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

VOL. III .-- NO. 7.

BOSTON, SATURDAY, NOVEMBER 18, 1854.

Thoughts of the Age.

For the New Era. Jesus of Nazareth .-- No. 7.

Bros. HEWITT AND NEWTON - Having disposed, thus summarily as possible, of the life of Jesus of Nazareth in his acts or example, I wish the reader would follow me in some bold conclusions upon this part of our subject. I ask not that he assent beyond his reason, but that he fearlessly read.

Has the example of Christ saved the world from all sin? It is not so much as claimed by any. If it has not, can his example ever save earth from her pollutions and every transgression? No. And for this reason, His example can save only so far as it leads men to an observance of law. God can never be reconciled to a sinner, or one who breaks law. If Christ leads any one to an avoidance of transgression, in so far, he is their Savior. If his example will lead to an avoidance of transgression of every law of God, then is he the Savior of all men, and in all things, if so be men follow him.

I propose to look at this example from two directions. And by example I mean the acts, the doings of Christ.

The first point of view, will be to show in what he is not a Savior, and take a general look at Jesus of Nazareth, and his relations to the race, through his example.

1st. He was esteemed, and did so esteem himself, as a national or sectional Savior. He came unto his own (the Jews) and they received him not; and after, he turns also to the Gentiles. His course of action did not suit his own people, and they rejected him, nor tried at all to understand him. To such as would learn of him and become his disciples, he attached himself and gave his powers in large measure. It is natural-his love of his own people. It is hard to become a citizen of the world, and not of a nation; harder far then, than now. His solicitudes for his own were proportionate to the depth of his being, yet he appeared unconscious that a world was about him as well as a nation. What he would have done, with the general consent of the people, is problematical, wholly so.

2nd. Being a national Savior, he was also sectorian Savior. He wanted all men to learn of him; and his whole example has about it the tartness or dictation of, my way are less favorably endowed than he, would is the right way, yours-that of all of youis wrong. Toleration was not a very promi- we are to suppose that sickness and penalties nent feature. Whether right or wrong, is of broken laws are better for the race than not here the point; it is the simple fact that are the avoidance of them. In this case, the his example had in it, do as ye see me do. And this was resultant in a sect. It was a pulling down, a levelling, course. It was a injury, if only by taking away the blessings. building up also, of such a fabric as he that the penalties of broken laws might have thought best.

3d. His example has naught to do, or in very little measure, with science, or the sciall the work of all the world Not an exposition and demonstration of all the laws of God in which man is involved, but only some of the laws. The world has had other Saviors, and needs yet others, to show man the way of life fully-or a way to avoid the transgression of every law. However much his example did prove, it proved not all.

And if I rightly learn of God, he would have me obey every law that reaches my condi- another direction, or in a positive view. tions. Others I cannot of course obey, not Leaving the general consideration, I come to having any relation to them. And law- consider it in its speciality. breaking is as disastrous, just as disastrous in degree, in one direction as another. If, then, this example has no knowledge in it, with mercy and greatness of soul. Not by which man can avoid the transgression of one but seemed the result of the largest every law, it fails in its entireness of salva- philanthropy and an unwavering integrity tion-man is not wholly saved, even if he of life-purpose. " follow " Christ. For instance, this example in all its specific greatness and prospective good, gives not the race, nor individof God, as every law must emanate from God,) of chemistry, of natural philosophy. It developes not, nor tames, the lightnings of that day and this. It cages not nor works the as yet omnipotent power of

4. His example is destitute of attainments in the arts-any art save that of healing the sick, and of psychological and mediatorial or spirit-mediumship. There is in it no printing. It required a greater than he in a specific direction, to work out, and to give to the world a "do-as-ye see-me-do." that should prove to the race a way of salvation in another direction, through the " do-as-ye-see-me-do," of Jesus of Nazareth Faustus has scattered a knowledge of the saving powers and works of Jesus, like treeleaves in falling time, everywhere. Other arts, full of the ways of God, are working out the salvation of the race, each in their " do-as-ve-see-me-do," vet are they altogether foreign to this example of Jesus. That example followed out, would carry the race backward, not forward, in some things where it must and will go. Practically, it was a one idea affair. A very good idea, however, and as essential to salvation in its place, as any other law of God.

not much, to attract. If literature has any so do ye. A says, What? Drink, or not of the laws of God in it, let every one judge. drink? If he drinks, will he do wrong? If

so, by the laws of God; and if this example is deficient therein, it lacks so much of a full

7. His example fully adopted-and such is his demand of such as would be his disciples-would make the generation in which all become Christ-ites, the last of the human family. If this family is perpetuated by God's laws, and if there is no change in these laws, then this example is an actual transgression of the laws of God. His example nullifies all marriages, for in his heaven is no marriage, but that of the soul to God; and in earth-life no marriage. The plea of speciality of mission, fails of its purpose at this point; for if his example is binding, or necessary to salvation, then it is all binding. If a part can be laid aside, who shall say what part? Then, too, it would be in part, super-essential. If his example was only for him, all his "do-as-ye-see-medo" is mere talk, and useless-no salvation in it. Well, we should think this, in looking at the "way" Christ-ites look for salvation now-a-days. The doing part, is all nothing-good enough for Christ-no use to us, his disciples. Not so worked his disciples. under his own direction The Romanists in their clergy are in this respect consistent in their doings - for it is a doing " as ye see me

8. His example goes forward of his generation, to some extent, but reaches very feebly into the future, from a want of that plain and practical information of the laws by which he worked. He may have shown. over and over to his disciples, but has left the world law-less, by his own actual failure or course of non-action, in giving the race the laws necessary to a heating of the sick, and even other acts of his. If these works were only effusions of his, to show his powers-were only his credentials of office,-it were well enough; but it cannot be that he could assume that there would be no sick, except in his day. If man knows not the laws of health, and reaps the penalties of transgression, whether by ignorance or intention, and if Christ did know them, and gave them not to his fellow beings, then surely his salvation is of little benefit in our

To say, Keep the laws, is easy, but to unfold these laws, and by his example to avoid so simplify this way of salvation, to such as have been indeed a work of mercy; unless works of Christ were only a sort of demonstration of his power, and in one sense did been exerted upon such as were healed. If ignorance of laws is better than knowledge. then is this example full of virtue; as it but ences. He took the world as he found it, shows us phenomena to astonish us, and like and went about to do a certain work. Not jugglery, it leaves us in the dark as to the way of doing them. It showed man what might be done. All I would mean here is this,-in all his doings he leaves no means of arriving at his laws of healing and the like, in case his disciples, at any time, might lose them-and they have. At this day, the sick are healed, but the laws have, as it were, been re-discovered.

I turn briefly to a look at this example in

1. This example leads to good works. Scarce an act that was not running over

2. Jesus of Nazareth confined his works

in a very large degree to the physical evils, or to the various physical sins or derangeuals, the science or laws (and of course laws ments of that day. To heal the sick, remove evils, (cast out devils,) give sight to the blind, with other similar benefits, would strike one as his most usual and most loved occupation. His acts usually tended to the happiness of his fellow beings, while yet these acts embraced not all man's avenues to happinesss, or inlets to pain and want. This quality in his doings, therefore, is in part negative, and might have been intromost conspicuous, while he did good only in the line of his own faculties. Such as have his faculties will, by their very organization, do as he did. Those of a different combination of faculties are of necessity left, in one sense, without example, at least by one whom they are taught is their Savior from all sin. They might do as he did, or act up to their laws; yet suppose their doing led to a direct counter-course of Christ's, what then? Surely Christ's organization has in it no "way of life" but this for such; and will these others' doings, be without sin? To illustrate : A loves strong drink. Christ ent loves. One is by "inheritance a little "below."-Now Christ of course drinks not 5. In literature this example has some, of strong drink, and says, As ye see me do.

right? Then A is right in doing what, by could not reach. the sick," as he did, and work not his works, whether with or without his faculties. Has Christ's example a salvation in it, unfollowed? Or can we "follow" him, and do not his doings? It seems to me every one will very readily crawl out of this dilemma, if he can, for it comes a little too close home. My own view of this matter is "plainly" this: I am not a Christian any more than I am a Platonian, or a Franklinite, a Morseite, or Fultonite, or Beecherite, or Parkerite. I am only a God-ite. Following to the best of my ability, the laws God gave me, and making them tell as closely to every other let me, I am content thus to work out my

3. The Christ-ites are, by the example of him they acknowledge as their pattern, obligated to do as he did. How many act this obligation ? His disciples admitted this obligation, and were anxious and willing to do as he did, and they did so do-even "greater things" did they, than he. Are there no "sick" now? No "blind" now? No "devils" now ! No "sleeping" dead now? Oh, plenty of them, if the pulpits are to be our authority; but alas! they are but soul-sick ; spirit-blind ; totally-depraved devils ; dead, not sleeping, in sins ;-that's all. Christ, now, has no other sick ones, blind

Oh! hypocrites and anti-Christ, how can ye escape condemnation by your own ex-

4. No man dore be a Christ-ite in this day. Not a man. If there is one, point him out, ye who can. He would see the lunatic asylum nearest at hand, sooner far than Peter did the "inner prison," even in this day of 1854. Try it, if you disbelieve my words. Go into your streets, and begin the works of mercy to the lame, the blind-any or all you meet, heal them. Then go on, even of a Sabbath, in this way, and when you have reached the churches, go in and whin " out the "money changers," the bankers, merchants, money lenders, and shavers and such like. Call the lawyers, doctors, clergy, the legion of sects, hypocrues, and of their father the devil, a wicked and perverse generation, vipers-and such like tender names; go into the corn fields, and upset law and order, as it would, in this day, as it did in that of 1800 years ago; and then report your experience. I would like to hear or see it.

5. By this example, how many Christians are there in Boston? Not many in Elmira, that's certain, of this stamp. Plenty of men and women labelled Christians, but not all the telescopes, magnifying glasses, or powers of any kind, could find in what consists their Christianity of works; of the do-as-ye-seeme do, of Christ; beyond those that say less-profess less

I am done with the Example of Jesus of Nazareth. Very much might be said more, but I turn to the Precepts in my next. Yours truly,

A. M. POTTER. ELMIRA, N. Y., Oct. 9, 1824.

ern Spiritualism.

MESSRS. EDITORS :- Notwithstanding the duced upon the other side of this question. , appropriateness of your strictures upon the Going about doing good, was indeed a trait article, entitled "Modern Spiritualism." from our friend Adin Ballou, there still seems to me to be some points unreplied to, that demand consideration. Among the errors ascribed to many Spiritualists, is the idea that modern manifestations transcend those of the Christian dispensation, so that its believers regard the Christianity of Jesus with indifference or contempt. The Christianity of friend Ballou is one thing, and the Christianity which many Spiritualists regard with indifference, I apprehend, may be quite another thing. This word Christianity, has about as many significations as there are sects among us. How many Christians real- age. did not. Each is born with his or her differ- ly believe, as does our friend Ballou, that Christianity is opposed to war, vindictive two dispensations, Br. B. says, "The Christbelow the angels," the other a great ways | punishment, and physical bondage? May ian dispensation purposes to save all mannot many Spiritualists regard these great kind from their sins, to prepare every strugerrors with indifference? And so long as gling soul for the enjoyment of an indescrib-Christianity, as it is, shall practically em- ably blessed immortality with the spirits of brace the sins, and uphold the sinners in the just made perfect," &c. Now I find 6. His example is meagre indeed in com- wrong; reader, do you say wrong! then, if their wrongs, no matter what Jesus may nine-tenths of the Christian world affirming merce, and the laws of agriculture. If these Christ healed the sick, gave sight to the have taught, I can see no serious error in precisely the opposite opinion, and a still are an actual good to the race, then are they blind, by his laws; where are you, if you do casting away the Christianity that justifies greater number out of Christian countries

not as he did! See to it, you are not con- them. It may not be the Christianity of demned in that thing which you allow. If Hopedale that we should complain of, so then, A, by his laws is wrong, are you right, much as the Christianity that riots in war by your laws, in not doing as Christ has led and bloodshed. I am certainly looking for a you !- Is A wrong ! Wrong by his laws ! reform in this direction, which I am sure Is a horse wrong by his laws! Is he wrong Christianity has not accomplished, if it can. in being a horse! Or, being a horse, is he If this be an error, it must be acknowledged wrong in drinking as a horse ! If Christ a harmless one ; but fortunately I find that was right by his laws-acted up to his laws, thousands upon thousands have been saved and A does the same by his laws, is not A from their errors that Christianity did not or

Christ's example is wrong! Do you allow 2. Our friend B. institutes a comparison this? It is the only way of escape for your between Scriptural and modern manifestacourse of action, or A's either. But again, tions, and asks, "Were the manifestations suppose Christ's way is really the only way from the spirit-world in those days, less according to the laws of God. Must A re- striking, or less effective than our modern linguish his organization? Can be do so? ones? Certainly not, if we accept the Scrip-"Can a leopard change his spots?" And ture records." Suppose men and women A, in spite of his laws, is in transgression, by do not accept the history, then what? Or this supposition, of the laws of God. Can suppose they do, which is the most striking, he follow Christ's laws and yet without the a record of events eighteen hundred years faculties for so doing! Must he do this or old, handed down to us through such chanbe damned? Then are you, reader, and me, nels as the Scriptures have passed through, too, damned most certainly, if we " heal not or the tangible demonstrations witnessed by our own senses! Is there no superiority of facts over faiths? Surely, the manifestations of Scripture record are nothing but a record to us, while those of our day are tested, not by other men's senses, but by our own. What I see, and hear, and know, more than equals what others may testify or write about in a distant age of the world. And I have yet to learn that there exists a single Spiritualist who has not a greater faith, by reason of modern manifestations of spirits, thun he or she ever had, or could have had, from the teachings of Scripture history. Spiritualism, therefore, does what Christian law as I can, or as close as God's laws will history has not, with all its means, been able to do. Whether modern manifestations destiny, my salvation. This brings me brief- shall excite a renewed veneration for the Christian religion or otherwise, will depend, I trust, upon what the character of that religion is-a question which eighteen centuries hus not settled, and which seems to me not very likely to be determined in ages to come, unless something more tangible than the record itself shall occur to harmonize the conflicting opinions and practices of Christen-

> 3. Friend B. says, " Among all the good communications received from spirits, not one inculcates a single better principle or practice than Jesus taught and exemplified." which the Christian church fails to teach, or practically rejects, I will not attempt to deny. That spirits inculcate as good principles as Jesus taught, friend B. will not dispute, and that they reason more extendedly upon the practical application of those principles, no one conversant with their teachings can gainsay I can select good principles from the Scriptures, and I can select bad; but I confess that, in all direct communications from the spirit-world, I have, not found a spirit direction to hate father, or mother, or brother, or sister, or my own life, in order to be a disciple of the Harmonial Philosophy. Nor would I have thrown this principle in the face of our friend, had he not seemingly challenged the modern communications to a comparison of principles with those of Scripture history. I have full reason to believe that with all his regard for the better principles of Jesus, he would not accept the one to which I have referred as best suited to the well-being of man. And if he has found none any better in modern revelation than those taught by Jesus, I think it will be difficult to find any more exceptionable than some which are ascribed to bim; for I can see no principle more repugnant to my sense of right, than hate toward parents and kindred. In this, I take the record as the received exposition of his principles, and hold myself under no special obligation to improve, amend, or repudiate the same, to make them conform to the other rules given by him. I may accept the commentaries of good men, or the explanations of theologians, which amount, so far as I have seen, to a denial of the words imputed to Jesus by the historian, and this is equivalent to a con-

demnation of the precept to hate. 4. Concerning Spiritualists, Br. Ballou says, " No one will presume to contend that their zeal, devotion, and martyr-like hero-An Appendix to Br. Ballou's Mod- ism have begun to rival those of Jesus, his apostles, and the early disciples." And why not say, the circumstances have not demanded it? The early disciples were person cuted and put to death by law, and is it not marvellous that our zeal cannot be displayed and our heroism vindicated beside the early disciples, when neither law nor policy will justify the acts suffered by them ? It seems to us, it would be ludicrous to mention the cases as parallel to each other. But be the zeal and devotion of the early Christians what it may have been, the record declares that one denied, and another betraved his Master, while "the love of many waxed cold." Their devotion and heroism was not universal, nor permanent, nor do I expect that it will be so with Spiritualists of this

5. Concerning the actual merits of the

neither believing nor acknowledging any faith whatever in such purpose. Br. B. judges for himself, and so do all the rest; yet all do not agree. If the scriptures were as emphatic and clear as is Br. B.'s mind on these points, the merits of the two dispensations might be easily determined, and we could afford to concede the superiority which he claims. But still, it is said that modern manifestations form "a mere appendix to the older revelations," and are of minor importance in comparison with them. Now, it will be seen by those familiar with Br. Ballou's principles, which he generously ascribes to "older revelations," that they do not include all the principles contained in the scripture record, but that he justifies himself in culling just such principles as meet the approbation of his discriminating judgmept, and those that are obnoxious to his conscience and matured views of right, he discards. Having made a very judicious selection, he is prepared to challenge a comparison. He claims that his principles are fundomentals, while another individual adopts a different set, and insists that his are fundamentuls. It certainly cannot be regarded as of "minor importance" to ascertain which is true among the many. This question has been before the world for eighteen hundred years, and is not yet decided. True, Br. B. has decided for bimself, while others have decided for themselves, and mostly against the fundamentals of Er. B. Hence, I regard "the appendix" as of major importance in settling the long controverted question of fundamentals. There are, at least, as many Christianities as there are sects; and the mournful lesson of history shows that they have very unanimously rejected the principle of peace, whatever the record may teach; and we deem it of the highest importance that a reform should take place, not likely to be realized without the tangible proofs afforded by modern manifestations. A few questions, and I will pursue the review no further. Have the principles of Christianity, as recorded in the Bible, the power to convert the unbelieving, and sway such influence over them, as is done by the modern manifestations! Have not the revelations of "the appendix " done more than the "older revelations," within the last five years, to establish the confidence of men

and women in the fundamentals-the immortality of the soul, and the conditions upon which happiness may reasonably be enjoyed hereafter? Did the principles taught by Jesus and his apostles succeed any better in reforming and making happy the world, for the first five years of their ministry, than have the modern manifestations for the same period? Were there no silly and absurd things said and done by those through whom the older revelations were made ! If Chris tianity is the patron and source of all science, why is it that her followers so generally fight almost every important discovery, and cry out so lustily and ignorantly against the modern manifestations ! Friend Ballou may say, it was and is because of their ignorance. And we say, because of their ignorance the modern manifestations are necessary. To overcome this no human wisdom has the power, unaided by the demonstrations of the spheres above. C. HAMMOND. Rochester, N. Y., Oct. 18, 1854.

An Hour with Miss Ellis.

FRIENDS : - As there are many persons enquiring for facts, calculated to establish the truth, or falsity, of the claims of Spiritualists, that we can and do receive communications from our deceased or departed friends, I will, with your permission, give the result of an interview which I had, on the 24th ult, with Miss Ellis, at No. 5 Arch

This young lady is, I believe, widely known as a rapping, writing and speaking medium : and I availed myself of her hand to obtain a communication from a long loved, warmly cherished friend, who departed from this sphere nearly fourteen years ago. It is proper for me to say here, that though I have visited this lady several times, yet she does not even know my name; and desiring to avoid all possible chance for collusion, I took my seat, at the table, opposite to the medium, and wrote my questions requiring answers, without her knowing what they were, and the following is a part of the communication given through her hand.

I first wrote, Any friend of mine present? The medium wrote, "Yes." Who? "Frances." Have you any interesting communication for me ? " I have a communication, but it may not prove so interesting as you anticipate. It is on free love that I would speak."

I then wrote, I shall be pleased to hear anything you may have to say on that subject,-when it was written:

"In the spirit-world all are governed by the law of affinity; but in this sphere of causes, man must be governed by rigid laws, to curb his passions, and draw out the nobler properties of his mind. In the spirit-land the marriage vow may be violated without evil consequences; but on earth it is neces-sary to the happiness of the human family.

Your spirit feels instinctively the presence of a kindred spirit, but this sweet affinity should not be sullied by covering with it the worst passions of the heart. The all-seeing eye of Deity is upon you; stretch forth one hand to him for aid, the other cast to your fellow brethren. Be social in your intercourse with those around you, thus following our example ; but O ! beware, in plucking the WHOLE NO., 105.

fruit from the tree of Spiritualism, that ye do not pluck the blighted bud. Humanity is frail; lean then upon us, who can sustain you. Let your deeds be good, and when you cast aside the mortal coil you may gaze back and see the avenue of light which follows every righteous deed. Frances."

Here I omit a page and a half of the manscript, as it will probably not interest others as much as it did me, and pass to the closing scenes which were exceedingly interesting, at least to me and the medium. I wrote, Were you with me, at the circle at the Fountain House, last Thursday evening? and the medium wrote, "Your bright shadow. often throwing my reflection before you. brightening up your pathway." But were you with me there ? "Yes." Did you approve of the demonstrations? "Yes, and six others also. There are four spirits here, who claim the next hour, repulsive to

At this remark, I looked at the clock, and saw that the minute hand was at 12, indicating that my time was out, and that others were entitled to my place-but, as no human being was present, and as I had lost a quarter of an hour at the beginning, by the absence of the medium to examine a sick child, I requested my spirit-friend to ask permission of those who claimed the medium for the next hour, to allow her to continue her communication to me, when the medium wrote, "I will try-they say no. They are from the second sphere, and you see their politeness to a lady; then, reluctantly, I say good bye. FRANCES."

Immediately the medium made a large cross, and wrote, "I am glad to come, and save your soul, you heretic." I then wrote, I am gratified to meet you; will you give me good advice? upon which the medium drew another cross, and wrote beneath it :

"H. I. S. Pat O'Conner, Cork."

I then wrote, Well, Put, I have had in my employ some of your countrymen whom I thought much of; when the medium wrote

"Fath, you may well say that. It was a nard morning when I left Cork six blessed ears ago, to seek me brother Tim, in america, where bread grows on trees, and gould lays about the strates; when I caught the facer-bad luck to the man who had the next hammock—and the next thing I knowd I was floating in the air like a piece of cotton wool-sure its the truth I'm after telling you. Then a bright man, all shining, came to me, and said he to me, Pat, I m your father. Och, but didn't I stare! Me father, said I, to him, is in his grave, poor man, how, then, can he be here, floating in the air, with that white gownd, for all the world like Father McElroy's holy gownd he says mass in! Then he pointed upward to many bright spirits, and those near him I discivered were me aunt Polly, who died in a fit, and me uncle James, and the old man of all, with a crown on. I felt joy trinkling all through me. Tears gushed out of me eyes, but not tears of sorrow.

It would take too long to tell you all me

happiness; but it is a land where gould grows sure enough-thanks be to that same man with a faver for coming so near me. I do not have to work in the bogg now; and I do not have to study over me old spelling book; but I am as happy as a child with a treasure. I am a catholic still, and you are a dacent gintleman for listening to me. Your friend in need,

I then wrote, Why did you call me a heretic? and received for answer, "Forgive me for that same. Your heart is so big that even Pat cun have a little corner. I will pray to the Virgin to bless you."

A lady had entered the room, during thereceipt of the preceding, who desired to make an examination of a sick person, and I wrote, I will now give way to the lady who is waiting-when the medium wrote,

"You are a gallant gintleman to give way to the lady. I will not plague her, as was me intent," and thus closed the interview, and I left.

I was deeply impressed by these communications. I had given thought to the subject termed "free love"-in the common acceptation of the term-only to abhor it; and such I believe to be the feelings of ninety-nine in every hundred of those who are Spiritualists; or those who believe that spirits can, and do, communicate with their friends in the form; and therefore I was surprised that it was presented to my consideration; and yet, I accept it as a confirmation of the correctness of my views on that subject. I was also surprised at the promptness of those spirits entitled to the use of the medium for the next hour; claiming at the minute, and persisting in that claim even though there was no friend of theirs present for them to communicate

So perfectly characteristic of the great mass of the Irish emigrants to this country. were the replies to my questions, that it seemed almost like being in familiar conversation with some of those who had been in my employ, and so unexpected was it to the medium that she was, at times, convulsed with laughter. Who can read these two communications, evidently from different spheres or planes, without the firm conviction that "to die"-or rather to be born again-" is gain" even to the most ignorant and vicious, who desire to progress? Even poor Pat, who at first anathematised "the man in the next hammock," for giving him "the faver," does not now have to "dig in the bog," as when in this life, and is thankful "to that same man with the faver' for having been instrumental in relieving him from poverty

Now will any one explain the origin of these communications, if they are not, as they purport to be, from the spirits of those who have departed from this life ! If they will do so, they will confer a favor on thousands who seek only for truth, and more especially upon Yours, respectfully, D. K. MINOR.

BEHOLD! I MAKE ALL THINGS NEW."

S. C. HEWITT, A. E. NEWTON, EDITORS.

S. C. HEWITT, PROPRIETOR.

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BOSTON: SATURDAY, NOVEMBER 18, 1854.

A Word about Organization.

We are aware that the very sound of the word organization is an offence to many Spiritualists, and among them some of our best, most respected, and most judicious friends. Nevertheless, we are disposed to invite them to a few minutes' conference on the subject, that by a comparison of views we may eliminate truth, and perhaps be able to see eye to eye.

An expression contained in the letter of Dr. Hayden, published last week, doubtless indicates a feeling very extensively prevalent, not only at the westward but also throughout New England. It seems to us very possible that this feeling, so far as it relates to the New York Society in particular, may arise in some degree from a misapprehension of the real purposes of that organization. We have the fullest confidence that its originators had a high and worthy purpose in view, and that they have sought to attain that purpose by the use of such measures as their highest wisdom dictated ;-and though these measures may not in all respects commend themselves to our judgment, yet we are quite willing they should accomplish all the good they can in their way. There seems no oceasion for antagonism or unkind criticism in

that the prejudice against organization in general, arises from a misconception of its true nature and uses. It has become associated in the mind with creeds, limitations, bondage, and individual restraint-neither of which have any more necessary connection with it than error has with truth, darkness with light. True organization, so far from sinking individualities, gives them their fullest expression-so far from curtailing personal freedom, gives it wider and more complete scope. This we will endeavor to make evident. Let us begin at the bottom :

Furthermore, it seems evident to us

Organization is a fact of nature. It is seen everywhere around us, and within us. It is the necessary result of harmony and attraction : and without it there is no progression, no use, no beauty in the universe; but all is chaos and confusion. Just so fast as individualized particles of matter become so assimilated as to answer to the great law of attraction, they begin to arrange themselves in order, to take form, and to produce organizations. In this process, no one particle loses its identity or individuality, but it comes into such relations to other particles as to render its individuality of use, and thus give it its highest expression. That particle which, from its nature, is not adapted to help form the root of a plant, may go into the stalk-that which cannot become woody fibre may help constitute the bark-and that which is not adapted for any other position may find its place in the delicate flower ;and by virtue of finding and occupying its right relation to other particles, it can exhibit its own individual qualities and peculiar beauties with a freedom and completeness which would never be possible out of those relations. So is it throughout nature, and man forms no exception.

Men and women are not only individuals-" Individual Sovereigns " if you please-but they are related individuals. All are related to all-no one is complete in himself or herself without all others-and when each occupies his or her proper place, then universal harmony and universal organization is the result. While, therefore, no one should, or has a right to, go into an organization which shall sink his individuality, or narrow his personal freedom, it is evident that no one can arrive at the highest and most free use of his individual capacities but by using them

in their proper relations to others. Organization for a specific purpose, is simply a division of labor; and of the advantages of this, all our workshops and places of business furnish abundant illustrations. Suppose the workmen of a manufactory should refuse to recognize their relations to each other, and all undertake, as independent sovereigns, to do all kinds of labor. How much would be accomplished, compared with what is done where each wisely does that part which he is best adapted to do?

Now, to apply these plain principles to the case before us:

Spiritualists eyerywhere, in so far as they see the same truths and embrace the same convictions, are to that extent assimilated or harmonized with each other; and a feeling of attraction, fraternization, brotherhood. springs up among them. They yearn to know each other, to sympathize, and to come into closer relationship. Their internal harmony | be accommodated.

seeks an outward expression. This is natural and inevitable.

All are more or less desirous, furthermore, to confer the light they have received on others, that others may rejoice with them. Here is an object to be accomplished-work to be done. Each labors to this end to the extent of his individual abilities; but soon it begins to be apparent that by a fraternal co-operation, a combination of means and of efforts, and a division of labor, vastly more can be accomplished, and with a great economy of labor. One individual may be able to speak in public, to detail his experiences and use arguments to the conviction of others; but he may not have the means to pay the expenses of so doing-while others who have the means may lack the ability. One may be able to write, but unable to print or circulate his writings; while others, who cannot write, can furnish the means to do both. So of all other desirable measures. By systematized co-operation, however, these various individual abilities may be brought into proper relations to each other, and thus the ends be accomplished. This is organization, and as we view it, it is the most natural and proper thing in the universe.

In a true organization, nothing is arbitrary, forced or constrained. Its officers are but workmen, each performing his particular division of labor; and, if rightly chosen, each has the part he is best adapted to perform. So far from destroying individualities or restricting freedom, it places the individual in such relations that his peculiarities may be more fully exhibited, and his powers more freely exercised. The peculiar particles which go to form the petals of a flower, and impart its beauty and fragrance, could find no opportunity of expression, unless other particles had first constituted a root, a stalk, and a bud wherein these might develop themsel-

Of course, any organization must have before it a defined purpose to which its work as a body must be confined-whether it be simply a declaration of unity of sentiment, and thus merelya concentration of moral influence, or whether it include the carrying forward of practical labors: but in either case the sole bond of membership should be individual attraction. With an organization, however, which should have any thing to do with framing standards of faith, imposing creeds, tests of orthodoxy, or spiritual despotisms, or which should go into the manufacture of Procrustean bedsteads of any pattern, we as Spiritualists could have little sympathy. Such ideas belong to the dead past, and should be buried with it. While those who agree in sentiment and purpose may labor together harmoniously for the accomplishment of ends which to them seem desirable, it by no means follows that they should denounce and anathematise those who see not as they see, and therefore follow not with them. Mutual and cordial toleration of all differences of opinion, is among the first lessons of Spiritualism, as we have learned it.

Furthermore, no one should go into an organization of any sort, until its propriety and desirableness are both seen and felt. Deep conviction only can give life and energy. Where this does not exist, it is evident that the individual is not prepared for such a step. Living organizations only are wanted. Dead bodies are not only of no use, but are likely to become a "stench in the nostrils" of the

Such, imperfectly expressed, are our ideas of organization. And we have only to add, that while we could desire to see these ideas perfectly embodied in any attempt which shall be made at association, we do not feel obliged to refuse to act with any associative body, for a proper purpose, which shall approximate to this conception, even though it be imperfect in some of its details. It may be better to live in a body with a single hand, or an abbreviated limb, than not to live at all. It may be better to act with defective instruments, for a good end, than not to act. But of the extent to which this is judicious, each must judge for himself.

A. J. Davis in Boston.-Mr. Davis is expected to spend the present week in this city, and to give public lectures on Tuesday and Thursday evenings, in the Lecture Room of the New Music Hall; also in the Melodeon on Sunday afternoon and evening next. To the evening lectures, a small admittance fee

will be charged. We are not informed of the topics on which friend Davis designs to speak; but are sure that he will grapple with the living questions of to-day in his own vigorous manner. We are always pleased to listen to his calm and free thoughts, though we cannot always think with him.

MEETINGS IN BOSTON .- On Sunday the 5th inst., the meetings in the Melodeon were addressed by Mr. J. H. Fowler, of Cam-

Flushing, L. I., spoke both afternoon and evening, on the general theme of Human Progression.

We have a full report of the remarks made in conference at Harmony Hall, on Wednesday evening of last week, but are obliged to defer them to the next paper.

MR. BARNARD'S SPIRIT-ROOM .- The manifestations at this place are progressing very satisfactorily. We had the pleasure of being present a few evenings since, during the performance of some very striking and forcible demonstrations in the way of playing upon drums and various musical instruments, by intangible performers-the room being meanwhile wholly darkened. The exhibition of the illuminated spirit-hand, and the speaking through trumpets, as at Mr. Koons', has not yet been accomplished, although it is promised as soon as conditions become favorable. Skeptics may as well prepare to "surrender at discretion." Mr. Barnard's residence is at No. 13 Auburn court, Cambridge street, and admission is free to all who can iams."

Bro. Ballou's Correction.

In our reply to a correspondent of the Springfield Republican, two weeks ago, we intimated that Bro. Ballou's statement in regard to what he calls "free love developments" among Spiritualists, had "reference probably to matters in his own model community, at Hopedale " We gave this merely as a probable solution of his course on the matter, thinking that we had reason for such a supposition. But we have since been assured that we misapprehended our information; and in the last Practical Christian, Bro. B. declares that he " had no such reference whatever, but rather to matters in Boston and vicinity, and in more remote

We are glad to give publicity to this correction, that no injustice may be done anywhere-though, as our remark was simply hypothetical, we did not suppose any harm

could be done by it even if mistaken. But Bro. Ballou accompanies this correction with something that looks very much

like a threat, as follows: "The New Era and some of its correspondents will be wiser for themselves not to compel me to defend myself on this point."

Now it may be that Bro. B. is better posted up in regard to matters of the kind refer red to, in this city and vicinity, than ourself. We have had neither leisure nor disposition to hunt up cases of individual dereliction, nor to establish a moral espionage over the Spiritualists of this region. We can only repeat, in all honesty and sincerity, that we have no knowledge of Spirits or Spiritualists who have taught or practiced the foul and abominable doctrines generally known as 'free-loveism." So far as we know, these

are and have been universally repudiated.

If instances of individual frailty and folly have occurred, it is not just that Spiritualism at large should be made responsible for them; nor can we see that any good, either public or private, is likely to result from their portrayal before the community. We have, however, not the slightest personal unwillingness that Bro. B. should make any defence which his view of the interests of truth demands; nor have we any anxiety as to the ultimate effects which will be produced upon the cause of Spiritualism. Truth and purity will stand approved through whatever scrutiny; and for these only do we contend. N.

Psychometrical Delineation of Mrs. Hayden.

The following description of this estimable lady, widely known for her superior mediumistic powers, was recently given by Bro. R. P. Wilson, in a public meeting, as a test of his abilities, -he, of course, being ignorant of the person delineated until after it was given.

This lady has strong will-power; scarcely any obstacle could be thrown in the way of her success: she would have an interior delight to battle with almost any one who would undertake to oppose her. It is not love of warfare and contention, yet if it must be met, she is the woman to meet it. She lives in sympathy with a great many mindsand there is strength and firmness in her friendship, which renders it impossible for persons to tear themselves away from her. She gets friends without effort. Though she has enemies, yet they are not personal enemies-not for anything that she is of herself, but something that she does. There is a positiveness about the love element which gives strength, force, executiveness, decision, ife-imparting much of energy and vitality in the manifestations of this divine ele-

There is good deal of healing power communicated through her coming in contact with a sick person. Her sphere would be repelling to disease; she is also like a magnet, and will draw life from others without their knowing it-from her own spiritual positive nature. She seems to know the minds of others without any trouble. I think spiritual influence is with her a good deal-it must be in various forms of manifestation. Her sphere is very attracting, dignified and elevating. She is of an aspiring tendency.

PROGRESSION .- The Christian Register, of this city, thus endorses, in its peculiar phraseology, the grand doctrine of Human Progression, which is generally received by Spiritualists:

"The simple permission to repent, the opportunity of recovery from evil, is one of the highest and most characteristic privileges of man. Let decay begin at the heart of the oak, and the tree has no self-restoring power. The temple, whose foundations he gin to crumble, cannot restore itself; but, faster or slower, will it crumble till it sinks in the dust. To man, and to man alone, Almighty God has seen fit to give, within certain limits and with certain conditions and aids, the power of self-recovery. Moral decay may have touched his heart, and the innocence of childhood may be gone, and bridge, in an able discourse on Human Bro- sin may have darkened his way and his bosom, and yet all hope is not gone. There Last Sunday, Mr. James Quarterman, of is still, under Providence, a power at the Flushing, L. I., spoke both afternoon and it, to resist evil and to rise out of it. For this power our hearts should be filled with unceasing thanksgivings.'

Bro. Hammond's Article.—We commend to the attention of all who have taken any interest in the strictures of Bro. Adin Ballou, the temperate and admirable review of some of his positions, given upon our first page, by Bro. Hammond. Bro. H. has taken up some points upon which we had intended to remark, and has placed them in their proper light-much better than we could have done. We thank him for the service. N.

FRIEND NEWTON, -Will you please make the following corrections of slight errors, which occurred in my letter in the last number of your paper. In the fourth paragraph, twenty-fourth line, "Nathan" should have read "Nahum." Seventh paragraph, fifth line, " hand" should have read "band." And in the certificate that follows, "Clark William" should have been "Clark Will-Very truly yours,

Testimonial to A. J. Davis.

We learn from the Hartford Times, that the Harmonial Brotherhood of that city, before the departure of Mr. Davis on his lecturing tour, presented him a gold watch as testimonial of their love and gratitude. The gift was accompanied by the passage of a series of resolutions, expressive of their confidence in the principles of the Harmonial Philosophy, and their thanks to him as their teacher. The reply of Mr. D. on the occasion, contains many beautiful sentiments, felicitously expressed. The following is the main portion of it:

MR. DAVIS'S REMARKS.

BRETHREN OF THE NEW DISPENSATION :-You speak of Gratitude. All gratitude is mine, not yours. From time to time I have discoursed to you, as it were, involuntarily, because I could not help it-'twas such a blissful relief to my soul to communicate its irresistible impressions.

Moralists have taught that benefitted parties owe a debt of gratitude to their benefac-tors. Hence, the doctrine and popular practice of making perpetual acknowledgement to the supernatural. But nothing can be more absurd. 'Tis the benefactor, not the recipient, who enjoys the first good of his acts. He alone feels, and must of necessity feel, the deepest debt of gratitude. Consequently it is always more blissful to give than to

You have, dear Friends, frequently permitted me the enjoyment of such bliss, and I am grateful to you for it; but now, as I am about to depart, the natural happiness of the benefactor is yours-and I am the receivercausing me to feel myself unable to express in words the pleasurable emotions awakened by this unexpected transposition.

Your Token of Friendship is wrought from earth's purest metal—a substance which is said to be untarnishable. This fact, so externally significant, is not without its moral. I hope I shall profit by a suggestion so delicately expressed by you.

And you have presented me with a Re-corder of Time. This is a startling thought! It will everywhere remind me of the pulsations of Eternity-of the hours, minutes, and seconds as they spread their wings and fly from the empire of life into the realm of death. But this reflection cannot disturb or sadden us-for we know that, to our inmost principles, THERE IS NO DEATH; but life-unfolding more and more beautifully as we pass

along with the flight of time forevermore.

This Watch will help my soul to keep its vigils day and night. My spirit is deeply impressed with your beautiful Token. In its shining Countenance I shall behold the everhappy, ever-cheering faces of my Harmonial Friends in the City of Hartford; and its extended Hands will impress me henceforth to remember, with a thrill of unmingled happiness, the familiar grasp of many earnest women ness, ine jamuar grasp of many earness women and fearless men; who, notwithstanding the oppressiveness of popular prejudices, have stood firmly forth, forming a phalanx in favor of the Gospel of Nature and Reason. * *

Day unto day uttereth speech! We talk

of yesterday, to-day, and to-morrow. What are these but the proper names of the everreceding, ever-approaching waves of the Ocean of Time. Your Token, Brethren, is beautifully symbolical of a hidden prayer, dwelling within each soul, that I may lose no Time in doing all that I, as an individual Brother, can, to break the fetters of Ignorance—to teach the philosophy of our exis-tence—to bring man into fellowship with his own intuitions and reason-and, through the benign influence of a rational Spiritualism, to do something towards establishing harmonious relations between the Heavens and the I said that gratitude was mine, not yours

-that you need not express any towards me. But I think your Token of Friendship will not diminish my indebtedness to you. No, my Friends,—the uniform kindness and cardor with which you have listened to my "impressions"-your increasing confidence in the final disappearance of ignorance and suffering from the earth-your reliance upon the Eternal Religion of Justice and Liberty, based upon the deific laws of universal Nature -the gradual emancipation of your affections from the despondency of popular superstitions and from the slavery of proscriptive creeds the progressive developement of your intellectual faculties toward a perception of philosophical principles-your manifest determination to be free, and true to the living God within you-to oppose all you conceive to be error and oppression, and to cling steadfastly to whatsoever you apprehend to be truth and freedom-yes, Brethren, my recollection of all this, in addition to the abiding fragrance of Friendship's flowers the germs of which we have planted silently in the garden of each other's hearts-will, through all the coming years, augment yet more the debt of gratitude which I have long had the happiness to experience.

As you so touchingly and substantially express your affectionate sentiments, I know not how I can depart without urging upon you to remember, in all places and under all circumstances, the impressive words which you have written on the walls of this room—
"Love"—"Wisdom"—"Harmony"—"Excelsior." May the sound of these words act like Truth's magic upon each heart, saying evermore to all-"Peace, be still!" so, that, whether bowed down in affliction or elated with happiness, you may feel yourselves con-secrated, both soul and body, to the immortal cause of Human Harmony of which these electric terms are so universally expressive! And let me solicit you always to bear in mind that this platform on which I now stand, is, while in your possession, dedicated to the rights of man and woman-the pulpit of free speech and impartial discussion! And, whether you remain in this city or remove to other parts, whether at home or abroad, may you never forget to preach and practice the great law written over you rostrum:— not apprehended, and all influence for good "Let no Man call God his Father who calls is lost, at least, over a large class of minds not Man his Brother."

WARREN CHASE Writes from Auburn, N.Y.,

"I am wending my way towards the new Spiritual Home in Boston, but am unable to yet designate the day I can meet you and the friends in the city. Yesterday I lectured three times in this city, to large and intelligent audiences, and have engaged to return at some indefinite day. On the 8th, 9th, and 10th, I am to meet and speak to the friends in Utica, and on the 12th in Troy; on the 15th, 16th, and 17th, in Springfield, Mass., and on the 19th, in Hartford, Ct. By or before that time; I will inform the friends in other places, and in Boston, when I can

The remainder of his letter will appear

Communications.

Marriage. Philadelphia, Nov. 7th, 1854. MESSRS. HEWITT AND NEWTON .- With your permission I will write a few lines for the

I have been reading Mr. Loveland's arti-

cle upon Marriage, with much interest; but it seems to me he has not done the subject justice; he has let off the evils of the present system of Marriage too easily,-has handled it with the gloves of popular opinion on. Perhaps I am in error, and that soft words are most effectual; but while I can meet the erring with sympathy, I have no honeyed words for error. Mr. Loveland has not spoken out with that boldness which this subject demands at this revolutionary age, when old heathenisms are being shaken to their very centers. I know it is as much as a man's reputation is worth, to speak plainly upon this question; but wil not some one of our sacrificing Spiritualists take his reputation in his hand, and volunteer a martyrdom in this cause? It is none other than the cause of Human Emancipa tion from the strongest chains which the monster, Ignorance, has riveted upon our

I look upon the present marriage laws and relations, as the direct source of more pauperism, crime, disease, and death, than rum, tobacco, war, pestilence, and famine; and I speak not at random, when I say this. Tobacco, rum, and war, are chiefly male accomplishments-pestilence and famine are confined to a few locations, but marriage is universal. No condition, no sex, no locality, where human beings exist, is exempt from the curses of this human foe. Yes, foe; for that which under proper regulations is capable of being our sweetest joy, is from this very circumstance also capable of becoming our greatest curse.

Every medical man knows, - if he does not, every medical woman does,-that the penalties of God's laws, which those human laws compel us to violate, directly kill ninetynine hundredths of the female world, at least one half of all the children, male and female, and stamp untold miseries and diseases upon all the male sex. I am ready to defend this, and challenge its contradiction. Does any one doubt this, let him look about anywhere, everywhere, upon the pale, saddened faces of the female world, and ask, Why? Let him look at the puny, deformed, dwarfed children, and ask, Why? Let him look at the help-developed, imbecile men and ask, Why? -who were their mothers ?

In view of these fearful results, can we be passive-be gentle? Perhaps I write too severely. If so, it is because I feel too deeply, and because the truth is too true. Let those who deny these things, come boldly forth to the rescue, but let them examine their outposts ere they attempt the defence. No authority, no theory, no superstition, can avail. I have been in the camp; I know the rottenness of every fibre of this gilded monster, and nothing shall shield it from my piercing shafts, until its death-throes say,-' the deed is done." Human life is short, and this consideration has deterred many from undertaking a work so Herculean as this; but thanks to the great Law of Progress, the time has arrived when Angels may come back to finish what was begun while here. MARENDA B. RANDALL.

REMARKS.-The above furnishes an excellent illustration of the difference in method by which different minds would proceed to the accomplishment of the same object. We have no question of the purity and singleness of purpose of our friend Mrs. Randall, and can readily understand how her investigations and observations as a physician should tend to produce in her mind a strong and earnest conviction and deep feeling on this subject. Moreover, it seems to be the case that all reforms have their Boanerges. "Sons of Thunder," as well as "Sons of Peace,"-their bold and denunciatory Luthers, as well as gentle and persuasive Melanethons. And we do not undertake to say but that these two classes, as well as all intermediate grades, are equally important as Heaven's instruments in carrying forward the great work of Human Redemption. It may be that each addreses itself to a class of mind that can be reached in no other way.

Nevertheless, it behoves us to say that the extreme denunciatory style is not our way of proceeding,-it does not commend itself to our judgment as most wise and effective. It is not apt to be employed with sufficient discrimination to avoid misunderstandings which appear to do more harm than good. For example, when the institution of marriage is denounced as a universal curse, and the worst under which humanity is suffering, the majority of people, feeling sure that they have found or can find in it a blessing and a source of the purest and highest good, at once feel their holiest convictions outraged, and they are inevitably led to question either the motives or the sanity of the assailant. His or her true meaning, is not apprehended, and all influence for good

who most need to be benefitted. The institution of marriage, as it exists among us, like the institutions of government and religion, is the product of the average amount of light and wisdom that have existed in the community. In so far as it is imperfect, and falls short of its highest uses, it is because of the ignorance which has not yet been overcome. All the institutions and ideas of the past have been the product of the conditions under which they have originated, and they have subserved useful purposes in their time. Just as fast as men have more light and more wisdom, so fast will they grow out of the old and the imperfeet, and originate that which is wiser and

vestigation, and the unfolding of spiritual perceptions, are revealing imperfections, | 12

greater or less, in the existing system of conjujal relations, and tracing in any degree the sufferings and miseries of humanity to a wrong adjustment and management of these relations, the great thing to be done is, carefully and patiently to instruct humanity on the subject. The prevailing ignorance must be removed. It must be made clear what is the true basis of marriage-what is the true law of conjugality-how this law is violated in existing customs-and what are the penalties of its violation.

If it be true that an untold amount of evil flows from the marriage institution as it now exists, it is equally true than an incalculable amount of evil results from the existing dietetic habits of mankind. Yet we do not denounce sweepingly the practice of eating and drinking-we do not inveigh against the institutions of breakfast, dinner, and supper, in such a way as to lead people to suppose we would have them abolished altogether. All men and women know, notwithstanding the miseries of which follow wrong dieting, that they must eat and drink; but very few know what or how much to partake of in order to secure the best results. So most men and women know, in their inmost consciousness, that a marriage in some sort is necessary to their individual complement and happiness; but very few as yet know what is the true marriage, or how it is to be secured, or how its highest blessings are to be attained. On all these points the world needs knowledge which it now has not; and when it has this knowledge, it will see what is false-it will discover the sources of much of its wretchedness and wrong. Even those who are most keenly suffering these evils, have now little suspicion of their true source.

But it seems to us that the investigation should be conducted with philosophic calmness,-with earnest loyalty to truth and duty wherever they may lead, -with manly and womanly dignity and purity, which fear not to meet God face to face as He has presented Himself in any of His works,-and with a courage which dares to obey His laws whenever they are learned.

While, therefore, it is not for us to question the motives nor to denounce the conduct of those who feel impelled to a different course, we feel that on this most important topic the world more needs light than condemnation-more needs instruction than de-

We trust that our intelligent correspondent, who is now engaged in qualifying herself as a medical practitioner, will never forget (as " the faculty " seem almost universally to have done) that the true meaning of the title " Doctor" is teacher; and that she will qualify herself to teach on this momentous subject with a power and authority which none shall be able to gainsay or resist.

Unsparing denunciation, however wellmeant, in the present state of public information, will be likely to stir up counter denunciation, and lead to misapprehension of motives; while the demonstrable facts of science and experience will be found irresist-

For the New Era. Pictorial Visions .-- No. 3. VISION SEVENTH.

The first representation was a globe of silver light, which attracted the attention of the people as it gradually increased in magnitude and brilliancy. Presently they came with candles and torches which they lighted at the globe. Each lesser light, as it burned, increased in size and brightness, until it rivaled the original. As these new lights were borne away, they formed an immense procession, stretching far into the distance, illuminating the whole region around with their brilliant rays.

A group of antiquated Theological Professors then appeared in one corner, debating upon this new marvel, and endeavoring to devise some method of counteracting its influence. So they procured a number of old leaden lanterns, lettered with the word LIGHT, and mounted upon rough poles. In these lanterns they kindled a little brimstone, which cast a dull blue glare for a short distance around. These were carried about over their heads by the professors, evidently with great satisfaction and pride. But soon the flame melted away the lead, and that, with the burning sulphur, flowed down over the lantern-bearers, literally covering them with a coating of their own fire and brim-

VISION EIGHTH.

This vision had particular reference to a

local matter in Boston, but like the almanacks, "will answer for the adjoining States." Two differing parties were represented by two railroad trains attached together, but striving to move in opposite directions. The first consisted of a number of new and beautiful cars, filled with a class of highly intelligent passengers, evidently belonging to an advanced grade of mind. Their motive-power was furnished by a new engine, named PROGRESSION. The other train were old, uncleanly, worn-out cars, filled with second class passengers only. Their engine was an antiquated, rusty and rickety affair, named the No-GO-MOTIVE. After a while, the two trains were separated, and the "Progressives" glided smoothly and swiftly up a gentle grade, while the " No-GO-MOTIVES" as swiftly descended. But at the foot of the descent, the road curved into a semi-circle, and turned back upon itself; so the train was compelled to come round in the rear of the other, and the passengers called loudly to their former brethren for assistance, as their own engine was unable to go forwards alone. They were kindly allowed to attach themselves behind the forward train. Here a large number of spirits came to the assistance of both trains, while others were engaged in sprinkling the hitherto dusty road, and strewing it with flowers and delicious perfumes. The road extended If, therefore, the progress of scientific infigure of our Savior, clad in flowing robes of

to, " SALVATION only through PROGRESSION." This figure soon disappeared, leaving to the began to grow scarce, and I began to grow view a magnificent amphitheatre, or terraced disheartened. Not that my faith in Spiritgarden, filled with gorgeous tropical folinge, ualism was gone, no; but I wanted these shrubs and brilliant-colored flowers. A flood mighty weapons to work with—facts and of beautiful rose and gold-tinted light was tests. I do hope you will give us some shed from above upon the scene and its tracts soon, filled with simple testimonies. I myriads of bright, happy inhabitants. In feel that I should like to be a colporteur. the air appeared some words of silver light suspended without any visible support. They were, "Come, blessed of my Father,

> For the New Era. Love.

As this subject is being discussed, it seems exceedingly important that the world should understand what love is. I will give what I consider the true idea.

Lorais an emanation from the Deity-a spark from the celestial flame. God is love, and all love flows from this unfailing Fountain; consequently it is pure and holy. It is the predominant principle of the human soul, impelling man to do good, and embrace the Universe in his benediction. This principle, acting through human agency, is destined to redeem the world from sin and sor-

God's kingdom is a kingdom of love; and when we pray, "Thy kingdom come," we pray for the universal reign of love on earth. Christ came to promulgate this principle; and shall man say that it shall not be free? Love is always the same, whether it lodges in the heart of a savage or a saint; but it differs in degrees of intensity, and is often surrounded and clouded by sensual passions. It may not be developed alike in any two souls; but like a stream which receives the coloring of the soil through which it flows, so love is affected by the color of the heart in which it dwells. Still this does not change its essential nature. Then why should we be afraid or ashamed to cherish and indulge this heavenly principle? It is probably because lust has been misnamed love. Strange mistake! The two are as different as light and darkness; as heaven and hell. Love is the cause of all good, lust the cause of all evil. We should always exercise love to the fullest extent, and always suppress sexual lust, except for the purposes of reproduction.

Pure minds must advocate this idea. It is time the chaff were separated from the wheat -the lustful from the loving. No virtuous young lady will keep company with a man after she discovers that his chief object is the gratification of lust. When love is understood, it will be free. LOWELL, Nov. 6.

REMARKS .- It seems to us that our correspondent, in the exception made at the end of the paragraph preceding the last, has failed to express the idea intended. If lust is in itself evil, or "the cause of all evil," should it not always be suppressed? And if the function of reproduction cannot be exercised without it, ought we not all to become Shakers at once, and let the race die out, rather than do evil? Lust (when used in a bad sense, as the term generally is,) denotes the irregular, unlawful, or unwise activity of animal passions-that action of the fundamental instincts of our being which is not directed and controlled by a wise regard to to the laws of our nature, and to the production of worthy ends. There may be a lusting for improper food and drinks, or improper quantities of them; yet the exercise of a healthful appetite towards proper objects is not lust-but is essential to life, health and growth. So of all other instincts of our nature. In their legitimate exercise, under the control of wisdom, they are neither evil, nor the cause of evil. There can be nothing purer or diviner in the universe than the proper use of the function referred to ; and such use should never be regarded as an evil. a crime, or a thing to be ashamed of. At the same time, there is nothing more foul or ruinous than its improper use, and this should always be suppressed. Neither custom nor legal sanction can make exceptions admissible.

The great question to be determined by each one is, What is its legitimate exercise? What is its proper use? How will wisdom direct and control it? If the sexual instinct has no other proper function than physical arrange the furniture, and to seat the perreproduction, then let its exercise be strictly sons present, in such order as we pleased; limited to that,—for no other can be right the spiritual phenomena was afforded us. or pure. But if it shall be found that, like During the circles the following facts ocother instincts, it has also still higher pur- curred. After the company were seated, poses, bearing relation to the interior or the lights were extinguished and the room spiritual being, let those be discovered and darkened much as possible, and in about five wisely regarded, -for obedience to law (divine or God-made law,) is always pure, and the table, the ceiling, and the walls. These disobedience only is impure. But let all in-blows were apparently produced by use of the drumsticks, and their power and fre-passionately, scientifically, and with strictest purity of heart and loyalty to truth. If any are unprepared to approach the question thus, it is probably not time for them to approach it.

Importance of Facts--Practical Suggestions, etc.

A correspondent, who is, in the best sense of the phrase, "a plain, blunt man," sends us his impressions of various matters as they appear " out among country folks," as follows :-

HAMPTON FALLS, Oct. 29th, 1854.

BROTHERS HEWITT AND NEWTON :- I rejoice to hear you call for facts again. I had resting on our persons. It was placed on almost supposed you had published all, and that the cause was dying out. But thank God that it is not so. I believe the work is going on, and will go on; and one great instrument must be, the publication of facts. Simple facts are doing a mighty work out among us, country folks. Why! I used to take your papers, and travel from house to ica with occasional bursts of full harmony. house, reading over the facts and tests I found | The tambourine was also used, and while there, and many a heart was being reached | moving around the room, the various sounds |

brilliant white, holding in his hand the mot- -for they could not gainsay them, dates, names and residences being given. But tests

Now, my brothers, as it appears to me, our school teachers might as well go into their schools, and say to all the little babes in inhabit the kingdom prepared for you from knowledge-We have no labor for you, unthe foundation of the world." The trains of less you can take your place in the highest cars with their passengers entered, when class!—as for those who are advanced in the opening was closed by massive clouds of Spiritualism to say to those who have not a deep violet color, exhibiting the words, learned the A B C-You must begin where Such, O inhabitants of earth, is your des- we ore, or we cannot labor for you. And J. Wolcott. just as unreasonable for us, who are in the A B C, to say to you, who are far advanced in Spiritualism-You must remain in our class until we learn enough to go forward with you - as for the babes in our common schools to make an outcry, because some who are active have got the alphabet by heart, and wish to advance to a higher study. Thus I thought in your late Convention, where many seemed ready to advance upon more laborious work, and others, having less experience, and consequently much less faith, appeared to me rather unwilling to let them go on. Oh that we all may adopt the language of one, anciently, " Let there be no strife between me and thee, for we are breth-

And a word as regards Lecturers. Brothers Davis, Chase, and a host of others, can do a mighty work in our cities and large places, where minds are advanced; but do we not nced less able teachers, who shall go out into the highways and hedges, and teach from house to house "which be the first principles" of this Spiritual movement! I hope and trust such will be sent out, to instruct the scattered lambs.

And, dear brothers, I think your trials must be great, while so many would induce you down into the valley of contention, that the work may cease. Be exhorted to adopt the language of one of old-" We are doing a great work, and cannot come down.' Carry out those principles as you have heretofore, and I think you will be able to quench all the fiery darts of the adversaries, and the walls will be built, although "in troublous

You have done well of late, for facts and tests, and I am again upon the run-I think the California articles, with the others, will do a powerful work.

Yours, forever. JOSEPH CRAM.

Meehly Record of Phenomenn.

More Testimony from Mr. Koons'. In the Cleveland Spiritual Universe, of Oct. 28, we find a detailed account, by several residents of Cleveland, of a visit to the Spirit-rooms of Messrs. Koons and Tippie. to which so much attention has been attracte of late, on account of the astonishing manifestations of spirit-presence and power which have occurred there. The account contains a description of the fittings-up of the Room, and is accompanied by a cut of the "retainer" constructed by spirit-direction, for the purpose of aiding in the manifestations. We are expecting to receive a duplicate of this engraving to present to our readers, and until then omit the description.

The following clearly-written narrative of what was witnessed during the stay of the company, fully corroborates what has been given from other sources. We happen to be acquainted with all of the signers of this document, and know them to be persons who could neither be imposed upon nor wish to impose upon others; and besides, we have had the pleasure of a personal interview with three of them-Mr. Crittenden, Mr. Treat, and Mrs. Richmond-since this statement was written, and of hearing from their own lips its confirmation.

Perhaps some of our readers may weary of the reiteration of these facts; but they should remember that the world is not yet half convinced of the truth of the great doctrine of immortality, much less that immortals are now holding converse with this sphere of existence-and that these are just the kind of facts that will put these questions forever at rest.

We attended four circles on four different evenings, and had a few sittings in the day time. At these circles we were allowed to and every facility for carefully investigating minutes the presence of the invisibles was manifested by several very strong blows on able and almost deafening. A reveille was then beat on the drums, which would do credit to experienced drummers. The violin, an old one not worth fifty cents, was tuned. In the process of tuning the keys slipped in the head a number of times. The bridge also slipped out and fell to the floor, but it was soon replaced on the violin. One of us found fault with the tuning, as it was not on concert pitch, and on his giving the true pitch the instrument was quickly and accurately tuned, when a number of airs were played on it, not with a bow, but pizzicato. The violin was not on the table during the whole time, but was carried by invisible bands all around the room, now passing near to our heads, now near the ceiling, and now the knees of one of our number, and turned over, so that the strings were on the under side, and while his hands were passing all around it so as to cut off all connection with it, a tune was played. The accordeon was played on, not only while it laid on the tale, but while it was floating through the air through all parts of the room. A number of airs were given through the harmon-

usually produced with the instrument were cessive y on each of our heads. It was also We also heard speaking, whistling, and singing through the tin horn. The horn appears to be the chief medium used by the the drums, now on the triangle, now on the directed the arrangements. Through this horn many amusing and interesting com- mal state, is readily seen. ments on the instruments, the musicians, and their music were made, sometimes commending and sometimes severely criticising. The manner of using the horn deserves

notice. Before using it for speech, it would be raised into the air; then a sentence would be distinctly articulated through it, when it would fall to the table. When we asked would rise, the answer be given, and the horn again fall to the table. At our request they extended the horn to us, and allowed us to take hold of the large end of it, while at the same time conversation was directed through it to us. We observed, that after the horn had been used a few moments, the small end was sensibly warmer than the cannot fail to be convinced "that Spirits who large end. One of us remarked that we had heard it said that Spirits had the power to exhibit a spirit hand so as to be distinctly tants of earth." Newton E. CRITTENDEN. seen by natural eyes, but that we doubted their ability so to do. Presently a piece of sand paper was covered with phosphorus, producing a strong, clear and steady light, which revealed to us a hand entirely disconnected with any mortal body. The phosphorus paper was taken between the thumb and fingers of the hand, and carried to all parts of the room, now rising to the ceiling out of our reach, now passing repeatedly and slowly around the circle within a few inches of our faces, thus giving each and all of us an opportunity to examine it. All portions of the hand were distinctly visible in the phosphorescent light, and to all appearance were perfectly natural. We then requested that a communication might be written to us by the hand on some paper which we furnished. Through the horn it was said, "We have no pencil, can we borrow one?" One of us reached a pencil, and the hand still holding the phosphorus paper, came and took the paper from her hand, and wrote

" TO THE FRIENDS FROM CLEVELAND. The Spirits who produce manifestations in this room, write these lines for the sake of convincing you of their varied power, and for the sake of removing doubts that exist, not only in your minds, but in the minds of Spiritualists generally on this subject. If the friends will certify to the writing of these lines, and cause them to be published, peradventure it may be instrumental in removing existing doubts, and in convincing skeptics that Spirits, who once inhabited mortal bodies, still live, and can and do hold intercourse with the inhabitants of earth."

While the above was written, the phos phorus light was so strong that we could all of us distinctly see the hand and every mark made on the paper with the pencil. It was written in less than half the time any of us could have written it, and was then handed to one of us. We then requested that we might be allowed to touch the Spirithand. Instantly it passed to the head of the circle, and while still holding the lighted paper, passed around and shook hands with all. The skeptic and the believer alike received the proffered hand. It was a perfect hand, at least as perfect as our own. It was as tangible and as real as a human hand, and yet we had the most unmistakeable proofs that it was not human. We witnessed and heard many other wonderful manifestations, but to state them all would be tedious. Mention should however be made of the vocalizing through the harmonand always in unison with the notes of the tunes. The words were sometimes Hymns of Praise, at other times remarks of a general character addressed to the circle. The manifestations at these two rooms

are quite similar, though at Mr. Tippie's postage on them-so that 36 cents is all they cost room, we neither saw writing nor a Spirithand. At Mr Tippie's room, the music is all produced by Spirits, and is more varied and interesting than at the room of Mr. Koons. At Mr. Koons' room, a violin is played by him, and an accompaniment made by the invisibles. On one occasion, we were privately discussing a subject involved in much doubt and perplexity to us. We did not allude to the matter before other persons, but at the next circle, we were told through the born, that Spirits heard our discussion, and that they could explain the matter for us, which was done through the horn in a very clear and satisfactory manner. We chanced to be passing near Mr. Tippie's room one morning, and were surprised to hear a female voice speaking through the horn, and so paused and listened. Mr Tippie and one of his sons were asking questions, and were receiving advice concerning earthly affairs, and concerning the laws of Spiritual Intercourse. The female spirit also gave them much information of the glorious beauty of her new home. To us, that private conference was truly signifi-cant and beautiful. The husband and child had turned from the family and friends, to ask advice of, and listen to the gentle tones of the first wife and mother. We waited until the conference was ended, and entering the room, found only Mr. Tippie and his son. Two of our number being clairvoyants, were able to see the Spirits while making their demonstrations, and silently conversed with them, and afterwards gave us a description of the Spirits, and an account of when and where they inhabited mortal bodies.

The few things we have related are but a tithe of what we saw and heard during the few days we spent at these rooms Some will ask if we were not egregiously humbugged? Some if we were not biologised? Others will ask if Spirits come in "such questionable shape?" Before witnessing these phenomena we asked the same questions; therefore we do not expect much credence from others without the proofs we have had. To say we were duped would be to insult our senses. If we were biologised, so were half the town, for the voices are distinctly heard outside the building, and some portions of the musical performances were heard half a mile.

We satisfied ourselves that none of these

trolled these manifestations : but were it posheard. At our request it was placed suc- sible that such manifestations could be made by mortals, they never could be made by passed completely around the circle, and in its way rested on the hands and arms of each their families. Apparently, none of them their families. Apparently, none of them have the disposition to deceive, and certainly none of them have common sense or intelligence in such quantities, as would allow them spirits at their rooms for vocalizing. It is impossible to convey an adequate idea of the musical performances. While each of the every word and action evince their honesty, musical instruments were used, the time was their simplicity, their rusticity, their great regularly and accurately marked, now on ignorance of men and manners. Their business is farming, and their farms unmistakably tambourine, and with the bell, and now with show that they are not qualified for a sphere the use of all combined; and when all the of action of even so high a grade. The two musical instruments were simultaneously traits of character, particularly noticeable, used the effect was not merely novel but are their artlessness, and their integrity .highly pleasing. While this concert of music was being given, articulate words were heard from the horn, indicating that one of the invisibles presided over the others, and written and spoken communications, and their writing and speaking while in the nor-

During our stay with them we heard from them, and from their neighbors, many uncommonly interesting accounts of Spiritual Intercourse and Experience, which would interest the reader, if space would permit their insertion. Many persons are visiting these circles, coming for that purpose great distances. While there we met representaany questions, as we did repeatedly, the horn tives from quite a number of States in the Union.

In conclusion, we advise any and all who wish to witness demonstrations of Spirit-Power and Intelligence under circumstances that absolutely repel not merely the probability but the possibility of being deceived. once inhabited mortal bodies, still live, and can and do hold intercourse with the inhabi-

HELEN O. RICHMOND. HANNAH F. M. BROWN. CAROLINE S. LEWIS. SAMUEL W. TREAT. CLEVELAND, Oct. 25, 1854.

BRAUTIFUL SENTIMENT .- While sitting in a circle a few evenings since, two clairvoyants who were present saw and described a bright infantile spirit who had passed from the earth-form at a very early period of existence, some eight years since. A question was asked by some one in regard to his age, which was answered by one of the parents. Afterwards the hand of one of the company was moved to write, and the following sentences were communicated,-the medium supposing, until the same was signed, that another spirit was writing, and to another

"My Dear Papa :- We want you to forget how old we are-we want you to think we are like the flowers. You do not ask them how old they are. We are only little flower-buds now. When you come here, you will be like the fullblown rose, and we will be the buds to adorn your stem. And a bright Angel says, we shall be a beautiful boquet in the bosom of God. EDDIE."

THE LATE SPIRITUALISTS' FAIR, in this city, was a very successful undertaking-having been very generally and liberally patronized by the friends in the city and surrounding country. The amount realized we learn is about four hundred and fifty dollars.

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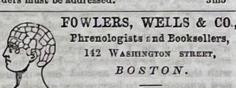
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He also wishes it to be distinctly understood, that no subscriber, writer, or reader of this journal will be considered as committed to its principles, views, and measures, any farther than he voluntarily and willingly commits himself, inde pendently of his subscription or his reading. He wishes it to be constantly borne in mind that this is the Age of Free Thought, and of Individual Responsibility; and that in connection with what for the time being is, perhaps, somewhat peculiarly denominated Spiritualism, the ERA will be, as it ever has been, the uncompromising advocate of free thought,-and the free expression of thought, for in that way only, as one essential element of advancement, can any true progress be made.

THE ERA will still be the vehicle of the prominent Facts of the Sipritual Movement, of the various phases of its Philosophy, and of such suggestions of a PRACTICAL nature as may with justice and propriety come within its own province to present and discuss. In short, while it will ever and earnestly strive to be true to its own convictions, it will as truly try to do its whole duty to

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[It is a very significant fact, that while most of our professedly religious papers blindly denounce Spiritualism in their editorial columns, they are continually inculcating its essential principles elsewhere—particularly in their poetical departments. All true poetry must be spiritual, because all poets are inspired,—that is, they are mediums. to a greater or less extent, for spiritual influx and effux. We have observed several illustrations of this fact in Zion's Herald, the Methodist organ of this city; and the following is an additional one from that source. Observe particularly the language we have italicised'-x]

THE BELIEVER IN HEAVEN.

I shine in the light of God, His likeness stamps my brow; Through the valley of death my feet have trod, And I reign in glory now. No breaking heart is here,

No keen and thrilling pain, No wasted cheek, where the frequent tear Hath rolled and left its stain.

I have found the joy of heaven, I am one of the angel band, To my head a crown is given, And a harp is in my hand; I have learned the song they sing, Whom Jesus hath made free; And the glorious walls on high still ring With my new born melody.

No sin, no grief, no pain, Safe in my happy home,— My fears all fled, my doubts all slain, My hour of triumph come O! friend of my mortal years, The trusted and the tried,

Thou art walking still in the valley of tears, But I am at thy side. Do I forget? O, no!

For memory's golden chain Shall bind my heart to the heart below. Till they meet and touch again; Each link is strong and bright, And love's electric flame
Flows freely down like a river of light,
To the world from which I came.

Do you mourn when another star Shines out from the glittering sky? Do you weep when the noise of war And the rage of conflict die? Then why should your tears roll down, And your heart be sorely riven, For another gem in the Savior's crown And another soul in heaven?

THE ANGELS' CALL.

Come to the land of peace! Come where the tempest hath no longer sway, The shadow passes from the soul away, The sounds of weeping cease!

Fear hath no dwelling there! Come to the mingling of repose and love, Breathed by the silent spirit of the dove Through the celestial air!

Come to the bright and blest And crowned forever!- 'midst that shining band, Gathered to heaven's own wreath from every land, Thy spirit shall find rest!

Thou hast been long alone: Come to thy mother!—on the sabbath shore,
The heart that rocked thy childhood back once more Shall take its wearied one.

In silence wert thou left! Come to thy sisters!—joyously again All the home voices, blent in one sweet strain, Shail greet their long bereft.

Over thine orphan head The storm hath swept as o'er a willow's bough: Come to thy father!—it is finished now; Thy tears have all been shed.

In thy divine abode Change finds no pathway, memory no dark trace, And, oh! bright victory—death by love no place! Come, Spirit, to thy God!

MRS. HEMANS. MY BEAUTIFUL MAY.

Oh! have you not seen, on some morning in June, When the flowers were in tears, and the forest in tune,
And the billows of dawn broke bright on the air, On the breast of the brightest a star clinging

there? Some Sentinel Star, not ready to set, Forgetting to wane, and watching there yet? How you gazed on that vision of beauty awhile! How it wavered till won by the light of God's

How it passed through the portals of pearl like a How it paled as it passed, and the Morning Star

The sky was all blushes, the world was all bliss-And the prayer of your heart, "be my ending like this."

So my beautiful May passed away from Life's Even, So the blush of her being was blended with

Heaven! So the bird of my bosom fluttered up to the dawn-Ah! a window was open, my darling was gone-A truant from time, from tears, and from sin, For the angel on watch took the wanderer in! When she warbles to me the "New Song" that she

sings,
I shall know her again, notwithstanding her wings—
By those eyes full of Heaven—by the light on her

hair—
And the smile she wore here, she will surely wear there. B. F. TAYLOR.

SONNET.

'Tis sweet to think the spirits of the blest May hover round the virtuous man's repose; And oft in visions animate his breast, And scenes of bright beatitude disclose. The ministers of Heaven, with pure control,

May bid his sorrow and emotion cease,
Inspire the pious fervor of his soul,
And whisper to his bosom hallowed peace.
Ah! tender thought, that oft with sweet relief, May charm the bosom of a weeping friend; Beguile with magic power the tear of grief, And pensive pleasures with devotion blend; While oft he heareth music sweetly faint, The airy lay of some departed saint,

ABOU BEN ADHEM.

Abou Ben Adhem, (may his tribe increase!) Awoke one night from a deep dream of peace, And saw within the moonlight of his room, Making it rich, and like a lily in bloom, An angel writing in a book of gold.— Exceeding case had made Ben Adhem bold, And to the presence in the room he said, "What writest thou?"—The vision raised its head, And with a look made of all sweet accord,

Answered, "the names of those who love the Lord,"
"And is mine one?" said Abou. "Nay, not so," Replied the angel. Abou spoke more low, But cheerly still; and said, "I pray thee, then, Write me as one that loves his fellow-men." The angel wrote and vanished. The next night He came again, with a great wakening light, And showed the names whom love of God had

And lo! Ben Adhem's name led all the rest.

"There's not a heath, however rude, But hath some little flower To lighten up its solitude, And scent the evening hour; There's not a heart, however cast By grief and sorrow down, But hath some memory of the past To love and call its own."

20th and 21st.

BY F. C. EWER. (From the California Pioneer. Concluded.)

This extraordinary communication was followed by a long, thoughtful pause on our part. What subjects for contemplation did it not open up !- the connection between Universe and Universe ;-the connection between God and His Universes: —the meaning of death: —its necessity, as a link, between Universe and Universe, etc. At length I broke the silence by the following remark:

"But in all this-for which we are truly grateful to you-you have not given us what we so anxiously wait for—to wit: the re-mainder of your experience of Death. What of the Arch in which you found yourself! And what species of place is the New Universe, into which the soul passes at death ?"

RESPONSE. "The spirit frees itself from the cloudy arch by reasoning and testing. It finds itself alone. The solitude is oppressive. At first it knows not what manner of being it is. It struggles, in the solitude, to bring into existence something besides itself, that it may not be alone. But tell those that shall die, to pause patiently, until death thoroughly sets in. Each soul will then test itself. At first, it supposes that all its faculties were suited to its condition and surroundings upon the earth alone. Its eyes and ears, with their corresponding mental faculties, seemed fitted alone to enable it to act in the world. Love bound it to its fellows. Sublimity and ideality enabled it to enjoy the beauty and grandeur of nature. But it knows that it has dropped Nature. What use then for these mental faculties? for benevolence, since the sick and suffering and needy are left behind: for its moral faculties, since mankind is gone: yes, even for its pious faculties, for it finds no God. Thus does it eliminate itself from every condition of earth. But forthwith I realized that I was reasoning .- I recognized the action of selfish faculties: for I was alone, and yearned for companionship .- I remembered that I had been observing the long archway, with its gentle wavering, its form, its vast length, its soft, variegated opal colors. I realized that I was appreciating the surpassing beauty and grandeur of this my passage. I noticed that I was remembering;—and when I reached where I now am, I knew within myself an ardent desire for knowledge,-I was charmed with the new scenes around me,-I found new companions to love,-new grandeurs to enjoy,-new duties before me,-new works to accomplish. I see no God. But I know that He exists. Thus did I learn myself, discovering that I still possessed all the men-tal faculties I had on earth."

QUESTION. "And when you looked around, will you tell us what species of place you found your-

RESPONSE. "There is no 'passage' with me, as you move on earth. There is no 'place,' as you speak of 'locality' on earth. There is no 'form,' as you speak of shape on earth. The archway of death was but a condition in which I remained while testing myself, and becoming prepared to enter into my present state. Our condition here is such, that that by which each soul seems surrounded, is an out-creation from itself. When you are in a grove, the grove actually exists; and would exist were you not there. Not so here. We cannot speak of 'locality,' for there is no such thing in this life; and therein consists the difficulty of making you comprehend our condition. But that, here, which is analogous to your locality, I must express by using your word. The locality, in which is each soul from time to time, does not exist outside of itself, as, for instance, does your grove, or street or habitation; but it is an out-creation of the soul itself; and I appear to live in the midst of my out-creations,-they are all in effect as actual to me, as are your surroundings to you."

"But this being the condition of affairs," remarked I, after a pause, "your Universe must be very heterogenous in appearance.'

RESPONSE. "Beware of materialism, -for its handmaiden is atheism. The landscapes of earth appear' to the vision-and the dark blue vault of the heavens with its stars! I comprehend your difficulty, however, and will explain as best I may.

True .- each soul lives in the midst of its out-creations; and you might suppose our Universe heterogeneous in its character. But consider the various localities of earth, how they differ from each other. Where is there similarity between a room and a river flowing between its leafy banks ! Bear in memory, that no two persons on earth can occupy, at the same time, the same space, and witness their surroundings from precisely the same angles, else would they be one person. So, no two souls live in the same out-creations, else would they be one soul. But, as all the different spirits-which, with their ever-varying, ingenious and beautiful outcreations, compose this Universe-have, nev ertheless, that something in common, which throws them together into the one class 'souls,'-our Universe has a general effect of unity in itself, analogous to that unity which is possessed by the Universe you have

Motion pervades this Universe also. All the souls are continually varying in their out-creations. Therefore is it like a vast kaleidoscope-heaving itself into new, grand forms of beauty, forever and ever. Thus can I dimly only tell you of that to

which I awoke." "But how can your Universe be infinite. when the number of spirits who have left the earth are finite ?"

RESPONSE. "Look to the heavens. Thou beholdest but a thousand of the infinite lights."

"But where are you?" asked I. RESPONSE.

"Is color above extension? Is weight above, or beneath, or among color! And yet each is different from the other, while all are qualities of the golden goblet. Neithcan I say, that we are above, or beneath, or even among your Universe .- and yet each Universe - yours and mine-is a part of

God." Well, we were at length satisfied with regard to the general character of the abode of the departed, and our conversation about it was long and rambling. I will not detail what we said, as no notes were taken of it, but will leave the reader to his own reflections. At length I asked the spirit, if he could give us any information in relation to the appearance of the soul ;—its form, its struc-

RESPONSE.

"Mankind are wrong. The earth and their senses clog them. Every man, when he thinks of a spirit, attains to a conception of it by passing through an unnoticed, subtle series of rapid steps. He thinks of some material object,-water ;-he passes thence to steam ; thence to air, and, finally, by a further therealization, he reaches a conception o

The Eventful Nights of August spirit. This unremembered, but invariable process leads inevitably to a conception, tinged with materiality. To gain an idea of spirit, think of a single thought. It has no shape—it occupies no space—and yet it is distinct and different from every other thought. Pass thence to a spirit, -which has no shape-which occupies no space, and vet is distinct and different from every other spirit. A tree is a material unit-non-selfconscious. A thought is a spiritual unitnon-self-conscious. A soul is a spiritual unit —self-conscious."

This was a new process-to me a simple and reasonable one—and I wondered that it had not struck me before.

QUESTION. "Do the relationships of earth,—the friendships—the filial loves, last beyond the grave!" No response.

"Have you friendships in the other world?"

RESPONSE. "By how much the better was the spirit at death, by so much the more lovely are his out-creations as he sweeps hither-among. Thus there are grades among us, as there are among you. Thus there are similarities and dissimilarities of disposition. Free intercourse exists among the souls. Free-will Thus are there opportunities for advance and improvement, or for the reverse. Could you pass to a contemplation of the other Universes-which do exist, although I see them not-then would you feel how important is improvement at every step. Awaken to a conception of a life forever! For each Universe which the soul has passed through is lost to it forever, with all the means of advance contained therein. And, as capacity for enjoyment widens and deepens, the far ther we sink along the Universes, so does the disadvantage of a single unimproved Universe in the past increase in awful, irremediable proportion, the farther we advance through the future. An unimproved Universe is a clog forever! Beware, O, beware! Act purely-speak purely,-but, above all, think purely and with dignity. For in two Universes, at least, selfishness is the main-spring of the spirit's life."

QUESTION. "But how do you converse, having left the organs of articulation on earth?"

RESPONSE. "As it is with you, neither can soul here pierce the depth of soul. Each recognizes the other's out-creations, but cannot pass within them into the motives and thoughts of the soul with which he is communicating. The conversation of the pure in heart on earth is truthful,-that of the vast intellect embodies great thoughts; the words of the vile are either vile or deceitful. Thus is it here. Our out-creations each arranges at will. The noble, the great, the improved, can and do naturally surround themselves with corresponding out-creations. They bear an influence among us. There are souls that originate, and souls that copy. And truth and deceit is mingled here as it is with you. You can judge of a man's motives notwithstanding his remarks,-we can judge of a soul's motives notwithstanding his out-creations. Thus, as it were, do we communicate with each other, originating and improving, or retrograding, as you do upon the earth. Death will necessarily make no one happy free no one from cares—release no one from labors. Our condition is no happier than yours. Not only does the individual have duties to perform here, as you suppose,-for which he should prepare himself on earth by purity and a strengthening of the mind,— but races have also grand works to perform." QUESTION.

"Must the souls advance to a definite point of perfection before they can pass from your Universe to the next?" RESPONSE.

"Why do you ask this, when it is not so with you?" "It is generally supposed to be the fact," said I.

RESPONSE. "No soul knoweth when it shall be summoned away-we know not whither. Our out creations are to us here, as are your bodies on earth. When the soul is no longer able to surround itself with out-creations, it becomes unfit for duties in this Universe; it cannot act among us, any more than can a corpse among you. And the soul-the 'me, when its out creations die from around it, remains for an instant a torpid entity, and vanishes, ere we can think, we know not whither. This is diath with us." QUESTION.

"Do the friendships of earth continue beyond death?"

RESPONSE. "Lift yourself to a contemplation of an Eternal Existence, and think of the fleeting friendships of earth and their uses. Is not the useless cast away?"

"It is sad to think of parting forever from a loved mother or sister," said I. "It is sad to think, that when we stand by the deathbed of a dear father, we shall see him no more. No response.

"I say, it is sad to feel that at death we leave our friends forever." RESPONSE.

"The useful remaineth. God is Great." "Can you not answer us more definitely?" RESPONSE

"Would you have me say that the soul of a vile son shall forever pollute the purity of a sainted mother? Or, that a loving sister shall be forever be separated from a kind brother ?"

"I would have you tell us the truth." No response.

QUESTION,
From the Doctor. "Is the doctrine of transmigration of souls correct as a whole, or even in part?"

At this moment, I noticed the other hand and arm of the corpse moving slightly. The odic fluid had evidently penetrated the entire body.

"Can the tree call back its dead leaves We press ever onward. Death is a barrier, across which we may look back, but over which we may not pass again." QUESTION.

"Is there communication between your Universe and the one beyond you!" No response.

QUESTION. "Can you tell us of the Universe beyond

"Did you know aught of this, until now, save that it existed ?" "It is true," said I, "but what-what of the next?"

"Knowing 'color' and 'extension' only, how could you judge what manner of quality 'weight' might be? Neither can we conceive what manner of Universe the next is, for we have nothing to judge from. We only know it to be as different in its character from ours as ours is from yours—as 'color' is from

We had scarcely received the response, when I was amazed at finding the entire

body strangely agitated. The odic fluid, passing through the arm, has indeed penetrated it throughout. But before I could speak, the hand dropped away from mine, and I was stupefied at seeing the corpse rise slowly to a sitting posture,—evidently without any internal muscular action, but as though it were willed up from without by its disembodied soul. It was stiff and stark. The lids opened-the black eyes-they were the glazed, soulless eyes of Death, -stared forth into vacuity,-and, to our horror, the chin dropped, the organs of articulation were moved—the corpse spoke!
"Great Heaven I—I am—I am—leaving

my Universe!—My out-creations die from around me!—I am passing to the next—O where-where !- I am Dying !-dy-Fare-And the body fell relaxed upon the bed-

the right arm bounding as it struck. When we had recovered partially from our stupefaction, we looked around us, and could scarcely believe what we had seen and heard. Could it indeed be possible, that the corpse had moved—had uttered words? Yes,—we were all upon our feet-we were all awakeall dismayed-terror-stricken,-and in the ears of each of us still rang those words of awful import—"I am leaving my Universe my out-creations die from around me!—I am passing to the next!" Could our senses have deceived us! And yet, if the disembodied spirit could, through the medium of the odic fluid, move the table, or the arm and hand, that once were his, why indeed could it not will the inhaling muscles and the organs of articulation into action ! Yes. strange though it seemed, the one was no more unreasonable than the other.

We laid the body into a proper position again, reclosed its eyes, and resumed our

But the spirit-the spirit-whither had it flown? It was not now even within our reach! A whole Universe was between us! What more is there for me to say? My task is done. I have related the strange occurrences to which I have been witness during the past forty-eight hours, as faithfully as lies in my power,-and my duty to the world is performed.

The Doctor and Mr. H. left me this morning, promising to return at noon. The reader knows the rest. Stealthily, hour by hour, has the night stolen away,—the silence only broken by the rustling of my papers. Janie still sleeps sweetly and confidingly. One lock of hair must I clip from the marble forehead,—one single memento of the de-parted for her who is left alone.

Five days afterwards, two passed over the hills toward that silent city, beneath the shade of whose trees and among whose winding paths all eyes are closed—all hands are peacefully crossed forever. And as they left the city of the living behind them, and the din of its crowded streets died away in the distance, peace fell upon their hearts, and I knew they drew closer together, as they walked hand in hand. It was the blessed Sabbath morning. Nearer and nearer sounded the solemn, mournful roar of the great Pacific. To the elder, it seemed like the farheard, commingled converse of the innumerable departed!

Thus they moved in silence, and entered the broad avenue, with sunny hearts. Path after path they threaded, -and at last they stood before a new-made grave. Flowers were freshly planted around it, and on the head-stone were graven these simple words-"FAREWELL-FATHER."

And as the elder threw himself upon the grass, he knew not which was the fairer,the younger, or the flowers she tripped

An Extraordinary Gift.

For some time past there has been a boy in our city who is gifted with almost incredi-ble powers of calculation in numbers. We do not know where he is lodged or fed, yet we see him almost daily walking the streets, and at short intervals we discover his posters at the principal public places, telling in his own way of his wonderful powers, and asking the assistance of the charitable. His cards are usually done up in alternate lines of red and blue ink, all the letters being capitals.

During the days of the late mobs, two of his cards at the corner of Fourth and Chestnut streets, seemed to attract considerable attention, which, perhaps, was more the result of the excited state of the public mind, and its consequent appetite for novelty, than the strangeness of the boy's placards. At any rate, we give place to the boy's advertisements, just as we copied them from the

"I have a great gift of knowing all sums mentally by my head. If any man will tell me what year and month he was born in, it is like a voice strikes my head to tell him what day in that he was born in. That is the only way I can make myself acquainted with any person. Now the place for to meet me at, is the Court House, from 9 o'clock to 11 o'clock A. M., and from 2 to 4 o'clock, P. M. 25 cents. MEREDITH HOLLAND."

Another of his cards reads as follows:

"Now, take notice, that I will give a true answer in any sum mentally by my head. I wish for the public to patronize me. I have had forty days of schooling. I cannot write a running hand. I was born with this natural gift of knowing what is the amount of any sum mentally in my head. I was born in Monroe county, Ky. I am not 19 years old, quite. I do not improve any at all in this gift. For I could tell as much in numbers when I was three years of age, as I can now. I cannot explain it nother. Have hundreds of men tested it, indeed. I never saw any man that was a christian that they would always give something to help me along. Now here is another subject on wickedness. No man can spell his first name without the five letters, A, L, N, R, S. But there are seven names that can be spelled without these five letters. All wicked, hard-hearted men have to make use more or less of those five letters. It is of hardness of heart causes all this to be. This will satisfy all who hear answers in knowing the result of sums men-tally in my head. Twenty-five cents is nothing to let me have for I have an extraordinary gift."

The boy, Meredith Holland, has rather a simple look—is slovenly in appearance, and when engaged in any of his mental calculations, "mentally in his head," he stops up both his ears with his thumbs, looks to the ground a moment, and then announces the result. He is rather a singular specimen. [St. Louis Democrat.

THE TELEGRAPH IN EUROPE.-This great instrument is to be still further extended in the old world. It has lately been announced in one of the leading French papers, that after a serious study of the matter, a convention, in which the different powers interested have taken part, has been concluded for the establishment of an electrical communication which will unite the European continent with Algeria by crossing the islands of Corsica and Sardinia. The submarine telegraph from

England to France is to be continued by land, and after crossing Nice and Genoa, will reach Spezzia, at the bottom of the gulf of that name. The new line will start from that point, and after crossing the island of Corsica, will pass by Sardinia to the coast of Algeria, near Bona. From that place, if it be thought necessary, it will be continued as far as the Regency of Tunis. The works necessary for the accomplishment of the first part of this plan will be completed in two years from the date of the promulgation of the law. At that time the line will be prolonged by the shore of the Meditearranean in Africa as far as Alexandria, in order from that point to reach India and Australia; and thus shall Shakspeare's "Ariel" fulfil his promised feats.

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law of conjugality-how this law is violated in existing customs-and what are the pen-

alties of its violation. If it be true that an untold amount of evil flows from the marriage institution as it now exists, it is equally true than an incalculable amount of evil results from the existing dietetic habits of mankind. Yet we do not denounce sweepingly the practice of eating and drinking-we do not inveigh against the institutions of breakfast, dinner, and supper, in such a way as to lead people to suppose we would have them abolished altogether. All men and women know, notwithstanding the miseries of which follow wrong dieting, that they must eat and drink; but very few know what or how much to partake of in order to secure the best results. So most men and women know, in their inmost consciousness, that a marriage in some sort is necessary totheir individual complement and happiness; but very few as yet know what is the true marriage, or how it is to be secured, or how its highest blessings are to be attained. On all these points the world needs knowledge which it now has not; and when it has this knowledge, it will see what is false-it will

greater or less, in the existing system of con-

jujal relations, and tracing in any degree the

suspicion of their true source. But it seems to us that the investigation should be conducted with philosophic calmness, -- with earnest loyalty to truth and duty wherever they may lead,-with manly and womanly dignity and purity, which fear not to meet God face to face as He has presented Himself in any of His works,-and with a courage which dares to obey His laws whenever they are learned.

discover the sources of much of its wretched-

ness and wrong. Even those who are most

keenly suffering these evils, have now little

While, therefore, it is not for us to question the motives nor to denounce the conduct of those who feel impelled to a different course, we feel that on this most important topic the world more needs light than condemnation-more needs instruction than denunciation.

We trust that our intelligent correspondent, who is now engaged in qualifying herself as a medical practitioner, will never forget (as " the faculty " seem almost universally to have done) that the true meaning of the title " Doctor" is teacher; and that she will qualify herself to teach on this momentous subject with a power and authority which none shall be able to gainsay or resist.

Unsparing denunciation, however wellmeant, in the present state of public information, will be likely to stir up counter denunciation, and lead to misapprehension of motives; while the demonstrable facts of science and experience will be found irresist-

For the New Ers. Pictorial Visions .-- No. 3. VISION SEVENTH.

The first representation was a globe of silver light, which attracted the attention of the people as it gradually increased in magnitude and brilliancy. Presently they came with candles and torches which they lighted at the globe. Each lesser light, as it burned, increased in size and brightness, until it rivaled the original. As these new lights were borne away, they formed an immense procession, stretching far into the distance, illuminating the whole region around with

their brilliant rays. A group of antiquated Theological Professors then appeared in one corner, debating upon this new marvel, and endeavoring to devise some method of counteracting its influence. So they procured a number of old leaden lanterns, lettered with the word LIGHT, and mounted upon rough poles. In these lanterns they kindled a little brimstone, which east a dull blue glare for a short distance around. These were carried about over their heads by the professors, evidently with great satisfaction and pride. But soon the flame melted away the lead, and that, with the burning sulphur, flowed down over the lantern-bearers, literally covering them with a coating of their own fire and brim-

VISION EIGHTH.

This vision had particular reference to a local matter in Boston, but like the almanacks, "will answer for the adjoining States." Two differing parties were represented by two railroad trains attached together, but striving to move in opposite directions. The first consisted of a number of new and beautiful cars, filled with a class of highly intelligent passengers, evidently belonging to an advanced grade of mind. Their motive-power was furnished by a new engine, named PROGRESSION. The other train were old, uncleanly, worn-out cars, filled with second class passengers only. Their engine was an antiquated, rusty and rickety affair, named the No-GO-MOTIVE. After a while, the two trains were separated, and swiftly up a gentle grade, while the " NO-GO-MOTIVES" as swiftly descended. But at the foot of the descent, the road curved into a semi-circle, and turned back upon itself; so the train was compelled to come round in the rear of the other, and the passengers go forwards alone. They were kindly aland delicious perfumes. The road extended

ation exhibits one of the peculiar traits of the Irish character-gallantry-as

will do so, they will confer a favor on thousands who seek only for truth, and more especially upon Yours, respectfully,
D. K. Minor.

THE NEW ERA.

BEHOLD! I MAKE ALL THINGS NEW."

S. C. HEWITT, EDITORS.

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N. B.—The Editors, Correspondents, and Readers of this paper are all expected to do their own thinking, and no one to be held responsible for the opinions of another. The Editors will indicate their religious readestics, the their responsible for the contraction. cate their principal productions by their proper initials, and will exercise their best judgment in selecting from the favors of correspondents; but it is desired that every thought expressed, whether old or new, from spirits in the fiesh or out, should stand only on its intrinsic merits.

BOSTON: SATURDAY, NOVEMBER 18, 1854.

A Word about Organization.

We are aware that the very sound of the word organization is an offence to many Spiritualists, and among them some of our best, most respected, and most judicious friends. Nevertheless, we are disposed to invite them to a few minutes' conference on the subject, that by a comparison of views we may eliminate truth, and perhaps be able to see eye

An expression contained in the letter of Dr. Hayden, published last week, doubtless indicates a feeling very extensively prevalent, not only at the westward but also throughout New England. It seems to us very possible that this feeling, so far as it relates to the New York Society in particular, may arise in some degree from a misapprehension of the real purposes of that organization. We have the fullest confidence that its originators had a high and worthy purpose in view, and that they have sought to attain that purpose by the use of such measures as their highest wisdom dictated ;-and though these measures may not in all respects commend themselves to our judgment, yet we are quite willing they should accomplish all the good they can in their way. There seems no occasion for antagonism or unkind criticism in the case.

Furthermore, it seems evident to us that the prejudice against organization in general, arises from a misconception of its true nature and uses. It has become associated in the mind with creeds, limitations, bondage, and individual restraint-neither of which have any more necessary connection with it than error has with truth, darkness with light. True organization, so far from sinking individualities, gives them their fullest expression-so far from curtailing personal freedom, gives it wider and more complete scope. This we will endeavor to make evident. Let us begin at the bottom :

Organization is a fact of nature. It is seen everywhere around us, and within us. It is the necessary result of harmony and attraction; and without it there is no progression, no use, no beauty in the universe : but all is chaos and confusion. Just so fast as individualized particles of matter become so assimition, they begin to arrange themselves in order, to take form, and to produce organizations. In this process, no one particle loses its identity or individuality, but it comes into such relations to other particles as to render its individuality of use, and thus give it its highest expression. That particle which, from its nature, is not adapted to help form the root of a plant, may go into the stalk-that which cannot become woody fibre may help constitute the bark-and that which is not adapted for any other position may find its place in the delicate flower :and by virtue of finding and occupying its right relation to other particles, it can exhibit its own individual qualities and peculiar beauties with a freedom and completeness which would never be possible out of those relations. So is it throughout nature, and man forms no exception.

Men and women are not only individuals-" Individual Sovereigns " if you please-but they are related individuals. All are related to all-no one is complete in himself or herself without all others-and when each occupies his or her proper place, then universal harmony and universal organization is the result. While, therefore, no one should, or has a right to, go into an organization which shall sink his individuality, or narrow his personal freedom, it is evident that no one can arrive at the highest and most free use of his individual capacities but by using them in their proper relations to others.

Organization for a specific purpose, is simply a division of labor; and of the advantages of this, all our workshops and places of business furnish abundant illustrations. Suppose the workmen of a manufactory should refuse to recognize their relations to each other, and all undertake, as independent sovereigns, to do all kinds of labor. How much would be accomplished, compared with what is done where each wisely does that part which he is best adapted to do?

Now, to apply these plain principles to the

case before us:

Spiritualists everywhere, in so far as they see the same truths and embrace the same convictions, are to that extent assimilated or harmonized with each other; and a feeling of attraction, fraternization, brotherhood, springs up among them. They yearn to know each other, to sympathize, and to come into closer relationship. Their internal harmony | be accommodated.

and hard labor. And the closing part of his seeks an outward expression. This is natural and inevitable

All are more or less desirous, furthermore, to confer the light they have received on oththe opening of it did the opposite.

Now will any one explain the origin of the origin or the origin of the origin or the origin and use arguments to the conviction of oththe expenses of so doing—while others who have the means may lack the ability. One We are circulate his writings; while others, who both. So of all other desirable measures. By systematized co-operation, however, these various individual abilities may be brought into proper relations to each other, and thus like a threat, as follows: the ends be accomplished. This is organization, and as we view it, it is the most natural and proper thing in the universe.

In a true organization, nothing is arbitrary, forced or constrained. Its officers are but workmen, each performing his particular division of labor; and, if rightly chosen, each has the part he is best adapted to perform. So far from destroying individualities or restricting freedom, it places the individual in such relations that his peculiarities may be more fully exhibited, and his powers more freely exercised. The peculiar particles which go to form the petals of a flower, and impart its beauty and fragrance, could find no opportunity of expression, unless other particles had first constituted a root, a stalk, and a bud wherein these might develop themsel-

Of course, any organization must have bea body must be confined-whether it be simply a declaration of unity of sentiment, and thus merelya concentration of moral influence, or whether it include the carrying forward of practical labors; but in either case the sole bond of membership should be individual attraction. With an organization, however, which should have any thing to do with framing standards of faith, imposing creeds, tests of orthodoxy, or spiritual despotisms, or which should go into the manufacture of Procrustean bedsteads of any pattern, we as Spiritualists could have little sympathy. Such ideas belong to the dead past, and should be buried with it. While those who agree in sentiment and purpose may labor together harmoniously for the accomplishment of ends which to them seem desirable, it by no means follows that they should denounce and anathematise those who see not as they see, and therefore follow not with them. Mutual and cordial toleration of all differences of opinion, is among the first lessons of

Spiritualism, as we have learned it. Furthermore, no one should go into an organization of any sort, until its propriety and desirableness are both seen and felt. Deep conviction only can give life and energy. Where this does not exist, it is evident that the individual is not prepared for such a step. Living organizations only are wanted. Dead bodies are not only of no use, but are likely to become a " stench in the nostrils " of the community.

Such, imperfectly expressed, are our ideas of organization. And we have only to add, that while we could desire to see these ideas perfectly embodied in any attempt which ity in the manifestations of this divine eleshall be made at association, we do not feel | ment. obliged to refuse to act with any associative body, for a proper purpose, which shall ap- municated through her coming in contact proximate to this conception, even though it | with a sick pers be imperfect in some of its details. It may repelling to disease; she is also like a magnet, be better to live in a body with a single hand, or an abbreviated limb, than not to live at all. It may be better to act with defective instruments, for a good end, than not to act. But of the extent to which this is judicious, each must judge for himself.

A. J. Davis in Boston.-Mr. Davis is expected to spend the present week in this city, and to give public lectures on Tuesday and Thursday evenings, in the Lecture Room of this city, thus endorses, in its peculiar the New Music Hall; also in the Melodeon on Sunday afternoon and evening next. To the evening lectures, a small admittance fee | Spiritualists : will be charged.

sure that he will grapple with the living questions of to-day in his own vigorous manner. We are always pleased to listen to his calm and free thoughts, though we cannot always think with him.

MEETINGS IN BOSTON .- On Sunday the 5th inst., the meetings in the Melodeon were addressed by Mr. J. H. Fowler, of Cambridge, in an able discourse on Human Bro-

Last Sunday, Mr. JAMES QUARTERMAN, of Flushing, L. I., spoke both afternoon and evening, on the general theme of Human

We have a full report of the remarks made in conference at Harmony Hall, on Wednesday evening of last week, but are obliged to defer them to the next paper.

MR. BARNARD'S SPIRIT-ROOM .- The manifestations at this place are progressing very satisfactorily. We had the pleasure of being present a few evenings since, during the per-formance of some very striking and forcible demonstrations in the way of playing upon per light-much better than we could have drums and various musical instruments, by intangible performers—the room being meanwhile wholly darkened. The exhibition the following corrections of slight errors, of the illuminated spirit-hand, and the speaking through trumpets, as at Mr. Koons', has not yet been accomplished, although it is promised as soon as conditions become favor- read "Nahum." Seventh paragraph, fifth able. Skeptics may as well prepare to "sur-line, "hand" should have read "band." render at discretion." Mr. Barnard's resi- And in the certificate that follows, "Clark dence is at No. 13 Auburn court, Cambridge | William" should have been "Clark Willstreet, and admission is free to all who can | iams.'

Bro. Ballon's Correction.

In our reply to a correspondent of the Springfield Republican, two weeks ago, we intimated that Bro. Ballou's statement in regard to what he calls "free love developthese communications, if they are not, as Here is an object to be accomplished—work ments " among Spiritualists, had " reference they purport to be, from the spirits of those to be done. Each labors to this end to the who have departed from this life? If they extent of his individual abilities; but soon it munity at Henedale." extent of his individual abilities; but soon it munity; at Hopedale " We gave this merebegins to be apparent that by a fraternal ly as a probable solution of his course on the co-operation, a combination of means and of matter, thinking that we had reason for such efforts, and a division of labor, vastly more a supposition. But we have since been ascan be accomplished, and with a great econ- sured that we misapprehended our informaomy of labor. One individual may be able tion; and in the last Practical Christian, to speak in public, to detail his experiences Bro. B. declares that he "had no such reference whatever, but rather to matters in ers; but he may not have the means to pay Boston and vicinity, and in more remote

We are glad to give publicity to this cormay be able to write, but unable to print or rection, that no injustice may be done anywhere-though, as our remark was simply cannot write, can furnish the means to do hypothetical, we did not suppose any harm could be done by it even if mistaken.

But Bro. Ballou accompanies this correction with something that looks very much

"The New Era and some of its correspondents will be wiser for themselves not to compel me to defend myself on this point.

Now it may be that Bro. B. is better posted up in regard to matters of the kind refer red to, in this city and vicinity, than ourself. We have had neither leisure nor disposition to hunt up cases of individual dereliction, nor to establish a moral espionage over the Spiritualists of this region. We can only repeat, in all honesty and sincerity, that we have no knowledge of Spirits or Spiritualists who have taught or practiced the foul and abominable doctrines generally known as "free-loveism." So far as we know, these are and have been universally repudiated.

If instances of individual frailty and folly have occurred, it is not just that Spiritualism at large should be made responsible for them; nor can we see that any good, either fore it a defined purpose to which its work as | public or private, is likely to result from their portrayal before the community. We have, however, not the slightest personal unwillingness that Bro. B. should make any defence which his view of the interests of truth demands; nor have we any anxiety as to the ultimate effects which will be produced upon the cause of Spiritualism. Truth and purity will stand approved through whatever scrutiny; and for these only do we contend. N.

Psychometrical Delineation of Mrs. Hayden.

The following description of this estimable lady, widely known for her superior mediumistic powers, was recently given by Bro. R. P. Wilson, in a public meeting, as a test of his abilities,-he, of course, being ignorant of the person delineated until after it was given.

This lady has strong will-power; scarcely any obstacle could be thrown in the way of her success; she would have an interior delight to battle with almost any one who would undertake to oppose her. It is not love of warfare and contention, yet if it must be met, she is the woman to meet it. She lives in sympathy with a great many mindsand there is strength and firmness in her friendship, which renders it impossible for persons to tear themselves away from her. She gets friends without effort. Though she has enemies, yet they are not personal enemies-not for anything that she is of herself, but something that she does. There is a positiveness about the love element which gives strength, force, executiveness, decision, life-imparting much of energy and vital-

There is good deal of healing power comand will draw life from others without their knowing it-from her own spiritual positive nature. She seems to know the minds of others without any trouble. I think spiritual influence is with her a good deal-it must be in various forms of manifestation. Her sphere is very attracting, dignified and elevating. She is of an aspiring tendency.

PROGRESSION .- The Christian Register, of phraseology, the grand doctrine of Human Progression, which is generally received by

"The simple permission to repent, the We are not informed of the tonics on opportunity of recovery from evil, is one of which friend Davis designs to speak; but are the highest and most characteristic privileges of man. Let decay begin at the heart of the oak, and the tree has no self-restoring power. The temple, whose foundations bein to crumble, cannot restore itself; but, faster or slower, will it crumble till it sinks in the dust. To man, and to man alone, Almighty God has seen fit to give, within certain limits and with certain conditions and aids, the power of self-recovery. Mor-al decay may have touched his heart, and the innocence of childhood may be gone, and sin may have darkened his way and his bosom, and yet all hope is not gone. There is still, under Providence, a power at the centre, though it may be difficult to exercise it, to resist evil and to rise out of it. For this power our hearts should be filled with inceasing thanksgivings."

BRO. HAMMOND'S ARTICLE.-We commend to the attention of all who have taken any interest in the strictures of Bro. Adin Ballou, the temperate and admirable review of some of his positions, given upon our first page, by Bro. Hammond. Bro. H. has taken up some points upon which we had intended to remark, and has placed them in their prodone. We thank him for the service. N.

FRIEND NEWTON,-Will you please make Very truly yours,

Testimonial to A. J. Davis.

NOVEMBER

We learn from the Hartford Times, that the Harmonial Brotherhood of that city, before the departure of Mr. Davis on his lecturing tour, presented him a gold watch as testimonial of their love and gratitude. The series of resolutions, expressive of their confidence in the principles of the Harmonial Philosophy, and their thanks to him as their

irresistible impressions.

Moralists have taught that benefitted parties owe a debt of gratitude to their benefactors. Hence, the doctrine and popular practice of making perpetual acknowledgement to the supernatural. But nothing can be more 'Tis the benefactor, not the recipient, who enjoys the first good of his acts. He alone feels, and must of necessity feel, the deepest debt of gratitude. Consequently it is always more blissful to give than to

You have, dear Friends, frequently permitted me the enjoyment of such bliss, and I

earth's purest metal—a substance which is said to be untarnishable. This fact, so ex-

said to be untarnishable. This fact, so externally significant, is not without its moral. I hope I shall profit by a suggestion so delicately expressed by you.

And you have presented me with a Recorder of Time. This is a startling thought! It will everywhere remind me of the pulsational Company of the hope with the pulsations of the hope with the pulsation of the pulsations of the hope with the pulsation of the tions of Eternity—of the hours, minutes, and seconds as they spread their wings and fly from the empire of life into the realm of death. But this reflection cannot disturb or sadden us—for we know that, to our inmost principles, THERE IS NO DEATH; but life—unolding more and more beautifully as we pass

along with the flight of time forevermore.

This Watch will help my soul to keep its vigils day and night. My spirit is deeply impressed with your beautiful Token. In its shining Countenance I shall behold the everhappy, ever-cheering faces of my Harmonial Friends in the City of Hartford; and its extended Hands will impress me henceforth to remember, with a thrill of unmingled happiness, the familiar grasp of many earnest won ness, the jamilar grasp of many earnest women and fearless men; who, notwithstanding the oppressiveness of popular prejudices, have stood firmly forth, forming a phalanx in favor of the Gospel of Nature and Reason. * * * Day unto day uttereth speech! We talk of yesterday, to-day, and to-morrow. What

are these but the proper names of the everdwelling within each soul, that I may lose no Time in doing all that I, as an individual Brother, can, to break the fetters of Ignorance—to teach the philosophy of our exis-tence—to bring man into fellowship with his own intuitions and reason—and, through the benign influence of a rational Spiritualism, to do something towards establishing harmonious relations between the Heavens and the

—that you need not express any towards me. But I think your Token of Friendship will not diminish my indebtedness to you. No, my Friends,—the uniform kindness and cardor with which you have listened to my "impressions"—your increasing confidence in the final disappearance of impression and in the final disappearance of ignorance and suffering from the earth-your reliance upon the Eternal Religion of Justice and Liberty, based upon the deific laws of universal Nature the accomplishment of the same object. We have no question of the purity and sin--the gradual emancipation of your affections from the despondency of popular superstitions and from the slavery of proscriptive creeds the progressive developement of your intellectual faculties toward a perception of phi-should tend to produce in her mind a strong losophical principles-your manifest determination to be free, and true to the living God within you—to oppose all you conceive to be error and oppression, and to cling steadfastly to whatsoever you apprehend to be truth and freedom—yes, Brethren, my re-collection of all this, in addition to the abiding fragrance of Friendship's flowers the germs of which we have planted silently in the garden of each other's hearts-will, through all the coming years, augment yet termediate grades, are equally important as more the debt of gratitude which I have long Heaven's instruments in carrying forward

had the happiness to experience. As you so touchingly and substantially express your affectionate sentiments, I know not how I can depart without urging upon you to remember, in all places and under all like Truth's magic upon each heart, saying evermore to all—"Peace, be still!" so, that, with happiness, you may feel yourselves con-secrated, both soul and body, to the immortal cause of Human Harmony of which these electric terms are so universally expressive And let me solicit you always to bear in mind that this platform on which I now stand, is, eech and impartial discussion! whether you remain in this city or remove to other parts, whether at home or abroad, may you never forget to preach and practice not Man his Brother."

other places, and in Boston, when I can better. meet them."

cle upon Marriage, with much interest; but Philosophy, and the cocateacher. The reply of Mr. D. on the occasion, contains many beautiful sentiments, felicitously expressed. The following is the handled it with the gloves of popular opinion on Perhaps I am in error, and that soft on the cocate of it seems to me he has not done the subject BRETHREN OF THE NEW DISPENSATION:
You speak of Gratitude. All gratitude is mine, not yours. From time to time I have discoursed to you, as it were, involuntarily, because I could not help it—'twas such a blissful relief to my soul to communicate its learning with sympathy, I have no honeyed words for error. Mr. Loveland has not spoken out with that boldness which this subject demands at this revolutionary age, when old heathenisms are being shaken to their very centers. I know it is as much as a man's reputation is worth, to speak plainly upon this question; but will not some one of our sacrificing Spiritualists take his reputation in his hand, and volunteer a martyrdom in this cause? It is none other than the cause of Human Emancipation from the strongest chains which the monster, Ignorance, has riveted upon our

I look upon the present marriage laws and relations, as the direct source of more and relations, as the difference of more and representations as the entered of more pauperism, crime, disease, and death, than about to depart, the natural happiness of the benefactor is yours—and I am the receiver—causing me to feel myself unable to express in words the pleasurable emotions awakened by this unexpected transposition.

Your Token of Friendship is wrought from the receiver and tamine are confined to a few locations, as the difference of more pauperism, crime, disease, and death, than rum, tobacco, war, pestilence, and famine; and I speak not at random, when I say this.

Tobacco, rum, and war, are chiefly male accomplishments—pestilence and famine are confined to a few locations, but marriage is pauperism, crime, disease, and death, than rum, tobacco, war, pestilence, and famine; and I speak not at random, when I say this. complishments-pestilence and famine are confined to a few locations, but marriage is universal. No condition, no sex, no locality, where human beings exist, is exempt from the curses of this human foe. Yes, foe; for that which under proper regulations is capable of being our sweetest joy, is from this very circumstance also capable of becoming our greatest curse.

Every medical man knows,-if he does not, every medical woman does .- that the penalties of God's laws, which those human laws compel us to violate, directly kill ninetynine hundredths of the female world, at least one half of all the children, male and female, and stamp untold miseries and diseases upon all the male sex. I am ready to defend this, and challenge its contradiction. Does any one doubt this, let him look about anywhere, everywhere, upon the pale, saddened faces of the female world, and ask, Why? Let him look at the puny, deformed, dwarfed children, and ask, Why? Let him look at the help-developed, imbecile men and ask, Why? -who were their mothers?

In view of these fearful results, can we be passive-be gentle? Perhaps I write too severely. If so, it is because I feel too deeply, and because the truth is too true. Let those receding, ever-approaching waves of the Ocean of Time. Your Token, Brethren, is beautifully symbolical of a hidden prayer, dwallion within a control of the posts ere they attempt the defence. No auposts ere they attempt the defence. No authority, no theory, no superstition, can avail. I have been in the camp; I know the rottenness of every fibre of this gilded monster, and nothing shall shield it from my piercing shafts, until its death-throes say,-"the deed is done." Human life is short, and this consideration has deterred many from undertaking a work so Herculean as this; I said that gratitude was mine, not yours but thanks to the great Law of Progress, the time has arrived when Angels may come back to finish what was begun while here.

MARENDA B. RANDALL.

REMARKS .- The above furnishes an excellent illustration of the difference in method by which different minds would proceed to gleness of purpose of our friend Mrs. Randall, and can readily understand how her inshould tend to produce in her mind a strong and earnest conviction and deep feeling on this subject. Moreover, it seems to be the case that all reforms have their Boanerges, " Sons of Thunder," as well as "Sons of Peace,"-their bold and denunciatory Luthers, as well as gentle and persuasive Melanethons. And we do not undertake to say but that these two classes, as well as all inthe great work of Human Redemption. It may be that each addreses itself to a class of mind that can be reached in no other way.

Nevertheless, it behoves us to say that the you to remember, in all places and under all circumstances, the impressive words which you have written on the walls of this room—
"Love"—"Wisdom"—"Harmony"—"Excoloin", Markon and effective. celsior." May the sound of these words act It is not apt to be employed with sufficient discrimination to avoid misunderstandings whether bowed down in affliction or elated which appear to do more harm than good. For example, when the institution of marriage is denounced as a universal curse, and the worst under which humanity is suffering, the majority of people, feeling sure that they have found or can find in it a while in your possession, dedicated to the blessing and a source of the purest and highrights of man and woman—the pulpit of free est good, at once feel their holiest convic-And, tions outraged, and they are inevitably led to question either the motives or the sanity of the assailant. His or her true meaning, is not apprehended, and all influence for good the great law written over you rostrum:— not apprehended, and all influence for good is lost, at least, over a large class of minds who most need to be benefitted.

The institution of marriage, as it exists the "Progressives" glided smoothly and WARREN CHASE Writes from Auburn, N.Y., among us, like the institutions of government and religion, is the product of the average "I am wending my way towards the new amount of light and wisdom that have existed Spiritual Home in Boston, but am unable to in the community. In so far as it is imyet designate the day I can meet you and the perfect, and falls short of its highest uses. friends in the city. Yesterday Hectured three it is because of the ignorance which has not times in this city, to large and intelligent yet been overcome. All the institutions and called loudly to their former brethren for asaudiences, and have engaged to return at ideas of the past have been the product of sistance, as their own engine was unable to some indefinite day. On the 8th, 9th, and the conditions under which they have origi-10th, I am to meet and speak to the friends nated, and they have subserved useful pur- lowed to attach themselves behind the forin Utica, and on the 12th in Troy; on the poses in their time. Just as fast as men ward train. Here a large number of spirits 15th, 16th, and 17th, in Springfield, Mass., have more light and more wisdom, so fast came to the assistance of both trains, while and on the 19th, in Hartford, Ct. By or | will they grow out of the old and the imper- others were engaged in sprinkling the hitherbefore that time; I will inform the friends in feet, and originate that which is wiser and to dusty road, and strewing it with flowers

If, therefore, the progress of scientific in- far into the distance, terminating in a mass The remainder of his letter will appear vestigation, and the unfolding of spiritual of brilliant golden light, where stood the perceptions, are revealing imperfections, figure of our Savior, clad in flowing robes of

For the New Era. Love.

As this subject is being discussed, it seems exceedingly important that the world should understand what love is. I will give what I consider the true idea.

Lorais an emanation from the Deity-a spark from the celestial flame. God is love, and all love flows from this unfailing Fountain; consequently it is pure and holy. It is the predominant principle of the human soul, impelling man to do good, and embrace the Universe in his benediction. This principle, acting through human agency, is destined to redeem the world from sin and sor-

God's kingdom is a kingdom of love; and when we pray, "Thy kingdom come," we pray for the universal reign of love on earth. Christ came to promulgate this principle; and shall man say that it shall not be free? Love is always the same, whether it lodges in the heart of a savage or a saint; but it differs in degrees of intensity, and is often surrounded and clouded by sensual passions. It may not be developed alike in any two souls; but like a stream which receives the coloring of the soil through which it flows, so love is affected by the color of the heart in which it dwells. Still this does not change its essential nature. Then why should we be afraid or ashamed to cherish and indulge this heavenly principle ! It is probably because lust has been misnamed love. Strange mistake! The two are as different as light and darkness; as heaven and hell. Love is the cause of all good, lust the cause of all evil. We should always exercise love to the fullest extent, and always suppress sexual lust, except for the purposes of reproduction.

Pure minds must advocate this idea. It is time the chaff were separated from the wheat -the lustful from the loving. No virtuous young lady will keep company with a man after she discovers that his chief object is the gratification of lust. When love is under- More Testimony from Mr. Koons'. stood, it will be free.

LOWELL, Nov. 6.

REMARKS .- It seems to us that our correspondent, in the exception made at the end of the paragraph preceding the last, has failed to express the idea intended. If lust is in itself evil, or "the cause of all evil," should it not always be suppressed? And if the function of reproduction cannot be exercised without it, ought we not all to become Shakers at once, and let the race die out, rather than do evil? Lust (when used in a bad sense, as the term generally is,) denotes the irregular, unlawful, or unwise activity of animal passions-that action of the fundamental instincts of our being which is not lusting for improper food and drinks, or improper quantities of them; yet the exercise of a healthful appetite towards proper objects is not lust-but is essential to life, health and growth. So of all other instincts of our nature. In their legitimate exercise, under the control of wisdom, they are neither evil, nor the cause of evil. There can be nothing purer or diviner in the universe than the proper use of the function referred to; and such use should never be regarded as an evil,

admissible. The great question to be determined by each one is, What is its legitimate exercise! What is its proper use ! How will wisdom evenings, and had a few sittings in the day direct and control it! If the sexual instinct time. At these circles we were allowed to has no other proper function than physical arrange the furniture, and to seat the perreproduction, then let its exercise be strictly limited to that,—for no other can be right the spiritual phenomena was afforded us. or pure. But if it shall be found that, like During the circles the following facts ocother instincts, it has also still higher purother instincts, it has also still higher pur-poses, bearing relation to the interior or the lights were extinguished and the room spiritual being, let those be discovered and darkened much as possible, and in about five wisely regarded,—for obedience to law (di-vine or God-made law) is always and yine or God-made law.) is always pure, and the table, the ceiling, and the walls. These disobedience only is impure. But let all in- blows were apparently produced by use of vestigations on this subject be conducted dis- the drumsticks, and their power and frepassionately, scientifically, and with strictest | quency rendered them exceedingly disagreepurity of heart and loyalty to truth. If any then beat on the drums, which would do thus, it is probably not time for them to ap-

Suggestions, etc.

A correspondent, who is, in the best sense of the phrase, "a plain, blunt man," sends us his impressions of various matters as they appear " out among country folks," as fol-

HAMPTON FALLS, Oct. 29th, 1854.

joice to hear you call for facts again. I had almost supposed you had published all, and the knees of one of our number, and turned almost supposed you had published all, and over, so that the strings were on the under that the cause was dying out. But thank side, and while his hands were passing all God that it is not so. I believe the work is around it so as to cut off all conne going on, and will go on; and one great instrument must be, the publication of facts.

Strument must be, the publication of facts. Simple facts are doing a mighty work out among us, country folks. Why! I used to take your papers, and travel from house to house, reading over the facts and tests I found

ble, but while it was floating through the air through all parts of the room. A number of airs were given through the harmonica with occasional bursts of full harmony. The tambourine was also used, and while among us, country folks. Why! I used to take your papers, and travel from house to house, reading over the facts and tests I found there, and many a heart was being reached to the facts and tests I found the room, the various sounds to the facts and tests I found the room, the various sounds to the facts and tests I found the room, the various sounds to the facts were produced by mortals. The circumstances and the evidence of our senses, repelled the prosumption that mortals contribute to the facts were given through the harmony. Two or three persons of the reliability are wanted immediately to canvass this city and vicinity for subscribers to this paper. Liberal commissions allowed. Apply to the proprietor, 15 Franklin street.

to, " SALVATION only through PROGRESSION." names and residences being given. But tests This figure soon disappeared, leaving to the began to grow scarce, and I began to grow view a magnificent amphitheatre, or terraced disheartened. Not that my faith in Spiritgarden, filled with gorgeous tropical folioge, ualism was gone, no; but I wanted these shrubs and brilliant-colored flowers. A flood mighty weapons to work with-facts and of beautiful rose and gold-tinted light was tests. I do hope you will give us some shed from above upon the scene and its tracts soon, filled with simple testimonies. I

suspended without any visible support. school teachers might as well go into their They were, "Come, blessed of my Father, schools, and say to all the little babes in inhabit the kingdom prepared for you from knowledge-We have no labor for you, unthe foundation of the world." The trains of less you can take your place in the highest cars with their passengers entered, when class!-as for those who are advanced in the opening was closed by massive clouds of Spiritualism to say to those who have not a deep violet color, exhibiting the words, learned the A B C-You must begin where "Such, O inhabitants of earth, is your des- we ore, or we cannot labor for you. And J. Wolcott. just as unreasonable for us, who are in the A B C, to say to you, who are far advanced in Spiritualism-You must remain in our class until we learn enough to go forward with you - as for the babes in our common schools to make an outcry, because some who are active have got the alphabet by heart, and wish to advance to a higher study. Thus I thought in your late Convention, where many seemed ready to advance upon more laborious work, and others, having less experience, and consequently much less faith, appeared to me rather unwilling to let them go on. Oh that we all may adopt the language of one, anciently, " Let there be no strife between me and thee, for we are breth-

And a word as regards Lecturers. Brothers Davis, Chase, and a host of others, can do a mighty work in our cities and large places, where minds are advanced; but do we not need less able teachers, who shall go out into the highways and hedges, and teach from house to house "which be the first principles" of this Spiritual movement! I hope and trust such will be sent out, to instruct the scattered lambs.

And, dear brothers, I think your trials must be great, while so many would induce you down into the valley of contention, that the work may cease. Be exhorted to adopt the language of one of old-" We are doing a great work, and cannot come down. Carry out those principles as you have heretofore, and I think you will be able to quench all the fiery darts of the adversaries, and the walls will be built, although " in troublous

You have done well of late, for facts and tests, and I am again upon the run-I think the California articles, with the others, will do a powerful work.

JOSEPH CRAM. Yours, forever,

Meekly Record of Phenomenn.

In the Cleveland Spiritual Universe, of Oct. 28, we find a detailed account, by several residents of Cleveland, of a visit to the Spirit-rooms of Messrs. Koons and Tippie, to which so much attention has been attracted of late, on account of the astonishing manifestations of spirit-presence and power which have occurred there. The account contains a description of the fittings-up of the Room, and is accompanied by a cut of the "retainer" constructed by spirit-direction, for the purpose of aiding in the manifestations. We are expecting to receive a duplicate of this engraving to present to our readers, and until then omit the description.

duction of worthy ends. There may be a given from other sources. We happen to be witnessed and heard many other wonderful timent, written in a chaste, pleasing style, and well acquainted with all of the signers of this document, and know them to be persons who could neither be imposed upon nor wish to impose upon others; and besides, we have had the pleasure of a personal interview with and always in unison with the notes of the children, and wish to put the best books into their three of them-Mr. Crittenden, Mr. Treat, and Mrs. Richmond-since this statement was written, and of hearing from their own all character addressed to the circle. lips its confirmation.

Perhaps some of our readers may weary of the reiteration of these facts; but they a crime, or a thing to be ashamed of. At | should remember that the world is not yet the same time, there is nothing more foul | half convinced of the truth of the great docor ruinous than its improper use, and this trine of immortality, much less that immorshould always be suppressed. Neither custom nor legal sanction can make exceptions sphere of existence—and that these are just privately discussing a subject involved in the kind of facts that will put these questions forever at rest.

We attended four circles on four different sons present, in such order as we pleas and every facility for carefully investigating credit to experienced drummers. The violin, in old one not worth fifty cents, was tuned. In the process of tuning the keys slipped in the head a number of times. The bridge also slipped out and fell to the floor, but it was soon replaced on the violin. One of us was soon replaced on the violin. One of us found fault with the tuning, as it was not on concert pitch, and on his giving the true pitch the instrument was quickly and accurately tuned, when a number of airs were played on it, not with a bow, but pizzicato. The violin was not on the table during the whole time but was carried by invisible whole time, but was carried by invisible hands all around the room, now passing near BROTHERS HEWITT AND NEWTON :- I re- to our heads, now near the ceiling, and now

the invisibles presided over the others, and directed the arrangements. Through this horn many amusing and interesting comments on the instruments, the musicians, ments on the instruments, the musicians, and their music were made, sometimes com-

any questions, as we did repeatedly, the horn would rise, the answer be given, and the horn again fall to the table. At our request horn again fall to the table. At our request they extended the horn to us, and allowed us to take hold of the large end of it, while at the same time, control of the large end of it, while at the same time, control of the large end of it, while at the same time. through it to us. We observed, that after the horn had been used a few moments, the to make a trip to Athens county, where the exhibit a spirit hand so as to be distinctly tants of earth," Newton E. CRITTENDEN. seen by natural eyes, but that we doubted their ability so to do. Presently a piece of sand paper was covered with phosphorus, producing a strong, clear and steady light, which revealed to us a hand entirely disconnected with any mortal body. The phosphorus paper was taken between the thumb and fingers of the hand, and carried to all parts of the room, now rising to the ceiling out of our reach, now passing repeatedly and slowly around the circle within a few inches phosphoreseent light, and to all appearance were perfectly natural. We then requested that a communication might be written to We have no pencil, can we borrow one! One of us reached a pencil, and the hand still holding the phosphorus paper, came and took the paper from her hand, and wrote the following:

" TO THE FRIENDS FROM CLEVELAND. convincing you of their varied power, and for the sake of removing doubts that exist, lines, and cause them to be published, per- boquet in the bosom of God. dventure it may be instrumental in removing existing doubts, and in convincing skep-tics that Spirits, who once inhabited mortal bodies, still live, and can and do hold intercourse with the inhabitants of earth."

While the above was written, the phosphorus light was so strong that we could all of us distinctly see the hand and every mark made on the paper with the pencil. It was written in less than half the time any of us could have written it, and was then handed to one of us. We then requested that we might be allowed to touch the Spirithand. Instantly it passed to the head of the circle, and while still holding the lighted paper, passed around and shook hands with The skeptic and the believer alike received the proffered hand. It was a perfect The following clearly-written narrative of what was witnessed during the stay of the what was witnessed during the stay of the ica. While we heard tunes from it, we also Lida's Tales, for they are full of Spiritualism-The manifestations at these two rooms

are quite similar, though at Mr. Tippie's room, we neither saw writing nor a Spirit-At Mr Tippie's room, the music is all produced by Spirits, and is more varied and interesting than at the room of Mr. Koons. At Mr. Koons' room, a violin is played by him, and an accompaniment made by the invisibles. On one occasion, we were much doubt and perplexity to us. We did not allude to the matter before other persons, but at the next circle, we were told through the horn, that Spirits heard our discussion, and that they could explain the | an advertising story, adapted to children and their matter for us, which was done through the wants in the clothing line, told somewhat in the horn in a very clear and satisfactory manner. We chanced to be passing near Mr Tippie's room one morning, and were surprised to hear a female voice speaking through the horn, and so paused and listened. Mr. Tippie and one of his sons were asking questions, and were receiving advice erning earthly affairs, and concerning the laws of Spiritual Intercourse. The female spirit also gave them much information of the glorious beauty of her new home. To us, that private conference was truly signifi-cant and beautiful. The husband and child had turned from the family and friends, to ask advice of, and listen to the gentle tones of the first wife and mother. We waited until the conference was ended, and enteringthe room, found only Mr. Tippie and his son. Two of our number being clairvoyants, were able to see the Spirits while making their demonstrations, and silently conversed with them, and afterwards gave us a description of the Spirits, and an account of when and where they inhabited mortal bodies.

The few things we have related are but a tithe of what we saw and heard during the few days we spent at these rooms Some will ask if we were not egregiously humbugged? Some if we were not biologised? Others will ask if Spirits come in "such ques-tionable shape!" Before witnessing these phenomena we asked the same questions; therefore we do not expect much credence from others without the proofs we have had. To say we were duped would be to insult our senses. If we were biologised, so were half the town, for the voices are distinctly heard outside the building, and some portions of the musical performances were heard

usually produced with the instrument were beard. At our request it was placed successively on each of our heads. It was also passed completely around the circle, and in its way rested on the hands and arms of each of us. We also heard speaking, whistling, The heard speaking, whistling, the state of the produced with the instrument were it trolled these manifestations; but were it possible that such manifestations could be made by mortals, they never could be made by Mr. Koons, Mr. Tippie, or any member of their families. Apparently, none of them have the disposition to deceive, and certainly have the disposition to deceive and certainly have the d and singing through the tin horn. The horn appears to be the chief medium used by the spirits at their rooms for vocalizing. It is impossible to convey an adequate idea of the musical performances. While each of the musical instruments were used, the time was their simplicity, their rusticity, their great their simplicity. regularly and accurately marked, now on the drums, now on the triangle, now on the tambourine, and with the bell, and now with the use of all combined; and when all the of action of even so high a grade. The two musical instruments were simultaneously traits of character, particularly noticeable used, the effect was not merely novel but highly pleasing. While this concert of music was being given, articulate words were heard from the horn, indicating that one of

mending and sometimes severely criticising. commonly interesting accounts of Spiritual The manner of using the horn deserves Intercourse and Experience, which would interest the reader, if space would permit notice. Before using it for speech, it would be raised into the air; then a sentence would be distinctly articulated through it, when it would fall to the table. When we asked distances. While there we met representa-

at the same time conversation was directed | that absolutely repel not merely the probasmall end was sensibly warmer than the large end. One of us remarked that we had once inhabited mortal bodies, still live, and heard it said that Spirits had the power to can and do hold intercourse with the inhabi

HELEN O. RICHMOND. HANNAH F. M. BROWN. CAROLINE S. LEWIS. SAMUEL W. TREAT. CLEVELAND, Oct. 25, 1854.

BRAUTIFUL SENTIMENT .- While sitting in a circle a few evenings since, two clairvoyants who were present saw and described a bright infantile spirit who had passed from of our faces, thus giving each and all of us an opportunity to examine it. All portions of the hand were distinctly visible in the was asked by some one in regard to his age, which was answered by one of the parents. Afterwards the hand of one of the company us by the hand on some paper which we was moved to write, and the following senfurnished. Through the horn it was said, tences were communicated,—the medium tences were communicated,-the medium supposing, until the same was signed, that another spirit was writing, and to another

"My Dear Papa :- We want you to forget how old we are-we want you to think The Spirits who produce manifestations in this room, write these lines for the sake of them how old they are. We are only little we are like the flowers. You do not ask flower-buds now. When you come here, not only in your minds, but in the minds of you will be like the fullblown rose, and we Spiritualists generally on this subject. If will be the buds to adorn your stem. And the friends will certify to the writing of these a bright Angel says, we shall be a beautiful EDDIE."

> THE LATE SPIRITUALISTS' FAIR, in this city, was a very successful undertaking-having been very generally and liberally patronized by the friends in the city and surrounding country. The amount realized we learn is about four hundred and fifty dollars.

THE garden of the heart is capable of producing, under good culture, everything beau-tiful in humanity; while neglected it is choked up with every kind of rank and poisonous weed. The gentle hand of woman is best adapted to the task of sowing good seed and rearing beautiful flowers.

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LIDA'S TALES OF RURAL HOMES.

Here is a series of books for the young, of the manifestations, but to state them all would adapted to children. Lida understands young be tedious. Mention should however be human nature, and has done abundantly well, in made of the vocalizing through the harmon- this series, to meet its mental wants. Success to heard words spoken and sung through it, therefore full of truth. All our readers who have tunes. The words were sometimes Hymns | hands, should send 36 cents, in postage stamps, or of Praise, at other times remarks of a gener- other currency, (postage paid,) to Emily Gay, Hopedale, Milford, Mass., and she will return them the whole series of Tales, (8 books in all,) pre-paying postage on them-so that 36 cents is all they cost

OAK HALL PICTORIAL. Like an acorn small, was the original Oak Hall. Boys, remember, "Tall oaks from little acorns grow." By a Friend to American Enterprise. Pioneer edition. Boston: Oak Hall, 32 and 34 North St.

Such is the title of quite a unique little juvenile, which none but a real live Yankee would have thought of. It contains quite a number of beautiful pictures of the far-famed Oak Hall-inside and out-together with men, boys, and clothing, with style of the "House that Jack built." We presume it can be had for nothing, by addressing Oak Hall, and paying postage. But our opinion is, that is worth a fair price besides.

Special Notices.

LIST OF LECTURERS. The following persons are now prepared to lec-ture on the subject of Spiritualism wherever and whenever their services may be desirable and circustances permit. They may be addressed at this office, No 15 Franklin st., Boston, Mass.

J. S. Loveland, A. E. Newton,
R. P. Wilson, S. C. Hewitt.

R. P. Wilson, J. H. Fowler.

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This interesting volume has now been before the public for some months, and is highly regarded by many who have read it. It comes professedly from the spirit of Dr. Olin, through R. P. Wilson as medium, and cannot fail to interest all those devoted to Spiritual investigations. Price in cloth, 57 cents, in paper 45 cents. Address A. E. Newton, 5 Washington street, Boston, Mass.

AGENTS WANTED.

Advertisements. AN ELEGANT GIFT BOOK

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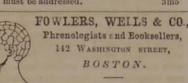
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