



PROS AND CONS.

If the world's history has proved any one thing more clear than another, it is the need of modesty in all matters of opinion not purely scientific...

Still, there have been minds so profoundly gifted with intuition, and reflective energy, that one well established fact in Nature has proved to them, if not the philosopher's stone, by which all minerals and metals were to be converted into fine gold...

From these two come the pros and cons of opinion. "What is truth?" still being the battle cry in the Conflict of the Ages.

The question, however, is not so general to-day as when Jesus stood before his accusers, for the world's motion and commotion have not only rolled some truths into being, but stamped them with an immortal beauty and undying glory.

Still, life has its lesson for all, and each has to solve some question before the great book of conscious life can be unfolded and read with unmistakable meaning. The question asked of old, "If a man die shall he live again?" has resounded through the ages, so long and continuously, that the echo is spent in space, and men weary of the question.

It would seem to good sense, that amid such a state of things, any revelation that came to give light on the soul's destiny, and corroborate the teachings of Jesus, would be accepted of all, and loved by those professing to accept the testimony of a historical and traditional faith.

This has come home to the inner Spirit of millions in this country, making them blessed beyond all others, as they learn day by day to translate the economy of God's providence, and grow into Spirit-life as the Spirit develops in its unfoldings.

Take the following, which we clip from one of the chapters of the "Life of Horace Greeley," now going the rounds of the press.

phenomena, and those who embrace them fanatically. "Yes," said he, "I have no objection to their being investigated by those who have more time than I have."

While reflecting on the modesty that thus balances the controversy of some five years' standing, and sets aside the testimony of over two millions of minds by a "languid and quite indescribable attempt" at reasoning, one is sadly reminded of the politician in the double sense, who has neither time to investigate the claims of Spiritual-life, nor moral courage to say one word in its favor...

So that society need be no longer in doubt as to the orthodoxy of Mr. Greeley, for short as his reflections are on this subject, they are "very expressive and to the point."

Others, however, have passed from the negative to the affirmative state, and speak of what they have seen, felt, and heard, which to them must be positive knowledge, with good sense, commendable modesty, and respect for differing opinions.

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8 o'clock, by Mrs. L. N. Fowler, is the first of a "Course to Ladies," which it is hoped will be well attended.

BRO. A. E. NEWTON.

We see by the New Era of December 16th, that Brother A. E. Newton, who has been acting in the capacity of assistant editor, has concluded to "withdraw from the editorial management" of that paper.

We regret very much the necessities that prompt this change, as we know Br. Newton to be a catholic in Spirit, tolerant in practice, as truthful in his communications. Such men cannot be spared from the editorial more than the ministerial world, and should not be allowed to withdraw until some efforts have been made to retain and support them.

It will be pleasing to all Spiritualists to know, that though this change must come, that economy and justice to all parties force the conclusion, and not the antagonisms of rivalry or gain.

Brother Newton uses the following language in his valedictory: "Under the double burden of labor and responsibility thus far borne, he finds his health breaking down, and feels that duty to himself and those dependent upon him, imperatively requires that it should be borne no longer."

Br. Hewitt, the senior editor of the Era, awards his tribute of respect while regretting the necessities that withdraw Br. Newton from the paper in the following language: "While we are truly sorry to part with the valuable labors of Br. N., we cannot otherwise than tender him our warmest thanks, not only for the efficient aid he has rendered us in our arduous editorial labors, but also for the truly brotherly, kind and appreciative manner in which he parts with us and our readers."

We hope, however, since Br. Newton is thus freed from the duties of the editorial department, that Spiritualism will in the end be the gainer, as he will have the more time to devote to lecturing and conversational efforts.

The New Era, in the "mean time," will be sustained by the labors of Br. Hewitt and several gentlemen and ladies, fully competent by nature, and by a free and generous culture, not only in general science and letters, but also in Spiritualism and its world-wide philosophy and Spirit, who have voluntarily stepped forward and offered their free aid in making up the weekly contributions of this journal, for the interest of their readers.

ORGANIZATION OF THE NEW-ENGLAND SPIRITUALISTS.

For some weeks we have been knowing to the fact that the Spiritualists of New-England have been discussing the pros and cons of organization, and were likely to ultimate their reflections in some kind of association for the development and spread of Spiritualism.

We have refrained, however, from any notice or comment, as we knew if anything was accomplished, all in good time it would be made public.

That organization can be used to advantage, and is the highest form of practical order, will be plain to the mind free from bias, while reading over the names of the men here associated.

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Recording Secretary—C. P. Weeks, Boston, Mass., (No. 9 Court street.)

Corresponding Secretaries—A. E. Newton, Boston, Mass., (5 Washington street); John S. Adams, Chelsea, Mass., (No. 115 Washington street, Boston); Rev. Henry J. Hudson, Chelsea, Mass.

Treasurer—Jonathan Brown, Jr., Boston, Mass. Trustees—Phineas E. Gay, H. F. Gardner, M. D., Alfred E. Hall, Luther Parks, John Baker, Caleb Eddy, George Darracott, Horace B. Wilbur, John S. Rogers, James Swan, Boston, Mass.; Charles Foster, Charlestown, Mass.; Jonathan Buffum, Lynn, Mass.; Edward Hayes, Dedham, Mass.

Committee on Membership—Albert Bingham, Esq., Boston, Mass.; A. B. Child, M. D., Boston, Mass.; John Rogers, Exbury, Mass.; Bela Marsh, Boston, Mass.; Rev. Herman Snow, Boston, Mass.

Section 5 of the Constitution inform us—"Any person who believes in the reality of Spiritual intercourse, may become a member of the Association, if his or her deportment and character are acceptable to the Committee on Membership, upon signing the Constitution and complying with the by-laws."

ADDRESS TO THE CITIZENS OF NEW ENGLAND. It is computed that nearly two millions of people in our nation, together with hundreds of thousands in other lands, are already believers in Spiritualism.

It is in our midst; it is at work among us. Is it a friend or is it a foe to man? Examine it; try it; learn its nature; learn its purposes; learn its effects; and when well informed, answer the question, and shape your treatment of the subject.

Belief that Spirits speak intelligibly to man is already working widely and deeply; it is fast gaining power for either good or evil. It asks, and it may well claim, attention from every considerate mind.

Soon the strange faith will have grown too strong to be resisted. Already it makes itself the companion of the farmer in his fields—the mechanic in his work-shop—the sailor in cabin or fore-cabin—the judge on the bench—the senator in his legislative chair—the clergyman in his desk—the philosopher in his study; it goes with man through all his varied walks in life, and it nestles fondly with woman, whether in the kitchen, the nursery or the parlor.

Things material also are made its topics; it out-travels the astronomer in his remotest journeyings to suns and systems in the distant heavens; it scans the composition of the planets, and descends their vegetation and their various inhabitants with a minuteness which the most powerful fails to furnish in the observatories of science.

But there is something more than teaching. Spiritualism works. The sick and feeble feel its touch, and are healed or strengthened, in numberless cases; and this, not by miracle, but by the use of natural means, under the direction of an eye that looks through the human organism, sees the difficulty, and sees where and how to apply the remedy.

Calmy but firmly we would put ourselves in readiness to help extend a faith that opens the doors of immortality to the skeptic; that gives new life and strength to the believer; that sees departed friends stretching down the helping hand to bear us upward to plains of clearer light and higher joys—and it is in such a work, men and women of New-England, that we ask your co-operation.

Such is our faith. Therefore, if there be any thing of manhood in us, sneers and scoffs and ridicule are not the instruments that will be likely to change or stay our course.

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it should not be rejected, but verified and recorded; so much the better if it be from a mysterious domain, and seems to touch upon the invisible; so much the better if it is due to unknown causes;—it opens a vast field to the mind of mankind, and research then begins.

The academicians have become the grave-diggers of all moral truths; by them, doubt has entered the firmest minds, and every where the sweet hope of a life beyond the grave has ceased to exist. Religion is dead; man is no more than an animal moved by a species of electricity; the belief of our fathers touching a future life, is treated as a reverie; power, to-day, consists in the negation of all that is true and eternal. We travel in darkness; and of what importance are the marvels of industry, the fruitful discoveries in the arts or the physical sciences? Is it that the mysterious principle which animates us has no fixed destiny? Is it that the void which surrounds this unknown force, called life, prevents it from having a divine origin? Oh miserable Present! thou hast need of all the opulence of industry to conceal thy tatters; but the wounds are bleeding, and the blood oozes through the richest fabrics.

Our researches will extend to the most mysterious facts which may be produced, and at a later period we shall avail ourselves of the light of experience to render an explanation easy.

Below will be found extracts from American journals on these new phenomena.

EXTRACTS FROM AMERICAN JOURNALS. The appearance of Spiritualism has been an event of the highest importance to the United States.—The doctrine of communication with Spirits by means of a medium then makes rapid progress daily. It is a curious spectacle to observe this people, so positive, so sensible, so active, so preoccupied with material interests, receiving with enthusiasm a system of mysticism which places them in rapport with beings superior to humanity.

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