



THE NEW ERA

OR HEAVEN OPENED TO MAN.
DEVOTED TO THE NEW DISPENSATION.

BOSTON, MASS., WEDNESDAY, FEBRUARY 16, 1853.

NO. 16.

VOL. I.

SPIRITUAL PHILOSOPHY.

THE HEALING ART.

BY DR. RUSH.

JOHN M. SPEAR, MEDIUM.

LECTURE TENTH.

CONTRACTION AND EXPANSION.

Discourse will now be more especially given of Contraction and Expansion.—It is wise to discourse of these in connection. One will aid in illustrating the other, and both will be more perfectly comprehended thereby. An examination of the mortal body will distinctly show the wonderful power it appears to possess, of great expansion, on one side, and on the other side, of contraction.—Faculties of the mind are, so to speak, selected especially to attend to these important branches of service. When the occupant desires to acquire, the expansive faculty is informed, and instantly cites the appropriate part; or, if of case may sometimes be, aches of the parts; and then as manere are various mind are employed. The instant parts engaged in, have done their work, the employments faculties, contract, then to the occupant. The arms and the legs are usually the members engaged in this branch of labor. It is engaged in the latter, that the occupant of motion. It is by the aid of the mentioned, that the occupant reach to things which are distant.—To better facilitate these processes, there are most minute, expanding, and contracting fibres, which, to mere human observation, are unseen, but which reach from the faculty of the mind, and terminate at the ends of the minor branches. So beautifully are these internals arranged, that one never has, and never can interfere with another,—though it should be understood, that this remark applies only when the mortal body is in a purely natural state. It is not meant to be applied to a disorganized condition.—These fibres of which speech is now made, are composed of the finest material; and they pervade all the parts of the mortal body, which is capable of either contraction or expansion. And surprising though it may seem, to mere human observers, yet these extend outside the mortal body; and when others are in states of peculiar emotion, that affects the occupant of the mortal body. When one in another body is happy, then these fibres in the occupant, do the work of expansion; (great laughter,) and when another is grieved, then these fibres contract, (appearance of weeping.) The occupant of the mortal body, is in this remarkable way, made to weep with those that weep, and to rejoice with those that rejoice.

And a still more intimate relation exists between those who beget and those

who are begotten—so fine, so sensitive, that it almost appears, that when one is so to speak, link on the chain of purer life, and up to Him, from whom all life emanates; so that, to make one perfectly tranquil, all must be brought into the same state,—because, to use common phrase, there is a fellow feeling.

And all this beautiful arrangement, unseen by the mere human observer, exists, and is truly but a part of a grand system of contraction and of expansion. And it is wise here to observe that this is the first revelation made to the inhabitants of your earth, tho' the inhabitants of other planets. An are mentioned in this particular. An are but parts of one stupendous whole—forming one grand, universal Human-ity.

Mala Prohibita and Mala In Se.

BY V. C. TAYLOR.

All social usage and conventional enactments which are in harmony with natural law, are conducive to good; and opposed to evil. Society may decree a thing useful, which is false in principle and pernicious in effect; and which, such judgment no more renders salutary, than the former belief that the earth was flat, annulled the fact of it being an oblate spheroid.

The reason why Nature, as a system of law, has been so lightly esteemed, is, first, because mankind have supposed that principles could be created by human enactment, as a tailor makes a coat "to order;" and secondly because a Theology, which has required "darkness rather than light," in order to perpetuate its existence, has always looked upon it as a kind of interloper,—partly subject to the control of Deity, and partly believing the rules of action which human blindness and presumption have ascribed to Him, as the modes of His governmental economy.

Mankind, in its embryotic state of moral growth, has deduced its jurisprudence and social systems, from the instigations of a perverted reason and misdirected love. Hence, with occasional exceptions, its policy has been, not to restrain evil by removing its causes, but by a merciless and rigorous punishment of its effects. And it is capable of demonstration, that, as the effect is secondary to the cause, that such policy has never abated the disposition to evil; it has only held it in check, when its exercise would have cost more than the worth of its indulgence.

To illustrate our subject, we shall confine its application to the natural and human laws, which relate to the reproduction of our species. The field is a wide one, and has been but little surveyed. My presentation of the subject shall be in strict accordance with the requirements of Natural Law; and if any should feel disposed to cavil at my conclusions, I shall turn them over to the fruitless task of quarrelling the ordi-

nances of the Creator into conformity with the perversity of human wisdom, and there leave them to their inglorious unmake, alter or amend, when they perceive that persisting against truth is unavailing.

I will commence by asking a question: Does custom make a thing right or wrong—proper or improper, simply by its own authority? The lawyer may answer me—"Yes; because common law is founded on immemorial usage; and all law is enacted in reference to principles of right and equity." But hold! There are two considerations in the way of your answer. First, if they were positively good and useful, you would not,—according to the intent of those laws—annul or modify them if they were faultless and useful. Second, it is an immemorial usage in some parts of the world, to burn widows on the funeral pile of their husbands—to commit self-immolation, to appease the anger of fabled Deities; and if the intrinsic right of such things comes from custom, then why not adopt and encourage their practice? In Turkey and some portions of Asia, it is deemed a shame for a woman to appear in public with her face uncovered. Now, lying, theft, murder, drunkenness, etc., are the same offences both, in those countries and in ours. But, is the exposed face, in public, an offence here, as there? Why not? Ah! custom is the talisman that enacts the wonderful difference in the thing between the two localities.

Now, let us see what this same tyrant would do, even with the laws of Nature, if it could compel them into a conformity with its will and caprice. The Creator has instituted means both for the reproduction and sustenance of the human family. The first is, through the coition of the sexes, and the second is by a supply of their physical wants. But man has interposed his wisdom and decreed it an unvirtuous and debasing act to fulfil the first provision without a human license. He has imposed restraints against it, which, if they could not be "legally" overcome, would make the only possible means of propagating his species, an outrage against virtuous requirement. But let us inquire, if the means of reproducing the species is a violation of propriety, if exercised without human sanction, why is it not equally so for the sexes to eat and drink together without such license?—for one results in giving being to the race, and the other in sustaining it during mortal life. Both are alike, the process of Nature, and why so much ado about one more than the other? If you interrogate Nature, to learn what she deems offence against both of these provisions, her only reply is—EXCESS, OVER-INDULGENCE! She knows no more about treaties and licenses that Society has appended to her institutions, than she does about the "latest summer and winter fashions."

Now if the Mala in se, which make society's standard regarding the condi-

tions of the exercise of the Reproductive of the species, proves upon analysis to be but the Mala prohibita, accord to Nature's verdict, it becomes a question, whether man has a right to institute penalties against that which Nature recognizes as lawful and legitimate. Perhaps shall be told, Nature has not distinct indicated any illegality in the sexes without man's sanction; but the absence of her part of any prohibition, that might afflict penalties, not contemplate in the original constitution of the law themselves, is an implication that she approves such procedure. That Nature does not make knives and guns, and bowie-knives, but leaves them to man to make according to the wants of the times.

Regarding the first hypothesis, that Nature has left it discretionary with man to make addenda, codicils, etc., to her ordinances, I shall reply, that if the judiciary is founded upon equitable principle,—that an individual arraigned for trial; is supposed innocent until proved guilty,—so are we to infer, that Nature has furnished us with all the law which human exigency requires until it can be demonstrated to the contrary. And respecting the knife and fork illustration, I have only to reply, that when man becomes competent to create the material substance out of which he forms factitious objects, he will doubtless be able with the same facility then to create the reproductive laws; and when he can, it will be time for him afterwards to prescribe rules of virtue and propriety requiring the manner and circumstances under which they may be executed.

I have now proved that Nature holds man amenable for no violation of the laws of sexual intercourse except that of Excess. But lest the intent of my argument be misapprehended, I ask the careful attention of the reader to what follows. I wish to show that the arbitrary human law of society which relentlessly consigns the victim of seduction from home and friends, an outcast and wanderer upon the world, is an ordinance founded only in selfishness, pride and assumption instead of the "lamented necessity imposed by virtuous requirement, as a security against prostitution."

And the living evidence that mankind do not regard illicit intercourse with the abhorrence which the letter of their interdiction against it implies, is found in this significant circumstance. Acquisitiveness is, doubtless, as strong a passion as Amity; but where you will find thousands whose sense of right will deter them from theft, even if it could be committed without exposure, it is notorious—according to evidence disclosed in our large cities—that few of that number would refrain from the temptation of sexual indulgence, if it could be effected without the consequences becoming known. I do not say, there are not multitudes who are bad enough to do both—I mean that there are many who

would not steal, (owing to a sense of principle and moral obligation,) who would, under favorable circumstances, commit the other act. Now, in all reason and conscience, I ask—is it right that mankind should enact such merciless penalties against a practice which they have so little scruple in committing, whenever favorable opportunity affords? Can it be expected that it will be diminished, so long as the conduct of a large class of community is constantly giving the lie to their professions? Merciful Heaven! is there a more darkening, damning sin, that man can commit, than to join in the popular cry of reprobation against innocently seduced virtue; and still walk abroad under the light of heaven as an honorable and conscientious citizen! Scarce a day passes, but we hear, or read in the public journals of some victim of deception, who has, in despair of an irretrievable character, either taken her own life or that of her seducer.—And I ask—whence comes such a state of things? And the reply is—from a conventional enactment which proscribes that, which those who prohibit it, are more notoriously addicted to violating (or at least have the disposition to,) than any other offense of the same magnitude which mankind are guilty of! Now in the name of all that is just and consistent, I say—abandon your consummate hypocrisy—let your professions correspond with your practice—or else, if you will have it, that "illegal" sexual intercourse, under all circumstances, even under contract of marriage, is an unpardonable offense, then forever abstain from it, and thus wash your hands from the guilt of an act which is crushing more hearts to the death of despair, in the haunts of vice in our large towns, than any other evil, in existence, unless it be that of Intemperance.

But, am I told—that the crime of "unlegalized" sexual intercourse is so heinous, that, like capital punishment for murder, it is necessary to its punishment that its victims should be consigned to defilement and ruin? It is false! The taking of human life can never be made a sinless act, and far less "virtuous and respectable," by the mummery of an officiating Priest or Alderman! It is a crime in se, and the other can be transformed by the mediation of a "legal process"—spiced by "cake and wine"—kissing the Bride and paying the Clergyman—from what is before deemed improper and unvirtuous, to a condition of the most immaculate and delectable purity. What audacious nonsense does such pretension disclose. But I will not pursue the subject farther! I have shown the fallacy of claiming Nature's sanction for an edict which consigns all who transgress, to the oblivion of irretrievable virtue; and my object has been, not to countenance undue and unjustifiable intercommunication of the sexes, but to show that those unfortunate victims of seduction which the baseness and inhumanity of my sex are too often guilty in causing, are not, by Nature's casuistry, the objects of merited condemnation. In the name of pity, if it is not enough, that a

lady who yields her affections and hopes to one who vows to be faithful and constant to her, should have to endure the pang of sacrificed devotion, without being added to this the scorn and reprobation of friends and the world, for the baneful effects of misplaced confidence, then where shall finished malignity and brutal heartlessness find that, against which it can wreak its pious vengeance, for the crime of murdered innocence! Is there a friend of the new philosophy, who will temporize with such false morality as this, which society has set up under the plea of "protecting virtue?" Shame on your humanity! you are not worthy of the name of a Progressionist. Such weakness is worse than "stealing the livery of Heaven to serve the devil in." For one, I would say,—"my part is chosen," in reference to such wrongs; and if society persists in shutting its eyes against them—if it cries vengeance against one who dares to raise his voice in rebuke of such injustice as this hollow pretension against virtuous abuse implies, I pray that mine may be the brow of an immaculate "good name," which silence to such an evil might endow me with!

I would not be understood as saying, that when a young lady becomes the victim of the deceiver, her own relations do not have sympathy for her; generally they do; and to save them, as well as her the pang of bitterness, which such misfortunes—under the present code of public sentiment—occasions, would I show the groundlessness of the assumption, that such instances are, in se, an offense, either against the prohibitions of Nature, or the humane instincts of the benevolent heart. That Jesus himself, did not deem even a far more aggravated instance of such conduct, an offence against forgiveness and humanity, is as plain as any fact in his history.

As to the cry—if you remove the severity of the penalty against instances of abused confidence, under contract of marriage, you open the door to a promiscuous license for sexual impropriety under other circumstances—I can make no allowance for it. I will not sanction one evil for the sake of abating another; and I am opposed in toto to the policy of attempting to restrain crime, by a punishment of its effects. The world has tried this experiment long enough, without success. Henceforth let our motto be—Obsta principiis—let us strike at the cause: the effects will disappear without our intervention. And, as "there is joy in heaven over one sinner that repenteth, more than over ninety and nine who need no repentance;" so is a principle of moral policy which restores one abused, degraded and lost daughter of misfortune, to her former position in society, of more account than any protection measures in behalf of those who may never fall into the snare of temptation.

To commiserate is sometimes more than to give; for money is external to a man's self, but he who bestows compassion communicates his own soul.

MOUNTROD.

trusts to any other compass than that of Nature. For even Reason itself may rest on false premises, and then its deductions must be as illusive as the source from whence they are drawn.

He who would be safe from the rocks and shoals of error let him cut loose from every other dependence but Nature. Here alone is infallibility, for Nature is stamped with the seal of Divinity; and from this immutable basis, whatever of truth may be embodied in existing philosophies, can be easily discerned from the falsities with which it may be interwoven. It is humiliating to see what a crucifixion of all that is rational, is made by some writers in the various spiritual journals on the assumed Divinity of Christ. They take it for granted that in the premises. It is precisely what they will not do, simply because of its assumed infallibility, as being "Holy Writ." It is marvelous what infinitesimal doses of evidence can satisfy a person who discards reason and accepts an assumption upon faith. A few Sabbaths since, I heard a minister overwhelming his congregation with this argument on the resurrection of Jesus:—"FIVE HUNDRED BRETHREN" saw him—which might as well have read—five hundred million, seeing it is but one person who makes the assertion, instead of the five hundred themselves.

Ere long I intend offering through some of the papers devoted to the new faith, a series of communications on "Rationalistic views of Bible Theology."

Truly yours,
C. TAYLOR.

Furnished for The New Era by D. J. MANDELL.

MRS. SILAS FRENCH, MEDIUM.

Message Third.

BY JOHN HOWARD.

Howard's name, like that of Fenelon, needs no laudatory introduction from me. His practical, ever active, laborious and self-sacrificing love for his race, is well known by his recorded deeds. The subjoined Message will be found to breathe his spirit fully and purely.

D. J. M.

My brethren in the bonds of Spiritual Love and Progress, in the work of human redemption; my brethren in the Bonds of God's Household, Co-workers in the Kingdom of our Father—I address you by these endearing Titles, that you may feel the watchful care and guardianship we have over you. You are all seeking the hidden treasure of happiness. It lies spread around you on every hand. Nature, the Throne of our Father, is teeming with its richest treasures. You have each an inner being filled with an inexhaustible source of divine enjoyment. The treasures of Love, Light, and Truth, of Peace, Joy, and celestial Brightness, are waiting to be developed within you. I say to you, the gem of immortal happiness is in each one of you. It needs but proper culture, a right development to harmonize your souls, and open your inner vision to a perception of your spiritual homes. You are under the guardianship of tender, loving friends, the immediate guardianship of a noble parent* who has wrought diligently in the cause of Truth—under the special guardianship of philanthropic spirits who are drawn towards you by an affinity of long duration. The all-animating voice of God, the sweet influence of His Loving Spirit speaks to you through us, to press on—sweet smile of His approbation makes your path radiant with Love, Light and Truth. Spirits are watching eagerly over every act. Then go on, for much dependeth on you. I beseech of you that each feel the holy responsibility that resteth on you; for we have set you a Light upon the foundation laid by others. You have stood nobly up to the work, but your race is but just begun. Let upward and onward be your watchword—for I say to you there is a crown—a crown of bright and peerless glory awaiting those who sow, in the Redemption of mankind. Then be active, be persevering—these treasures are not filled for the enjoyment of the ignorant, selfish, indolent and undeserving. Let not the glittering toys of earth allure you back—let not self-interest, love of approbation—the sneer of superstition, the scorn of prejudice, the contempt of

*The Medium's Husband's father—a noble spirit.

bigotry, neither riches, nor honor, nor popular favor dim your light, nor deter you from your work.

The Opposition.

CHOICE SPECIMENS.

We present the reader with the following rich specimens of the opposition to Spiritualism. It will be acknowledged, we think, that "Brownlow's Whig," most triumphantly bears off the palm—entirely eclipsing even the "National Police Gazette," in the beauty of its diction, in the appropriateness of its epithets, and more especially in that wise and loving spirit which should always characterize all ministers of the Gospel. For, by the way, the author of *Odious Minister*—doubtless be quite ready to agree with us, seems quite familiar with "Hell." We know not how to account for this most intimate knowledge, except on the general principle of like attracting, or loving its like!

And, by the way again, what "hale fellows, well met," are the Rev. Mr. Brownlow, and the Editor of the *National Police Gazette*!

"Birds of a feather
Will flock together,"
in spite of fate!

Before closing, we would just ask the opposition portion of the religious press of Boston, how they like their company?

THE LAST SPIRITUAL HUMBUG AND BLASPHEMY.

We have recently been under the impression, that the humbugs and the blasphemies of the spiritual rappers, as they called themselves, and their climaxes, had been made by these spiritual rappers, to hold all sorts of communication with the inhabitants of this world, as far as knocks, upsetting of tables, &c., could convey their meaning. But now, the spiritual rappers have educated the spirits so highly, that they, the spirits have commenced writing. In a late number of the *Boston Commonwealth*, there is a paragraph, stating that a communication purporting to come from Daniel Webster, and in his hand writing, has been received through a spiritual medium, and that the document bore the signature of Mr. Webster, he compared it with Mr. Webster's signature and pronounced it genuine, in which opinion he was supported by the directors of a bank to whom it was also submitted. On Friday of last week, Mr. Robert G. Shaw, addressed a note to the editor of the *Commonwealth*, in which he says, that to prevent mistakes with regard to who the capitalist referred to is, he desires the curious and enquiring to call on him, and he will show them the documents. By this, it would seem that Mr. Robert G. Shaw is the man holding the written communication of Daniel Webster from the spirit world.

Can humbug and blasphemy go farther than the above? And yet! a Boston paper gravely publishes it, and as far as we can read the signs of the times, there will be plenty of fools and insane persons, to swallow it all. Our own opinion is that the proper place for all these spiritual rappers, is the prison. They would serve their country better there, and an immense amount of misery and suffering would be saved, which their blasphemies now occasion among the credulous and weak-minded. No small amount of insanity and death has already been caused by these spiritual rappers.—*Na. Po. Gazette*.

the Rapping Convention.

Those fanatics, hypocrites and thieves, calling themselves, "spirit rappers" have recently held a convention in Boston, for the purpose of advancing their cause, and the time interests of man. One villain by the name of Spears stated in a speech before the convention, that he had been commissioned by a spirit to inform the convention, "that the following beautiful manifestation will soon appear:—new religions teachers; new arts of healing; new forms of governments; new and beautiful architectural structures; and new disclosures in regard to the coming and glorious future."

Another daring rascal by the name of Jordan, rose up and stated that he was "commissioned by a spirit to announce to the Convention, that there is no such place as Hell, beyond the darkness of the grave, and no such thing as punishment beyond the lash of Error, in proof of which no man could be found who had ever journeyed to and from Hell!"

Had we been present, we should have called for the man who had performed a pilgrimage to and from Heaven, together with the proof of his having been there! If the argument is good in the one case, it ought to be in the other!

The leaders in these "Rapping" crusades, will one day have to carry torches to light up the paths of the more deluded and ignorant of their followers, on their march to Hell! Hell haunts their dreams now; the chasm of infernal ruin already opens to their terror and death; and legions of infernal Angels that bear aloft their black banner, grin in the distance, impatient for their arrival. Spirits have thus commanded us to write concerning these villainous impostors, and to further add, that they deserve, the last man among them, to be in the Penitentiary for life! And in this they have been selected as a visit-medium send forth these truths to every mortal.—*Brownlow's Whig*.

Letter from Ohio.

Richmondale, Ross Co., O.,
Feb. 1, 1853.

FRIEND HEWITT—

Dear Sir,—I take this opportunity to write a few lines as an acknowledgement of the receipt of *The New Era*. I must say in behalf of your paper, that it fully comes up to my most sanguine expectations. I read it, not only with delight, but as I think, with profit also.

We continue to receive communications of a very striking and interesting character, although there is much opposition on the right and on the left. But we have been made by these spiritual rappers, to hold all sorts of communication with the inhabitants of this world, as far as knocks, upsetting of tables, &c., could convey their meaning. But now, the spiritual rappers have educated the spirits so highly, that they, the spirits have commenced writing. In a late number of the *Boston Commonwealth*, there is a paragraph, stating that a communication purporting to come from Daniel Webster, and in his hand writing, has been received through a spiritual medium, and that the document bore the signature of Mr. Webster, he compared it with Mr. Webster's signature and pronounced it genuine, in which opinion he was supported by the directors of a bank to whom it was also submitted. On Friday of last week, Mr. Robert G. Shaw, addressed a note to the editor of the *Commonwealth*, in which he says, that to prevent mistakes with regard to who the capitalist referred to is, he desires the curious and enquiring to call on him, and he will show them the documents. By this, it would seem that Mr. Robert G. Shaw is the man holding the written communication of Daniel Webster from the spirit world.

Yours, in the bonds of Christian love.
LEWEL L. FREEMAN.

Inspiration Universal.

We find in a recent number of the *Liberator*, an excellent letter, from Geo. Sumter, Derby, England, upon the Bible and Inspiration which we should be glad to give entire to our readers. Want of room, however, compels us to insert but a few paragraphs:—

That foundation tenet of sectarian Protestantism, that the Bible, in virtue of the divine inspiration of its writers, is the rule of our faith and practice, implies a denial that like inspiration is the common inheritance of all men in all time. If we admit that holy men of old wrote as they were moved by the Holy Ghost, on what authority is it affirmed that any,—the humblest child of the universal Father,—is denied a common fellowship with the same good Spirit? If Enoch could walk with God, if Abraham could be His friend, if Moses and Samuel could hold converse with Him why not we also? David could sing, and Isaiah prophecy, and Evangelists write, and Apostles preach, under divine influence,—are we less highly privileged than were these? May not we, too, have equal freedom of access to the fountain head of light and truth?

If God had made old parchments rather than the human soul the grand depository of His will; if he had made the Bible, rather than His own Spirit, have had some intimation to that effect in the book itself. The book on whose behalf this claim of supremacy is set up, makes no such claim on its own behalf; nay, furnishes the most abundant evidence to a more consoling and ennobling view of God; bears testimony to the immediate, universal, continuous and all-sufficient inspiration of His Spirit.

"Ye," ye living souls, "are the temples of the Holy Ghost," is orthodox Bible quotation. "I will come and make my abode with you, and I will be your God, and ye shall be my people," are also Bible promises.

"Inspirers of the ancient seers,
Who wrote from the sacred page."

We prize that inspiration, and do no dishonor to those ancient and invaluable records of it when we add,

"The same through all succeeding years,
To us in our degenerate age."

It was this inspiring Spirit which Christ promised to His followers, which was to teach them those many other things which He had to say to them, but

which they were not then able to bear; that Spirit of Truth which was to remain with them forever, and to lead them into all truth.

It is not infidelity, but the deepest and most reverential spirit of true religion, that regards God as nigh at hand and not afar off, as neither asleep, nor on a journey, nor so engrossed with other affairs as to be obliged to confide the now passing generations to the providence of attorneys or the mediation of priests, that looks to God as a living Spirit, and the Father of the spirits of all flesh, not leaving us dependent for a knowledge of His will on the deciphering of the hieroglyphic of old manuscripts, but inscribing it, from generation to generation, in living characters of light, on the fleshly tables of his children's hearts.

To Father and Mother.

Ye children, children hover
They each, with radiant brow of purity,
Are clustering round the flowers of hope,
That they with fragrance sweet,
May hallow that dear spot—their parents' home.
O, sweet the love, and pure the joy,
These shining seraphs bear to earth—
It is the glory of their song, their fond delight,
That they can reach their father's heart,
And whisper there the words of Truth—
And a mother's waiting soul,
The romances of faith and love fulfill.
Unknown to mortal word or thought,
The influence, like the silent dew of night,
Shall gently fall upon the throbbing heart,
And its trembling fears be still.
With strength divine the fainting soul revive,
And music's softest melody inspire
The evening hymn of praise, or evening prayer.
So, through all life's changing scenes,
Thy breath around the spell of love;
And when your happy change shall come,
With rends the veil that falls between—
The glad notes of praise for you,
Shall greet each parent home to God.
EDGAR A. POE,
In his little Friends—Charley and Tina.*

*Household names of two departed loved ones.
Wellesbury, Mass.

Th Departed come to me in Dreams.

BY H. T. M. BROWN.

remember in the night-time,
When all of earth was still—
Oh, save the murmuring wind-harps,
And rippling of the rill—
With an unending sorrow,
And when no bow amid the gloom,
Promised a glad to-morrow,
The departed, dear departed,
Came then to me in dreams—
They glided softly round my couch,
As shadows over streams;
They came, the loving and the loved,
The dear, the gentle-hearted,
I knew their low sweet voices,
And dreamed they'd ne'er departed.
One form amid the group I saw,
With eyes so soft and wild!
She folded me unto her heart,
And breathed, "Thy mother, child."
The white-winged angel (men call Death)
Came missioned with release,
And forth we went to dwell, for aye,
Within the gates of Peace.
And there the darlings we've call'd dead
Gathered round my mother's knee,
And turned their dear dark eyes with love
And welcome unto me.
My mother oft would earthward turn:
"To me," she said, "'tis given."
To lead my children, one by one,
Up to the courts of heaven.
Oh tell me not it all is vain,
And all an idle seeming,
That it is but a fancy—
An illusive dreaming;
That those whom we have loved—
Who've turned to Eternity's shore,
Have left the lone desolate heart,
Ever and forever more.
Cleveland, Ohio.

Literary Notices.

EDGEMOND AND ANCIENT BEMER. A Lecture on the Deluge, delivered in the City Hall, Charlestown, on Sunday evening, Jan. 9, 1853. By Robert Townley. Boston: Baxin & Chandler, Printers.

This Discourse is partly critical and partly affirmative, but more of the former than the latter. Its tone especially, is of an almost purely negative character—the tone of denial. It is, however, one of the signs of the times. We think the author a little too dyspeptic to write healthily on this and kindred topics. Nevertheless, aside from the general tone of the discourse, it tells us some home truths—truths which are knocking loudly now at the front door of theological mansions, and demanding entrance.

And we can tell our Church worthies, that they will continue to knock there till plethoric ease shall open its eyes to the light, and the "purple and fine linen" shall rustle its way with a little less of the starch of pride, the ice of stoicism, or the torrid heat of letter zealotism,—even to bid them welcome to its hospitalities.

The author is impatient of laziness, in the world of ideas; and no wonder, for his soul is on the rack of thought

betimes, and likes to have company, where he feels most at home. Let him 'branch out' a little, however, and he will see that the Universe has as many centers as it has souls; and that each but gives a whirl to thought, which the other needs to meet the growing wants of the ever-ascending life. On the whole, we think we see glimpses here, of a truer Christianity, than any the Church boasts at present.

Erratum.

An important error was overlooked in our last, in the editorial under the caption, "Modern Necromancy." The closing words—"cannot be otherwise than represented by all true souls," should read—cannot be otherwise than represented by all true souls.

A Good Time to Subscribe.

See the article, entitled "Astounding Facts," in another column. The each one of our subscribers consider himself or herself empowered to act as agent for the New Era, and consider this a favorable opportunity to extend our list.

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.

Rev. I. 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.

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 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.

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.

JOHN M. SPEAR

MAY BE FOUND
AT 212 CENTRAL COURT,
Leading from 238 Washington-st.
Boston, Feb. 16.

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 too near together.
4. Everything of a private nature should be "Private."
5. In sending names of new subscribers, or money for subscriptions, let the name of the subscriber, and the 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

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. It will 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 in which our world is entering. It will be a medium for the highest 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 all sectarian bias, and useful to the world 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 this locality? If so, will you kindly send the cause the favor to send in 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. The subscribers, therefore, may be sure of getting all the number of their subscription 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, the most interesting and valuable 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.

TERMS:—\$1.25 per volume, irreversibly in advance. Liberal deduction to Booksellers and Agents.
All communications and business letters should be addressed, (post paid,) to W. H. MANTZ, Editor, No. 85 Chestnut street, St. Louis.

POETRY.

[For The New Era.]

SPIRIT DREAMS.

BY C. JILLSON.

I hear in all my dreams,
Soft whispers from the far off spirit-land,
As from an angel band,
Where all
Is free from death's chill blight, or sable pall
And Love forever teems.

I hear my mother speak
And even see her angel form so fair—
Her eye—her raven hair—
And e'en
In dreamland vision have I often seen
The smile upon her cheek.

Fain would I wander there
To meet the loved ones of my early years,
Who're free from sighs or tears,
While o'er
Their hearts shall blighting sorrow steal no
more,
Or thoughts that bring despair.
Worcester, Mass.

SPIRITUAL COMMUNICATIONS.

Music.

JOHN M. SPEAR—MEDIUM.

It is exceedingly tranquilizing to sit on the verdant banks of the flowing stream, and sweetly listen to its harmonious notes. It is equally delightful to listen to the roaring of the mighty cataract. It is inspiring to hear the rude blast of the rushing winds. It fills the listening ear with joy to hear the melodies of the forest warblers. But there is nothing so enchanting as the harmonious notes of the human. The musics of the cataracts, the winds, and the forests are sweetly blended in the human. All that is beautiful, lofty, magnificent, sublime, finds its essence in the human. As it were, from all things, parts are hewed out, and carved into man. There is nothing in the outer which is not essenced within the inner of the human. The hues of all things are in man. And he is the human.

"Love—'tis a charming sound,—

"Tis music to the ear;

Heaven with the echo shall respond,

And all the earth shall hear."

In the more exalted life, musics are more in the regions of the perfect abilities; and there shall flow down to the human, strains angelic. And with sweet music trumpet-tongued, shall they gather the scattered nations into one peaceful, harmonious song,—so that each note shall perform its appropriate service. Harmony—all-glorious, universal, shall pervade every mind; and shall unite with the murmuring stream, the thundering cataract, the rude blast, and the warblers of the forest; and unitedly, and harmoniously shall they strike one grand song of praise, and blessing, and honor to Him who hath made all things.

Through a Medium Six Years Old.

The following ideas are specimens of Spirit thought, coming professedly, from a departed spirit, who "went the way of all the earth" not long ago, at three years of age. The Medium is only six years old—Emma F. Kendall by name, whose residence is South Boston. Considering the extreme youth of the Medium, we think the thought and style both quite remarkable; yea, even unaccountable, on the supposition of a merely human origin. The critical reader will, of course, bear these facts in mind, as he reads this youthful moral treatise from the world of light.

"Joy to the inhabitants of Earth!—Angels, the loved ones of God, now commune with mortals. Heavenly wisdom now flows from God's throne, earthward. Bliss divine, is manifested every where, by us; still we are rejected by erring man. Minds of Earth, ye who now scorn God's laws, and fear Him not, while scorning this,—ye who now heed not the commands of your Saviour, but sneer at these things as ye would at your fellow creatures,—beware! Yours will be unpopularity, until you obey your God. That Heavenly Father, who provides for you all, is your Maker—Obey Him, mortals.

Great Joy will soon be yours, believers, for you will then find out the truth of these manifestations, which are from the Spirit Land. You will know, then, that it is both truth, and wisdom, which you now see and hear, and that it is from God. The Saviour of mankind, sends us to speak to you, yet your friends call us Delusions. It is only when amongst spirits, that your minds will be benefited with God's wisdom—for wisdom is ever falling in soft, and genial showers about you, yet you heed it not. You are deaf to the words spoken by angels—heedless of this blessed gift from God. The husband sneers at the spirit of his wife—the mother at the spirit of her child—the daughter at the spirit of her mother

—and the son curses some times, the spirit of an angel father; yet they will all be brought to this religion, and shall be united. God's Will rebukes them in their own conscience, and they will yet fear Him.

You say we cannot bear investigation. We are ready to convince the honest, and candid skeptic; but we are reluctant, when we see a person disposed to make light of the subject. We do not wish you to pass us lightly by, and pronounce us a "humbug" without considering, or knowing what we are. But we want you to examine, and investigate this thing thoroughly, and then determine the depth of truth in it, for there is much of which you know nothing yet.

Joy will reign universal, when this religion is the religion of all, and when Man is not bound to false, and hollow doctrines. There are great riches in store for you, in Heaven, for each one that merits a reward is amply repaid in the bright realms of happiness, we are free from sin. No sorrow preys upon us now. We are no longer the victims of sickness, care nor poverty; but we are the followers of Jesus Christ,—He who redeemed the world, who died that man might live, and who was the chosen Son of God. We are sent by Him to the Earth, to work miracles, and to do good, that all may believe in a God. That Heavenly Father of whom the Bible teaches, is the God to whom you should bow. He is the Creator of all things; the Father of all; and the mearest object which crawls on Earth. He formed for some wise purpose. Oh! who can sing God's praises—speak His Wisdom, or shout His glory? Not man.

He who thinks himself great, when he looks around, and beholds, what God has created, is but little.

The lordly king, and the humblest servant, shall yet kneel together, hand in hand and worship God. All will then gladly do each other good,—now, you are scarcely willing to do an act of kindness. Some on Earth, are, what might well be termed, selfish. The starving widow, may apply to the man of fortune, for a small sum of money to supply her hungry children with food. In vain she pleads, for he drives her from the door, without a single coin. Again, she relates her tale of sorrow to him, and at last, he is compelled to give her a small piece of money. Oh! that men would learn to give from their hearts, instead of their pockets—that they would give to the poor from benevolence, rather than from force. If you would show more love, and not think so much of the mighty dollar, you would be far happier. What would you wish for, more than when your children were starving for want of food, to have a kind friend help you in sustaining them? Then "do unto others, as ye would that others should do unto you," and I assure you, that God will prosper you. Men sometimes say, "I cannot lose my own earnings by attending to the wants of others." Who has yet lost any thing by doing good? Not one person has. How often have I watched the merchant, as with restless pace he treads the floor of his counting room, then turns with a hurried step towards the desk—fearful of losing a cent. I watched at sea, also the young sailor—speeding homeward, with his wages, eager to give to his widowed mother, the hard earned sum of five years' work.—Would not that mother rather receive that few pieces of money, and know that her young son is mindful of her early care, than be the wife of a miser, who loves to pore over his desk, and hoard up his money like a miser? And she knows not the anguish that wife feels, who is pillowed in luxury, and who appears before fashionable circles, for she is enabled to live in her own little cottage; and minds not what is going on in the world, while the merchant's lady is bound to wealth, and cannot do as she would wish. Happiness, therefore, is not hers, for that does not consist in wealth. Happiness lies where both benevolence, and love have their thrones, and in the hearts which are governed by that golden rule—"Do unto others, as ye would that others should do unto you." Man open your heart,—Give to the poor, and he who listens to the petitions of the poor, will surely repay you in Heaven, if you are not repaid by man.

I would now speak of Honesty. It is truly said that "honesty is the best policy." Have you not marked, when you used Honesty for your guide, that Providence sent to you a reward? Indeed, you have. I have seen the man of fortune, drop his wallet, and the poor beggar would pick it up. Honesty and Dishonesty were battling in his bosom. Some-

times Dishonesty would tempt him to keep it, till at last, Honesty gained entire control. He went to the man to whom it belonged. He was rewarded only with a paltry sum of money; yet he ~~will be~~ rewarded in Heaven. Oh! would all men abide by the maxim—"honesty is the best policy," there would be less strife, and enmity on the Earth. Many would then be friends, who are now separated, for fear of deception. But the time will come, when you will not fear, for Honesty shall then reign among you.

There is one more subject of which I would speak, it is Humility. There are two classes on earth, designated the high and the low,—or, I will might say the proud and the humble. Many had rather suffer the lowest offices performed by the brute creation, than to have a proud heart, for it shows forth a mean spirit.—I know there are many who are proud, but I know there are many who are humble. The proud will triumph, but God has said "the hills of ignorance, and pride shall be rolled into the valleys of wisdom, and humility." And so shall it be. A proud heart is a sin. I have seen the merchant (when his vessel has returned from sea, and he is apparently well satisfied with his success,) pace the deck, and a beggar who, perhaps, expects to hear from a friend, goes to him, and inquires if he has any word from his friend. He receives no answer. Again does he entreat him to tell him, but the proud man of the world draws himself up, and with a proud, disdainful air declares he will not have anything to do with such a worthless object. I have then, turned from him, and looked up the luxurious parlor of another merchant, who with his velvet robe around him is reclining on the huge and magnificent couch. A knock is heard at the door; he opens it, and a young man in tattered garments stands before him. He immediately pulls the bell, and demands the servant in livery, why he admits the beggar to his door,—and bids him lead him away. The footman conducts the poor beggar to the street, and there hear his tale of sorrow, and sympathizes with his misfortune. That footman is more respected than his master, who is ~~with worldly pride~~. Oh! when will pride have its fall? An unknown voice, whispers in my ear "soon." Would men be a little more humble, a little more condescending, they would not be so much dreaded. How much ought man to think of these things, and how it would improve his mind, did he think of them.—Oh! he (the proud man) knows not the respect which is shown to the more humble, for he is more dreaded, than respected. Soon shall he be humbled, and then the poor shall be welcomed to his heart, and receive his aid. Humility will soon have control of all.

I would now speak of one more subject, it is of Generosity. Minds that are now in ignorance, and also those that are beginning to see the light, be generous. Show generosity! Be generous in all things, and you will be wisely repaid by God. Let your minds be free from selfishness, your hearts free from pride, and your generosity without bound, and you will be, as all men should be, free from sectarianism. You will have no party strife, if you do as we suggest. You are now divided into parties, but you can have no sectarianism about you, if you would believe in this. You must become as one party—have but one ruler—and that ruler—God.

I would tell you to be kind to one another. I have spoken to you of the mighty dollar. Man, God has given you means to comfort the poor. Rather than hoard up your riches like a miser, dispense with them, and give unto the poor such as they may need. I have spoken of Honesty. Man, be honest in all things, whatever may be the consequences. Be humble. Let not wealth cause you to be proud. Be generous. Show generosity. Have no party strife, and you will be a good man. God will prosper such a being, and you will rejoice, and have great happiness, until you are called before God's throne."

The spirit of

TIMOTHY F. HALL.

Fatal Realization of a Presentiment.

Wm. Huey of Delaware, just across the line from Kennet, Chester county, left his home in company with two of his men, to fell a tree. At first, one of his men objected to go, in consequence of a singular dream of the night previous, which so impressed him with danger, that he was fearful of its reality. He

finally went, however. When the work was nearly accomplished, and while those present were looking for the tree to fall, Mr. Huey took hold of a branch, and attempted to push it. He was warned to leave, and just at the moment of falling, sprang; but instead of out of the way, he fell directly under, and was crushed to death.

Predictions for the Future.

Women who stop drinking strong tea and coffee will scold less.

Men who stop drinking spirits and using tobacco will swear less and tell fewer vulgar stories.

The more water is used judiciously, the less medicine will be taken.

The more perfectly we obey the laws of nature, the more free shall we be from disease and decay.

Prosperity and spiritual advancement.

A man's whole time will be required to keep pace with all discoveries, inventions, and astonishing developments that will appear.

In 1852 scales will fall from the eyes of those who are blinded by prejudice and sectarianism and they will clearly see that the legitimate teachings of Phrenology and Christianity do not clash.

The more Phrenology is understood the better will it be appreciated and valued.

In 1852 many young men will change their whole course of life for the better through the influence of Phrenological advice.

The laws which govern the mind and the body, as taught by Phrenology and Physiology should be studied in every school in our country. Then will education have a true basis, and the most important of all knowledge be placed within the reach of the young.

From this time onward there will be a great improvement in man's social relations—better husbands and wives, and more perfect children.

Woman will be better appreciated, find her true sphere in society, understand her real duty, wear shorter dresses, less padding, thicker shoes, and hang her shoulders rather than on her hips, and be contented to let nature pass for what it is worth in its highest degree of cultivation, without so much artificial display.

In 1852 young ladies will tell young men who smoke, chew, drink and swear, that they want decent, moral husbands or none.

In 1852 young men will tell those young women who wear trails to their dresses, expose their lungs, wear consumption shoes and hose, and pride themselves on their personal attractions, while they are ignorant in all those matters necessary to make good wives, that they cannot afford to throw themselves away and run so great a social risk as to take them for partners.

If you would have good husbands, wives, and children, encourage the good that is developed, and reprove the bad with gentleness.

In 1856-7 there will very great changes take place in the political and ecclesiastical world. Opinions and faith will vacillate with every new development. After that period religion and politics will pass into other hands, and be better adapted to the wants of the people and the improvements of the race.—Phrenological Almanac for 1852.

Our Personal Name.

bears the name of person in this city who 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.

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.

COPYING.

BY M. C. HINCKLEY:
Executed with Neatness, Legibility and Accuracy,
AT 2 1-2 CENTRAL COURT.
Boston, Nov. 24. 1847

HASTE IN WRITING.

Festus says:—

"Never be in haste in writing—

Let that, thou utterest be of Nature's flow,
Not art's;—a fountain's, not a pump's—
We do not make our thoughts; they grow in us
Like grain in wood; the growth is of the skies,
Which are of Nature,—Nature is of God."

Another Spiritual Paper.

PROSPECTUS

THE SPIRITUAL BEACON.

The number of earnest and intelligent minds at present deeply interested in the wonderful Manifestations of the times, demands the publication of a central journal, for these purposes;

1. To promote the free interchange, between Spiritualists of individual ideas and personal experiences.
2. For their defence against the calumnies and denunciations of skepticism and ignorance.
3. For the dissemination of the evidences and truths of the new revelation.

With these great objects in view, we will commence on the First Thursday of March, 1852, the publication of a weekly Newspaper, to be called

THE SPIRITUAL BEACON.

It will be edited on the broad platform of toleration and free inquiry, by a committee of gentlemen and ladies well qualified for the task.—The reader will be posted in all the spiritual developments of the day, occurring in this or other quarters of the world. Each number of the Beacon will contain a large amount of entertaining and instructive Miscellany, not found in any other periodical. The size of the paper will be "Double Medium"—much larger than any spiritual paper now published.

Terms.—The Beacon will be furnished to single subscribers, at Two Dollars per annum, or One Dollar for six months—invariably in advance. Twelve copies will be sent to one address for Twenty Dollars per annum, and twenty copies for Thirty Dollars.

City subscribers, paying for six months or not paid in advance, \$2.00, and at their residence a number will be charged.

Will not the friends of the cause send in their names immediately? Address

CHAS. E. KNOX, Publisher,

141 Main-street, Cincinnati.

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 the 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 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 enable 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 distinctively the prominent features of the work—

1. Lives of the Seers and Reformers.
2. Each number of the Shekinah will contain a biographical sketch of some prominent Seer or distinguished Reformer. In the selection of subjects for this department, we shall observe no restricted limits, nor regard with undue partiality any particular sect, party, or class. These biographical sketches will each be accompanied with an elegant Portrait of the subject, engraved on steel, expressly for the Shekinah.
3. Continuing a Spiritual Science.
4. Classification of Spiritual Phenomena.
5. Embracing concise statements of the more important facts which belong to the department of modern mystical science.
6. Psychometrical Sketches of Living Characters.
7. Engraved fac similes of the Mystical writings.
8. Essays on important questions of Social and Political Economy.
9. Original Poetry and Music.
10. 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. Edmunds; V. C. Taylor; D. McMahon, Jr.; Wm. Williams; W. S. Conway; Senor Adalao Calpe; J. K. Ingalls; Francis 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 Booksellers and Periodical Agents, but the cash must accompany the order.

Address, PARTRIDGE & BRITTAN,
No. 3 Courtland-street, New York.

A NEW WORK.

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, as a Spirit Medium operating upon him.

A beautiful Picture of Murray, while 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.

Orders may be sent to me, at No. 25 Cornhill

S. CROSBY HEWITT.

Boston, Dec. 21, 1852.

BOOKS ON SPIRITUALISM.

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