

THE NEW ERA.

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

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Thoughts of the Age.

What is Spiritualism, and Who are Spiritualists?

[A Lecture delivered in Boston, Jan., 31, 1855.]
BY MAREND A. 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 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 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 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 radiant light.

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, 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 are far from being numerous.

Does it constitute a man a spiritualist to be startled from some miserly reverie 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 grasp without visible agency? Is he a spiritualist 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 unwholesome 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 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 fun-loving 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 our 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 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 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 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 nature's freedoms.

To grasp that state of unfolding, wherein he may reach 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 close, thorough research in the natural sciences, these come to be considered essential

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, 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? It bids defiance to them all, hewing gracefully in the fiercest storm as in the gentle zephyr. Not so the hot-bed seedling. Its delicacy, 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 unheeded! As in the physical, so in the spiritual. There are hot-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 their decay, enrich the soil from which the great oaks draw their strength, their permanence, their beauty.

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 exhibit themselves to the external senses of man in his darkened spiritual condition; and so far as benevolence prompts us to desire to be instruments of progress to others, at the expense of our own normal growth, so far it is desirable; but the individual, thus developed, 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 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, beautifully, permanently; and although we may not attain to the condition of an erratic, brilliant 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 that I am becoming abnormally susceptible in any one direction, thereby losing a healthful balance of growth, I shrink almost instinctively 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 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 spiritual science can alone constitute a thorough spiritualist.

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 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 anomaly as an elevated, enlightened, progressed nation, composed of individuals who were ignorant? and yet we are guilty of the practical inconsistency of overlooking, in a

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 upon spiritualism as only a new religious sect, and, as such, arrayed in opposition to 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 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-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 truth to us, until it is revealed to our understanding; 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?

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 ancient author has said, "As a man thinketh, 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 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 us inquire what sectarian fruit is, and then search among our treasures for this fruit, and see if we can hide 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 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 universes—so do I claim to be a spiritualist only so far as I can grasp comprehensively the laws which govern spirit-nature. And as the chemist or the astronomer, as he advances in his science, catches faint glimpses which indicate to him the vastness of his subject, and his own weakness in reaching it, so the spiritualist, who approaches his theme in this light, will find little cause for boastful dogmatism; but rather will be awe-stricken before the 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 his name was announced, some one in the circle remarked, "The general thought, while on earth, that he was in possession of nearly or quite all that was knowable;" to which he immediately replied, in the tone of his earth-feeling, "Yes, I know a great 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 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 sectarian. 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 shortcomings, 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.

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 censure, of ignorance, and relentless malice—know little of trial, and will shrink from the most important duties, when assailed by one of these spiritual tornadoes; and hence

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 boldness of arrogance, but that of a firm integrity of purpose, from which nothing can turn us. When treated rudely, let us analyze the motive which prompted the action, thus making material for instruction from the most unsightly individualities, and becoming truly spiritualists, redeeming our name and ourselves from the odium which our enemies would heap upon us.

I have said that I am a medium, but not a wonder-creating one; not one who has the power to astonish the gaping multitude. Still, it is possible that some phases of my mediumship may not be void of interest to 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 charmed retreat, my mediumship, which had previously passed through several of the more familiar phases, suddenly presented a new feature.

Without losing my external consciousness, which I have never yet done, there was spread before the eye of the mind a vast plane of principles, or of causes and effects, in their minute relations to each other. This took the miniature character somewhat of a map or picture, upon which I was assisted by my spirit-teachers, whom I distinctly see, to trace out the secret springs of human action, and also many of the operations of physical nature—each principle or chain of effects being most vivid to my sight at that point which connects with conditions at present existing, and from thence extending both backward and forward until lost, to my apprehension, infinitude. I have sat thus for hours, tracing out various chains of action, for my own instruction, or in answer to inquiries from others.

While contemplating these magnificent arrangements, I have felt too deeply for utterance that we had no time to waste in idleness or slothful investigations. I have felt that the work of earth-life was fully open before us, the grand and ruling feature of which is, to know, as far as possible, 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 knowledge is indispensable to our spiritual elevation—that, however long we may neglect this study, however slothfully we may pass through this, our human sphere, this work is still before us, and must be done ere we can take the next progressive step. How vitally important is it, then, that we go about this work at once, and with energy, 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 to present these things to you as they were spread before me, every step would become an axiom before you, stamping conviction of its truth upon every individual, which would compel all, as with one voice, to start anew to-day in this great work. The great struggle of life, then, would be, to grasp and appropriate, not the yellow dust of California's 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 curiosity even, in this direction, my labors will be abundantly rewarded; for if you will come to this standpoint, you may all see for yourselves, and then I know you cannot be longer indifferent lookers-on. I fully believe—indeed, allow me to say that I know—this phase of mediumship is but a natural step in spiritual science, which is attainable by each and every individual who has sufficient love for spirit-culture to enter upon this work with the full, free energies of his unbiased mind, and, when once attained, may become the source of the greatest 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 condition 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 legitimate evidence that, if these things can be presented fairly, 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 fully attained. We speak in proportion to the strength of our faith; and what faith so strong as that which is based upon positive evidence, which demonstrates so clearly to

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 condemnation. 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 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 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 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 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 position assumed at the commencement of this address, namely, that spiritualism, as a 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 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 position, by producing a rapid increase in the ranks of those who trust in a prayer of works, and not of words.

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 day our daily bread," expecting that bread to come down to them in some arbitrary 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; but my way to pray in faith 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 everything else we would ask for; we must 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 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 composing 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 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 everything 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 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 spirits.

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 reform. I believe that there are many who feel that they are not quite right, who nevertheless 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 motive which first incites to action, if the reform becomes real in the end.

I have repeatedly spoken of spiritualism as a science. I shall doubtless be met here by three-fourths of all, who profess to be 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 partakers, and many wild enthusiasts, who do little 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 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 it is not of sufficient importance to be patiently examined for many years? It is a theme which enfolds in its embrace vast universes of both mind and matter. One of the most perplexing questions of the present is, Where is the dividing 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 sees in the manifestations, facts which must have an origin somewhere—effects which must have a cause. That cause is, as yet, 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 despair; he thinks of the small beginnings and slow growth of other sciences—physiology, for instance; he sees that even now, while no one refuses to physiology the rank of a science, one of great application and usefulness, too, that still it is not yet able to draw with certainty a line of positive demarcation between 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 disputed territory. And he sees, too, that this territory is getting less and less every year—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, that they are manifested without order, or that the same beings possess both always? 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, 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 phenomena, 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 appreciated 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 further, and see if even now we may not arrive at something like a foundation upon which to rear a tangible superstructure. It which, 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 New Era.

"BEHOLD, I MAKE ALL THINGS NEW."

S. C. HEWITT, EDITOR AND PROPRIETOR.

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Notice.

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. D—

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, oceans, minerals, trees, animals, man? What art thou, O cavalier, 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?

I deny that Organization is the engine of oppression. Organization may be the instrument of oppression, under the direction of ignorant, perverse and tyrannical minds, and will be the instrument of good under the direction of wise, humane and loving spirits. 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 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 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 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 twaddle-dum and twiddle-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 Brotherhood.

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 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 receive supplies for and from his section; to see that the needs of all are properly supplied; that they have food, raiment, and commodious dwellings; that the sick are properly provided with good attendants, and all necessities 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 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 for the general good.

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 traveling therein; and in its stead use a government check, which every town Administrator should be empowered to give every individual in his township; which check should be sufficient to carry the person, to whom it

is given, anywhere in the Government, and procure him or her all supplies needful, until the time of credit endorsed thereon shall have expired.

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 allowed.

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 judges 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 again put into their hands, and of which each one is to build a "demonstration" for himself.

These "investigators," whatever 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. Something 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 learned as the other, but was unconscious of it!

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 illuminated, it can only be done by minds superior to their own. A superior force 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 non-admission 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 still referred back again to the will-power. Man is set up a *volens volens* agent; he is erected into a being possessing a far more wonderful and incomprehensible attribute than was ever ascribed 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. Here Prof. Hare stands at the head; and he will yet carve out the chips that will fly into the blind eyes of skeptics; and he will assail wooden heads with wooden logic which they will be obliged to appreciate.

A machine is recently getting into use, which is extremely simple in its structure, and has the effect to make any object appear equally simple, too, who sets himself to

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 person. 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 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 spiritual 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.

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, above this particular planet. A mere reference 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 Ancient Ruins.

It will be easily called to mind, that when 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 perceive.

There is what is usually, though quite vaguely, 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 of the whole subject, the single case of the feaster just referred to,—were a Necromancer one of that party, had he a national, an individual point to gain, he would adroitly affect the leading mind of the party, and thus send consternation through each mind assembled on that occasion. Throw around an individual person, a certain amount of 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 this or that particular person, object, or writing. By a thorough knowledge of this art, the designing Necromancer could make 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 great mental agitation, terrified, petrified, conclude they see things which, in fact, do not occur. As it were, the substance of which this matter (phosphorus) is composed, cozes out of the person thus circumstanced; and thus, what are called apparitions, etc., appear to persons who are terrified, though the Necromancer is not present. The mental act irregularly, and then come what are

called optical illusions. The statements 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 purposes.

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 resurrection of this lost art, will now be named.

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 civilized 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 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 canvases, 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 Necromancer—surrounds his patient, wills that patient to behold certain agreeable objects, and sadness is changed to joy, and happiness takes the place of mourning. If Necromancy could be resuscitated, it would be, not only quite 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 events which are to follow. It was said of 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 life. Beyond 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 recording the same. His first efforts at recording were exceedingly rude, and the records were rarely preserved. As it were, they were but slight scratches on the soils, 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 hieroglyphics. Some of these characters were borrowed from things around them,

and some from things above their heads.—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 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 humanize as the art of all arts, THE ART OF PRINTING.

It gave a new impetus to man. It encouraged and strengthened the cords of commerce. It interlinked nation with nation. 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 mental 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 shalt thou come, and no further 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, speaks of it. A second person catches this man's idea. Having a larger constructive faculty, he elaborates or modellizes the thought.

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 transmitting thoughts. A few persons are being exercised in that direction, somewhat, for temporary and experimental purposes.

[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 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 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 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 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 comprehend.

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 has not been previously furnished to it through sensation, or through intuition, of which we have spoken in the first chapter. Illustration, the triangle, of which we have been speaking, in defining sensation. The mind, which has received the impression or knowledge of this principle, employs induction to analyze it; and through this power it is lived into its elements, straight lines; the circle, combining them in varying relations; the triangle, figures may, by this means, be art in road to the mind, which can be presented from straight lines; but unassisted, induction cannot, from these elements alone, present to the mind a circle; for while a circle is the next progressive step from an angle, in view of principles, still it is distinct from an angle; and unless it has been furnished to the inductive laboratory through some other channel, it never can be produced therefrom. Thus, then, we see that induction can present to the mind no new principle, but only new applications of those which are presented through other sources, 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 are impressed or entangled directly upon the mind, without the intervention of those types which appeal to the external organs of sense, in the production of sensation. 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 indispensably necessary, ere any 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 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 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 indispensable conditions to the introduction to the 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 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 sustain and develop the physical system, and as these external types are always useful in illustrating the subtleties 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; while induction compares beautifully with the entire and over-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

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 querists we should be liable to receive, unquestioned, many crude theories. Those 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 its 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 which it imparts to the ball, viz. motion. When the rod is brought in contact with the ball, it being superior to the ball in motion, acts upon the ball by virtue of that superiority. Were it only equal in motion with 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 comprehended, becomes of great importance in the study of spiritism as rationalism. The falling of an apple from the parent stem, is a little thing of itself and of frequent occurrence; but when the interior principle which is involved in that fall impressed itself upon the mind of Newton, it became one of those gigantic dimensions, capable of regulating the motions of vast universes of matter. And so here, to put a ball in motion by means of a rod, seems very simple; but if by such a simple process, we can illustrate a principle which regulates the motions of vast universes of mind, may we not be pardoned for our simplicity? In view of this explanation then we repeat, mind never acts upon, or of itself, but 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 and within us; and then by exchanging these applications each with his neighbor, we may thus collectively do much towards making spiritism what it should be—teachable and practicable; and as it is in this phase, so it is in many others which time will not permit me to analyze. I would ask those who look upon spiritism as incapable of subjugation by any laws of natural and rational philosophy, through which it may with patient study be reduced to a science, because in the wild enthusiasm and ignorance with which it has been connected, it has not been thus reduced to perfect system, within the space of six years—this being about the 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 changes which have occurred in the human 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 earliest which has come to us in a connected form, and which is back far enough for our present purpose, is from Egypt, and is about four thousand years old. At this date all scientific knowledge, all authority in medicine, religion, and the arts, was confined to one small sect, the priesthood. In this comparative childhood of the race, there was but here and there one drawn to scientific investigations, and these united themselves together, to assist each other, and to take the advantage of their superiority over the masses, to use that superiority for their own individual advancement. The masses in their ignorant simplicity saw gods in everything which moved, whether in the chemical combustion of the earth, or in the growth of trees, all spoke to them of a power within; and every thing which they could not com-

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 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 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 spiritism; 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 astonishingly rapid, until it now embraces within its bosom almost the entire cycle of known sciences.

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 spiritism 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 spiritism 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 slow steps, when we approach this subject, 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 from one who has been among my teachers 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 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 grasp 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 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 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 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 to those types which are open and clear to your human senses.

"Where is the spirit-world?" is a question 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 answer in its simple form, but each will turn it to suit some speculative theory of his own; and hence there are as many views of where the spirit-existence is as there are theorists, or world-builders.

If, instead of this ambition 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 appreciation of this mode of reasoning, are constantly pointing man in the true path; but few will yet stoop, as they call it, to this 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, perhaps—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 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 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 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 our human, and in the butterfly our spiritual 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, although an inhabitant of the same garden which he inhabited in his worm-life, now for ever sees things vastly more than he did when he was a worm. 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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THE NEW ERA.

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

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WHOLE NO. 119.

Thoughts of the Age.

What is Spiritualism, and Who are Spiritualists?

[A Lecture delivered in Boston, Jan., 31, 1855.]

BY MAREND A. B. RANDALL, M. D.

What is Spiritualism? It 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 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 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 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 radiant light.

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, 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 are far from being numerous.

Does it constitute a man a spiritualist to be startled from some miserly reverie 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 grasp without visible agency? Is he a spiritualist 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 unallowable 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 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 fun-loving 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 our 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 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 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 unity and harmony; and so far as they are unobstructed by the artificialities of ignorance, constituting "free-loveism," in the purity and beauty which ever results from nature's freedoms.

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 close, thorough research in the natural sciences, these come to be considered essential

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, 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? It bids defiance to them all, hewing gracefully in the fiercest storm as in the gentle zephyr. Not so the hot-bed seedling. Its delicacy, 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 unheeded! As in the physical, so in the spiritual. There are hot-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 their decay, enrich the soil from which the great oaks draw their strength, their permanence, their beauty.

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 exhibit themselves to the external senses of man in his darkened spiritual condition; and so far as benevolence prompts us to desire to be instruments of progress to others, at the expense of our own normal growth, so far it is desirable; but the individual, thus developed, 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 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, beautifully, permanently; and although we may not attain to the condition of an erratic, brilliant 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 that I am becoming abnormally susceptible in any one direction, thereby losing a healthful balance of growth, I shrink almost instinctively 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 prevent being unfolded as an instrument faster than my own powers of appreciation can grasp and appropriate that instrumentality, 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 spiritual science can alone constitute a thorough spiritualist.

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 permit, 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 anomaly as an elevated, enlightened, progressed nation, composed of individuals who were ignorant? and yet we are guilty of the practical inconsistency of overlooking, in a

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 upon spiritualism as only a new religious sect, and, as such, arrayed in opposition to 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 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-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 truth to us, until it is revealed to our understanding; 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?

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 ancient author has said, "As a man thinketh, 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 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 us inquire what sectarian fruit is, and then search among our treasures for this fruit, and see if we can hide 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 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 comprehensively the laws which govern spirit-nature. And as the chemist or the astronomer, as he advances in his science, catches faint glimpses which indicate to him the vastness of his subject, and his own weakness in reaching it, so the spiritualist, who approaches his theme in this light, will find little cause for boastful dogmatism; but rather will be awe-stricken before the 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 his name was announced, some one in the circle remarked, "The general thought, while on earth, that he was in possession of nearly or quite all that was knowable;" to which he immediately replied, in the tone of his earth-feeling, "Yes, I know a great 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 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 shortcomings, 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.

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 censure, of ignorance, and relentless malice—know little of trial, and will shrink from the most important duties, when assailed by one of these spiritual tornadoes; and hence

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 boldness of arrogance, but that of a firm integrity of purpose, from which nothing can turn us. When treated rudely, let us analyze the motive which prompted the action, thus making material for instruction from the most unsightly individualities, and becoming truly spiritualists, redeeming our name and ourselves from the odium which our enemies would heap upon us.

I have said that I am a medium, but not a wonder-creating one; not one who has the power to astonish the gaping multitude. Still, it is possible that some phases of my mediumship may not be void of interest to 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 charmed retreat, my mediumship, which had previously passed through several of the more familiar phases, suddenly presented a new feature.

Without losing my external consciousness, which I have never yet done, there was spread before the eye of the mind a vast plane of principles, or of causes and effects, in their minute relations to each other. This took the miniature character somewhat of a map or picture, upon which I was assisted by my spirit-teachers, whom I distinctly see, to trace out the secret springs of human action, and also many of the operations of physical nature—each principle or chain of effects being most vivid to my sight at that point which connects with conditions at present existing, and from thence extending both backward and forward until lost in, to my apprehension, infinitude. I have sat thus for hours, tracing out various chains of action, for my own instruction, or in answer to inquiries from others.

While contemplating these magnificent arrangements, I have felt too deeply for utterance that we had no time to waste in idleness or slothful investigations. I have felt that the work of earth-life was fully open before us, the grand and ruling feature of which is, to know, as far as possible, 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 knowledge is indispensable to our spiritual elevation—that, however long we may neglect this study, however slothfully we may pass through this, our human sphere, this work is still before us, and must be done ere we can take the next progressive step. How vitally important is it, then, that we go about this work at once, and with energy, 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 to present these things to you as they were spread before me, every step would become an axiom before you, stamping conviction of its truth upon every individual, which would compel all, as with one voice, to start anew to-day in this great work.

The great struggle of life, then, would be, to grasp and appropriate, not the yellow dust of California's 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 curiosity even in this direction, my labors will be abundantly rewarded; for if you will come to this standpoint, you may all see for yourselves, and then I know you cannot be longer indifferent lookers-on. I fully believe—indeed, allow me to say that I know—this phase of mediumship is but a natural step in spiritual science, which is attainable by each and every individual who has sufficient love for spirit-culture to enter upon this work with the full, free energies of his unbiased mind, and when once attained, may become the source of the greatest 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 condition 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 legitimate evidence that, if these things can be 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 fully attained. We speak in proportion to the strength of our faith; and what faith so strong as that which is based upon positive evidence, which demonstrates so clearly to

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 condemnation. 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 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 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 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 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 position assumed at the commencement of this address, namely, that spiritualism, as a 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 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 position, by producing a rapid increase in the ranks of those who trust in a prayer of works, and not of words.

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, our daily bread," expecting that bread to come down to them in some arbitrary 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; but my way to pray in faith 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 everything else we would ask for; we must 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 shortcomings. 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 composing 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 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 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 spirits.

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 reform. I believe that there are many who feel that they are not quite right, who nevertheless 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 motive which first incites to action, if the reform becomes real in the end.

I have repeatedly spoken of spiritualism as a science. I shall doubtless be met here by three-fourths of all, who profess to be 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 partakers, and many wild enthusiasts, who do little 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 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 years? It is a theme which enfolds in its embrace vast universes of both mind and matter. One of the most perplexing questions of the present is, Where is the dividing 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 sees in the manifestations, facts which must have an origin somewhere—effects which must have a cause. That cause is, as yet, 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 despair; he thinks of the small beginnings and slow growth of other sciences—physiology, for instance; he sees that even now, while no one refuses to physiology the rank of a science, one of great application and usefulness, too, that still it is not yet able to draw with certainty a line of positive demarcation between 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 disputed territory. And he sees, too, that this territory is getting less and less every year—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, that they are manifested without order, or that the same beings possess both always? 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, 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 phenomena, 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 appreciated 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 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 New Era.

"BEHOLD, I MAKE ALL THINGS NEW."

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Notice.

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. D—

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, oceans, minerals, trees, animals, man? What art thou, O cavalier, 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 dowsy 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?

I deny that Organization is the engine of oppression. Organization may be the instrument of oppression, under the direction of ignorant, perverse and tyrannical minds, and will be the instrument of good under the direction of wise, humane and loving spirits. 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 labor 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 beautiful types of "individual sovereignty?"

Man is successful in just the degree that 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 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 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 twaddle—dum and twiddle-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 Brotherhood.

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 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 receive supplies for and from his section; to see that the needs of all are properly supplied; that they have food, raiment, and commodious dwellings; that the sick are properly provided with good attendants, and all necessities 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 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 for the general good.

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 individual in his township; which check should be sufficient to carry the person, to whom it

is given, anywhere in the Government, and procure him or her all supplies needful, until the time of credit endorsed thereon shall have expired.

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 allowed.

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 judges 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 again put into their hands, and of which each one is to build a "demonstration" for himself.

These "investigators," whatever 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 learned as the other, but was unconscious of it!

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 illuminated, it can only be done by minds superior to their own. A superior force 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 non-admission 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 still referred back again to the will-power. Man is set up a *volens volens* agent; he is erected into a being possessing a far more wonderful and incomprehensible attribute than was ever ascribed 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. Here Prof. Hare stands at the head; and he will yet carve out the chips that will fly into the blind eyes of skeptics; and he will assail wooden heads with wooden logic which they will be obliged to appreciate.

A machine is recently getting into use, which is extremely simple in its structure, and has the effect to make any object appear equally simple, too, who sets himself to

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 person. 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 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 spiritual 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.

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, above this particular planet. A mere reference 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 Ancient Ruins.

It will be easily called to mind, that when a certain distinguished personage was enjoying a feast, a remarkable writing was presented on the wall, which being interpreted, caused the feast 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 perceive.

There is what is usually, though quite vaguely, 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 of the whole subject, the single case of the feaster just referred to,—were a Necromancer one of that party, had he a national, an individual point to gain, he would adroitly affect the leading mind of the party, and thus send consternation through each mind assembled on that occasion. Throw around an individual person, a certain amount of 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 this or that particular person, object, or writing. By a thorough knowledge of this art, the designing Necromancer could make 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 great mental agitation, terrified, petrified, conclude they see things which, in fact, do not occur. As it were, the substance of which this matter (phosphorus) is composed, cozes out of the person thus circumstanced; and thus, what are called apparitions, etc., appear to persons who are terrified, though the Necromancer is not present. The mental act irregularly, and then come what are

called optical illusions. The statements 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 purposes.

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 named.

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 civilized 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 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 Necromancer—surrounds his patient, wills that patient to behold certain agreeable objects, and sadness is changed to joy, and happiness takes the place of mourning. If Necromancy could be resuscitated, it would be, not only quite 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 events which are to follow. It was said of 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 life. Beyond 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 recording the same. His first efforts at recording were exceedingly rude, and the records were rarely preserved. As it were, they were but slight scratches on the soils, 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 hieroglyphics. Some of these characters were borrowed from things around them,

and some from things above their heads.—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 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, liberalize, and humanize as the art of all arts, THE ART OF PRINTING.

It gave a new impetus to man. It encouraged and strengthened the cords of commerce. It interlinked nation with nation. 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 mental 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, speaks of it. A second person catches this man's idea. Having a larger constructive faculty, he elaborates or modellizes the thought.

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 transmitting thoughts. A few persons are being exercised in that direction, somewhat, for temporary and experimental purposes.

THE NEW ERA.

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

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WHOLE NO. 119.

Thoughts of the Age.

What is Spiritualism, and Who are Spiritualists?

[A Lecture delivered in Boston, Jan., 31, 1855.]

BY MAREDA 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 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 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 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 radiant light.

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, 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 are far from being numerous.

Does it constitute a man a spiritualist to be startled from some miserly reverie 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 grasp without visible agency? Is he a spiritualist 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 unwholesome 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 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 fun-loving 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 our 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 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 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 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, freedoms.

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 close, thorough research in the natural sciences, these come to be considered essential

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, 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? It bids defiance to them all, bowing gracefully in the fiercest storm as in the gentle zephyr. Not so the hot-bed seedling. Its delicacy, 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 unheeded! As in the physical, so in the spiritual. There are hot-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 their decay, enrich the soil from which the great oaks draw their strength, their permanence, their beauty.

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 exhibit themselves to the external senses of man in his darkened spiritual condition; and so far as benevolence prompts us to desire to be instruments of progress to others, at the expense of our own normal growth, so far it is desirable; but the individual, thus developed, 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 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, beautifully, permanently; and although we may not attain to the condition of an erratic, brilliant 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 that I am becoming abnormally susceptible in any one direction, thereby losing a healthful balance of growth, I shrink almost instinctively 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 prevent being unfolded as an instrument faster than my own powers of appreciation can grasp and appropriate that instrumentality, 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 spiritual science can alone constitute a thorough spiritualist.

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 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 anomaly as an elevated, enlightened, progressed nation, composed of individuals who were ignorant? and yet we are guilty of the practical inconsistency of overlooking, in a

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 upon spiritualism as only a new religious sect, and, as such, arrayed in opposition to 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 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-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 truth to us, until it is revealed to our understanding; 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?

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 free; and an ancient author has said, "As a man thinketh, 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 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 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 significance, 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 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 comprehensively the laws which govern spirit-nature. And as the chemist or the astronomer, as he advances in his science, catches faint glimpses which indicate to him the vastness of his subject, and his own weakness in reaching it, so the spiritualist, who approaches his theme in this light, will find little cause for boastful dogmatism; but rather will be awe-stricken before the 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 his name was announced, some one in the circle remarked, "The general thought, while on earth, that he was in possession of nearly or quite all that was knowable;" to which he immediately replied, in the tone of his earth-feeling, "Yes, I know a great 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 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 shortcomings, 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.

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 censure, of ignorance, and relentless malice—know little of trial, and will shrink from the most important duties, when assailed by one of these spiritual tornadoes; and hence

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—face as friend: not the boldness of arrogance, but that of a firm integrity of purpose, from which nothing can turn us. When treated rudely, let us analyze the motive which prompted the action, thus making material for instruction from the most unsightly individualities, and becoming truly spiritualists, redeeming our name and ourselves from the odium which our enemies would heap upon us.

I have said that I am a medium, but not a wonder-creating one; not one who has the power to astonish the gaping multitude. Still, it is possible that some phases of my mediumship may not be void of interest to 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 charmed retreat, my mediumship, which had previously passed through several of the more familiar phases, suddenly presented a new feature.

Without losing my external consciousness, which I have never yet done, there was spread before the eye of the mind a vast plane of principles, or of causes and effects, in their minute relations to each other. This took the miniature character somewhat of a map or picture, upon which I was assisted by my spirit-teachers, whom I distinctly see, to trace out the secret springs of human action, and also many of the operations of physical nature—each principle or chain of effects being most vivid to my sight at that point which connects with conditions at present existing, and from thence extending both backward and forward until lost in, to my apprehension, infinitude. I have sat thus for hours, tracing out various chains of action, for my own instruction, or in answer to inquiries from others.

While contemplating these magnificent arrangements, I have felt too deeply for utterance that we had no time to waste in idleness or slothful investigations. I have felt that the work of earth-life was fully open before us, the grand and ruling feature of which is, to know, as far as possible, 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 knowledge is indispensable to our spiritual elevation—that, however long we may neglect this study, however slothfully we may pass through this, our human sphere, this work is still before us, and must be done ere we can take the next progressive step. How vitally important is it, then, that we go about this work at once, and with energy, 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 to present these things to you as they were spread before me, every step would become an axiom before you, stamping conviction of its truth upon every individual, which would compel all, as with one voice, to start anew to-day in this great work. The great struggle of life, then, would be, to grasp and appropriate, not the yellow dust of California's 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 curiosity even, in this direction, my labors will be abundantly rewarded; for if you will come to this stand-point, you may all see for yourselves, and then I know you cannot be longer indifferent lookers-on. I fully believe—indeed, allow me to say that I know—this phase of mediumship is but a natural step in spiritual science, which is attainable by each and every individual who has sufficient love for spirit-culture to enter upon this work with the full, free energies of his unbiased mind, and, when once attained, may become the source of the greatest 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 condition 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 legitimate evidence that, if these things can be 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 fully attained. We speak in proportion to the strength of our faith; and what faith so strong as that which is based upon positive evidence, which demonstrates so clearly to

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 condemnation. 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 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 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 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 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 position assumed at the commencement of this address, namely, that spiritualism, as a science, is by 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, 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 position, by producing a rapid increase in the ranks of those who trust in a prayer of works, and not of words.

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 day our daily bread," expecting that bread to come down to them in some arbitrary 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; but my way to pray in faith 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 everything else we would ask for; we must 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 shortcomings. 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 composing 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 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 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 spirits.

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 reform. I believe that there are many who feel that they are not quite right, who nevertheless 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 motive which first incites to action, if the reform becomes real in the end.

I have repeatedly spoken of spiritualism as a science. I shall doubtless be met here by three-fourths of all, who profess to be 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 paraders, and many wild enthusiasts, who do little 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 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 years? It is a theme which unfolds in its embrace vast universes of both mind and matter. One of the most perplexing questions of the present is, Where is the dividing 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 sees in the manifestations, facts which must have an origin somewhere—effects which must have a cause. That cause is, as yet, 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 despair; he thinks of the small beginnings and slow growth of other sciences—physiology, for instance; he sees that even now, while no one refuses to physiology the rank of a science, one of great application and usefulness, too, that still it is not yet able to draw with certainty a line of positive demarcation between 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 disputed territory. And he sees, too, that this territory is getting less and less every year—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, that they are manifested without order, or that the same beings possess both always? 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, 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 phenomena, 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 appreciated 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 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.

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[Continued on fourth page.]

The New Era.

"REBORN, I MAKE ALL THINGS NEW."

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Notice.

The illness of Mrs. 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. D—.

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, oceans, minerals, trees, animals, man? What art thou, O cavalier, 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?

I deny that Organization is the engine of oppression. Organization may be the instrument of oppression, under the direction of ignorant, perverse and tyrannical minds, and will be the instrument of good under the direction of wise, humane and loving spirits. 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 labor 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 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 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 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 twaddle and twaddle-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 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 Brotherhood.

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 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 receive supplies for and from his section; to see that the needs of all are properly supplied; that they have food, raiment, and commodious dwellings; that the sick are properly provided with good attendants, and all necessities 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 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 for the general good.

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 individual in his township; which check should be sufficient to carry the person, to whom it

is given, anywhere in the Government, and procure him or her all supplies needful, until the time of credit endorsed thereon shall have expired.

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 allowed.

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 again put into their hands, and of which each one is to build a "demonstration" for himself.

These "investigators," whatever 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 learned as the other, but was unconscious of it!

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 illuminated, it can only be done by minds superior to their own. A superior force 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 non-admission 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 still referred back again to the will-power. Man is set up a *volens volens* agent; he is erected into a being possessing a far more wonderful and incomprehensible attribute than was ever ascribed 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. Here Prof. Hare stands at the head; and he will yet carve out the chips that will fly into the blind eyes of skeptics; and he will assail wooden heads with wooden logic which they will be obliged to appreciate.

A machine is recently getting into use, which is extremely simple in its structure, and has the effect to make any object appear equally simple, too, who sets himself to

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 person. 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 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 spiritual 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.

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, above this particular planet. A mere reference 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 Ancient Ruins.

It will be easily called to mind, that when 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 perceive.

There is what is usually, though quite vaguely, 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 of the whole subject, the single case of the feaster just referred to,—were a Necromancer one of that party, had he a national, an individual point to gain, he would adroitly affect the leading mind of the party, and thus send consternation through each mind assembled on that occasion. Throw around an individual person, a certain amount of 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 this or that particular person, object, or writing. By a thorough knowledge of this art, the designing Necromancer could make 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 great mental agitation, terrified, petrified, conclude they see things which, in fact, do not occur. As it were, the substance of which this matter (phosphorus) is composed, oozes out of the person thus circumstanced; and thus, what are called apparitions, etc., appear to persons who are terrified, though the Necromancer is not present. The mental act irregularly, and then come what are

called optical illusions. The statements 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 purposes.

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 named.

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 civilized 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 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 Necromancer—surrounds his patient, wills that patient to behold certain agreeable objects, and sadness is changed to joy, and happiness takes the place of mourning. If Necromancy could be resuscitated, it would be, not only quite 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 events which are to follow. It was said of 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 life. Beyond 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 recording the same. His first efforts at recording were exceedingly rude, and the records were rarely preserved. As it were, they were but slight scratches on the soils, 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 hieroglyphics. Some of these characters were borrowed from things around them,

and some from things above their heads.—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 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 humanize as the art of all arts, THE ART OF PRINTING.

It gave a new impetus to man. It encouraged and strengthened the cords of commerce. It interlinked nation with nation. 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 mental 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, speaks of it. A second person catches this man's idea. Having a larger constructive faculty, he elaborates or modellizes the thought.

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 transmitting thoughts. A few persons are being exercised in that direction, somewhat, for temporary and experimental purposes.

