But as in nature nothing is useless, so here these very mushrooms, in

What is it to be a spirit-medium? and is

it desirable to be such? The answer to the last question-Is it desirable?—must depend upon the answer to the first, What is it? The popular idea which attaches to the medium, is that of a supernatural or abnormal susceptibility to the influence of surrounding spirits—such a susceptibility as enables these spirits to ex-hibit themselves to the external senses of man in his darkened spiritual condition; and so far as benevolence prompts us to desire to be Does it constitute a man a spiritualist to instruments of progress to others, at the expense of our own normal growth, so far it is desirable; but the individual, thus de-veloped, is like him who becomes a great man by being cultivated in one direction alone—he may shine as an astronomer, for instance, and, like LeVerrier, secure a name among the stars, while this very greatness may have been purchased at the expense of his entire manhood; and hence, while he may thus be a shining light to guide others through the labyrinthian tracks of before unknown planets, he may still be an insignificant pigmy as a man. As such greatness, when viewed as an individual endowness, when viewed as an individual endowness. piritual condition, and feel that condition, which is entirely unknown to those of rapid development. I speak not without experience in these things, having been a medium for the last three years, and found that, in proportion as I yield my individual culture, as a whole, do I find myself approaching distinction as a medium; but, having self-love in its spiritual sense strongly unfolded in my being, I could never yet be brought to a feeling of indifference in regard to a loss of my individual sovereignty, or consciousness; and hence, whenever I find stinctively from the causes which produce this condition, and as instinctively turn to such means as promise a restoration, by bringing forth such elements of my nature as, for the moment, give evidence of neglect, and in this way have, thus far, been able to

It is not to be expected that we can grasp spiritualism as a whole in this sphere; but let us, so far as our limited powers do permit, study it as a fact—a reality, which may be approached and known, and not as a obstituting "free-lovism," in the purity and beauty which ever results from natures, eedoms.

To reach that state of unfolding, wherein the purity which "leads but to allure, and dazzles but to blind." The spirit knows no chains but ignorance, and nothing can unbind these chains but a knowledge of truth. Come

great degree, the importance of the individual in the great work of national improvement—looking to the masses for reforms which can begin alone with individuals. Man is the epitome of the universe, and honce contains a world within himself; and ness of arrogance, but that of a firm integrate they are unfit for stations of dangerous trust in the great march of mind. Let us away, then, with exclusiveness—narrow-minded selfishness. Let us meet all boldly, face to face—foe as friend: not the bold-ness for himself; and ness of arrogance, but that of a firm integrated in the property of t

Many, and especially our opposers, look upon spiritualism as only a new religious sect, and, as such, arrayed in opposition to a wonder-creating one; not one

could not form one myself to-day, which I would bind myself to defend to-morrow. Progression is my motto; and as creeds are formed in the light of to-day, who can say that they will be true to the light of tomorrow? But, says one, truth is ever the same, and principles are eternal. True; but how is it with our appreciative power? Is this ever the same? Truth itself is not a new feature. truth to us, until it is revealed to our un-

Creeds which cannot defend themselves, and keep themselves out of my path of progress, always have to perish from neglect. Some may say it is because I am too fickle. I think it is because I am too free; and an of human action, and also many of the oper-

herself free some time yet, ere she will be so as a sex. But to return.

We were speaking of religious sects. Why do those who are lookers-on from without, look upon spiritualism as a new sect? Do they not judge us by our fruits? And is not this a legitimate judgment? "By their fruits (or works) shall ye know them," is a truism, no matter who first uttered it. If, then, disinterested judges pronounce us to be sectarists, is it not strong presumptive evidence, at least, that we bear the fruits of sectism? Let us look well to this matter, and not flatter each other into repose. Let and not flatter each other into repose. Let us inquire what sectarian fruit is, and then search among our treasures for this fruit, and see if we can bide our own judgment: let no one look to his neighbor, but each to himself. I never had any predisposing partiality for religionism in its popular signification, and if spiritualism were really such, could not be one of its devotees; but I love it as a new and expressive name for truth, and worship at its shrine as such.

As I claim to be a chemist only so far as comprehensively the laws which govern thes faint glimpses which indicate to him an axiom before you, stamp weakness in reaching it, so the spiritualist,

Author of such wondrous works. I was once in the manifested presence of a spirit, who, while of the earth-sphere, wore the honors which were placed upon him very proudly. He had the control of a beautiful speaking medium; and when seems to me a beautiful type of what every real spiritualist must feel when he has fully entered upon a thorough investigation of his subject; and in this mood he will, I trow, feel very little of sectarian uncharitableness, and hence will be in little danger of exhibiting to outsiders the fruits of a sectarist. Such spiritualists are metaphysicians, not religionists, and could never be mistaken for such. Let us look, then, to our enemies for instruction. Our friends love us too well to wound us by showing us our errors: they choose rather to throw the mantle of charity, as they call it, over our short-comings, and lull us into repose with the honeyed words of approbation. But our enemies will tell us the truth—rudely, of course, but strongly; and instead of covering our faults, they will present them in their worst aspect. This is what we need; it does us good. Welcome, then, the bitter purgatives of malice and hate.

as he labors for himself, so he labors for rity of purpose, from which nothing can the world within and without; for the external is but the expression of his interior alyze the motive which prompted the action, being, and is broad, beautiful, lovely, or it thus making material for instruction from is narrow, dark, and unlovely, in proportion to the interior unfolding of individual recoming truly spiritualists, redeeming our name and ourselves from the odium which

I have said that I am a medium, but not a wonder-creating one; not one who has Are we willing to be thus classed? For the power to astonish the gaping multitude. one, I am not, I will not, cannot, be a secta-rian—not even a sectarian spiritualist. I cannot adhere to and defend a creed—
you. I will, therefore, with your indulgence, touch briefly upon a few points which seem of importance. During the last summer months, I was in my mountain home—that loved spot, which is sacred to childhood's memories. While in this

Without losing my external consciousness, derstanding; and as to know the truth is
the work of eternity, how shall we be able
to form a creed which shall be able to embrace the whole truth now?

which I have never yet done, there was
spread before the eye of the mind a vast
plane of principls, or of causes and effects,
in their minute relations to each other. This took the miniature character somewhat ancient author has said, "As a man think-eth, so is he," and perhaps it may yet be so with woman: but she will have to think herself free some time yet, ere she will be ditions at present existing, and from thence ditions at present existing, and from thence extending both backward and forward until

fully open before us, the grand and ruling feature of which is, to know, as far as pos-sible, ourselves and the relations we sustain to spiritual and physical nature throughout the entire universe. To do this, we must individually study ourselves and physical nature, in element, in structure, in function, or, in the language of science, chemically, anatomically, and physiologically. I saw that, to sustain our proper relationship with other parts of great nature's harmonies, it was not only pleasing and profitable that we thus know ourselves, but that this knowl-edge is indispensable to our spiritual eleva-tion—that, however long we may neglect this study, however slothfully we may pass I am able to grasp and appropriate to practical life those chemical laws, operations, and principles which regulate this department of nature—as I claim to be an astronomer only as I can comprehend the laws which regulate the existence of the great solar and planetary universe—so do I claim to be a spiritualist only so far as I can grasp through this, our human sphere, this work is still before us, and must be done ero we can take the next progressive step. How vitally important is it, then, that we go about this work at once, and with energy, solar and planetary universe—so do I claim to be a spiritualist only so far as I can grasp through this, our human sphere, this work is still before us, and must be done ero we can take the next progressive step. How vitally important is it, then, that we go about this work at once, and with energy, solar and planetary universe—so do I claim to be a spiritualist only so far as I can grasp through this, study, however slothfully we may pass through this, our human sphere, this work is still before us, and must be done ero we can take the next progressive step. How vitally important is it, then, that we go about this work at once, and with energy, solar and planetary universe—so do I claim to be a spiritualist only so far as I can grasp through this, our human sphere, this study, however slothfully we may neglect this study, however slothfully we may neglect this study, however slothfully we may neglect this study, however slothfully we may pass through this, sur human sphere, this study, however slothfully we may pass through this, study, however slothfully we may else we are leaving the legitimate duties of this sphere to burden and retard us in the next. Had I power of expression, by which spirit-nature. And as the chemist or the astronomer, as he advances in his science, spread before me, every step would become the vastness of his subject, and his own its truth upon every individual, which would compel all, as with one voice, to start anew who approaches his theme in this light, will to-day in this great work. The great strug-find little cause for boastful dogmatism; gle of life, then, would be, to grasp and ap-but rather will be awe-stricken before the soil, but the golden treasures which lie buried in great nature's scheme. Is there no attraction in this view? If not, it is no fault of the subject, but is due entirely to my weakness in its presentation. But if I succeed, as I hope to, in arousing you to a his name was announced, some one in the circle remarked, "The general thought, will be abundantly rewarded; for if you while on earth, that he was in possession of nearly or quite all that was knowable;" to which he immediately replied, in the tone cannot be longer indifferent lookers-on. It is the control to the stand-point, you may all see for yourselves, and then I know you want to the control to the cont which he immediately replied, in the tone cannot be longer indifferent lookers-on. I of his carth-feeling, "Yes, I know a great fully believe—indeed, allow me to say that deal:" then, changing the tone to one of subdued reverence and awe, added, "but there is so much above me, that I sink to puny insignificance." This last expression has sufficient love for spirit culture to enter I know-this phase of mediumship is but a upon this work with the full, free energies of his unbiased mind, and, when once attained, may become the source of the great-est usefulness, as also of the sweetest happiness which the earth affords. Do not understand me to say that, because in my most susceptible moods I have been assisted to reach this condition, hence I am constantly in the most useful or the most happy con-dition attainable: far from it. Could I indulge in such an assumption, this alone would stamp a weakness, a presumption, an arrogance upon my pretensions which would render me unworthy your confidence
—your toleration. Nay, my experience is
but fragmentary. I speak of this as of any other science, and present you the few faint glimpses I have caught from the exhaustless fount, to demonstrate the possibility of reaching more. Is it not legiti-mate evidence that, if these things can be presented faintly, and in that presentation Those only are strong who have been tried in this furnace. Those who have never stepped outside the charmed circle of love and friendship—who have never felt in their own souls the piercing tones of living Faith in that presentation presented faintly, and in that presentation become instruments of usefulness and pleasure, persevering industry in the same direction may reveal a higher degree of the same? thus becoming the foundation for a living Faith in that which we have not fullensure of ignerace and release are released. 

us that we are required to take but one advance step to prove the truth or falsity of our leadings? In spiritual, as in every other investigation, we are compelled to take every progressive step by the light of faith alone; for any thing more than faith is knowledge; and when we know a thing, of course the labor of seeking that knowledge is at an end; the work is done; the object is ours. Let us not condemn faith, then, because, like every other good thing, it has been abused, and been made the instrument

of mischief and relative wrong. We speak of blind faith in tones of con-

demnation. Let us look at this a little. Do we not mean here by blind, simply igno-rance, or want of knowledge? In this sense, then, what faith is not blind? If we see not, we are blind; if we see, we know; and if we know, what becomes of faith? I conceive faith to be the leading-string which encourages us to every new action. courages us to every new action, giving us confidence, that, though we cannot now see where we are stepping, we shall, neverthe-less, be able to see our position when we have once attained it, and therefore becomes to us our most efficient guide. Let us not condemn this quality of mind, then, in the abstract, however widely the faith of our fellows may differ from our own; for until we understand far better than we now do, the secret springs of our own wants, we are poorly fitted to sit in judgment upon the actions of others.

Charity is the legitimate offspring of knowledge, that knowledge which shows us our weakness. We have been taught that charity was a kind of love, mingled with pity, which should cover the errors of others, while in thought and action, lest those things which evation from which we may view them in their proper relation.

Let us now return for a moment to the sition assumed at the commencement of science, are not numerous. Let me hope that, however feebly I may have sustained this assumption, I may have been successful in arousing some hitherto dormant energies, which shall stimulate all who wear the sacred name of spiritualists, to renewed efforts in the great cause of progress and truth—such an effort as shall eventually contradict my

; we must obey the eternal laws of nature if we would son is a vagary of the imagination? amends for our short-comings. To know these laws, then, and to obey them, is to live in obedience to God; to know them not, and hence to disobey them, is to dwell in darkness.

I cannot dismiss this part of my subject without touching upon a vision which is often presented to me. Although human language is entirely inadequate to a faithful picture of such a scene, still there is in it so much of practical usefulness as to induce me to make an attempt at description.

When in an audience like the present, I often see, with the interior sight, a halo surrounding the head of each individual courposing that audience, these halos differing from each other in the same degree as the characters of the individuals differ, and each indicating, by colors and brilliancy, the interior of the wearer. There is such a variety in the shadings of these colors, that it would be impossible to give you a semblance of them—there being every imaginable manifestation, from a dull yellow green, that emblem of putrescence, to the most perfect blue semi-transparent white, tinged with scarlet Nor is there less variety in the and gold. reflected brilliancy of these surroundings than in their colors. The extreme, first mentioned, throws a sickly, loathsome paller over every thing in its neighborhood, while the other pathes everything about it in its own pure ove-light. Thus this halo becomes a mirlove-light. Thus this halo becomes a mir-ror, from which is reflected, in unmistakable characters, to the minds of media, who can interpret these symbols, the interior life of the individuals thus presented, giving us a glimpse of the manner in which we are to be known, each to the other, in our spiritual condition-each becoming luminously visible and transparent, as it were, before our fellow

Could we realize this in its full force, that the most secret thoughts of our lives were to be revealed, not only to our own future inspection, but also that they were to become distinctly visible to all our fellows, it seems to me that this conviction would thus become

a powerful and efficient instrument of re I believe that there are many who feel that they are not quite right, who nevretheless content themselves with the idea that they are able to hide their motives and feelings from those by whom they are surrounded, and hope also to be able to steep their own misgivings in the balm of forgetfulness. But could they once realize that every thought is to stand revealed as though reflected from a mirror, for all to gaze upon, they would immediately set about making themselves in reality such as they would wish to seem; and it is of little moment what may be the metire which for inside to seem. be the motive which first incites to action, if the reform becomes real in the end.

spiritualists, with the assertion that it has not been, and cannot be, reduced to anything like systematic rules. I am but too happy to be able to say to such, You are mistaken; for while here, as elsewhere, there are many thoughtless receivers, many external par-takers, and many wild enthusiasts, who do lit-tle for the cause, save to furnish data for others to work with, still there is also here a small class of sober, rational, patient, earnest investigators, who, with their far-reaching ininvestigators, who, with their far-reaching intellects, assisted by the wise ones of former
times, are grasping the various phenomena
which are being so voluminously exhibited,
and bringing them under classification and
arrangement. This cannot, of course, be
perfected at once; but is it not of sufficient
importance to be patiently examined for many we still know them to be errors. But this higher view shows us that in our own weakness may lie the error; and hence we are naturally modest in our expressions of condemnation towards those who differ from us in the total condemnation towards the service leaves the condemnation towards the service leaves to the service leaves th ual? or, in other words, where does the hunow seem wrong to us, may only be so because we have not reached that point of elevation from which we may view them in weeks', or months' investigation, that they are ready to throw it all away as useless. But not so the lover of nature and of science. He sees in the manifestations, facts which must this address, namely, that spiritualism, as a science, is not very generally understood; and that spiritualists, as devotees to this to him, invisible, unknown; but still he has the effects, and knows that, sooner or later, they may be traced to their cause. He is able to trace some of the conditions which act upon these facts, and again becomes lost in uncertainty; but he does not therefore de-spair; he thinks of the small beginnings and slow growth of other sciences—physiology, for instance; he sees that even now, while While, with my present philosophy, I could not condemn the faith of those who can close their eyes, and, with uplifted hand, pray, "Our Father in heaven, give us this payour daily bread," expecting that bread to come down to them in some arbitrary way, as an especial providence, my faith with any such expectation and usefulness, too, that still it is not yet able to draw with certainty a line of positive demarkation between the mineral and vegetable and animal. But it can draw two lines very near to each other, and say that between them lies all the content of the conte way, as an especial providence, my faith would not allow me the use of such a prayer with any such expectation. I do, however, believe in prayer as strongly as they do. I believe in asking the Author of nature for what we want that my way to pray in faith instinct cases and reason begins? No one what we want that my way to pray in faith what we want ; but my way to pray in faith instinct ceases and reason begins? No one ; for bread is, to plant corn in a fertile soil, at the proper time of the year; take proper care of it; and in due time God will answer such a prayer with a harvest; and so with Or, because we find animal instincts manifesthuman beings, shall we say that reaensure a harvest. And if we do not thus will answer in the negative; and yet this is suit our prayers, or works, to the demands of these laws, no amount of faith can make will not admit that there are superadded powers in revealed modern manifestations, which cannot be appreciated, because they are mingled with powers which are possessed also by human agencies. It can be no evidence, when a human power is manifested, that the source from whence it proceeds is hence only human, any more than an animal manifestation-eating, for instance-in man is evidence that man is only animal.

That there are facts connected with modern spiritual manifestations which call loudly for investigation, few will at this time have the ignorant hardihood to deny. But that these facts are so intimately related to phe-nomena, which have been long known to have been manifested by human beings, seems now to be the great stumbling block for most minds; but to me this is one of the most pleasing features in spiritualism. Was there a distinct division between the human and the spiritual as they come to us-as distinct as in the mineral from the animal, no blending of each into the other in delicate gradations-there would be a break in great nature's chain, and we might well fear that we had lost an essential link from the hitherto connected chain of progression.

This very blending, then, of which we hear so much complaint, affords us the most reliable evidence that we are still in the upward and onward path; and having thus decided, let us not despair of yet grasping spiritualism, with all its antics, as a science capable of being arranged under tangible and efficient rules, whereby it may become ap-preciated and taught, even through the external organs of sensation; for every principle which the mind can grasp fully, clearly, is capable of an external expression.

Let us pursue this scientific thought a little fully and see if even now we may not

tle further, and see if even now we may not arrive at something like a foundation upon which to rear a tangible superstructure. It must, of course, be rude at this early day, and in hands as unskilled as mine; and yet it is possible we may get an idea, at least in its germinal existence.

[Continued on fourth page.]

# The Mew Ern.

"BEHOLD, I MAKE ALL THINGS NEW." S. C. HEWITT, EDITOR AND PROPRIETOR. OFFICE, 15 FRANKLIN STREET.

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#### Notice.

The illness of Bro. Hewitt must account to cor presponder.

Grany temporary inattention to the same.

Brother H. is not dangerously unwell, and another week, we trust, will see him in the field again.— May his shadow never be less, and he long be spared to help on, with "pen and tongue and prayer," the practical inauguration of the kingdom of Heaven upon our earth.

#### Organization.

Why the dread of organization, entertained by so many Spiritualists? Is Organization in itself, a thing to be deprecated? It is merely an instrumentality, under the direction of an informing and guiding intelligence, and though furnished with all the council-chambers of the Inquisition, with rack and faggot's fire,-with guillotine, gibbet, and crucifix; yet were it as guiltless of harm to man, as are spear and pruning-hook, if but the spirit of love, liberty and light direct its uses. How idle then this cry against association or organization. Wherefore this perpetual quarrel with what is wholly external and phenomenal? Will you ever change circumstances by refusing to recognize them? 'Tis the part of a noble soul, to seize upon circumstances, and bend them to noble uses. Be your motives noble, wise and beneficent, and you will never use organizations to human hurt.

But thou, who art trembling and pale with fear before this awful spectre, Organization, go first and reconcile thyself to Nature, for there thy quarrel lies, and not with those who advocate voluntary social organizations, for the promotion of order, peace, and love among men. Does not God organize Nature into Planets and Universes-Earths, occans, minerals, trees, animals, man? What art thou, O caviller, but the very perfection of Organization? And wouldst thou in thy blind crusade against Organization, dissolve thy own being, so "express and admirable," into thin air, unsubstantial vapor, to wander forever in darkness and in weakness, 'twixt earth and heaven? Wouldst thou lift a vandal hand against all the precious dowry of the past, all the achievements of art and science and literature? Then down to the dust with those sublime monuments of human genius-St. Paul's, St. Peter's, the Cathedral of Strasburg,-ply the incendiary's torch to those magnificent galleries of art in Rome, Naples, Paris, London; make a holocaust of those vast libraries, those archives of science which have been for ages accumulating under the organic labors of learned and scientific bodies-the University, and our own systems of polity, education, progress and amelioration. Blot out of existence all that has come to us of good through Organization, and what would you have left?

Proud must the objector be of his vaunted individuality, when he compares the savage, his mode of life, his pursuits, his achievements, with those of any civilized community on earth. The truth is that man is a social being, and is compelled by the very instincts of his nature, to associate, in all his purposes, pursuits and labors. Our growlers against associative organization, will have to get up a war upon bees and beavers, whose beautiful republics of labors and life, will be unpleasant reminders that in nature those insects and animals which approach nearest to man in social order and wisdom, are great sticklers for organized action and co-action. It is supposed that these fine folks have got up a great liking for and sympathy with, bears, panthers, hyenas and sharks! Are these their beau-ideal types of "individual sovereignty?"

Man is successful in just the degree that for the general good. he is social in his life, and just in the degree that his social arrangements are co-ordinated to the social laws written in his nature-out. of society, isolated, with no community of action with his fellows, man is the weakest and most helpless of beings. In wise association and co-operation with his fellows, he is king of nature. All things are under his feet. Organizations become vicious when it is attempted to apply them to uses they were never designed to serve, or where the spirit of which they are the outward correspondents, is vicious. There is the difficulty with most organizations, whether of church o state, or social reform. They are not created as means to beneficent, noble and universal ends, but they are designed merely as vehicles for the dissemination of some dogma, or opinion, which no one has demonstrated as either wise, true or useful, and which cannot be demonstrated, and which

would be of no value to the world were its truth demonstrated. It is about tweedledum and tweedle-dee, that bigots have always quarrelled. Nobody quarrels about well-settled facts, about matters of demonstrated and demonstrative science, whether in the natural, social or spiritual spheres. Who disputes about mathematical axioms, or the fact of gravitation of planets and all things on planets, or that love ought to guide human intercourse-that what we would another should do to us, we should do to him? Let us then set wisely about the work of organizing the reign of universal justice and love in human relations.

#### For the New Era. The Plan of Universal Brother-

Mr. EDITOR :- In my last article I endeavored to show how a government could be formed, where every temptation would be on the side of virtue. I shall now give you a general view of the plan by which everything in reference to it may be brought

about and rendered permanent. First,-Set apart one mile square in each township, or more if the population require it, procured at government expense, for educational purposes, where all the youth, without regard to sex, may be liberally educated; devoting portions of each day to mental and manual labor, each in his or her appropriate sphere. Why labor? First,that the youth may be harmoniously developed in body and mind. Second,-that the institution, by the diversity of labor, may support itself. And third,-that the union of mental and physical labor may promote health and activity of body and mind.

After the youth have been educated, and grown into manhood and womanhood, then form the government for the "Universal

Why not until then? First,-because you cannot control the power. Second,because society will not be prepared for such a government; and third,-if ushered in unprepared, anarchy would be the result.

How should it be ushered in? By throwing all property, real and personal, into the bands of the Government. Why do that? Because man has usurped to himself that which God never gave to man in his individual capacity, but to man in the aggregate or collective capacity. Who are to constitute that Government? The people, male and female. How express their will? By petition and ballot. How are the people to be supported? By laboring for the Government, as the children for the parent, and receive supplies and protection from the Government, as the children do from the parent.

How would you divide the country for

convenience of administration? Into sections, townships, counties, states and United States. Each section to contain one mile square. How would you administer it? By electing, in each section, township, county and state, an administrator,-the duties of each to differ principally in degree. It will be the duty of the administrator of each section to take a yearly census of its inhabitants, to record all marriages, accessions to, and removals from his section; to I deny that Organization is the engine of receive supplies for and from his section; oppression. Organization may be the instruction see that the needs of all are properly supment of oppression, under the direction of plied; that they have food, raiment, and ignorant, perverse and tyrannical minds, and commodious dwellings; that the sick are will be the instrument of good under the di-rection of wise, humane and loving spirits. properly provided with good attendants, and all necessaries for their comfort, and speedy recovery; to make report to the town administrator, as often as required; to report a deficit or surplus of supplies, and in what it consists; and to give a statement, in full, of his official transactions.

The town administrator would report the state of his township to the county administrator; the county administrator to the state; and the state administrator to the Administrator in Chief, who shall have supervision of all the States,-each giving and receiving supplies for, and from the territory under their supervision. Thus, all may be equal recipients of the bounties of their Di-

vine Father. The administrators of state, together with the Administrator in Chief, would form a legislative body, to hear and adopt such resolutions, as the citizens through the majority of their suffrages should deem expedient

The Substitute would act in the absence of the Administrator.

The Elect Agents, for foreign commercial ports, and ministers would treat with foreign powers, subject to the instructions of the legislative body. Also elect twelve persons skilled in learning and science, who shall constitute a college to judge of inventions and works of art, calculated to advance the race; whose duty it should be to award such credit, as in their judgment the applicant shall merit, and to create grades, in which the person so accredited shall be elevated.

Then do away with money in the territory, placing the same on deposit in foreign countries, for the benefit of brothers travelling therein; and in its stead use a government check, which every town Administrator should be empowered to give every indi-

procure him or her all supplies needful, un-til the time of credit endorsed thereon shall

Every individual capable of laboring, should labor six hours per day, and performing such labor, should be entitled to a yearly credit of sixty days.

Those physically incapacitated to work, whether apparent, or so pronounced by medical advisers, shall be entitled to the same credit with those who perform the regular hours of manual labor. Those who, by their inventions and works of art, shall receive credit of time from the college, shall be permitted to visit foreign countries and draw from our agents in foreign ports, proportionate amounts of money to the time al-

But what of your courts of justice ?-Take away ignorance and money, and you take away every temptation to commit crime. Make a natural government, and justice will naturally be its own distributor. You will then need no unnecessary legislation to meet unnecessary demands, that make unnecessary labor for unnecessary judge and lawyers. There will be more terror in public opinion to uneducated mind than in hangmen's ropes, massive walls, and prison bolts and bars. No author then will call for funds to do the public good ; no coppers then will seal the eyes and bar the light of truth; but inner light will be as free and common as the light that now illuminates the horizon; and like it drive all darkness from our path. Or if the shades appear, it will only be to stud our mental skies with starry gems which speak our frailty, by pointing to a Power above us.

#### M. VAN EVERY.

#### For the New Era. Skeptics—Mediums—"Keyed Communicator."

As long as irresistible evidence of a supermundane communicating intelligence is not forced, at once, upon the minds of many self-styled candid investigators of the phenomena of the present day, all these phenomena are to be cast aside as childish pastime. With such persons the application of the same laws of inference and rational deduction, which they apply to matters of proof in ordinary life, are out of the question. They would have absolute demonstration of spirit power, in one compact body to be swallowed at once, without the labor of mastication, or the trouble of laying together those materials that are again and

These "investigators," whetever sallies they make, still return by one path or another, to the "involuntary" theory. With them, man is a mysterious, semi-voluntary, and semi-involuntary creature. Some things he does when his will is awake, -others, when his will is asleep; and in the latter case, too, showing himself often possessed of superior powers, both physical and intellectual, to those with which his Creator has supplied him in his ordinary capacity.

The child that moves a physical body by muscular force, is said to be actuated by its will; but the child often, as a "medium," sees a greater body moving off under the slightest contact of its tiny fingers, and says he does not move it; but he is to be told they behold objects, which they truly do not that he does-"involuntarily." He who perceive. by years of study fills his mind with ideas upon a given subject, is consciously learned upon that subject; while he who, in the effort of an hour, with his outward senses closed, discourses as eloquently upon the subject as the other, although he was ignorant of it in his ordinary condition, was still, perhaps, for his whole life-time, as learned as the other, but was unconscious of of the whole subject, the single case of the

But it is a waste of time to dwell upon this threadbare evasion of the plain origin of man's interior enlightenment. It is conclusive, that if the minds of men are il- send consternation through each mind asluminated, it can only be done by minds superior to their own. A superior force of an individual person, a certain amount of mind only, can impel the inferior, as a superior power of matter displaces the inferior.

But so determined are the race of materialists of the present day, upon the nonadmission of the existence and agency of departed spirits, that those very actions which take place in the presence of mediums, contrary to their expectations and will, are Man is set up a nolens volens agent; he is erected into a being possessing a far more voluntary involuntary power.

they will be obliged to appreciate.

vidual in his township; which check should be sufficient to carry the person, to whom it pear equally simple, too, who sets himself to tals act irregularly, and then come what are

is given, anywhere in the Government, and | making out that the communications given through it can be the product of the mind of the medium. The "Keyed Communicator" is referred to, which we see advertised. In using this, the medium has nothing to do but to resign his hands to the power (whoever it be) that causes them to rise and fall upon the keys,-thus raising, letter by letter, and spelling out,-he knows not what, as it is entirely turned from his sight, and must be read off by another per son. Though the operator be blindfolded,

the effect is the same.

Few persons are so staunehly skeptical, as, upon seeing this machine in operation, under the hands of a new medium, for the first time, that they would not feel incited to revise their old code of negations, or give in at once to the active presence of some superhuman power.

But whether by logical or mechanical assault, the bulwarks of the enemies of spiritnal truth are destined to be prostrated at last. The fire of the besiegers waxes stronger year by year. And the works of defence, too, are so old and tottering, that the hearts of those soldiers of error that stand behind them, are constantly reached and penetrated; and the husk-fed deserters are swelling the ranks of spiritualism day by day. So much for what is visible :- as to what does not meet the public eye-that which will be brought about by the army of sappers and miners, in the shape of thousands of home mediums, in every lane and alley-way of city and town, who would not have it known that they are interested in spiritualism,-no "not for the world"time alone will reveal.

#### Ancient Ruins. NECROMANCY

The Ancient Records furnish several accounts of individual persons, who were said to be raised from the dead-were translated-passed away from the sight of observers. They also make record of chariots, etc., which were beheld in the heavens. above this particular planet. A mere refcrence to these records is all that is proposed in this now opening discourse. Polemics cannot be entered into. Accounts of this sort, however, are useful, so far as they intelligently lead the mind to a clear and comprehensive view of this present subject, which is that of Ancient Necromancy, as it bears relation to the general subject of

It will be easily called to mind, that when again put into their hands, and of which joying a feast, a remarkable writing was each one is to build a "demonstration" for presented on the wall, which being interpreted, caused the feaster to greatly tremble and fear. Among the ancients, this quite extraordinary art was somewhat familiarly known to a class of highly educated persons ; and, like all things else, could be used for beneficent, or for other purposes. In this discourse, some little detail may be entered into, having relation to this subject. It may be observed, that it was not what is usually denominated witcheraft, or wizardism ; but it was truly an art, founded on certain established principles.

In this discourse, the subject of optics will not be entered into, -that science having been carefully presented by a highly distinguished optician; but it may be said, there are optical illusions. Persons are made to think

There is what is usually, though quite yaguely, called phosphorus. The ancients made great use of that, for purposes too numerous to be named here. Having a remarkable control of that form of matter, the Necromancer could induce people to suppose that they truly saw things, whether they did or otherwise. Taking as an illustration feaster just referred to, -were a Necromancer one of that party, had he a national, an individual point to gain, be would adroitly affect the leading mind of the party, and thus sembled on that occasion. Throw around that substance, and it affects the whole person, and, as it were, illuminates, expands,exerts a peculiar influence on the sensation of the person thus surrounded, while in that condition. And there was an ability to prevent inflammation of the matter.

The Necromancer could will the person thus enveloped, to see, or to think he saw still referred back again to the will-power. this or that particular person, object, or writing. By a thorough knowledge of this art, the designing Necromancer could make wonderful and incomprehensible attribute the leading mind of the feast, to read on the than was ever asbribed to his Muker-a wall; and the writing being interpreted, "THOU ART WEIGHED IN THE BALANCE Great as has been the combat on the field AND FOUND WANTING," it must, of necessity, of reason, to dislodge the skeptic from his send consternation throughout all the assemposition, more, perhaps, will finally be bled party, changing hilarity into gloom and achieved in the department of mechanics. sadness. So persons, when in a condition of Here Prof. Hare stands at the head; and great mental agitation, terrified, petrified, he will yet carve out the chips that will fly conclude they see things which, in fact, do into the blind eyes of skeptics; and he will not occur. As it were, the substance of assail wooden heads with wooden logic which which this matter (phosphorus) is composed, cozes out of the person thus circumstanced ; A machine is recently getting into use, and thus, what are called apparitions, etc., which is extremely simple in its structure, appear to persons who are terrified, though

called optical illusions. The statements and some from things above their heads .now made, having relation to Necromancy, will exhibit to the intelligent mind the great power which this class of persons were capable of exerting, for good or for evil

Among the extinct races, were the Nec romancers, and that art, which might be used for good purposes, is truly lost to the inhabitants on this planet. And some of the advantages which might be derived from the resuscitation of this lost art, will now be

1. Suppose a party of persons have as-

sembled together. The Necromancer forms one of the company. He has with him a sufficient amount of phosphorus to answer the needful purpose; he distributes the same around, in such ways as will accomplish his object. Suppose, further, he has visited the metropolis of the civilised world. Bringing his party into the desired condition, he, by force of will, pictures to their minds the city of London. They think they see it. They They are certain, else their eyes deceived them ; but in fact it is the work of the Necromancer, bringing persons into certain con ditions, and then, by force of will, causing them to think they see the object already named. Great labor and expense are now requisite to prepare panoramic views, that persons may behold on canvass, that which truly is in another place. Here, then, is one advantage, panoramically speaking. A second advantage may also be named

Persons very frequently, when disharmonized, can be brought into harmonious conditions, by causing them to think they see certain things. The practitioner knows full well, the difficulty of managing hypochondria. He resorts to various expedients, but as a general rule, retires from the labor, a disappointed person. In this paper of Ancient Ruins, the subject of disease and disharmony cannot be entered into at large; the BLACK ART. but it may be said, that the person thus disharmonized, is usually haunted with some spectre-some fearful forebodings of things which are to be. Having the ability, the practitioner tries his experiment. He becomes for the time being, a Necromancersurrounds his patient, wills that patient to hehold certain agreeable objects, and sadness is changed to joy, and happiness takes the from all others, which has served so rapidly place of mourning. If Necromancy could to instruct, enlighten, unfold, literalize, and be resuscitated, it would be, not only quite humanize as the art of all arts, THE ART OF justifiable, but more, absolutely beneficent.

There is a third advantage which in closing, may be named. Not a few persons entertain fearful forebodings of death, and of certain persons, " that through fear of death, they were all their life-time subject to bondthey must die. They have no clear views of the immortal and progressive lifes. Beyond the present, all is dark, and they are accustomed, frequently to sing,-

"Behold the aged sinner goes, Down to the regions of the dead. With endless curses on his head. The dust returns to dust again, The soul, in agonies of pain, Ascends to God, not there to dwell, But hears her doom and sinks to hell!"

The kind and intelligent person, who has received rays of light from the spirit world, prompted by benevolence, desires to remove this illusion from the mind. A Necromancer, understanding the art, baving a good object in view, prepares for the labor, and is able to present to the mind, that which exists in his own mind. He pictures light, life, joy, immortality, endless progression. The poor sufferer beholds, rejoices, enters into that peace which flows from a true. broad, Harmonial Philosophy.

#### Of the Arts.

WRITING.

Were man in the present age to first declare to his fellows, that he could transmit thought through his hand to another material, and when thus transmitted could preserve, and, in a distant age, read the record, the declaration would seem so remarkable, that persons would exceedingly question his sanity. So common is this practice now, so widely spread is it, that it is classed among the daily and unobserved occurrences. Long ages elapsed before man arrived at

a condition, so that he could utter his thoughts, before he became capable of recording were exceedingly rude, and the they were but slight scratches on the soils, thought. on the vegetables, and on the softer stones. Intelligible only to himself, his fellows could not interpret it. They were his private individual records of memorable events which he desired to preserve. Several ages elapsed before anything which could be justly called a system, was conceived and adopted. It was then considered one of the questionable arts. It was thought, by uninformed persons, that recorders were aided by persons of very questionable character. But as man's faculties more and yet more unfolded. he began to construct certain characters, now usually known by the general name of transmitting thoughts. A few persons are hieroglyphics. Some of these characters being exercised in that direction, somewhat, were borrowed from things around them, for temporary and experimental purposes.

And there came to be a general understanding that such and such characters conveyed such and such thoughts; as for example: the triangle to signify three; the single straight line to signify one; the circle to signify perfection; and thus gradually a tolerably perfect hieroglyphic system was in-

As man passed still onward, obtaining a more perfect command of language, he found it necessary to record events, methods of trade, as it were pictures of persons, so that one person could be distinguished from another. He began to carve, to use a sharp instrument now called a style, carving out quite slowly on barks, or on other soft materials, certain figures, differing somewhat from the slight scratches, which, in a more primitive condition, were ordinarily used. This carving was deemed a vast advancement on the former method; but it was still an exceedingly slow process, though it answered temporary purpose.

Man became able to utter thoughts vocally with great rapidity, and with some degree of eloquence; and then there was a desire to preserve these then addresses, which were then thought to be eloquent. An ingenious person, whose name has not been preserved, conceived the thought of using a sort of gum. Inserting an instrument prepared for the purpose, the gum adhering to the instrument, certain rude figures were drawn on barks, carefully prepared for the purpose; and these being dried, as a sequence, retained, for a season, the traces drawn thereon.

Passing on a step further, man began to pulverize certain soft mineral substances. and moistening these, a liquid was formed and more durable traces were made. The labor was great, the traces indistinct, and only a few cloistered persons understood the art of writing, and it received the name of

Thus stood the world, in a condition of comparative obscurity, when the most wonderful of all inventions dawned upon its darkness. THE ART OF PRINTING CAME: copies of certain valuable parchments were soon printed, and sold at enormous prices to the few who were able to purchase. From that hour there is no one thing, separated PRINTING.

couraged and strengthened the cords of commerce. It interlinked nation with nation events which are to follow. It was said of It enabled man to cross the wide seas, to record the steps he travelled. It enabled him to measure the loftiest mountains. It age." Could they live on, and on, and gave him power, with ease, to preserve and never die, that would be bliss to them. But transmit his thoughts to coming generations. It enabled him to lay hold of the stars, to study the forms of the rolling orbs, to calculate the distant eclipse with the nicest possible precision. It gave him ability to dive into earth's interiors, to search out its treasures, and bring them forth for useful purposes. In short, it has become the grand lever by which the world of mankind is to be moved, regenerated, emancipated, disenthralled. Strike out the Art of Printing. and you strike out the grand luminary of the present age. Yet this art is but in its infancy. Man writes slowly, with wearied mentals and with cramped hand. Full of light as the press is, able as man is to command a mighty, almost omnipotent influence by the pen, yet both will pass away.

Man can never arrive at that condition in art when he can truly say, it is perfect .-Each discovery is but a precursor of that which is to be. Who, then, shall say of the art of writing, "Hitherto hast thou come, and no farther shalt thou go !" Improvements can come to man only in one way, in the ratio of his unfolding. There must be a place of lodgement, otherwise the improvement finds no permanent residence. There may be dreams, floating like the dim taper around the mind of man; but unless there be an opening, an ability to receive, it passes away, is a baseless fabric, a fanciful utopia; but when man becomes so unfolded that he can lodge the stranger, or the improvement. it becomes a part of his being. He sings and talks of this stranger. He has within him what is called an idea, that is, something which is dear to I - idea. This person may be quite incapable of elaborating that thought; but he keeps it, lodges it, cording the same. His first efforts at re- speaks of it. A second person catches this man's idea. Having a larger constructive records were rarely preserved. As it were, faculty, he elaborates or modellizes the

Thus man travels onward, thus he becomes unfolded. In a day not far distant, the present slow process of writing the ordinary chirography will pass away. New characters more comprehensive than the present, will come. The art of printing will be so improved, as to justly constitute a new era in the more perfected conditions, where persons are more perfectly unfolded, new and improved methods are already familiarly known. and persons are desirous, at earliest convenience, to introduce to the dwellers on this earth a wholly new method of recording and

How Much Alike. In a late oration before the Vermont University, the speaker, in describing the Advent of Christianity, holds the following language. Its similarity to the Spiritualism of the present day, is but too apparent. He says: "It was prophesied by Daniel, as well as David, by those who refused to do kings' biddings, as well as by kings. Its in the form of matches. But what a noble, heralding came not from royal proclamation, life, light, and fire-giving office does it fill! but from a voice in the wilderness, \_ not | For commercial purposes-match-makingfrom a king, but from one whom a king be-beaded. It was born in a manger and came beaded. It was born in a manger, and came into the world with a tyrant's price on its travelled, he had not more than half an ounce head. Its disciples were taken from the "to set before the king!" people; its message was preached to the people; its miracles were wrought for the people ; and the first proof of its moral force, was that the people heard it gladly. Its first beatitude was for the poor in spirit; its first promise, a kingdom - a kingdom within you; and its first denunciations, against guilty scribes in authority. It revealed, at once, the universal equality and brotherhood of the human race; and never failed to carry home to man the conviction, that he had his own personal faculties to exercise, his own personal responsibilities to meet, and his own personal life to live. It put itself directly and altogether upon the truth, and never refers to the past but to illustrate or confirm the truth. It had its conservatism, but no conservatism of error. Its teaching was, Prove all things, and hold fast that which is good. It consecrated the principle of free inquiry at the outset. It talked with men in the market-places, in the highways, and on the bill-sides; asked questions and answered questions; denounced the blind that led the blind; uttered its heaviest wo against those who took away the key of knowledge; set a naught the early traditions of the elders, and made no account of form and formulas, which exalted the means above the end; proclaimed that it came not to bring peace upon the earth, but division; took no note of majorities; loaded with reproaches spiritual wickedness in high places; and at no time, in no place, and for no reason, made terms with Those angels shall welcome thee sainted above. iniquity. It regarded man as man, and gave no countenance to the sbam respectabilities of life. It took meat with publicans and sinners; its severest language was for the washed and washing Pharisees, and not for the "unwashed democracy." It treated with respect the instincts of the masses, - their restless longings, their disposition to learn the truth, and their ability to understand it. From the start to the end, it fared better with the masses than with the learned and the high in authority. It drew multitudes after it, from the beginning, who heard it gladly, and were astonished at its doctrine; while the Scribes and Pharisees laid in wait for it, and sought to catch something out of its mouth. The first plot against it was by the chief priests, and for the reason that the people were very attentive to hear it. Its only hosannas came from the people; and the first attempts against it were baffled by the people. It was the chief priests and elders who persuaded the people against it; they who paid the money for its betrayal; they who sent the mob to arrest it; they who "persuaded the multitude that they should ask Barabbas and destroy Jesus;"- they chiefly derided him on the cross; and they were plotting for a violation of the sepulchre, at the very hour when the people, "beholding the things which were done, smote their breasts."

A. WILLMOT.

## Phosphorus.

We cut the following from the Boston Transcript. Our readers will remember that in the discourse we published last week, of Necromancy, it was declared that the ancient Necromancers used phosphorus to accomplish their purposes; but in the following article, the writer asserts that it was first discovered by Brand, only two hundred years ago. Which is right? May not phosphorus have been known to the ancients? and may not the use of it be reckoned among the "Lost Arts?"

Phosphorus. It is now just two hundred years since phosphorus was first obtained by Brand, of Hamburg. So wonderful was the discovery then considered, that Kraft, an eminent philosopher of the day, gave Brand three hundred dollars for the secret of its preparation. Kraft then travelled, and visited nearly all the courts of Europe, exhibiting phosphorus to kings and nobles. In appearance phosphorus resembles bees-wax; but it is more transparent, approaching to the color of amber. Its name, which is derived from the Greek, signifies "light; bearer," and is indicative of its most distinguishing quality, being self-luminous. Phosphorus, when exposed to the air, shines like a star, giving out a beautiful lambent greenish light. Phosphorus dissolves in warm sweet oil. If this phosphorized oil be rubbed over the face in the dark, the features | that is expended in arsenals, and forts, and assume a ghastly appearance, and the experimentalist looks like a veritable living Willo'-the-Wisp. The origin of phosphorus is the most remarkable thing concerning it. Every other substance with which we are acquainted can be traced either to the earth diers. But that good time is coming, -sc or air; but phosphorus seems to be of ani- say "the watchers on the tower;" and we, mal origin. Of all animals, man contains a thousand years hence, shall attend a grand the most; and of the various parts of the body, the brain yields by analysis more phosphorus than any other. This fact is of glorious day. no little moment. Every thought has per-

haps a phosphoric source. It is certain that the most intellectual beings contain the most phosphorus. It generally happens that when a singular discovery is made, many years elapse before any application of it is made to the welfare and happiness of man. This remark applies to phosphorus. It is only the other day that it was sold at five shillings an ounce; now it is so cheap that the penni-less portion of our population hawk it about tons are annually prepared. When Kraft

#### Reputation.

A gentleman who had become much interested in spiritualism, was quite desirous that his minister, under whose teachings he had sat many years, should examine the subject. He accordingly invited him to his house to witness manifestations, but the clergyman declined, saying that he had a reputation to maintain, and could not comply with his parishioner's request. We think this poor man is much to be pitied, and we commend to his notice the words of the apostle, "He made himself of no reputation, and took upon himself the form of a servant, and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, and every tongue should confess."-Dear as reputation is to man, yet truth and freedom are worth vastly more. He who does not investigate is a slave.

. [From the Crisis.]

# To my Wife, when absent from Home.

Sweet wife of my bosom, though wand'ring afar, Borne on by the steam-wafted vessel or car, How charming soever the prospects may be, My thoughts are at home with my children and

There, joyful I see, when the table is spread. Eight bright ones beside it,-my wife at its head; And then, from the FATHER of all, they implore His blessing of love and of life evermore.

Well pleased may the angels throng bright at thy

Whilst years of enjoyment delightfully glide; -Ere called from the scenes of terrestrial love,

Though mem'ry looks backward to life's early And sees thee a girl in the charms of thy teens, Yet still on thy cheek as enchantingly glows The white of the Lily-the red of the Rose.

Nor less does thy spirit, in beauty and prime, Survive the encroachments of sorrow and time; For bright is thy REASON-and warm is thy HEART, And Virtue hath made thee the angel thou art. SOLYMAN BROWN.

Correspondence.

#### Letter from Mrs. Brown.

Cleveland, O., Feb. 3d, 1855. DEAR HEWITT :- I've little of interest to write you. What most interests us west-

erners just now, is "bard times"-a stereotyped word-and the failures of merchants and banks. I've heard it hinted, that on the whole, fast living is ruinous. From present appearances, I judge there is ample ground for the hints given.

A snow-storm is making us a long visit, which keeps all but beggars and sleighriders within doors. Our mother Earth has funny family-has n't she? While half her children are pleasure-seeking, the other half are asking bread-just enough to keep the phantom, starvation, at a respectful

It is a disgrace to our humanity—this want, this wretchedness, this depravity, that meets one at every corner in the highway of a city, rich in steeples and palaces. Solon Robinson might go into every city and hamlet in the land, and find material in abundance for "Hot Corn" tales. And in these same hamlets and cities, he may find that God is worshipped in the most approved style, by the wealthocrats who give thousands to convert the far off heathen,-to support tract and missionary societies, and a legion of hypocrites, in heaven-borrowed robes, to distribute tracts, and to caricature the teachings of Him who said "Feed my lambs."

Christianity is not a sham, nor its advocates all Anti-Christs; and yet, I wonder (dont you?) why Christ's disciples do not preach repentance to those who give their money to the building of magnificent churches, and to the saving of the souls on some out-of-the way ocean isle. If the Carpenter's Son, in his dusty garb, could be admitted into our pulpit, I rather think he would take for a text, "Blessed are they who feed the starving, and save the souls at their very doors."

The human heart is overflowing with sympathy for the suffering; and efforts are made to relieve their present wants; but if half the money sent over the sea to save the heathen, could be expended at home, if half navies-in prisons and gibbets, were given to educate and feed the famishing at home. we should have little need of prisons, and less need of the protection of depraved soljubilee to celebrate the inushering of that

H. F. M. B.

The Rotten Social System.

THE INTENT OF SPIRITUALISM.

Pittsfield, Feb. 4, 1855. BRO. HEWITT :- Although some of the articles of the ERA may not be capable of affording that light to my mind that they impart to others, there is yet a high-toned liberality about the paper which ought to insure its perpetuity. It is a great privilege for an individual, possessing mental freedom, to have a channel through which to convey his thoughts and feelings to his brother man. And while we are drawn out toward the Spiritual, it sometimes seems to me that it becomes us to pause for a moment, and see what can be done for the social and son. physical improvement of the present miserable condition of the human family .-To-day are the poverty-stricken thousands John Onvis, of our land of boasted plenty groaning with MRS. S. B. BUTLER, destitution, not because nature is not true to John M. Spear, the wants of man, but because a rotten social system has sanctioned a great outlay MRS. CAROLINE LEWIS, of wealth, in a manner which cannot pro-T. S. SHELDON, mote the real interests of any person. And how can one, destitute of the commonest necesssaries of life, be very Spiritual? Or, how can the vastly rich enjoy Spirituality, while faring sumptuously on the hard earnings of children and youth, who perform labor to twice the amount of their ability, in the cotton mills of New England, and obtain therefor but a bare existence? Surely, if Spiritualism does not accomplish something in this direction, it will not fulfil its mission; and it will be left to others to work out the problem of Equality, and consequent human happiness. But I trust we are reformers indeed; and that we shall never falter, while the day-star of hope,

sponse in your liberal beart, it will amply repay me for having expressed it. I am yours very truly,

guided by wisdom, shines in the soul of

man. But I had not intended to write a

letter when I commenced; but I have spo-

ken, because it seemed good so to do. And

if I have uttered a thought that meets a re-

#### The Right Spirit.

BRO. HEWITT: - I see, from your paper, that you need funds. I wish I had the wealth to support your paper - I'd give it all; for aught else than the public good, I would as soon have so much straw.

I am a common laborer. If I get a mite ahead, I will drop it in your bucket; bccause I think a paper of the character of the New Era capable of great good, and should be sustained.

Your friend and fellow-laborer,

M. VAN EVERY.

S. C. Moses.

## Motices.

## 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 loving ones of the Upper Spheres.

The following programme of questions, will give a bird's-eye view of the work of the contemplated gathering, and prepare, beforehand, all who may desire to take an active part in its discussions, or to 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?

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? attention and patronage. 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 affectionhave utterance.

ately addressed, and earnestly commended. The Convention will assemble in Boston, on Wednesday and Thursday, the 7th and 8th of March next; and the specific place

of the meeting, will be named in due sea-MISS ELIZA J. KENNY, MRS. M. P. TRASK, MRS. MARIANNE D. ORVIS, BELA MARSH. J. S. LOVELAND, MRS. D. R. HEWITT, Our contributors, a few of whose names we give, S. C. HEWITT, J. M. STERLING, MRS. H. F. M. BROWN, Cleveland.

#### Lecture in Weston.

D. F. GODDARD.

THE EDITOR will Lecture on Spiritualism in Weslon, Mass., on Wednesday evening, Feb. 27, commencing at 7 o'clock.

#### Lectures on Socialism.

Mr. George H. Calvert, of Newport, will give a course of three lectures on Socialism, at Music Hall, (Lecture Room,) beginning on Wednesday ve, Feb. 21st, at 7 do'clock.

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[Continued from first page.]

I believe that it is generally conceded by spiritualists of the present time, that spirit, so far as we can have any definite conception of it, is a reality, a tangible something, and of it, is a reality, a tangule something, and not an unreal intangible nothing. It is, then, material; and being material, we infer that spirit, or mind—for they are identical in this relation, and I will use the latter term here to avoid all mysticism, this being fatal to the best interests of all science. Mind, then, like all matter, is essentially Nothing can act upon itself, not even mind; but everything acts as it is acted upon by a superior power. This is a fundamental law in spiritism, or metaphysics, as well as physics. We have only to study, then, through what channels the mind is accessible, and what agencies can and do act through those channels, to know by what power, and through what means, the mind is acted upon, or caused to be acted; for keep constantly in thought that it acts only as it is acted upon, that it has no strictly independent action. The channels through which the mind is accessible by motory forces, for present convenience may be placed under three distinct classes, namely, sensation, induction, and intuition.

First, sensation: This is a general term, which is applied to all those impressions which are made upon the mind, by external objects, through the special senses, hearing, seeing, smelling, tasting, and feeling. Through these channels principles are presented to the mind, by means of their external expressions or manifestations-by being clothed, as it were, either in language addressed to the ear, or in a materiality which is perceptible to some one or more of the organs of sensation. For instance, a triangle is represented to the sight through the means of three bars of steel, or any other visible material, placed in the proper posi-tion to represent the principle. Now, by means of this figure, the triangle is made known to and received by the mind through the nerves of sensation; but it is not the steel triangle which the mind receives, but that interior principle of which the steel was the external type or expression, and which could not have been presented to the mind through sensation without this external expression. Thus are presented to the mind, by external nature, through sensation, as

presented to the mind through sensation analyzing, combining, and re-combining the materials thus furnished, presenting to the mind new and ever-varying combinations ciples, but which has no power by which it to nowledge of this principle, employs induc-of hunto analyze it; and through this power it the Cather into its elements, straight lines; the Cather combining these in varying rela-diary's torch figures may, by this means, be art in Rose to the mind, which can be proa hoted from straight lines; but unassisted, present to the mind a circle; for while a circle is the next progressive step from an induction can present to the mind no new upon the mind of Newto types which appeal to the external organs of sense, in the production of sensation. but always acts as it is acted upon by a su-Through this channel, as through sensation, perior power. are furnished facts and principles, as data

for the elaberating powers of induction. And here too, as in sensation, we find two conditions indispensably necessary, ere any new principle can be presented to the First, the principle to be received must, by some means, be brought in actual contact with the mind; and, second, that mind must, through previous growth, possess a receptive power sufficient to grasp and appreciate that principle. If this second condition is wanting, the mind is of course of subjugation by any laws of natural and rational philosophy, through which it may with patient study be reduced to a science, this condition is attained. Hence we have a rule, that contact, and receptivity are indis-pensable conditions to the introduction to the mind of any new principle from whatever the space of six years-this being about the source. And again, sensation and intuition are the only channels through which principles can be brought in contact with history of all science, and see if some of the mind. And, induction is the only power changes which have occurred in the human through which these principles can be applied to purposes of uso. And these three distinct powers which minister each in its own capacity to the development of mind, may not inaptly be compared with those which sustain and develop the physical system, and as these external types are always useful present purpose, is from Egypt, and is in illustrating the subtilties of mind, I may about four thousand years old. At this date be indulged in drawing the comparison.

through which food is conveyed to the to one small sect, the priesthood. In this stomach for the nourishment of the body; comparative childhood of the race, there was intuition to the lungs which receive the more ethereal food for the same purpose; while investigations, and these united themselves induction compares beautifully with the entire and ever varying processes of digestion, advantage of their superiority over the absorption, assimilation and circulation, masses, to use that superiority for their own which analyze and recombine every element individual advancement. The masses in furnished through the mouth and lungs, their ignorant simplicity saw gods in every without being able to produce one particle thing which moved, whether in the chemical

here assumed as true, can be supported by a sufficient amount of experimental evidence to entitle them to consideration and acceptance, they rest upon the same basis with all other scientific data, and being thus established they become a permanent foundation upon which to build up a spiritual science; for when these points are accepted, we have but to study the agencies which operate through these established highways to the spirit and the modus operandi of their doings, and we have our science fully estab-

But I will review a little, to meet some of the objections which are most likely to be made at the outset of our unfledged bantling, calculated to retard its growth. As in the infancy of all sciences, so here we shall find cavillers and objectors at every point, and we shall be compelled to explain, and to prove, every inch of progress. And this is right, for without these queryists we should be liable to receive, uuquestioned, many crude theories. These guardians of truth compel us to proceed with the utmost caution, and although they may do much to retard the march of truth in the minds of the few, they will also make its progress more sure and permanent.

Let us return then for a moment to the

inertia of mind. We have said, mind acts as it is acted upon by a superior power. Many have already accepted the idea that mind acts only as it is acted upon, who will nevertheless, from not having thought strongly upon this point, reject the idea that it is always acted upon by a superior power. It hence becomes necessary to meet these minds by an explanation of what is here meant by superior. As the human mind collectively, or the individual mind in its full development, is an epitome of the universe, we cannot be justified in applying the word superior, in an absolute sense, to any phase of the development of this mind Which is the superior part of a perfect and ever moving circle? Superior therefore is a term which can be applied to mind only in a relative sense, and the necessity which compels its use only furnishes another evidence of what all spiritualists often feel—the poverty of our own language, in expressing an affinity of principles with their variations. When we say then that the mind is only acted upon by a superior power, we mean simply that the acting power is superior in many principles as can be brought in con- that particular quality which acts, and which ith any one of these special senses, is imparted to the mind in causing it to act, and which that mind has ability to compre- and not, that it is necessarily superior in every or any other attribute. To illustrate: The second channel through which the mind is acted upon, is induction, usually rod of iron. Now this ball acts as it is acttermed reason - that is, that power which ed upon by the rod, and hence we say the traces the varying relations of principles rod was superior to the ball, but what do we mean by this? do we mean that the rod is of superior value to the ball? By no means: for we know the ball to be of far greater worth than the rod, neither are we and applications of previously-received prin- driven to the cause which put the rod in motion for a solution : we simply mean that can grasp or present any principle which the rod is superior to the ball in that quality been previously furnished to it which it imparts to the ball, viz. motion through sensation, or through intuition, of When the rod is brought in contact with the illustration, the triangle, of which we have been speaking, in defining sensation. The ority. Were it only equal in motion with bich has received the impression or the ball, viz. at rest, it could not in accordance with any known rules of philosophy, put that ball in motion. And thus it is with mind. One mind acts upon another

by virtue of its superiority in any particular quality which is acted upon.

I have been thus explicit in this explanation, partly because I know it to be the rock induction cannot, from these elements alone, on which many are wrecked in truth, but mainly because this principle, when clearly comprehended, becomes of great importance angle, in view of principles, still it is dis- in the study of spiritualism as rationalism. tinet from an angle; and unless it has been | The falling of an apple from the parent stem, furnished to the inductive laboratory through is a little thing of itself and of frequent ocsome other channel, if never can be produced therefrom. Thus, then, we see that which is involved in that fall impressed itself principle, but only new applications of those gigantic dimensions, capable of regulating which are presented through other sources, which brings us to our third classification of so here, to put a ball in motion by means of the mind's resources for knowledge, namely. | a rod, seems very simple; but if by such a intuition. We use this term to express that channel or power through which principles which regulates the motions of vast universes are impressed or enstamped directly upon of mind, may we not be pardoned for our the mind, without the intervention of those simplicity? In view of this explanation then we repeat, mind never acts upon, or of itself,

> Let us each and all make the broadest application of this principle which we are capable of, to the sciritual phenomena about and within us; and then by exchanging these applications each with his neighbor, we may thus collectively do much towards making spiritualism what it should be' teachable and practicable; and as it is in this phase, so is it in many others which time will not permit me to analyze. I would ask those who look upon spiritualism as incapable with which it has been connected, it has not been thus reduced to perfect system, within age of the "medium manifestations"-to go back with me for a moment to the early history of all science, and see if some of the mind may not encourage us to hope, that even this may yet become clear to us.
>
> We have fragmentary histories of scientific

investigations which date far back; but the carliest which has come to us in a connected form, and which is back far enough for our all scientific knowledge, all authority in Sensation may be compared to the mouth medicine, religion, and the arts, was confined but here and there one drawn to scientific of new food from their own independent re- combustion of the earth, or in the growth of trees, all spoke to them of a power within ;

preliend, they attributed to gods. When own; and hence there are as many views of they witnessed, for instance, those phosphorscent combustions, which are now so familiar to the world of science, they saw in them only fire-gods, and as all these gods were subject to natural laws, which the wise understood, it was easy for these wise men to command and be obeyed by these gods; and thus in the people's eyes to become commanders of the gods, and thus being familiar with the gods of the people, they were worshipped as little less than gods

themselves.

Even at this early day we find that a nd study; and hence from out this crude chaotic mass, we find medicine the first born as a distinct science. Crude indeed was its infancy, far less comely in its proportions than modern spiritualism; but by a patient, careful, and tender nursing, through four thousand years, it has now attained a vigorous growth and size. It is no precocious development, for it was an awkward, unsightly and almost useless growth, until but a few centuries ago, and even one hundred years ago, it scarcely deserved the name of science, compared with its present position; but within this last century its growth has been aston-ishingly rapid, until it now embraces within its bosom almost the entire cycle of known

And as with medicine so has it been with religion as a science. It has struggled up from out that early chaos, to about the maturity which medicine had attained one hundred years ago, and has entered upon its rapid stage of progress, through these modern manifestations; and I partly believe, that at the close of the next century, spiritual science will have embraced and appropriated to its own purposes all the known sciences of our own sphere, not only those which are now known, but also all those which will have been discovered up to that time, through the present rapid march of mind; for the science of spirit can be no other than the science of all the interior realities, of which our universe is composed, and is hence the science of all material sciences. We do not approach spiritualism as a science, we have been educated into the error that religion is gation; and hence while we are reasonable on other subjects, advancing rationally step by step, and contented, too, with short and all others the most important, involving as started, and hides itself away to rest. it does our relations with infinity, eternity, and immensity, we become completely unbalanced, and can accept nothing short of miracles as illustration. Those spirits who his wings of gold in the noontide sun. Yes, prove themselves worthy to be called teachers, are constantly admonishing us of this so much in point, that with your indulgence, I will read an extract from it.

I would not chide you, but would correct you in an error which is becoming more and more apparent among spiritualists, and in which you, too, partake. This is an unphilosophic ambition, to reach the abstruse, the far-off, the profound in spiritual philosophy. You know well, from my previous teachings, that those spirits who are worthy to be called teachers, would refuse you nothing which is within the gresp of your receptivity; but it should be an axiom with you, (and will, after a little reflection,) that no mind, however expanded, can fully appreciate that which is profound. This seems to you absurd ; and yet I hope to present it to you as truth. A human mind may be profound, as you use the term, that is, it may be deep, far-reaching, philosophic; but it is only relatively so. Is it profound when compared with higher intelligences? Nay, it is so only as compared with those less so. A philosopher is great, is profound, only when compared with those of less capacity; compared with equals or superiors he becomes common, simple; and thus it is with pro-found subjects, theories, philosophies. They are profound in proportion as they are far off and superior to our comprehension. As we approach them, grow to their appreciation, and thus become able to grasp them, they are no longer profound to us, but common, simple; and thus every thing, which we are capable of understanding fully, has become to us, prior to that understanding, a simple : and with this explanation, I now repeat, that no mind can appreciate that which is profound, as compared with its own powers; and hence the folly of reaching at once after the abstruse in anything: it were wiser to travel towards that which is distant. easily, gradually, surely, by examining carefully, inquiringly, understandingly, those steps which lie directly before us.

Man is everywhere asking, "Where and what is the spirit-sphere?" and spirits are as constantly answering, without being understood, because the human mind has been too ambitious to examine carefully those types, by which it is everywhere surrounded, and has sought to comprehend in fact, in reality, that which is above its own power. Mind can never, through its own analytic powers, understand itself, or anything which is superior to itself, but only those which are inferior and subordinate; and hence should devote itself to the analysis of subordinate subjects, thereby unfolding itself to the intuitive receptivity of those higher operations of nature which cannot yet be brought down to the plane of man's actual being.

Do not, my dear pupil, entertain the hought for a moment that heaven's beauties are not all open, all free to you; or that, if it were possible, I would not lead you on, on and on, in the realities of spirit-life; but this can only be done by going back constantly to those types which are open and clear to

your human senses. "Where is the spirit-world?" is a ques-tion which is asked more frequently, perhaps, than any other. And when we answer, as we ever do, that it is where the natural world is, men will not accept our Thus it will be seen that if the positions and every thing which they could not com
ture it to suit some speculative theory of his accept our chockers like received.

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where the spirit-existence is as there are theorizers, or world-builders.

If, instead of this ambition to be creators

of worlds, men were satisfied to examine rationally that which has been created, progress would be much more rapid than at present. As it is impossible that man should take in at one view the rudimental and spiritual condition of his own being, he should seek a type from which to study himself by analogy. Spirits who have grown to an appre-ciation of this mode of reasoning, are constantly pointing man in the true path ; but desire to relieve pain, became the source of few will yet stoop, as they call it, to this progress, by leading the mind to observation method of instruction.

How often, O! how often do we point to you the crawling worm for a solution of your question! and yet, instead of regarding it as it is, a most beautiful and instructive type of human and spiritual conditions, you pass it by all unheeded-or worse, perhapscrush it under your foot, wondering why such loathsome and useless creatures were ever created; and, with your next breath, "Where is the spirit-world?

Let us open a scene in a spacious and most beautiful fruit and flower-garden, filled with fruit, flowers, birds, water-falls, and whatever else the mind can appreciate as beautiful in nature. In the centre of this Eden stands a magnificent fruit-tree: at its base blooms a beautiful rose-shrub, and at the base of the shrub crawls a caterpillar. This worm is entirely blind to all the beauties of the garden in which it lives; but, moved by a feeling of restlessness, it gropes about until it reaches the stem of the rose bush, and instinctively crawls along the stem until it lodges among the branches, leaves, and buds of the fragrant shrub; but does it appreciate its beauties? Not at all ; it sees them not, but in its blindness often wounds itself upon the thorns which grow among the roses. It passes on; and from the topmost leaf, perhaps from the centre of the crowning flower of this sweet shrub, it reaches the trunk of the fruit-tree, under whose protecting shade the rose is blooming; and, still impelled to move, it mounts also this majestic tree, and finding the leaves pleasing to its ruling sense, taste, it stops to gratify this sense; and being now in relations consomething entirely above our minute investi- genial to its nature, supplied with warmth from the sun, and food from the tree, it is soon developed to the extent of its capabilities, loses its appetite, becomes inactive, and slow steps, when we approach this subject, of falls back to the ground from whence it

In due time this worm comes forth again, a bright, beautiful, active, joyous butterfly, Man will say, I see in the garden an emblem of our beautiful earth; in the worm error. I received a communication last week our human, and in the butterfly our spiritfrom one who has been among my teachers ual life; but he persists in forgetting that ever since I became aware of my susceptibility to their immediate influence, which seems that the rose-bush and the tree bounded his the worm saw almost nothing of the garden; sphere of action; and that the butterfly, al hough an inhabitant of the same garden which he inhabited in his worm-life, now for we have given man this type to study, he will turn to us again and again to ask, Where is the spirit-world? — Where was the natural or rudimental world of the worm, and where was the spiritual world of that same worm, or butterfly?

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VOL. III.---NO. 21.

# BOSTON, SATURDAY, FEBRUARY 24, 1855.

WHOLE NO. 119.

What is Spiritualism, and Who are Spiritualists?

[A Lecture delivered in Boston, Jan., 31, 1855.] BY MARENDA B. RANDALL, M. D.

amusement, as a speculative theory, as a What to it are the storms of wind or sleet,

and as the blooming rose radiates emanations

Such is the spiritualism of my ideal, my darkness: its luminous shafts pierce the thickest blackness, and mantle it in robes of

We hear and read much of the great spread of spiritualism-of the rapidly increasing numbers of spiritualists. To this view, I beg leave to take exceptions.

It seems to me that, as a practical, appre-

green without visible agency? Is he a spirit- alone he may shine as an astronomer, for debauch, at appointed seasons, and repairs to among the stars, while this very greatness some table-moving depot for amusement, idle | may have been purchased at the expense of spiritualist, who, while he may be guilty of through the labyrinthian tracks of before no act which the laws of his country name a merry," simply because he has witnessed a few of the startling phenomena which have been manifested by spirits, and is unable to account for them in any more satisfactory way than by believing they are the work of spirits? Ah, no! Spiritualism is a religion of works-not a passive, dead faith. Spiritualism is a science—a positive, practical, teachable science; and to be a spiritualist, therefore, is to be acquainted with the science of spirit existence. Is a man an anatomist because he has, by accident, seen a bone, and been told that it was a part of an animal structure? Is he a physiologist who has been told of an explosion of gun-cotton, or some other explosive mixture? All will answer, nay. So neither is he a spiritualist who knows nothing of spirit-law, except to have been astonished by some of the antics of mischief or funloving spirits. All those sciences which we call positive, are as yet imperfect in their manifestations to us-necessarily so from our limited powers of appreciation and investigation; and spiritual science must be particularly so, comprehending and embracing as it does all others; but we may, by close, thorough research, know more than our present state of unfolding, can we truth-When we shall possess a knowledge of this science, and allow that knowledge to be manifested in our lives, we shall not need a name by which to distinguish ourselves.

As attraction is a great and fundamentally governing principle of physical nature, so love is the great controlling principle of spirit nature. To know the laws of attraction, we must study this principle in all its phases; and so of love, to know how this controls spirit, we must study it in all its varieties. Some of these varieties we define as self-love, conjugal love, filial love, parental love, fraternal love, and universal love; but can we analyze and grasp the governing power of each, all, or any of ual science can alone constitute a thorough these? In proportion as we can do this, do we find them to be immutable principles, which are co-eternal with the great Author of Nature, all working together in perfect let us, so far as our limited powers do per-unity and harmony; and so far as they are un-mit, study it as a fact—a reality, which may obstructed by the artificialities of ignorance, constituting "free-lovism," in the purity and beauty which ever results from natures,

To reach that state of unfolding, wherein he may grasp the largest possible knowledge of these spirit laws and their operations, should constitute the employment of the spiritualist, as such; and as no one thing so rapidly advances the human spirit from the lower to the higher planes of thought, as nation, composed of individuals who were nation, composed of individuals who were

auxiliaries in spirit culture; and to be a spiritualist truly and legitimately, one must be a naturalist. A supernatural spiritualist is like a flower, cut from the parent stem. Beautiful it may be in its isolated individuality; but without foundation, and hence without resources for future growth or maturity, and consequently barren of fruit or What is Spiritualism? is no less a question of to-day than of every previous period; and it is a question which we may all still continue to ask.

As a mere matter of curiosity, as an analysis of surrounding elements. Sunday religion, even Spiritualism has long since ceased to interest me; but as a deep, practical philosophy, as an essential element of happiness, of usefulness, of real life, it is invaluable.

The truly unfolding spiritualist lives a charmed life. He is surrounded by a halo of love, joy, gladness, of which the darkened skeptic has no conception—no appreciation.

As is the physical sun to a beautiful flower, so is this new faith to his recentive spirit. so is this new faith to his receptive spirit; physical, so in the spiritual. There are hotbed growths in spiritualism, too; and they of its own innate loveliness, so will the advanced spiritualist send forth, as emanations of his own spirit, love, purity, harmony, instruction, to elevate, ennoble gladden all who may come within the sphere of his influence.

Such is the spiritualist send forth, as emanations of his own spirit, love, purity, harmony, instruction, to elevate, ennoble gladden all who may come within the sphere of his influence.

Such is the spiritualism, too; and they are quite as transitory as the former: and here also are towering oaks, which all the peltings of opposition and scorn cannot move, except in their native grace, and these alone are fit material from which to build the ships of progress. But as in nature nothing is unclear so here these years much services and they are quite as transitory as the former: and here also are towering oaks, which all the peltings of opposition and scorn cannot move, except in their native grace, and these alone are fit material from which to build the ships of progress. But as in nature nothing is useless, so here these very mushrooms, in worship; the sun, the heaven of the spirit it envelopes, shutting out all of darkness, of sorrow; for where this light is, there can be no

What is it to be a spirit-medium? and is it desirable to be such?

The answer to the last question-Is it desirable?—must depend upon the answer to the first, What is it? The popular idea which attaches to the medium, is that of a It seems to me that, as a practical, appreciated philosophy—as a venerated truth, spiritualism among us is neither wide-spread, nor clearly defined; and that those who are willing to live the requirements of this truth which attaches to the medium, is that of a supernatural or abnormal susceptibility to the influence of surrounding spirits—such a susceptibility as enables these spirits to exhibit themselves to the external senses of man in his darkened spiritual condition; and so willing to live the requirements of this truth are far from being numerous.

Does it constitute a man a spiritualist to be startled from some miserly revery by loud "raps" upon the table upon which he has "spread out his ill-gotten wealth—to be aston."

Into themselves to the external senses of man out, look upon spiritualism as a new sect?

Do they not judge us by our fruits? And is not this a legitimate judgment? "By their fruits (or works) shall ye know them," their fruits (or works) shall ye know them, is a truism, no matter who first uttered it. If, then, disinterested judges pronounce us in idleness or slothful investigations. If the sectorists is it not struction, for my own instruction, or in answer to inquiries from others.

While contemplating these magnificant as a new sect? The sector is in answer to inquiries from others.

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curiosity, or with the hope of securing assist- his entire manhood; and hence, while he ance in some unhallowed plan? Is he a may thus be a shining light to guide others unknown planets, he may still be an insigcrime, yet lives but to "eat, drink, and be nificant pigmy as a man. As such greatness, when viewed as an individual endowment, seems undesirable, so also does a mediumship, which involves a neglect of truth, and worship at its shrine as such. general spirit-culture, possess little attraction for a spiritual philosopher. Rather let our growth be slow, gradual, progressive, sure, natural, that the physical, the intellectual, the spiritual, may be unfolded in the beauty of harmony; but let us be ever industrious in our labors for individual improvement, feeling that such improvement is the business of earth-life, and our spirits will be developed harmoniously, beautifully, permanently; and although we may not attain that vision results from a function of the eye? to the condition of an erratic, brilliant Or is he a chemist who has heard the report | medium, we shall reach a more enviable spiritual condition, and feel a confidence in that condition, which is entirely unknown to those of rapid development. I speak not without experience in these things, having been a medium for the last three years, and found that, in proportion as I yield my individual culture, as a whole, do I find myself approaching distinction as a medium; but, having self-love in its spiritual sense strongly unfolded in my being, I could never yet be brought to a feeling of indifference in regard to a loss of my individual sovereignty, or consciousness; and hence, whenever I find we now do of spirit-law, spirit-life, spirit- that I am becoming abnormally susceptible growth, spirit-existence. And not until we in any one direction, thereby losing a healthare in possession of all that is attainable, in ful balance of growth, I shrink almost instinctively from the causes which produce fully claim the hallowed name-spiritualists. this condition, and as instinctively turn to such means as promise a restoration, by bringing forth such elements of my nature

> It is not to be expected that we can grasp spiritualism as a whole in this sphere; but mit, study it as a fact-a reality, which may be approached and known, and not as a mysterious, unapproachable, fleeting shadow, which "leads but to allure, and dazzles but to blind." The spirit knows no chains but ignorance, and nothing can unbind these chains but a knowledge of truth. Come up, then, strong to the work of individual progress, ye who would be free. As are individuals, so are families, towns, nations, worlds. Who could imagine such an anom-

> as, for the moment, give evidence of neglect,

and in this way have, thus far, been able to prevent being unfolded as an instrument

faster than my own powers of appreciation

can grasp and appropriate that instrumental-

ity, and in this way have been saved from

the inconsistency of manifesting to others

phenomena which I could not accept as truth

myself; and thus, too, while I can never

expect to be a dazzling light for others, I do

hope to be able to exhibit, in my progressive

attainments, fragments of that truth which

teaches that a thorough knowledge of spirit-

Many, and especially our opposers, look our enemies would heap upon us. upon spiritualism as only a new religious sect, and, as such, arrayed in opposition to

but how is it with our appreciative power? the more familiar phases, suddenly presented Is this ever the same? Truth itself is not a new feature. truth to us, until it is revealed to our understanding; and as to know the truth is brace the whole truth now?

and keep themselves out of my path of progress, always have to perish from neglect. Some may say it is because I am too fickle. I think it is because I am too free; and an of human action, and also many of the operancient author has said, "As a man think-eth, so is he," and perhaps it may yet be so chain of effects being most vivid to my with woman: but she will have to think sight at that point which connects with conherself free some time yet, ere she will be ditions at present existing, and from thence so as a sex. But to return.

Author of such wondrous works. comings, and lull us into repose with the purgatives of malice and hate.

never stepped outside the charmed circle of rection may reveal a higher degree of the love and friendship—who have never felt same? thus becoming the foundation for a in their own souls the piercing tones of living FAITH in that which we have not fulcensure, of ignorance, and relentless malice | ly attained. We speak in proportion to the -know little of trial, and will shrink from strength of our faith; and what faith so close, thorough research in the natural sciences, these come to be considered errors, these come to be considered errors that they were to become the matter of the most important duties, when assailed by strong as that which is based upon positive to matter they were to become its germinal existence.

| Continued on fourth page. | ences, these come to be considered essential practical inconsistency of overlooking, in a one of these spiritual tornadoes; and hence evidence, which demonstrates so clearly to to me that this conviction would thus become

great degree, the importance of the individ- they are unfit for stations of dangerous ual in the great work of national improve-ment—looking to the masses for reforms away, then, with exclusiveness—narrowwhich can begin alone with individuals. minded selfishness. Let us meet all boldly, Man is the epitome of the universe, and face to face-foe as friend: not the boldhence contains a world within himself; and as he labors for himself, so he labors for rity of purpose, from which nothing can the world within and without; for the external is but the expression of his interior alyze the motive which prompted the action, being, and is broad, beautiful, lovely, or it thus making material for instruction from is narrow, dark, and unlovely, in proportion the most unsightly individualities, and beto the interior unfolding of individual recoming truly spiritualists, redeeming our name and ourselves from the odium which

I have said that I am a medium, but not every other sect.

Are we willing to be thus classed? For one, I am not, I will not, cannot, be a sectarian-not even a sectarian spiritualist. I mediumship may not be void of interest to cannot adhere to and defend a creed—
could not form one myself to-day, which I
would bind myself to defend to-morrow.
Progression is my motto; and as creeds are
last summer months, I was in my mountain formed in the light of to-day, who can say home—that loved spot, which is sacred to that they will be true to the light of to-childhood's memories. While in this morrow? But, says one, truth is ever the charmed retreat, my mediumship, which same, and principles are eternal. True; had previously passed through several of

Without losing my external consciousness, which I have never yet done, there was the work of eternity, how shall we be able to form a creed which shall be able to emplane of principls, or of causes and effects, in their minute relations to each other. Creeds which cannot defend themselves, This took the miniature character somewhat extending both backward and forward until We were speaking of religious sects. lost in, to my apprehension, infinitude. I Why do those who are lookers-on from without, look upon spiritualism as a new sect? chains of action, for my own instruction, or

spread out his ill-gotten wealth—to be astonished by seeing it jostle that wealth from his

weloped, is like him who becomes a great
ished by seeing it jostle that wealth from his

weloped, is like him who becomes a great
evidence, at least, that we bear the fruits of fully open before us, the grand and ruling sectism? Let us look well to this matter, feature of which is, to know, as far as posualist who leaves his haunts of gluttony and instance, and, like LeVerrier, secure a name and not flatter each other into repose. Let sible, ourselves and the relations we sustain us inquire what sectarian fruit is, and then to spiritual and physical nature throughout search among our treasures for this fruit, the entire universe. To do this, we must and see if we can bide our own judgment: individually study ourselves and physical let no one look to his neighbor, but each to nature, in element, in structure, in function, himself. I never had any predisposing or, in the language of science, chemically, partiality for religionism in its popular sig- anatomically, and physiologically. I saw nification, and if spiritualism were really that, to sustain our proper relationship with such, could not be one of its devotees; but other parts of great nature's harmonies, it I love it as a new and expressive name for was not only pleasing and profitable that we thus know ourselves, but that this knowledge is indispensable to our spiritual eleva-As I claim to be a chemist only so far as tion—that, however long we may neglect I am able to grasp and appropriate to prac- this study, however slothfully we may pass tical life those chemical laws, operations, through this, our human sphere, this work and principles which regulate this depart- is still before us, and must be done ere ment of nature—as I claim to be an astron- we can take the next progressive step. omer only as I can comprehend the laws | How vitally important is it, then, that we go which regulate the existence of the great about this work at once, and with energy, solar and planetary universe-so do I claim else we are leaving the legitimate duties of to be a spiritualist only so far as I can grasp | this sphere to burden and retard us in the comprehensively the laws which govern next. Had I power of expression, by which spirit-nature. And as the chemist or the to present these things to you as they were astronomer, as he advances in his science, spread before me, every step would become catches faint glimpses which indicate to him an axiom before you, stamping conviction of everything else we would ask for; we must the vastness of his subject, and his own its truth upon every individual, which would weakness in reaching it, so the spiritualist, compel all, as with one voice, to start anew who approaches his theme in this light, will to-day in this great work. The great strugfind little cause for boastful dogmatism; gle of life, then, would be, to grasp and apbut rather will be awe-stricken before the propriate, not the yellow dust of California's soil, but the golden treasures which lie I was once in the manifested presence buried in great nature's scheme. Is there of a spirit, who, while of the earth-sphere, no attraction in this view? If not, it is no wore the honors which were placed upon fault of the subject, but is due entirely to him very proudly. He had the control of my weakness in its presentation. But if I a beautiful speaking medium; and when succeed, as I hope to, in arousing you to a his name was announced, some one in the curiosity even, in this direction, my labors circle remarked, "The general thought, will be abundantly rewarded; for if you while on earth, that he was in possession of will come to this stand-point, you may all nearly or quite all that was knowable;" to see for yourselves, and then I know you which he immediately replied, in the tone cannot be longer indifferent lookers-on. I of his earth-feeling, "Yes, I know a great fully believe-indeed, allow me to say that deal:" then, changing the tone to one of I know-this phase of mediumship is but a subdued reverence and awe, added, "but natural step in spiritual science, which is rounding the head of each individual comthere is so much above me, that I sink to attainable by each and every individual who puny insignificance." This last expression has sufficient love for spirit culture to enter seems to me a beautiful type of what every upon this work with the full, free energies real spiritualist must feel when he has fully of his unbiased mind, and, when once atentered upon a thorough investigation of tained, may become the source of the greathis subject; and in this mood he will, I trow, est usefulness, as also of the sweetest hapfeel very little of sectarian uncharitableness, piness which the earth affords. Do not unand hence will be in little danger of ex- derstand me to say that, because in my hibiting to outsiders the fruits of a sectarist. most susceptible moods I have been assisted Such spiritualists are metaphysicians, not to reach this condition, hence I am constantly religionists, and could never be mistaken in the most useful or the most happy confor such. Let us look, then, to our ene- dition attainable : far from it. Could I inmies for instruction. Our friends love us dulge in such an assumption, this alone too well to wound us by showing us our er- would stamp a weakness, a presumption, rors: they choose rather to throw the man- an arrogance upon my pretensions which tle of charity, as they call it, over our short- would render me unworthy your confidence -your toleration. Nay, my experience is honeved words of approbation. But our but fragmentary. I speak of this as of enemies will tell us the truth-rudely, of any other science, and present you the few course, but strongly; and instead of cover- faint glimpses I have caught from the exing our faults, they will present them in haustless fount, to demonstrate the possitheir worst aspect. This is what we need; bility of reaching more. Is it not legiti-it does us good. Welcome, then, the bitter mate evidence that, if these things can be presented faintly, and in that presentation Those only are strong who have been become instruments of usefulness and pleastried in this furnace. Those who have ure, persevering industry in the same di-

us that we are required to take but one a powerful and efficient instrument of re

rance, or want of knowledge? In this sense, then, what faith is not blind? If we see not, we are blind; if we see, we know; and in thought and action, lest those things which now seem wrong to us, may only be so because we have not reached that point of elevation from which we may view them in their proper relation.

Let us now return for a moment to the which shall stimulate all who wear the sacred

works, and not of words. While, with my present philosophy, I can close their eyes, and, with uplifted hand, pray, "Our Father in heaven, give us this pay our daily bread," expecting that bread with any such expectation. I do, however, believe in prayer as strongly as they do. I believe in asking the Author of nature for what we want; but my way to pray in faith for bread is, to plant corn in a fertile soil, obey the eternal laws of nature if we would ensure a harvest. And if we do not thus suit our prayers, or works, to the demands of these laws, no amount of faith can make amends for our short-comings. To know

I cannot dismiss this part of my subject without touching upon a vision which is often presented to me. Although human language is entirely inadequate to a faithful picture of such a scene, still there is in it so much of practical usefulness as to induce me to make an attempt at description.

When in an audience like the present, I often see, with the interior sight, a halo surposing that audience, these halos differing from each other in the same degree as the characters of the individuals differ, and each minds; but to me this is one of the most indicating, by colors and brilliancy, the interior of the wearer. There is such a variety in the shadings of these colors, that it would be impossible to give you a semblance of them-there being every imaginable manifestation, from a dull yellow green, that emblem of putrescence, to the most perfect blue semi-transparent white, tinged with scarlet and gold. Nor is there less variety in the reflected brilliancy of these surroundings than in their colors. The extreme, first mentioned, throws a sickly, loathsome pallor over every thing in its neighborhood, while the other bathes everything about it in its own pure love-light. Thus this halo becomes a mirror, from which is reflected, in unmistakable characters, to the minds of media, who can interpret these symbols, the interior life of the individuals thus presented, giving us a ternal organs of sensation; for every princiglimpse of the manner in which we are to be known, each to the other, in our spiritual con- capable of an external expression. dition-each becoming luminously visible and transparent, as it were, before our fellow the further, and see if even now we may not

Could we realize this in its full force, that the most secret thoughts of our lives were to must, of course, be rude at this early day, be revealed, not only to our own future in- and in hands as unskilled as mine; and yet spection, but also that they were to become it is possible we may get an idea, at least in

advance step to prove the truth or falsity form. I believe that there are many who of our leadings? In spiritual, as in every feel that they are not quite right, who nevother investigation, we are compelled to take every progressive step by the light of faith alone; for any thing more than faith is knowledge; and when we know a thing, of course the labor of seeking that knowledge is at an end; the work is done; the object is ours. Let us not condemn faith then is ours. Let us not condemn faith, then, every thought is to stand revealed as though because, like every other good thing, it has been abused, and been made the instrument of mischief and relative wrong.

We speak of blind faith in tones of condemnation. Let us leak at the second as though reflected from a mirror, for all to gaze upon, they would immediately set about making themselves in reality such as they would wish to seem; and it is of little moment what may demnation. Let us look at this a little. Do be the motive which first incites to action, if we not mean here by blind, simply ignother reform becomes real in the end.

I have repeatedly spoken of spiritualism as a science. I shall doubtless be met here if we know, what becomes of faith? I con- by three-fourths of all, who profess to be ceive faith to be the leading-string which encourages us to every new action, giving us confidence, that, though we cannot now see where we are stepping, we shall, neverthether to be able to say to such, You are mistaken; less, be able to see our position when we have for while here, as elsewhere, there are many once attained it, and therefore becomes to us thoughtless receivers, many external parour most efficient guide. Let us not condemn takers, and many wild enthusiasts, who do litthis quality of mind, then, in the abstract, however widely the faith of our fellows may differ from our own; for until we understand small class of sober, rational, patient, earnest differ from our own; for until we understand far better than we now do, the secret springs investigators, who, with their far-reaching inof our own wants, we are poorly fitted to sit tellects, assisted by the wise ones of former in judgment upon the actions of others. times, are grasping the various phenomena Charity is the legitimate offspring of knowledge, that knowledge which shows us our weakness. We have been taught that charity was a kind of love, mingled with pity, which should cover the errors of others, while we still know them to be errors. But this years? It is a theme which enfolds in its higher view shows us that in our own weak- embrace vast universes of both mind and ness may lie the error; and hence we are matter. One of the most perplexing quesnaturally modest in our expressions of con- tions of the present is, Where is the dividdemnation towards those who differ from us ing line between the human and the spiritual? or, in other words, where does the human end and the spiritual begin? Many find this division so indefinite after a few days', weeks', or months' investigation, that they are ready to throw it all away as useless. But not so the lover of nature and of science. He position assumed at the commencement of sees in the manifestations, facts which must this address, namely, that spiritualism, as a science, is not very generally understood; and that spiritualists, as devotees to this to him, invisible, unknown; but still he has science, are not numerous. Let me hope the effects, and knows that, sooner or later, that, however feebly I may have sustained they may be traced to their cause. He is this assumption, I may have been successful able to trace some of the conditions which act in arousing some hitherto dormant energies, upon these facts, and again becomes lost in uncertainty; but he does not therefore dename of spiritualists, to renewed efforts in spair; he thinks of the small beginnings and the great cause of progress and truth—such | slow growth of other sciences—physiology, an effort as shall eventually contradict my for instance; he sees that even now, while position, by producing a rapid increase in the no one refuses to physiology the rank of a sciranks of those who trust in a prayer of ence, one of great application and usefulness, too, that still it is not yet able to draw with certainty a line of positive demarkation becould not condemn the faith of those who | tween the mineral and vegetable kingdom, or between the vegetable and animal. But it can draw two lines very near to each other, and say that between them lies all the disputto come down to them in some arbitrary ed territory. And he sees, too, that this terriway, as an especial providence, my faith tory is getting less and less every yearwould not allow me the use of such a prayer melting away before the piercing rays of knowledge. So with that branch termed metaphysics. Here we speak of animal instincts and human reason; but who can say where instinct ceases and reason begins? No one : but shall we therefore say they are identical, at the proper time of the year; take proper that they are manifested without order, or care of it; and in due time God will answer that the same beings possess both alwayss? such a prayer with a harvest; and so with Or, because we find animal instincts manifested by human beings, shall we say that reason is a vagary of the imagination? All will answer in the negative; and yet this is precisely the position assumed by those who will not admit that there are superadded powers in revealed modern manifestations, these laws, then, and to obey them, is to which cannot be appreciated, because they live in obedience to God; to know them are mingled with powers which are possessed not, and hence to disobey them, is to dwell also by human agencies. It can be no evidence, when a human power is manifested, that the source from whence it proceeds is hence only human, any more than an animal manifestation-eating, for instance-in man is evidence that man is only animal.

That there are facts connected with modern spiritual manifestations which call loudly for investigation, few will at this time have the ignorant hardihood to deny. But that these facts are so intimately related to phenomena, which have been long known to have been manifested by human beings, seems now to be the great stumbling block for most pleasing features in spiritualism. Was there a distinct division between the human and the spiritual as they come to us-as distinct as in the mineral from the animal, no blending of each into the other in delicate gradations-there would be a break in great nature's chain, and we might well fear that we had lost an essential link from the hitherto connected chain of progression.

This very blending, then, of which we hear so much complaint, affords us the most reliable evidence that we are still in the upward and onward path; and having thus decided, let us not despair of yet grasping spiritualism, with all its antics, as a science, capable of being arranged under tangible and efficient rules, whereby it may become appreciated and taught, even through the exple which the mind can grasp fully, clearly, is

Let us pursue this scientific thought a litarrive at something like a foundation upon which to rear a tangible superstructure. It

[Continued on fourth page.]

# The Rew 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 24, 1855.

The illness of Bro. Hewitt must account to correspondents, and those interested in business concerns, for any temporary inattention to the same. Brother H. is not dangerously unwell, and another week, we trust, will see him in the field again .-May his shadow never be less, and he long be spared to help on, with "pen and tongue and prayer," the practical inauguration of the kingdom of Heaven upon our earth.

#### Organization.

Why the dread of organization, entertained by so many Spiritualists? Is Organization in itself, a thing to be deprecated? It is merely an instrumentality, under the direction of an informing and guiding intelligence, and though furnished with all the council-chambers of the Inquisition, with rack and faggot's fire,-with guillotine, gibbet, and crucifix; yet were it as guiltless of harm to man, as are spear and pruning-hook. if but the spirit of love, liberty and light direct its uses. How idle then this cry against association or organization. Wherefore this perpetual quarrel with what is wholly external and phenomenal? Will you ever change circumstances by refusing to recognize them? 'Tis the part of a noble soul, to seize upon circumstances, and bend them to noble uses. Be your motives noble, wise and beneficent, and you will never use organizations to human hurt.

But thou, who art trembling and pale with fear before this awful spectre, Organization, go first and reconcile thyself to Nature, for there thy quarrel lies, and not with those who advocate voluntary social organizations, for the promotion of order, peace, and love among men. Does not God organize Nature into Planets and Universes-Earths, occans, minerals, trees, animals, man? What art thou, O caviller, but the very perfection of Organization? And wouldst thou in thy blind crusade against Organization, dissolve thy own being, so "express and admirable," into thin air, unsubstantial vapor, to wander forever in darkness and in weakness. 'twixt earth and heaven? Wouldst thou lift a vandal hand against all the precious dowry of the past, all the achievements of art and science and literature? Then down to the dust with those sublime monuments of human genius-St. Paul's, St. Peter's, the Cathedral of Strasburg,-ply the incendiary's torch to those magnificent galleries of art in Rome, Naples, Paris, London; make a holocaust of those vast libraries, those archives of science which have been for ages accumulating under the organic labors of learngress and amelioration. Blot out of existence all that has come to us of good through Organization, and what would you have left?

ment of oppression, under the direction of ignorant, perverse and tyrannical minds, and rection of wise, humane and loving spirits. Proud must the objector be of his vaunted individuality, when he compares the savage, ments, with those of any civilized community on earth. The truth is that man is a social being, and is compelled by the very instincts of his nature, to associate, in all his purposes, pursuits and labors. Our growlers against associative organization, will have to get up a war upon bees and beavers, whose beautiful republics of labors and life, will be unpleasant reminders that in nature those insects and animals which approach nearest to man in social order and wisdom, are great sticklers for organized action and co-action. It is supposed that these fine folks have got up a great liking for and sympathy with, bears, panthers, hyenas and sharks! Are these their beau-ideal types of "individual sovereignty?"

Man is successful in just the degree that for the general good. he is social in his life, and just in the degree that his social arrangements are co-ordinated to the social laws written in his nature—out of society, isolated, with no community of acmost helpless of beings. In wise association . of nature. All things are under his feet. Orof which they are the outward correspondents, is vicious. There is the difficulty with most organizations, whether of church or state, or social reform. They are not created as means to beneficent, noble and universal ends, but they are designed merely as vehicles for the dissemination of some dogma, or opinion, which no one has demonwhich cannot be demonstrated, and which

would be of no value to the world were its truth demonstrated. It is about tweedledum and tweedle-dee, that bigots have always quarrelled. Nobody quarrels about well-settled facts, about matters of demonstrated and demonstrative science, whether in the natural, social or spiritual spheres. Who disputes about mathematical axioms, or the fact of gravitation of planets and all things on planets, or that love ought to guide human intercourse-that what we would another should do to us, we should do to him? Let us then set wisely about the work of organizing the reign of universal justice and love in human relations. o.

#### For the New Era. The Plan of Universal Brother-

MR. EDITOR :- In my last article I endeavored to show how a government could be formed, where every temptation would be on the side of virtue. I shall now give you a general view of the plan by which everything in reference to it may be brought about and rendered permanent.

First,-Set apart one mile square in each township, or more if the population require it, procured at government expense, for educational purposes, where all the youth, without regard to sex, may be liberally educated; devoting portions of each day to mental and manual labor, each in his or her appropriate sphere. Why labor? First,that the youth may be harmoniously developed in body and mind. Second,-that the institution, by the diversity of labor, may support itself. And third,-that the union of mental and physical labor may promote health and activity of body and mind.

After the youth have been educated, and grown into manhood and womanhood, then form the government for the "Universal Brotherhood."

Why not until then? First,-because you cannot control the power. Second,because society will not be prepared for such a government: and third,-if ushered

in unprepared, anarchy would be the result. How should it be ushered in? By throwing all property, real and personal, into the hands of the Government. Why do that? Because man has usurped to himself that which God never gave to man in his individual capacity, but to man in the aggregate or collective capacity. Who are to constitute that Government? The people, male and female. How express their will? By petition and ballot. How are the people to be supported? By laboring for the Government, as the children for the parent, and receive supplies and protection from the Government, as the children do from the parent.

How would you divide the country for

convenience of administration? Into sections, townships, counties, states and United States. Each section to contain one mile square. How would you administer it? By electing, in each section, township, county and state, an administrator,—the duties ed and scientific bodies—the University, and of each to differ principally in degree. It our own systems of polity, education, pro- will be the duty of the administrator of each section to take a yearly census of its inhabitants, to record all marriages, accessions to, and removals from his section; to I deny that Organization is the engine of receive supplies for and from his section; oppression. Organization may be the instruction see that the needs of all are properly sup plied; that they have food, raiment, and commodious dwellings; that the sick are will be the instrument of good under the di- properly provided with good attendants, and all necessaries for their comfort, and speedy recovery; to make report to the town administrator, as often as required; to report his mode of life, his pursuits, his achieve- a deficit or surplus of supplies, and in what it consists; and to give a statement, in full, of his official transactions.

> The town administrator would report the state of his township to the county administrator; the county administrator to the state; and the state administrator to the Administrator in Chief, who shall have supervision of all the States, -each giving and receiving supplies for, and from the territory under their supervision. Thus, all may be equal recipients of the bounties of their Divine Father.

The administrators of state, together with the Administrator in Chief, would form a legislative body, to hear and adopt such resolutions, as the citizens through the majority of their suffrages should deem expedient

The Substitute would act in the absence of the Administrator.

The Elect Agents, for foreign commercial ports, and ministers would treat with foreign tion with his fellows, man is the weakest and powers, subject to the instructions of the legislative body. Also elect twelve persons and co-operation with his fellows, he is king skilled in learning and science, who shall constitute a college to judge of inventions ganizations become vicious when it is at- and works of art, calculated to advance the tempted to apply them to uses they were race; whose duty it should be to award such never designed to serve, or where the spirit credit, as in their judgment the applicant shall merit, and to create grades, in which the person so accredited shall be elevated.

Then do away with money in the territory, placing the same on deposit in foreign countries, for the benefit of brothers travelling therein; and in its stead use a government check, which every town Administrator should be empowered to give every indistrated as either wise, true or useful, and vidual in his township; which check should be sufficient to carry the

til the time of credit endorsed thereon shall of the medium. The "Keyed Communi-

forming such labor, should be entitled to a yearly credit of sixty days.

same credit with those who perform the regular hours of manual labor. Those who, by their inventions and works of art, shall receive credit of time from the college, shall be permitted to visit foreign countries and portionate amounts of money to the time al-

But what of your courts of justice ?- superhuman power. Take away ignorance and money, and you take away every temptation to commit crime. Make a natural government, and justice will naturally be its own distributor. You will then need no unnecessary legislaunnecessary labor for unnecessary judge and lawyers. There will be more terror in skies with starry gems which speak our frailty, by pointing to a Power ABOVE US.

M. VAN EVERY.

#### For the New Era. Skeptics-Mediums-"Keyed Communicator."

As long as irresistible evidence of a supermundane communicating intelligence is not forced, at once, upon the minds of many self-styled candid investigators of the phe- above this particular planet. A mere refnomena of the present day, all these phe- crence to these records is all that is pronomena are to be cast aside as childish pastime. With such persons the application ics cannot be entered into. Accounts of of the same laws of inference and rational deduction, which they apply to matters of intelligently lead the mind to a clear and tion. They would have absolute demonstration of spirit power, in one compact body, bears relation to the general subject of to be swallowed at once, without the labor | Ancient Ruins. again put into their hands, and of which each one is to build a "demonstration" for

These "investigators," whetever sallies they make, still return by one path or another, to the "involuntary" theory. With them, man is a mysterious, semi-voluntary, and semi-involuntary creature. Some things he does when his will is awake, -others, when his will is asleep; and in the latter case, too, showing himself often possessed of superior powers, both physical and intellectual, to those with which his Creator has supplied him in his ordinary capacity.

The child that moves a physical body by muscular force, is said to be actuated by its will; but the child often, as a "medium," sees a greater body moving off under the slightest contact of its tiny fingers, and says he does not move it; but he is to be told that he does-"involuntarily." He who by years of study fills his mind with ideas upon a given subject, is consciously learned upon that subject; while he who, in the effort of an hour, with his outward senses closed, discourses as eloquently upon the subject as the other, although he was ignorant of it in his ordinary condition, was still, perhaps, for his whole life-time, as

luminated, it can only be done by minds sembled on that occasion. Throw around

departed spirits, that those very actions which take place in the presence of mediums, contrary to their expectations and will, are still referred back again to the will-power. than was ever asbribed to his Maker-a voluntary involuntary power.

Great as has been the combat on the field of reason, to dislodge the skeptic from his position, more, perhaps, will finally be achieved in the department of mechanics. they will be obliged to appreciate.

and has the effect to make any objector ap

is given, anywhere in the Government, and | making out that the communications given procure him or her all supplies needful, un- through it can be the product of the mind cator" is referred to, which we see adver-Every individual capable of laboring, tised. In using this, the medium has should labor six hours per day, and per- nothing to do but to resign his hands to the power (whoever it be) that causes them to rise and fall upon the keys,-thus raising, Those physically incapacitated to work, letter by letter, and spelling out,-he knows whether apparent, or so pronounced by not what, as it is entirely turned from his medical advisers, shall be entitled to the sight, and must be read off by another per son. Though the operator be blindfolded, the effect is the same.

Few persons are so staunchly skeptical, as, upon seeing this machine in operation, under the hands of a new medium, for the draw from our agents in foreign ports, pro- first time, that they would not feel incited to revise their old code of negations, or give in at once to the active presence of some

But whether by logical or mechanical assault, the bulwarks of the enemies of spiritual truth are destined to be prostrated at last. The fire of the besiegers waxes stronger year by year. And the works of tion to meet unnecessary demands, that make | defence, too, are so old and tottering, that the hearts of those soldiers of error that stand behind them, are constantly reached public opinion to uneducated mind than and penetrated; and the husk-fed deserters in hangmen's ropes, massive walls, and are swelling the ranks of spiritualism day by prison bolts and bars. No author then day. So much for what is visible; -as to will call for funds to do the public good; what does not meet the public eye-that no coppers then will seal the eyes and bar | which will be brought about by the army of the light of truth; but inner light will be sappers and miners, in the shape of thouas free and common as the light that now sands of home mediums, in every lane and illuminates the horizon; and like it drive all alley-way of city and town, who would not darkness from our path. Or if the shades have it known that they are interested in appear, it will only be to stud our mental spiritualism,-no "not for the world"time alone will reveal.

#### S. P. E. S. Ancient Ruins. NECROMANCY.

The Ancient Records furnish several accounts of individual persons, who were said to be raised from the dead-were translated-passed away from the sight of observers. They also make record of chariots, etc., which were beheld in the heavens, posed in this now opening discourse. Polemthis sort, however, are useful, so far as they proof in ordinary life, are out of the ques- comprehensive view of this present subject, which is that of Ancient Necromancy, as it

of mastication, or the trouble of laying to- It will be easily called to mind, that when gether those materials that are again and a certain distinguished personage was enjoying a feast, a remarkable writing was presented on the wall, which being interpreted, caused the feaster to greatly tremble and fear. Among the ancients, this quite extraordinary art was somewhat familiarly known to a class of highly educated persons; and, like all things else, could be used for beneficent, or for other purposes. In this discourse, some little detail may be entered into, having relation to this subject. It may be observed, that it was not what is usually denominated witchcraft, or wizardism; but it was truly an art, founded on certain established principles.

In this discourse, the subject of optics will not be entered into, -that science having been carefully presented by a highly distinguished optician; but it may be said, there are optical illusions. Persons are made to think they behold objects, which they truly do not

There is what is usually, though quite yaguely, called phosphorus. The ancients made great use of that, for purposes too numerous to be named here. Having a remarkable control of that form of matter, the Necromancer could induce people to suppose that they truly saw things, whether they did or otherwise. Taking as an illustration learned as the other, but was unconscious of of the whole subject, the single case of the feaster just referred to, -were a Necromancer But it is a waste of time to dwell upon one of that party, had he a national, an inthis threadbare evasion of the plain origin dividual point to gain, be would adroitly of man's interior enlightenment. It is affect the leading mind of the party, and thus conclusive, that if the minds of men are il- send consternation through each mind assuperior to their own. A superior force of an individual person, a certain amount of mind only, can impel the inferior, as a su- that substance, and it affects the whole perperior power of matter displaces the inferior. | son, and, as it were, illuminates, expands,-But so determined are the race of mate- exerts a peculiar influence on the sensation rialists of the present day, upon the non- of the person thus surrounded, while in that admission of the existence and agency of condition. And there was an ability to prevent inflammation of the matter.

The Necromancer could will the person thus enveloped, to see, or to think he saw this or that particular person, object, or Man is set up a nolens volens agent; ho is writing. By a thorough knowledge of this erected into a being possessing a far more art, the designing Necromancer could make wonderful and incomprehensible attribute the leading mind of the feast, to read on the wall; and the writing being interpreted, "THOU ART WEIGHED IN THE BALANCE AND FOUND WANTING," it must, of necessity, send consternation throughout all the assembled party, changing hilarity into gloom and sadness. So persons, when in a condition of Here Prof. Hare stands at the head; and great mental agitation, terrified, petrified, he will yet carve out the chips that will fly conclude they see things which, in fact, do into the blind eyes of skeptics; and he will not occur. As it were, the substance of assail wooden heads with wooden logic which which this matter (phosphorus) is composed, cozes out of the person thus circumstanced; A machine is recently getting into use, and thus, what are called apparitions, etc., which is extremely simple in its structure, appear to persons who are terrified, though

now made, having relation to Necromancy, will exhibit to the intelligent mind the great power which this class of persons were capable of exerting, for good or for evil

Among the extinct races, were the Necromancers, and that art, which might be used for good purposes, is truly lost to the inhabitants on this planet. And some of the advantages which might be derived from the resuscitation of this lost art, will now be

1. Suppose a party of persons have assembled together. The Necromancer forms one of the company. He has with him a sufficient amount of phosphorus to answer the needful purpose; he distributes the same around, in such ways as will accomplish his object. Suppose, further, he has visited the metropolis of the civilised world. Bringing his party into the desired condition, he, by force of will, pictures to their minds the city of London. They think they see it. They They are certain, else their eyes deceive them; but in fact it is the work of the Necromancer, bringing persons into certain conditions, and then, by force of will, causing them to think they see the object already named. Great labor and expense are now requisite to prepare panoramic views, that persons may behold on canvass, that which truly is in another place. Here, then, is one advantage, panoramically speaking.

A second advantage may also be named Persons very frequently, when disharmonized, can be brought into harmonious conditions, by causing them to think they see certain things. The practitioner knows full well, the difficulty of managing hypochondria. He resorts to various expedients, but as a general rule, retires from the labor, a disappointed person. In this paper of Ancient Ruins, the subject of disease and disharmony cannot be entered into at large; but it may be said, that the person thus disharmonized, is usually haunted with some spectre-some fearful forebodings of things which are to be. Having the ability, the practitioner tries his experiment. He becomes for the time being, a Necromancerhehold certain agreeable objects, and sadness is changed to joy, and happiness takes the place of mourning. If Necromancy could justifiable, but more, absolutely beneficent.

There is a third advantage which in closng, may be named. Not a few persons en certain persons, " that through fear of death, they were all their life-time subject to bondage." Could they live on, and on, and never die, that would be bliss to them. But they must die. They have no clear views of the immortal and progressive lifes. Beyoud the present, all is dark, and they are accustomed, frequently to sing,-

"Behold the aged sinner goes. Laden with guilt and heavy woes, Down to the regions of the dead. With endless curses on his head. The dust returns to dust again, The soul, in agonies of pain, Ascends to God, not there to dwell, But hears her doom and sinks to hell!"

The kind and intelligent person, who has received rays of light from the spirit world, prompted by benevolence, desires to remove this illusion from the mind. A Necromancer, understanding the art, having a good object in view, prepares for the labor, and is able to present to the mind, that which exists in his own mind. He pictures light, life, joy, immortality, endless progression. The poor sufferer beholds, rejoices, enters into that peace which flows from a true, broad, Harmonial Philosophy.

#### Of the Arts. WRITING.

Were man in the present age to first declare to his fellows, that he could transmit thought through his hand to another material, and when thus transmitted could preserve, and, in a distant age, read the record, the declaration would seem so remarkable, that persons would exceedingly question his sanity. So common is this practice now, so widely spread is it, that it is classed among the daily and unobserved occurrences.

Long ages elapsed before man arrived at a condition, so that he could utter his thoughts, before he became capable of re- that thought; but he keeps it, lodges it, cording the same. His first efforts at re- speaks of it. A second person catches this cording were exceedingly rude, and the records were rarely preserved. As it were, faculty, he elaborates or modellizes the they were but slight scratches on the soils, thought. on the vegetables, and on the softer stones. Intelligible only to himself, his fellows could unfolded. In a day not far distant, the not interpret it. They were his private individual records of memorable events which | chirography will pass away. New characters he desired to preserve. Several ages elapsed before anything which could be justly called a system, was conceived and adopted. It was then considered one of the questionable | the more perfected conditions, where persons arts. It was thought, by uninformed per- are more perfectly unfolded, new and imsons, that recorders were aided by persons proved methods are already familiarly known, of very questionable character. But as and persons are desirous, at earliest convenman's faculties more and yet more unfolded, lience, to introduce to the dwellers on this he began to construct certain characters, now usually known by the general name of transmitting thoughts. A few persons are person, to whom it pear equally simple, too, who sets himself to tals act irregularly, and then come what are bieroglyphics. Some of these characters being exercised in that direction, somewhom the pear equally simple, too, who sets himself to tals act irregularly, and then come what are hieroglyphics. Some of these characters being exercised in that direction, somewhat,

called optical illusions. The statements and some from things above their beads .-And there came to be a general understanding that such and such characters conveyed such and such thoughts; as for example: the triangle to signify three; the single straight line to signify one; the circle to signify perfection; and thus gradually a tolerably perfect hieroglyphic system was introduced.

As man passed still onward, obtaining a more perfect command of language, he found it necessary to record events, methods of trade, as it were pictures of persons, so that one person could be distinguished from another. He began to carve, to use a sharp instrument now called a style, carving out quite slowly on barks, or on other soft materials, certain figures, differing somewhat from the slight scratches, which, in a more primitive condition, were ordinarily used. This carving was deemed a vast advancement on the former method; but it was still an exceedingly slow process, though it answered a temporary purpose.

Man became able to utter thoughts vocally with great rapidity, and with some degree of eloquence; and then there was a desire to preserve these then addresses, which were then thought to be eloquent. An ingenious person, whose name has not been preserved, conceived the thought of using a sort of gum. Inserting an instrument prepared for the purpose, the gum adhering to the instrument, certain rude figures were drawn on barks, carefully prepared for the purpose; and these being dried, as a sequence, retained, for a season, the traces drawn thereon.

Passing on a step further, man began to pulverize certain soft mineral substances, and moistening these, a liquid was formed and more durable traces were made. The labor was great, the traces indistinct, and only a few cloistered persons understood the art of writing, and it received the name of the BLACK ART.

Thus stood the world, in a condition of comparative obscurity, when the most wonderful of all inventions dawned upon its darkness. THE ART OF PRINTING CAME: copies of certain valuable parchments were soon printed, and sold at enormous prices to surrounds his patient, wills that patient to the few who were able to purchase. From that hour there is no one thing, separated from all others, which has served so rapidly to instruct, enlighten, unfold, literalize, and be resuscitated, it would be, not only quite | humanize as the art of all arts, THE ART OF

It gave a new impetus to man. It enuraged and strengthened the cords of com tertain fearful forebodings of death, and of merce. It interlinked nation with nation. events which are to follow. It was said of It enabled man to cross the wide seas, to record the steps he travelled. It enabled him to measure the loftiest mountains. It gave him power, with ease, to preserve and transmit his thoughts to coming generations. It enabled him to lay hold of the stars, to study the forms of the rolling orbs, to calculate the distant eclipse with the nicest possible precision. It gave him ability to dive into earth's interiors, to search out its treasures, and bring them forth for useful purposes. In short, it has become the grand lever by which the world of mankind is to be moved, regenerated, emancipated, disenthralled. Strike out the Art of Printing, and you strike out the grand luminary of the present age. Yet this art is but in its infancy. Man writes slowly, with wearied mentals and with cramped hand. Full of light as the press is, able as man is to command a mighty, almost omnipotent influence by the pen, yet both will pass away.

Man can never arrive at that condition in art when he can truly say, it is perfect .-Each discovery is but a precursor of that which is to be. Who, then, shall say of the art of writing, "Hitherto hast thou come, and no farther shalt thou go!" Improvements can come to man only in one way, in the ratio of his unfolding. There must be a place of lodgement, otherwise the improvement finds no permanent residence. There may be dreams, floating like the dim taper around the mind of man; but unless there be an opening, an ability to receive, it passes away, is a baseless fabric, a fanciful utopia; but when man becomes so unfolded that he can lodge the stranger, or the improvement, it becomes a part of his being. He sings and talks of this stranger. He has within him what is called an idea, that is, something which is dear to I - idea. This person may be quite incapable of elaborating man's idea. Having a larger constructive

Thus man travels onward, thus he becomes present slow process of writing the ordinary more comprehensive than the present, will come. The art of printing will be so improved, as to justly constitute a new era in earth a wholly new method of recording and

In a late oration before the Vermont University, the speaker, in describing the Advent of Christianity, holds the following language. Its similarity to the Spiritualism of the present day, is but too apparent. He says: "It was prophesied by Daniel, as well as David, by those who refused to do kings' biddings, as well as by kings. Its heralding came not from royal proclamation, life, light, and fire-giving office does it fill! but from a voice in the wilderness, - not from a king, but from one whom a king beheaded. It was born in a manger, and came into the world with a tyrant's price on its head. Its disciples were taken from the people; its message was preached to the people; its miracles were wrought for the people; and the first proof of its moral force, was that the people heard it gladly. Its first beatitude was for the poor in spirit; its first promise, a kingdom - a kingdom within you; and its first denunciations, against guilty scribes in authority. It revealed, at once, the universal equality and brotherhood of the human race; and never failed to carry home to man the conviction, that he had his own personal faculties to exercise, his own personal responsibilities to meet, and his own personal life to live. It put itself directly and altogether upon the truth, and never refers to the past but to illustrate or confirm the truth. It had its conservatism, but no conservatism of error. Its teaching was, Prove all things, and hold fast that which is good. It consecrated the principle of free inquiry at the outset. It talked with men in the market-places, in the highways, and on the hill-sides; asked questions and answered questions; denounced the blind that led the blind; uttered its heaviest wo against those who took away the key of knowledge; set a naught the early traditions of the elders, and made no account of form and formulas, which exalted the means above the end; proclaimed that it came not to bring peace upon the earth, but division; took no note of majorities; loaded with reproaches spiritual wickedness in high places; and at no time, in no place, and for no reason, made terms with iniquity. It regarded man as man, and gave no countenance to the sham respectabilities of life. It took meat with publicans and sinners; its severest language was for the washed and washing Pharisees, and not for the "unwashed democracy." It treated with respect the instincts of the masses, - their restless longings, their disposition to learn the truth, and their ability to understand it. From the start to the end, it fared better with the masses than with the learned and the high in authority. It drew multitudes after it, from the beginning, who heard it gladly, and were astonished at its doctrine; while the Scribes and Pharisees laid in wait for it, and sought to catch something out of its mouth. The first plot against it was by the chief priests, and for the reason that the people were very attentive to hear it. Its only hosannas came from the people; and the first attempts against it were baffled by the people. It was the chief priests and elders who persuaded the people against it; they who paid the money for its betrayal; they who sent the mob to arrest it; they who "persuaded the multitude that they should ask Barabbas and destroy Jesus;"-they chiefly derided him on the cross; and they were plotting for a violation of the sepulchre, at the very hour when the people, "beholding the things which were done, smote their breasts."

A. WILLMOT.

# Phosphorus.

We cut the following from the Boston Transcript. Our readers will remember that in the discourse we published last week, of Necromancy, it was declared that the ancient Necromancers used phosphorus to accomplish their purposes; but in the following article, the writer asserts that it was first discovered by Brand, only two hundred years ago. Which is right? May not phosphorus have been known to the ancients? and may not the use of it be reckoned among the "Lost Arts?"

PHOSPHORUS. It is now just two hundred years since phosphorus was first obtained by Brand, of Hamburg. So wonderful was the discovery then considered, that Kraft, an eminent philosopher of the day, gave Brand three hundred dollars for the secret of its preparation. Kraft then travelled, and visited nearly all the courts of Europe, exhibiting phosphorus to kings and nobles. In appearance phosphorus resembles bees-wax; but it is more transparent, approaching to the color of amber. Its name, which is derived from the Greek, signifies "lightbearer," and is indicative of its most distinguishing quality, being self-luminous. Phosphorus, when exposed to the air, shines like a star, giving out a beautiful lambent greenish light. Phosphorus dissolves in warm sweet oil. If this phosphorized oil be rubbed over the face in the dark, the features assume a ghastly appearance, and the experimentalist looks like a veritable living Willo'-the-Wisp. The origin of phosphorus is the most remarkable thing concerning it. Every other substance with which we are acquainted can be traced either to the earth or air; but phosphorus seems to be of animal origin. Of all animals, man contains a thousand years hence, shall attend a grand the most; and of the various parts of the body, the brain yields by analysis more sphorus than any other. This fact is of glorious day. no little moment. Every thought has per-

haps a phosphoric source. It is certain that the most intellectual beings contain the most phosphorus. It generally happens that when a singular discovery is made, many years elapse before any application of it is made to the welfare and happiness of man. This remark applies to phosphorus. It is only the other day that it was sold at five shillings an ounce, now it is so cheap that the penni-less portion of our population hawk it about in the form of matches. But what a noble, For commercial purposes—match-making—phosphorus is extracted from burnt bones-The demand for it is now so great that many tons are annually prepared. When Kraft travelled, he had not more than half an ounce ' to set before the king!"

#### Reputation.

A gentleman who had become much interested n spiritualism, was quite desirous that his minister, under whose teachings he had sat many years, should examine the subject. He accordingly invited him to his house to witness manifestations, but the clergyman declined, saying that he had a reputation to maintain, and could not comply with his parishioner's request. We think this poor man is much to be pitied, and we commend to his notice the words of the apostle, "He made himself of no reputation, and took upon himself the form of a servant, and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, and every tongue should confess."-Dear as reputation is to man, yet truth and freedom are worth vastly more. He who does not investigate is a slave.

. [From the Crisis.]

# To my Wife, when absent from Home.

Sweet wife of my bosom, though wand'ring afar, Borne on by the steam-wafted vessel or car. How charming soever the prospects may be, My thoughts are at home with my children and

There, joyful I see, when the table is spread, Eight bright ones beside it,-my wife at its head: And then, from the FATHER of all, they implore His blessing of love and of life evermore.

Well pleased may the angels throng bright at thy

Whilst years of enjoyment delightfully glide; -Ere called from the scenes of terrestrial love, Those angels shall welcome thee sainted above.

Though mem'ry looks backward to life's early.

And sees thee a girl in the charms of thy teens, Yet still on thy cheek as enchantingly glows I'he white of the Lily-the red of the Rose.

Nor less does thy spirit, in beauty and prime, Survive the encroachments of sorrow and time; For bright is thy REASON-and warm is thy HEART And Virtue hath made thee the angel thou art. SOLYMAN BROWN.

Correspondence.

# Letter from Mrs. Brown.

Cleveland, O., Feb. 3d, 1855.

DEAR HEWITT:-I've little of interest to write you. What most interests us westerners just now, is "hard times"-a stereotyped word-and the failures of merchants and banks. I've heard it hinted, that on the whole, fast living is ruinous. From present appearances, I judge there is ample ground for the hints given.

A snow-storm is making us a long visit, which keeps all but beggars and sleighriders within doors. Our mother Earth has funny family-has n't she? While half her children are pleasure-seeking, the other half are asking bread-just enough to keep the phantom, starvation, at a respectful

It is a disgrace to our humanity-this want, this wretchedness, this depravity, that meets one at every corner in the highway of a city, rich in steeples and palaces. Solon Robinson might go into every city and hamlet in the land, and find material in abundance for "Hot Corn" tales. And in these same hamlets and cities, he may find that God is worshipped in the most approved style, by the wealthocrats who give thousands to convert the far off heathen,-to support tract and missionary societies, and a legion of hypocrites, in heaven-borrowed robes, to distribute tracts, and to caricature the teachings of Him who said "Feed my

Christianity is not a sham, nor its advocates all Anti-Christs; and yet, I wonder (dont you?) why Christ's disciples do not preach repentance to those who give their money to the building of magnificent churches, and to the saving of the souls on some out-of-the way ocean isle. If the Carpenter's Son, in his dusty garb, could be admitted into our pulpit, I rather think he would take for a text, "Blessed are they who feed the starving, and save the souls at their very doors."

The human heart is overflowing with sympathy for the suffering; and efforts are made to relieve their present wants ; but if half the money sent over the sea to save the heathen, could be expended at home, if half that is expended in arsenals, and forts, and navies-in prisons and gibbets, were given to educate and feed the famishing at home. we should have little need of prisons, and less need of the protection of depraved soldiers. But that good time is coming,-sc jubilee to celebrate the inushering of that

H. F. M. B.

The Rotten Social System.

THE INTENT OF SPIRITUALISM.

Pittsfield, Feb. 4, 1855. BRO. HEWITT :- Although some of the articles of the ERA may not be capable of affording that light to my mind that they impart to others, there is yet a high-toned liberality about the paper which ought to in- for something more than empty words, absure its perpetuity. It is a great privilege for an individual, possessing mental freedom, less professions, this call is most affectionto have a channel through which to convey his thoughts and feelings to his brother man. And while we are drawn out toward the Spiritual, it sometimes seems to me that it becomes us to pause for a moment, and of the meeting, will be named in due seasee what can be done for the social and son. physical improvement of the present miserable condition of the human family .-To-day are the poverty-stricken thousands John Onvis, of our land of boasted plenty groaning with destitution, not because nature is not true to the wants of man, but because a rotten social system has sanctioned a great outlay of wealth, in a manner which cannot pro- T. S. Sheldon, mote the real interests of any person. And how can one, destitute of the commonest necesssaries of life, be very Spiritual? Or, how can the vastly rich enjoy Spirituality, while faring sumptuously on the hard earnings of children and youth, who perform labor to twice the amount of their ability, in the cotton mills of New England, and obtain therefor but a bare existence? Surely, if Spiritualism does not accomplish something in this direction, it will not fulfil its

sponse in your liberal heart, it will amply repay me for having expressed it. I am yours very truly,

S. C. Moses.

mission; and it will be left to others to

work out the problem of Equality, and con-

sequent human happiness. But I trust we

are reformers indeed; and that we shall

never falter, while the day-star of hope,

guided by wisdom, shines in the soul of

man. But I had not intended to write a

letter when I commenced; but I have spo-

ken, because it seemed good so to do. And

if I have uttered a thought that meets a re-

# The Right Spirit.

BRO. HEWITT: - I see, from your paper that you need funds. I wish I had the wealth to support your paper - I'd give it all; for aught else than the public good, I would as soon have so much straw.

I am a common laborer. If I get a mite ahead, I will drop it in your bucket; bccause I think a paper of the character of the New Era capable of great good, and should

Your friend and fellow-laborer, M. VAN EVERY.

Hotices.

# 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 loving ones of the Upper Spheres.

The following programme of questions, will give a bird's-eye view of the work of the contemplated gathering, and prepare, beforehand, all who may desire to take an active part in its discussions, or to 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?

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 stract philosophies and shallow and meaning-

ately addressed, and earnestly commended. The Convention will assemble in Boston, on Wednesday and Thursday, the 7th and 8th of March next; and the specific place

MISS ELIZA J. KENNY, MRS. M. P. TRASK, MRS. MARIANNE D. ORVIS, BELA MARSH, J. S. LOVELAND, MRS. S. B. BUTLER, MRS. D. R. HEWITT, JOHN M. SPEAR, S. C. HEWITT J. M. STERLING, MRS. H. F. M. BROWN, Cleveland.

MRS. CAROLINE LEWIS, D. F. GODDARD.

#### Lecture in Weston.

THE EDITOR will Lecture on Spiritualism in Weston, Mass., on Wednesday evening, Feb. 27, commencing at 7 o'clock.

#### Lectures on Socialism.

Mr. George H. Calvert, of Newport, will give a course of three lectures on Socialism, at Music Hall, (Lecture Room,) beginning on Wednesday eve, Feb. 21st, at 7 do'clock. 1st Lecture-Introductory-New TRUTHS.

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

PAULINA W. DAVIS, CAROLINE H. DALL, EDITORS.

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

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

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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 LIZ-ZIE 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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acted upon, or caused to be acted; for keep constantly in thought that it acts only as it is acted upon, that it has no strictly independent action. The channels through which the mind is accessible by motory forces, for present convenience may be placed under three distinct classes, namely, sensation, induction, and intuition. First, sensation : This is a general term,

which is applied to all those impressions which are made upon the mind, by external objects, through the special senses, hearing, seeing, smelling, tasting, and feeling. Through these channels principles are presented to the mind, by means of their external expressions or manifestations-by being clothed, as it were, either in language addressed to the ear, or in a materiality which is perceptible to some one or more of the organs of sensation. For instance, a triangle is represented to the sight through the means of three bars of steel, or any other visible material, placed in the proper position to represent the principle. Now, by means of this figure, the triangle is made known to and received by the mind through the nerves of sensation; but it is not the steel triangle which the mind receives, but that interior principle of which the steel was the external type or expression, and which could not have been presented to the mind through sensation without this external expression. Thus are presented to the mind, by external nature, through sensation, as many principles as can be brought in contact with any one of these special senses, and which that mind has ability to compre-

The second channel through which the mind is acted upon, is induction, usually termed reason - that is, that power which traces the varying relations of principles presented to the mind through sensation analyzing, combining, and re-combining the materials thus furnished, presenting to the mind new and ever-varying combinations and applications of previously-received principles, but which has no power by which it can grasp or present any principle which to mowledge of this principle, employs inducof hunto analyze it; and through this power it the Cather combining these in varying reladiary's torch figures may, by this means, be art in Rosd to the mind, which can be proa hated from straight lines; but unassisted, induction cannot, from these elements alone, present to the mind a circle; for while a angle, in view of principles, still it is dis-

duced therefrom. Thus, then, we see that induction can present to the mind no new principle, but only new applications of those which brings us to our third classification of so here, to put a ball in motion by means of the mind's resources for knowledge, namely, a rod, seems very simple; but if by such a intuition. We use this term to express that simple process, we can illustrate a principle channel or power through which principles | which regulates the motions of vast universes are impressed or enstamped directly upon of mind, may we not be pardoned for our the mind, without the intervention of those simplicity? In view of this explanation then types which appeal to the external organs of we repeat, mind never acts upon, or of itself, sense, in the production of sensation. but always acts as it is acted upon by a su-Through this channel, as through sensation, are furnished facts and principles, as data for the claberating powers of induction.

conditions indispensably necessary, ere any and within us; and then by exchanging new principle can be presented to the these applications each with his neighbor, we mind. First, the principle to be received may thus collectively do much towards must, by some means, be brought in actual making spiritualism what it should be' contact with the mind; and, second, that teachable and practicable; and as it is in this mind must, through previous growth, pos- phase, so is it in many others which time sess a receptive power sufficient to grasp and | will not permit me to analyze. I would ask appreciate that principle. If this second those who look upon spiritualism as incapable condition is wanting, the mind is of course of subjugation by any laws of natural and blind to the principle, and therefore it can-not, by any means, be presented to it, until with patient study be reduced to a science, this condition is attained. Hence we have a | because in the wild enthusiasm and ignorance rule, that contact, and receptivity are indis- with which it has been connected, it has not pensable conditions to the introduction to the mind of any new principle from whatever | the space of six years-this being about the source. And again, sensation and intuition age of the "medium manifestations"-to are the only channels through which prin-ciples can be brought in contact with history of all science, and see if some of the mind. And, induction is the only power changes which have occurred in the human analytic powers, understand itself, or anythrough which these principles can be applied | mind may not encourage us to hope, that even to purposes of use. And these three dis- this may yet become clear to us. tinct powers which minister each in its own capacity to the development of mind, may investigations which date far back; but the not inaptly be compared with those which carliest which has come to us in a connected sustain and develop the physical system, form, and which is back far enough for our and as these external types are always useful present purpose, is from Egypt, and is in illustrating the subtilties of mind, I may about four thousand years old. At this date be indulged in drawing the comparison.

through which food is conveyed to the to one small sect, the priesthood. In this intuition to the lungs which receive the more but here and there one drawn to scientific ethereal food for the same purpose; while investigations, and these united themselves induction compares beautifully with the en- together, to assist each other, and to take the to those types which are open and clear to

here assumed as true, can be supported by a sufficient amount of experimental evidence to entitle them to consideration and acceptance, they rest upon the same basis with all other scientific data, and being thus established they become a permanent foundation upon which to build up a spiritual science; for when these points are accepted, we have but to study the agencies which operate through these established highways to the spirit and the modus operandi of their doings, and we have our science fully established.

But I will review a little, to meet some of the objections which are most likely to be made at the outset of our unfledged bantling, calculated to retard its growth. As in the infancy of all sciences, so here we shall find cavillers and objectors at every point. and we shall be compelled to explain, and to prove, every inch of progress. And this is right, for without these queryists we should be liable to receive, uuquestioned, many crude theories. These guardians of truth compel us to proceed with the utmost cau-tion, and although they may do much to retard the march of truth in the minds of the few, they will also make its progress more sure and permanent.

Let us return then for a moment to the inertia of mind. We have said, mind acts as it is acted upon by a superior power. Many have already accepted the idea that mind acts only as it is acted upon, who will nevertheless, from not having thought strongly upon this point, reject the idea that it is always acted upon by a superior power. It hence becomes necessary to meet these minds by an explanation of what is here meant by superior. As the human mind collectively, or the individual mind in its full development, is an epitome of the universe, we cannot be justified in applying the word superior, in an absolute sense, to any phase of the development of this mind. Which is the superior part of a perfect and ever moving circle? Superior therefore is a term which can be applied to mind only in a relative sense, and the necessity which compels its use only furnishes another evidence of what all spiritualists often feel -the poverty of our own language, in expressing an affinity of principles with their variations. When we say then that the mind is only acted upon by a superior power, we mean simply that the acting power is superior in that particular quality which acts, and which is imparted to the mind in causing it to act, and not, that it is necessarily superior in every or any other attribute. To illustrate: A golden ball may be put in motion by a rod of iron. Now this ball acts as it is acted upon by the rod, and hence we say the rod was superior to the ball, but what do we mean by this? do we mean that the rod is of superior value to the ball? By no means; for we know the ball to be of far greater worth than the rod, neither are we driven to the cause which put the rod in motion for a solution: we simply mean that the rod is superior to the ball in that quality has not been previously furnished to it which it imparts to the ball, viz. motion. through sensation, or through intuition, of When the rod is brought in contact with the Mustration, the triangle, of which we have acts upon the ball by virtue of that superibeen speaking, in defining sensation. The ority. Were it only equal in motion with mind, which has received the impression or the ball, viz. at rest, it could not in accordance with any known rules of philosophy, put that ball in motion. And thus it is with mind. One mind acts upon another by virtue of its superiority in any particular quality which is acted upon.

I have been thus explicit in this explanation, partly because I know it to be the rock on which many are wrecked in truth, but mainly because this principle, when clearly circle is the next progressive step from an comprehended becomes of great importance in the study of spiritualism as rationalism. tinet from an angle; and unless it has been The falling of an apple from the parent stem, furnished to the inductive laboratory through | is a little thing of itself and of frequent ocsome other channel, it never can be pro- currence; but when the interior principle which is involved in that fall impressed itself upon the mind of Newton, it became one of gigantic dimensions, capable of regulating which are presented through other sources, the motions of vast universes of matter. And perior power.

Let us each and all make the broadest application of this principle which we are And here too, as in sensation, we find two capable of, to the spiritual phenomena about been thus reduced to perfect system, within

We have fragmentary histories of scientific all scientific knowledge, all authority in Sensation may be compared to the mouth | medicine, religion, and the arts, was confined stomach for the nourishment of the body; comparative childhood of the race, there was tire and ever varying processes of digestion, absorption, assimilation and circulation, which analyze and recombine every element furnished through the mouth and lungs, without being able to produce one particle of new food from their own independent resources.

Thus it will be seen that if the positions

prehend, they attributed to gods. When they witnessed, for instance, those phosphorescent combustions, which are now so familiar to the world of science, they saw in them only fire-gods, and as all these gods were subject to natural laws, which the wise understood, it was easy for these wise men would be much more rapid than at present. familiar with the gods of the people, they type from which to study himself by analowere worshipped as little less than gods themselves

NEW ERA.

Even at this early day we find that a desire to relieve pain, became the source of few will yet stoop, as they call it, to this progress, by leading the mind to observation and study; and hence from out this crude chaotic mass, we find medicine the first born as a distinct science. Crude indeed was its infancy, far less comely in its proportions than modern spiritualism; but by a patient, careful, and tender nursing, through four it by all unheeded-or worse, perhapsthousand years, it has now attained a vigorous growth and size. It is no precocious development, for it was an awkward, unsightly and almost useless growth, until but a few centuries ago, and even one hundred years ago, it scarcely deserved the name of science, compared with its present position; but within this last century its growth has been astonishingly rapid, until it now embraces within its bosom almost the entire cycle of known

And as with medicine so has it been with eligion as a science. It has struggled up from out that early chaos, to about the maturity which medicine had attained one hundred years ago, and has entered upon its about until it reaches the stem of the roserapid stage of progress, through these modern manifestations; and I partly believe, that at the close of the next century, spiritual science will have embraced and appropriated to its own purposes all the known sciences of our own sphere, not only those which are now known, but also all those which will have been discovered up to that time, through the present rapid march of mind; for the science of spirit can be no other than the science of all the interior realities, of which our universe is composed, and is hence the science of all material sciences. We do not approach spiritualism as a science, we have been educated into the error that religion is something entirely above our minute investigation; and hence while we are reasonable on other subjects, advancing rationally step by step, and contented, too, with short and all others the most important, involving as it does our relations with infinity, eternity, and immensity, we become completely unbalanced, and can accept nothing short of miracles as illustration. Those spirits who prove themselves worthy to be called teach- Man will say, I see in the garden an emers, are constantly admonishing us of this error. I received a communication last week ever since I became aware of my susceptibility to their immediate influence, which seems so much in point, that with your indulgence, I will read an extract from it.

I would not chide you, but would correct you in an error which is becoming more and | will turn to us again and again to ask, more apparent among spiritualists, and in Where is the spirit-world? - Where was which you, too, partake. This is an unphilo- the natural or rudimental world of the worm. sophic ambition, to reach the abstruse, the and where was the spiritual world of that far-off, the profound in spiritual philosophy. You know well, from my previous teachings, that those spirits who are worthy to be called teachers, would refuse you nothing which is within the gresp of your receptivity; but it should be an axiom with you, (and will, after a little reflection,) that no mind, however expanded, can fully appreciate that which is profound. This seems to you absurd; and yet I hope to present it to you as truth. A human mind may be profound, as you use the term, that is, it may be deep, far-reaching, philosophic; but it is only relatively so. Is it profound when compared with higher intelligences? Nav. it is o only as compared with those less so. A philosopher is great, is profound, only when compared with those of less capacity; compared with equals or superiors be becomes common, simple; and thus it is with profound subjects, theories, philosophies. They are profound in proportion as they are far off and superior to our comprehension. As we approach them, grow to their appreciation, and thus become able to grasp them, they are no longer profound to us, but common, simple; and thus every thing, which we are capable of understanding fully, has become to us, prior to that understanding, a simple: and with this explanation, I now repeat, that no mind can appreciate that which is profound, as compared with its own powers; and hence the folly of reaching at once after the abstruse in anything: it were wiser to travel towards that which is distant, easily, gradually, surely, by examining carefully, inquiringly, understandingly, those steps which lie directly before us.

Man is everywhere asking, "Where and what is the spirit-sphere?" and spirits are as constantly answering, without being understood, because the human mind has been too ambitious to examine carefully those types, by which it is everywhere surrounded, and has sought to comprehend in fact, in reality, that which is above its own power. Mind can never, through its own thing which is superior to itself, but only those which are inferior and subordinate; and hence should devote itself to the analysis of subordinate subjects, thereby unfolding itself to the intuitive receptivity of those higher operations of nature which cannot yet be brought down to the plane of man's actual being.

Do not, my dear pupil, entertain the thought for a moment that heaven's beauties are not all open, all free to you; or that, if it were possible, I would not lead you on, on and on, in the realities of spirit-life; but this can only be done by going back constantly

trees, all spoke to them of a power within; and every thing which they could not com
trees, all spoke to them of a power within; and every thing which they could not com
trees, all spoke to them of a power within; answer in its simple form, but each will tor ture it to suit some speculative theory of his addressed.

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own; and hence there are as many views of where the spirit-existence is as there are theorizers, or world-builders.

If, instead of this ambition to be creators of worlds, men were satisfied to examine rationally that which has been created, progress to command and be obeyed by these gods; As it is impossible that man should take in and thus in the people's eyes to become at one view the rudimental and spiritual concommanders of the gods, and thus being dition of his own being, he should seek a gy. Spirits who have grown to an appreciation of this mode of reasoning, are constantly pointing man in the true path; but

> method of instruction. How often, O! how often do we point to you the crawling worm for a solution of your question! and yet, instead of regarding it as it is, a most beautiful and instructive type of human and spiritual conditions, you pass crush it under your foot, wondering why such loathsome and useless creatures were ever created; and, with your next breath,

ask, "Where is the spirit-world?"

Let us open a scene in a spacious and most beautiful fruit and flower-garden, filled with fruit, flowers, birds, water-falls, and whatever else the mind can appreciate as beautiful in nature. In the centre of this Eden stands a magnificent fruit-tree: at its base blooms a beautiful rose-shrub, and at the base of the shrub crawls a caterpillar. This worm is entirely blind to all the beauties of the garden in which it lives; but, moved by a feeling of restlessness, it gropes bush, and instinctively crawls along the stem until it lodges among the branches, leaves. and buds of the fragrant shrub; but does it appreciate its beauties? Not at all; it sees them not, but in its blindness often wounds itself upon the thorns which grow among the roses. It passes on; and from the topmost leaf, perhaps from the centre of the crowning flower of this sweet shrub, it reaches the trunk of the fruit-tree, under whose protecting shade the rose is blooming; and, still impelled to move, it mounts also this majestic tree, and finding the leaves pleasing to its ruling sense, taste, it stops to gratify this sense; and being now in relations congenial to its nature, supplied with warmth from the sun, and food from the tree, it is soon developed to the extent of its capabilities, loses its appetite, becomes inactive, and slow steps, when we approach this subject, of falls back to the ground from whence it started, and hides itself away to rest.

In due time this worm comes forth again, a bright, beautiful, active, joyous butterfly, and flits about from flower to flower, bathing his wings of gold in the noontide sun. Yes, blem of our beautiful earth; in the worm our human, and in the butterfly our spiritfrom one who has been among my teachers | ual life; but he persists in forgetting that the worm saw almost nothing of the garden; that the rose-bush and the tree bounded his sphere of action; and that the butterfly, al though an inhabitant of the same garden which he inhabited in his worm-life, now for we have given man this type to study, he same worm, or butterfly?

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WHOLE NO. 119.

# Thoughts of the

What is Spiritualism, and Who are Spiritualists?

[A Lecture delivered in Boston, Jan., 31, 1855.] BY MARENDA B. RANDALL, M. D.

row; for where this light is, there can be no nence, their beauty. darkness: its luminous shafts pierce the thickest blackness, and mantle it in robes of radiant light.

We hear and read much of the great

willing to live the requirements of this truth | in his darkened spiritual condition; and so are far from being numerous.

ualist who leaves his haunts of gluttony and debauch, at appointed seasons, and repairs to some table-moving depot for amusement, idle curiosity, or with the hope of securing assistance in some unhallowed plan? Is he a spiritualist, who, while he may be guilty of no act which the laws of his country name a crime, yet lives but to "eat, drink, and be merry," simply because he has witnessed a few of the startling phenomena which have been manifested by spirits, and is unable to account for them in any more satisfactory way than by believing they are the work of spirits? Ah, no! Spiritualism is a religion of works—not a passive, dead faith. Spiritualism is a science—a positive, practical, teachable science; and to be a spiritualist, therefore, is to be acquainted with the science of spirit existence. Is a man an anatomist because he has, by accident, seen a bone, and been told that it was a part of an animal structure? Is he approximate a spirit and such as a spirit and the proposed and like Le Verrier, secure a name among the stars, while this very greatness may have been purchased at the expense of his entire manhood; and hence, while he may thus be a shining light to guide others through the labyrinthian tracks of before unknown planets, he may still be an insignificant pigmy as a man. As such greatness, when viewed as an individual endowment, seems undesirable, so also does a mediumship, which involves a neglect of general spirit-culture, possess little attraction for a spiritual philosopher. Rather let our growth be slow, gradual, progressive, sure, natural, that the physical, the intellectual, the spiritual, may be unfolded in the beauty of harmony; but let us be ever industrious in our labors for individual improvement, feeling that such improvement is the business of earth-life, and our spirits will be developed harmoniously be may not attain the account of the expense of earth-life, and our spirits will be developed harmoniously be may not attain the curious factors. been told that it was a part of an animal struc-ture? Is he a physiologist who has been told manently; and although we may not attain that vision results from a function of the eye? to the condition of an erratic, brilliant Or is he a chemist who has heard the report medium, we shall reach a more enviable of an explosion of gun-cotton, or some other explosive mixture? All will answer, nay. So that condition, which is entirely unknown to neither is he a spiritualist who knows nothing those of rapid development. I speak not of spirit-law, except to have been astonished by some of the antics of mischief or funloving spirits. All those sciences which we found that, in proportion as I yield my indicall positive, are as yet imperfect in their vidual culture, as a whole, do I find myself manifestations to us-necessarily so from approaching distinction as a medium; but, our limited powers of appreciation and in- having self-love in its spiritual sense strongly vestigation; and spiritual science must be particularly so, comprehending and embracing as it does all others; but we may, to a loss of my individual sovereignty, or by close, thorough research, know more than | consciousness; and hence, whenever I find we now do of spirit-law, spirit-life, spirit-growth, spirit-existence. And not until we in any one direction, thereby losing a healthare in possession of all that is attainable, in ful balance of growth, I shrink almost inour present state of unfolding, can we truth- stinctively from the causes which produce fully claim the hallowed name-spiritualists. this condition, and as instinctively turn to When we shall possess a knowledge of this such means as promise a restoration, by science, and allow that knowledge to be manifested in our lives, we shall not need a name as, for the moment, give evidence of neglect, by which to distinguish ourselves.

As attraction is a great and fundamentally governing principle of physical nature, so faster than my own powers of appreciation love is the great controlling principle of spirit nature. To know the laws of attractive, and in this way have been saved from tion, we must study this principle in all its phases; and so of love, to know how this phenomena which I could not accept as truth controls spirit, we must study it in all its myself; and thus, too, while I can never as self-love, conjugal love, filial love, pa- hope to be able to exhibit, in my progressive rental love, fraternal love, and universal love; but can we analyze and grasp the teaches that a thorough knowledge of spiritgoverning power of each, all, or any of these? In proportion as we can do this, do spiritualist. we find them to be immutable principles, which are co-eternal with the great Author of Nature, all working together in perfect let us, so far as our limited powers do perunity and harmony; and so far as they are un- mit, study it as a fact-a reality, which may obstructed by the artificialities of ignorance, be approached and known, and not as a constituting "free-lovism," in the purity mysterious, unapproachable, fleeting shadow, and beauty which ever results from natures, which "leads but to allure, and dazzles but

he may grasp the largest possible knowledge of these spirit laws and their operations, should constitute the employment of the individuals, so are families, towns, nations, spiritualist, as such; and as no one thing so worlds. Who could imagine such an anomrapidly advances the human spirit from the aly as an elevated, enlightened, progressed

auxiliaries in spirit culture; and to be a spiritualist truly and legitimately, one must be a naturalist. A supernatural spiritualist is like a flower, cut from the parent stem. Beautiful it may be in its isolated individuality; but without foundation, and hence without resources for future growth or maturity, and consequently barren of fruit or What is Spiritualism? is no less a question of to-day than of every previous period; and it is a question which we may all still continue to ask.

As a mere matter of curiosity, as an anomal of the state of the continue to ask.

What is Spiritualism? is no less a question of the state of the continue to speedy dissolution. Look upon the stately oak, proud giant of the forest, which has been for centuries, struggling up from its germinal in the earth, amid the wars of surrounding elements. amusement, as a speculative theory, as a Sunday religion, even Spiritualism has long since ceased to interest me; but as a deep, practical philosophy, as an essential element of happiness, of usefulness, of real life, it is The truly unfolding spiritualist lives a charmed life. He is surrounded by a halo of love, joy, gladness, of which the darkened skeptic has no conception—no appreciation.

As is the physical sun to a beautiful flower, its beauty, while in its cradle-bed, may attract the eye of the thoughtless observer; but push it forth to do battle with the elements, and how quickly it droops and dies, unknown and unhorded! As in the so is this new faith to his receptive spirit; and as the blooming rose radiates emanations of its own innate loveliness, so will the advanced spiritualist send forth, as emanations of his own spirit love munity harmony. of his own spirit, love, purity, harmony, peltings of opposition and scorn cannot instruction, to elevate, ennoble gladden all move, except in their native grace, and these who may come within the sphere of his in- alone are fit material from which to build the Such is the spiritualism of my ideal, my worship; the sun, the heaven of the spirit it their decay, enrich the soil from which the envelopes, shutting out all of darkness, of sor- great oaks draw their strength, their perma-

What is it to be a spirit-medium? and is it desirable to be such?

The answer to the last question-Is it despread of spiritualism—of the rapidly increasing numbers of spiritualists. To this view, I beg leave to take exceptions.

It some to the last question—Is it desirable?—must depend upon the answer to the last question—Is it desirable?—must depend upon the answer to the last question—Is it desirable?—must depend upon the answer to the last question—Is it desirable?—must depend upon the answer to the last question—Is it desirable?—must depend upon the answer to the last question—Is it desirable?—must depend upon the answer to the last question—Is it desirable?—must depend upon the answer to the last question—Is it desirable?—must depend upon the answer to the last question—Is it desirable?—must depend upon the answer to the last question—Is it desirable?—must depend upon the answer to the last question—Is it desirable?—must depend upon the answer to the last question — Is it desirable?—must depend upon the answer to the last question—Is it desirable?—must depend upon the answer to the last question — Is it desirable?—must depend upon the answer to the last question — Is it desirable?—must depend upon the answer to the last question — Is it desirable?—must depend upon the answer to the last question — Is it desirable?—must depend upon the answer to the last question — Is it desirable?—must depend upon the answer to the last question — Is it desirable?—must depend upon the last question — Is it desirable?—must depend upon the last question — Is it desirable?—must depend upon the last question — Is it desirable?—must depend upon the last question — Is it desirable?—must depend upon the last question — Is it desirable?—must depend upon the last question — Is it desirable?—must depend upon the last question — Is it desirable?—must depend upon the last question — Is it desirable?—must depend upon the last question — Is it desirable?—must depend upon the last question — Is it desirable?—must depend upon the last question — Is it desirable?—must depend upon the last question — Is it desirable?—must depend upon the last qu It seems to me that, as a practical, appreciated philosophy—as a venerated truth, spiritualism among us is neither wide-spread, nor clearly defined; and that those who are hibit themselves to the external senses of man supernatural or abnormal susceptibility to the influence of surrounding spirits—such a susceptibility as enables these spirits to exfar as benevolence prompts us to desire to be Does it constitute a man a spiritualist to be startled from some miserly revery by loud "raps" upon the table upon which he has spread out his ill-gotten wealth—to be astonished by seeing it jostle that wealth from his go sp without visible agency? Is he a spiritualist who leaves his haunts of gluttony and the bareh at a positively seeing and repairs to a spong the stars, while this very greatness. spiritual condition, and feel a confidence in without experience in these things, having been a medium for the last three years, and and in this way have, thus far, been able to prevent being unfolded as an instrument Some of these varieties we define expect to be a dazzling light for others, I do

It is not to be expected that we can grasp spiritualism as a whole in this sphere; but to blind." The spirit knows no chains but To reach that state of unfolding, wherein ignorance, and nothing can unbind these chains but a knowledge of truth. Come

Many, and especially our opposers, look our enemies would heap upon us. upon spiritualism as only a new religious sect, and, as such, arrayed in opposition to every other sect.

morrow? But, says one, truth is ever the same, and principles are eternal. True; but how is it with our appreciative power? Is this ever the same? Truth itself is not a new feature. truth to us, until it is revealed to our un-

and keep themselves out of my path of progress, always have to perish from neglect. Some may say it is because I am too fickle. I think it is because I am too free; and an of human action, and also many of the operso as a sex. But to return.

out, look upon spiritualism as a new sect?

Do they not judge us by our fruits? And is not this a legitimate judgment? "By their fruits (or works) shall ye know them,"

While contemplating these magnificent arrangements, I have felt too deeply is a truism, no matter who first uttered it. for utterance that we had no time to waste If, then, disinterested judges pronounce us in idleness or slothful investigations. to be sectarists, is it not strong presumptive evidence, at least, that we bear the fruits of sectism? Let us look well to this matter, feature of which is, to know, as far as posand not flatter each other into repose. Let sible, ourselves and the relations we sustain us inquire what sectarian fruit is, and then to spiritual and physical nature throughout search among our treasures for this fruit, the entire universe. To do this, we must and see if we can bide our own judgment: individually study ourselves and physical let no one look to his neighbor, but each to nature, in element, in structure, in function, himself. I never had any predisposing or, in the language of science, chemically, partiality for religionism in its popular signature anatomically, and physiologically. I saw nification, and if spiritualism were really that, to sustain our proper relationship with such, could not be one of its devotees; but other parts of great nature's harmonies, it I love it as a new and expressive name for was not only pleasing and profitable that we truth, and worship at its shrine as such.

As I claim to be a chemist only so far as tion-that, however long we may neglect I am able to grasp and appropriate to practhis study, however slothfully we may pass tical life those chemical laws, operations, through this, our human sphere, this work and principles which regulate this depart- is still before us, and must be done ere ment of nature—as I claim to be an astron- we can take the next progressive step. omer only as I can comprehend the laws How vitally important is it, then, that we go which regulate the existence of the great about this work at once, and with energy, solar and planetary universe—so do I claim else we are leaving the legitimate duties of

his subject; and in this mood he will, I trow, est usefulness, as also of the sweetest hapfeel very little of sectarian uncharitableness, and hence will be in little danger of ex-derstand me to say that, because in my hibiting to outsiders the fruits of a sectarist. | most susceptible moods I have been assisted Such spiritualists are metaphysicians, not reach this condition, hence I am constantly religionists, and could never be mistaken in the most useful or the most happy confor such. Let us look, then, to our ene- dition attainable : far from it. Could I inmies for instruction. Our friends love us dulge in such an assumption, this alone too well to wound us by showing us our er- would stamp a weakness, a presumption, rors: they choose rather to throw the man- an arrogance upon my pretensions which tle of charity, as they call it, over our short- would render me unworthy your confidence comings, and lull us into repose with the honeyed words of approbation. But our but fragmentary. I speak of this as of enemies will tell us the truth-rudely, of any other science, and present you the few course, but strongly; and instead of cover- faint glimpses I have caught from the exing our faults, they will present them in their worst aspect. This is what we need; it does us good. Welcome, then, the bitter mate evidence that, if these things can be purgatives of malice and hate.

tried in this furnace. Those who have ure, persevering industry in the same dinever stepped outside the charmed circle of rection may reveal a higher degree of the ove and friendship—who have never felt same? thus becoming the foundation for a in their own souls the piercing tones of living faith in that which we have not ful-censure, of ignorance, and relentless malice ly attained. We speak in proportion to the

great degree, the importance of the individual in the great work of national improvement—looking to the masses for reforms which can begin alone with individuals. Man is the epitome of the universe, and hence contains a world within himself; and as he labors for himself, so he labors for the world within and without; for the external is but the expression of his interior being, and is broad, beautiful, lovely, or it is narrow, dark, and unlovely, in proportion to the interior unfolding of individual receptivity.

Many, and especially our opposers, look

they are unfit for stations of dangerous trust in the great march of mind. Let us advance step to prove the truth or falsity of our leadings? In spiritual, as in every of our leadings? In spiritua

I have said that I am a medium, but not very other sect.

Are we willing to be thus classed? For the power to astonish the gaping multitude. one, I am not, I will not, cannot, be a secta- Still, it is possible that some phases of my one, I am not, I will not, cannot, be a sectarian priritualist. I cannot even a sectarian spiritualist. I cannot adhere to and defend a creed—could not form one myself to-day, which I would bind myself to defend to-morrow. Progression is my motto; and as creeds are formed in the light of to-day, who can say that they will be true to the light of to-day will be true to the light of to-day

Without losing my external consciousness, derstanding; and as to know the truth is the work of eternity, how shall we be able to form a creed which shall be able to emplane of principls, or of causes and effects, brace the whole truth now?

Creeds which cannot defend themselves, This took the miniature character somewhat ancient author has said, "As a man think- ations of physical nature-each principle or eth, so is he," and perhaps it may yet be so chain of effects being most vivid to my with woman: but she will have to think sight at that point which connects with conherself free some time yet, ere she will be ditions at present existing, and from thence extending both backward and forward until We were speaking of religious sects.

Why do those who are lookers-on from with-

thus know ourselves, but that this knowledge is indispensable to our spiritual eleva-

to be a spiritualist only so far as I can grasp this sphere to burden and retard us in the comprehensively the laws which govern next. Had I power of expression, by which spirit-nature. And as the chemist or the to present these things to you as they were catches faint glimpses which indicate to him an axiom before you, stamping conviction of the vastness of his subject, and his own its truth upon every individual, which would weakness in reaching it, so the spiritualist, compel all, as with one voice, to start anew who approaches his theme in this light, will to-day in this great work. The great strugfind little cause for boastful dogmatism; gle of life, then, would be, to grasp and apbut rather will be awe-stricken before the Author of such wondrous works.

propriate, not the yellow dust of California's soil, but the golden treasures which lie I was once in the manifested presence buried in great nature's scheme. Is there of a spirit, who, while of the earth-sphere, no attraction in this view? If not, it is no wore the honors which were placed upon fault of the subject, but is due entirely to in darkness. him very proudly. He had the control of my weakness in its presentation. But if I beautiful speaking medium; and when succeed, as I hope to, in arousing you to a his name was announced, some one in the curiosity even, in this direction, my labors circle remarked, "The general thought, will be abundantly rewarded; for if you while on earth, that he was in possession of will come to this stand-point, you may all nearly or quite all that was knowable;" to see for yourselves, and then I know you which he immediately replied, in the tone cannot be longer indifferent lookers-on. I of his carth-feeling, "Yes, I know a great fully believe—indeed, allow me to say that deal:" then, changing the tone to one of subdued reverence and awe, added, "but natural step in spiritual science, which is there is so much above me, that I sink to attainable by each and every individual who puny insignificance." This last expression has sufficient love for spirit-culture to enter eems to me a beautiful type of what every upon this work with the full, free energies real spiritualist must feel when he has fully of his unbiased mind, and, when once atentered upon a thorough investigation of tained, may become the source of the great-

rgatives of malice and hate.

Those only are strong who have been become instruments of usefulness and pleas-

demnation. Let us look at this a little. Do we not mean here by blind, simply ignorance, or want of knowledge? In this sense, then, what faith is not blind? If we see not, we are blind; if we see, we know; and if we know, what becomes of faith? I conceive faith to be the leading-string which encourages us to every new action, giving us confidence, that, though we cannot now see. confidence, that, though we cannot now see
where we are stepping, we shall, nevertheless, be able to see our position when we have
once attained it, and therefore becomes to us
our most efficient guide. Let us not condemn
this quality of mind, then, in the abstract,
however widely the faith of our fellows may
differ from our own; for until we understand
differ from our own; for until we understand
we have a cannot be, reduced to anything
like systematic rules. I am but too happy
to be able to say to such, You are mistaken;
for while here, as elsewhere, there are many
thoughtless receivers, many external partakers, and many wild enthusiasts, who do litthe form our own; for until we understand differ from our own; for until we understand | small class of sober, rational, patient, earnest far better than we now do, the secret springs investigators, who, with their far-reaching in-of our own wants, we are poorly fitted to sit tellects, assisted by the wise ones of former of our own wants, we are poorly litted to sit in judgment upon the actions of others. Charity is the legitimate offspring of knowledge, that knowledge which shows us our weakness. We have been taught that charity was a kind of love, mingled with pity, which should cover the errors of others, while we still know them to be errors. But this higher view shows us that in our own, weak thicker view shows us that in our own, weak the state of the same which enfolds in its context. higher view shows us that in our own weak- embrace vast universes of both mind and ness may lie the error; and hence we are matter. One of the most perplexing ques naturally modest in our expressions of con- tions of the present is, Where is the dividdemnation towards those who differ from us ing line between the human and the spiritin thought and action, lest those things which | ual? or, in other words, where does the hunow seem wrong to us, may only be so be-cause we have not reached that point of el-this division so indefinite after a few days',

works, and not of words. obey the eternal laws of nature if we would son is a vagary of the imagination?

guage is entirely inadequate to a faithful is evidence that man is only animal. picture of such a scene, still there is in it so much of practical usefulness as to induce me spiritual manifestations which call loudly for

to make an attempt at description. often see, with the interior sight, a halo sur- these facts are so intimately related to pherounding the head of each individual cour- nomena, which have been long known to have osing that audience, these halos differing been manifested by human beings, seems from each other in the same degree as the now to be the great stumbling block for most characters of the individuals differ, and each minds; but to me this is one of the most indicating, by colors and brilliancy, the inte- pleasing features in spiritualism. Was there rior of the wearer. There is such a variety a distinct division between the human and in the shadings of these colors, that it would the spiritual as they come to us-as distinct be impossible to give you a semblance of as in the mineral from the animal, no blendthem-there being every imaginable mani- ing of each into the other in delicate gradafestation, from a dull yellow green, that em- tions-there would be a break in great nablem of putrescence, to the most perfect blue semi-transparent white, tinged with scarlet bad lost an essential link from the hitherto and gold. Nor is there less variety in the connected chain of progression. reflected brilliancy of these surroundings than in their colors. The extreme, first mention- hear so much complaint, affords us the most ed, throws a sickly, loathsome paller over ev- reliable evidence that we are still in the upery thing in its neighborhood, while the other ward and onward path; and having thus bathes everything about it in its own pure love-light. Thus this halo becomes a mir-spiritualism, with all its anties, as a science, ror, from which is reflected, in unmistakable capable of being arranged under tangible and characters, to the minds of media, who can efficient rules, whereby it may become apinterpret these symbols, the interior life of preciated and taught, even through the exthe individuals thus presented, giving us a ternal organs of sensation; for every princiglimpse of the manner in which we are to be | ple which the mind can grasp fully, clearly, is known, each to the other, in our spiritual con- capable of an external expression. dition-each becoming luminously visible and transparent, as it were, before our fellow the further, and see if even now we may not

lower to the higher planes of thought, as close, thorough research in the natural soi-ences, these come to be considered essential ences, and relevated, engineered, progressed in the higher planes of thought, as it is possible we may get an idea, at let distinctly visible to all our fellows, it seems to make the most important duties, when assailed by evidence, which demonstrates so clearly to ences, these come to be considered essential ences, and relevated. We speak in proportion to the higher planes of thought, as it is possible we may get an idea, at let distinctly visible to all our fellows, it seems to make the most important duties, when assailed by evidence, which demonstrates so clearly to evidence, which demonstrates so clearly to

a powerful and efficient instrument of re-form. I believe that there are many who feel that they are not quite right, who nev-ertheless content themselves with the idea that they are able to hide their motives and feelings from those by whom they are surus that we are required to take but one advance step to prove the truth or falsity of our leadings? In spiritual, as in every other investigation, we are compelled to take every progressive step by the light of faith alone; for any thing more than faith is knowledge; and when we know a thing, of course the labor of seeking that knowledge is at an end; the work is done; the object is ours. Let us not condemn faith, then, because, like every other good thing, it has been abused, and been made the instrument of mischief and relative wrong. they would immediately set about making themselves in reality such as they would wish of mischief and relative wrong.

We speak of blind faith in tones of condemnation. Let us look at this a little. Do be the motive which first incites to action, if

evation from which we may view them in their proper relation.

weeks', or months' investigation, that they are ready to throw it all away as useless. But Let us now return for a moment to the not so the lover of nature and of science. He position assumed at the commencement of sees in the manifestations, facts which must this address, namely, that spiritualism, as a have an origin somewhere-effects which science, is not very generally understood; and that spiritualists, as devotees to this science, are not numerous. Let me hope that, however feebly I may have sustained this assumption, I may have been successful in the summer of the conditions which act is recognized to the conditions which act is not very generally understood; and that spiritualists, as devotees to this science, are not numerous. Let me hope that, however feebly I may have sustained this assumption, I may have been successful. in arousing some hitherto dormant energies, upon these facts, and again becomes lost in which shall stimulate all who wear the sacred uncertainty; but he does not therefore dewhich shall stimulate all who wear the sacred name of spiritualists, to renewed efforts in the great cause of progress and truth—such slow growth of other sciences—physiology, an effort as shall eventually contradict my for instance; he sees that even now, while position, by producing a rapid increase in the | no one refuses to physiology the rank of a sciranks of those who trust in a prayer of ence, one of great application and usefulness, too, that still it is not yet able to draw with While, with my present philosophy, I certainty a line of positive demarkation becould not condemn the faith of those who can close their eyes, and, with uplifted hand, between the vegetable and animal. But it pray, "Our Father in heaven, give us this can draw two lines very near to each other, pay our daily bread," expecting that bread and say that between them lies all the disputto come down to them in some arbitrary ed territory. And he sees, too, that this terriway, as an especial providence, my faith would not allow me the use of such a prayer with any such expectation. I do, however, believe in prayer as strongly as they do. I believe in asking the Author of nature for and human reason; but who can say where what we want ; but my way to pray in faith | instinct ceases and reason begins? No one ; for bread is, to plant corn in a fertile soil, at the proper time of the year; take proper that they are manifested without order, or care of it; and in due time God will answer that the same beings possess both alwayss? astronomer, as he advances in his science, spread before me, every step would become such a prayer with a harvest; and so with Or, because we find animal instincts manifesteverything else we would ask for; we must ed by human beings, shall we say that reaensure a harvest. And if we do not thus will answer in the negative; and yet this is suit our prayers, or works, to the demands | precisely the position assumed by those who of these laws, no amount of faith can make | will not admit that there are superadded amends for our short-comings. To know powers in revealed modern manifestations, these laws, then, and to obey them, is to which cannot be appreciated, because they live in obedience to God; to know them are mingled with powers which are possessed not, and hence to disobey them, is to dwell also by human agencies. It can be no evidence, when a human power is manifested, I cannot dismiss this part of my subject | that the source from whence it proceeds is without touching upon a vision which is often presented to me. Although human lan-manifestation—eating, for instance—in man

That there are facts connected with modern investigation, few will at this time have When in an audience like the present, I the ignorant hardihood to deny. But that

This very blending, then, of which we

Let us pursue this scientific thought a litarrive at something like a foundation upon Could we realize this in its full force, that which to rear a tangible superstructure. the most secret thoughts of our lives were to must, of course, be rude at this early day, be revealed, not only to our own future in- and in hands as unskilled as mine; and yet spection, but also that they were to become it is possible we may get an idea, at least in

# The Mew Ern.

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ISSUED EVERY SATURDAY.

Boston: Baturday, February 24, 1855.

#### Notice.

The illness of Bro. Hewitt must account to corcerns, for any temporary inattention to the same. Brother H. is not dangerously unwell, and another week, we trust, will see him in the field again. May his shadow never be less, and he long be spared to help on, with "pen and tongue and prayer," the practical inauguration of the kingdom

#### Organization.

is merely an instrumentality, under the di- about and rendered permanent. to seize upon circumstances, and bend them health and activity of body and mind. ganizations to human hurt.

But thou, who art trembling and pale with Brotherhood.' for the promotion of order, peace, and love in unprepared, anarchy would be the result. to the dust with those sublime monuments ernment, as the children do from the parent. of human genius-St. Paul's, St. Peter's, How would you divide the country for the Cathedral of Strasburg,-ply the incen- convenience of administration? Into sec-

will be the instrument of good under the direction of wise, humane and loving spirits. properly provided with good attendants, and all necessaries for their comfort, and speedy Proud must the objector be of his vaunted recovery; to make report to the town adindividuality, when he compares the savage, ministrator, as often as required; to report his mode of life, his pursuits, his achieve- a deficit or surplus of supplies, and in what ments, with those of any civilized community | it consists; and to give a statement, in full, on earth. The truth is that man is a social of his official transactions. being, and is compelled by the very instincts The town administrator would report the rant of it in his ordinary condition, was pose that they truly saw things, whether they of his nature, to associate, in all his purposes, state of his township to the county adminispursuits and labors. Our growlers against trator; the county administrator to the state; associative organization, will have to get up and the state administrator to the Adminisa war upon bees and beavers, whose beauti- trator in Chief, who shall have supervision sects and animals which approach nearest to der their supervision. Thus, all may be sticklers for organized action and co-action. vine Father. It is supposed that these fine folks have got The administrators of state, together with up a great liking for and sympathy with, the Administrator in Chief, would form a perior power of matter displaces the inferior. son, and, as it were, illuminates, expands, bears, panthers, hyenas and sharks! Are legislative body, to hear and adopt such resthese their beau-ideal types of "individual olutions, as the citizens through the majori-

Man is successful in just the degree that for the general good. that his social arrangements are co-ordinated of the Administrator. to the social laws written in his nature—out | The Elect Agents, for foreign commercial of society, isolated, with no community of ac- ports, and ministers would treat with foreign tion with his fellows, man is the weakest and powers, subject to the instructions of the lemost helpless of beings. In wise association gislative body. Also elect twelve persons and co-operation with his fellows, he is king skilled in learning and science, who shall of nature. All things are under his feet. Or- constitute a college to judge of inventions ganizations become vicious when it is at- and works of art, calculated to advance the tempted to apply them to uses they were race; whose duty it should be to award such never designed to serve, or where the spirit credit, as in their judgment the applicant of which they are the outward correspond- shall merit, and to create grades, in which ents, is vicious. There is the difficulty with the person so accredited shall be elevated. most organizations, whether of church or Then do away with money in the terristate, or social reform. They are not cre- tory, placing the same on deposit in foreign ated as means to beneficent, noble and universal ends, but they are designed merely ling therein; and in its stead use a governas vehicles for the dissemination of some ment cheek, which every town Administradogma, or opinion, which no one has demon- tor should be empowered to give every indistrated as either wise, true or useful, and which cannot be demonstrated, and which cannot be demonstrated, and which

truth demonstrated. It is about tweedledum and tweedle-dee, that bigots have always quarrelled. Nobody quarrels about well-settled facts, about matters of demon-Who disputes about mathematical axioms, yearly credit of sixty days. or the fact of gravitation of planets and all work of organizing the reign of universal justice and love in human relations. o.

#### For the New Era. The Plan of Universal Brother-hood.

MR. EDITOR :- In my last article I endeavored to show how a government could be formed, where every temptation would Why the dread of organization, entertain- be on the side of virtue. I shall now give ed by so many Spiritualists? Is Organiza- you a general view of the plan by which tion in itself, a thing to be deprecated? It everything in reference to it may be brought

rection of an informing and guiding intelli- First,-Set apart one mile square in each gence, and though furnished with all the township, or more if the population require council-chambers of the Inquisition, with it, procured at government expense, for edurack and faggot's fire, -with guillotine, gib- cational purposes, where all the youth, withbet, and crucifix; yet were it as guiltless of out regard to sex, may be liberally edu-harm to man, as are spear and pruning-hook, if but the spirit of love, liberty and light di- mental and manual labor, each in his or her rect its uses. How idle then this cry against appropriate sphere. Why labor? First,association or organization. Wherefore this that the youth may be harmoniously develperpetual quarrel with what is wholly ex- oped in body and mind. Second,-that the ternal and phenomenal? Will you ever institution, by the diversity of labor, may change circumstances by refusing to recog- support itself. And third,—that the union nize them? 'Tis the part of a noble soul, of mental and physical labor may promote

to noble uses. Be your motives noble, wise After the youth have been educated, and and beneficent, and you will never use or- grown into manhood and womanhood, then form the government for the "Universal

fear before this awful spectre, Organization, Why not until then? First,-because go first and reconcile thyself to Nature, for you cannot control the power. Second,there thy quarrel lies, and not with those because society will not be prepared for who advocate voluntary social organizations, such a government: and third,-if ushered

among men. Does not God organize Nature into Planets and Universes—Earths, ing all property, real and personal, into the occans, minerals, trees, animals, man? What | bands of the Government. Why do that? art thou, O caviller, but the very perfection Because man has usurped to himself that of Organization? And wouldst thou in thy which God never gave to man in his indiblind crusade against Organization, dissolve vidual capacity, but to man in the aggregate thy own being, so "express and admira- or collective capacity. Who are to constible," into thin air, unsubstantial vapor, to tute that Government? The people, male wander forever in darkness and in weakness, and female. How express their will? By 'twixt earth and heaven? Wouldst thou petition and ballot. How are the people to lift a vandal hand against all the precious be supported? By laboring for the Governdowry of the past, all the achievements of ment, as the children for the parent, and reart and science and literature? Then down | ceive supplies and protection from the Gov-

diary's torch to those magnificent galleries of | tions, townships, counties, states and United art in Rome, Naples, Paris, London; make States. Each section to contain one mile a holocaust of those vast libraries, those ar- square. How would you administer it? chives of science which have been for ages ac. By electing, in each section, township, councumulating under the organic labors of learn- ty and state, an administrator,—the duties ed and scientific bodies—the University, and of each to differ principally in degree. It our own systems of polity, education, pro- will be the duty of the administrator of gress and amelioration. Blot out of exist- each section to take a yearly census of its ence all that has come to us of good through inhabitants, to record all marriages, acces-Organization, and what would you have left? sions to, and removals from his section; to muscular force, is said to be actuated by its not be entered into, -that science having been I deny that Organization is the engine of oppression. Organization may be the instru.

The deny that Organization is the engine of oppression. Organization may be the instru.

The deny that Organization is the engine of oppression. Organization may be the instruction opposed and in the opposition opposition opposition. Organization may be the instruction opposition opposition opposition. Organization may be the instruction opposition opposition opposition opposition. Organization may be the instruction opposition opposition opposition opposition. ment of oppression, under the direction of plied; that they have food, raiment, and slightest contact of its tiny fingers, and says tical illusions. Persons are made to think ignorant, perverse and tyrannical minds, and commodious dwellings; that the sick are he does not move it; but he is to be told they behold objects, which they truly do not

have expired.

strated and demonstrative science, whether in the natural, social or spiritual spheres. should labor six hours per day, and performing such labor, should be entitled to a power (whoever it be) that causes them to

him? Let us then set wisely about the ular hours of manual labor. Those who, the effect is the same.

But what of your courts of justice ?- superhuman power. the light of truth; but inner light will be sappers and miners, in the shape of thouskies with starry gems which speak our frail- time alone will reveal. ty, by pointing to a Power Above us.

M. VAN EVERY.

#### For the New Era. Skeptics-Mediums-"Keyed Communicator."

stration of spirit power, in one compact body, bears relation to the general subject of to be swallowed at once, without the labor | Ancient Ruins. of mastication, or the trouble of laying to-gether those materials that are again and a certain distinguished personage was en-

supplied him in his ordinary capacity.

that he does-"involuntarily." He who perceive.

ful republics of labors and life, will be un- of all the States, -each giving and receiv- this threadbare evasion of the plain origin dividual point to gain, he would adroitly pleasant reminders that in nature those in- ing supplies for, and from the territory un- of man's interior enlightenment. It is affect the leading mind of the party, and thus conclusive, that if the minds of men are il- send consternation through each mind asman in social order and wisdom, are great equal recipients of the bounties of their Di- luminated, it can only be done by minds sembled on that occasion. Throw around

> ty of their suffrages should deem expedient admission of the existence and agency of condition. And there was an ability to predeparted spirits, that those very actions vent inflammation of the matter. voluntary involuntary power.

they will be obliged to appreciate.

would be of no value to the world were its is given, anywhere in the Government, and making out that the communications given procure him or her all supplies needful, until the time of credit endorsed thereon shall of the medium. The "Keyed Communicator" is referred to, which we see adver-Every individual capable of laboring, tised. In using this, the medium has rise and fall upon the keys,-thus raising, Those physically incapacitated to work, letter by letter, and spelling out,-he knows things on planets, or that love ought to guide whether apparent, or so pronounced by not what, as it is entirely turned from his human intercourse—that what we would medical advisers, shall be entitled to the sight, and must be read off by another per

> by their inventions and works of art, shall Few persons are so staunehly skeptical, receive credit of time from the college, shall as, upon seeing this machine in operation, be permitted to visit foreign countries and under the hands of a new medium, for the draw from our agents in foreign ports, pro- first time, that they would not feel incited to portionate amounts of money to the time al- revise their old code of negations, or give the needful purpose; he distributes the same rials, certain figures, differing somewhat from in at once to the active presence of some

Take away ignorance and money, and you But whether by logical or mechanical astake away every temptation to commit sault, the bulwarks of the enemies of spiritcrime. Make a natural government, and ual truth are destined to be prostrated at justice will naturally be its own distributor. last. The fire of the besiegers waxes You will then need no unnecessary legisla- stronger year by year. And the works of tion to meet unnecessary demands, that make | defence, too, are so old and tottering, that unnecessary labor for unnecessary judge the hearts of those soldiers of error that and lawyers. There will be more terror in stand behind them, are constantly reached public opinion to uneducated mind than and penetrated; and the husk-fed deserters in hangmen's ropes, massive walls, and are swelling the ranks of spiritualism day by prison bolts and bars. No author then day. So much for what is visible ;- as to will call for funds to do the public good; what does not meet the public eye-that no coppers then will seal the eyes and bar which will be brought about by the army of as free and common as the light that now sands of home mediums, in every lane and illuminates the horizon; and like it drive all alley-way of city and town, who would not darkness from our path. Or if the shades bave it known that they are interested in appear, it will only be to stud our mental spiritualism,-no "not for the world"-

# Ancient Ruins.

NECROMANCY. The Ancient Records furnish several accounts of individual persons, who were said to be raised from the dead-were trans-As long as irresistible evidence of a su- lated-passed away from the sight of obpermundane communicating intelligence is servers. They also make record of chariots. not forced, at once, upon the minds of many etc., which were beheld in the heavens. self-styled candid investigators of the phe- above this particular planet. A mere refnomena of the present day, all these phe- crence to these records is all that is pronomena are to be cast aside as childish pas- posed in this now opening discourse. Polemtime. With such persons the application ics cannot be entered into. Accounts of of the same laws of inference and rational | this sort, however, are useful, so far as they deduction, which they apply to matters of intelligently lead the mind to a clear and proof in ordinary life, are out of the ques- comprehensive view of this present subject, tion. They would have absolute demon- which is that of Ancient Necromancy, as it

again put into their hands, and of which joying a feast, a remarkable writing was each one is to build a "demonstration" for presented on the wall, which being interpreted, caused the feaster to greatly tremble These "investigators," whetever sallies and fear. Among the ancients, this quite they make, still return by one path or an- extraordinary art was somewhat familiarly other, to the "involuntary" theory. With known to a class of highly educated persons; and semi-involuntary creature. Some things beneficent, or for other purposes. In this he does when his will is awake,-others, discourse, some little detail may be entered when his will is asleep; and in the latter into, having relation to this subject. It may case, too, showing himself often possessed be observed, that it was not what is usually of superior powers, both physical and intel- denominated witeheraft, or wizardism; but lectual, to those with which his Creator has it was truly an art, founded on certain established principles.

The child that moves a physical body by In this discourse, the subject of optics will

by years of study fills his mind with ideas There is what is usually, though quite upon a given subject, is consciously learned vaguely, called phosphorus. The ancients upon that subject; while he who, in the ef- made great use of that, for purposes too nufort of an hour, with his outward senses merous to be named here. Having a reclosed, discourses as eloquently upon the markable control of that form of matter, the subject as the other, although he was igno- Necromancer could induce people to supstill, perhaps, for his whole life-time, as did or otherwise. Taking as an illustration learned as the other, but was unconscious of of the whole subject, the single case of the feaster just referred to,-were a Necromancer But it is a waste of time to dwell upon one of that party, had he a national, an insuperior to their own. A superior force of an individual person, a certain amount of mind only, can impel the inferior, as a su- that substance, and it affects the whole per-But so determined are the race of mate- exerts a peculiar influence on the sensation rialists of the present day, upon the non- of the person thus surrounded, while in that

contrary to their expectations and will, are thus enveloped, to see, or to think he saw still referred back again to the will-power. this or that particular person, object, or Man is set up a nolens volens agent; he is writing. By a thorough knowledge of this erected into a being possessing a far more art, the designing Necromancer could make wonderful and incomprehensible attribute the leading mind of the feast, to read on the than was ever asbribed to his Maker-a wall; and the writing being interpreted, "THOU ART WEIGHED IN THE BALANCE Great as has been the combat on the field AND FOUND WANTING," it must, of necessity, of reason, to dislodge the skeptic from his send consternation throughout all the assemposition, more, perhaps, will finally be bled party, changing hilarity into gloom and achieved in the department of mechanics. sadness. So persons, when in a condition of Here Prof. Hare stands at the head; and great mental agitation, terrified, petrified, he will yet carve out the chips that will fly conclude they see things which, in fact, do into the blind eyes of skeptics; and he will not occur. As it were, the substance of assail wooden heads with wooden logic which this matter (phosphorus) is composed, cozes out of the person thus circumstanced; A machine is recently getting into use, and thus, what are called apparitions, etc., which is extremely simple in its structure, appear to persons who are terrified, though

called optical illusions. The statements and some from things above their heads.—now made, having relation to Necromancy. And there came to be a general understandpower which this class of persons were such and such thoughts; as for example:

romancers, and that art, which might be used erably perfect hieroglyphic system was infor good purposes, is truly lost to the inhabitants on this planet. And some of the advantages which might be derived from the more perfect command of language, he found another should do to us, we should do to same credit with those who perform the reg- son. Though the operator be blindfolded, resuscitation of this lost art, will now be it necessary to record events, methods of

> sembled together. The Necromancer forms another. He began to carve, to use a sharp one of the company. He has with him a instrument now called a style, carving out sufficient amount of phosphorus to answer | quite slowly on barks, or on other soft matearound, in such ways as will accomplish his the slight scratches, which, in a more primiobject. Suppose, further, he has visited the tive condition, were ordinarily used. This metropolis of the civilised world. Bringing carving was deemed a vast advancement on his party into the desired condition, he, by the former method; but it was still an exforce of will, pictures to their minds the city | ceedingly slow process, though it answered of London. They think they see it. They a temporary purpose They are certain, else their eyes deceive | Man became able to utter thoughts vocally them; but in fact it is the work of the Nec- with great rapidity, and with some degree romancer, bringing persons into certain con- of eloquence; and then there was a desire ditions, and then, by force of will, caus- to preserve these then addresses, which were ing them to think they see the object already | then thought to be eloquent. An ingenious named. Great labor and expense are now person, whose name has not been preserved, requisite to prepare panoramic views, that conceived the thought of using a sort of persons may behold on canvass, that which gum. Inserting an instrument prepared for truly is in another place. Here, then, is the purpose, the gum adhering to the instruone advantage, panoramically speaking.

nized, can be brought into harmonious con- for a season, the traces drawn thereon. ditions, by causing them to think they see | Passing on a step further, man began to certain things. The practitioner knows full pulverize certain soft mineral substances, well, the difficulty of managing hypochon- and moistening these, a liquid was formed dria. He resorts to various expedients, but and more durable traces were made. The as a general rule, retires from the labor, a labor was great, the traces indistinct, and disappointed person. In this paper of An- only a few cloistered persons understood the cient Ruins, the subject of disease and dis- art of writing, and it received the name of harmony cannot be entered into at large; the BLACK ART. but it may be said, that the person thus dis- Thus stood the world, in a condition of harmonized, is usually haunted with some | comparative obscurity, when the most wonspectre-some fearful forebodings of things | derful of all inventions dawned upon its which are to be. Having the ability, the darkness. The ART OF PRINTING CAME; practitioner tries his experiment. He be- copies of certain valuable parchments were comes for the time being, a Necromancer- soon printed, and sold at enormous prices to surrounds his patient, wills that patient to the few who were able to purchase. From hehold certain agreeable objects, and sadness | that hour there is no one thing, separated is changed to joy, and happiness takes the from all others, which has served so rapidly place of mourning. If Necromancy could to instruct, enlighten, unfold, literalize, and be resuscitated, it would be, not only quite humanize as the art of all arts, THE ART OF justifiable, but more, absolutely beneficent. | PRINTING.

There is a third advantage which in clos- It gave a new impetus to man. It ening, may be named. Not a few persons en- couraged and strengthened the cords of comtertain fearful forebodings of death, and of merce. It interlinked nation with nation. events which are to follow. It was said of It enabled man to cross the wide seas, to certain persons, "that through fear of death, record the steps he travelled. It enabled they were all their life-time subject to bond- him to measure the loftiest mountains. It age." Could they live on, and on, and gave him power, with ease, to preserve and never die, that would be bliss to them. But transmit his thoughts to coming generations. they must die. They have no clear views It enabled him to lay hold of the stars, to them, man is a mysterious, semi-voluntary, and, like all things else, could be used for of the immortal and progressive lifes. Be- study the forms of the rolling orbs, to calyond the present, all is dark, and they are culate the distant eclipse with the nicest pogaccustomed, frequently to sing,-

"Behold the aged sinner goes, Laden with guilt and heavy woes, Down to the regions of the dead, With endless curses on his head. The dust returns to dust again, The soul, in agonies of pain, Ascends to God, not there to dwell, But hears her doom and sinks to hell !"

received rays of light from the spirit world, infancy. Man writes slowly, with wearied prompted by benevolence, desires to remove | mentals and with cramped hand. Full of this illusion from the mind. A Necroman- light as the press is, able as man is to comcer, understanding the art, having a good ob- mand a mighty, almost omnipotent influence ject in view, prepares for the labor, and is by the pen, yet both will pass away. able to present to the mind, that which ex- Man can never arrive at that condition in ists in his own mind. He pictures light, art when he can truly say, it is perfect.life, joy, immortality, endless progression. Each discovery is but a precursor of that The poor sufferer beholds, rejoices, enters which is to be. Who, then, shall say of the into that peace which flows from a true, art of writing, "Hitherto hast thou come, broad, Harmonial Philosophy.

#### Of the Arts. WRITING.

Were man in the present age to first declare | ment finds no permanent residence. There to his fellows, that he could transmit thought | may be dreams, floating like the dim taper through his hand to another material, and around the mind of man; but unless there when thus transmitted could preserve, and, be an opening, an ability to receive, it passes in a distant age, read the record, the decla- away, is a baseless fabric, a fanciful utopia; ration would seem so remarkable, that per- but when man becomes so unfolded that he sons would exceedingly question his sanity. | can lodge the stranger, or the improvement, So common is this practice now, so widely it becomes a part of his being. He sings spread is it, that it is classed among the and talks of this stranger. He has within daily and unobserved occurrences.

a condition, so that he could utter his son may be quite incapable of elaborating he is social in his life, and just in the degree | The Substitute would act in the absence | which take place in the presence of mediums, | The Necromancer could will the person | thoughts, before he became capable of re- that thought; but he keeps it, lodges it, cording the same. His first efforts at re- speaks of it. A second person catches this cording were exceedingly rude, and the man's idea. Having a larger constructive records were rarely preserved. As it were, faculty, he elaborates or modellizes the they were but slight scratches on the soils, thought. on the vegetables, and on the softer stones. Thus man travels onward, thus he becomes Intelligible only to himself, his fellows could unfolded. In a day not far distant, the not interpret it. They were his private in- present slow process of writing the ordinary dividual records of memorable events which chirography will pass away. New characters he desired to preserve. Several ages elapsed more comprehensive than the present, will before anything which could be justly called come. The art of printing will be so ima system, was conceived and adopted. It proved, as to justly constitute a new era in was then considered one of the questionable | the more perfected conditions, where persons arts. It was thought, by uninformed per- are more perfectly unfolded, new and imsons, that recorders were aided by persons proved methods are already familiarly known, of very questionable character. But as and persons are desirous, at earliest convenman's faculties more and yet more unfolded, | ience, to introduce to the dwellers on this he began to construct certain characters, earth a wholly new method of recording and now usually known by the general name of transmitting thoughts. A few persons are

will exhibit to the intelligent mind the great ing that such and such characters conveyed capable of exerting, for good or for evil the triangle to signify three; the single atraight line to signify one; the circle to Among the extinct races, were the Nec-signify perfection; and thus gradually a tol-

trade, as it were pictures of persons, so that

1. Suppose a party of persons have asone person could be distinguished from

ment, certain rude figures were drawn on A second advantage may also be named. barks, carefully prepared for the purpose Persons very frequently, when disharmo- and these being dried, as a sequence, retained

sible precision. It gave him ability to dive into earth's interiors, to search out its treasures, and bring them forth for useful purposes. In short, it has become the grand lever by which the world of mankind is to be moved, regenerated, emancipated, disenthralled. Strike out the Art of Printing, and you strike out the grand luminary of The kind and intelligent person, who has the present age. Yet this art is but in its

and no farther shalt thou go!" Improvements can come to man only in one way, in the ratio of his unfolding. There must be a place of lodgement, otherwise the improvehim what is called an idea, that is, some-Long ages elapsed before man arrived at thing which is dear to I - idea. This per-

DESTRUCTION IN TRANSPORT STREET

I believe that it is generally conceded by spiritualists of the present time, that spirit, so far as we can have any definite conception Mind, then, like all matter, is essentially lished. Mind, then, like all matter, is essentially inert. Nothing can act upon itself, not even mind; but everything acts as it is acted upon by a superior power. This is a fundamental law in spiritism, or metaphysics, as well as physics. We have only to study, then, through what channels the mind is action, through what channels the mind is action, through what channels the mind is action of the infancy of all sciences, so here we shall then, through what channels the mind is actionable to explain, and to power, and through what means, the mind is acted upon, or caused to be acted; for keep constantly in thought that it acts only as it is acted upon, that it has no strictly independent action. The channels through which the mind is accessible by motory forces, for present convenience may be there distinct classes namely. placed under three distinct classes, namely, more sure and permanent.

ensation, induction, and intuition. restion, induction, and intuition.

Let us return then for a moment to the First, sensation: This is a general term, inertia of mind. We have said, mind acts

diary's torch figures may, by this means, be art in Road to the mind, which can be proa boted from straight lines; but unassisted, cle is the next progressive step from an comp which brings us to our third classification of the mind's resources for knowledge, namely, intuition. We use this term to express that channel or power through which principles which regulates the motions of vast universes which regulates the motions of vast universes which regulates the motions of vast universes. the mind, without the intervention of those simplicity? In view of this explanation then Through this channel, as through sensation, are furnished facts and principles, as data for the elaborating powers of induction.

And here too, as in sensation, we find two conditions indicate and principles, we freely act always acts as it is acted upon by a superior power.

Let us each and all make the broadest application of this principle which we are capable of, to the spiritual phenomena about

conditions indispensably necessary, ere any and within us; and then by exchanging new principle can be presented to the mind. First, the principle to be received must, by some means, be brought in actual contact with the mind; and, second, that teachable and practicable; and as it is in this midd must, by some means, be brought in actual contact with the mind; and, second, that teachable and practicable; and as it is in this mind; and, second, that teachable and practicable; and as it is in this mind; and, second, that teachable and practicable; and as it is in this mind; and the m mind must, through previous growth, pos-sess a receptive power sufficient to grasp and appreciate that principle. If this second condition is wanting, the mind is of course blind to the principle, and therefore it cannot, by any means, be presented to it, until this condition is attained. Hence we have a rule, that contact, and receptivity are indis-pensable conditions to the introduction to the been thus reduced to perfect system, within mind of any new principle from whatever source. And again, sensation and intuition are the only channels through which principles can be brought in contact with history of all science, and see if some of the power. Mind can never, through its own power. mind. And, induction is the only power through which these principles can be applied to purposes of use. And these three distinct powers which minister each in its own capacity to the development of mind, may not inaptly be compared with those which not inaptly be compared with those which are of the capacity to the development of mind, may not inaptly be compared with those which are one to us in a connected careful and develop the power. Mind can never, through its own analytic powers, understand itself, or anything which is superior to itself, but only those which are inferior and subordinate; and hence should devote itself to the analysis of subordinate subjects, thereby unfolding itself to the intuitive receptivity of those

here assumed as true, can be supported by a prehend, they attributed to gods. When own; and hence there are as many views of sufficient amount of experimental evidence to entitle them to consideration and acceptance, they rest upon the same basis with all other scientific data, and being thus estabof it, is a reality, a tangible something, and not an unreal intangible nothing. It is, then, material; and being material, we infer that spirit, or mind — for they are identical in this relation, and I will use the latter term here to avoid all mysticism, this being fatal to the best interests of all science.

Mind then like all matter, is essentially

cessible, and what agencies can and do act through those channels, to know by what power, and through what means, the mind is power, and through what means, the mind is

Let us return then for a moment to the which is applied to all those impressions as it is acted upon by a superior power. Many have already accepted the idea that objects, through the special senses, hearing, mind acts only as it is acted upon, who will seeing, smelling, tasting, and feeling, nevertheless, from not having thought Through these channels principles are presented to the mind, by means of their exterities always acted upon by a superior pownal expressions or manifestations—by being clothed, as it were, either in language addressed to the ear, or in a materiality which is perceptible to some one or more of the mind collectively, or the individual mind in mind collectively, or the individual mind in organs of sensation. For instance, a tri- its full development, is an epitome of the angle is represented to the sight through the universe, we cannot be justified in applying means of three bars of steel, or any other the word superior, in an absolute sense, to visible material, placed in the proper posi-tion to represent the principle. Now, by means of this figure, the triangle is made known to and received by the mind through the nerves of sensation; but it is not the relative sense, and the necessity which comsteel triangle which the mind receives, but pels its use only furnishes another evidence of what interior principle of which the steel was the external type or expression, and which could not have been presented to the mind through sensation without this external expression. Thus are presented to the mind, by external nature, through sensation, as simply that the acting power is superior in many principles as can be brought in conthat particular quality which acts, and which tact with any one of these special senses, is imparted to the mind in causing it to act, and which that mind has ability to compre- and not, that it is necessarily superior in The second channel through which the mind is acted upon, is induction, usually termed reason—that is, that power which traces the varying relations of principles traces the varying relations of principles presented to the mind through sensation—
analyzing, combining, and re-combining the materials for the ball, but what do we mean by this? do we mean that the rod is of superior value to the ball? By no means: for we know the ball to be of far mind new and ever-varying combinations greater worth than the rod, neither are we and applications of previously-received prin- driven to the cause which put the rod in mociples, but which has no power by which it tion for a solution : we simply mean that can grasp or present any principle which has not been previously furnished to it through sensation, or through intuition, of which we have been speaking, in defining sensation. The been speaking, in defining sensation. The ority. Were it only equal in motion with mind, which has received the impression or the ball, viz. at rest, it could not in accord-Were it only equal in motion with to moveledge of this principle, employs induc-of hum of analyze it; and through this power it the Cather e-combining these in varying rela-diany's torch.

induction cannot, from these elements alone, on which many are wrecked in truth, but present to the mind a circle; for while a mainly because this principle, when clearly angle, in view of principles, still it is dis- in the study of spiritualism as rationalism. tinet from an angle; and unless it has been the falling of an apple from the parent stem, furnished to the inductive laboratory through is a little thing of itself and of frequent ocasyou use the term, that is, it may be deep. other channel, it never can be pro- currence; but when the interior principle duced therefrom. Thus, then, we see that | which is involved in that fall impressed itself induction can present to the mind no new principle, but only new applications of those which are presented through other sources, the motions of vast universes of matter. And are impressed or enstamped directly upon of mind, may we not be pardoned for our types which appeal to the external organs of | we repeat, mind never acts upon, or of itself,

or inaptly be compared with those which sate of individual as these external types are always useful in illustrating the subtitities of mind, I may be indulged in drawing the comparison.

Sensation may be compared to the mouth through which food is conveyed to the stomach for the nourishment of the body; intuition to the lungs which receive the more ethereal food for the same purpose; willoution compares beautifully with the entire and ever varying processes of digeation, absorption, assimilation and circulation, which analyze and recombine every element. The masses in their ignorant simplicity saw gods in every without being able to produce one particle of new food from their own independent resources.

Thus it will be seen that if the positions

Thus it will be seen that if the positions and all fluoroph to the comparison cannot and an anomatom to inaptly be compared which has come to us in a connected the sale form, and which is based on the growth of the control of the body; and which is asced to the intuitive receptivity of those type the intuitive receptivity of those of the intuitive receptivity of those of nature which cannot be intuitive receptivity of those type and sale thanks a connected and which is asced for many which is an event and which is accounted to the mouth through which food is conveyed to the stomach for the mouth through which food is conveyed to the stomach for the mouth through which food is conveyed to the stomach for the mouth through which food is conveyed to the stomach for the mouth through which food is conveyed to the stomach for the mouth through which food is conveyed to the stomach for the mouth through which the entire knowledge, all authority in medicine, religion, and the arts, was confined to the intuitive receptivity of those will be allowed. Analy, 19 Franklin street, Botton Price 25

Thus it will be scent that if the positions which date has bodd for many and shall and every will be a converted by willing the convent and propose is from Egypt, and is all function of

they witnessed, for instance, those phosphor-escent combustions, which are now so familiar theorizers, or world-builders. to the world of science, they saw in them only fire-gods, and as all these gods were subject to natural laws, which the wise windows to natural laws, which the wise

and study; and hence from out this crude chaotic mass, we find medicine the first born you the crawling worm for a solution of your as a distinct science. Crude indeed was its infancy, far less comely in its proportions than modern spiritualism; but by a patient, careful, and tender nursing, through four thousand years, it has now attained a vigorous crowth and size. It is no precoccurs developgrowth and size. It is no precocious development, for it was an awkward, unsightly and almost useless growth, until but a few centuals, "Where is the spirit-world?" ries ago, and even one hundred years ago, it searcely deserved the name of science, commost beautiful fruit and flower-garden, filled

from out that early chaos, to about the maturity which medicine had attained one moved by a feeling of restlessness, it gropes rapid stage of progress, through these modern manifestations; and I partly believe, until it lodges among the branches, leaves, that at the close of the next century, spiritual science will have embraced and appropriated to its own purposes all the known sciences of our own sphere, not only those which are now known, but also all those which will something entirely above our minute investion other subjects, advancing rationally step by step, and contented, too, with short and ow steps, when we approach this subject, of all others the most important, involving as it does our relations with infinity, eternity, and immensity, we become completely unbalanced, and can accept nothing short of miracles as illustration. Those spirits who prove themselves worthy to be called teachers, are constantly admonishing us of this error. I received a communication last week our human, and in the butterfly our spiritfrom one who has been among my teachers ever since I became aware of my susceptibility to their immediate influence, which seems | that the rose-bush and the tree bounded his so much in point, that with your indulgence, I will read an extract from it.

you in an error which is becoming more and more apparent among spiritualists, and in which you, too, partake. This is an unphilosophic ambition, to reach the abstruct, the and where was the spiritual world of that far-off, the profound in spiritual philosophy. same worm, or butterfly? You know well, from my previous teachings, that those spirits who are worthy to be called teachers, would refuse you nothing which is within the gresp of your receptivity; but it should be an axiom with you, (and will, after a little reflection,) that no mind, however expanded, can fully appreciate that which is profound. This seems to you absurd; and yet I hope to present it to you as far-reaching, philosophie; but it is only relatively so. Is it profound when compared with higher intelligences? Nay, it is o only as compared with those less so. A philosopher is great, is profound, only when compared with those of less capacity; compared with equals or superiors he becomes common, simple; and thus it is with pro-found subjects, theories, philosophies. They are profound in proportion as they are far off and superior to our comprehension. As we approach them, grow to their appreciation, and thus become able to grasp them, they are no longer profound to us, but com-Let us each and all make the broadest | mon, simple; and thus every thing, which we are capable of understanding fully, has become to us, prior to that understanding, a simple: and with this explanation, I now easily, gradually, surely, by examining carefully, inquiringly, understandingly, those steps which lie directly before us.

Man is everywhere asking, "Where and what is the spirit-sphere?" and spirits are as constantly answering, without being understood, because the human mind has been too ambitious to examine carefully fact, in reality, that which is above its own power. Mind can never, through its own

subject to natural laws, which the wise understood, it was easy for these wise men to command and be obeyed by these gods; and thus in the people's eyes to become commanders of the gods, and thus being familiar with the gods of the people, they were worshipped as little less than gods themselves.

Even at this early day we find that a desire to relieve pain, became the source of progress, by leading the mind to observation and study; and hence from out this crude

subject to natural laws, which the wise understood, it was easy for these wise men to command and be obeyed by these gods; and thus being familiar with the gods of the people, they were worshipped as little less than gods themselves.

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How often, O! how often do we point to

pared with its present position; but within with fruit, flowers, birds, water-falls, and this last century its growth has been aston- whatever else the mind can appreciate as shingly rapid, until it now embraces within | beautiful in nature. In the centre of this its bosom almost the entire cycle of known | Eden stands a magnificent fruit-tree: at its base blooms a beautiful rose-shrub, and at And as with medicine so has it been with the base of the shrub crawls a caterpillar. eligion as a science. It has struggled up This worm is entirely blind to all the beauhundred years ago, and has entered upon its about until it reaches the stem of the roseand buds of the fragrant shrub; but does it appreciate its beauties? Not at all; it sees them not, but in its blindness often wounds itself upon the thorns which grow among the roses. It passes on; and from the topmost have been discovered up to that time, through the present rapid march of mind; for the leaf, perhaps from the centre of the crown-ing flower of this sweet shrub, it reaches the science of spirit can be no other than the trunk of the fruit-tree, under whose protectscience of all the interior realities, of which ing shade the rose is blooming; and, still our universe is composed, and is hence the science of all material sciences. We do not jestic tree, and finding the leaves pleasing approach spiritualism as a science, we have to its ruling sense, taste, it stops to gratify een educated into the error that religion is this sense; and being now in relations congenial to its nature, supplied with warmth gation; and hence while we are reasonable from the sun, and food from the tree, it is soon developed to the extent of its capabilities, loses its appetite, becomes inactive, and falls back to the ground from whence it started, and hides itself away to rest.

In due time this worm comes forth again, a bright, beautiful, active, joyous butterfly, and flits about from flower to flower, bathing his wings of gold in the noontide sun. Yes, Man will say, I see in the garden an emblem of our beautiful earth; in the worm ual life; but he persists in forgetting that the worm saw almost nothing of the garden; sphere of action; and that the butterfly, al though an inhabitant of the same garden which he inhabited in his worm-life, now for I would not chide you, but would correct we have given man this type to study, he will turn to us again and again to ask,

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