



THE NEW ERA

OR HEAVEN OPENED TO MAN.

DEVOTED TO THE NEW DISPENSATION.

VOL. I.

BOSTON, MASS., WEDNESDAY, MARCH 16, 1853.

NO. 20.

SPIRITUAL PHILOSOPHY.

[Spiritual Communication]

LECTURES ON THE HEALING ART.

BY DR. RUSH.

Second Series.

JOHN M. SPEAR, MEDIUM.

LECTURE SECOND.

FOODS AND DRINKS.

Speech will now be made of foods and drinks. Firstly, of foods. The mortal body is constantly seeking for refreshments; and it is placed by the occupant in positions favorable to their acquirements. The processes of receive-ments are constantly passing onward; never satisfied with the past, search is constantly being made for more.

It is now felt to be of high moment, rightly to instruct the inhabitants of your earth, in regard to foods. This branch of the subject may now be wisely separated into three parts. The kinds, the preparations, and the receptions.

And first, of kinds of food. A subject is now to be discussed of which should, and will, to some extent, be carefully studied and critically examined by the inhabitants of your earth. So wide is the range of thought in regard to kinds of food, and so variously favorable and unfavorable are the inhabitants of your earth circumstanced, that it is felt to be difficult, in a brief manner, to speak wisely and widely of the kinds of food. The mortal body, and the occupant of it, are both to be supplied, and in a measure gratified. On your earth one cannot subsist without the aid of the other. The occupant is dependent on the body, and the body is dependent on the occupant. Taking a broad view of this whole and vast subject, it is wise to observe that the things which grow farthest from the earth, and on which the sun shines, may be considered among the best of the foods. And among the meats, those animals which feed on the highest hills, may be considered the most pure, and most conducive to high life. Among the meats it is here meant to include the milks; for, strictly speaking, these are meats—so to speak—the essences of the meats. It is wise here to observe, that as the inhabitants of your earth are raised to higher life, the disposition to partake of the meats will pass away. At the present time, and in the present unrolled state of the inhabitants of your earth, it may be wise at seasons, in some degree, to partake of the meats. It is wise, moreover, here to observe, that the use of the roots will, in a higher state, pass away. There is in some of the fishes a sprightliness, and a perpetual activity, which is, in some degree needful, at the present time, to the inhabitants of your earth.

Secondly, of preparations of the foods. The things on which the sun shines, called fruits, should be taken in their natural

condition; and they should be sought for, and taken as much as possible, in the seasons when they arrive at maturity. The meats should be prepared in plain, simple methods, and should be received only in a moderately warm condition. The hard and greatly cooked meats, should be more avoided than those which are somewhat rarely prepared. The fryments, the roastments and the bake-ments, are among the best methods of preparations. The boilments greatly extract the influences which are most needed for the various purposes of the mortal body.

Thirdly, of receive-ments of foods.—They should be received in very slow manners, and in moderate quantities; and when received, they should be, as it were, ground very fine in the process of mastication. The last remark is of greater moment than the inhabitants of your earth generally suppose. When the foods are being received, the apartment should be spacious, and there should be constant flowments of pure air into it, that it may mingle with the foods, when the process of mastication is going on. There should also at the time be a most tranquil state of mind, and a relaxation from all care. The conversations should be most cheerful and highly agreeable.

Only a few words will now be spoken of drinks. And first, the drink which is in wisdom prepared for all that live, is water. On your earth, usually, a great abundance of this liquid can be obtained; and, in many instances, like truth, without money and without price. For some conditions of the mortal body, other things may sometimes be taken with this almost universal liquid. Here it is wise to observe, that the stimulating liquids should be entirely avoided, when the whole body is in a purely natural condition; but in some instances, when the whole is in a diseased and sickly state, some degrees of these stimulating drinks may occasionally be moderately used. There may also be used with this pure liquid, some of the things on which the sun shines,—such as the ryes and the barley. These furnish agreeable drinks, and at the same time serve to nourish the mortal body. But as a whole, and as a universal drink, it is wise to observe, that the waters are selected for that general purpose.

LETTER

To Mr. Henry Smith Chapman, a Student at Waterville, Me.

(Concluded.)

RETRIBUTION.

And you ask, "In how many spheres do they say there is sin and punishment?" To this question, my young friend, I have witnessed no answer. And I suppose intelligent believers are all agreed, that punishment—at least, negative punishment, attends all transgression in this, or any world.

Angels have sinned, and are "charged with folly." And when, and where, you and I are to rise to a state of unsullied purity and bliss, I excuse my spirit-

friends for not telling; of course you will excuse me.

You ask, "What is their uniform testimony in relation to future punishment?"

Well, so far as I have heard or read, they sustain the belief, that the penalty is the natural and inevitable consequence of the sin;—that

No wild extreme can be my share,
No unprogressive doom;
But what I am, if here, or there,
Must be, and build my home.

That our works, good or bad, do "follow us"—from day to day, and from year to year, and from world to world—all credible manifestations agree. And all believers, so far as I know, do admit, that he, who in this life, "soweth to the flesh," instead of the spirit, (or inner man) can have but slender means of enjoyment to carry with him into the Spirit-World. And it is our general opinion, that there are no devils about us worse than those who have been in the flesh. And, with regard to the amount of evil in the Spirit-World, we are not well agreed.

One of your questions seems to read as follows—"Will it become

UNIVERSAL?"

The hand-writing, (like our manifestations) is obscure; but these I take to be the words.

I answer, Spirit manifestation is not a new thing. It has been universal, so far as tribes and generations are concerned. All individuals, however, have not been "discerners of spirits," or even believers in equal degree in them, and probably, never will be.

Again, you ask,—“Are they sent expressly

OF GOD?"

Answer,—Only as all good is from Him; (this is my opinion.) Like other revivals of religion, they seem to depend on instrumentalities—even human instrumentalities. "A New Era" we shall have; but how well marked that era shall be, depends much on its friends: I await the issue.

Your other questions concern the relations of modern Spiriloquy to the

APOSTOLIC SCRIPTURES.

"Is the New Testament to be superseded by this, as another dispensation?" I reply, that every new ray of light, and hope, and joy, is, in some sense, another dispensation.

But the spiritual communications, so far as I know, have said nothing about superseding either the Testament, or any other good writing.

"Do they (the spirits) confirm the New Testament? Do the believers in them still have the same faith in that book?"

I answer,—Some have about the same faith. But a large majority have a stronger, and what I regard as a more rational, efficient, and defensible faith in the Divine origin of that collection of apostolic writings. And, in speaking of their Divine origin, I refer to the supposed fact, that they were written by men eminently good; and moved to do so by the Holy Spirit, or by good spirits under

such influence. All this I believe is universally admitted by Spiritualists. Many who were "without God, and without hope," are becoming devout students of the Sacred Scriptures. And I know one family of five adults, in the neighboring town of Medford, who formerly had no faith in Divine inspiration, or in another life; but who have all been converted to Christianity by the sole means of the phenomena called Spiritual Manifestations. They now attend an "Orthodox church on Sundays. Their family devotions consist chiefly of the Lord's prayer, and the reading of Scriptures selected by what they regard as Spirit Manifestation; of which some of the family are mediums.

When your correspondent was introduced to this little circle, they resorted to their family altar, and the much beloved volume resting on the same, in order to make up their minds concerning their new acquaintance.

The signs of the times seem to indicate, that our great battle is not to be fought with the Pharisees, as some supposed at first, but with the Sadducees. If the scientific arguments against us, which are now chiefly relied on, can accomplish their object, they will overthrow no less than all the Spiritualisms of all ages.

And, finally, you ask me,—“What is the legitimate

TENDENCY

Of the Manifestations in relation to” the particulars named in your questions?

To answer this, I offer you, the following remarks, in condensation, and amplification of what has been already said.

One tendency of these exhibitions is, to bring us to a complete assurance of a graduated and progressive immortality—a doctrine which analogy has always indicated.

Another tendency is, by the force of even sensuous demonstration, to banish the dark clouds of infidelity from the church, and from the world, and divest "the King of Terrors" of his frightful influence over the minds of reasonable men.

Another is, to establish the doctrine of a rightful, useful, merciful, natural, inevitable and indispensable Retribution, in this world, and all worlds where sin is committed or transmitted.

HERESY.

By way of objection, it has been said, and I believe truly, that the writings of Edwards are generally less admired among the manifestationists, than are those of Channing.

And how is this to be accounted for? Is the Channing Theology truer? Or is it more practical? Or have the modern heralds of Psychoscopy come chiefly from the school of Theological Reformers? Or, have the old churches acted repulsively on us, and we, on them, and thus prejudiced the Spirits, or the Mediums against Churchianity?

But there is a host of the members of various organizations, who will come over to us as soon as the popular current

sets strong in our favor, and it is gaining strength every day. I dread the time. Not, however, because I dread the influx of all sorts of opinions—we are inured to all that. But I dread the influx of worldlings; not the world's worldlings only, but the Churches' worldlings also;—those whose supreme homage is paid to "the vain pomp" and false glory and suicidal fashions of the world;—all which they have solemnly professed to renounce. As to my own case, I am no more heterodox, and no less orthodox, than before the manifest movement. And, on the subject of miracles, and evil spirits, I find myself a fraction nearer the old Theology, than before investigating that movement.

FALLIBILITY.

You have spoken of Discrepancies and Contradictions:—these have been a stumbling-block to Jews and Greeks. And I do not deny their existence, though I have witnessed but few; and those mostly in circles where the members persisted in asking questions (often improper questions) after it had become evident that the Spirits were unable, or unwilling to make reliable responses. Or, the Circle, the Clairvoyant or Medium, was not in order for receiving them.

CONDITIONS.

We know but little, of the atmospheric, and other physical conditions on which the manifestations depend. But, in general, it is desirable that the circle, the interlocutor, and, especially the medium, should be in a musing, harmonizing, teachable frame of mind; and, in some sense, passive.

And, in order to the reception of good manifestations, the higher faculties should be greatly predominating over the animal. Our passions and sensual powers should be like the summer sea when every wind is hushed. And our attention should be well abstracted from corporeal objects and concerns.

Be earthly scenes and thoughts withdrawn,
Let noise and vanity be gone;
In quiet, supersensuous mind,
My God and Spirit-friends I find.

And, for our portion of evidence, we should patiently wait, wait, wait.

And, when I speak of the reality of the Spirit-World, obscurely manifested though it is to man, you will understand that I speak from positive and personal knowledge, much of which is drawn from solitary observation of manifestations, unusual, unexpected and unsought.

To an old man like myself, these visitations are like

"Olympian bards who sung
Divine ideas below,
Which always find us young,
And always keep us so."

"They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." (Isaiah, xl: 31.)

But, to return to the subject of spiritual circles; I remark that my own experience seems to indicate, that a candid, though skeptical circle, is better than a fanatical one. Among spiritual fanatics there is a class "who seek" for no

logical evidence, and give you none. They accept, as spirit-impressions or manifestations, almost any thought or whim of their own minds.

But I must not dwell; I proceed therefore to say, a strange saying though it may seem, that the

ABORTIVE MANIFESTATIONS

Have not been the least useful of the whole. They have obliged us to use our reason. They have led us to search for the laws of the phenomena. They have guarded us against becoming ultra-universalistic, or ultra-spiritualistic.—They have put the bridle on fanaticism. They have reminded us of the Apostolic injunction—"Beloved, believe not every spirit, but try the spirits." (1 John iv. 1.) Amen! Amen!

PROOFS.

Some have complained that the proofs of Spiriloquy, Spiriticity, Spiritualism, Manifestism, or whatever you may please to call it,—are too few and feeble. I answer: they are coming fast enough, and strong enough. And still they come! they come! The enemy is retreating from one entrenchment to another. If they should come in such a manner as to overwhelm at once all opposition, the evil consequences would be greater. All other faith, and all other knowledge would be flung to the winds. Manifestism, itself, would be sadly misunderstood. The laws of progression would be trampled under foot. The church herself, instead of being mended, would be "torn piecemeal by the roaring tide." And society, with all its institutions would be thrown into utter confusion! Revolutions should be gradual.

I CLOSE

By remarking, that I suppose some of the explanations in this letter, are peculiarly my own. And I do not wish other believers to be held responsible for my theoretical mistakes if I have made any.

And, if I fail in my attempt at a solution of puzzles, any other person has a right to try for it, in his own way. I leave the road behind me; and room enough to lay out other roads.

Respectfully, your friend and servant,
W. FELCH.

East Boston, Feb. 12, 1853.

WAR.

"War is a game which, if their subjects were wise, kings could not play at." Or, as Mrs. Child has it, "War is a game in which the devil plays at nine-pins with the souls of men." Contemplate God's image with a musket. What a fine looking thing is war! Yet, dress it as we may, dress and feather it, dand it with gold, huzza it, and sing swaggering songs about it, what is it, nine times out of ten, but murder in uniform! Cain taking the sergent's shilling? . . . Yet, O man of war! at this very moment are you shrinking, withering like an aged giant. The fingers of Opinion have been busy at your plumes. You are not the feathered thing you were; and then this little tube, the goose-quill, has sent its silent shots into your huge anatomy, and the corroding ink, even whilst you look at it, and think it shines so brightly, is eating with a tooth of iron into your sword!—Sydney Smith

NEW ERA.

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

S. C. HEWITT,
Editor & Proprietor.
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BOSTON, WEDNESDAY, MAR. 16, 1853.

Contradictions and Insanities.

Suppose the earth should undertake to go through another geological change, (as indeed it may for aught we know to the contrary) and could it do so without some commotion? Could there be the same free flow of elements and essences, according to the "law and order" during the process as before or after?

Or again, suppose Nature undertakes to purify the air of its noxious exhalations, can she do it without a storm? We do not see how. We take it she must thunder and lighten, and blow the rude blast just as much as ever; and when she has done that, all that is needful, she will settle down into a calmness again, and be at peace.

And this providential view of the matter in Nature, applies equally well to Spiritual exhibition. No great movement like this can be evolved without its excesses. It is a change which, in its sphere, is the exact counterpart of some grand geological crisis! when, like the earth, in structure, movement and life, the Race rises into higher symmetry, moves onward and upward still with a lighter grace, and lives a diviner and more peaceful life.

But you justify all excesses and insanities in this way, says one. Are you sure of that, friend? When you find us justifying an individual or collective voluntary human design to produce excess and insanity, then alone, in any proper moral sense, shall we be guilty of approving morally and practically, what we never yet undertook to do, and hope we never shall. By the way, suppose an excellent mechanic has only a very bad set of tools to work with,—will he get out so good a machine as though his instruments were like himself? A friend at our elbow thinks he would not; and we are rather inclined to the same opinion. To what source, then, shall we credit the imperfection of the machine? We reckon the tools will have to bear a good part of it. He that hath eyes to see, let him see.

"Astounding Facts."

It is not so much the facts of Dr. Gridley, as the use he makes of them, or rather the conclusions he draws from them, that has called forth some rather strong asseverations of a contrary character from an old and tried friend of ours. This friend, however, will pardon us if we do not publish his remarks at present, inasmuch as the whole story of the Dr. is not yet told; and it would be "judging before the time"—(would it not?) to decide the matter thus early. We are having daily responses from all quarters concerning the intense interest of the Doctor's narrative. It seems like the tragic drama of the two worlds, heralding the dissolution of old human nature and the consequent birth of the new. Let the facts come—let them tell their own story, and let each one read that story with his own eyes. No one should attempt to see with the eyes of another, for such eyes are not the windows through which his soul can look to the best advantage. Each soul is its own universe—has its own attractions and repulsions—makes its own revolutions, and frames its own destiny; while at the same time God is the inmost of each soul—the prime Source of all its ascending movements, and is the Giver of all instrumentalities by which final Harmony and Peace fill the Spheres above and the World below.

The Next State Convention.

The members of the Central Committee, chosen at our last Convention, are desired to meet at the Office of The New Era, on Thursday, March 17th, at 11 o'clock A. M., for the purpose of deciding upon the time and place of the next meeting.

Our London Correspondence.

The series of papers from our London correspondent, which we have already given to the reader is highly regarded here, not so much for the mere detail of the facts concerning the one-sided, erratic and sometimes fanatical Spiritualism of England, as for the common sense philosophy of the writer and the truly life-like meaning he throws into the subject. It seems a true principle of philosophy, that when the world is too gross and sensual to behold, appreciate and enjoy the essential, radical and genuine Truth itself, the Source of that truth should variously embody it in "types and shadows," or in plain words, place it in rough and ungainly caskets for preservation and prophecy till the world gets its eyes open and is ready to see! Such we understand to be the meaning, in general terms, of such exhibitions as those detailed by our London correspondent.

God and Nature.

The latter is the result of the former. But what is Nature? We should say in reply—Nature is what God forms and transforms—not what He creates. To create is to make something of nothing, which is an absurd supposition, even in relation to an infinite being. Is matter eternal then? In essence, yes: in the form, no. Matter is but another name for Substance; and all substance has at least two attributes—viz., essence and form. No essence retains forever the same form, but is ever rising higher and higher, and becoming more and more perfect in beautiful expression.

"Judge nothing before the Time."

That is a wise injunction of the Scriptures, and worthy of an apostle of Jesus of Nazareth. In looking at various matters in our search for Truth, we are somewhat apt to forestall conclusions, by making up our judgments in advance. This course we think exceedingly unwise, unjust, and often not a little vicious in its moral tendency on our own interior characters. Therefore should we be on our guard lest we put Truth for error and error for Truth.

Chinese Spirits.

Some weeks ago, we received a package from Rockwell, Mass., the sheets of which were covered with various figures—such as Chinese shoes, hats, tea plants etc. Some of these figures are rudely drawn, and others very well executed. We are credibly informed, by those who witnessed the operations, that they purport to come from some Chinese Spirits in a first attempt to make their presence known in that place. Interesting results may be anticipated from such manifestations, as well as others, by proper diligence and wise arrangements to that end.

Crises in the Order of Progression.

The present condition of the earth's surface, aside from what human art and industry have made it, is doubtless the result of several geological transformations,—each peculiar, in its way, though the result of the same essential law,—by which a high degree of material harmony was attained, and the globe measurably fitted for the abode of man. What the peculiarities of Nature's first grand crisis were, we have no history to inform us. But what was probably the second grand epoch gave us the Flood, and a varied surface to the globe. The third transformation, when it comes, will doubtless give us new creations in the several kingdoms of nature, whereby less of grossness and imperfection will mark her productions. Then the "deserts" of the earth—now in a state of paralysis—"shall rejoice and blossom as the rose." Then the icebergs shall be melted, and nature's chains of frost shall fall, through the realization of her auroral prophecy, in the establishment, at the poles of permanent BOREAL CROWNS—giving both light and heat.

The same thing is true in the lesser crises, as in the greater, various expressions of which the world has witnessed, both in nature and in human experience, since the dawn of history. And, finally, personal life has its epochs too, when human nature gathers up its forces for a more expanded life and thought. Then the world looks new again, because the soul is new in its experience, and gives a hue of freshness to everything it sees.

FRIEND HIGGINBOTHAM—you will hear from us soon on the subject you speak of in your last two letters.

LONDON CORRESPONDENCE.

History of Spirit Movements in England.

BY JAMES SMITH, M. D.

NUMBER FIVE.

I reserve the conclusion of this history for the Messiahs or Shilohs, of whom, as of the Brides, there has been a succession. The first appeared about the time of the French Revolution a little before Joanna Southcott. This was Richard Brothers, who styled himself in his title pages, "The man who will be revealed to the Hebrews as their Prince, and to all nations as their Governor, according to the Covenant made with King David." But the Revelation, I need not say, never took place in his person. However, he gave ample evidence of a spiritual visitation, and convinced many people and amongst the rest Mr. Hained, Member of Parliament and Translator of the Gentoo Laws from the Original Sanscrit. Brothers, in obedience to the command of the Spirit, made an elaborate study of the Holy Places and Structures, Mosaic Law &c., and published plans and descriptions at an enormous cost; for instance, "The Ground Plan of the New Jerusalem in nine large sheets, twenty-six feet all round, with the Gardens of Eden, and the fifty-six Squares, twenty Colleges, sixteen Market Squares and three hundred and twenty streets. Price, £4, s14, d6, or £19." Besides this, there were plans of the Messiah's Palace, at s15. Views of the four Temples, £3, s17, d6, upwards of £15 and the New Covenant with God and his people, with colored prints of the costumes of the principal officers of State, &c., at £1, s5, or £6. Poor Brothers! The deception of the Spirit brought him to a mad-house, where Pitt the Prime Minister immured him for eleven years, but he was liberated immediately on Pitt's death, and died at the residence of one of his most faithful followers, in January, 1824. Joanna called him Jonah, the disobedient Prophet, but the Spirit through her always spoke very kindly of him, even when it rebuked him, as it often did. His visitation did not rise out of hers. It was entirely isolated, having neither precursor nor successor, being in fine without a witness.

But the Spirit was preparing another Messiah notwithstanding. In Walworth, South side of London, there lived a singular old man who could neither read nor write, and who had amassed a fortune of about three thousand pounds by industry and economy. He was exceedingly spiritualized and regularly attended the Established Church. But he believed the Deity to be so in union with himself that he always spoke of himself as God. He would listen to no one, but like the Rhetorical Coleridge, he took all the Conversation to himself. This man being a sort of sham Deity very naturally gave birth to a sham Shiloh or Messiah. He was a believer in everything in part, but at the same time shrewdly alive to the illusion of everything. John Ward, also a believer in Joanna became at the same time, impressed with the truths taught by the Ancient Days, Mr. Samuel Hearne; and in 1826, he felt himself to be the Son of God, Shiloh the Man Child, the woman also being in him as in Adam at first. He therefore called himself the Woman, or Joanna returned with the milk in her breast according to promise. This milk was the word. He began to preach and strange to say the old Miser Hearne, who never parted with a shilling without reluctance, even for the comforts of life, freely spent his money on this Spiritual Son, abusing him all the while as was his wont good naturedly to abuse everybody. John Ward gathered thousands of people and on the true Emersonian principle he explained all Scripture by applying it to himself. He was Jerusalem, he was Babylon, he was Egypt, he was Mount Sinai, he was God, he was the Devil, he was everything, a microcosm. It was true, you could not well deny his doctrine. But then he denied yours, and in his negations he showed his imperfection. His individualism was perfect, but universalism he had none. This man was to introduce the Millennium, and if he did not fix the time, I forget whether he did so or not, he fixed the place, for his head quarters were to be in Derbyshire at Chalworth, the magnificent and princely seat of the Duke of Devonshire. Strange to say he was apprehended in Derby, tried for blasphemy, and condemned, not to Chalworth, in Derbyshire, but to Derby jail for eighteen months. This took place in 1832, the epoch of the Reform Act in England. From this

date, we may reckon his fall. His career began in 1826, and lasted like Wroe's seven years. After his liberation in 1835, he went about and taught as before, but died soon after in 1837. He has many followers still, who believe his doctrine and think it impossible it can fall, for it contains as they imagined the basis of all truth. Most of them, however, are so ignorant as to imagine that it contains the sum of all truth, and therefore they are not worth reasoning with.

He called himself the Church. Swept away as an individual Church must be, the Spirit, as we have already seen, immediately began to form a collective Church of the Irvingites. But it is a Church without an individual Head. This individual Head is looked for and this is the peculiarity of all the Spiritual visitations of England, they foretell the coming of an individual in one way or another; either as Christ returning to earth in the vapory clouds of the firmament, or in Spirit personified by some person, who will take the lead and speak and act in his name and by his authority. That person the Joannas alone believe to be male and female. They believe a male to be only half a human being. A female mission is indispensable to the completion of the Divine idea either of a Dispensation, or a Messiah, in their estimation, and in my opinion their idea of perfection is most complete. It makes woman as indispensable to regeneration as to generation, makes her a real helpmate to man in redemption as well as in the fall, and thus invests her with a spiritual independence that insures her equality with her partners forever. Perhaps the end will be that woman will prove the best medium and man the best interpreter, for the female is more passive than the male sex; but in whatsoever manner the spiritual characteristics of sex be ultimately manifested, there can be little, I may say, no doubt, that the idea of the Bride is as indispensable a part of the Christian Drama as that of the Bridegroom. The Law was a male dispensation. The Bridegroom culminated and closed it. The Gospel is a female dispensation. The Bride culminates and closes it. The next is the Son of both, uniting both. Hence the meaning of the types we have been considering. But types are mere shadows of coming events. The Great Coming Event is the Dispensation of Law and Gospel, Jew and Gentile, Law and Liberty in marriage union, thus constituting one perfect Law of Liberty, which is the Lamb, at which they sing the Song of Christ, and begin a new world in which they unite, unfold, and perfect the idea of both and reveal their hidden treasures.

Letter from Brother Moses.

Pittsfield, Feb. 22, 1853.

FRIEND HEWITT:—

I wish to say, my Dear Brother, that my paper is read by a goodly number of persons, and among the numerous readers of the few sheets devoted to our cause which come to this place, there are some conscientious(?) persons who can never patronize this New Doctrine.

The subject is exciting much interest at the present time, in consequence of the development of Mediums in almost every direction; but it is all Electricity, Magnetism, and, strange to say,—Load Stone comes in for a share, here.

The Circle to which I belong, is composed of individuals from nearly all of the different sects, common to the New England States; and we feel our Sectarian prejudices giving way to a spirit of charity, love, and forbearance, one with another, which seem sometimes to give us a foretaste of the harmony of the upper spheres. The Messages which come to us through our Medium who is a very worthy lady seem directed by a wisdom, and clothed with expressions of love, and peace, which tell truly of their origin. I might cite many interesting facts on this subject, which so deeply engrosses my thoughts daily; but I must close by once more wishing you, a God-speed.

I am yours very truly,
SHELDON C. MOSES.

What the True Life would do.

Let the energies now wasted in national and individual vices be turned in the direction of a true life, and the glad earth would smile with the radiance of Heaven. Poverty would give place to abundance; deformity to beauty, and pain to true and elevated pleasure.

ASTOUNDING FACTS.

BY J. A. GRIDLEY, M. D.

NUMBER FOUR.

By this time, methinks, the reader is ready to inquire, WHAT GOOD HAS ALL THIS EXPERIENCE DONE YOU? And I reply, that when you have summed up all the items that follow, you will feel with us, that all the trials we have encountered, are not worthy to be compared to the holy love and fellowship we have enjoyed with our dear Spirit-friends. And the volume of instruction they have communicated, we consider of more value than rubies.

I now call the attention of the reader to some outward and visible manifestations, that have been unfolded to one or more of our external senses,—reserving the more Spiritual and important instruction to a subsequent part of this narrative.

On inquiring of our Spirit friends, How Joshua knocked down the Medium?—they answered, That he darted upon him, and generally struck him with his feet in the pit of his stomach; that partly from the force of his body, but more from the positive power discharged from the poles of the feet at the instant of contact, his lungs and heart were palsied, as by an electric stroke from the heavens! I can only add, that as a faithful witness and reporter I have seen nothing to militate against such a statement. During our warfare, Jane has often seized my daughter's foot and pinched it for hours, so that it was quite painful for a long time after the sittings were over. Other members of the circle have also been gently seized by the foot or ankle, when they were about to leave prematurely, or before our good friends had done with their assistance.

A number of times, members of the circle have heard their names called, loud and distinct, as they thought. This has I believe, always occurred when they were asleep; the call, however, would awaken them, and they feel sure that some one had called them. And their Spirit friends also affirmed that they did so, and thus awoke them. At one time, when the Medium was walking through the shed, his hat mysteriously forsook his head; he turned to the left, thinking that some one was concealed in the woodpile, and with a pole had thus removed it. But seeing at a glance, that the coast was clear in that direction, he turned to the right, looked up and saw his cap hanging on a nail about six feet from where it started. At another time it was raised from his head when he was milking, and stood suspended in open air some time while he turned up his face to gaze at it. As soon, however, as he put back his head to attend to his business, the cap descended and settled down as fully on his head as before it was raised. Friend Bryant stated these facts to us first, when the Medium was asleep. As soon as he awoke, we asked him to show us the nail where he found his lost cap. He was surprised that we should know anything about it; but being pressed he went out and confirmed friend Bryant's story.

On one occasion, while Joshua was possessing the Medium, it appeared evident that the love of rum in the former, was by no means diminished by his transfer to the world of spirits. To test this, I asked him if he would not have a glass of brandy? The enticing, even bewitching manner with which he reached forth and waved his hand invitingly towards me, with the sweet-loving motion of his lips surprised me beyond measure; and I replied, perhaps rudely, that if he came here after brandy, he would get nothing but water. His countenance instantly exhibited the most fierce and terrible anger. He grated his teeth furiously, doubled his fist and made a most desperate blow at me, and exclaimed, "Damn you!" I now inquired, Friend Bryant, Is it possible that a man who loves rum in this world carries that love with him into the next? "Yes, it is certainly true." But there can be nothing there by which to gratify it, I said, inquiringly? No, not in ours; but you must not forget that our world, and especially with low, wicked spirits, is not far from yours." But you do not mean to say, that such an appetite in a disembodied spirit can be gratified? Ans. I do not know of any disembodied spirits; but spirits who have left the rudimentary body can gratify a drunken appetite ten times as easy as those in that body." But how can that be? I asked in wonder. "Joshua can enter the body of any drunken brute in human form, and partake of the exhilarating influence of his cups with the greatest ease imaginable; or he can enter any

man's cellar and lay his face through the staves of a hogshead of rum, and inhale its fumes until he is intoxicated and literally insane, like a man in Delirium Tremens." He stated, too, that spirits were guilty of licentious acts, and that quarreling and licentiousness were as inseparable in their world as in ours. Many of our friends have testified, that they have often witnessed wrangling and contention among low spirits, and that strife is known even in the fourth degree from zero upward. Said I, this looks verily like "eating and drinking damnation" to one's self. He continued, When men eat or drink, or do anything else for mere low, sensual pleasure, they invite all debasing spirits to enter and partake with them; while on the other hand, When a man eats and drinks, and performs whatever he does to the glory of God, he invites all good spirits to the banquet, and they receive from him and impart to him influences that are divine and heaven-exalting.

I will vouch for the following which occurred in this immediate neighborhood. My daughter, before introduced, happened to be present, and was the only person in the room at the time. There stood upon the shelf, about six feet from her a small rum-bottle that was occasionally visited by one of the hired workmen of the family. At this time it was about two thirds full. My daughter heard a crack, as of glass followed by a sound like running water. There was not a breath of moving air, or any other moving thing, in the room at the time, (my daughter being still and quiet at the stove.) She saw the liquor wasting in a frothy current, and went and examined the bottle. A piece had fallen from the side of an oblong form two and a half inches in length, and nearly an inch in width. Not the least crack was left in the bottle that remained. The piece was nearly whole when picked up, and probably entirely so when it left the bottle and commenced its three feet and eight inches fall. It must have required a skillful cutter, to have taken out a piece in that form so smoothly. Well, upon inquiry, friend Bryant said, "I did it." For what object? I inquired. "Spirit is injuring that man," he replied.

I am not a Medium, (except for mental inspirations,) they tell me; and therefore they cannot approach me, so as to affect me physically in my waking state. But when I begin to drowse, my mind loses its activity, and then they can reach me without a Medium. In accordance with this saying, I may state, that I have received shocks at different times which instantly cured the ache in the face that had continued for several days. The first shock reduced and entirely removed the swelling of the cheek and cured the Tic Doleureux with which I had suffered constantly for three days. This has been done for me with the quickness of lightning, three several times at distant intervals. A heavy rapping on my headboard has awaked me several times when I was in a nightmare. A sliding of the candlestick, on a shelf near my bed, has also awaked me when my little girl was sick and needed attention. These things were done by my son last deceased, and who was a school-mate of his while on earth.

A very interesting young man of our circle was dreaming that the house was on fire. His room was filled with flying firebrands and falling timber, and he was screaming at the top of his voice, as he supposed, when a heavy pressure upon his forehead awoke him. He was not a full believer in spiritual presence, and yet he knew some one had touched him. Upon inquiry, my son said that he awoke him. Did you press his forehead? was asked. "Yes." Did you put your hand upon it? "No." I should like to know, then, how you did it? I said. "I put my foot on it." said he. Why! that's queer, to put your foot in a man's face, I added. "Father," said he, "my feet are as clean as my hands, and I could make the greater pressure with the former, and so be the more sure of awaking him, and of relieving him from his distress." This reply was quite satisfactory, and we paused to admire the kindness of angels, and of the God who thus inspired them with it.

I will now relate a few more incidents, to show whether any equivalent has been rendered men for their sacrifice of time in attending to these "silly sittings," as they are sometimes called. When N., the Medium, was cutting pea-bushes, last spring, with a hatchet in one hand firmly clenched, and holding the bush with the other above where he was striking, the hatchet, hit a small limb over-

head, which so turned the blow that the hatchet was falling directly upon his hand. Quicker than light it was jerked from him, and thrown into the middle of the road. So sudden was the jerk, and so firmly was it held, (for it was a strait handle without a bulb at the end, and he was striking with all his might) that it strained his stomach, which had been injured a few days previous. This fact was first told us by friend Bryant at our evening sitting; who said that he threw it about a rod. The Medium judged it fell twenty feet. They now mesmerized his stomach, and cured it again.

A Mr. Searl, one of the most interesting and intelligent members of our circle, was hewing a plank over his head. The end of the helve hit something, and he lost control of the axe, which was falling edge-first directly upon his head. When within six inches of his skull, which it seemed inevitably destined to open, the edge was turned away and forced off so that it fell without injury. He was nearly overcome by emotion, when he realized that an invisible power, had, unsought, come to his rescue. Knowing what he did about the matter, he could come to no other conclusion. He was two and a half miles from where our circle met, and the same distance from the Mediums connected with it. He concluded that it must have been done by his Grandfather Bryant, so often referred to, and whom he knew to be often with him and his family—the only spirit in the inner circle, as he thought, competent to the emergency. On inquiry, however, his son (some twenty years dead) affirmed that he did it. He stated also, that the falling edge was within six inches of his head when he discovered it. Also that he was twenty feet from his father at the time, and he feared he should not be in season to save him.

I have an aqueduct that supplies nine dwellings in my neighborhood. My son had almost the exclusive care of it, before his departure. There was a little failure, and I remarked, when conversing with him, that I missed him more in relation to the water than in any other earthly thing. "Why!" said he, "I can take care of the aqueduct altogether easier than when I was in the body. I can now see the logs and pipe all of the way." Do you see any trouble now? "Yes, at the spring." I sent a man immediately to the spring, and sure enough, the water had broken through the embankment, and was wasting in a stream as large as a man's arm. He has since rendered us equally important service. I now asked him if he could see through the earth? "No." Can you see to the centre? "Yes." This I thought was probably true; for (though I had never thought of it before) I concluded, that neither Electricity nor Magnetism could radiate in straight lines beyond the centre.

A few weeks since, I was on the coast with my family, about two hundred miles from home. I inquired, every evening about the patients I had left. I found on my return, that every answer had been correct; though some of them had been very different from what I had reason to anticipate. I sent a letter to a female friend, some dozen miles. As it was about to be sent to the Post Office, E. remarked that she feared, it would excite unpleasant feelings in a certain family, where the lady to whom it was addressed would be likely to read it. She then added, that perhaps friend Bryant, or Lavinia, will take care of it. The letter was received, and read in one or two of the neighboring families. The lady then read it to her husband, as he was about taking his breakfast. She then put it into the pocket of the dress she had on, while standing at the table sipping a cup of coffee. This done, she was going immediately to read it to the objectionable family. But when she thrust her hand into her pocket for the letter, alas! it was not to be found. She knew, as she affirms, that she positively had not set down, nor left the room, since she put the letter into her pocket, and that the intervening time could not possibly have been over five minutes. She became suspicious through impressions, that some invisible hands had played the thief, but thought it improbable that they could have carried it out of the room. She therefore commenced her search, which she says she did not give over till sunset. She ransacked every cupboard, every drawer, and all the articles in them; but all to no purpose. Being at our house, several weeks after, we inquired if any of our spirit friends knew aught of that letter. Friend Bryant replied, "I took that letter from your pocket while you were

standing near the table." But, I asked, how came you to know anything about that letter? "I heard E. say that perhaps Lavinia, or I, would see to it. So about the time I thought she would receive it, I was on hand." But why did you take it from her? "Because I knew she had read it to just persons enough." Will you tell me where it is? said the lady. "Not at present." Shall I ever find it? she asked. "I think you will." A few weeks, still later, the same lady was with us again and stated, that she had found the letter in the drawer of a candlestand, in a small and remote chamber. We now inquired—Friend Bryant, did you put that letter there? "Yes." But, supposing, I said, she had gone to that drawer in search of the letter? "I could have covered her sight, so that she would have seen the drawer empty, or I could have taken it out before her eyes, and she would not have known it." But why did you carry it so far? "I knew it was a drawer she did not often go to. Besides, what is the distance of 80 feet, to a spirit who can travel as many miles in a second.

[Spiritual Communication.]

Words of True Wisdom, from a Spirit Father.

JAMES S. DRAPER, MEDIUM.

MY DEAR SON:

Your spirit friends are now permitted to communicate to you some of their thoughts. We perceive the state of your mind with respect to the communications which we of the superior state send to those we love on earth. Our object now is to endeavor to remove your doubts, and to inspire you with confidence in us as your true counselors and friends.

You are in doubt about the fact whether we can and do express our thoughts to you through certain persons who are called mediums. Your doubts are not well based. They are in opposition to the testimony of good men. They are opposed to the testimony of the Bible. They are in opposition to the will of God. You have witnessed effects which are not accounted for except by referring them to our agency. Your doubts are unreasonable. The laws which govern our intercourse with mortals are not yet well developed. Those laws are natural. They are in accordance with the highest reason. They are the laws of God. They will be understood by mortals in due time. We, with our higher means of knowledge, do not yet perceive them fully. They are objects of our study. You ought to accept the facts, though you cannot perceive the laws which govern them;—otherwise, you will be like the Scribes and Pharisees, who rejected the wonderful works of Jesus because they were above all known laws, and because they appeared contrary to their weak reason.

My Son, you also doubt the usefulness of our intercourse with mortals. In this you are not wise. You take only a partial view. You find a few statements of facts, which seem to you tending to evil, and you are ready, at times, to condemn the whole as unworthy. You do not judge thus in other matters. Because you cannot comprehend a matter fully, you do not therefore judge it to be false. Because a few advocates of any good cause are untruthful, you do not therefore condemn the cause they seem to advocate. Because a few are made insane by over-excitement in Religion, you do not therefore reject Religion. Because of the imperfect workings of a machine, newly invented, you do not set it aside as worthless. My Son, do you remember the jeers with which a thing called a steamboat was greeted, when the first efforts of its inventor were announced? Do you remember the condition of your country when it was passing through its first trials of a new form of government? Do you remember the reception which all true reforms have met with in their first stages? Do you consider the reception which Jesus met with from those who had become established in old forms and customs?

And now, in view of such things, can you feel that it is right to stand in the place of a skeptic in regard to an instrumentality which has already done much good, and which God has promised to us shall be the greatest blessing to mankind, which He has ever bestowed since He appeared on the earth in Jesus Christ?

We have now been endeavoring to remove the doubts from your mind by a few considerations which we hope you will be enabled to reflect upon.

We are permitted to say that it is your duty to receive this new dispensation.

The opposition of mortals cannot check its onward progress. Spirits of the superior state are commissioned to fulfil the purposes of God with respect to His children on the earth. He has endowed them with the needful Wisdom and Power. Our work is progressing. The few imperfect results which are now being witnessed are omens of a glorious result to come, which was promised in olden time through Prophets inspired of God, and through Jesus, the beloved of God. Through all His dispensations, spirits from the superior state have been commissioned to carry them forward. These dispensations have succeeded each other as fast as mortals were prepared to receive them. The time has now come when a new power for restoring men to their duty, is added to the powers that already exist. The time has come for us to make that power manifest to you. The time has come for you to be exalted to a higher condition than has ever yet been attained. The time has come when you will be under more powerful influences to fulfil all righteousness than ever before. The time has come when, if you close your eyes to this light, the greater will be your condemnation. The time has come when you are to be judged by a condition of things which greatly increases your accountability. The time has come when you can no longer be excused in sin through ignorance of God's law for that law will be engraved upon their hearts. The time has come when ignorance of self will be no excuse for a want of righteousness, for all hearts shall be laid bare, and men "shall see eye to eye" the internal condition of their brethren. The time has come when the Name of the All-Perfect shall be exalted in the earth.

My Son, "the coming of the Lord draweth nigh." Will you prepare to meet Him by receiving and welcoming the messengers which he sends before his face? Will you prepare to meet Him by setting your spiritual house in order?

We are your friends. We have met at this time to aid you. We see your unhappy condition. We earnestly entreat you to be faithful to your most internal convictions.

I, who have been permitted to dictate the thoughts of your spirit friends, am your affectionate

FATHER.

The Believer Encouraged and the Skeptic Confounded.

BR. HEWITT:—

The striking case of identity I lately sent you,—viz., "THE MOTLEY CASE," is the first of five, which have been given unasked or unsought, through the sounds by alphabet, and through me as medium, which if you think of sufficient importance, I will furnish for The New Era.

There is one phase of my development as a medium, perhaps, rather singular. In receiving communications by passing over the alphabet with the pencil, after I have obtained a few words, and especially if there is superior harmony in the circle, the letter wanted is distinctly seen. It seems to rise from the card containing the alphabet, and is perceived about half the distance from the card to the eye, and disappears as soon as it is named,—the second letter immediately taking its place; and consequently the letters are called as fast as an ordinary writer can record them. During this process, there is a singular sensation felt in the head, as though surrounding objects were shut from my vision. This sensation is sometimes instantly dissipated by some one merely speaking a word. I then have to trace the letters again, and proceed in that way, till the sensation returns.

In this connection I will say, that after I had received two of the remarkable tests spoken of, the following communication was given to me, and the only one I have received purporting to come from spirits, through my three year's experience in spiritual matters.

Communication given Feb. 4, 1853.

We have a peculiar work for this Medium, which is to strengthen the minds of the faithful, and to administer wisdom and intelligence to those who have already been developed to a state of certainty, regarding the truths of spiritualism.

It is not his province to administer to the gratification of those who merely wish to observe signs and wonders, to gratify an undue desire for the marvelous, when not conducive to the best good of humanity. Through him we will feed the hearts of those who are hungering and thirsting after wisdom.

Though him we shall give a series of tests that will not fail to convince the honest and candid inquirer; tests that shall completely confound the material carper, which should put to rest the disciples of mere mundane influences. Let him be faithful to our dictates, and above all draw around him a circle of congenial souls, who may assist and sympathize with him in doing the work which we intend to accomplish through him, if he continues a pliable instrument in our hands.

Let him have no fear as to false and contradictory communications. They come not where harmony pervades mediums and circles.

Let your circles be not large, nor uncongenial; and then see if the windows of the spirit's abode are not opened to your willing souls. What you have already had is but a foretaste of that deluge of light which is destined to shine upon you.

Give ear to these words, treasure them up, as you would the will of your Heavenly Father.

This communication is signed by several names, and prominent among them is that of John Colby, who seems to be especially interested in my development.

JOHN HARDY.

We shall be very happy to publish such tests as that furnished by friend Hardy last week. We are assured by the above communication that the "test" phase of Spiritualism has now fairly commenced. It is a phase, however, which will come no nearer converting the dishonest skeptic, than any other order of phenomena, if indeed it comes so near. Such are evidently given over for the time, to a reprobate mind till the day of reckoning comes. But to the honest skeptic these facts present themselves with peculiar power, and will ultimately have their legitimate and happy effects. They will also give great encouragement to believers, and tend truly to advance the Cause.

From the Practical Christian.

Confession.

Jeroboam, the son of Nebat, who caused Israel to sin, wishes to say:

I greatly lament my course. It was for personal exaltation—more than to redress the wrongs of my nation that I aspired to a throne. I took advantage of the imbecility of the successor of the famed King Solomon, and rode into power on the popular grievances. But, oh! it was a costly ride! It has cost me more than all the exaltation was worth. Exaltation to a throne, or to any power over others, is a hard bargain under any circumstances, even the most legitimate. This, all readily understand, when they see the vast difference, in another sphere, between those who have ruled over others, and those who have not. The tables are turned here. The most down-trodden and oppressed are kings, compared with us; and we are servants compared with them. It takes an infinitude of time and suffering to restore us to the common level. The difference between the ruler and the ruled, the oppressor and the oppressed, is this: The oppression of the down-trodden covers their wrongs: whereas the oppressor has no cover for his, but must bear the peltings of the pitiless storms. He has no excuse—no palliation for his wrongs. I do not say that it is a crime, in all cases, to be a ruler. But I do say, it is exceedingly difficult, more difficult than rulers, while they are rulers, are aware of, to be just, ruling in the fear of the Lord; in no case suffering personal feelings, partialities, likes and dislikes, to bias their judgment. They are in perpetual danger of partaking of the prejudices of those who have access to the throne.

My thoughts and feelings flow like a river. It would be a relief to me, to give them utterance to earth's inhabitants, till morning light. But I perceive you need rest, and I must stop. But before you put by the pen, let me say, to my brothers in the form. Let none of you desire to be rulers. It is more tolerable to be a servant than a lord, and you will find it so. But it is better yet—vastly better, to be all brothers, doing each other all the good you can. This too, you will all find to be true—and will do so. Your highest interest—your best good demands it. But selfish men cannot see it so. If they could, Beelzebub might, indeed, undertake to cast out devils, and selfish men to be unselfish, through very selfishness.

Give this to the world. The age demands it; and you will greatly oblige your very humble servant.

JEROBOAM.

P.S. Could you realize what a relief it is to us, poor souls, now in eternity, as folks call it, to confess our earthly sins to earth's inhabitants, you would most benevolently lend a helping hand. You would, I know you would. How oft have we in anguish exclaimed, "O, Lord, how long wilt thou not give us an opportunity to cover our back tracks with confession?" And the Lord said, "Until the way is prepared." And now the way is prepared, why, O, thou favored one, why keep us longer in chains?

I appeal to the High Court of Equity, sitting in your own bosoms.

JEROBOAM.

The Progress of Spiritualism.

There is no earthly enterprise or merely human movement that has ever made such rapid strides as Modern Spiritualism. And what is the reason of it? One reason, that, acknowledging the evident human element of the matter, it is at the same time more than human. Agencies superior to those of earth, are working with the earthly, for the introduction and establishment of the Kingdom of God among men.

Caloric and Steam.

The Scientific American, a valuable Journal devoted to the Mechanic arts and published in the City of New York, still maintains that Caloric, if at all successful as a motive power, will not supersede steam. Time will settle this matter to the satisfaction of all. Is there any good reason, judging either from the nature of things, or from the analogies of the past, why Caloric or some other agency, more subtle still, may not be employed to a far greater advantage than any motive power now in use? The world has not reached its zenith yet, we trust, in the arts and sciences, any more than in morals and religion.—Practical Christian.

Literary Notices.

THE SPIRIT MINSTREL: A collection of Hymns and Music, for the use of Spiritualists, in their circles and public meetings. By J. B. Packard & J. S. Loveland. Boston: Published by Bela Marsh, No. 25 Cornhill. 1853.

This book is published to meet the present and growing needs of Spiritualists. The old Hymn Books are like the old creeds, which served very well for their times, but are now outgrown by a large and increasing class. The "Minstrel" will be found better adapted on the whole, to all advanced minds who take pleasure in sacred music, as well as in sacred ideas. We should have liked the book better if the old phraseology, in some cases, had been so amended as to match the truly advanced ideas of the age, but can easily pardon this defect, when we find it balanced so well by more than an equal degree of truth and of beauty. Our Spiritual Circles and Harmonical Brotherhoods will, of course, want the "Minstrel," as an aid to still greater harmony and a more symmetrical experience.

THE BIBLE AS A BOOK: as it is at the present day; its Inspiration, Logic, etc. ALFRED W. HOAR, MEDIUM. Boston: Bela Marsh, No. 25 Cornhill.

This Work purports to emanate from that noted personage we commonly denominated Saint Paul, but who calls himself only and modestly, the plain Paul in this Publication. The book seems to be a sort of "running commentary" on the Bible, and is professedly devoted to pointing out the "errors" of that time-honored and much-worshipped Book. Some very curious ideas are broached in this modern epistle of the great Apostle. For instance, he makes the woman equal to the man now, which he did not do eighteen hundred years ago. He also allows the woman to "speak in the churches," or anywhere else when she has anything to say, and feels like saying it. He also tells us that the little word "not" properly belongs to the passage, "the powers that be are ordained of God," which, of course, changes the whole drift of ideas on that old and vital question of "subjection to Governments." Whether the book is perfectly truthful in all its claims and assertions, the Spiritual School will be as sincerely ready to question as any other class, while at the same time, they will doubtless find much that is suggestive, and perhaps useful, in the present grand crisis of ideas.

THE "ILLUSTRATED NEWS."—We have received the ninth number of this weekly "pictorial," which contains many fine pictures, and a good amount of reading matter mostly of an historical and a sentimental character. The Pictorial

illustrations are well designed and executed in superior style. The Prospectus, we observe, proposes to give the readers of the "News" an "authentic history of Japan" with appropriate illustrations. That modern "model man," in the field of energy and of business tact and enterprise—P. T. Barnum—we see is a Special Partner in the ownership of the "Illustrated News." It must therefore succeed.

THE SPIRIT MINSTREL.

A collection of Hymns and Music, for the use of Spiritualists, in their Circles and public meetings. By J. B. Packard and J. S. Loveland. Price, in paper covers, 25 cents; in boards and cloth backs, 38 cents. Postage on each 6 cents. Just published and for sale by Bela Marsh, No. 25 Cornhill.

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 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 descending—a picture which shall correspond with the title of the publication, and be eminently significant of the New Age on which our world is entering. It will be a medium for the higher order of Spiritual communications—a vehicle for the facts philosophy and practical suggestions of human correspondents, and for such editorial matter as the changing circumstances of the times and the needs of the public shall seem to demand. It shall be a free paper, in the best sense of the word—free for the utterance of all worthy and useful thought—free as Life and Love and Wisdom are free! It will spontaneously avoid all sectarianism, (except to give it criticism,) and will be the unswerving advocate of Universal Truth.

Friends of Humanity, and Lovers of Spiritual Communication—are you ready for such a paper in 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 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.

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 headed "Private."
5. In sending names of new subscribers, or money for subscriptions, let the name of the subscriber, and Post-office address (i. e., the town, county, and state) be distinctly given. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

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

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. To promote harmony of faith and unity of action in the great work to which they are called.
3. 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, 1853, 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 more in advance, will be supplied at their residence by a carrier, without extra charge. If not paid in advance, \$2.50 per annum, or five cents a number will be charged.

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POETRY.

My Philosophy.

Bright things can never die,
E'en though they fade,
Beauty and minstrelsy
Deathless were made;
What though the summer day
Passes at eve away,
Doth not the moon's soft ray
Silver the night?

Bright things can never die,
Saith my philosophy,
Phœbus, though he pass by,
Leaves us the light.

Kind words can never die,
Cherished and blest;
God knows how deep they lie
Stored in the breast,
Like childhood's simple rhymes,
Said o'er a thousand times,
Aye, in all years and climes,
Distant and near;

Kind words never die,
Saith my philosophy,
Deep in the soul they lie,
God knows how dear.

Childhood can never die—
Wracks of the past
Float on the memory
E'en to the last;
Many a happy thing—
Many a daisied spring
Flow, on time's ceaseless wing,
Far, far away;

Childhood can never die,
Saith my philosophy,
Wracks of our infancy
Live on for aye.

Sweet fancies never die;
They leave behind
Some sunny legacy
Stored in the mind—
Some happy thought or dream,
Pure as day's earliest beam,
Kissing the gentle stream
In the lone glade;

Yet though these things pass by,
Saith my philosophy,
Bright things can never die,
Even though they fade.

SPIRITUAL COMMUNICATIONS.

[For The New Era.]

The Discipline of Mediums.

COMMUNICATED THROUGH H. SNOW.

When we of the Spirit Life, intend to prepare one of our mortal brothers for the work of a Medium; we first inquire, in ourselves, what is the best way of making such a preparation. For, as you all know, each person has his own peculiar constitution, both of mind and of body; and hence a different course of discipline is appropriate to the different orders of individual character. When those who are peculiarly fitted by nature for the office in question are the ones upon whom we are to act, it requires but little effort on our part and the work is soon performed. But when the person to be prepared, is not naturally constituted for the medium office; then it becomes requisite that a series of efforts should be made which requires much time and labor on our part; and much patience and perseverance on his. When this is the prospect before us, it is our custom to set apart some spirit-beings especially adapted to the work in hand, and who are in a condition to do it without so much natural repulsion of thought and feeling as would be the case with those differently related to the work in hand, and to the person upon whom the work is to be performed.

When the spirits thus set apart, find that they are to be used in this way, they require as a matter of right on their part, that, for the time being, they may have the entire control over the one of earth who is to be prepared for the medium office. It is thus that it has been in the case of this medium, and hence many things in his experience have been of a character not only repulsive to him, but also to those who are most deeply interested in him as his special spirit-guardians. It is only when the person is naturally fitted for the medium office, that such things can be avoided, and it is not often that persons are found who are natural Mediums.

You must not think, however, that, when this medium developing process is being carried forward, your especial Guardian Friends are indifferent or wholly inactive; they are, on the contrary, often near you, and although they may not interfere so as to impede the process going forward, yet they are often able to do something to hasten it, but in ways not easily understood by you of the Earth Life.

It is not often that persons are carried through a process so long, so varied and trying, as has been the case with the medium through whom we now communicate, not for his benefit only, but for the good also of others similarly situated.

It ought not to be thought strange, we think, that such a preparatory work should be necessary, when it is remembered that in all cases,—or nearly so,—when any important work is to be done, a preparation somewhat similar is required. It was so, in regard to the Great Teacher himself when he was about to enter upon that great and glorious work given him to do. It has been so likewise, in almost every case in the history of human progress down to the present time. It may be well to cite another instance of this; we mean that of Martin Luther the leader of what has been called the Protestant Reformation. We will not now go into the particulars of that singular discipline through which he passed, but simply refer to his early history whilst still a victim of Monastic Life.

It should not be thought strange, we say, that, in the medium discipline, an experience of a somewhat singular character should be necessary, when the object of the preparation is one of a character so important and singular. We do not intend to say that, what has been done to this medium, and to others similarly situated and constituted, has been of a deceptive character,—i. e. when regarded from our point of view,—yet to him it has doubtless appeared thus. And yet if he could but fully understand what has been done even in his own case, he would find that much which has seemed deceptive, was only so for a brief moment, and that presently the deceptive phase has disappeared and the real character of the act or speech became apparent. Thus it has been in most cases we say; but it cannot be denied that there are sometimes such influences permitted to persons in the condition we are now considering, which are not only apparently but really deceptive. You do not seem to think that this ought to be, but you should remember that, in your present condition, you can see but a very little way into the doings of that Wisdom which often permits evil that good may be a result of the same.

When therefore, the Medium in preparation, is surrounded by influences which seem to be of a low and deceptive character, let him not think that he is entirely given over to that which is un-mixed evil; but let him consider that nothing un-mixed of this character can come to him excepting that which is for a special purpose, and only temporarily. And let him consider also, that all such influences are under a restraining power which will not suffer any to be tempted beyond what they are able to bear, but will with the temptation make a way of escape.

We perceive that it is suggested by the present medium, that this medium developing process of which we are speaking, may sometimes be unwisely conducted on the part of the invisible helpers; and that the results, in many cases, have been such as seem to be a great loss to the world, inasmuch as many mediums of fair promise, have thus been disheartened and have given up their office. This may be the case in certain instances; but it should be considered in this connection, that mediums who are thus easily discouraged in the good work, are not the ones who are needed to carry forward a work which must meet with so much opposition and discouragement, while in the present stage of its progress. What we of the Spirit Life want as our co-workers, is a set of mortal brothers who will not readily give way to opposing influences. Others can be of but little use to us; and often they are but a hindrance to our more complete success.

We wish to say a word before closing, in regard to what should be done by all who are sincerely desirous of becoming true and exalted mediums for spirit effort. All such ought to reflect that they are not to be the judges of what is proper to be done in their own individual case; for their position is not one that can enable them to see so clearly as ourselves what is needed to prepare them for their work. We do not intend to say, however, that persons of this character should give themselves up implicitly to what shall be given professedly to guide them; we only intend to assert that there is some reason in being inclined to follow the invisible rather than the visible guidance in such cases. When therefore we wish to help one who is desirous of becoming a Medium, or in becoming further elevated in his medium capacity; we say to him, be true to yourself at all events, and follow other influences, of the kind just alluded to, as far as you can without forgetting this injunction. We have not entered at length upon this subject at this time, but it may be that what we have now said may be of use to others; so you may

make a public use of it if you think it wise so to do.

Words of Cheer from the Spirit Life.

JOHN M. SPEAR, MEDIUM.

All things have their beginnings. The lofty mountains are formed of individual particles, and mighty rivers and expansive oceans, of single drops. Particles adhere, and compose mountains, and drops commingle and form oceans; so it is with all things, however high, useful, grand, glorious. All the revelations have had small beginnings, and have spread wide, and more wide, until they have come to be universally received.

They of the Higher Lives, come to your earth to make useful declarations of things yet to be. They come in simple methods, and make impressions which cannot soon be forgotten or removed; and these exhibitions of spiritual presence, shall become more striking and more wonderful, and more glorious, and more sublime. The closed ear shall be opened, and the contracted vision shall be expanded; the faltering shall become firm, and the weak shall become strong.

In promoting these labors there shall be selected various and most wise instrumentalities. Each shall find his place, and do his portion of labor. The morning light is breaking; and a new day is at hand, and the sun of truth, and love, and wisdom, is beginning to dispense its beautiful radiance upon the more highly favored. Let all fears, and doubts, and anxieties pass away; and let hope, and peace take their place.

My name when on your earth was CATHARINE SARGENT. I loved much when on your earth; I love more now.

Interesting Incident.

LETTER FROM A FRIEND.

FRIEND HEWITT:

If the following should find acceptance in your valuable sheet, it may gratify some of your readers, as well as your friend T. M. B. And possibly it may give a convincing answer to some doubting querists, who contend that there can be no communication from departed Spirits, yet say that the truths may be obtained by electricity, from some one present in the company who has the knowledge of the facts. The following statement, together with the spiritual communication, I received from Mr. P., who keeps a stall in Quincy Market, and whose veracity I believe no one will doubt. He told me that, until within a few weeks, he had been a skeptic in every thing concerning spiritual communications; but that now he is convinced of their truth.

"Some weeks ago," said he, "I noticed a stranger in the stall opposite, and I thought he was inquiring for me, as the one that kept the stall pointed over toward me. The stranger directly came across and asked me if my name was P. I answered, 'yes.' Do you reside in Hanover street? 'Yes sir.' Did you lose a daughter by death about six months ago? 'Yes sir, and a lovely child she was to us.' Well, sir, said I, you may think it strange, that I ask these questions; but I will tell you the reason. I was a disbeliever in all spiritual communications; but being invited to attend a meeting of this kind, (it was at a gentleman's house in Temple street where I attended,) many questions were asked and satisfactory answers given. As we were about leaving, it was asked if any spirit wished to make any further communication. Directly there was an affirmative response. It was then asked, will you give your name? It was given as SARAH PAGE. No one in the room had ever known a person of that name. The following dialogue then took place:

How long have you been in the Spirit World? 'Six months.' How long had you lived in this world? 'Eleven years.' Are your parents living? 'Yes. Where do they live? 'In Boston.' In what street, place, court, alley or lane? 'Hanover street.' Where does your father do business? 'In Quincy Market House.' Have you ever known any one now in this room? 'No.' With whom do you wish to communicate? 'My father.'

"The stranger then added that, as a result of this interesting incident and conversation, he determined to make inquiry, and if he found me, and the story proved to be true, then he could not help believing."

I then inquired of Mr. P. if he had sought for any further communication with the Spirit of his child. He said

that he and his wife had since had many happy conversations with their departed child. He then submitted for my use, the following communication which he had since received, from a departed sister, through a writing medium:

'Dear Brother: the spark of Sisterly love still burns for you. I would have you see me arrayed in garments of purity;—O, I would rend asunder the slender fabric of flesh, and a new and glorious sight would greet your spirit eyes!

Course on my brother! There is beauty in this world. The flowers of Spring are beautiful;—the Summer has its beauties, and the farmer is happy as he views the land that yields to the plough. You have many beauties, but they pass away like the fleeting cloud. But I have entered a home above;—all is Eternal: the flowers fade not; cold and heat oppress us not, nor reach the Spirit Land.

I am of a shadowy form now, say you, "how then can you produce a material substance?" Around me is a celestial light that enables me to make the sound;—from me emerge fine threads of Spiritual Electricity that connect with the Battery or Medium, and, her will being dormant, my will moves the muscles.

I am the same responsible, self possessed being that I should be if I inhabited the flesh. I am happy, but in my happiness I forget not my dear friends, who need my watchful care and love.

My brother doubt no longer;—mount up on wings of thought and soar to heavenly climes. Watch well, and pray, for the bridegroom cometh: prepare your mind to receive him. I do not ask you to believe, but to receive this as truth, from your guardian Angel and Sister.

"Ministering Spirits"

What are ministering spirits? The Scripture speaks of them as angels that wait at the throne of God, Heb. i: 7, "Who maketh his angels spirits," and inquires concerning them, Heb. i: 14, "are they not all ministering spirits, sent forth to minister, for them who shall be heirs of salvation." The Bible often speaks of the existence of angels, and of their ministry on many occasions upon earth. A company of them came forth from the courts of heaven at the birth of Immanuel, and proclaimed "peace on earth, good will towards men." At the close of our Lord's temptation of forty days, "angels came and ministered unto him." Angels appeared at the sepulchre and announced to the women the glad tidings, "the Lord is risen indeed." There can be no more doubt of the existence of spiritual beings called angels, than there is of the existence of God in heaven. But what are angels? The word signifies a messenger—one appointed to convey messages, orders, &c., from the throne to different parts of the Sovereign's dominions. Of course, then, angels are not to be idle—they have work to do, and a mighty work it is—hence the Bible says, "they excel in strength." They are the agents, instruments, messengers and spiritual missionaries sent out from God by which to accomplish his holy will in the government of the world. In a word, they are "ministering spirits." They may be the glorified spirits of departed friends—we have little doubt of it; and though we cannot see them, for no spirit, not even the spirit of God is to be seen of men in the flesh, yet they are as really about us in their holy missions as God himself is present wherever we go.

Millions of spiritual beings walk the earth Both when we wake and when we sleep."

How often do new thoughts, motives, and influences spring up in our minds, which never seemed to originate in our own brains, and which, adopted by us direct the courses which we take? Who knows but these are the workings of invisible agencies; the promptings of good spirits—of departed fathers and mothers or wives and husbands, or brothers or sisters, or sons, or daughters, or other friends in the days of their flesh, who, as the working agents of God's will, are employed to save us from error or shield us from harm? We know of nothing unphilosophical or unscriptural in the thought. "Know ye not," said our Savior, speaking of little children, "that their angels do always behold the face of our Father that is in heaven." It seems then, that from our infancy we have guardian spirits whose abode is in the presence of God in glory, but who take cognizance of whatever concerns us upon earth, and are sent forth as conscious monitors to encourage our holy affections and to rebuke the sinful ones.

—Gospel Banner.

Our Personal Name.

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

JOHN M. SPEAR

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