

VOL. I.

# SPIRITUAL PHILOSOPHY.

THE HEALING ART.

BY DR. RUSH.

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 illuminthe other, and both will be more perfectly comprehended thereby. An examination of the mortal body wiil 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 ive faculty is informed, and instantlyne cites the appropriate part; or nity of case may sometimes be, aries of the parts; and then as manere are various mind are employed vice. The instant parts engaed in shave done their work, the employeracting faculties, contract, then the to the occupant. The arms and the legs are dsually the members engaged in this branch of labor. It is by the aid the latter, that the occupant of comotion. It is by the aid of enjoyst mentioned, that the occupant Freach to things which are distant .-

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 fruitless task of quarrelling the ordi-

who are begotten-so fine, so sensitive, that it almost appears, that when one is so to speak, link on bulling in 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 revealment made to the inhabitants of your earth, tho' the inhabitants of other cas bardeurar. An are but parts of one stupendous whole—forming one grand, unit all Human-

[For the New Era.] Mala Pohorta and Mala In Se-

All social usage and conventional occupant desires to acquire, the expans, enaciments 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 day vilantes ob god , meils

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 "dark-To better facilitate these processes, there ness 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 belieing 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, trus deduced its jurisprudential 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

pances 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 una-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 That Nure does not make knives and of your and account least wan to make them account ing; and if they were positively good to his own need, etc., And I reply also, and useful, you would not, -according that lature does not make brandy, rum, to the intent of those laws-annul or guns, and bowie-knives, but leaves them 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. on sham ad sall 1 lastra 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 huma ligenee. 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 vintuous 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 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-INDUL-GENCE! She knows no more about treaties and licenses that Society has appended to her institutions, than she does about the "latest summer and winter

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

tions to be exercise of the Reproductive Dy of the species, proves upon anaysito be but the Mala prohibita, acordy to Nature's verdict, it becomes est, whether man has a right to institutenalties against that which Nature recnizes as lawful and legitimate. Perhaps shall be told, Nature has not distinc lindicated any illegality in the sexes wout man's sanction; but the absence n her part of any prohibition, that mamight affix penalties, not contemplate in the original constitution of the law themselves, is an implication that sh approbates such procedure. to man to make according to the wants of the times. O longer in posts and

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 judicature 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 the follows that the arbirelentlessly 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 prostitu-

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 Amativeness; 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 regain 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

principle and moral obligation,) who would, under favaorable circumstadces, 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 would say, - "my part is chosen," in 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

would not steal, (owing to a sense of

But, am I told - that the crime of "unlegalized" sexual intercourse is so heinous, that, like capital punishment for that its victims should be consigned to defamation 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 Clergy man - 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 virtne; 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

it be that of Intemperance.

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 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 immolated "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 prounder 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.

Mountford.

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#### The Idea of Satan.

Two leading ideas on this subject have been quite prevalent in the world heretofore, and have had much to do with the history of Humanity - its weal and its

1 The can want water we refer, and which has had, by far, the most general control over the ideas and the welfare of the human race, is the conception of Satan, AS A PERSONAL, EVIL BEING - a sort of anthropomorphic, malignant Divinity - an eternal antagonist of God. Among most heathen nations, this notion has been one of the most prevalent dogmas, and for more than a thousand years has been accepted, by the so called, Christian Church, as a doctrine of truth.

The Anthropomorphic Devil, is an idea which doubtless orginates in that almost universal tendency of the human mind to personify all forces, influences, and even abstractions, while, at the same time, there is a most important ground-work in Nature, on which to rear the superstructure of the creed. We do not mean by this, that the common creed of Diabolism is true - not by any means. All we mean to say is, that there is a truth at the bottom - a peice of iron or lead, we will not say gold, amid much dross, in this old, and even the oldest doctrine of Satan. That truth will make its appearance as we proceed.

2. The second idea of Satan is a more modern one, and obtains among what are called the more "liberal sects," almost exclusively approximate MALIGNANT PANTHEISM .-We know not how better to designate the opinion, in a general way, though we fear the exact idea we have in view, will hardly be gathered by the terms we use. To be more specific then let us say, that sin in its cause has been called Satan, by the general class above referred to. And the estimate of sin is that it embraces the temptation without, and the disposition within. In more general language, according to this doctrine of Satan, all evil is, or constitutes Satan, while all good constitutes God.

This view presents us a sort of indefinitism - a kind of intangible diffusibility, or Pantheistic impersonality - a something you cannot " put your finger on," though the real and truest demand of the soul is unceasingly for order, tangibility and clearness in respect to all principles whatsover.

But here again, as in regard to the former opinion, it may be said there is a moity of truth. As the old theologies, in both the regions of Faith and of Infidelity, make us presents of essential and important truths concerning God, so also is it with the theories of Satan. The supposition of impersonal essence, force, law, or influence, even with regard to the evil side of life is no very strange affair, seeing that all forces or influences, must have a substantive basis, on which their existence may repose. To conjecture force without essence, is to conjecture against Nature, and therefore to find no sufficient origin of force Hence the impersonal idea of Satan, under review may embody a fundamental truth, while, at the same time, it may come far short of covering the whole ground of truth on the subject. So much for the ideas of the Pastada as fund mountaini ru

3. In the third place, we would briefly suggest an idea of Satan, which we think will, at the same time, reject the error, and embrace the truth of both the Anthropomorphic and the Pantheistic opinions just noticed : - the idea is this - that in the most comprehensive sense, Sotan is the collective human Intelligence, under the sway or inspiration of selfishness and passion.

The eternal tendency of Wisdom, or Intelligence, is to look upward-to grasp, in its ever-unfolding gaze, the principles and laws of truth. And more especially is this the case, when it gathers its inspiration from above, instead of from beneath - from the moral instead of the

animal nature. But when it consents, for the time, to become the servant, instead of being the master of the lower nature, it is then the "fallen angel!"and that Scripture of the Old Word, and so familiar to all-" Oh, Lucifer !- Son of the morning, how art thou fallen!"becomes most truly significant. Let a man descend from a high point of moral grandeur and glory to the practice of vicious indulgences - to become purely, or even mainly selfish, and he is a fallen angel! - a satan - a devil. Let a nation, in like manner, descend, and it becomes a more comprehensive Satan. But the Prince of Satans, is desecrated Humanity! The reason, judgment and intellect of the Human Race - the Grand man of the Globe - moved to its activities by mere animal inspiration, becomes the Devil - that "Old Serpent" - the "Man of Sin," and the "Lucifer-fall-

Here we have too the essential truth of personality and of Parphain, more is a social personality, as well as an individual one. The human race combines all men into one body, as the individual is made up of all the organs, members and faculties of the one being. The collective intellect of the human race, is as the intellect of one man - only more extended, expanded and all-sided. It is a social intellect, and therefore, personal, in that more comprehensive sense of the term. The idea, therefore, of a personal Devil, though false, in its dogmatic form, is not entirely without foundation. It is about as true as the real trinity, or threefoldness of Deity, as compared with the common orthodox Trinity. And in the second place, as a personally substantive being, necessarily supposes the existence of diffusible substantive essences - both material and Spiritual - while the personal, or social Satan has existence experience and activity, as such, the vital outflow of actual substance from the collective man, must be vicious and therefore Diabolical. It forms a complete sphere of etherial vitality, which, in connexion with other causes, makes the evils of external Nature, which, in their turn, react upon man in the various physical discords of the Universe without.

To recapitulate ideas, - Satan is the Serpent without the Debased - brought down to the dust, like malignity itself, embodied in that long and hateful form, peculiar to the serpent. Satan is personal, because predicated of the perverted, individual being, and the depraved Human Race, both of whom embrace the essential idea of personality. And lastly, Satan is Sin, or evil, because these, in their continuity of cause, must be predicated somewhat of vitiated essences which flow through grosser nature, and back again to man to be absorbed, appropriated and again radiated from the "world within" to the "world without," in that constant round of influx and efflux, by which the GREAT HEART of Nature keeps up its endless, and its mighty throbbing life! - Oh Man! Oh Human World !- thou art the Satan of whom thou hast thought so much, and

"Reasoned high,"

till, wandering from thyself, into Imagination's dark domain, thou hast pictured to thyself, the "Fiend!" - fit symbol of thy disordered life.

The Idea of Satan, NUMBER TWO, will give the reader - SATAN SAVED.

#### Lectures in Westminster and East Princeton, Mass.

on Saturday evening, Jan. 29th, it was our happy privilege speak to the people of Westminster on the subject of Spirit Manifestations, A large audience was gathered previously to our arrival, and were patiently waiting to hear of this "new thing under the Sun." The question of the good, or usefulness of these modern revelations, had just before come up for discussion in the Lyceum of this town, and a great interest in the subject had thereby been elicited, which drew the people together in great numbers-many of them merely curious to know what this new thing meant,others from a real love of the sacred, beautiful, and exceedingly useful truths, it reveals to the world; and others still who were merely disposed "like drowning men" to "catch at straws" or, in other words, to gather some food for a merely carping disposition. And here we cannot help remarking that, perhaps, it may be thought very singular, that we should be thankful to Heaven for the existence and work of this latter class of persons; but such is really the case. Mark you, however, we do not thank

them for what they are doing. We thank

Heaven for the use which its er-ruling Providence is continually make of this, and of all similar agencies, eoccasions for the fuller unfolding of ruth, of Good and of Life. But we are gressing.

It was the opinion of the finds, that there were nearly four hundy persons present on this occasion, which course, was quite large for a placelike this. The order and attention were ry good and earnest throughout an idress of an hour and a half in length, lose object was to elicit the facts maiy which go to substantiate the Spiritur Theory and illustrate the Spiritual Moment. At the close of the meetingve were

accosted by one of the clergynn of the town, in these words :- " Well ou have come to Westminster, to colert the people to Spiritualism-have y ?" I quietly told him that was wha I came for. "Well," said he, "was rians are have you of its truth?" ter, is "You have or an nout and ter, is a most stolid indifference to the Tuth, but with a keenly sensitive apprehision of the prospective inroads of Spitualism upon "Our sect," he replied-I don't see anything in it!" Poor soulhe will wake up some day, from a "ip Van Winkle sleep," and then, percace, he may understand the meaning of "twenty years' " slumber.

EAST PRINCETON. Sunday morning, Jan. 20th, met large congregation in a conodious Hall-the only place of public thering in this part of Princeton - and doursed to them concerning the Word God, or Divine Revelation. The lading idea was-The Two PRINCIPS, by which all Revelation comes tolinviz: that of Appearance, andhet of Reality. Two seemingly oppos Scriptures were taken as a Text-istrative of these two laws :- First, "Iepented Him that He had made ma on the earth." Second, "God is no a man that He should repent." Oursuccess in delineating the true nature of evelation, we leave, of course, to the rge and earnestly attentive audience determine.

In the afternoon and evenion ences of attentive listeners, when we spoke at length on the Mission of Spiritualism, and Spirit | Manifestitions. There is a very great degree of interest in this place, in respect to this intensely interesting inquiry. The people here seem to think for themselves, and are evidently not quite so much in the "leading strings" of sect and of party, as many others. For this, they should be duly thankful to Heaven, while, at the same time, they show to all around them, by their life, that Spiritualism prompts to deeds of a diviner worth, than all the forced excellence of mere creed-loving

We were kindly aided and encouraged by several friends of the New Dispensation at Westminster and vicinity, for whic we feel deeply grateful. May the Angels attend them constantly for good, and the kind Father's smile greet them ever, as they journey onward and upward to the homes of the blest.

## Astounding Facts.

We shall begin, next week, the publi cation, in numbers, of a very interesting series of papers under the above head, from the pen of Dr. J. A. Gridley of Southampton Mass. Dr. G. is a Physician of extensive and successful practice in his town and a gentleman, as we learn, of unexceptionable moral character, and good standing in societ These are facts of which we have taken some little pains to inform ourse f, since receiving the manuscript which details almost any number of the most wonderful phenomena, of which our age is getting not a little peculiar, and may be taken by the reader, for what they are worth, in making up a judgment as to the reliability of the narrator, in the relation of his wonderful and significant

The Dr. has promised us, for the better illustration of the matters revealed to him, and which he narrates in an interesting manner, a fine wood-cut illustration of the six circles, worlds, or states of being-next succeeding, or consequent on the earthly state, which begins at Zero, and then expands. We shall give our readers the benefit of this picture, as soon as it comes from the hands of the engraver. It was revealed to the Dr. in the same way, or from the same source as the phenomena of the narra-

matter will be continued in some fifteen or twenty numbers of The New Era, and will be found, (whatever may be thought of the nature and significance of some of the facts and opinions, of both the Spirits and the writer,) to be of very great, and some parts of it, of the most thrilling interest. Let all the facts be comprehensively viewed, and then judgment formed of the truth or falsity of the opinions advanced.

Letter from Dr. Barker. THE ABOLITIONISM OF MURRAY'S MESSAGES.

Beaver, Beaver Co. Pa. Jan. 3, 1853. REV. S. C. HEWITT.

Dear Sir :- The

opy of "Murray's Managed of contwith satisfaction. Pure and good preepts and instruction abound in its pages. I can find no fault with the book except the introduction of Abolitionism. This incessant and fruitless meddling with the subject of Slavery on the part of Spiritualists, is not only silly in itself, but must retard the progress of Spiritualism; for if Spirits teach this doctrine it is silly in us to prejudice the Southern mind against receiving them and their instruction. It is silly, since all the bawling on the subject, both foreign and domestic, has only caused the South more closely to shut its ears. It is silly, he cause mighty National, Social and individual interests forbid the accomplishment of its purposes at present. But it is not only silly-it is short-sighted and bad. Though peaceably effected, il ends it aims at could only sorder, crime, the wretchedness, whose faint picture is exhibited in the British West Indies. Not only would Abolitionism bring down all these evils peaceably upon us, but worse than these, for it can only accomplish its peaceful designs at the expense of disunion and civil war. Who can contemplate such results without a shudder of horror? Whoever can must be a demon. And whoever cannot perceive these as the unavoidable and necessary results of the triumphs of Abolitionism, depress liberty everywhere—ucmo. our country-break down its growth and

prosperity, and end, certainly, in the de-

gradation, if not the extinction of the

unfortunate objects of this blind zeal.

I am neither the advocate of slavery nor the foe of the negro. Indeed I like the race, but at present would rather prefer not to enjoy the happiness of social equality and brotherhood with them. I know them well and have now negro servants in my family, whom no abolitionist could seduce from my service. It is idle however to tell me that God has made no "distinctions" and that therefore all distinctions should at once be abolished in society. I trust the world will yet reach that point, though it has not yet attained it. We viritualists all believe and teach the doctrine of circles and spheres; and pray what are they but distinctions, even in Heaven? Has God made all men perfect? Has he made no distinctions in races-in color-in capacity-in spirituality? Where as a race have the negroes evinced their equality with the whites? Is it in benighted Africa, whose intellectual, moral, social and political condition is as black as the skin of its inhabitants? Is it in Hayti, where humanity is caricatured in a burlesque attempt to maintain the semblance of civilization? The negro race is not the equal of the white. " As the trunk to make one perfect tree so uses negro race help to conplete the gradation of Creation, "though springing from one Father." Let us then remember that he is a branch of the great tree of humanity, and endeavor to render his relative condition contented and happy. In this sensible and practicable endeavor, I have no doubt the south will most earnestly enlist, if we will consent to refrain from abolition inculcations.

In the interests of the white race, and of humanity itself, which are involved in the perpetuity of our glorious Union, let us leave this vexed problem of the destiny of the negro race to be worked out in the Providence of God. For my own part, I believe that good not evil, will be evolved in its solution. Africa may be redeemed and civilized at last, and only through the agency of American slavery, and even it expire in this grand fulfilment of its destiny. "The Great Father looks" upon them "as the earthly parent does upon his family. He knows In conclusion, we will say, that this their weakness, their wants and their cir-

cumstances. And in view of that knowledge which is in his mind, he looks upon them all and does them good, according as their circumstances require. Thus does the Father of all look upon his family, and does them all the greatest possible amount of good; and in the highest possible degree, promotes the happiness of each individual whom he hath created. That great thought being fixed in your mind, it becomes the foundation of all useful endeavors."

> Very sincerely yours, R. B. BARKER.

In respect to the above letter, we would

remark, that it was received about a month ago, and would have appeared earlier only we had not time to give it that attention which its importance de-

write on the important and interesting question of Abolition, as though we were responsible for its introduction into the Work, entitled "Messages from the Superior State." Now, we are not in the least disposed to shirk any responsiand we are free to say, that our own best judgment most cordially approves of the sentiments of Murray in his treatise on the subject of "Bondage," (from which, even our friend Barker quotes quite approvingly).

Yet we do demur against being held responsible for any sentiments whatever, which the Twelve Messages aforesaid may contain, simply on the ground, that we were the editor of that Work. Those "Messages" were not ours; they came from some other source; and that source alone is responsible for the truth or false-

But our mone serne a Spiritualist; and these "Messages profess equally to come from the "Superior State" and from John Murray. Does our friend accept them as such? Then, if there must be any controversy on this subject, so far as the "Messages" are concerned, let our friend Barker settle the matter with John Murray and the Spiritual World. This question of American Slavery is

a matter yet to be settled; and when it is fully adjusted, we have no doubt it will be wisely done, and true harmony uniopinion that the wisest, the most efficontroversy, we, he same time, should have but little hope of this result, did we not constantly and comply believe that agencies superior to meply believe, were constantly, wisely, and the flesh, working for the full and efficientingly throw of all "Bondage," and the promition of the highest, the truest and the most universal Freedom.

If, then, as Dr. Barker says, this 'meddling" with "Slavery, on the part of Spiritualists," is a "silly" affair, John Murray and the Spiritual World must come in for their share of the silliness, inasmuch as, according to Spiritualism, they do actually take a prominent part in all questions of this character, and are, most unquestionably, the unswerving friends of Human Freedom.

Letter from D. H. Hamilton.

Coventry, R. I., Feb. 7, 1853. MR. HEWITT,-

Dear Sir : Your papers are so refreshing to a soul, hungering for a tangible demonstration of immortality, that I hate to lose any of them I have read several books upon the subject, but your paper is more interesting than any of them, because it reports the progress in different sections of the country, gives numerous facts to strength en faith; and also presents the views of so many different minds, bringing together such a variety of talents and gifts some to philosophise - some to expound -some to watch and caution-some to criticise, and last, not least, some from the Spirit Land, to teach us the beauties of our heavenly home, to draw our affections upward, to disarm Death of his terrors, and make the sensitive soul cry out "Glory to God in the highest-On earth

Can man be vicious, in the full faith that loving and pure spirits are ever about him, to behold not only his actions, but perchance the very motives which prompt them? It will do for the cold-hearted, blind, sectarian formalist, to look wise, and inquire what good can come of this faith; but we who believe, have no need ties which faith (less than reason), should to make such inquiry. Its hallowed influence is better felt than expressed.

peace, good will to man!"

Yours in the faith, D. H. HAMILTON. Letter from V. C. Taylor.

Homer, N. Y., Jan. 26, 1853. BROTHER HEWITT:-

Seeing in your paper of the 5th inst., 'power of attorney" given to all subscribers to act as agents for The New Era, I hereby commence the discharge of my delegated authority by virtualizing my own subscription by the remittance of the yearly amount for the Paper, And, as I stand in much the same relation to all our Brother Editors, I hereby issue my caveat to them, that I am forthwith going the rounds with them to serve them all alike. And here there is a certain text that occurs to me just now, which perhaps our editorial brethren might deem it proper to whisper quite audibly to other deli-

As it is desirable that all practicable effort be made that can be for the dissemination of the new philosophy, if the subscribers of the "Era" and other like publications are not too desirous of preserving files of them, it will contribute vastbility which properly belongs to us; ly to the furtherance of the cause, as well as procuring new subscribers, if they will send them regularly to such persons of the "old school" as would be likely to read and profit by them. In the above named number of your paper, there is a communication on page fourth headed, "To Media," which is truly one of the most useful and interesting revelations from our spirit-friends that I remember lately to have noticed. It teems with practical hints and instructions, and should be re-read and pondered upon by every inquirer after spiritual light and

> I contrast its progress with what it wee a year since, it is no longer a question with me, what is soon to be its accomplishment. I have found no place where there were not more or less believers and mediums, as well as others, on every hand in a transition state from skepticism, to an incipient belief in spiritual manifestations and the new philosophy.

But the opponents are on the alert, to

seize upon any apparent discrepancies which appear in spiritual disclosures, to make all possible capital out of them; and the mends should be exceedingly cient and ruly loving human agencies are requisite the settlement of the assuming that all which comes under the assuming that all which comes under the head of spiritualism actually belongs to it. Truth and reason will not stand God-father for all the flimsy appearances, which, to a superficial view, and overwrought marvelousness, might commend themselves to credence. With justifiable vindication, does Christianity anit from its acceptance its Judases, to thatitualism should show no quarter fowl," buth is neither "fish, flesh nor cretion would ignorance and indisit. It is far more to incorporate with the conservative, until aus to stand on son for advancing, than to is just reafold into the abyss of extremes, blindexhibit the mortifying spectacle of "then ing water," after the lost ultra and determined obstinacy in migraining a particular course. The great firmity with many of mankind, in dealing ith most subjects is, some see too little, ers too much in a small circum oth-The first have perception and faith see. and the latter faith large, and reason tive but inefficient; because of a circumscribed field for it to work upon. And these (the latter class,) can see with the most satisfactory clearness as truths, any assumption which faith and education have furnished them. Now Spiritualism will not escape the misfortune of just this species of discipleship. It will make an ecteris showder of the old and new philosophies-" Original Sin, the Atonement, Saint's Perseverance, Falling from Grace, Immersion, Close Communion, Hell, Devil, Penal Spheres, Spiritual World, vs. Spirit World, Rappings, Table Tippings, etc. etc.; will be blended together in the most promiscuous and disjointed manner, exhibiting a compound of jargon and nonsense which seventeen "Philadelphia Lawyers" would in vain rack their brains upon to unravel. True, it is unreasonable to expect persons to see what they can, or will not see; and every one is entitled to his own opinion. But such individual prerogative by no means makes it obligatory upon any system of philosophy, based

upon principles cognizable to enlight-

ened reason, to father all the incongrui-

impose upon it as the integral parts of

that philosophy. That mind does not

exist that can navigate its way out of the

Labyrinth of Theological error that

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 satisy 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 HUN-DRED 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." Mallautia Truly yours,

W. C. TAYLOR. rurnished for The New Era by D. J.

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 insteet 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

\*The Medium's Husband's father-a noble spirit. or marked of the Mounty

approbation-the sneer of superstition,

the scorn of prejudice, the contempt of

trusts to any other compass than that of bigotry, neither riches, nor honor, nor Nature. For even Reason itself may 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 palmentirely 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 Gosnoll-For, by the way, the author of 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 Nationan 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 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, being capitalist of Boston, who held a note signed by 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 Web-

ster from the spirit world. Can humbug and blasphemy go farther than the above? And yet! a Boston paper gravely publishes it, a Boston capitalist gravely endorses 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.

## Inc Kapping Convention.

Those fanatics, hypocrites and theives, 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 villian 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 villanous impostors, and to further add, that they deserve, the last man among them, to be in the Penibeyond an this they have all double way, all paper are been selected as 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

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 vail over all opposition. We, of the Richmond Circle, are determined, therefore, to continue our investigations, putting our entire trust in God, who is able to bring us off more than conquerors through Him that loved us, and washed us in his own blood. May it be our happy lot to learn the Truth as it is in God, and finally meet in another and a better

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

### inspiration Universal.

We find in a recent number of the Liberator, an excellent letter, from Geo. Sunter, 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 Protestanism, 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 aftr 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 decyphering 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.

10 Father and Mother. hildren hover They each, with radiant brow of purity, Are clustering anew 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 be glory of their song, their fond delight, That hey can reach their father's heart, And thisper there the words of Truth-And a mother's waiting soul, The romises of faith and love fulfill. Unknown to mortal word or thought, The influence, like the silent dew of night, Shalgently fall upon the throbbing heart, And id its trembling fears be still. Withtrength divine-the fainting soul revive, Andausic's softest melody inspire The sorning hymn of praise, or evening prayer hrough all life's changing scenes, The I breathe around the spell of love;

greet each parent home to God. EDGAR A. POE, Ir his little Friends-Charley and Tima. \*Thousehold names of two departed loved ones. We Roxbury, Mass.

nowhen your happy change shall come,

Whh rends the vail that falls between-

e glad notes of praise for you,

The Departed come to me in Dreams.

BY H. T. M. BROWN.

remember in the night-time, When all of earth was still-Ill, save the murmuring wind-harps, And rippling of the rill-

With unavailing sorrow, And when no bow amid the gloom, Promised a glad to-morrow, The departed, dear departed, Came then to me in dreums-They glided softly round my couch, As shadows over streams ; They come, 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." he 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 fancying-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.

## Literary Notices.

Cleveland, Ohio.

MOTER. A Lecture on the Deluge, delivered in the City Hall, Charlestown, on Sunday evening, 2011, 9, 1853. By Robert Townley. Boston: Bazin & 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 reprehended by all true souls.

#### A Good Time to Subscribe.

See the article, entitled "Astoundno 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

#### 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.

Daw 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

> 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 an anable us to nut our Paper on a self-

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 philosoply, 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 21-2 CENTRAL COURT, Leading from 238 Washington-st. Boston, Feb. 16.

### 0 TO CORRESPONDENTS.

1. In writing to this office, let everything of a ousiness 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 Era." The writing should not be crowded, nor the lines be too near together.

4. Everything of a private nature should be 5. In sending name of new abscribers, 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 par-

agraph by itself. 6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writers's meaning.

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

PROSPECTUS all of ambeil

O 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 Facus, Philiposophy, and Life—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 decending !—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 orentering. It will be a medium for the higher or-der of Spiritual communications—a vehicle for the facts philosophy and practical suggestions of hu-man correspondents, and for such editorial mat-ter 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

Friends of Humanity, and Lovers of Spiritual Communion—are you ready for such a paper in this locality? If so, will you do me and 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. 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 cir-culation, 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 HEWILL, 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 Progression, 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 Missisppi, information touching Spiritual Manifestations, and thence be distributed in all direct-It will be devoted to the dissemination and elucidation of the facts as they transpire in Circles of Spiritual Investigation, so far as authen-

tic 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, Maguetism, 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, with-

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, invorably 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 Chesnut street, St. Louis.

BY C. JILLSON.

I hear in all my dreams, Soft whispers from the far off spirit-land, TA As from an angel band, OTA 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 Or thoughts that bring despair Worcester, Mass.

SPIRITUAL CONTRACTIONS.

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 inners 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 resound, And all the earth shall hear."

In the more exalted lifes, 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 unhappiness, 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 as Delusions. It is on'y when amongst spirits, that your minds will be benefitted 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 wifethe mother at the spirit of her child-

- 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 Althorbeoright 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 meanest 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 ser-

vant, 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 thay 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 | pride, and your generosity without bound, 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's work .-Would not that mother rather receive those few pieces of money, and know that her young son is mindful of her ler-and that ruler-God. early care. than to be the wire or man merchant, who loves to pore over his desk, and hoard up his money like a miser? Ah! 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 things, whatever may be the consequenas 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

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 Dishonthe daughter at the spirit of her mother esty were battling in his bosom. Some-

poor, and he who listens to the petitions

of the poor, will surely repay you in

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 well 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

I know there are many be considered, very be considered, very hand in definition of the fying air. The proud wish to triumph; but God has said "the hills of ignorance, and pride shall be rolled into the vallies of wisdom, and humility." And so shall it be. A proud heart is a sin. I have seen the merchant (when his vesse has returned from sea, and he is apparently well satisfied with his success,) pace the deck, and a beggar who, perhaps, exects to hear from a friend, goes to him, and inquires if he has any word fron his friend. He receives no answer. Again does he entreat him to tell him, buthe proud man of the world draws hiself up, and with a proud, disdainful ai declares he will not have anything to do with such a worthless object. I w then, turned from him, and looked ato the luxurious parlor of another mercly, who with his velvet robe around hin is reclining on the huge and magnifent couch. A knock is heard at the oor he opens it, and a young man in tagred garments stands before him. He imediately pulls the bell, and demands (the servant in livery, why he admits thereggar to his door, - and bids him leadhim away. The footman conducts the loor beggar to the street, and there hear his tale of sorrow, and sympathises with his misfortune. That footman is more o be respected than his master, who is well with worldy pride. On! when will pride have its fall? An unknown voice whisers in my ear "soon." Would men bea little more humble, a little more concescending, they would not be so much dreaded. How much ought man to think of these things, and how it would inprove 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 he is more dreaded, than respected. Soon shall he be humbled, and then the poor shall be welcomed to his

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 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 ru-

heart, and receive his aid. Hunility

would tell you to be kind all speak other. I have spoken to you of mighty dollar. Man, God has given ou 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, he honest in all ces. 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 the molement TIMOTHY F. HALL.

## Fatal Realization of a Presentiment.

Wm. Huey of Deleware, 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

times Dishonesty would tempt him to 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, many and synd all

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 denrayets 37 great business prosperity and spiritual advancement. A man's whole time will be required to keep pace with all discoveries, inventions, and astonishing developments that will

In 1852 scales will fall from the eyes of those who are blinded by perjudice 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 val-

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. and som I

From this time onward there will be 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 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 vascillate 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 mant or parson 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.

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Another Spiritual Paper.

PROSPECTUS

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