



THE NEW ERA

OR HEAVEN OPENED TO MAN.

DEVOTED TO THE NEW DISPENSATION.

VOL. I.

BOSTON, MASS., WEDNESDAY, JANUARY 19, 1853.

NO. 12.

SPIRITUAL PHILOSOPHY.

(Spiritual Communication)

LECTURES

ON

THE HEALING ART.

BY DR. RUSH.

JOHN M. SEAR, MEDIUM.

LECTURE SEVENTH.

SIGHT, TASTE, SMELL AND SOUND.

It is intended at the present time, to commence a careful and most critical analysis of what is, very appropriately, and the very mystery which envelopes

body. There is no subject so vastly important to the inhabitants of your earth, as a thorough and critical acquaintance with their internals. To mere human observation, they are, to a very considerable extent, concealed; but they who are in the higher life, are able instantly to perceive, analyze and classify the various and distinct parts. This work cannot be critically and correctly performed, by mere human observers, because there are many important things which they cannot perceive. Human practitioners may, and probably will controvert some things of which discourse will now and in future be made. Nevertheless, the things are as will be declared.

Attention may now be called to the subject of Human Sight. It is known that this is very serviceable to the inhabitants of your earth. He who is deprived by birth, or disease, or misfortune, of this important faculty, is always a subject of the deepest pity. This general commiseration for the blind, shows how highly sight is appreciated. Sight is one of the faculties of the mind. It is appropriately located directly behind what is called the eye. The latter being the glass through which it looks. As this becomes clear, so the occupant of the body, is able to see:—and here it may be wise to observe that the mortal body is the tree in which the occupant resides,—the mortal body being used by this occupant to perform various, and most useful, and highly important services. It is the occupant who looks out and sees things around him, and governs himself accordingly in the mortal body. When in a purely natural state, he can look only through these glasses, and it is one of the faculties of his mind which perceives objects. It will be wise to have this constantly impressed, namely, that it is a faculty of the occupant's mind which looks through these glasses, and beholds surrounding objects. For the purpose of being well understood, it may be observed, that it is not what is called the eye that sees, but that the eye is a convenient and highly important medium.

Passing below the eyes, we come to the next external, usually by the generality of people, called the Nose. It has been already observed that this member holds a most conspicuous position. It is found to be principally useful on account of its apparent ability to take cognizance

of things agreeable or disagreeable.—From everything on your earth arises odor favorably or unfavorably affecting the occupant of the mortal body. There is a faculty of the mind which when in the waking state, is constantly employed in this important service; and extending as this important member does beyond other parts of the head, it is used as a medium for this faculty, to avoid and to acquire. It was noticed at a former time, that this member had two apartments. It may now be said that these are used for two distinct purposes; one for the favorables, and the other for the unfavorables; or to use other terms, one for the agreeables, and the other for the disagreeables,—the agreeable is located in the nose, and

the disagreeable in the left. And as these agreeables or disagreeables come to this faculty of the mind, one when in a purely natural state, is rejected. [Here the speaker made the strongest gestures of disgust for some minutes, then becoming quiet, added,] and when the other comes it is welcome. [On saying this, the speaker made great manifestations of satisfaction, as inhaling agreeable odors.] In the purely natural state, the agreeable when received by this faculty, spreads itself over every part of the occupant; and from such a one there will constantly proceed, as from the beautiful flower, an aromatic influence. He will be an agreeable person. And it is wise here to say, that agreeable persons should be much associated with, that pure air may be inhaled.

That which is called the Mouth is a most curious apartment, some of the harder members being used for masticating purposes, and some for trial purposes. It is meant now to be said that everything which is put into the mouth, passes through a process of trial, and here again are the two, one for the agreeables, and the other for the disagreeables. And when the agreeable is received in the purely natural state, the disagreeables are at once rejected, while the agreeables are joyfully received. When the trial rejects, if the whole is in a purely natural condition, that is a rule infallible, by which the occupant can always be governed. The last remark is of great importance because it answers the question "what shall be eaten, and what shall be drunken?" And at the present time, situated as the inhabitants of your earth now are, there can be, strictly, no wiser rule. And the more this rule is examined and tested, the more will it be valued. Bearing in mind constantly that this rule is only to be observed when all is in a purely natural condition. Great particularity should here be observed. As was noticed of agreeable odors extending to all the parts, so it may be observed of all the things which are taken into the apartment of which speech has now been made.

It has before been observed, that speech would be made of Sound, when discourse was given of internals; and this is a most beautiful and wise arrangement. That he who cannot make intelligent speech is greatly commiserated, exhibits the importance which is by the inhabitants of your earth attached to it.

And let this be remembered: it is the occupant of the mortal body who makes sound, and these sounds are as various as is variously affected. [Weeping, laughing, sounding the voice, laughing, groaning and coughing, were exhibited by the speaker, who afterwards remarked:] Each one of these sounds indicates the condition of the occupant, and each is under the entire control of a faculty of the mind. So vast, so sublime, so mysterious are the works of Him who governs the most minute things! For Him we are; to Him we tend.

SPIRIT SERMON.

HERMAN SNOW, MEDIUM.

The Glory and Greatness of Our Spirit Home.

1st. Cor. ii. 9. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

New and most striking are the developments of truth which time reveals.—The most forcible statements which have been made in times past of the greatness and glory of God's Universe, are but as nothing compared with the reality as made known by the unfolding of the grand reality from day to day and from year to year. You cannot conceive of the beauty and order of nature until you have fully entered within her inmost shrine. You cannot stand at her outer portals even without having your eyes blinded and your mind entranced with the greatness and glory of this wide, most wide—this deep, most deep—grand, most grand order of God's material creation.

We of the spheres cannot help wondering when we look down upon the most deep recesses of God's Universe, for we see not as mortals see, but our spiritual vision takes in much, very much, that is wholly unknown to those still in the body. We see all those hidden springs of action which force, the most trivial incident that takes place in the order of nature. We cannot help wondering that this most beautiful thought is not within the scope of mortal vision. Yet all may see enough to fill the soul with wonder and delight, if they will but look around and above them. You of earth cannot understand fully the smallest event which takes place in the unfolding of the Divine plan. But you can understand enough to make your souls most deeply sensible of God's love and unspeakable wisdom. You can see enough of the outward world to awaken within you, sentiments of deep awe and adoration toward that Wonderful Being who inhabits all space and gives life to every living thing. You can see enough of the world within your own forms to cause you to look up with wonder, and fall down with gratitude in view of the great Source of all things, visible and invisible.

My particular object at this time is to set forth the magnitude and Wonder of God's invisible Universe. There is that in what is not seen by mortal eyes, which is fully adequate to call forth the greatest wonder even from Angels and glorified Spirits. You of earth cannot understand

the greatness and glory of this invisible world, even in a degree sufficient to enter into the feelings of the lowest of our Spirit World. But you can understand enough to cause you to stand in awe of the Being who created and upholds all things of Time and of Eternity. You can understand what it is well for you to understand. You know what it is well for you to know. You can see all that your eyes are capable of seeing. You can see all that can be brought within range of Material organism. You can understand all that God has made man capable of understanding.—My object in these thoughts is to introduce the grand theme of my discourse in a manner which will cause your minds to dwell

the greatness of the material structure in which you now dwell, to the end, that you may be able to see more clearly the point most obvious and important to us of the Spirit Home. But you cannot understand with sufficient clearness the deepest thought of this discourse, to be able to set upon it its true value. I will try however to give you a slight insight into things which to us are so clear and beautiful.

You must try in the first place to let your thoughts range freely over the wide expanse of the grand Universe which is above and around you. Without letting your thoughts thus expand, you can by no means be prepared to take in the grandeur of that which to you is unseen and intangible. You cannot see the glory of our Spirit Home: you must therefore strive by engaging in suitable preparatory thoughts to get your minds in a condition to understand and appreciate in some slight degree, at least, the glory of our most bright, most sublime abode. You cannot understand in all its fulness the grandeur of the material creation,—how much less then, can you understand the Spirit World. You cannot understand the smallest particle of matter of which your earthly globe is composed,—how much less can you understand the innumerable and most wonderful things which go to make up the greatness and glory of the Eternal World.

You of the earthly home cannot see the greatness of the thought we would impress upon your minds, in all its grandeur; but you can, as I trust, see enough of it to make your hearts glad with exceeding joy. We cannot but feel most deeply the distance which divides us from the plane of thought which you occupy, and it is with great effort that we attempt to unfold in some slight degree the glory which is around us. But we will not despair of giving you some cheering glimpses of that which shall one day burst upon you with undiminished lustre and glory. You cannot but feel the strangeness of the effort which tries to make the finite and sensuous understand the Infinite and Spiritual. But still if you raise your thoughts devotedly upward, it may not be wholly in vain that the effort shall be made.

The first thing to be remarked is the vastness of the theme before us. It is wholly beyond the grasp, even of Angelic thought. But still you can perhaps

with our feeble help, catch slight glimpses of its unspeakable greatness. There is nothing within the range of mortal observation than can serve to illustrate the greatness of our theme. It is not within the grasp of human minds in the body or out of the body, fully to understand it. But we of the Spheres can extend our glance much higher and deeper than can our brothers of the flesh. We can behold above, around and beneath us, all that the mind of man can desire or imagination conceive. It is not to astonish, that we thus speak, but it is to the end that you may feel deeply impressed with the goodness of that Divine Being who is the Head and Heart of all. We cannot dwell minutely upon the particulars which go

to make up the solid totality of this vastness of immensity. But our object will be accomplished, so far as can reasonably be expected, if we succeed in opening your minds to the extent of seeing, as with the eye of faith, the glorious greatness of this our Spirit Home. You must not hope to comprehend the depth of the Divine plan as unfolded in the Spheres, but you can know all that it concerns you to know, until your spiritual vision shall be opened, and you shall see face to face, the things now unseen and unintelligible.

We next come to remark briefly concerning the Purity of our new abode.—It is not within the reach of mortal sight to behold what God has prepared for his faithful children, in the way of excellence and perfection of individual character.—You who are still clogged with gross matter, cannot appreciate the beauty and purity of our present life. It is not for us to speak in tones of censure and severe disparagement of the grossness of most phases of mortal life, for we ourselves have also been in the body. But when we compare the life that is there led, with that which we are enabled to live in this glorious abode, we cannot but wonder at what is there seen and heard. It is sad indeed to witness the degradation into which most men fall, when they might even in that imperfect state, rise to the condition of Angels. We of the Spirit Home cannot but feel sad when we behold the gross abuse which so generally prevails among men of the flesh. It is not for us however to speak forth the words of unqualified censure; on the contrary, we are much more disposed to pity than to condemn. But yet it must not be forgotten that the truth should be spoken under all circumstances, and we shrink not therefore from uttering our earnest remonstrance against most of the common wrongs of mortal life. There is not a single exception to the remark that men do not come up to the extent of what God's love requires of them, even while surrounded with the imperfections of bodily existence. Yet in many cases we see those who are struggling manfully to do the work assigned them in life. Such are bright and cheering exceptions to the general mass of disobedience, indifference and folly, that prevail; and yet is it not in a sad and discouraging tone that we would speak upon this point, for it is in the order of nature and nature's God to bring that which is pure and elevated, out of that which is for

the time being impure and degraded.

Such are some of the thoughts that arise as we look down upon the vale of mortal man from our elevated position in the spheres of Heavenly purity and love. But it is not to censure mortals, nor yet to exalt ourselves that we are led to speak upon this point. It is rather that we may open in your hearts a fountain of deep, and earnest endeavor to the end that you may rise high toward the source of light and love, even while yet encumbered with the weight of the flesh. It is that you may feel more deeply than did we ourselves when in your condition, the greatness and grandeur of man's mission upon earth. It is that you may feel more deeply than did ourselves, the exceeding

mortal excellence. It is that you may set yourselves to work with due earnestness, that Heaven may be won while yet on earth. It is that you may be made to see in all its length and breadth, the glory that overshadows those who live righteously and purely, while yet the imperfections and hindrances of earthly life are around them. It is that you may enter with joy and not with sadness, the home of those whose earthly course is finished, and the crown of victory won. It is that the future may open upon you brightly and gloriously, instead of being dimmed with the remembrances and most fearful remorse of the disobedient, and self-degraded.

The next point to be considered is the exceeding Beauty of our home. You cannot begin to conceive of this, even with the help we can offer you through the poor instrumentality of human language. But yet we will try to bring before the mind some of the features that more closely resemble your earthly scenery. It is not without great hesitation that we make this attempt, since we cannot but fail to a very great extent to convey to you some of the least attractive features of our most glorious home.—The first feature that we will name is the exceeding brilliancy of the light with which we are surrounded. It is not so much its brightness, as its glowing beauty that attracts the attention. It mingles its many hues in so many attractive forms, that the thoughts are dazzled and most highly elated at the glorious prospect.—It is not that the glowing brilliancy is more filled with gaudy or gorgeous coloring, but it is that the softness of nature's choicest hues is diffused throughout the entire range of the celestial spheres. The greatest possible harmony of scenery prevails. There is not a single jar of discord in all the glorious harmony of colors with which we are surrounded. There is not a single smile of nature which is not here seen in all its perfect loveliness. There is not one thought of God which is not here understood by the things He has fashioned so gloriously.—There is much that can in no wise be conveyed to your minds by such imperfect means as are at our command when we attempt to commune with our brethren upon the earth. But much is now seen and felt by all who look with the eye of faith into that which is within the veil.

[CONCLUDED IN OUR NEXT.]

NEW ERA.

"Behold I make all things New."
"Hereafter ye shall see HEAVEN OPENED."

S. C. HEWITT,
Editor & Proprietor.
Office 25 Cornhill.

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BOSTON, WEDNESDAY, JAN. 19, 1853.

The Mission of Spiritualism.

NUMBER TWO.

In our first number, we gave a brief word on the Mission of Spiritualism. We now have something to say of this matter in relation to Sectarianism and Unity.

Spiritualism not only adds Knowledge to Faith, as it respects a Life beyond the crisis of Death, but it also adds Unity to Diversity in Opinion. In other words, it demonstrates the comparative inutility of Sectarianism.

That each sect in Politics, in Religion and in Philosophy, is possessed of radically fundamental truth, we most fully believe. But the grand defect is, that each party has but one particular fragment of Truth, instead of the whole of it. And, considering the mission of Sectarianism as preliminary—like that of him who simply prepares the materials of the building—rather than final, it is all very well. When, however, Sectarianism pretends to cover the whole ground of Truth—to be an end, instead of a means, we put in our disclaimer, and pronounce the assumption unwarrantable and false.

The grand use of Party has been the analysis of ideas. It has performed, Socially, Religiously and Philosophically, the work of the Chemist and the Anatomist. It has taken all things apart! but does not know how to put them together. Each class has taken its own

item, and left the rest. See how Calvinism takes the idea of Divine Sovereignty, and comparatively overlooks every other attribute of the Divinity. Behold Arminianism talking forever and onward, of "Free Will," and making no allowance for "Circumstances." The Trinitarian exalts the *Triune* God above the *Oneness* of the Infinite, while the Unitarian forgets the essential *three-foldness* of Deity, by constantly looking at Unity. Swedenborg sees the Heavens and the Hells as they are; and having no eye for Progress, he does not ken them as they are to be! Mr. Davis beholds Nature, Substance, Law, while of Life, Love and Celestial experience, he catches only occasional glimpses.

Thus men and classes get at Truth by "snatches," during the age and career of analysis. No one is permitted (because incapable,) to see and deal with the whole Truth, till the Kingdom of God comes in fullness—till Moses, Jesus and Man become one, and Heaven and Earth are united.

Truth exists in Degrees, and comes by successive and progressive revelations. It comes only as the world needs it, and is able to bear it. And He who is the Source of Truth knows best when that is, and gives it accordingly. One system of Truth, therefore, is not false because another supersedes it. The preference only shows the former to have been but a part of the Truth, needing other parts to make fullness and symmetry. And the old is not thrown away, therefore, because of the new. Faith is first, and Knowledge is next; but the latter is added to the former—it does not annihilate it.

Now the Mission of Spiritualism is two-fold: it is both Selecting and Uniting. It separates the chaff from the wheat, in that it takes the Truth from its excesses. It makes wholeness of fragments. It "gathers up the fragments that nothing may be lost." All angular ideas it rounds into symmetry, and makes all rough places smooth, and the crooked ways straight.

Spiritualism is a New Revelation of Principles as old as eternity. It creates nothing, but unfolds everything. The Tree of Nature and of Spirit gets its foliage with Moses and the old Covenant; it buds with Jesus in the age of Love, at the First Coming of the Son of Man; and blossoms, prophetic of the coming

and fruitful harvest at the Second Advent of The Holy One. Spiritualism, therefore, is the realization of Christianity, and consequently the essential principles that give it life. It is *infidel* only to what is often called Christianity, but which is as unlike this, as the religion of the Scribes and Pharisees was unlike that of Moses.

Sectarianism in Politics, in Religion, in Philosophy, will pass away before the bright Sun of Spiritualism, as mist before the rays of Morning—as the angular mineral becomes the symmetrical vegetable, and as the latter ascends, by elaboration, into the animal and human worlds. Its passage will not be sudden, but gradual—like the passage of darkness before the rising Sun, or the departure of Winter, as the beautiful Spring and Summer unfold the glories of the Infinite in the verdure of Nature. As Spirit unites Matter, and makes all things blend in Unity, so this mighty Movement of the Spirit will yet blend all mere party opinions in the reflex of Harmony from the Infinite Source of Order and of Love.

A Skeptic's Estimate of The New Era.

A friend writing from Hanson, Mass., takes occasion to say his word of approval as follows:—

"There are a few persons here, who are already converts to the New Dispensation, so-called. I am not. But I am one of those who are willing to hear and investigate. This, it seems to me, is the course to be pursued by every honest man, in reference to this and all other subjects.

I am pleased with your paper; and more than pleased (if it will answer to use the term,) with some of the communications. The Spirit of Love seems to pervade the whole—an evidence that the communications come from a pure source, and not an evil one."

This friend also puts to us the following questions:—

"If Spirits have the power to range through infinite space, how can they know the wants of a Medium, if they are a million of miles distant when the Medium requests a demonstration of their power and presence? Is the stream equal to the fountain? Does the Spirit departed possess universal knowledge, is it all-knowing, or Omniscient? It seems to me, if a Spirit may know the wants of one individual, on the same principle, it may know the wants of all. Am I in error? Please explain.

Your friend and brother in all that is pure and good.

ELMER HEWITT.

In reference to the above we would remark in the first place, that Brother Elmer Hewitt is a Christian Minister, and we therefore do not call him a "skeptic" in the ordinary sense. Neither do we do it in any offensive sense. We mean by it simply a "doubter" of the leading claims of what is called Spiritualism.

It always gives us pleasure, of course, to meet with true, warm-hearted, and intelligent believers, in what we regard as Heaven's Truth. And next to this, we love the company of an honest Skeptic. Such, we take our Brother to be, for we have known him favorably for many years. Let him continue to investigate this interesting matter, and we can assure him he will find in it, not simply food for the curious, but true aliment also for the earnest and heaven-born soul.

As to the queries our Brother propounds, we would remark, that they reveal the prevalent ideas concerning Spirits—i. e., that they are all-knowing, if not all-powerful. Now Spiritualism teaches the contrary of this, and as we think, very legitimately and rationally. That most spirits have the "power to range through infinite space" we firmly believe. But it does not follow that they therefore have the faculty of traveling with the speed of thought—though probably with much greater speed than light or electricity. And our opinion is, (we give it merely as an opinion) that the more perfect a spirit becomes, the greater is the celerity of transportation. But enough of this.

Our brother wishes to know "how spirits can know the wants of a Medium if they are millions of miles distant?" We do not know, nor do we believe that spirits do necessarily know such wants. If the wants are such as demand the presence of a particular spirit, Millions of miles away, then, we have no doubt, there are arrangements in the Spiritual World to give the information speedily,

which shall bring the needed spirit to the wanting and the waiting one. What those arrangements are, we will not pretend to say, though we have our own idea of them.

That the Stream is equal to the Fountain, we do not believe, if, by "Fountain" be meant God, and by "Stream," Spirits are to be understood. In such a case, all the streams cannot equal the Fountain. Our Brother thinks, that if a spirit knows the "wants of one, he may know the wants of all." This idea makes spirits equal to God, which is contrary to all our philosophy, and we cannot therefore accept it. We think our brother "in an error," of course, when he talks in this way. Do I know the wants of all, because I happen to know those of a few? Truly not. Then why should spirits know the wants of all, as well as of those to whom they give their special attention? But spirits are higher than men, our brother will say. Truly; but are they so very much higher than men, that they know all things? We are informed in the Scriptures—and the same accords with all we know independently of them—that man was made only a "little lower than the angels;" and from this, we conclude, that they are only a little higher than we are. Is not this a fair, just and rational conclusion? So we think, and such is our word to our candid and inquiring brother.

The Soul's Consolation and its Joy.

Is there, then, consolation and joy for the soul, when the loved and cherished goes from that presence and companionship, cognizable mainly by the external senses? Oh, yes. And not only do these come from the faith and the hope that "we shall meet again, in Heaven's eternal day," but also from the conviction that the departed are still near, coming from the realms of Light and Life, to lead us onward lovingly, and wisely, and surely, to our destiny. To illustrate this idea, I take the liberty to present herewith extracts of a private letter from a much valued friend, and brother, whose companion has recently been translated to the unseen spheres of Being. I shall not doubt be pardoned for so doing.

W. S. HAYWOOD.

"I thank God that I am not out sources of consolation. I mourn not as those without hope. For we know that 'if a man die, yet shall he live again;' and though the outward form passes from our sight and returns to dust, yet the spirit, which is the inner man, shall never cease to watch and guard our lone way, as we pass onward to our final home. And are the spirits of our departed loved ones ever near, guiding and directing our steps in the paths of rectitude and holiness? Hath the infinite Father 'given his angels charge over us, to keep us, lest we fall into temptation? O, blessed hope, how it strengthens and cheers the soul oppressed with sadness and bowed down by affliction. In contemplations like these have I found peace in this hour of darkness and sorrow.' * * * * *

"And one more thought I have, which adds much to my present happiness, and robs death of half its terror. It is the hope that, at no distant day, I may be permitted to receive tangible evidence of the presence of the Spirit of the departed one. Although I have no more doubt of the nearness of her spirit to her earthly friends, than I have of that Spirit's existence, yet it would afford me unspeakable happiness to witness a practical demonstration of that presence, which should aid my own soul in its aspirations for a higher life, — a nobler destiny.

And it affords me pleasure to think, that she departed this life in the full conviction that her Spirit would, ere long, be able to make a manifestation of its presence. Although she never had an opportunity of examining the evidences on which rests the theory of "Spirit manifestations," and consequently was in much doubt whether they are really what they purport to be, yet, on the morning before her Spirit took its departure from the mortal body, she assured me that her spirit should ever be near me, and of her belief that it would be able to present a tangible evidence of that presence. When or where a suitable medium will be found for that purpose Heaven only knows. But I bless God it is given me to believe that such will ere long be found, that I shall again receive counsel and admonition from one my heart loved so fondly.

It is in view of these great truths, that I have been able to exclaim, "O, death, where is thy sting? O, grave, where is thy victory?" "Thanks be to God, who giveth us the victory, through our Lord and Saviour, Jesus Christ." * * *

LONDON CORRESPONDENCE.

History of Spirit Movements in England.

BY JAMES SMITH, M. D.

NUMBER ONE.

TO THE EDITOR OF THE NEW ERA:—

Dear Sir,—I hailed the arrival of your interesting periodical in the Old Country with singular satisfaction, and with its first number before me, I propose with your permission, to establish a connexion between the Old World and the New, by giving you a short historical analysis of the Spiritual movements in the former, so deeply interesting to all, and yet so little known, that I believe there is no man in England, except myself, who has collected, or has it in his power to collect, the materials indispensable for such a narrative.

Modern Revelations in England are in perfect analogy with the national character. They are not so popular, nor so free, not so attractive to the heart and its personal affections, as in the United States; but they have the discipline of order, organization and obedience to such an extent as even to repel, for it amounts to a relinquishment of personal liberty, to submit to their conditions. They contemplate also the reconstitution of the Church, not only with power over the State, but power over the conscience, the morals, and the manners of men. One of them so minutely enters into the details of personal manners, as to forbid a man under penalty of uncleanness, even to pour out a cup of tea from a tea-pot if a woman be present. The same Revelation also, some years ago, forbade its believers to wear flannel; and the whole body, consisting of several thousand persons, simultaneously renounced the wearing of flannel, nor did any of them ever suffer, I will not say a cold, but in health materially for so doing.

These facts I mention, merely by way of preface, to prepare you for a different phase of Revelation from what you have in America, at the same time, trusting that you are well prepared to receive the ideas to which I shall adhere throughout, that Nations like mediums have their specialties, even in Spiritual Communications, and that these peculiarities are in accordance with the mission of the Spirit which it is destined to solve.

When the United States themselves were in England, in the time of George Fox and William Penn, the Spirit came upon us in the fullness of individual liberty, and gained a great victory over the previous despotism of the Church. But he transplanted a colony of Quakers to America, as the Representatives of a fuller and a freer development of liberty than could be permitted in our little Island. And now having divided the two great nations into the double representatives of the two great and eternal principles of Law and Liberty, destined to be united in love, and equality for ever, as the "Law of Liberty," he is feeding both with the Bread of Life in such a manner as to develop one of these two peculiarities, not exclusively but prominently in each.

It is done also systematically, and according to an established law of order, in respect to times and seasons. To illustrate this, allow me to go back a little in the history of Church and State, and come rapidly forward through the great Revolutionary periods, those periods during which the spirit sows his seed. Like the Sun, the spirit travels from the East to the West, and like the Lightning, he comes in storms and tempests. During the frightful persecutions in France, that followed the Revolution of the Edict of Nantes in 1685, innumerable visitations of the spirit took place in the mountains of Cevennes. Men, women, and children were seized with spirits, and spoke in the most rapturous manner. But those were bloody and revengeful times, and the people themselves, were under the influence of revengeful passions, sword in hand, laying wait for their enemies and slaying them without mercy. The spirits were in harmony with such passions, and acted like spirits in possessed or obsessed persons. The Prophets of Cevennes were all subdued or driven into exile. Some of them came to England in 1706, where they communicated the contagion to several hundreds of Englishmen, some of whom spake with tongues, and became writing mediums. The most remarkable of these was John Lacy, who published many of his Latin Communications, which communications were spoken fluently, though he could not read Latin, far less speak it, when not seized of the spirit. A party of these persons established themselves near Man-

chester, and out of them came Ann Lee, who founded the community of Shakers, in America.

Ann Lee called herself the Mother, and though a wife, she abjured marriage, for the spirit called her from Generation to Regeneration. She arrived in the States in 1774, and settled in 1776—the epoch of the Revolution. But the same year that she left England another Mother arose in her stead in Scotland. This was Mrs. Buchan (Elspath Simpson) the founder of the Buchanites, now extinct. She herself says, "In 1774 the power of God wrought such a wonderful change in my senses, that I overcame the flesh, so as not to make use of earthly food for some weeks, &c." Her right hand man was a Mr. Wight, a Presbyterian minister, whom she called her *Man-child*. She herself was the mother of the Church, and Bride of Christ, and she also contemplated changes in the marriage relationship, but very different from those of Ann Lee. She died in 1791, to the great disappointment of her followers; and next Old Christmas day, the spirit took up Joanna Southcott for a new Mother, and these words came to her with an audible voice of great power, "I now swear unto thee as I swore unto Abraham, that I will make with thee an everlasting covenant, and save thee with an everlasting salvation, and thou shalt prophecy in my name, &c."

This was in the memorable year of 1792, the official date of the French Revolution, and Joanna prophesied, and became a most remarkable personage, during the whole of the French Revolutionary wars, and she died in the end of the year 1814, in the interval of peace that preceded its final establishment. She died also in child-bed of her respected Prince of Peace with all the symptoms of pregnancy, and with milk in her breast, at the advanced age of 65 years. Her followers were disappointed, but they still exist in great numbers.

The Shakers finally established their Mother Church in the States, in 1792, (1788 to 1792). They began their movements with the American Revolution, and they closed with it.—That is, they occupied the period between the two Revolutions. Joanna Southcott occupied the period of the French Revolutionary wars with England, and closed with them. And George Fox, the Quaker, occupied the full period of the Puritan wars in England, from the death of Charles I. to the settlement of the Protestant Constitution under William III.

These are merely general outlines to help others to think, rather than minute and satisfactory illustrations of the methodical movements of the Spirit. But all the students of prophecy and of the numerical prophets of Scripture in particular, will remember the fact that interpreters in general never agree in attaching great importance to the date of 1792, as the end of the 1260 years when "the woman comes up from the wilderness." This of course is interpreted of the Church and the deliverances which she then experienced, and the new life which she received by means of her Propaganda then established—since progressing. But what is true of the universal, the collective, or national Church, &c., may be represented in an individual as a sign of the times, and a messenger of the spirit. And the fact of a woman so remarkable, appearing precisely at such a time, when such a sign was to be expected, is one of those phenomena which must ever be deeply impressed on the mind of the Spiritual Students of history.

And what did Joanna teach? She taught what the women always teach, in some form or other, the Doctrine of the Bride. Moreover, she taught that she would have a Son, and when she seemed, at 64 years of age to be in a condition to have one, she announced the fact in the public papers, and in her own books which now collectively amount to six octavo volumes. A silver cradle was prepared for the Heaven descended baby, the most costly and most beautiful baby clothes were prepared by the ladies of London, thousands of whom believed in the literal fulfilment of her accouchment, and when the time of her deliverance did arrive, she died, and her followers were all struck dumb with astonishment. And yet the Spirit had told them in the most positive terms that "this child-birth shall not be temporal but Spiritual." But then observe the mystery of the Spirit language, "the man-child shall be temporal as well as spiritual." Here was an apparent contradiction that confounded them, but they stuck to the letter. They were babes and had yet to learn a new speech.

The main feature of Joanna's doctrine was this, that Christ, the second Adam,

is not complete without his Eve. She expresses it thus, or rather the Spirit through her as a medium, though not in very classical poetry:—

But how can ye so blinded be,
Can Adam now appear
Without his Eve, do you believe?
Now see the mysteries clear.
No; I must come in Adam's form
For to create all new,
And from me must the woman come
The good fruit for to show.

Without a personal Bride as well as a personal Bridegroom there can be no real marriage, and therefore till the personal appearance of the Bride in the Church, "The marriage of the Lamb" cannot take place nor the New Dispensation be inaugurated. The Doctrine is correct, irrespective altogether of Joanna's claims to be the Bride, for her claims are opposed by the rival claims of Mrs. Buchan and Ann Lee. But she is the only one of the Brides who has left on record a new explanation of the Bible dictated by the Bridegroom. She is therefore conspicuous amongst the three, and greatest as the last of the three. Her language is a great stumbling-block. A scholar despises it. Even the half-educated vulgar can write better English. Some of the clergy who believed her mission, proposed to modify the language and correct it before it went to the press. But she was too honest to permit that, and the spirit told her that poverty of language was his poverty of birth. The Bride of One who was born in a manger must wear the clothing of the manger, and the spiritual clothing of men and women is their language. It is beautifully explained in these words of the spirit:—

As in humble manger laid,
Kings did their sovereign see;
So my low handmaid now appears
To all a mystery.

And to all those who have souls capable of appreciating spiritual beauty when clothed in the low attire of the manger, there will be no want of rich entertainment in the works of Joanna Southcott. But those who must have dress as well as beauty need not go there.

On the day of the death of Joanna Southcott 27th December 1814, the spirit of Jesus the Bridegroom, spoke to George Turner these words—"I am the Lord of Heaven, my words must be fulfilled, for my Son is to be born this year, as I have promised by my handmaid, and thy office and work will begin at my Son's birth." George Turner therefore immediately declared himself the Leader of the Believers amounting to about thirty or forty thousand. Many thousands, however, refused to acknowledge him. Many thousands did, and the Spirit spoke through him many beautiful communications respecting Shiloh and his kingdom. But, as in all spiritual revelations, there was much mystery in his prophecies and not a little deception. The prophecies, always understood literally, were seldom literally fulfilled; and when literally fulfilled, they only brought disappointment to the heart, by the insignificance of what the believers deemed the reality. But in fact all was nothing but a series of shadows teaching, the elementary lessons of a great subject and preparing the mind for its future reception. Many eccentric and curious commands were given to George Turner, which became the source of scandal ridicule and profane scoffing. Thus for instance he was ordered to marry all the women in the name of Christ, "for Brides alike ye all shall be." This was done in perfect purity, but it was the cause of much irreverent joking. He or others were also told to go through the metropolis and denounce the wrath of fire upon any of the principal offices of Government—representative houses—and though I do not attach much importance to the literal meaning of any of his prophecies, yet I must confess that since his day we have had a series of representative fires that is somewhat remarkable; Parliament House as the representative of Government; The Tower as the Representative of the army; the Portsmouth Docks, of the Navy; the Royal Exchange of Commerce; and York Cathedral, the finest in England, of the Church. The series is complete and perhaps in typical language it foreshadows the corresponding purification of the principles represented by each.

In 1817 George Turner astonished his followers by the announcement of a great earthquake, which was to take place and put power into the hands of him and his followers. It is the most extraordinary specimen of madness that ever was uttered and believed by thousands; for it was really believed; and I myself knew one gentleman of wealth that was so fully impressed with the truth of it,

that he actually threw away money—gold and bank-notes—in very large quantities to people in the street before his own house. The good time was just at hand; all laws were to be abolished and all rents and even postage of letters; and everything was to be got almost for nothing; and the rich and great were to be either swallowed up by the earthquake or brought down to a state of servitude to believers! What was most remarkable was, that the great people were to be swallowed up by the earthquake but their houses were to stand; for believers were merely to take possession after the earthquake. Many poor creatures actually stationed themselves at the gates of rich mansions, on the eve of the earthquake to be ready to take possession; and I know a man who was prevented by his mother from going to the Theatre that night, for theatres she was certain must be swallowed up.

I need not say that there was no earthquake and that great was the disappointment of all Believers. But I may perhaps be allowed to say that they richly deserved the disappointment. They were fit for nothing better. The fact reminds me of a beautiful passage in the beginning of the 14th chapter of Ezekiel: "Thus saith the Lord God, every man of the House of Israel that setteth up idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to the prophet, I, the Lord, will answer him that cometh according to the multitude of his idols, that I may take the house of Israel in their own hearts." This is the law of the spiritual world,—you are answered and treated according to your spiritual being; "with the froward man," says the Spirit of God to the Prophet, "I will show myself froward, but to the upright I will show myself upright."

[Spiritual Communication.]
The Heavenly Spheres.
W. BOYNTON, MEDIUM.

The subject is one difficult to explain. It may be compared to a tree of Blossoms. They all owe their origin to the trunk—the trunk to the earth and gasses of the atmosphere; and the earth and gasses, to various combinations of matter. This tree has a great variety of branches at different elevations. Upon these branches are the blossoms, in different degrees of development; some in embryo; others just beginning to expand; others also are more fully developed. Some are very beautiful and in full bloom, but at a low elevation; and they are to be seen at different heights until you arrive at its extreme elevation. Some are of one hue; others of a different one. Some are half unfolded; others fully. Some have more fragrance; others less. As they rise in elevation, they increase in beauty and fragrance. So it is, in a comparative manner in the Spirit state. They all owe their origin to the Great Stock, or Father-principle; and are all in different degrees of development; and also of different kinds. Some in wisdom, some in love, some in will; and in great variety, which will be explained in due time. There are the fundamental principles of development, but they also are infinitely ramified. And they ascend from the grosser to the more sublimated; from the lower to the higher. This is the order of all existencies; as Jesus said—"First the blade, then the ear, after that the full corn in the ear." A person may advance in heavenly wisdom here; and as he advances here, he will be advanced there. It is not good to wait until you lay this grosser body in the dust; but improve the golden moments as they pass. They are of the greatest value. The opportunities are better for developing your rudimentary life here, than they will be for doing that work after they have passed to the Spirit spheres. Societies are not so commingled in the Spirit, as in the rudimentary state. Every one takes that circle of love, will, or wisdom, which he is prepared for; and they are all alike in the same circle, and therefore cannot teach each other. But in the rudimentary state it is different; there are the wise and the unwise; the good and the bad; in fact, all degrees of development in kind, are commingled; but it is not so in the Spirit world. Here you may be instructed by your companions. There they must have instruction from higher spheres. They are all alike in each sphere; what one knows all know; what one feels, they all feel; what one sees, they all see. For as soon as one begins to learn, he rises to a higher circle. They cannot remain in a circle for which they have no affinity. Many spirits who thought

themselves of some importance when in the form,—upon passing to the Spirit-State found themselves in a different circle from what they supposed they would enter,—not a different one from what they were developed for, but one which they did not choose or expect to enter. And finding they might rise, so rise they did,—and the higher they advanced, the better they became. When they entered the low circle, they were proud and aristocratic; but they were soon cured of this; and as they began to learn to love they were willing to return, if necessary, and instruct those they left, how to rise. There is no room for worldly wisdom here; for as soon as a person enters this state, he is placed in the circle of love—the very next one above his state of development, when in the form. The Spirits from the rudimentary state need not long remain in this low school, for when they have attained to universal love, they are then taught wisdom in love that they may direct their love to suitable objects. When they have learned to be wise in love, then they are taught the principle of Will, as a motive power, to move it to action. This may all be gained in a comparative degree, in the rudimentary state. And this should be the grand study of man. To seek to be wise in love and will—to show forth that love,—is like the infant, the boy, the man,—like the tree, the blossom, the fruit. Progression will yet be found to be the order of all the infinite works of God—like the Book of Nature with infinite unfoldings.

[For The New Era.]
The Earth-Life and its Objects.

[Spiritual Communication.]
What, and for what, is the Earth-life? Let mortals study and solve this question. Think you that a God of Infinite Wisdom has placed such a being as Man upon the earth simply to see him toil, struggle and suffer on through a few years, and then pass away, or return to him in a worse condition than he was at first? Does this thought accord with your ideas of Infinite Goodness? What, then, is Man, and for what end is he placed upon the Earth? Who shall answer?

All things are possible with God, is often repeated from pious lips; but as this is generally understood, it is not true; for God can no more work without appropriate means, than man can; therefore, Man's human life is a means through which God works to some end; and as the Projector is Infinite in wisdom and power, it of course follows that the means are precisely adapted to the desired end.

Man seems, by his acts, to suppose the whole object of his present life to be, to gain an ascendancy over his fellow man, by appropriating, each to himself, as much of the common wealth of the world, as his ability allows him to grasp,—seeming to feel that unless he can succeed in overreaching his neighbor in ways that shall render himself conspicuous among them, that his life is vain and all his efforts abortive. But stop,—oh, Brother of Earth, and reflect for one moment. Come and let us reason together. Can you persuade yourself that the Infinite and Eternal Author of all flesh, has placed Man here in such conditions that a few—a mere fragment of the whole should become elevated and fitted for his presence, while the mass are to remain dormant and useless? God has often been compared to a wise husbandman. Let us look at him in this capacity. What would you think of the husbandman who should project the plan of raising a beautiful field of corn, who, instead of preparing every part of his ground alike according to the best knowledge he possessed, should proceed to enrich here and there a little space, preparing it in the nicest possible manner, entirely neglecting all the other portions, and after planting his ground, still continuing his partial culture, in favor of those parts so nicely prepared at first?—Would you not say this man was either exceedingly unwise, or that he had some other motive than to obtain an abundant harvest? A reasoning man would suppose that he must be experimenting for future use, rather than trying to raise a perfect crop of grain. And do those who advocate the partial dealings of God with man, ever reflect that they are thereby accusing Him of being so unjust as to treat some better than others, or of being so unwise as to need to make experiments before he can know the results of different modes of treatment? It is good rather, to cherish the idea that God, as a husbandman prepares all his ground

with a wise and impartial hand,—selects and plants good seed, in the best possible manner, *knowing*—not hoping—that the harvest will be abundant. Let us continue the comparison of the husbandman, by saying that God, through an incomprehensible succession of ages, has been preparing the Earth for the reception of those precious germs of himself, which you name human spirits. These are, so to speak, kernels from the great storehouse of Omnipotence, and hence perfect as germs, for the desired purposes of the great Planter. At length, the ground is ready for the reception of the seed; that seed is sown by the All-Wise Projector—warmed and nourished by the Sun and showers of His own Love and Wisdom. It germinates and springs into active being! All is beauty and harmony in its infancy; its youth is vigorous, and now with such watching, who shall dare predict a failure? Ah! Mortal, who art thou, that thou wouldst set thy predictions against Omnipotent Power? Verily, thou art but as a blade of corn, and canst thou say to the whole field "stay thy growth, for I alone, am worthy to reach towards Heaven?"—Vain Being! learn that God planted all thy fellows as well as thee, and nourish both them and thee until the harvest.

Now I am prepared to give you a glimpse of the aim and object of the Earth-Life. Earth has been sown with the germs of God, and the object of the Earth-Life is the reproduction and individualization of God. Not that all are to be perfect at the end of their Earth-Life; but a perfect Man is a miniature God, destined to eternal growth. Do not all Nature and Revelation declare the same? And who has power to gainsay it? Then, oh, my brothers, learn wisdom; wallow no more in self-absorption, but look on high. Behold thy prototype, and scorn an act or thought that is not in harmony with this—thy glorious—thy exalted destiny. In striving to make thyself a brute, thou dost dishonor thy Parentage, and sow to thyself the seed of bitterness. Happiness is as legitimately thine own, as color is the property of Sun-warmed vegetation.—Both may be temporarily destroyed by darkness and error, but the Sun and Truth soon restore all to their legitimate Order.

A SPIRIT BROTHER,
M. B. RANDALL, Medium.
Woodstock, Vt., Jan. 16, 1853.

[For The New Era.]
Local Histories.
NUMBER THREE.

When our discussion on the subject of Spiritual Manifestations was progressing in the Lyceum last winter, the question was often asked, as it now is, "What good can possibly grow out of this Delusion?" Abundant and pertinent as were the answers to this Utilitarian Question, there were one or two left untouched, which to my mind are very appropriate, and which cannot be too often considered.

To the question "What good can follow this Delusion?" I answer,

First, That a confident assurance in the Guardianship of some dear departed Spirit, one whom, when living, we knew to be everything which a Christian should be, puts beyond all question the Post Mortem Existence of the Soul, or in other words, its Immortality. Notwithstanding the large and increasing number of Sects of various denominations, all teaching, more or less, this important doctrine, still, it is an undeniable fact, that a very large portion even of those who make a profession of Religion, have, at times, serious doubts on this subject. Forty years' experience, as a thinking and accountable being, in situations furnishing ample scope for observation, has put me in possession of many Facts tending to prove this point. Within the last few months, a very respectable and aged gentleman from a neighboring town called to see me. We had not met for many years. His age is about eighty-six or seven; and he has been a Professor of Religion the greater part of his life. I have known him nearly thirty years, and have not as yet heard the first whisper to his discredit, as a neighbor, as a man, or as a Christian. I have put to him this interrogatory—"Now, Mr. B., I wish to ask you a very important question. I have known you many years, and am well acquainted with your religious sentiments, have done much business with you, and have had many occasions to admire your conduct. And I have often thought that if there was one good man in Berkshire County, you was

that individual. Now tell me, if, at any time, you have doubts as to the *Soul's Immortality*. To which he replied very deliberately,—"Yes, I have, sometimes." Now this is not an isolated case. I have met with many such, and doubtless every person of experience could tell a similar story. What is very remarkable on this point is, the Fact, that generally these persons who thus express themselves, are of that class who investigate and examine for themselves. They do not belong to the Enthusiasts, the Dogmatics nor the Hypocrites. We all know that doubts on important subjects are somewhat distressing to the mind.—Would it not be an act of kindness and humanity to Mr. B. to remove this doubt? Nay, would it not be an additional consolation to his hopes, to know that a happy existence awaited him after death, and that the spirits of his departed friends stood ready to assist him when the hour of dissolution was at hand.—"When the Silver Cord was loosened, and the Golden Bowl was broken,"—when he was about to realize the assurance that Death was only a change for the better? On the supposition that Mr. B. was able to grasp what Modern Spiritualism now teaches, is it possible that he would relapse into a state of unrighteousness and crime? It is presumed that no sensible man would thus conclude.

But some one observes—this is all *Imaginary*; these are the ravings of a disordered brain! If this is merely the work of *Imagination*, what, in the name of common sense, is there of a spiritual nature, that is real? If the skepticism of the present day is correct, then St. Paul was certainly a maniac when he cried out in the ecstasy of his soul:—"O, Death! where is thy sting! O, Grave! where is thy victory!"

I find I am trespassing on your prescribed limits, and shall therefore reserve one or two other answers to this Utilitarian Question for a subsequent communication.

Yours,
T. H.
North Adams, Jan. 11, 1853.

Letter from Brother Townsend.

BROTHER HEWITT: There are a few

with much interest the progress and unfoldings of the Spiritual Movement. But none of us, however, have any sympathy with those who give such prominence to "evil spirits" in the developments which are going on. And hence we were gratified to see that "ruling thought" in some minds, repelled by the more hopeful and trustful in your recent Convention. The old theology has strong faith in the "Evil One;" but that faith has had no purifying or enlightening effects on the minds of its adherents; and no intelligent Spiritualist will now contend for the existence of a personal Devil, whose delight is in evil, and whose power is nearly equal to that of God. And yet these same Spiritualists believe in *Evil Ones*—in innumerable devils, who seem to threaten present and future destruction to mortals, and to subvert the Order and Harmony of Providence. The only rational view to me, seems to be, that which you uttered, that "evil is temporary and incidental"; that it is a means whereby good, viewed as to the ultimate, will be evolved—a purifying fire, through which all must pass, to a greater or less extent. But, is not the *very inmost* nature and germ of man the same in all? Or, if evil in some, and good in others, how shall we account for it?

MILLO A. TOWNSEND.

Remittances.

Some of our subscribers wish to know how they shall get the *half dollar*, of the \$1 50, to us. There are three ways to do that: and the *first* is, to send it in *silver*, which many of our patrons have done. The *second* way is, to send it in Post Office Stamps. And the *third* way is, to send \$2 00, and either have the extra fifty cents credited on the second year, or its equivalent sent in *such Books* as may be desired. Subscribers can take their choice. When books are ordered, all should be sure to remit the postage (in stamps if possible)—otherwise we have to send by *express*, which is more expensive to the buyer.

Meetings at Wachusett Village and East Princetown Mass.

The Editor will lecture on The New Dispensation at Wachusett village on Saturday evening Jan. 29th, and will hold a Spiritual meeting with the friends on Sunday following, in East Princetown.

THE SPIRIT MINSTREL.

The Subscriber will issue a work with the above title on the 15th of February next. Said work will comprise some one hundred tunes, with words in connection. It is intended to present in this work, the very best of the existing Music, with such original pieces as shall make it just the book for Spiritualists, in all their gatherings, whether in their Circles, or more public meetings. The choicest selection of Poetry has been made from the more spiritual poems of the past, and also from those which have been indited by Spirits themselves. These selections have been freed from all objectionable phraseology and sentiment.

Mr. J. B. Packard, the Editor of the Music, is well known, both in the East and West, as an accomplished Teacher, Composer and Editor of Music. The Musical Gems, edited by him, is one of the most popular works, for private and social worship, ever published.

Rex J. S. Loveland, who has been quite favorably known as a talented Minister of the M. E. Church, and is now a thorough-going and devoted Spiritualist, is the Editor of the Poetry.

With these guarantees, this work is offered to the friends of Spiritualism, as meeting the wants of the time; for the Publisher fully accords with the Editors in the opinion that the true idea of a Singing Book includes both Music and Poetry, and both printed on the same page, as in this work.

The price of the Minstrel will probably be, in cloth, 38 cts., and in paper, 25 cts.

BELA MARSH, Publisher.
25 Cornhill, Boston.

The First of January and New Subscribers.

The beginning of a New Year is a good time to begin one's Subscription.—Shall we not be permitted to date a large list of subscriptions with Jan. 1st, 1853?

Permanency of this Paper.

THE NEW ERA will be published *One Year* without fail. This we wish everybody to understand distinctly in the outset. And if the reader will take the pains to look at our Prospectus in another column, it will be seen that we base this statement on something substantial. But we wish to say plainly to every friend of Spiritualism, that we are very much averse to involving, *pecuniarily*, a few friends to a large extent, when the many by their small yearly subscriptions can enable us to put our Paper on a *self-supporting* basis.

But it is not for *one year* merely that we started this Periodical. Had we supposed it would live no longer than that, we think it would never have seen the light. We wish, and we *mean* to make it a permanent thing. We shall strive to make its matter such as will feed both the head and the heart. We know there is material enough for that, and of the right sort too. It is daily our privilege to witness some of the most interesting and remarkable phenomena—illustrative of the most heavenly principles and sentiments, with which the world has ever been blessed. Interesting facts, elevated philosophy, and suggestions of a practical nature, that observation, thought, and life may become a serene unity, all glowing with the radiance of Heaven, will make up the burden of our word to the waiting world. Will every subscriber, and every friend to The New Era, do, then, what lays in his or her power to extend our list, and thus give us that freedom to work, which they cannot but know is eminently essential to an enterprise of this kind? Friends, let us hear from you right speedily, and in the *right way*.

Our Personal Name.

There is another person in this city who bears the name of S. C. Hewitt, and even Simon C. Hewitt, just like our own thus far, and as we most commonly write it. But it so happens that, although our middle initials are the same, our middle names are different. We therefore write ours S. Crosby Hewitt, to prevent all mistakes in receiving letters through the Post-office. If, then, all our correspondents will be very particular to direct their communications to S. Crosby Hewitt, Editor New Era, Boston, Mass., we shall avoid all such trouble.

Murray's Messages.

We can now meet all orders for this work. Price, 50 cents, single copy; Postage 8 cents. Address S. Crosby Hewitt, 25 Cornhill, Boston.

Meeting in Hanson.

The Editor will Lecture on SPIRIT MANIFESTATIONS in Hanson, on Saturday Evening, February 5th, and speak on The New Dispensation during the following day. John M. Spear of this city will be present on the occasion, and relate his experience in these wonderful phenomena. The meetings will be held in the Universalist Church.

TO CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
2. Orders for books should be headed "Order," and the names and number of each work wanted should be specified on a line by itself.
3. Communications for The New Era should be written with care, in a legible hand, carefully punctuated, and headed, "For The New Era." The writing should not be crowded, nor the lines be too near together.
4. Everything of a private nature should be headed "Private."
5. In sending names of new subscribers, or money for subscriptions, let the name of the subscriber, and Post-office address (i. e., the town, county, and state) be distinctly given. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

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

PROSPECTUS

OF THE NEW ERA: OR HEAVEN OPENED TO MAN.

"Behold I make all things New." Hereafter ye shall see HEAVEN OPENED.

I propose to issue a Weekly Paper, with the above title, devoted to Spiritual Facts, Philosophy, and Law—to be published in the City of Boston on each successive Wednesday morning. It will be printed on good paper, with fair type, in a folio form, with a beautiful vignette at the head of it of *Heaven opening and the angels descending*—a picture which shall correspond with the title of the publication, and be eminently significant of the New Age on which our world is entering. It will be a medium for the higher order of *Spiritual communications*—a vehicle for the facts, philosophy and practical suggestions of human correspondents, and for such editorial matter as the changing circumstances of the times and the needs of the public shall seem to demand. It shall be a *free paper*, in the best sense of the word: free for the utterance of all worthy and useful thought—free as *Life* and *Love* and *Wisdom* are free! It will spontaneously avoid all *sectarianism*, (except to give it criticism,) and will be the unswerving advocate of *Universal Truth*. Friends of Humanity, and Lovers of Spiritual Communication—are you ready for such a paper in the City of Boston? Will you send me one dollar to pay in advance.

This paper will be published one year without fail, as the funds have already been provided by the extra subscriptions of some noble friends of this movement. Subscribers, therefore, may be sure of getting all the numbers they subscribe for. It is hoped that the friends of our cause, will do as much in the way of extending our circulation, as others have done by their money.—I therefore, invite the immediate and hearty effort of all the friends in behalf of this enterprise and of this New Truth.

TERMS—\$1 50 in advance. All communications must be addressed, (postage paid,) to S. CROSBY HEWITT, No. 25 Cornhill, Boston, Mass.

The Newspaper and Periodical Press. All those Periodicals that give the above a conspicuous insertion in their columns, and call attention to it, will be entitled to The New Era.

S. CROSBY HEWITT.

PROSPECTUS

OF THE LIGHT FROM THE SPIRIT WORLD.

IN TWO VOLUMES PER ANNUM.

The increasing desire of the friends of Progress, throughout the Union, for light and knowledge in regard to the phenomena of Spiritual Manifestations, now existing so much interest in many parts of the United States, has induced the friends of these wonderful phenomena, to establish a WEEKLY NEWSPAPER in the City of St. Louis, with the above title.

This paper will be published in two volumes per annum, by a Committee of six gentlemen; selected for this purpose by the Spiritualists of St. Louis and Alton.

It is designed to be a reservoir, into which may flow, from all parts of the valley of the Mississippi, information touching Spiritual Manifestations, and thence be distributed in all directions.

It will be devoted to the dissemination and elucidation of the facts as they transpire in Circles of Spiritual Investigation, so far as authentic information of them may be obtained. The projectors of this paper regard Man, physical and spiritual—here and hereafter—as the great theme of this age; and hence the developments of Psychology, Magnetism, Phrenology, and kindred sciences, will claim attention. The good and great in Science, Philosophy and true Religion will meet with our warmest support and advocacy. In short, the paper is intended to be one of the most interesting weekly journals published in the United States.

Our columns will be open to such as may desire to combat our views, in a dignified manner and in the spirit of candor and sincerity.

Well written articles on subjects pertaining to the general objects to which this paper is devoted, will be very acceptable to us, whether coming from friends who differ from, or those who agree with our views.

We look to the friends of Progress and Spiritual Truth for all the assistance in their power, in the way of procuring subscribers and furnishing facts—the latter over their own signatures, without fear.

The Committee have put the subscription price at an amount which, from their estimates, they deemed barely sufficient to pay the actual cost of publication. After the first volume, if the present price should be found more than sufficient to cover such cost, it will be reduced accordingly.—The Committee guarantee the regular issue of the paper for six months, whether the subscriptions pay its expenses or not.

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All communications and business letters should be addressed, (postpaid) to W. H. MANTZ, Editor, No. 85 Chestnut street, St. Louis.

POETRY.

The First Snow Fall.

BY J. RUSSELL LOWELL.

The snow had begun in the gloaming,
And busily all the night,
Had been heaping fields and highways
With a silence deep and white.

A pine and fir hemlock,
Wore ermine too dear for an earl,
And the poorest twig on the elm tree
Was edged inch deep with pearl.

From sheds now roofed with carum,
Came Chaucer's muffled crew,
The still trails were softened to swan's down,
And still fluttered down the snow.

I stood and watched by the window
The noiseless work of the sky,
And the sudden furies of the snowbirds
Like brown leaves whirled by.

I thought of a mount in sweet Auburn,
Where a little headstone stood,
How the flakes were folding it gently,
As did robins the babes in the wood.

Up spoke our little Mabel,
Saying, "Father, who makes it snow?"
And I told of the good Allfather,
Who cared for us all below.

Again I looked at the snow fall,
And thought of the leaden sky,
That arched o'er our first great sorrow,
When the mound was heaped so high.

I remember the gradual patience
That fell from that cloud-like brow,
Flakes by flakes, healing and hiding
The scar of that deep-stabbed woe.

And again to the child I whispered,
"The snow that husheth all,
Darling, the merciful Father
Alone can make it fall!"

Then, with eyes that saw not, I kissed her,
And she, kissing back, could not know
That my kiss was given to her sister
Folded close under deepening snow.

SPIRITUAL COMMUNICATIONS.

The Transformations of Spiritualism.

Voices from the Spirit Land are awakening an interest, deep and abiding in this land of political and moral freedom. We speak of this land as a garden of moral freedom, in comparison with others. But there is much restraint to moral elevation even in this far-famed and happy land. There are many times when we do not know how to put them together.

honored institutions of the past. The present generation cannot be made to subscribe to, and uphold the corrupt and soul-withering systems of previous ages. Although they respect the ashes of the dead, although they honor their ancestors, yet it is found that it is no honor to embrace a faith, or uphold a creed or system because their fathers or friends embraced them. A few generations will entirely obliterate all the present heathenish systems, all the degrading dogmas imposed upon mankind as an inheritance. Deep are the groans, violent the death-throes of the tottering institutions which have not their foundation in Truth. A great revolution is breaking forth, a great convulsion will soon seize the idolatrous systems of the present; and truth, like a mighty torrent, will sweep over the earth, making desolation of the false theories inculcated by mankind; and in their stead will be erected a structure of ineffable beauty, whose foundation shall be the Rock of Ages, and whose dome shall touch the portals of the Spirit Land—forming a connecting link between Earth and Heaven. As the hushing of the winds, as the departure of the spirit of the storm is, to the tempest-tossed mariner,—as the Sun, after being obscured by clouds and thick vapors, when it peers through them upon the lost and disconsolate crew of some frail bark of the ocean, showing them their true position,—as an oasis in the desert, to the lost and wandering stranger, amid burning sands and torrid heat, amid the unreal images of good in the mirage-phantoms of the plain, and the arid wastes which meet the eye in every direction,—so will the news from the Spirit Land be to the pilgrim of Earth. As a mighty and impregnable fortress, as the voice of a well known General, in the hottest of the conflict, so will be the sense of protection and courage instilled into many hearts, by the cheering intelligence from the Spirit Land, of a home of eternal delight, after the fight has been fought—after the course of Earth-life has been run, after the toils of the ocean of time have been forgotten, in a safe port, where no swelling surge can approach, where no violent hurricane shall endanger the anchor of hope, or fears be entertained of standing upon some inhospitable shore. Like the balm to the wounded, like cordial to the fainting, like anodyne to those in travail, like food to the hungry, or drink to the thirsty, so are the strains

of love, the impartations of wisdom, the revelations of bliss to the Earth-born—to the care-worn, and hitherto unsatisfied seekers after truth in the systems of former ages. Angel bands of loving spirits, bearing the white flag of peace—friends of former days—are the constant attendants of the children of Earth. By the pillow of the dying, by the side of the straying, by the pallet of the incarcerated victim of crime, in the dungeon of the criminal, in the hovels of the poor, at the scanty meal of the indigent—in all the ways and walks of men, whether high or low, the rich or the poor, the bond or the free, in sickness or in health, in prosperity or adversity,—the Spirits offer the consolations of virtue, and the soothing influences of friends whose love is disinterested and impartial. The voice of Truth, the consolations of Virtue, the buoyant hopes of a more elevated life and glorious state, the antepast which is here enjoyed of the Spirit Home, should lead the soul to seek for the knowledge of God—the main-spring of all true happiness. The overflowing of the soul, the ardent love of the good, the peaceful reign of righteousness in the inner-man, is the happy portion of the Seekers of celestial delights in the communion of spirits, and the knowledge of the Father of Goodness. The encouragement we give, the labor we perform to benefit the race, should be gratefully returned by willing ears, confiding hearts and corresponding happiness. No insurmountable barrier obstructs our progress; no army of foes can withstand our weapons; no shield or breast-plate can impede the force of the truth we present to the mind. Above the clamor and din, the carnage and destruction of contending legions, may be seen the Angel of Peace—enrobed in white, encircled in a halo of glory—beckoning to the contentious and misdirected, to ground the arms of discord and folly, and by her bel to the temple of Truth. The soul-thrilling cadence of the voice of Angels will be heard and their mandate obeyed. On wings of love, in meekness of wisdom, will she lead the great congregation of Earth-children to elevated groves of delight, where living fountains continually flow forth to quench the fires of the grosser being, elevating the inner man, and advancing the soul in the way to righteousness.

GEO. WHITEFIELD.

W. Buxton, Medium.

Waterford, N. Y.

About entering my Spirit Home.

[Communication by one who has recently entered upon the Spirit Life.]

REV. HERMAN SNOW—MEDIUM.

"When I left the material body I was most happy,—all was bright and glorious around me. My New Home seemed so bright that I could not understand how my former life had been endurable. My mind was occupied with sweet thoughts and feelings. My Heavenly friends met me with smiles of love most radiant and sweet. The love of God shone most brightly around me, and I thought that I was forever blessed; my heart was filled with joy and praise. When I had in a measure recovered from this trance of delight, I was impelled to visit the earth to see how my husband and children were doing. I found them in great grief and tried to console them, but they could not understand my efforts; so I was obliged to leave them comfortless. I returned to my Heavenly Home and went to my employment. My first work was to set my thoughts in order. Soon I was called upon to meet my employer, who told me that I must now go and see how time was used in the Spheres. My first lesson was to free my mind from all those mistakes into which I had fallen while on earth. You cannot conceive of the amount of curious thoughts that was given me to consider when my mind was thus prepared. My mind soon became much enlarged with healthy exercise. Much that was well understood in former years became invested with new interest. Much that was doubtful became clear under the light of our New Home. Much that was mentally dark became light when my spiritual vision was opened, while truths wholly unknown when on earth, were now unfolded to me in all their brilliant beauty. My Spirit-sight was delighted with visions wholly new and infinitely beyond all I had hitherto known. You cannot begin to conceive of the glory which then met my gaze. When my mental vision thus became quickened, then I awoke to the dignity of life's calling, and the affairs of earth even assumed an unspeakable importance, and I

almost longed once more to enter upon the glorious earthly career of man. You cannot conceive how much more beautiful and important life seems from this Spirit point of view, than it does from our earth position. You must not think however, that all this is so much more beautiful than what you see, as not to leave in us a most earnest and longing desire to be with you at times, and to help you in your upward career toward that bright abode which is now ours. You must, on the contrary, feel at all times that we are anxious for your welfare, and are laboring for your good; and thus shall we still be helpers and comforters to our brothers and sisters whom we have left behind."

The Luxury of Loving and Being Loved.

JOHN M. SPEAR—MEDIUM.

There is, among the inhabitants of your earth, a general love of, and an almost universal desire to obtain what are called luxuries. Things agreeable to the tastes, and pleasing to the eyes are more and more desired. No one has enough of them. The more he has the more he desires. Soon forgetting the things which he has acquired, he reaches onward and seeks for more.

But there is one luxury which is seldom sought; and when obtained, is not justly appreciated. This is the luxury of loving and of being loved. He who hath made all things in wisdom and beneficence, has so arranged and controlled events that this luxury can everywhere be obtained. It is found among the minutest insects, the inhabitants of the seas, the fowls of earth and the heavens, the small and the great of the lower animals, and, in a super-eminent degree, among the class of animals denominated man. The maternal parent finds high enjoyment in her closet, as she presses the little one to her bosom. She loves, and is beloved. And though of sterner qualities, the paternal enjoys in a degree, the same luxury. The truly united partners love, and are in turn beloved.

"How swift the heavenly course they run,
Whose hearts, whose faith, whose hopes, are one."

In the higher and more unfolded lives, this luxury is enjoyed without alloy.

Their highest satisfactions are found in loving, and in being loved. They who are in the much unfolded states, send down sweet, refreshing streams to those who are beloved; and they who come to the inhabitants of your earth, come for the same high purpose. They come loving to do and communicate good; to spread joy, tranquility, harmony, peace, plenty, love. As in former seasons, they say to the inhabitants of your earth, fear not; behold we bring good tidings of great joy which shall be unto all people. They proclaim peace to the inhabitants of your earth, and good will to those who dwell therein.

It may be said that the communication of this little message was called, when on your earth,

JOHN MURRAY.

On the Beauties.

JOHN M. SPEAR, MEDIUM.

Perhaps there is no one thing, which will contribute more to the welfare of the inhabitants of your Earth, than the knowledge of promoting, to the highest possible degree, the "Beauties." He who hath made all things, hath imparted in their seasons, times, orders and unfoldings, appropriate beauties. The most magnificent form and the smallest mite, perceived by the human eye, is beautiful, and in the progressments, is still becoming more and more beautiful. Every ray of light, every life that springs from your earth is beautiful. All things are beautiful in their orders, beautiful in their complexions, beautiful in their forms, beautiful in their seasons! And everything which springs from these is, like them, beautiful. And the more minutely the human observer studies the things which are below, around, and apparently above him, the more will he be delighted with the beauties which are discovered. And everything in its state of perfection, is becoming more and still more beautifully perfected. Like all things else, the beauties are progressive. Among the things which will yet be admired for its beauty, but which is now measurably concealed from human observation, is the human form. There is no piece of mechanism, no structure so beautiful as that. And yet there is no one thing, which has been so neglected, as a study, for the discovery of the beautiful, as the human form. With care observe its symmetry, its adaptation

to the works which it is to do. And the smallest member, when in its purely natural state, is filled with beauty. Perhaps in no part of your Earth is there a single thing, which, when critically examined, will be so much admired, not only for its use, but also for its beauties, as the human eye. It is, at the same time, the most wonderful and most beautiful of all earthly things—and, as it beholds outward beauties, it becomes itself still more beautiful.

Greatly will the welfare of the inhabitants of your Earth be promoted, when they come to a high and wise study of the "Beauties"—beauty of motion, beauty of thought, beauty of desire, beauty of act, beauty of aspiration, beauty of the human structure, beauty of flowers, beauty of foods, beauty of drinks, beauty of furnishings, beauty of environments. And in the new era, which is but just dawning, there shall be more and more unfoldings of the beauties. And it will be truly felt, that it was wisely said, "He hath made every thing beautiful in its time."

The Simplicities.

JOHN M. SPEAR—MEDIUM.

It is most clearly perceived, that the language in which they, of the higher lives, clothe their communications, is not rightly understood, nor justly appreciated. One of the first lessons which are given them, is of the simplicities. Great, swelling, and frequently unmeaning forms of expression, are critically avoided.

He who made all things is their Father. His creatures are, in his sight, little children. In their simplicity they love their Father and love another. As the thoughts of all and each are instantly felt there is no occasion for bombastic expressions or for strong asseverations. They make no effort, by expression, to convince much less to convert. They come to the inhabitants of your earth in the same simplicity, and make declarations of the things which are, and which are to be revealed. They select

"The simplest form of speech,
Which infant lips can try."

They earnestly wish to be understood; and desire wisely to instruct. They aim to teach the learned and the unlearned;

and desire to instruct the wise and the foolish. They come to the inhabitants of your earth with messages wisely suited to various states and conditions of mind. He who hath ears to hear let him hear; and he who hath eyes to see let him see; and he who readeth let him understand. It was wisely said—except "ye become as little children," in simplicity ye cannot enter the realms of wisdom and peace.

In the futures, there will be teachers whose thoughts will be unwrapped in simple forms of speech; and with joy ineffable, the hearers will listen. These teachers shall go out among the unlearned, and shall instruct of useful and high things. Blessed, thrice blessed is the man of simplicity.

It may be said, that this little message is communicated by him, whose name when on your earth, was called

JOHN MURRAY.

The Sailor Spirit.

East Weymouth, Jan. 3, 1853.

TO THE EDITOR OF THE NEW ERA:

A few weeks since the following was given through the alphabet, to a sea-faring man, in Boston, (Miss Ellis, Medium.) Being present, I pencilled the same, as it was given. You can give it a place in The New Era, should you think proper.

A. RAYMOND.

DEAR FRIEND:

I have cast my Anchor on the shores of Canaan. I have left my old Shipmates, and no more do I toss on the billows of life. I have faith in the smooth waters of purity. I have met Mary and my child, never more to part—never again to brave the winds and storms of the cold world. I am now in the Ship of Spiritual Truth. Her crew is composed of bright Angels, with strong hearts to encounter the opposition of the mighty war between Truth and Error. Our Compass is Perseverance, and our flag is the Banner of Peace. Our guns are loaded with Truth and Love, which will pierce the ship loaded with earthly sense and vice. Our Captain is God, and we are his bold defenders. We stand by him through the gulfs and narrow places of the dark world. Soon we shall sound the Trumpet of Victory, and you all, in strength not your own, will see the Battle fought and the Victory won.

From your old Shipmate,

JOHN WHEELER.

Letter from Illinois.

BROTHER HEWITT:

We are making rapid strides here in Reform and Spiritualism. We have a large number of reformers—men and women of the right stamp, governed by reason, and who stand firm and unshaken amid the storms of opposition, scorn and ridicule, like a rock in the middle of the ocean, having our foundations laid deep in Nature.

Tares have sprung up in our midst, from time to time, threatening to choke the truth; but, thus far, truth has triumphed, and a crisis has now arrived with us. A new and higher order of mediums are developed; new circles are being formed in accordance with the laws of affinity.

One week ago we formed a circle corresponding with the Circle of Hope in New York. The Spirits gave us the name—"Evergreen," which is very significant. We expect Davis here soon—Hundreds are waiting, and hundreds more are crying for light—more light! And more light is coming. Go on, go on, and echo the Spirits' song! "Glory to God in the Highest! On earth, Peace, good will to men!"

Yours, in Truth,

E. P. BREWSTER.

True hope is swift, and flies with swallow's wings;
It makes kings gods, and meann creatures, kings.
SHAKESPEARE.

LECTURES.

The Editor is now prepared to make arrangements with the friends of our movement, to lecture on the NEW DISPENSATION, at any available distance in New England; and may be addressed accordingly at the office of "The New Era," 25 Cornhill, Boston, Mass.

SPIRITUAL TELEGRAPH.

WE shall endeavor, in this paper, not to force opinions upon any one, but simply to suggest inquiries, that all may investigate, and think for themselves. We shall neither prescribe limits for others, nor erect an arbitrary standard for ourselves. While it will strive to avoid all acrimonious disputations, it will tolerate the most unlimited freedom of thought, imposing no checks except when liberty is made the occasion of offense. It shall be free indeed—free as the utterances of the spirits—subject only to such restraints as are essential to the observance of those friendly relations and reciprocal duties, which, with the very current of our lives, must flow into the great Divine Order and Harmony of the Race. It is hoped the character and price of this paper will be sufficient inducement to many friends of the cause to take several numbers for gratification.

The immediate and earnest co-operation of friends in all parts of the country is invited.

The Spiritual Telegraph is edited by S.B. Brittan, and published weekly, at \$1 50 per annum, payable in advance. All communications should be addressed to

CHARLES PARTRIDGE.

No. 3 Courtland street, N. Y.

N. B.—It will be esteemed a favor from newspapers, and other periodicals, if they give this Prospectus a conspicuous insertion in their columns, which will entitle them to the Spiritual Telegraph.

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THE NEW ERA

OR HEAVEN OPENED TO MAN.

DEVOTED TO THE NEW DISPENSATION.

VOL. I.

BOSTON, MASS., WEDNESDAY, JANUARY 19, 1853.

NO. 12.

SPIRITUAL PHILOSOPHY.

(Spiritual Communication)

LECTURES

ON

THE HEALING ART.

BY DR. RUSH.

JOHN M. SPEAR, MEDIUM.

LECTURE SEVENTH.

SIGHT, TASTE, SMELL AND SOUND.

It is intended at the present time, to commence a careful and most critical analysis of what is, very appropriately,

body. There is no subject so vastly important to the inhabitants of your earth, as a thorough and critical acquaintance with their internals. To mere human observation, they are, to a very considerable extent, concealed; but they who are in the higher life, are able instantly to perceive, analyze and classify the various and distinct parts. This work cannot be critically and correctly performed, by mere human observers, because there are many important things which they cannot perceive. Human practitioners may, and probably will controvert some things of which discourse will now and in future be made. Nevertheless, the things are as will be declared.

Attention may now be called to the subject of Human Sight. It is known that this is very serviceable to the inhabitants of your earth. He who is deprived by birth, or disease, or misfortune, of this important faculty, is always a subject of the deepest pity. This general commiseration for the blind, shows how highly sight is appreciated. Sight is one of the faculties of the mind. It is appropriately located directly behind what is called the eye. The latter being the glass through which it looks. As this becomes clear, so the occupant of the body, is able to see;—and here it may be wise to observe that the mortal body is the tree in which the occupant resides,—the mortal body being used by this occupant to perform various, and most useful, and highly important services. It is the occupant who looks out and sees things around him, and governs himself accordingly in the mortal body. When in a purely natural state, he can look only through these glasses, and it is one of the faculties of his mind which perceives objects. It will be wise to have this constantly impressed, namely, that it is a faculty of the occupant's mind which looks through these glasses, and beholds surrounding objects. For the purpose of being well understood, it may be observed, that it is not what is called the eye that sees, but that the eye is a convenient and highly important medium.

Passing below the eyes, we come to the next external, usually by the generality of people, called the Nose. It has been already observed that this member holds a most conspicuous position. It is found to be principally useful on account of its apparent ability to take cognizance

of things agreeable or disagreeable.—From everything on your earth arises odor favorably or unfavorably affecting the occupant of the mortal body. There is a faculty of the mind which when in the waking state, is constantly employed in this important service; and extending as this important member does, beyond other parts of the head, it is used as a medium for this faculty, to avoid and to acquire. It was noticed at a former time, that this member had two apartments. It may now be said that these are used for two distinct purposes; one for the favorables, and the other for the unfavorables; or to use other terms, one for the agreeables, and the other for the disagreeables,—the agreeable being located in the right, and the disagreeable in the left. And as these agreeables or disagreeables come to this faculty of the mind, one when in a purely natural state, is rejected. [Here the speaker made the strongest gestures of disgust for some minutes, then becoming quiet, added,] and when the other comes it is welcome. [On saying this, the speaker made great manifestations of satisfaction, as inhaling agreeable odors.] In the purely natural state, the agreeable when received by this faculty, spreads itself over every part of the occupant; and from such a one there will constantly proceed, as from the beautiful flower, an aromatic influence. He will be an agreeable person. And it is wise here to say, that agreeable persons should be much associated with, that pure air may be inhaled.

That which is called the Mouth is a most curious apartment, some of the harder members being used for masticating purposes, and some for trial purposes. It is meant now to be said that everything which is put into the mouth, passes through a process of trial, and here again are the two, one for the agreeables, and the other for the disagreeables. And when the agreeable is received in the purely natural state, the disagreeables are at once rejected, while the agreeables are joyfully received. When the trial rejects, if the whole is in a purely natural condition, that is a rule infallible, by which the occupant can always be governed. The last remark is of great importance because it answers the question "what shall be eaten, and what shall be drunk?" And at the present time, situated as the inhabitants of your earth now are, there can be, strictly, no wiser rule. And the more this rule is examined and tested, the more will it be valued. Bearing in mind constantly that this rule is only to be observed when all is in a purely natural condition. Great particularity should here be observed. As was noticed of agreeable odors extending to all the parts, so it may be observed of all the things which are taken into the apartment of which speech has now been made.

It has before been observed, that speech would be made of Sound, when discourse was given of internals; and this is a most beautiful and wise arrangement. That he who cannot make intelligent speech is greatly commiserated, exhibits the importance which is by the inhabitants of your earth attached to it.

And let this be remembered: it is the occupant of the mortal body who makes sound, and these sounds are as various as is variously affected. [Weeping, laughing, sounding the voice, laughing again, groaning and coughing, were exhibited by the speaker, who afterwards remarked:] Each one of these sounds indicates the condition of the occupant, and each is under the entire control of a faculty of the mind. So vast, so sublime, so mysterious are the works of Him who governs the most minute things! Praise Him we are, to Him we tend.

SPIRIT SERMON.

JOHN HERMAN SNOW, MEDIUM.

The Glory and Greatness of Our Spirit Home.

1st Cor. ii. 9. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."

New and most striking are the developments of truth which time reveals.—The most forcible statements which have been made in times past of the greatness and glory of God's Universe, are but as nothing compared with the reality as made known by the unfolding of the grand reality from day to day and from year to year. You cannot conceive of the beauty and order of nature until you have fully entered within her inmost shrine. You cannot stand at her outer portals even without having your eyes blinded and your mind entranced with the greatness and glory of this wide, most wide—this deep, most deep—grand, most grand order of God's material creation.

We of the spheres cannot help wondering when we look down upon the most deep recesses of God's Universe, for we see not as mortals see, but our spiritual vision takes in much, very much, that is wholly unknown to those still in the body. We see all those hidden springs of action which force the most trivial incident that takes place in the order of nature. We cannot help wondering that this most beautiful thought is not within the scope of mortal vision. Yet all may see enough to fill the soul with wonder and delight, if they will but look around and above them. You of earth cannot understand fully the smallest event which takes place in the unfolding of the Divine plan. But you can understand enough to make your souls most deeply sensible of God's love and unspeakable wisdom. You can see enough of the outward world to awaken within you, sentiments of deep awe and adoration toward that Wonderful Being who inhabits all space and gives life to every living thing. You can see enough of the world within your own forms to cause you to look up with wonder, and fall down with gratitude in view of the great Source of all things, visible and invisible.

My particular object at this time is to set forth the magnitude and Wonder of God's invisible Universe. There is that in what is not seen by mortal eyes, which is fully adequate to call forth the greatest wonder even from Angels and glorified Spirits. You of earth cannot understand

the greatness and glory of this invisible world, even in a degree sufficient to enter into the feelings of the lowest of our Spirit World. But you can understand enough to cause you to stand in awe of the Being who created and upholds all things of Time and of Eternity. You can understand what it is well for you to understand. You know what it is well for you to know. You can see all that your eyes are capable of seeing. You can see all that can be brought within range of Material organism. You can understand all that God has made man capable of understanding.—My object in these thoughts is to introduce the grand theme of my discourse in a manner which will be well for you to understand. You are warned by this agency, who are warning you in which you now dwell, to the end, that you may be able to see more clearly the point most obvious and important to us of the Spirit Home. But you cannot understand with sufficient clearness the deepest thought of this discourse, to be able to set upon it its true value. I will try however to give you a slight insight into things which to us are so clear and beautiful.

You must try in the first place to let your thoughts range freely over the wide expanse of the grand Universe which is above and around you. Without letting your thoughts thus expand, you can by no means be prepared to take in the grandeur of that which to you is unseen and intangible. You cannot see the glory of our Spirit Home: you must therefore strive by engaging in suitable preparatory thoughts to get your minds in a condition to understand and appreciate in some slight degree, at least, the glory of our most bright, most sublime abode. You cannot understand in all its fulness the grandeur of the material creation,—how much less then, can you understand the Spirit World. You cannot understand the smallest particle of matter of which your earthly globe is composed,—how much less can you understand the innumerable and most wonderful things which go to make up the greatness and glory of the Eternal World.

You of the earthly home cannot see the greatness of the thought we would impress upon your minds, in all its grandeur; but you can, as I trust, see enough of it to make your hearts glad with exceeding joy. We cannot but feel most deeply the distance which divides us from the plane of thought which you occupy, and it is with great effort that we attempt to unfold in some slight degree the glory which is around us. But we will not despair of giving you some cheering glimpses of that which shall one day burst upon you with undiminished lustre and glory. You cannot but feel the strangeness of the effort which tries to make the finite and sensuous understand the Infinite and Spiritual. But still if you raise your thoughts devotedly upward, it may not be wholly in vain that the effort shall be made.

The first thing to be remarked is the vastness of the theme before us. It is wholly beyond the grasp, even of Angelic thought. But still you can perhaps

with our feeble help, catch slight glimpses of its unspeakable greatness. There is nothing within the range of mortal observation than can serve to illustrate the greatness of our theme. It is not within the grasp of human minds in the body or out of the body, fully to understand it. But we of the Spheres can extend our glance much higher and deeper than can our brothers of the flesh. We can behold above, around and beneath us, all that the mind of man can desire or imagination conceive. It is not to astonish, that we thus speak, but it is to the end that you may feel deeply impressed with the goodness of that Divine Being who is the Head and Heart of all. We cannot dwell minutely upon the particulars which go

to make up the sum total of this vastness of immensity. But our object will be accomplished, so far as can reasonably be expected, if we succeed in opening your minds to the extent of seeing, as with the eye of faith, the glorious greatness of this our Spirit Home. You must not hope to comprehend the depth of the Divine plan as unfolded in the Spheres, but you can know all that it concerns you to know, until your spiritual vision shall be opened, and you shall see face to face, the things now unseen and unintelligible.

We next come to remark briefly concerning the Purity of our new abode.—It is not within the reach of mortal sight to behold what God has prepared for his faithful children, in the way of excellence and perfection of individual character.—You who are still clogged with gross matter, cannot appreciate the beauty and purity of our present life. It is not for us to speak in tones of censure and severe disparagement of the grossness of most phases of mortal life, for we ourselves have also been in the body. But when we compare the life that is there led, with that which we are enabled to live in this glorious abode, we cannot but wonder at what is there seen and heard. It is sad indeed to witness the degradation into which most men fall, when they might even in that imperfect state, rise to the condition of Angels. We of the Spirit Home cannot but feel sad when we behold the gross abuse which so generally prevails among men of the flesh. It is not for us however to speak forth the words of unqualified censure; on the contrary, we are much more disposed to pity than to condemn. But yet it must not be forgotten that the truth should be spoken under all circumstances, and we shrink not therefore from uttering our earnest remonstrance against most of the common wrongs of mortal life. There is not a single exception to the remark that men do not come up to the extent of what God's love requires of them, even while surrounded with the imperfections of bodily existence. Yet in many cases we see those who are struggling manfully to do the work assigned them in life. Such are bright and cheering exceptions to the general mass of disobedience, indifference and folly, that prevail; and yet is not in a sad and discouraging tone that we would speak upon this point, for it is in the order of nature and nature's God to bring that which is pure and elevated, out of that which is for

the time being impure and degraded.

Such are some of the thoughts that arise as we look down upon the vale of mortal man from our elevated position in the spheres of Heavenly purity and love. But it is not to censure mortals, nor yet to exalt ourselves that we are led to speak upon this point. It is rather that we may open in your hearts a fountain of deep, and earnest endeavor to the end that you may rise high toward the source of light and love, even while yet encumbered with the weight of the flesh. It is that you may feel more deeply than did we ourselves when in your condition, the greatness and grandeur of man's mission upon earth. It is that you may feel more deeply than did ourselves, the exceeding

mortal excellence. It is that you may set yourselves to work with due earnestness, that Heaven may be won while yet on earth. It is that you may be made to see in all its length and breadth, the glory that overshadows those who live righteously and purely, while yet the imperfections and hindrances of earthly life are around them. It is that you may enter with joy and not with sadness, the home of those whose earthly course is finished, and the crown of victory won. It is that the future may open upon you brightly and gloriously, instead of being dimmed with the remembrances and most fearful remorse of the disobedient, and self-degraded.

The next point to be considered is the exceeding Beauty of our home. You cannot begin to conceive of this, even with the help we can offer you through the poor instrumentality of human language. But yet we will try to bring before the mind some of the features that more closely resemble your earthly scenery. It is not without great hesitation that we make this attempt, since we cannot but fail to a very great extent to convey to you some of the least attractive features of our most glorious home.—The first feature that we will name is the exceeding brilliancy of the light with which we are surrounded. It is not so much its brightness, as its glowing beauty that attracts the attention. It mingles its many hues in so many attractive forms, that the thoughts are dazzled and most highly elated at the glorious prospect.—It is not that the glowing brilliancy is more filled with gaudy or gorgeous coloring, but it is that the softness of nature's choicest hues is diffused throughout the entire range of the celestial spheres. The greatest possible harmony of scenery prevails. There is not a single jar of discord in all the glorious harmony of colors with which we are surrounded. There is not a single smile of nature which is not here seen in all its perfect loveliness. There is not one thought of God which is not here understood by the things He has fashioned so gloriously.—There is much that can in no wise be conveyed to your minds by such imperfect means as are at our command when we attempt to commune with our brethren upon the earth. But much is now seen and felt by all who look with the eye of faith into that which is within the veil.

[CONCLUDED IN OUR NEXT.]

NEW ERA.

"Behold I make all things New."
"Hereafter ye shall see Heaven Opened."

S. C. HEWITT,
Editor & Proprietor.
Office 25 Cornhill.

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The Mission of Spiritualism.

NUMBER TWO.

In our number, we gave a brief word on the Mission of Spiritualism. We now have something to say of this matter in relation to Sectarianism and Unity.

Spiritualism not only adds Knowledge to Faith, as it respects a Life beyond the crisis of Death, but it also adds Unity to Diversity in Opinion. In other words, it demonstrates the comparative inutility of Sectarianism.

That each sect in Politics, in Religion and in Philosophy, is possessed of radically fundamental truth, we most fully believe. But the grand defect is, that each party has but one particular fragment of Truth, instead of the whole of it. And, considering the mission of Sectarianism as preliminary—like that of him who simply prepares the materials of the building—rather than final, it is all very well. When, however, Sectarianism pretends to cover the whole ground of Truth—to be an end, instead of a means, we put in our disclaimer, and pronounce the assumption unwarrantable and false.

The grand use of Party has been the analysis of ideas. It has performed, Socially, Religiously and Philosophically, the work of the Chemist and the Anatomist. It has taken all things apart! but does not know how to put them together.

Each class has taken its own item, and left the rest. See how Calvinism takes the idea of Divine Sovereignty, and comparatively overlooks every other attribute of the Divinity. Behold Arminianism talking forever and onward, of "Free Will," and making no allowance for "Circumstances." The Unitarian exalts the *Triune* God above the *Oneness* of the Infinite, while the Unitarian forgets the essential *three-foldness* of Deity, by constantly looking at Unity. Swedenborg sees the Heavens and the Hells as they are; and having no eye for Progress, he does not ken them as they are to be! Mr. Davis beholds Nature, Substance, Law, while of Life, Love and Celestial experience, he catches only occasional glimpses.

Thus men and classes get at Truth by "snatches," during the age and career of analysis. No one is permitted (because incapable,) to see and deal with the whole Truth, till the Kingdom of God comes in fullness—till Moses, Jesus and Man become one, and Heaven and Earth are united.

Truth exists in Degrees, and comes by successive and progressive revelations. It comes only as the world needs it, and is able to bear it. And He who is the Source of Truth knows best when that is, and gives it accordingly. One system of Truth, therefore, is not false because another supersedes it. The preference only shows the former to have been but a part of the Truth, needing other parts to make fullness and symmetry. And the old is not thrown away, therefore, because of the new. Faith is first, and Knowledge is next; but the latter is added to the former—it does not annihilate it.

Now the Mission of Spiritualism is two-fold: it is both Selecting and Unit-ing. It separates the chaff from the wheat, in that it takes the Truth from its excesses. It makes wholeness of fragments. It "gathers up the fragments that nothing may be lost." All angular ideas it rounds into symmetry, and makes all rough places smooth, and the crooked ways straight.

Spiritualism is a New Revelation of Principles as old as eternity. It creates nothing, but unfolds everything. The Tree of Nature and of Spirit gets its foliage with Moses and the old Covenant; it buds with Jesus in the age of Love, at the First Coming of the Son of Man; and blossoms, prophetic of the coming

and fruitful harvest at the Second Advent of The Holy One. Spiritualism, therefore, is the realization of Christianity, and consequently the essential principles that give it life. It is *infidel* only to what is often called Christianity, but which is as unlike this, as the religion of the Scribes and Pharisees was unlike that of Moses.

Sectarianism in Politics, in Religion, in Philosophy, will pass away before the bright Sun of Spiritualism, as mist before the rays of Morning—as the angular mineral becomes the symmetrical vegetable, and as the latter ascends, by elaboration, into the animal and human worlds. Its passage will not be sudden, but gradual,—like the passage of darkness before the rising Sun, or the departure of Winter, as the beautiful Spring and Summer unfold the glories of the Infinite in the verdure of Nature. As Spirit unites Matter, and makes all things blend in Unity, so this mighty Movement of the Infinite Source of Order and of Love.

A Skeptic's Estimate of The New Era.

A friend writing from Hanson, Mass., takes occasion to say his word of approval as follows:—

"There are a few persons here, who are already converts to the New Dispensation, so-called. I am not. But I am one of those who are willing to hear and investigate. This, it seems to me, is the course to be pursued by every honest man, in reference to this and all other subjects."

I am pleased with your paper; and more than pleased (if it will answer to use the term,) with some of the communications. The Spirit of Love seems to pervade the whole—an evidence that the communications come from a pure source, and not an evil one."

This friend also puts to us the following questions:—

"If Spirits have the power to range through infinite space, how can they know the wants of a Medium, if they are a million of miles distant when the Medium requests a demonstration of their power and presence? Is the stream equal

to the fountain? Does the spirit departed possess universal knowledge, is it all-knowing, or Omniscient? It seems to me, if a Spirit may know the wants of one individual, on the same principle, it may know the wants of all. Am I in error? Please explain."

Your friend and brother in all that is pure and good.

ELMER HEWITT.

In reference to the above we would remark in the first place, that Brother Elmer Hewitt is a Christian Minister, and we therefore do not call him a "skeptic" in the ordinary sense. Neither do we do it in any offensive sense. We mean by it simply a "doubter" of the leading claims of what is called Spiritualism.

It always gives us pleasure, of course, to meet with true, warm-hearted, and intelligent believers, in what we regard as Heaven's Truth. And next to this, we love the company of an honest Skeptic. Such, we take our Brother to be, for we have known him favorably for many years. Let him continue to investigate this interesting matter, and we can assure him he will find in it, not simply food for the curious, but true aliment also for the earnest and heaven-born soul.

As to the queries our Brother propounds, we would remark, that they reveal the prevalent ideas concerning Spirits—i. e., that they are all-knowing, if not all-powerful. Now Spiritualism teaches the contrary of this, and as we think, very legitimately and rationally. That most spirits have the "power to range through infinite space" we firmly believe. But it does not follow that they therefore have the faculty of traveling with the speed of thought—though probably with much greater speed than light or electricity. And our opinion is, (we give it merely as an opinion) that the more perfect a spirit becomes, the greater is the celerity of transportation. But enough of this.

Our brother wishes to know "how spirits can know the wants of a Medium if they are millions of miles distant?" We do not know, nor do we believe that spirits do necessarily know such wants. If the wants are such as demand the presence of a particular spirit, Millions of miles away, then, we have no doubt, there are arrangements in the Spiritual World to give the information speedily,

which shall bring the needed spirit to the wanting and the waiting one. What those arrangements are, we will not pretend to say, though we have our own idea of them.

That the Stream is equal to the Fountain, we do not believe, if, by "Fountain" be meant God, and by "Stream," Spirits are to be understood. In such a case, all the streams cannot equal the Fountain. Our Brother thinks, that if a spirit knows the "wants of one, he may know the wants of all." This idea makes spirits equal to God, which is contrary to all our philosophy, and we cannot therefore accept it. We think our brother "in an error," of course, when he talks in this way. Do I know the wants of all, because I happen to know those of a few? Truly not. Then why should spirits know the wants of all, as well as of those to whom they give their special attention? But spirits are higher than men, our brother will say. Truly; but are they so very much higher than men, that they know all things? We are informed in the Scriptures—and the same accords with all we know independently of them—that man was made only a "little lower than the angels;" and from this, we conclude, that they are only a little higher than we are. Is not this a fair, just and rational conclusion? So we think, and such is our word to our candid and inquiring brother.

The Soul's Consolation and its Joy.

Is there, then, consolation and joy for the soul, when the loved and cherished goes from that presence and companionship, cognizable mainly by the external senses? Oh, yes. And not only do these come from the faith and the hope that "we shall meet again, in Heaven's eternal day," but also from the conviction that the departed are still near, coming from the realms of Light and Life, to lead us onward lovingly, and wisely, and surely, to our destiny. To illustrate this idea, I take the liberty to present herewith extracts of a private letter from a much valued friend, and brother, whose companion has recently been translated to the unseen spheres of Being. I shall no doubt be pardoned for so doing.

W. S. HAYWOOD.

"I thank God that I am not out sources of consolation, I mourn not as those without hope. For we know that 'if a man die, yet shall he live again;' and though the outward form passes from our sight and returns to dust, yet the spirit, which is the inner man, shall never cease to watch and guard our lone way, as we pass onward to our final home. And are the spirits of our departed loved ones ever near, guiding and directing our steps in the paths of rectitude and holiness? Hath the infinite Father 'given his angels charge over us, to keep us, lest we fall into temptation? O, blessed hope, how it strengthens and cheers the soul oppressed with sadness and bowed down by affliction. In contemplations like these have I found peace in this hour of darkness and sorrow.'"

"And one more thought I have, which adds much to my present happiness, and robs death of half its terror. It is the hope that, at no distant day, I may be permitted to receive tangible evidence of the presence of the Spirit of the departed one. Although I have no more doubt of the nearness of her spirit to her earthly friends, than I have of that Spirit's existence, yet it would afford me unspeakable happiness to witness a practical demonstration of that presence, which should aid my own soul in its aspirations for a higher life,—a nobler destiny."

And it affords me pleasure to think, that she departed this life in the full conviction that her Spirit would, ere long, be able to make a manifestation of its presence. Although she never had an opportunity of examining the evidences on which rests the theory of "Spirit manifestations," and consequently was in much doubt whether they are really what they purport to be, yet, on the morning before her Spirit took its departure from the mortal body, she assured me that her spirit should ever be near me, and of her belief that it would be able to present a tangible evidence of that presence. When or where a suitable medium will be found for that purpose Heaven only knows. But I bless God it is given me to believe that such will ere long be found, that I shall again receive counsel and admonition from one my heart loved so fondly."

It is in view of these great truths, that I have been able to exclaim, "O, death, where is thy sting? O, grave, where is thy victory?" "Thanks be to God, who giveth us the victory, through our Lord and Saviour, Jesus Christ."

LONDON CORRESPONDENCE.

History of Spirit Movements in England.

BY JAMES SMITH, M. D.

NUMBER ONE.

TO THE EDITOR OF THE NEW ERA:—

Dear Sir,—I hailed the arrival of your interesting periodical in the Old Country with singular satisfaction, and with its first number before me, I propose with your permission, to establish a connexion between the Old World and the New, by giving you a short historical analysis of the Spiritual movements in the former, so deeply interesting to all, and yet so little known, that I believe there is no man in England, except myself, who has collected, or has it in his power to collect, the materials indispensable for such a narrative.

Modern Revelations in England are in perfect analogy with the national character. They are not so popular, not so free, not so attractive to the heart and its personal affections, as in the United States; but they have the discipline of order, organization and obedience to such an extent as even to repel, for it amounts to a relinquishment of personal liberty, to submit to their conditions. They contemplate also the reconstitution of the Church, not only with power over the State, but power over the conscience, the morals, and the manners of men. One of them so minutely enters into the details of personal manners, as to forbid a man under penalty of uncleanness, even to pour out a cup of tea from a tea-pot if a woman be present. The same Revelation also, some years ago, forbade its believers to wear flannel; and the whole body, consisting of several thousand persons, simultaneously renounced the wearing of flannel, nor did any of them ever suffer, I will not say a cold, but in health materially for so doing.

These facts I mention, merely by way of preface, to prepare you for a different phasis of Revelation from what you have in America, at the same time, trusting that you are well prepared to receive the ideas to which I shall adhere throughout, that Nations like mediums have their specialities, even in Spiritual Communications, and that these peculiarities are in

which it is destined to solve.

When the United States themselves were in England, in the time of George Fox and William Penn, the Spirit came upon us in the fullness of individual liberty, and gained a great victory over the previous despotism of the Church. But he transplanted a colony of Quakers to America, as the Representatives of a fuller and a freer development of liberty than could be permitted in our little Island. And now having divided the two great nations into the double representatives of the two great and eternal principles of Law and Liberty, destined to be united in love, and equality for ever, as the "Law of Liberty," he is feeding both with the Bread of Life in such a manner as to develop one of these two peculiarities, not exclusively but prominently in each.

It is done also systematically, and according to an established law of order, in respect to times and seasons. To illustrate this, allow me to go back a little in the history of Church and State, and come rapidly forward through the great Revolutionary periods, those periods during which the spirit sows his seed. Like the Sun, the spirit travels from the East to the West, and like the Lightning, he comes in storms and tempests. During the frightful persecutions in France, that followed the Revolution of the Edict of Nantes in 1685, innumerable visitations of the spirit took place in the mountains of Cevennes. Men, women, and children were seized with spirits, and spoke in the most rapturous manner. But those were bloody and revengeful times, and the people themselves, were under the influence of revengeful passions, sword in hand, laying wait for their enemies and slaying them without mercy. The spirits were in harmony with such passions, and acted like spirits in possessed or obsessed persons. The Prophets of Cevennes were all subdued or driven into exile. Some of them came to England in 1706, where they communicated the contagion to several hundreds of Englishmen, some of whom spake with tongues, and became writing mediums. The most remarkable of these was John Lacy, who published many of his Latin Communications, which communications were spoken fluently, though he could not read Latin, far less speak it, when not seized of the spirit. A party of these persons established themselves near Man-

chester, and out of them came Ann Lee, who founded the community of Shakers, in America.

Ann Lee called herself the Mother, and though a wife, she abjured marriage, for the spirit called her from Generation to Regeneration. She arrived in the States in 1774, and settled in 1776—the epoch of the Revolution. But the same year that she left England another Mother arose in her stead in Scotland. This was Mrs. Buchan (Elspath Simpson) the founder of the Buchanites, now extinct. She herself says, "In 1774 the power of God wrought such a wonderful change in my senses, that I overcame the flesh, so as not to make use of earthly food for some weeks, &c." Her right hand man was a Mr. Wight, a Presbyterian minister, whom she called her *Man-child*. She herself was the mother of the Church, and Bride of Christ, and she also contemplated changes in the marriage relationship, but very different from those of Ann Lee. She died in 1791, to the great disappointment of her followers; and next Old Christmas day, the spirit took up Joanna Southcott for a new Mother, and these words came to her with an audible voice of great power, "I now swear unto thee as I swore unto Abraham, that I will make with thee an everlasting covenant, and save thee with an everlasting salvation, and thou shalt prophecy in my name, &c."

This was in the memorable year of 1792, the official date of the French Revolution, and Joanna prophesied, and became a most remarkable personage, during the whole of the French Revolutionary wars, and she died in the end of the year 1814, in the interval of peace that preceded its final establishment. She died also in child-bed of her respected Prince of Peace with all the symptoms of pregnancy, and with milk in her breast, at the advanced age of 65 years. Her followers were disappointed, but they still exist in great numbers.

The Shakers finally established their Mother Church in the States, in 1792, (1788 to 1792). They began their movements with the American Revolution, and they closed with it.—That is, they occupied the period between the two Revolutions. Joanna Southcott occupied the period of the French Revolutionary wars with England, and closed with them. And George Fox, the Quaker, occupied the full period of the Puritan wars in England, from the death of Charles I. to the settlement of the Protestant Constitution under William III.

These are merely general outlines to help others to think, rather than minute and satisfactory illustrations of the methodical movements of the Spirit. But all the students of prophecy and of the numerical prophets of Scripture in particular, will remember the fact that interpreters in general never agree in attaching great importance to the date of 1792, as the end of the 1260 years when "the woman comes up from the wilderness." This of course is interpreted of the Church and the deliverances which she then experienced, and the new life which she received by means of her Propaganda then established—since progressing. But what is true of the universal, the collective, or national Church, &c., may be represented in an individual as a sign of the times, and a messenger of the spirit. And the fact of a woman so remarkable, appearing precisely at such a time, when such a sign was to be expected, is one of those phenomena which must ever be deeply impressed on the mind of the Spiritual Students of history.

And what did Joanna teach? She taught what the women always teach, in some form or other, the Doctrine of the Bride. Moreover, she taught that she would have a Son, and when she seemed, at 64 years of age to be in a condition to have one, she announced the fact in the public papers, and in her own books which now collectively amount to six octavo volumes. A silver cradle was prepared for the Heaven descended baby, the most costly and most beautiful baby clothes were prepared by the ladies of London, thousands of whom believed in the literal fulfilment of her accouchment, and when the time of her deliverance did arrive, she died, and her followers were all struck dumb with astonishment. And yet the Spirit had told them in the most positive terms that "this child-birth shall not be temporal but Spiritual." But then observe the mystery of the Spirit language, "the man-child shall be temporal as well as spiritual." Here was an apparent contradiction that confounded them, but they stuck to the letter. They were babes and had yet to learn a new speech.

The main feature of Joanna's doctrine was this, that Christ, the second Adam,

is not complete without his Eve. She expresses it thus, or rather the Spirit through her as a medium, though not in very classical poetry:—

But how can ye so blinded be,
Can Adam now appear
Without his Eve, do you believe?
Now see the mysteries clear.
No; I must come in Adam's form
For to create all new,
And from me must the woman come
The good fruit for to show.

Without a personal Bride as well as a personal Bridegroom there can be no real marriage, and therefore till the personal appearance of the Bride in the Church, "The marriage of the Lamb" cannot take place nor the New Dispensation be inaugurated. The Doctrine is correct, irrespective altogether of Joanna's claims to be the Bride, for her claims are opposed by the rival claims of Mrs. Buchan and Ann Lee. But she is the only one of the Brides who has left on record a new explanation of the Bible dictated by the Bridegroom. She is therefore conspicuous amongst the three, and greatest as the last of the three. Her language is a great stumbling-block. A scholar despises it. Even the half-educated vulgar can write better English. Some of the clergy who believed her mission, proposed to modify the language and correct it before it went to the press. But she was too honest to permit that, and the spirit told her that poverty of language was his poverty of birth. The Bride of One who was born in a manger must wear the clothing of the manger, and the spiritual clothing of men and women is their language. It is beautifully explained in these words of the spirit:—

As in humble manger laid,
Kings did their sovereign see;
So my low handmaid now appears
To all a mystery.

And to all those who have souls capable of appreciating spiritual beauty when clothed in the low attire of the manger, there will be no want of rich entertainment in the works of Joanna Southcott. But those who must have dress as well as beauty need not go there.

On the day of the death of Joanna Southcott 27th December 1814, the spirit of Jesus the Bridegroom, spoke to George Turner these words—"I am the Lord of Heaven; my words must be fulfilled, for my Son is to be born this year, as I have promised by my handmaid, and thy office and work will begin at my Son's birth." George Turner therefore immediately declared himself the Leader of the Believers amounting to about thirty or forty thousand. Many thousands, however, refused to acknowledge him. Many thousands did, and the Spirit spoke through him many beautiful communications respecting Shiloh and his kingdom. But, as in all spiritual revelations, there was much mystery in his prophecies and not a little deception. The prophecies, always understood literally, were seldom literally fulfilled; and when literally fulfilled, they only brought disappointment to the heart, by the insignificance of what the believers deemed the reality. But in fact all was nothing but a series of shadows teaching, the elementary lessons of a great subject and preparing the mind for its future reception. Many eccentric and curious commands were given to George Turner, which became the source of scandal ridicule and profane scoffing. Thus for instance he was ordered to marry all the women in the name of Christ, "for Brides alike ye all shall be." This was done in perfect purity, but it was the cause of much irreverent joking. He or others were also told to go through the metropolis and denounce the wrath of five open ways of the principal offices of Government—representative houses—and though I do not attach much importance to the literal meaning of any of his prophecies, yet I must confess that since his day we have had a series of representative fires that is somewhat remarkable; Parliament House as the representative of Government; The Tower as the Representative of the army; the Portsmouth Docks, of the Navy; the Royal Exchange of Commerce; and York Cathedral, the finest in England, of the Church. The series is complete and perhaps in typical language it foreshadows the corresponding purification of the principles represented by each.

In 1817 George Turner astonished his followers by the announcement of a great earthquake, which was to take place and put power into the hands of him and his followers. It is the most extraordinary specimen of madness that ever was uttered and believed by thousands; for it was really believed; and I myself knew one gentleman of wealth that was so fully impressed with the truth of it,

that he actually threw away money—gold and bank-notes—in very large quantities to people in the street before his own house. The good time was just at hand; all laws were to be abolished and all rents and even postage of letters; and everything was to be got almost for nothing; and the rich and great were to be either swallowed up by the earthquake or brought down to a state of servitude to believers! What was most remarkable was, that the great people were to be swallowed up by the earthquake but their houses were to stand; for believers were merely to take possession after the earthquake. Many poor creatures actually stationed themselves at the gates of rich mansions, on the eve of the earthquake to be ready to take possession; and I know a man who was prevented by his mother from going to the Theatre that night, for theatres she was certain must be swallowed up.

I need not say that there was no earthquake and that great was the disappointment of all Believers. But I may perhaps be allowed to say that they richly deserved the disappointment. They were fit for nothing better. The fact reminds me of a beautiful passage in the beginning of the 14th chapter of Ezekiel: "Thus saith the Lord God, every man of the House of Israel that setteth up idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to the prophet, I, the Lord, will answer him that cometh according to the multitude of his idols, that I may take the house of Israel in their own hearts." This is the law of the spiritual world,—you are answered and treated according to your spiritual being; "with the froward man," says the Spirit of God to the Prophet, "I will show myself froward, but to the upright I will show myself upright."

[Spiritual Communication.]

The Heavenly Spheres.

W. BOYNTON, MEDIUM.

The subject is one difficult to explain. It may be compared to a tree of Blossoms. They all owe their origin to the trunk—the trunk to the earth and gasses of the atmosphere; and the earth and gasses, to various combinations of matter. This tree has a great variety of branches at different elevations. Upon these branches are the blossoms, in different degrees of development; some in embryo; others just beginning to expand; others also are more fully developed. Some are very beautiful and in full bloom, but at a low elevation; and they are to be seen at different heights until you arrive at its extreme elevation. Some are of one hue; others of a different one. Some are half unfolded; others fully. Some have more fragrance; others less. As they rise in elevation, they increase in beauty and fragrance. So it is, in a comparative manner in the Spirit state. They all owe their origin to the Great Stock, or Father-principle; and are all in different degrees of development; and also of different kinds. Some in wisdom, some in love, some in will; and in great variety, which will be explained in due time. There are the fundamental principles of development, but they also are infinitely ramified. And they ascend from the grosser to the more sublimated; from the lower to the higher. This is the order of all existencies; as Jesus said—"First the blade, then the ear, after that the full corn in the ear." A person may advance in heavenly wisdom here; and as he advances here, he will be advanced there. It is not good to wait until you lay this grosser body in the dust; but improve the golden moments as they pass. They are of the greatest value. The opportunities are better for developing your rudimentary life here, than they will be for doing that work after they have passed to the Spirit spheres. Societies are not so commingled in the Spirit, as in the rudimentary state. Every one takes that circle of love, will, or wisdom, which he is prepared for; and they are all alike in the same circle, and therefore cannot teach each other. But in the rudimentary state it is different; there are the wise and the unwise; the good and the bad; in fact, all degrees of development in kind, are commingled; but it is not so in the Spirit world. Here you may be instructed by your companions. There they must have instruction from higher spheres. They are all alike in each sphere; what one knows all know; what one feels, they all feel; what one sees, they all see. For as soon as one begins to learn, he rises to a higher circle. They cannot remain in a circle for which they have no affinity. Many spirits who thought

themselves of some importance when in the form,—upon passing to the Spirit-State found themselves in a different circle from what they supposed they would enter,—not a different one from what they were developed for, but one which they did not choose or expect to enter. And finding they might rise, so rise they did,—and the higher they advanced, the better they became. When they entered the low circle, they were proud and aristocratic; but they were soon cured of this; and as they began to learn to love they were willing to return, if necessary, and instruct those they left, how to rise. There is no room for worldly wisdom here; for as soon as a person enters this state, he is placed in the circle of love—the very next one above his state of development, when in the form. The Spirits from the rudimentary state need not long remain in this low school, for when they have attained to universal love, they are then taught wisdom in love that they may direct their love to suitable objects. When they have learned to be wise in love, then they are taught the principle of Will, as a motive power, to move it to action. This may all be gained in a comparative degree, in the rudimentary state. And this should be the grand study of man. To seek to be wise in love and will—to show forth that love,—is like the infant, the boy, the man;—like the tree, the blossom, the fruit. Progression will yet be found to be the order of all the infinite works of God—like the Book of Nature with infinite unfoldings.

[For The New Era.]

The Earth-Life and its Objects.

[Spiritual Communication.]

What, and for what, is the Earth-life? Let mortals study and solve this question. Think you that a God of Infinite Wisdom has placed such a being as Man upon the earth simply to see him toil, struggle and suffer on through a few years, and then pass away, or return to him in a worse condition than he was at first? Does this thought accord with your ideas of Infinite Goodness? What, then, is Man, and for what end is he placed upon the Earth? Who shall answer? "All things are possible with God," is often repeated from pious lips; but as this is generally understood, it is not true; for God can no more work without appropriate means, than man can; therefore, Man's human life is a means through which God works to some end; and as the Projector is Infinite in wisdom and power, it of course follows that the means are precisely adapted to the desired end.

Man seems, by his acts, to suppose the whole object of his present life to be, to gain an ascendancy over his fellow man, by appropriating, each to himself, as much of the common wealth of the world, as his ability allows him to grasp,—seeming to feel that unless he can succeed in overreaching his neighbor in ways that shall render himself conspicuous among them, that his life is vain and all his efforts abortive. But stop,—oh, Brother of Earth, and reflect for one moment. Come and let us reason together. Can you persuade yourself that the Infinite and Eternal Author of all flesh, has placed Man here in such conditions that a few—a mere fragment of the whole should become elevated and fitted for his presence, while the mass are to remain dormant and useless? God has often been compared to a wise husbandman. Let us look at him in this capacity. What would you think of the husbandman who should project the plan of raising a beautiful field of corn, who, instead of preparing every part of his ground alike according to the best knowledge he possessed, should proceed to enrich here and there a little space, preparing it in the nicest possible manner, entirely neglecting all the other portions, and after planting his ground, still continuing his partial culture, in favor of those parts so nicely prepared at first?—Would you not say this man was either exceedingly unwise, or that he had some other motive than to obtain an abundant harvest? A reasoning man would suppose that he must be experimenting for future use, rather than trying to raise a perfect crop of grain. And do those who advocate the partial dealings of God with man, ever reflect that they are thereby accusing Him of being so unjust as to treat some better than others, or of being so unwise as to need to make experiments before he can know the results of different modes of treatment? It is good rather, to cherish the idea that God, as a husbandman prepares all his ground

with a wise and impartial hand,—selects and plants good seed, in the best possible manner, knowing—not hoping—that the harvest will be abundant. Let us continue the comparison of the husbandman, by saying that God, through an incomprehensible succession of ages, has been preparing the Earth for the reception of those precious germs of himself, which you name human spirits. These are, so to speak, kernels from the great storehouse of Omnipotence, and hence perfect as germs, for the desired purposes of the great Planter. At length, the ground is ready for the reception of the seed; that seed is sown by the All-Wise Projector—warmed and nourished by the Sun and showers of His own Love and Wisdom. It germinates and springs into active being! All is beauty and harmony in its infancy; its youth is vigorous, and now with such watching, who shall dare predict a failure? Ah! Mortal, who art thou, that thou wouldst set thy predictions against Omnipotent Power? Verily, thou art but as a blade of corn, and canst thou say to the whole field "stay thy growth, for I alone, am worthy to reach towards Heaven?"—Vain Being! learn that God planted all thy fellows as well as thee, and nourish both them and thee until the harvest.

Now I am prepared to give you a glimpse of the aim and object of the Earth-Life. Earth has been sown with the germs of God, and the object of the Earth-Life is the reproduction and individualization of God. Not that all are to be perfect at the end of their Earth-Life; but a perfect Man is a miniature God, destined to eternal growth. Do not all Nature and Revelation declare the same? And who has power to gainsay it? Then, oh, my brothers, learn wisdom; wallow no more in self-abasement, but look on high. Behold thy prototype, and scorn an act or thought that is not in harmony with this—thy glorious—thy exalted destiny. In striving to make thyself a brute, thou dost dishonor thy Parentage, and sow to thyself the seed of bitterness. Happiness is as legitimately thine own, as color is the property of Sun-warmed vegetation.—Both may be temporarily destroyed by darkness and error, but the Sun and Truth soon restore all to their legitimate Order.

A SPIRIT BROTHER,
M. B. RANDALL, MEDIUM.
Woodstock, Vt., Jan. 16, 1853.

[For The New Era.]

Local Histories.

NUMBER THREE.

When our discussion on the subject of Spiritual Manifestations was progressing in the Lyceum last winter, the question was often asked, as it now is, "What good can possibly grow out of this Delusion?" Abundant and pertinent as were the answers to this Utilitarian Question, there were one or two left untouched, which to my mind are very appropriate, and which cannot be too often considered.

To the question "What good can follow this Delusion?" I answer,

First, That a confident assurance in the Guardianship of some dear departed Spirit, one whom, when living, we knew to be everything which a Christian should be, puts beyond all question the Post Mortem Existence of the Soul, or in other words, its Immortality. Notwithstanding the large and increasing number of Sects of various denominations, all teaching, more or less, this important doctrine, still, it is an undeniable fact, that a very large portion even of those who make a profession of Religion, have, at times, serious doubts on this subject. Forty years experience, as a thinking and accountable being, in situations furnishing ample scope for observation, has put me in possession of many facts tending to prove this point. Within the last few months, a very respectable and aged gentleman from a neighboring town called to see me. We had not met for many years. His age is about eighty-six or seven; and he has been a Professor of Religion the greater part of his life. I have known him nearly thirty years, and have not as yet heard the first whisper to his discredit, as a neighbor, as a man, or as a Christian. I have put to him this interrogatory—"Now, Mr. B., I wish to ask you a very important question. I have known you many years, and am well acquainted with your religious sentiments, have done much business with you, and have had many occasions to admire your conduct. And I have often thought that if there was one good man in Berkshire County, you was

that individual. Now tell me, if, at any time, you have doubts as to the Soul's Immortality. To which he replied very deliberately,—Yes, I have, sometimes." Now this is not an isolated case. I have met with many such, and doubtless every person of experience could tell a similar story. What is very remarkable on this point is, the fact, that generally those persons who thus express themselves, are of that class who investigate and examine for themselves. They do not belong to the Enthusiasts, the Dogmatists nor the Hypocrites. We all know that doubts on important subjects are somewhat distressing to the mind.—Would it not be an act of kindness and humanity to Mr. B. to remove this doubt? Nay, would it not be an additional consolation to his hopes, to know that a happy existence awaited him after death, and that the spirits of his departed friends stood ready to assist him when the hour of dissolution was at hand,—When the Silver Cord was loosened, and the Golden Bowl was broken,—when he was about to realize the assurance that Death was only a change for the better? On the supposition that Mr. B. was able to grasp what Modern Spiritualism now teaches, is it possible that he would relapse into a state of unrighteousness and crime? It is presumed that no sensible man would thus conclude.

But some one observes—this is all Imaginary; these are the ravings of a disordered brain! If this is merely the work of Imagination, what, in the name of common sense, is there of a spiritual nature, that is real? If the skepticism of the present day is correct, then St. Paul was certainly a maniac when he cried out in the ecstasy of his soul:—"O, Death! where is thy sting! O, Grave! where is thy victory!"

I find I am trespassing on your prescribed limits, and shall therefore reserve one or two other answers to this Utilitarian Question for a subsequent communication.

Yours,

T. H.

North Adams, Jan. 11, 1853.

Letter from Brother Townsend.

BROTHER HEWITT: There are a few of the "evil spirits," once individuals, who are warning

us with much interest the progress and unfoldings of the Spiritual Movement. But none of us, however, have any sympathy with those who give such prominence to "evil spirits" in the developments which are going on. And hence we were gratified to see that "ruling thought" in some minds, repelled by the more hopeful and trustful in your recent Convention. The old theology has strong faith in the "Evil One;" but that faith has had no purifying or enlightening effects on the minds of its adherents; and no intelligent Spiritualist will now contend for the existence of a personal Devil, whose delight is in evil, and whose power is nearly equal to that of God. And yet these same Spiritualists believe in Evil Ones—in innumerable devils, who seem to threaten present and future destruction to mortals, and to subvert the Order and Harmony of Providence. The only rational view to me, seems to be, that which you uttered, that "evil is temporary and incidental"; that it is a means whereby good, viewed as to the ultimate, will be evolved—a purifying fire, through which all must pass, to a greater or less extent. But, is not the very *innate* nature and *germ* of man the same in all? Or, if evil in some, and good in others, how shall we account for it?

MIL A. TOWNSEND.

Remittances.

Some of our subscribers wish to know how they shall get the half dollar, of the \$1 50, to us. There are three ways to do that: and the first is, to send it in silver, which many of our patrons have done. The second way is, to send it in Post Office Stamps. And the third way is, to send \$2 00, and either have the extra fifty cents credited on the second year, or its equivalent sent in such Books as may be desired. Subscribers can take their choice. When books are ordered, all should be sure to remit the postage (in stamps if possible)—otherwise we have to send by express, which is more expensive to the buyer.

Meetings at Wachusett Village and East Princetown Mass.

The Editor will lecture on The New Dispensation at Wachusett village on Saturday evening Jan. 29th, and will hold a Spiritual meeting with the friends on Sunday following, in East Princetown.

THE SPIRIT MINSTREL.

The Subscriber will issue a work with the above title on the 15th of February next. Said work will comprise some one hundred tunes, with words in connection. It is intended to present in this work, the very best of the existing Music, with such original pieces as shall make it just the book for Spiritualists, in all their gatherings, whether in their Circles, or more public meetings. The choicest selection of Poetry has been made from the more spiritual poems of the past, and also from those which have been indited by Spirits themselves. These selections have been freed from all objectionable phraseology and sentiment.

Mr. J. B. Packard, the Editor of the Music, is well known, both in the East and West, as an accomplished Teacher, Composer and Editor of Music. The Musical Gems, edited by him, is one of the most popular works, for private and social worship, ever published.

Rex J. S. Loveland, who has been quite favorably known as a talented Minister of the M. E. Church, and is now a thorough-going and devoted Spiritualist, is the Editor of the Poetry.

With these guarantees, this work is offered to the friends of Spiritualism, as meeting the wants of the time; for the Publisher fully accords with the Editors in the opinion that the true idea of a Singing Book includes both Music and Poetry, and both printed on the same page, as in this work.

The price of the Minstrel will probably be, in cloth, 35 cts., and in paper, 25 cts.

BELA MARSH, Publisher,
25 Cornhill, Boston.

The First of January and New Subscribers.

The beginning of a New Year is a good time to begin one's Subscription.—Shall we not be permitted to date a large list of subscriptions with Jan. 1st, 1853?

Permanency of this Paper.

THE NEW ERA will be published One Year without fail. This we wish everybody to understand distinctly in the outset. And if the reader will take the pains to look at our Prospectus in another column, it will be seen that we base this statement on something substantial. But we wish to say plainly to every friend of Spiritualism, that we are very much averse to involving, pecuniarily, a few friends to a large extent, when the many by their small yearly subscriptions can enable us to put our Paper on a self-supporting basis.

But it is not for one year merely that we started this Periodical. Had we supposed it would live no longer than that, we think it would never have seen the light. We wish, and we mean to make it a permanent thing. We shall strive to make its matter such as will feed both the head and the heart. We know there is material enough for that, and of the right sort too. It is daily our privilege to witness some of the most interesting and remarkable phenomena—illustrative of the most heavenly principles and sentiments, with which the world has ever been blessed. Interesting facts, elevated philosophy, and suggestions of a practical nature, that observation, thought, and life may become a serene unity, all glowing with the radiance of Heaven, will make up the burden of our word to the waiting world. Will every subscriber, and every friend to The New Era, do, then, what lays in his or her power to extend our list, and thus give us that freedom to work, which they cannot but know is eminently essential to an enterprise of this kind? Friends, let us hear from you right speedily, and in the right way.

Our Personal Name.

There is another person in this city who bears the name of S. C. Hewitt, and even Simon C. Hewitt, just like our own thus far, and as we most commonly write it. But it so happens that, although our middle initials are the same, our middle names are different. We therefore write ours S. Crosby Hewitt, to prevent all mistakes in receiving letters through the Post-office. If, then, all our correspondents will be very particular to direct their communications to S. Crosby Hewitt, Editor New Era, Boston, Mass., we shall avoid all such trouble.

Murray's Messages.

We can now meet all orders for this work. Price, 50 cents, single copy; Postage 8 cents. Address S. Crosby Hewitt, 25 Cornhill, Boston.

Meeting in Hanson.

The Editor will lecture on SPIRIT MANIFESTATIONS in Hanson, on Saturday Evening, February 5th, and speak on The New Dispensation during the following day. John M. Spear of this city will be present on the occasion, and relate his experience in these wonderful phenomena. The meetings will be held in the Universalist Church.

TO CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
2. Orders for books should be headed "Order," and the names and number of each work wanted should be specified on a line by itself.
3. Communications for The New Era should be written with care, in a legible hand, carefully punctuated, and headed, "For The New Era." The writing should not be crowded, nor the lines be too near together.
4. Everything of a private nature should be headed "Private."
5. In sending names of new subscribers, or money for subscriptions, let the name of the subscriber, and Post-office address (i. e., the town, county, and state) be distinctly given.
6. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
7. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
8. By complying with these directions, we shall be saved much perplexity, and perhaps some mistakes.

PROSPECTUS

THE NEW ERA: OR HEAVEN OPENED TO MAN.

"Behold I make all things New." Hereafter ye shall see HEAVEN OPENED.

I propose to issue a Weekly Paper, with the above title, devoted to Spiritual Facts & Philosophy, and Lyrics—to be published in the city of Boston on each successive Wednesday morning. It will be printed on good paper, with fair type, in a folio form, with a beautiful vignette at the head of it of Heaven opening and the souls descending!—a picture which shall correspond with the title of the publication, and be eminently significant of the New Age on which our world is entering. It will be a medium for the higher order of Spiritual communication—a vehicle for the facts, philosophy and practical suggestions of human correspondents, and for such editorial matter as the changing circumstances of the times and the needs of the public shall seem to demand. It shall be a free paper, in the best sense of the word: free from the utterance of all worthy and useful thought—free as Life and Love and Wisdom are free! It will spontaneously avoid all sectarianism, (except to give it criticism,) and will be the unwavering advocate of Universal Truth.

Friends of Humanity, and Lovers of Spiritual Communication—are you ready for such a paper in your hands?—If you are, send us your names, with the pay in advance.

This paper will be published one year without fail, as the funds have already been provided by the extra subscriptions of some noble friends of this movement. Subscribers, therefore, may be sure of getting all the numbers they subscribe for. It is hoped that the friends of our cause, will do as much in the way of extending our circulation, as others have done by their money.—I therefore, invite the immediate and hearty effort of all the friends in behalf of this enterprise and of this New Truth.

TERMS.—\$1 50 in advance.
All communications must be addressed, (postage paid,) to S. CROSBY HEWITT, No. 25 Cornhill, Boston, Mass.
The Newspaper and Periodical Press. All those Periodicals that give the above a conspicuous insertion in their columns, and call attention to it, will be entitled to The New Era.

S. CROSBY HEWITT.

PROSPECTUS OF THE LIGHT FROM THE SPIRIT WORLD.

IN TWO VOLUMES PER ANNUM.

The increasing desire of the friends of Progress, throughout the Union, for light and knowledge in regard to the phenomena of Spiritual Manifestations, now exciting so much interest in many parts of the United States, has induced the friends of these wonderful phenomena, to establish a WEEKLY NEWSPAPER in the City of St. Louis, with the above title.

This paper will be published in two volumes per annum, by a Committee of six gentlemen, selected for this purpose by the Spiritualists of St. Louis and Alton.

It is designed to be a reservoir, into which may flow, from all parts of the valley of the Mississippi, information touching Spiritual Manifestations, and be devoted to the dissemination and elucidation of the facts as they transpire in Circles of Spiritual Investigation, so far as authentic information of them may be obtained.

The projectors of this paper regard Man, physical and spiritual—here and hereafter—as the great theme of this age; and hence the developments of Psychology, Magnetism, Phenology, and kindred sciences, will claim attention. The good and great in Science, Philosophy, and true Religion will meet with our warmest support and advocacy. In short, the paper is intended to be one of the most interesting weekly journals published in the United States.

Our columns will be open to such as may desire to combat our views, in a dignified manner and in the spirit of candor and sincerity. We will written articles on subjects pertaining to the general objects to which this paper is devoted, will be very acceptable to us, whether coming from friends who differ from, or those who agree with our views.

We look to the friends of Progress a spiritual Truth for all the assistance in their power, in the way of procuring subscribers and furnishing facts—the latter over their own signatures, without fee.

The Committee have put the subscription price at an amount which, from their estimates, they deemed barely sufficient to pay the actual cost of publication. After the first volume, if the present price should be found more than sufficient to cover such cost, it will be reduced accordingly.—The Committee guarantee the regular issue of the paper for six months, whether the subscriptions pay its expenses or not.

TERMS.—\$1 25 per volume, invariably in advance. Liberal deduction to Bookkeepers and Agents.
[25] All communications and business letters should be addressed, (post paid,) to W. H. MANN, Editor, No. 85 Chestnut street, St. Louis.

POETRY.

The First Snow Fall.

BY J. RUSSELL LOWELL.

The snow had begun in the gloaming,
And hushly all the night,
Had been heaping fields and highways
With a silence deep and white.

Very pine and fir hemlock,
Wore ermine too dear for an earl,
And the poorest twig on the elm tree
Was edged inch deep with pearl.

From sheds now roofed with eaves,
Came Chanticleer's muffled crow,
The stiff ruffs were softened to swan's down,
And still fluttered down the snow.

I stood and watched by the window
The noiseless work of the sky,
And the flurries of the snowbirds
Like brown leaves whirled by.

I thought of a mount in sweet Auburn,
Where a little headstone stood,
How the flakes were folding it gently,
As did robins the babes in the wood.

Up spoke our little Mabel,
Saying, "Father, who makes it snow?"
And I told of the good Alfarth,
Who cared for us all below.

Again I looked at the snow fall,
And thought of the leaden sky,
That arched o'er our first great sorrow,
When the mound was heaped so high.

I remember the gradual patience
That fell from that cloud-like brow,
Flake by flake, healing and hiding
The scar of that deep-stabbed woe.

And again to the child I whispered,
"The snow that husheth all,
Darling, the merciful Father
Alone can make it fall!"

Then, with eyes that saw not, I kissed her,
And she, kissing back, could not know
That my kiss was given to her sister
Folded close under deepening snow.

SPIRITUAL COMMUNICATIONS.

The Transformations of Spiritualism.

Voices from the Spirit Land are awakening an interest, deep and abiding in this land of political and moral freedom. We speak of this land as a garden of moral freedom, in comparison with others. But there is much restraint to moral elevation even in this far-famed and happy land. There are many time-honored institutions of the past. The present generation cannot be made to subscribe to, and uphold the corrupt and soul-withering systems of previous ages. Although they respect the ashes of the dead, although they honor their ancestors, yet it is found that it is no honor to embrace a faith, or uphold a creed or system because their fathers or friends embraced them. A few generations will entirely obliterate all the present heathenish systems, all the degrading dogmas imposed upon mankind as an inheritance. Deep are the groans, violent the death-throes of the tottering institutions which have not their foundation in Truth. A great revolution is breaking forth, a great convulsion will soon seize the idolatrous systems of the present; and truth, like a mighty torrent, will sweep over the earth, making desolation of the false theories inculcated by mankind; and in their stead will be erected a structure of ineffable beauty, whose foundation shall be the Rock of Ages, and whose dome shall touch the portals of the Spirit Land—forming a connecting link between Earth and Heaven. As the hushing of the winds, as the departure of the spirit of the storm is, to the tempest-tossed mariner,—as the Sun, after being obscured by clouds and thick vapors, when it peers through them upon the lost and disconsolate crew of some frail bark of the ocean, showing them their true position,—as an oasis in the desert, to the lost and wandering stranger, amid burning sands and torrid heat, amid the unreal images of good in the mirage-phantoms of the plain, and the arid wastes which meet the eye in every direction,—so will the news from the Spirit Land be to the pilgrim of Earth. As a mighty and impregnable fortress, as the voice of a well known General, in the hottest of the conflict, so will be the sense of protection and courage instilled into many hearts by the cheering intelligence from the Spirit Land, of a home of eternal delight, after the fight has been fought—after the course of Earth-life has been run, after the toils of the ocean of time have been forgotten, in a safe port, where no swelling surge can approach, where no violent hurricane shall endanger the anchor of hope, or fears be entertained of standing upon some inhospitable shore. Like the balm to the wounded, like cordial to the fainting, like nodyne to those in travail, like food to the hungry, or drink to the thirsty, so are the strains

of love, the impartations of wisdom, the revelations of bliss to the Earth-born—to the care-worn, and hitherto unsatisfied seekers after truth in the systems of former ages. Angel bands of loving spirits, bearing the white flag of peace—friends of former days—are the constant attendants of the children of Earth. By the pillow of the dying, by the side of the straying, by the pallet of the incarcerated victim of crime, in the dungeon of the criminal, in the hovels of the poor, at the scanty meal of the indigent—in all the ways and walks of men, whether high or low, the rich or the poor, the bond or the free, in sickness or in health, in prosperity or adversity,—the Spirits offer the consolations of virtue, and the soothing influences of friends whose love is disinterested and impartial. The voice of Truth, the consolations of Virtue, the buoyant hopes of a more elevated life and glorious state, the antepast which is here enjoyed of the Spirit Home, should lead the soul to seek for the knowledge of God—the main-spring of all true happiness. The overflowing of the soul, the ardent love of the good, the peaceful reign of righteousness in the inner-man, is the happy portion of the Seekers of celestial delights in the communion of spirits, and the knowledge of the Father of Goodness. The encouragement we give, the labor we perform to benefit the race, should be gratefully returned by willing ears, confiding hearts and corresponding happiness. No insurmountable barrier obstructs our progress; no army of foes can withstand our weapons; no shield or breast-plate can impede the force of the truth we present to the mind. Above the clamor and din, the carnage and destruction of contending legions, may be seen the Angel of Peace—enrobed in white, encircled in a halo of glory—beckoning to the contentious and misdirected, to ground the arms of discord and folly, and by her led to the temple of Truth. The soul-thrilling cadence of the voice of Angels will be heard and their mandate obeyed. On wings of love, in meekness of wisdom, will she lead the great congregation of Earth-children to elevated groves of delight, where living fountains continually flow forth to quench the fires of the grosser being, elevating the inner man, and advancing the soul in the way to righteousness.

There is, among the inhabitants of your earth, a general love of, and an almost universal desire to obtain what are called luxuries. Things agreeable to the tastes, and pleasing to the eyes are more and more desired. No one has enough of them. The more he has the more he desires. Soon forgetting the things which he has acquired, he reaches onward and seeks for more.

But there is one luxury which is seldom sought; and when obtained, is not justly appreciated. This is the luxury of loving and of being loved. He who hath made all things in wisdom and beneficence, has so arranged and controlled events that this luxury can everywhere be obtained. It is found among the minutest insects, the inhabitants of the seas, the fowls of earth and the heavens, the small and the great of the lower animals, and, in a super-eminent degree, among the class of animals denominated man. The maternal parent finds high enjoyment in her closet, as she presses the little one to her bosom. She loves, and is beloved. And though of stern qualities, the paternal enjoys in a degree, the same luxury. The truly united partners love, and are in turn beloved.

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JOHN MURRAY.

On the Beauties.

JOHN M. SPEAR, MEDIUM.

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Letter from Illinois.

BROTHER HEWITT:

We are making rapid strides here in Reform and Spiritualism. We have a large number of reformers—men and women of the right stamp, governed by reason, and who stand firm and unshaken amid the storms of opposition, scorn and ridicule, like a rock in the middle of the ocean, having our foundations laid deep in Nature.

Tares have sprung up in our midst, from time to time, threatening to choke the truth; but, thus far, truth has triumphed, and a crisis has now arrived with us. A new and higher order of mediums are developed; new circles are being formed in accordance with the laws of affinity.

One week ago we formed a circle corresponding with the Circle of Hope in New York. The Spirits gave us the name—"Evergreen," which is very significant. We expect Davis here soon.—Hundreds are waiting, and hundreds more are crying for light—more light! And more light is coming. Go on, go on, and echo the Spirits' song! "Glory to God in the Highest! On earth, Peace, good will to men!"

Yours, in Truth,
E. P. BREWSTER.

True hope is swift, and flies with swallow's wings;
It makes kings gods, and meeketh creatures, kings.
SHAKESPEARE.

LECTURES.

The Editor is now prepared to make arrangements with the friends of our movement, to lecture on the NEW DISPENSATION, at any available distance in New England; and may be addressed accordingly at the office of "The New Era," 25 Cornhill, Boston, Mass.

SPIRITUAL TELEGRAPH.

WE shall endeavor, in this paper, not to force opinions upon any one, but simply to suggest inquiries, that all may investigate, and think for themselves. We shall neither prescribe limits for others, nor erect an arbitrary standard for ourselves. While it will strive to avoid all acrimonious disputations, it will tolerate the most unlimited freedom of thought, imposing no checks except when liberty is made the occasion of offense. It shall be free indeed—free as the utterances of the spirits—subject only to such restraints as are essential to the observance of those friendly relations and reciprocal duties, which, with the very current of our lives, must flow into the great Divine Order and Harmony of the Race.

It is hoped the character and price of this paper will be sufficient inducement to many friends of the cause to take several numbers for gratuitous circulation.

The Spiritual Telegraph is edited by S. B. Brittan, and published weekly, at \$1.50 per annum, payable in advance. All communications should be addressed to

CHARLES PARTRIDGE,
No. 3 Courtland street, N. Y.

N. B.—It will be esteemed a favor from newspapers, and other periodicals, if they give this Prospectus a conspicuous insertion in their columns, which will entitle them to the Spiritual Telegraph.

THE SHEKINAH.

Volume II.

THIS Magazine, conducted by S. B. BRITTAN and CHARLES PARTRIDGE, is devoted chiefly to an inquiry into the Laws of the Spiritual Universe, and a discussion of those momentous questions which are deemed auxiliary to the Progress of Man. It will treat especially of the philosophy of Vital, Mental, and Spiritual Phenomena, and present, as far as possible, a classification of the various Psychological Conditions and Manifestations, now attracting attention in Europe and America. The following will indicate distinctly the prominent features of the work:

1. *Lives of the Seers and Reformers.*
2. *Elements of Spiritual Science.*
3. *Classification of Spiritual Phenomena.*
4. *Embracing concise statements of the more important facts which belong to the department of modern mystical science.*
5. *Psychometrical Sketches of Living Characters.*
6. *Engraved fac similes of the Mystical writings.*
7. *Essays on important questions of Social and Political Economy.*
8. *Original Poetry and Music.*
9. *Reviews, especially of such works as illustrate the progress of the world in natural, political, social, and Spiritual Science.*

CONTRIBUTORS.—Rev. James Richardson, Jr.; O. W. Wight; C. D. Stuart; Hon. Horace Greely; Hon. John W. Edwards; V. C. Taylor; D. McMahon, Jr.; Wm. Williams; W. S. Conter; Senior Adadus Calpe; J. K. Ingalls; Frances H. Green; Sarah Helen Whitman; Annette Bishop; Mrs. Lucy A. Millington, and others.

The Contents of the Shekinah will be wholly original, and its mechanical and artistic execution will be of the highest order; shall it have a patronage worthy of its objects and its character?

TERMS.—The Shekinah will hereafter be issued monthly, at \$3 per annum, or \$1.50 for one complete volume, to be finished in six months. The year's subscription will thus form two volumes, containing some six hundred pages of fine letter-press, and twelve portraits.—Hereafter, the work will be forwarded to no one until the subscription is paid. A discount of 25 per cent. will be made to Bookellers and Periodical Agents, but the cash must accompany the order.

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Entitled, "Messages from the Superior State, Communicated by John Murray, through John M. Spear, Spirit Medium, and carefully prepared for Publication by S. C. Hewitt, of Boston, Mass."

THIS WORK, which consists of twelve Messages, or Discourses, on highly important, interesting and eminently practical subjects, will soon be given to the public. Besides the Messages from the spirit of John Murray, the book will contain a brief Sketch of his earthly life—embracing the leading and most interesting incidents in his career below, that the general public, more particularly, (if not informed before,) may be made aware who and what John Murray was. The work will also contain a word relative to the experience of John M. Spear of Boston Mass., as a Medium of Spirit Influence since near the close of March last, when he first observed this mysterious power operating upon him.

A beautiful Picture of Murray, a denizen of the globe we inhabit, will embellish the work, and add greatly to its value. The Book will be neatly bound in cloth, and will be ready for delivery in a few days.

The leading topics of these Messages, are the following:—The Fatherhood of God, and the Brotherhood of Man. The Life of Jesus, and the Death of Man. The life of the Spirit after Death. Things soon to take place. Religion and its Teachers. Charitable Institutions—Bondage, Equality, and Spiritual Thought-Reading. Righteousness—the Chief end of Man. Hidden Things Revealed. The New Teachers and their Mission.

These Messages have elicited a deep and Thrilling interest from a large circle of listeners, who have, from time to time, been favored with the opportunity of hearing them. And they are now presented to the waiting public, in the confident expectation that they will extend this interest, unabated, to many thousands of souls.

Price 50 cts. single, postage 8 cts. The usual discount to the trade.
Orders may be sent to me, at No. 25 Cornhill
S. C. HEWITT.

Boston, Dec. 21, 1852.

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Messages from the Superior State; communicated by John Murray, through John M. Spear, in the Summer of 1852: containing Important Instruction to the Inhabitants of the Earth. Carefully prepared for Publication, with a Sketch of the Author's Earthly Life, and a brief description of the Spiritual Experience of the Medium. By S. C. Hewitt. Price 50 cts. single, postage 8 cts.

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A Chart exhibiting the Outline of Progressive History and approaching Destiny of the Race, A. J. D. (can't be sent by mail.) 3 50
The Philosophy of Spiritual Intercourse, A. J. D. 50 9
The Philosophy of Special Providence—A vision, A. J. D. 15 3
The Approaching Crisis: being a Review of Dr. Bushnell's recent Lectures on Supernaturalism, by Davis. 30 13

Light from the Spirit World—Comprising a Series of Articles on the condition of Spirits and the development of mind and the development of soul. Rudimental & Second Spheres, being written by the control of Spirits: Rev. Charles Hammond, Medium. 75 10
The Pilgrimage of Thos. P

hope and consolation, the end of this letter is answered.

Yours,
REBECCA MESSENGER.

The Association of Educationers, of Governmenters and Agriculturalizers.

BR. HEWITT:—

Suffer me to say a word at this time of the above-named Associations.

I. OF THE EDUCATIONERS. This Association has just completed a series of discourses on the following topics: 1st. Of fundamental principles, as they bear relation to the true and false systems of education.

2d. Of the Anatomical Structure of the human body.

3d. Of the coverings of the human body, including the natural forms of garments.

4th. Of structures, including locations, materials, forms.

5th. Of Germs, embracing procreations of vegetables, animals, Man.

6th. Of the Laws of Health, including exercises, abstinences, postures.

7th. Of systems of Education in the more unfolded conditions, giving a programme of a single session, as a specimen of the usual routine.

8th. Of Language, embracing a definition of thought, of the mechanism of mind, and of methods of expression.

9th. Of Transmission of thought in the higher conditions, unfolding the Spirit Telegraph.

10th. Of the advantages and disadvantages of conveying thought through Media, embracing instructions to that class of persons.

11th. Of the order of education, from the bodily to the celestial.

12th. Of a New Social State, embracing a new Educational Church, in which all the faculties may be harmoniously developed.

II. OF THE GOVERNMENTERS. This Association has also just closed a series of twelve discourses of Government. These are historical, prophetic, suggestive. I have not the programme of the lectures at hand, or I would give it. These were given through the General Agent, (Eliza J. Kenney) and myself.

III. OF THE AGRICULTURALIZERS. This Association has just declared that it intends to teach as follows:

1st. Of Geologic Formations, including the gaseous conditions prior to, and at the time of the formations.

2d. Of Mineral combinations from the coarsest to the yet highest, and of yet finer, and of more intrinsically valuable mineral combinations.

3d. Of the Earth's capabilities of producing, by unfolding more agreeable and scientific methods of chemically uniting and commingling soils, and copulating the masculine with the feminine.

4th. Of the various shrubberies, their uses, conveniences, beauties; and of methods of culture and preservation.

5th. To teach of Blossoms, Flowers and of the essential elements of Fruits; of their seasons, climates; and of the influence of the same on the observer, the inhaler and the eater.

6th. Of vales and prominences; the advantages and disadvantages of each.

7th. Of Explorations, and of the influence of planets on their neighboring, or more distant planets.

I feel that our Spirit Friends have much to unfold to the inhabitants of our earth, and that it will be communicated as fast as they are prepared to receive and appreciate it.

JOHN M. SPEAR.

Boston, June 19, 1854.

The Wonders of Psychology.

A BOY CURED OF EPILEPTIC FITS.

Our attention has lately been called to several cases of disease which have been relieved by Psychological treatment.

Among them, the case of Albert Putnam Dodge, a boy about fourteen years of age, a smart intelligent youth, who had enjoyed good health until June, 1852. At this time he attended the academy in Claremont, N. H., where he resided, and was very attentive to his studies, and perhaps over-tasked his powers. While attending the academy, one bright morning in June, young Dodge, in company with some three or four of the other students, went on a short fishing excursion, and while fishing was taken in a fit, which lasted several hours. He saw, or imagined that he saw, an adder snake, and whenever he was afterwards seized with one of these fits, he would hiss like a snake, and appear terribly convulsed, and frightened. When taken in a fit, the little fellow would fall over backwards, froth at the mouth, his eyes would soon become bloodshot, and

a red streak would appear across his forehead. These fits would vary in duration, sometimes lasting only ten or fifteen minutes, at other times continuing five or six hours. Some days he would have as many as fifteen fits within the twenty four hours, and then again, only two or three a day. When he came out of them he would appear child-like and simple.

The boy continued to be troubled with these terrible Epileptic fits, which increased in violence and duration, until his friends despaired of his ever being cured. He was fast losing his reason, and all his friends had come to the conclusion that the boy must go to an insane asylum, if he did not fall into hopeless idiocy, as he was more simple every day, his strength was failing fast, and his body was much emaciated. He had been attended by several physicians in the vicinity, and subjected to all the various modes of treatment in use, as practised by the old and new school of physicians. He had also been visited by a cold water practitioner, an analytic operator, and attended by a celebrated German physician of large practice, residing in Claremont, neither of whom appeared to give the boy any relief.

The boy had been thus afflicted from June, 1852, to April 1853, a period of ten months, and all that kindness and medical science could do, had been done for him.

His friends could not endure the idea that one so promising should go down to the grave; it was a terrible dispensation to them. At this period it was proposed by his friends to send him to one of the Insane Asylums, either at Worcester or Somerville, in this State, or to the Institution in Concord, N. H., to see if he could not be restored to health, and saved from raving madness by those whose lives have been devoted to the study and cure of Insanity; but no decision had been arrived at when his mother received a letter from her cousin, Israel Perkins, Esq., Pension Agent of South Danvers, a gentleman well known in Essex County, in which he stated his firm belief that the boy could be cured if placed under the care of Dr. Cutter, the Psychologist.

In the month of March, 1853, Dr. Cutter was lecturing in Salem and South Danvers, with his usual success, and among others who became believers in the wonders taught by him was Mr. Perkins. He inquired of Dr. Cutter if he could help the boy Dodge, at the same time describing the situation of the boy. Dr. Cutter replied that if he was impossible he could perhaps help him. The boy was sent for, as above stated. His mother, Mrs. Martha P. Dodge, had no faith in Dr. Cutter's science, neither had the grandfather of the boy, Israel Putnam, Esq., a veteran of 78 winters, who had seen much of the world, and was for many years a member of the Legislature of N. H. Still, so much beloved was the boy, that his mother and grandfather reluctantly allowed him to be moved to the residence of his relative in South Danvers. This was in April 1853; Dr. Cutter was then lecturing in Music Hall, Boston, to full audiences.

The boy after remaining a few days at the residence of his relative in South Danvers, was taken to the city, and placed under Dr. Cutter's care. Up to the moment he was placed under the care of Dr. Cutter, he continued to be afflicted with the same terrible epileptic fits we have described.

Dr. Cutter immediately took the case in hand, and at once found that the youthful sufferer was impressible. He immediately placed the boy in a psychological state, and continued to do so from day to day, during about a week, when it was evident that he was receiving great benefit. The fits ceased to return as before, his mind and body received strength, and in less than four weeks, Dr. Cutter pronounced his patient cured. The young man after leaving Dr. Cutter, went to reside with his relative, Israel Perkins, in South Danvers, where he has lived since, and now resides, and strange to say, he has not had the least symptom of his former terrible disease for a period of more than a year.

One day last week being on a visit to Salem and Danvers, we called at the residence of Mr. Perkins, and saw the boy. He appears to be in perfect health, is active and intelligent, and bids fair to grow up and be a useful member of the great world. We received the above facts from Mrs. Perkins, wife of Mr. Israel Perkins, a lady of much intelligence; we also conversed with Albert, and were favorably impressed with his appearance.

He is very grateful to Dr. Cutter, and so are all his friends.

Who will now doubt the wonders of Psychology.—Sunday News.

Letter from Mrs. Brown.

Warren, N. H. June, 1854.

DEAR READER:

The poet says, "changes come to all men" and I begin to think the women are not exempt therefrom. The past month has brought to me strange changes—unusual meetings and partings. In Boston and Salem I met a host of old and new friends. We made the most of the moments—crowded them with new thoughts and sent them with thanks and blessings into the land of pleasant memories. We have parted now for aye, it may be, but we shall turn oft to that memory land, shall look there upon the loved forms, listen to the glad voices of those who have strewn flowers in our way.

In Boston I parted with my Cleveland friends. They went West, I North. The ride seemed long and lonely with no familiar face to look upon. But ere long I discovered in the Granite hills, old friends; and in the Merrimac, that I met singing on its way to the sea, I recalled a sweet, familiar voice—a voice that reminded me of the long ago when life seemed but a joyous streamlet gently winding its way to eternity's ocean.

When the iron horse halted in this old town, I halted too, for here is my home—not my home—my home is upon the banks of the beautiful Erie. True hearts, hope whispers, are beating there responsive unto mine, and yet I cannot quite relinquish here my claim to the title—home, cannot forget that in this low-roofed cottage—by this old hearthstone lies the glad morn went by. Here first learned the heart to beat. The same sweet-voiced stream that breaks the silence while I write, joined in my mother's cradle hymn. The oaks cast a broader shadow, and the vines wander about at will, yet they are the same that sheltered our household group in the long ago. Yonder is the school-house where I learned to say my A B C, and there is the old church where my infant lips first lisped "Our Father who art in heaven." The teacher and the dear old minister have passed away; and the companions of my girlhood are scattered and strangely changed. Time has bowed my father's form, and his hair is whitened by years; my mother, and two brothers grew weary with the march of life, so Heaven sent her angel to open to them the gates of Peace. Of the eleven who were wont to welcome my coming, two alone are left by the old hearth. Yet, for all that, it is my home—the dearest spot in all this wide world; here the heart turns as a pilgrim to the shrine, and I have dreams sometimes that when my life-lamp burns dimly, when I hear the voice "Come up hither," I shall come here and be laid to rest with my kindred.

Thine,
H. F. M. BROWN.

"DROPPED LIKE A HOT POTATO."—The following notice of Dr. Dods' work against Spiritualism, gives a capital illustration of the above homely but expressive comparison. It is from *Zion's Herald*, the organ of the Methodists of New England.

"Mr. Dods scouts the idea of spirits being the agents of the rapping phenomena. He thinks the rappings &c. are produced by the involuntary nerves from the back brain or cerebellum of the medium, who thus unconsciously puts forth an electro-magnetic force, sufficient for all the phenomena yet observed. We cannot, however, endorse all the sentiments of this book, and our advice to our readers is, to let both the pro and con of spirit rappings alone."

ANOTHER SIMON.—A venerable subscriber, whose hand is tremulous with age, writes from Mt. Morris, N. Y., as follows:

"I am 77 years old, and I feel that I have made some considerable improvement by reading the Era, &c. I am for progress, and can give glory to God that I have lived to see the glorious day of Christ's Second Coming. I hope you will continue to spread Light, Love and Truth to the world, until the work of the flesh and the devil are destroyed."

Clairvoyance.

A few days since, a boy ten years old, and a girl eight, children of Mrs. McCleish, left Melrose, found their way to Malden and Boston, thence to Portland in a steamer, and then went in the cars for Montreal. The conductor asked them where they were bound, and was answered, to New York. He sent them back to Portland, and again they reached Boston, and proceeded to Springfield, where a lady inquired their business and brought them back to Boston. Soliciting aid for them, she was advised to take them to the City Crier. In the meantime, their disconsolate moth-

er had been traveling after them, and arrived in Boston about the same time. She consulted a clairvoyant, as a last resource, and was advised to call at the City Crier's house and remain there and her children would be brought to her. She went as directed, and ten minutes afterwards enjoyed the pleasure of embracing her children.

Blindness Removed.

A WARNING TO DOUBTERS.

A correspondent at Greensburgh Ind., after speaking in encouraging terms of the general progress of Spiritualism in that vicinity, contributes the following statement:

A fact in Spiritual healing I will relate here. A Physician of this town is my authority, and there can be no doubt of its reliability.

A Mr. —, living not far distant, was almost blind, and was persuaded to visit a healing medium, where he received directions for the treatment of his eyes. By following the directions he soon recovered, and, as a natural consequence was much scoffed and rated at by skeptics for going to a spirit for advice; until, he finally became wearied out and denied the agency of spirits in the matter at all, whereupon he began to grow blind again in spite of all his exertions to the contrary, and was soon worse than ever before. He now came to a sense of his condition, and returned for help from the spirits.

His sight was restored, and he went away rejoicing, firmly established in the truth that spirits can return with the blessings of Heaven ready to shower upon the true seeker for knowledge and wisdom.

As you have enough, no doubt, to fill your paper without publishing any reflections I can make, I close, bidding you "God speed" in this work of Redemption.

Yours,
J. E.

THE SECRET DISCOVERED ONCE MORE!

—Imagine the dismay of our American savans—Drs. Lee, Richmond, Rogers, Dods, and the rest, as they read the following paragraph! Toe-joints, knee-joints, od-force, back-brain, etc., are all in the shade now, and "peronous longus" is in the ascendant!

"The London correspondent of the *Traveller* says: 'A Dr. Schiff, of Frankfurt, is reported to have discovered, so as to be able to practice the grand trick of spirit rapping. It is effected by a motion of the *peronous longus*, which passes behind the ankle of the leg, and produces the sound hitherto so dexterously fastened upon genii, good or evil.'"

Translated.

Our brother Ichabod Lewis, of Rosendale, (Rush Lake Post Office), after living on earth in a mortal body, 66 years, was, on Tuesday night, the 27th inst., translated to the Spirit-Home, without dying. He left his earthly tenement suddenly and without pain, by a disease about the heart; and yesterday, after I had discoursed for an hour to the friends and a large audience of neighbors, on death and spirit-life, we deposited the vacated shell in the ground, and rejoiced with the freed spirit over its change to a new and better body—for he is not dead, nor does he sleep. Our brother was for some years a Universalist, for his heart had outgrown partialism; and he could not believe God less charitable than man. But for the last two years he has rejoiced with us in a more glorious knowledge of spiritual truth, life, and intercourse. When he was here to hear me lecture two weeks ago, he expressed much satisfaction in, and high appreciation of the New Era, and Spiritual Telegraph and several of our books which had fed him with the food his mind required. He has left many friends and a companion who has journeyed many years with him, but who cannot stay much longer here. She must ere many years join him in his new home. An adopted son, kind and attentive, has smoothed down the years of age for the twain. Now one needs it no more, but does not less appreciate the kindness than before.

WARREN CHASE.

Ceresco, Wis., June 30th, 1854.

SPIRITUALLY BORN,

In Springfield, Vt., June 24th, 1854, Albert L. Davis, aged 5 years and 4 months.

CELEBRATION.

of the Anniversary of W. I. Emancipation at Hopedale.

Under the auspices of the Hopedale Community, it is proposed that a general Mass Meeting of the Friends of Universal Freedom, be held at some suitable place upon the Domain of said Community, on the FIRST DAY OF AUGUST, ensuing, for the purpose of expressing their gratitude and joy for that noble act of the Brit-

ish Government, by which eight hundred thousand "chattel persons" were at once converted to the beautiful precept of Christianity, we would rejoice with them that rejoice, and encourage ourselves by the signal triumph, in their case, of Right over Might. We would also "weep with them that still weep," remembering all "that are in bonds"—particularly in our own country—as bound with them; and make such use of the Day we propose to celebrate, as will, in our judgment, best promote their redemption. Repudiating all carnal and deadly weapons as alike unchristian and inefficient in a moral and humanitarian enterprise, and relying exclusively upon those weapons which "are spiritual and mighty, through God, to the pulling down of the strong holds of wickedness," we would, nevertheless, be as uncompromising as truth and justice, and as severe, in our warfare with Slavery, and willing to yield it not one inch of ground to stand upon in all our country, inch of ground to stand upon in all our country, inch of ground to stand upon in all our country, inch of ground to stand upon in all our country. Our motto is that of the American and Massachusetts Anti-slavery Societies: "No UNION WITH SLAVERS!"—no union with them in STATE, none in CHURCH—none anywhere, or in any way, which involves a voluntary support of their great iniquity. But we invite to join us in our proposed celebration, the true lovers of Liberty of every name and party, promising such as may accept the invitation a cordial reception upon a broad and free Platform. We hope to see many friends present from different and even distant parts of the State; and that Worcester Co., and all our adjoining Towns, particularly, will be fully represented on the occasion.

Let there, then, be a grand rally—one that Freedom will have just cause to be proud of, and that will help, at this crisis in our country's affairs, to turn back the tide of Despotism that is setting in upon us, to swell and quicken the already increasing current of Freedom. Come by hundreds—and let all, of every party and of no party, who have a sincere, earnest and stirring word to say for LIBERTY, come without special invitation, and freely say that word. We hope to hear short speeches from many. Aside from ADAM B. ALLOE, and other members of the Hopedale Community and neighboring anti-slavery ministers, we are hoping to have eminent and eloquent speakers from abroad, whose names will be announced in the next No. of The Practical Christian, in The Liberator, and in Hand-bills which will soon be circulated. As at the Framingham Fourth of July celebration, the picnic plan will be adopted, each person and family bringing their own provisions; though if any should prefer to do so, they will be able to purchase them on the ground. In behalf of the Committee of Arrangements.

WM. H. FISH

INVALID'S HOME,

Situated in a pleasant, retired spot, on Franklin St., Woburn Center, a short distance from depot, and conducted by Charles Ramsdell, Clairvoyant, Writing and Psychometric Medium.

Board and attendance, from \$3.00 to \$7.00 per week.

Patients examined every day, by Spirits operating on the Medium in the trance state, or by writing. Diseases examined and prescriptions given either when present or by letter. The name of the individual and place of residence, all that is required.

Also, Psychometrical Reading of Character, by letter or presence; giving the name in the hand-writing of the person wishing to be examined. Price for each, \$1.00.

Medicines prepared by Spirit Direction, from pure Vegetable substances, which act in Harmony with Nature's Laws, kept constantly on hand.

C. Ramsdell will attend to calls to sit in Circles, or Lecture in the Trance State on Sundays, on reasonable terms.

CHARLES RAMSDELL.
Woburn, June 15, 1854. 3m37.

SPIRIT HEALING.

"They shall lay their hands on the sick and they shall be healed."—Bible.

The subscriber having been developed as a Healing Medium, by Spirit Agency, offers his services to the afflicted as a medium through whom highly advanced and progressed spirits will endeavor to restore harmony and health to the diseased and suffering of Earth. As the present selfish organization of society would not appreciate, or be benefited by the free and unwarded labor of any medium I am directed to charge for my services in advance, to be graduated by the means of the patient and the nature of the disease.

ALONZO WILLMOT.
Gaysville Vt. n36

CAPE COD WATER-CURE

A thorough Hydropathic Establishment is commencing at Harwich, under the care of Gilbert Smith, proprietor, W. Felch, physician, and Miss Ellen M. Smith, assistant.

In addition to a large and Scientific experience in the Hydropathic and Psychical branches of the Art of Healing, Dr. F., is a Developer, and Healing Medium; and Miss S., is a young lady of Medical education; and a Writing Medium, and Clairvoyant.

Several patients can be well accommodated with board in Capt. Smith's family. His residence and Springs are in a pleasant, rural, healthy locality; one mile from the beautiful "White Sand Pond"; and nearly that distance from the shore of Vineyard Sound, where we are presented with one of the most Delightful sea-views that can be found or imagined by mortal man!

Board and Treatment, from \$6 per week, to \$9.

Address—Dr. W. FELCH, Harwich Port, Mass.: Or come and see (by Railroad, or Packet, or otherwise.) May 1

Mr. & Mrs. J. R. Mettler, No. 8 College Street, Hartford, PSYCHO-MAGNETIC PHYSICIANS.

CLAIRVOYANT EXAMINATIONS, With all the diagnostic and therapeutic suggestions required by the patient, carefully written out.

Terms.—For examinations, including prescriptions, \$5, if the patient be present; and \$10 when absent. All subsequent examinations \$2. Terms strictly in advance. When the person to be examined can not be present, by reason of extreme illness, distance or other circumstances, Mrs. M. will require a lock of the patient's hair.

Mrs. METTLER also gives Psychometrical delineations of character, by having a letter from

the person whose qualities she is required to disclose. Terms for the same, \$2

Address Dr. J. R. METTLER, Hartford, Ct. MRS. METTLER'S RESTORATIVE SYRUP; Not a universal panacea, but a remedy for the impure state of the blood, a corrector of the secretory organs, and bilious difficulties generally, Sick and Nervous Headache, and all those difficulties connected with a deranged circulation, bad state of the Liver, Coughs, and Irritation of the Mucous Membrane so often sympathetically induced. See full direction on the Bottles. Also, for sale, MRS. METTLER'S invaluable remedy for Dysentery and Bowel Complaints, so common during the Summer months. This important remedy will prove almost if not entirely successful, if the directions are fully and carefully carried out. No family should be without it. See full directions on each bottle. Also,

MRS. METTLER'S ELIXIR, So celebrated for severe bilious Colic, pains and Cramps of the stomach and bowels, bilious derangement, rheumatism, neuralgic pains, internal injuries, etc.

James McChester, General Agent, Hartford Connecticut.

Partridge and Britton, General Agents for the Middle, Southern and Western States.

Dr. H. F. Gardner, (Office 654 Washington St.) Agent for Boston and vicinity.

Notice of Removal.

JAMES T. PATERSON

Has Removed to 25 WINTER STREET, Boston, where he will, as usual, examine and test all cases of disease by the powerful method of Magnetic Influence.

For a verbal examination, with advice, \$1.00 A full written examination with prescription and advice, \$2.00.

Dr. Paterson is now in connection with the only Bathing Establishment in this city, where all cases of Humors, Obstruction, and Female Weaknesses—including all cases of a Chronic Nature—can be successfully treated under his superintendence.

Office Hours from 9 A. M. till 6 P. M.
25 Winter street, Boston, Jan. 18.

Mr. Newton's Pamphlets.

The Ministry of Angels Realized. A Letter to the Edwards Congregational Church, Boston. A Review of the Criticisms of The Congregationalist on the Letter to the Edwards Church.

It is generally conceded that these Publications are the best that have been issued in this part of the country, for the purpose of commending the truths of the New Dispensation to the attention of Religious minds. Their cheapness renders them especially available for gratuitous circulation. Price 10 cents, single; 75 cts. per dozen; with suitable discount for larger quantities. For sale by the Author at 5 Washington street, and by BELA MARSH, 15 Franklin st., Boston. Jan. 18, 1854. t12

DR. E. O. CUTTER, PSYCHOLOGICAL, MEDICAL AND DENTAL OFFICE, No. 292 Washington Street, Boston, Room No. 4, over J. T. Brown's Apothecary Store.

WILLIAM D. EMERSON,

THE MASSACHUSETTS SEER, will attend to the Clairvoyant Examination of Diseases at the above office.

OFFICE HOURS FROM 9 TO 12 A. M. AND 2 TO 5 P. M.

March 29.

The Apocryphal New Testament.

The Apocryphal New Testament, containing all the Gospels, Epistles, etc., not contained in the New Testament, attributed by good authorities to Christ and his Apostles, and generally considered sacred by Christians during the first four centuries of the Christian Era. Price 63 cts.

For sale by BELA MARSH, 15 Franklin-st., Boston. 371

THE NEW ERA.

This paper is devoted to SPIRITUALISM. It presents the FACTS, the PHILOSOPHY and PRACTICAL ASPECTS of the New Movement. And while it never repudiates anything good and true in old things, it is nevertheless specially and almost wholly (as its name indicates) devoted to NEW THINGS. Its leading Motto is, "BEHOLD I MAKE ALL THINGS NEW." In this idea, its Conductor most fully and devoutly believes, and hence it is his meat and his drink to think and say and do whatsoever new Thing—of worthy and useful character—may present itself to his mind, within the vast range of the Spiritual Movement.

The Paper has just entered upon its fourth half year—what some weekly Journals call their FOURTH VOLUME; and with the beginning of its third half year (No. 27, Vol. 2) begins a thrillingly interesting

HISTORY OF THE NEW MOTIVE POWER, OR ELECTRICAL MOTOR—an entirely NEW CREATION By Scientific and Philosophical persons of the Higher Life. The MODEL MACHINE is now completed, and in successful operation. It has cost nearly \$2000, and consumed nine months' time, of several persons, in building. No. 27 contains in part, a description of the Machine, and is the first Number of a long series of articles, which will embrace the whole history of this unique and highly important Spirit Invention.

With the same Number, also commences a series of articles on

THE CIRCULAR CITY, OR HOME OF SYMMETRY AND PEACE—embracing a Grand Circular Park in the center, with its Beautiful Temple of Development—its Splendid Avenues, Groves, Shrubbery and Flowers—its Grand Circular Streets and Side Walks—its three Grand Circles of Mansions or Homes—its Economical, Convenient and Beautiful UTILITY DWELLINGS, with which each Family Home is most harmoniously affiliated—thus preserving in external, both individualism and Socialism, as well as fostering internally, those principles which make the true union of both—all of which and vastly more, will be shown to be FEASIBLE AND SURE, as a Practical Realization ultimately, and much of which may be realized almost immediately. And in addition to these matters of special interest, this Journal will contain the usual nature of news and importance connected with the General Spiritual Movement.

TERMS: Single Copy for one year \$1 50. Seven Copies 12 00. One Copy Eight Months 8 00. Single Numbers 3 cts.

ALWAYS IN ADVANCE.

ADDRESS: "THE NEW ERA," No 15 Franklin St. Boston Mass. All Newspapers and Periodicals which give the above one insertion, including a marked copy to this office) will be entitled to an exchange one year.

Poetry.

Love One Another.

A little girl, with a happy look,
Sat slowly reading a ponderous book,
All bound with velvet and edged with gold,
And its weight was more than the child could hold;

Yet dearly she loved to ponder it o'er,
And every day she prized it more,
For it said, as she looked at her dear little brother,
"Little children must love one another."

She thought it was beautiful in that book,
And the lesson home to her heart she took.
She walked on her way with a trusting grace,
And a dove-like look on her meek, young face,
Which just as plain as words could say,
The holy Bible I must obey:

So mamma, I'll be kind to my darling brother,
For, "little children must love one another."
I'm sorry he is naughty and will not pray:
But I'll love him still, for I think the way
To make him gentle and kind to me,
Will be better shown if I let him see
I strive to do what I think is right;

And thus, when I kneel to pray at night,
I will clasp my arms around my brother,
And say, "Little children must love one another."
The little girl did as the Bible taught,
And pleasant indeed was the change it wrought;
For the boy looked up in glad surprise
To meet the light of her loving eyes;
His heart was full; he could not speak;
He pressed a kiss on his sister's cheek;
And God looked down on the happy mother
Whose little children loved each other.

WHAT IS LOVE?

Continued.

The spirit answered, "The Being of God is incomprehensible to our finite minds. He is *self-existent*. He is life itself, and we are but forms of life, derived from Him. We cannot attain to the perception of life as it is in Him. We only perceive His life as it flows into us. We know that the substance of God is love, and His form is wisdom; and the emanations from this self-existent substance constitute the elements of creation, and creation takes the Divine form. We are but forms of God's love, and this love is molded in us by our finite understanding, either into forms of beauty, or into perverted, distorted forms. That only is a form of order and beauty, which is molded after the Divine Form. If our understandings and our intellectual perceptions are turned to God, the light from Him flows in and reveals to us His Divine spiritual form, in all its grace and beauty; in its Divine perfection of being, so full of tender mercy and loving compassion as it looks into the hearts of the countless myriads of its creation, and provides for all of their wants. In God we see an endless bounty of doing good to all beings out of Himself: not for the sake of himself, but for their sakes. How, in all of His Divine Providence, He strives to raise us out of an evil life, and fill us with beautiful thoughts and pure affections! Even now," said the spirit youth, "methinks He, in His Divine Providence, has brought me from the outer life into a spiritual consciousness, in the world of dreams, that I might see the beautiful maiden whom my heart has, heretofore, treasured as an ideal form of loveliness. But, now, I know that my ideal is a spiritual reality, and when I return to the cold outer life, believe me, I will ever remember the maiden of my dream."

"What," said Lucie, "dost thou dream like me—dost thou live in the outer world? For I sleep, yes, sleep, kneeling at my evening prayer. But it is beautiful thus to sleep, and dream in the warm sunshine of God's love. Ah! now I see how He watches over us in our sleep; how we have two lives, an inner and an outer; and in the inner life spirits commune together, though in the outer world, they may be far separated."

"This," said the youth, "is a delightful knowledge, and evermore I will look away from my outer isolation to my inner beautiful companionship. It is this for which my soul has so often yearned; for one so gentle and loving, to reflect my thoughts in whom I may ultimate my love of God."

The maiden said, "I, too, have yearned for one in whom I might see the form of God, and love God in him."

The youth said, "These words are indeed sweet to my soul; but as our love comes from God, we will worship Him. And worship, my beautiful one! is realizing that God is all, and we are nothing without Him. It is this humility of self-abasement that is the true joy of worship. We delight to see the glory in Him." As the spirit thus spoke, his beautiful countenance grew radiant with the grace of humility.

And the two knelt in the fair spirit world—and as they gazed up to the eternal sun of glory, a light, so translucent flowed to them, that they beheld the form of the divine Jesus, revealing to them the beauty of His infinite soul. The

kneeling maiden was borne up in the supporting arms of the youth, and her head rested on his bosom. She looked up to him, and said, "The light of the divine truth, has revealed to us the beauty of the Highest; my soul can only love him—and thou must be like Him, Oh, beautiful youth! that I may love thee. In thee must I see the light of His truth, glowing in a gentle intelligence—animated by a love of doing good to others for His divine sake."

"Ah," said the youth, "thy love will prompt me to these pure aims. It is thus God regenerates His children, through love."

But a dim consciousness of outer life was coming. Lucie felt a warm kiss and heard the words "Adieu, my spirit bride." Then she awoke—and her dream seemed so like a reality, that she looked wonderingly around and felt a painful loneliness—and yet she was so happy. No maiden, after hearing the beautiful words of love spoken, which betrothed her to her heart's chosen one, ever felt more thrillingly, the self-consecration of her whole being, to this elected one, than did Lucie, to the youth of her dream.

Sleep came no more to those bright eyes, though she lay so still and happy in her beautiful thoughts. She recalled every feature—every word—the air and the acts of him, who had called her his "spirit bride," ah, those words, how they thrilled her—and was she indeed the bride of one so good and wise, and beautiful? This thought, warmed her heart with the most fervent love and gratitude to God; she could not think of the youth, but the image of God flowed into her heart, and when she thought of God in his great sun of glory, then was the vision of the kneeling, worshipping youth beside.

Beautiful maiden! This dream was God's Providence to thee. For, cradled in wealth, Lucie, in her Eden garden of youth and beauty, like a fair Eve, might have listened to the voice of the tempter, and become the victim of some external love. But now, having listened to the music of a spiritual wisdom and love, all other loves seemed so earth-born, that she heeded them not.

For many days, the young girl spoke not of her dream. Her mother saw that a great change had passed over the spirit of her child. The serene grace of a dawning womanhood had replaced the careless frolic of the thoughtless child. She no longer seemed to have outer wants or troubles—and when she spoke, her words were the forms of ideas—not mere words. An inner life seemed to have awakened in her, and lifted her above the outer, and had opened in her a fountain of intelligence and perception that astonished all of her masters.

Mrs. Herbert studied her sweet child with a mother's yearning tenderness. She gazed with delighted surprise upon her developing being. When another long twilight talk with Lucie, revealed to her fond mother all the hidden springs of thought and feeling, she listened to the dream, told in a confiding simplicity, and entered into all of Lucie's feelings. Free from all idle superstitions, yet her mind was open to a rational perception of the possibility of dreams being realities. The train of Lucie's thought and conversation, on that evening, had opened her soul to a higher life; and she realized, that in the Providence of God, the body might sleep, while the spirit remained awake in a vivid perception—and retained its consciousness, in the highest or inmost degree of its lower mind, or outer intellectual casement. Lucie was delighted to find that her mother did not think her dream, but a dream. And she said,

"Dear mother, then you think that I have had a glimpse into that inner life, which is every day as real as it was in my dream."

Mrs. Herbert replied—"That our spiritual life must be as continuous as our outer life—for the outer but existed from the inner."

Lucie answered musingly, "But, mamma, it is so different from the outer life. So beautiful, so satisfactory, and altogether charming."

"Yes," said Mrs. Herbert, "it must be quite different—and yet the outer life is a correspondent basis of the inner life. The outer life must be pure and good, that the inner life may be beautiful. An evil person could not have seen the scenes you saw, nor the companion whom you so much enjoyed."

"Ah, mamma!" said Lucie, "how pleasant it is to be good; to love truth; to be gentle and kind, because the good God is, when we know that this outer thought and feeling brings us into so beautiful an inner life."

Mrs. Herbert looked happy with her beloved child, and answered, "this rever-

lation of your inner life may serve to help you comprehend how, when God was upon the earth, clothed in materiality, He yet had a consciousness of His infinite interior life.

"Yours was but a passing momentary consciousness in the world of your ideas, and you perceived that what was but a thought, a feeling, in your outer life, was, in reality, a form, a personation in your inner world—and that your life was more vivid and sensitive in the inner world of the spirit, than in the outer world of the body. If your finite spirit had such a perception of pleasure in an inner spiritual possession, what must this inner consciousness have been in the Lord, who in spirit filled the universe, while this spirit manifested itself in a material body to our external perceptions?"

Lucie said, "Yes, the Life of God must have been wholly different from all other human lives, because a finite spiritual consciousness could only reveal its own small sphere of ideas—but the spiritual consciousness of God revealed the universe both spiritual and material. It is a beautiful revelation to me, dear mamma, that we have two lives—one visible to men, and the other to spirits—and that our spirit may live in the sunshine of God's presence, no matter how the storms of earth may darken our outer life. And, oh! mamma—the pleasant companionship in the inner world! What a charm it gives to my life."

And Lucie bent her head to her mother's bosom, and seemed lost in her happy memories.

Mrs. Herbert was eminently a practical woman; she saw truth only to love it. Every new perception lent its light to her every-day life; and, while she entered, with the most fervent sympathy, into the dreams of the young girl, she wished not that she should be only a dreamer. Up to this period of her life Lucie had been a mere child—with all the thoughtless gaiety and want of responsibility that would naturally manifest itself in a child, for whom others unceasingly thought and provided.

Mrs. Herbert saw that the dawn of a new existence had opened upon her daughter. The amusements and interests of the child were giving place to the yearnings of a woman's heart. She saw, that now was the crisis in her destiny; that now the "warm spiritual being" was taking its mould in the outer circumstances of her life; and the judicious mother lifted up her thoughts to the great centre of love and wisdom with a prayer that God would guide her to influence her child aright.

She stroked back the soft brown curls from Lucie's fair brow, and kissing her tenderly, said,

"Lucie, what if your dream should some day be realized on earth, and you should meet this spirit-youth in a bodily form. You would expect to marry him, would you not?"

Lucie answered softly, "Dear mamma, why do you ask me such a question?"

"Because, my love, I would have you prepare for this all important event. For, if this ideal of your girlish fancy and dreams should be realized, of course you would wish to minister to his happiness in every possible way; for this end, you must acquaint yourself with many things, of which you are now totally ignorant. To make a happy home, is the most beautiful work of a woman's life. Man seeks peace and repose in the order and harmony of his home. A woman must understand many practical details to attain this order, which is the basis on which the superstructure of her happiness is to be built; for, having attained the basis, then she can help to elevate the thoughts and affections of a man to that which is higher, holier, and more beautiful."

"Ah, mamma," said Lucie, "it will be delightful to learn what may minister to the happiness of another."

The young girl felt a self-consecration of her whole inner being and outer life to one end, and this fixedness of purpose, and definiteness of object, gave energy and order to her whole life. It was wonderful what the next few years accomplished. Knowledge poured in upon her eager mind, her warm heart awakened her perceptive faculties, and she learned as it were by intuition. These were the most important years of her education; and while her physical health was carefully guarded, her life was an active succession of pleasant duties.

Mrs. Herbert was a happy mother. In the place of her winning, artless, but thoughtless child, she now had a companion and friend, so tender and devoted, that her thoughts and feelings were discerned and responded to, almost before she spoke them. Accomplished and efficient in all things, Lucie possessed a quiet, self-forgetting repose of manner,

united with an almost infantile grace and purity of being, which made her presence delightful to all. She moved in society like a messenger of blessings to all with whom she came in contact, her thought was constantly flowing forth to do good to others.

Beauty and wealth naturally attracted admirers, but Lucie felt that God had created her for one. To her, marriage was too holy and sacred a thing to be made a jest of, and, without being reserved or forbidding, no man ever spoke of love to her—simply because she totally avoided the subject, and was blessed with a mother's protecting presence.

And in all these years, what had become of the dream? Could she forget it? No—for in her evening prayers, that scene never failed to recur to her; as she knelt and lifted her thoughts to the great sun of her worship, it ever passed through that garden of beauty, with its bower of roses, and murmuring winds and waters; and the radiant spirit of the beautiful youth knelt with her, and the soul thrilling words, "My spirit bride," rolled back on her memory with an exquisite delight that called forth a daily inner-consecration of her whole being to this high and beautiful ideal. And, sometimes, when a great and true thought flowed into her mind, she would smile with a dreamy looking satisfaction; for she felt that she was not alone in the spirit-world; and this thought had flowed into her mind from the radiant intelligence of that bright spirit. Sometimes she yearned sadly after the outward companionship and daily consciousness of the presence of her heart's beloved. But she indulged in no vain longings, for she knew the Providence of God would guide all things right.

Lucie was in the enjoyment of this happy and contented mood, when, one morning, her mother requested her to visit an old lady upon some errand of friendship.

The servant ushered Lucie into the parlor to await the coming of Mrs. Leslie, who was engaged for a few moments. As she stepped lightly into the apartment, she saw a gentleman standing before the fire, with his face towards the door. Lucie felt a thrill, she knew not what it was—the air and figure of the person before her struck her so wonderfully. She was embarrassed—she sunk into her seat—there was no word or glance from the gentleman—but his head was slightly inclined forward, as if intently listening.

Lucie scarcely ventured a second glance towards him. But a soul-thrilling voice broke upon her ear in plaintive tones—"Am I alone?"

She started involuntarily, and looked eagerly—alas, the gentleman was blind! An unutterable compassion and sympathy filled the heart of Lucie. She had scarce self-possession enough to answer—

"A morning visitor to Mrs. Leslie is in the room." Her voice was tremulous with emotion; but as she spoke, she saw a most wonderful lighting up of that pale, speaking face—gladness, as of a joyful recognition, shone over the whole being of the blind man. At this moment Mrs. Leslie entered: and, after a most affectionate greeting, said to Lucie, "I must make you acquainted with my nephew Henry Vernon, who has come to live with me."

Mr. Vernon bowed with a peculiar grace. His figure was light and elastic, with that buoyancy of a highly nervous temperament, so expressive of genius. His aunt, with kindly affection, guided him to a seat, and then devoted herself to Lucie, who was strangely embarrassed. She could have wept; why she knew not—for, before she had met with those who had walked enshrouded by darkness, and, though she had pitied them, she was not so strangely moved by compassion; but now, she could scarcely control her voice to deliver her mother's message.

Mr. Vernon sat bending forward with that intense eagerness of expression so peculiar to the blind, who must make sound and touch suffice for sight.

Mrs. Leslie, with a kindly tact drew Mr. Vernon into conversation, by informing him that Mrs. Herbert, the mother of the young lady, was a friend of his mother's. Again the radiant smiles illumined his face, as he expressed great delight at learning this; and remembered to have heard his mother speak of her friend, Mrs. Herbert, in connection with her youthful days.

To be concluded.

Celestial Wisdom.

"Celestial Wisdom" I cannot define, for I have never entered into its significations. The former phases (i. e., Natural, Transition, and Spiritual Wisdom) have been experienced to some degree, by many minds on earth. From what I have seen, however, I infer Celestial Wisdom to be the mental power to realize the Divine Being in many departments of His sublime relation to the Spirit Universe.—[From Present Age and Inner Life, p. 91.]

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