



OR HEAVEN OPENED TO MAN.

DEVOTED TO THE NEW DISPENSATION.

VOL. I.

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SPIRITUAL PHILOSOPHY.

The Old and New Manifestations Compared.

By Albert Bingham.

NUMBER TWO.

MR. EDITOR:

Having in my former communication intimated my design to make further comparison between the Scripture manifestations of Spirits and Angels, and similar phenomena of the present time, I now forward you this in accordance with that suggestion. In this I shall be more brief.

The fact that communications are sometimes made, purporting to come from the spirits of animals, has occasioned much perplexity to the sincere investigator, and has also received what seems the almost merited sneer of opposers. In these hasty articles I do not propose to attempt a solution of the mysteries. I believe they are the work of Spirits, and shall unhesitatingly speak of them as such. My only object at present is, to show that other things equally mysterious, equally unreasonable, and equally ridiculous, are yet accepted as true, apparently for no other reason than that they are found in the Bible. I admit my inability to explain why communications from animals are received, as I do to explain another thing to which I am about to allude, and which is found in the good Book.

To those who believe that departed human spirits can communicate with us, the question *how* this strange thing occurs, is less difficult, for we can attribute it to the low and undeveloped spirit—to such as still retain a love of drollery and mischief, and perhaps too, to such ones as the lying spirit or lying angel, (for he was sent on a message, and that made him an angel), as the one the Lord sent out to entice Ahab. To account for this peculiar fact on any other supposition than the spiritual one, is no less difficult. It is quite impossible to imagine why electricity, the odic force, or automatic action should assume to be the spirits of defunct animals. It seems very absurd to suggest such an explanation. Yet we have the fact before us, and must dispose of it in some way. Shall we attribute it to a design on the part of the medium? If so, what is the motive prompting the design? No one would introduce messages from animals with a view of encouraging a spiritual belief, for its tendency is obviously quite the other way, and to my mind the fact affords the best evidence for believing that the medium is not the operating cause of the phenomenon, though an instrument in its production. But let us pursue our comparison of this strange feature in the matter with others which, for a long time, have been accredited and venerated as sublime truths; and then perhaps we shall be less shocked at its apparent absurdity.

For this purpose I refer the reader to the 22d chapter of Numbers, where we are told that an ass was once made the medium of an angel's communication,

and also to speak with a man's voice, as Peter says, in his 2d Epistle. In such a voice he addressed three distinct and intelligible questions to Balaam, and to which Balaam replied with the same readiness and composure as though there had been nothing unusual in that mode of questioning, or in the speech of an ass. The ass, too, was affected in another peculiar way. She had, as the Swedenborgian would say, her interior vision opened, so that she could see what Balaam could not see, until his eyes too were prepared for the purpose, viz., a disembodied spirit or angel. Let us briefly sketch the scene:

The sight of the angel with a drawn sword in his hand, (angels have swords sometimes, as well as spirits have jack-knives and watering pots,) frightened the ass, and made her turn aside out of the way. I must stop to ask the reader, if he can suppose the ass was hallucinated, or biologized, and therefore saw nothing in reality?—that it was all a fantasy, as Mr. Hough, the New Church minister in New York, declares the table moving to be?—or that it was a mere mental reflection, as Dr. Richmond says all such things are, and this very case in particular?—or that it was automatic action, as Dr. Rogers instructs us? Let these gentlemen answer for themselves. We cannot put the question now to the ass himself; and although he spoke thus, he did not declare that he saw either the angel or the sword. The Bible said that.

But to continue our sketch. The second time the ass turned out of the way, she crushed Balaam's foot against the wall. Whether this crushing of the foot was a hallucination, or a real incident, the attending physician might tell, if there was one. But we presume our other Doctors cannot.

Again, a third time, the angel with his sword opposed the direct onward course of the ass, and she fell to the ground. Thereupon Balaam smote her with his staff, and then she spoke and asked Balaam the three questions, as to the cause of his beating her. At this point, Balaam himself first saw the angel, who all along had been visible only to the ass. And now the angel becomes the interrogator, and asked Balaam why he had smitten the ass those three times? Now I consider that a very idle question in the angel; he certainly did not ask it for information. He knew perfectly well how the whole thing had transpired, for he had arranged it and caused it to take place. Such a question looks like what in human transactions would be called a low artifice, to carry out some evil design. He waited for no answer, for he required none, but went on to declare that he had himself opposed the ass, and if she had not turned away he would certainly have slain Balaam himself, and saved the ass. It is to me a very strange declaration in the account, that the dodging of the ass should have defeated the angel's design to kill Balaam, and that an angel, who is supposed to have powers of the most rapid locomotion, could not have followed the ass a few feet only, to the side of the way, and then accom-

plished his object. Balaam could not have put himself on his guard against such an attack, for he had not then perceived the angel's presence.

Now it seems that this whole affair was executed in order to prevent Balaam's going to see Balak; yet, after all, when Balaam consented to return, the angel bade him go on, and he did so.

Now I am not fully disposed to call in question this circuitous method of accomplishing the purposes of an omnipotent God, nor to deny the possibility of an ass' becoming a speaking medium; yet I do think anything like free criticism develops some striking improbabilities, which ought at least to deter those who have such unwavering confidence in the truth of this story, and of all the Bible, from being so ready to denounce as utterly absurd, other things of a similarly unaccountable character, and equally entitled to credit, save that they are not related in that Book.

A few Thoughts on the Bible.

BY MILO A. TOWNSEND.

To those who have been educated in the school of Orthodoxy, it is no trifling task to make their way out of the wilderness of the old theology. The fear of man on the one hand, and the fear of the Devil on the other, stand like grim specters to terrify the enquiring mind. But every one who thus breaks the shackles, and walks abroad into the clear sunlight of liberty, renders the emancipation of those who are to come after, less difficult. The pathway will finally become so beaten and familiar, that earth's benighted millions will find their way out, and join in one universal shout of jubilee rejoicings.

Whether we consult reason, intuition, the testimony of God in the soul, or the admissions of the Church and Clergy themselves, as presented in the writings of Mosheim, Eusebius, Origen, Moses Stuart and others, we certainly are not warranted in accepting the Bible as all infallible truth, or the "Word of God." Its writers were by no means infallible; but like men in our own day, were variously gifted, variously inspired, variously situated, and in different degrees of development. With some, often "the spirit of the Lord was upon them," and impressed them to give utterance to those great and imperishable truths which lie at the foundation of all righteousness and progress, and which in their omnipotency shall yet reform and redeem the world. When thus inspired, they were moved to speak with an earnestness and power that thrilled the hearts of the multitude, and led them to inquire the way to life everlasting. What outpourings of eloquence, of devotion and of heavenly thoughts at times rushed forth from their illuminated souls, and with what confiding self-denial and sublime heroism did they go forth amid the conflicts of a reformatory life. And in this how unlike the vast majority of our modern preachers. Yet to say they were never committed errors—that they were free from imperfections, and infallibly reliable, as spiritual media and teach-

ers, is contrary to reason, facts and philosophy. In one sense the highest angels are imperfect, for eternal progression implies eternal imperfection.

It is obvious that other of the Bible writers occupied a low plane of thought, and were actuated by impulses, prejudices and desires, such as rendered them unfit media for the transmission of pure and elevated thoughts from the higher spheres of the angel world. Being less faithful to the dictates of truth, they were impelled at times by the spirit of revenge, of contention and the love of power. Their teachings, consequently, most almost of necessity conflict with the teachings of those who occupied a more elevated position; and hence that want of harmony in the views and principles taught in the Bible.

The Bible is not the production of one mind, but of many minds. To regard it otherwise, or rather to look upon it as all emanating from God's mind, through infallibly inspired men, is the great and bewildering error, which makes it equivocal and incomprehensible. Appealed to as infallible authority, it can be made to subserve, in the hands of adroit and selfish theologians, the basest purposes, who, taking advantage of its susceptibility to different interpretations, quote it to sustain and perpetuate War, Monopoly, Slavery, Sectarianism, and other mighty evils whose monster-tread has shaken the land with more than earthquake destruction.

Pure, beautiful and ennobling as are the teachings of Jesus, and much that is found in every department of the Bible, yet there is no other book on the earth, that will admit of such various and contradictory interpretations. This is not only verified in the fact, that hundreds of conflicting sects claim it as the basis of their respective creeds and dogmas, but also in the fact that the advocates of war, of slavery, of capital punishment, of monopoly, and other great systems of wrong, cling to it with equal tenacity, and quote it with as much apparent confidence, as the advocates of Peace, Freedom, and Progress. What would be thought of the writings of Dr. Channing, or any author at the present day, whose sayings and sentiments could be quoted to sustain both sides of every moral, social, and theological question? Do we not expect, that a merely human book should be at least, not contradictory, not equivocal, not for a thing, and against it at the same time? Can we ask less of a Book that is claimed to be altogether divine? Certainly we should not expect more from man than from God. For hundreds of years the Bible exponents have been at work with what they claim to be the "Word of God," and it is yet a question of dispute among them, as to whether the author of that Word is in favor of war or against it, or whether he is in favor of the doctrine of Election, of Baptism, of the Trinity, of Eternal Punishment, or whether he is opposed to all these. If we accept the conclusion of Theologians and Doctors of Divinity, the Bible is exceedingly unfortunate in making itself understood—much more so than

a human being; for who will undertake, for example, to discuss the question, as to whether the Rev. Theodore Parker has "defined his position" with regard to the subject of Election and the Trinity? But alas! what confusion of opinion with regard to the Bible, and the thousand questions which it involves! What shall put an end to this confusion? Can anything short of an intercourse with the higher worlds? By this intercourse, not only this, but other momentous questions will, no doubt, ultimately, be settled. The light that is needed is breaking forth, and truer and more rational views will be presented to the mind of every earnest Spiritualist; and, though the great, fundamental principles of Christianity will continue to be reaffirmed by all enlightened Spirits, yet there is much to be learned of which we have little conception; and what is yet to be is but faintly foreshadowed in the past.

So far as the Bible is used as an instrumentality for good, let it be defended and exalted. But if it is to be used, in the hands of the clergy, as an engine of physical and spiritual despotism—leaving its track all the way down the distant ages, red and gory with the blood of Bigotry and Oppression, then it must be wrenched from their hands, or with them, be superseded by other instrumentalities, which God and his Angels shall put into action.

New Brighton, Pa., July 13, 1853.

An Interesting Fact.

While myself and brother were sitting at a table with R. G. Ellis, Medium, (Arch Place, in this city,) the following conversation took place between us and a Spirit, purporting to be "Luther Russell," who announced himself unexpectedly:

When did you die? "July 3d, 1853." Of what disease? "I call it a fit." Where did you live when here? "Boston; a member of the Guards." What part of Boston? "South: it seems to me you are very inquisitive." We want to know who you are, as we do not remember of ever hearing of you before. When was your body buried? "Yesterday." Was it buried under arms? "Yes." Have you anything to say to us? "I still exist." LUTHER RUSSELL.

When the above occurred we took it down, but thought nothing more of it, until, in looking over the paper the next day, I saw the death of Luther Russell, aged 51; and on the 8th inst. my brother took up the Boston Herald of the 6th, and, in casting his eye over it, read the following:

"Death: Luther Russell, of the Palaski Guards, who died on Saturday night last, was buried yesterday afternoon by his comrades under arms."

This remarkable coincidence was not produced by mind operating on mind, as neither of the persons present ever heard of the man before; and I think it will be difficult to account for it satisfactorily by any other philosophy than the Spiritual.

Thoughts from the Spirit Life.

Little is known as yet of the secret and hidden powers of the human soul, or, more properly speaking, the immortal soul. It is cramped, and dwarfed, and brutalized by its connection with the body. Unless the fountain is pure how can the stream become so? If the soul is connected with a diseased and loathsome body, made so and continued in that state by continued indulgence in wrong and unnatural habits, how can it arise and expand its glorious and heavenly powers?

Many have not the wish to improve their natures, and many are longing and striving and earnestly desiring to improve themselves, but are kept down by circumstances. To such minds the glories of this world will open with a ravishing sense of new and unthought-of brightness and beauty. To such I would say, dear friends, cherish all desires which will lead you to look out from yourself away over the wide expanse of the broad earth,—away above look ye in wonder and admiration of the power which formed the vaulted arch of the deep blue sky, so thickly studded with the gems of night. You may not be hindered from doing thus much. If ye cannot learn from the printed page all ye would know, learn ye from the book which has been written by the finger of our God. And yet look not abroad always, but turn thine eyes within; yea, within thou carriest a more costly pearl than moneyed treasures ever priced. Thou wilt find there that which will repay thee well for looking and seeking. Search, search; yea, search deeper and within the secret chambers of thy soul. More of the image in whose likeness was formed wilt thou find in thine explorings. O, be true, be true; be true to highest, holiest and best intuitions. Nothing will compensate you for the loss, if you neglect the search. O, how little you know, and we also!

An Question Answered by Spirit.

QUESTION.—Is there a shadow of truth in the idea of a Spirit-meeting of absent friends while yet in the body?

ANS.—"It is not a shadow of truth; it is a palpable reality. There is a secret outgiving of the soul, a deep intercommunion of heart with heart, of which, being entirely independent of memory, no distinct recollection remains. When the form of an absent friend is suddenly brought before your interior vision, without any thought or volition on your own part, the secret soul of that friend has come out to meet and commune with yours. Past scenes and pleasures are then renewed, questions are asked answered, and although but a faint conception remains that you have thought of this friend, yet the soul-meeting was as much a reality as though the body had, by its grosser senses, received the visitant. Especially in the night watches do souls meet and commune thought with thought and heart with heart. While the body is slumbering unconsciously the soul is roaming in creations bright, beautiful and sublime."

NEW ERA.

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

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BOSTON, WEDNESDAY, AUG. 17, 1853.

The Hon. Edward Everett and Spiritualism.

When we hear an ignorant denounce that of which he has no knowledge, we feel only the emotions of pity; but when a man claiming to be a scholar and a philosopher, is found pursuing such a course, our indignation is aroused, and our sense of justice declares him to deserve severe reprobation. Such were our emotions when reading the following passage in Mr. Everett's late speech at Plymouth. It really seems as though most of the world's great men were demented. We have nowhere met with a more malignant and stupid assault, not even excepting the work of the redoubtable "Henry Wickliffe," than is contained in the extract below. What had his eulogy of the Pilgrims to do with this ungenerous assault upon men as good and pure as himself? Clearly, nothing at all. It was incessant offered upon the altar of Intolerant Bigotry, which Mr. E. would have been ready to denounce as any one, had been at Harvard instead of Plymouth. The grand objection of Mr. E. seems to be against the manner of the Manifestations. Who can fail to see in this the same spirit which actuated Naaman when told to wash in Jordan, and of the Pharisees when required to accept the Nazarene as Messiah? There is, mingled with this inflated pride, the old Pharisaic hatred of all which does not bear the stamp of the schools. But to the extract:

"I am aware that to ascribe such a result, even in part, to the influence of religion, will sound like weakness and superstition in this material age—an age at once supremely skeptical and supremely credulous, which is ready to believe in everything spiritual rather than God, and admits all marvels but the interposition of his providence; an age which supposes it a thing of every day's occurrence to evoke from their awful rest the spirits of the great and good, and believes that master intellects, which while they lived—obscured with these organs of sense—ravished the ears with 'the tongues of men,' and have now cast off 'this muddy vesture of decay,' and gone where they speak with 'the tongues of angels,' can yet find no medium of communication from the eternal world but wretched inarticulate rappings and clatterings, which post-house clowns would be ashamed to use in their intercourse with each other—as if our matchless Choate, for instance, who has just electrified the land with a burst of eloquence not easily paralleled in the line of time, if sent with a message from a higher stage of being, would come skulking and rapping behind the waistcoat, instead of coming in robes of light, with a voice like the music of the spheres;—an age, I say, that believes all this, and yet doubts and sneers at the wonder-working fervors of earnest men, swayed by the all-powerful influence of sincere faith."

It believes, yes, in the middle of the nineteenth century it believes, that you can have the attraction of gravitation, which holds the universe together, suspended by a showman for a dollar, who will make a table dance round the room by an act of volition, (forgetful of the fact, that if the law of gravitation were suspended for the twinkling of an eye, by any other power than that which ordained it, every planet that walks the firmament, yea, all the starry sons, centers of the countless systems, unseen of mortal eyes, which fill the unfathomed depths of the heavens, would crumble back to chaos,) but it can see in the Pilgrims nothing but a handful of narrow-minded bigots, driven by discontent from the old world to the new; and can find nothing in the majestic process by which United America has been established as a grand temple of civil and religious liberty—a general refuge of humanity—but

a chapter in political history, which neither requires nor admits explanation."

The above contains more falsehoods than sentences. Who believes that Spiritualism can "find no medium of communication from the eternal world but wretched inarticulate rappings and clatterings"? None; and nothing but a stupidity befitting an oft-referred to animal, or a base pandering to ignorant prejudice, could have dictated such an assertion. Did Mr. E. know of the twenty or more different modes of communication, of which the rappings constitute but one? If he did, why did he so falsely misrepresent? If he did not, why did he presume to slander so grossly his neighbors?

He insinuates that Spiritualists disbelieve in the existence of God! and reject the interposition of his Providence!! To state such assertions is to refute them! Again, he says, "it believes you can have the attraction of gravitation suspended by a showman for a dollar, who will make a table dance round the room by an act of volition." Worse and worse—false and more false. It is false that we believe "the attraction of gravitation" to be "suspended" at all "by a showman," or any one else. It is presumable that Mr. E. "believes" that this attraction is *overcome*, for the time, when you raise a solid substance from the earth, though not absolutely suspended; so we think it to be overcome, for the time, when tables float in the air. But who pretends that "tables dance by an act of volition"? Not Spiritualists; but a few learned asses like himself may have entertained that foolish notion,—the common people have too much good sense to receive any such folly.

The charge he makes respecting the estimate put upon "the Pilgrims" and our national institutions and history is equally unfounded, uncalled-for and false. We may be thought unduly severe; but we can see no reason in tamely submitting to *civil abuse*, even though it come from an ex-Rex., and a now political Honorable. We freely grant that such men stand in need of much pity, and we are equally sure that they are deserving of sharp rebuke.—L.

A REVIEW
OF "Philosophy of Mysterious Agents,"

NUMBER FIVE.

We have already seen that Deity is the great Parent Spirit, in whom all things live, and who lives in all things, as the primal life and source of all power and motion. Another fact of equal importance, in the elucidation of any phenomena pertaining to man, is the everywhere blazoned truth, that man is the child—the image of God. The mode in which human Spirits emanate from Deity, or originally emanated from Him, in the sense of becoming personalized, is, of course, beyond our comprehension, as all generative processes are at present. Here, however, is the fact, conceded alike by all, except atheists, that man is the child of God. And if man be the image of God, then shall we expect to find in him, in a finite form, all the attributes of the Deity. Nor are we disappointed in our expectations, for Heaven and Christian agree in the conclusion that man is a miniature Divinity. This being true, man, as a spiritual entity, must be a causing agent in a limited sphere, and to a limited extent. His sphere, to be sure, is in and filled with the divine, and, therefore, not independent in any absolute sense, nor free in the sense of being able to violate absolute or fundamental law; yet in that sphere, and in accordance with the eternal powers of Spirit Life, and Divine appointment, it may act the God, on the plane of its finite development. We have allowed automatic and autocratic, self-acting and self-directing powers to Deity, and, therefore, cannot deny them to man. But here an important question arises. Is the automatic power of Deity exercised unconsciously? If not, the fair inference, *a priori*, would be that in man it would correspond to the pattern—i. e. Deity. What is the fact? To answer this, let us ask what are the obvious automatic activities of man? In reply, I answer, the whole category without exception. Some might object to this, and claim the will, or voluntary faculty, as an exception. We can will, or refrain from willing at our pleasure, say they, therefore, this exercise of our autocratic faculty is inconsistent with the idea of automaticity. And so it would be, were the assumption entirely true, which it is not, as we will presently show. We are able to suspend willing, is the assumption. How does this appear? Where is the proof? Perhaps we shall be told, the

proof is in every man's consciousness. But it is not in mine; on the contrary, my consciousness distinctly asserts the opposite as truth. It is freely conceded that we can refrain from willing certain courses of action, or trains of thought, and that conduct or thinking may remain unperformed as a consequence. But why is this? Simply because we will the opposite, and this pretended want of willing, is simply an act *prolonged*, and constituting what has been termed a state of mind. But a mental state, as the term is here used, can mean nothing more nor less, than an act of will continued; for, if the first act of willing did not perpetuate itself in a fixed purpose, the contemplated train of thinking might go on. Indeed what is a purpose, as it is termed, but a prolonged act of willing? I think no philosophic mind will, for a moment, object to this view; and if not, then the automaticity of the matter is settled. The autocratic, or self-controlling power, does not reach to the creation, or suspension of mental action, but to the modification of its modes and the selection of its topics. The functions of organic life may be said to be automatic also, though subject like the intellectual and passional activities to important modifications by the exercise of the willing power. Some have been able to suspend for a season the motion of the heart by an act of will. This, in connection with similar facts, tends to show what *a priori* and analogous reasoning combine to demonstrate, that the functions of organic life are the automatic workings, not of a mere physical machine which drives itself, but of the living, acting spirit. In answer to the objection that they are unconsciously performed, we need only remark, that they are *no more unconsciously* performed than many operations of the intellect. And it is very strongly believed that the most rigid logic would demonstrate every mental act to be as unconsciously performed as are the functions of organic life. Should any one be disposed to controvert this point, he will be sure, in the first place, that he knows what is meant by consciousness. Again, he must be able to explain all the mysteries connected with its workings, or else he may find himself dealing in mere assertions and uncertainties. But it is not intended to press this argument farther. We have carried it thus far in order to show the utter futility of what Mr. R. has said upon the subject of "physical, unconscious" automaticity. And our examination has led us to the conclusion, (1) that pure "physical" automaticity does not exist; (2) that where automaticity does exist, there is no proof of absolute unconsciousness.

But as we are now discussing the very gist of the subject, it may be well for us to show that the highest and mightiest acts of the human spirit—"the self-conscious personal identity" of Mr. R.—are truly and properly automatic. Let it be borne in mind, however, that it is not an automaticity that absolutely excludes the interference of the autocratic; nor that they do not occasionally, yea, frequently blend together. Nevertheless, we yield nothing more to the autocratic than we have conceded above. For proof and illustration, we will take the philosopher. Some new thought, or idea, is presented to his understanding. He is attracted to its examination. Without any very positive volition, he finds himself absorbingly engaged in the profoundest reasonings. He sees the relation this new thought sustains to others, the bearing it has upon various topics of previous investigation, and as he continues his intellectual gaze, a concatenated chain of logical argument, like the rushing of a mighty river, pours through his mind. Look also at the orator: His theme is before him. Notice now most carefully the workings of his mind. With his mental gaze intently riveted, his subject resolves itself into its appropriate parts—its logical exhibition is distinctly seen—then come troupings to his aid the multitudinous analogies and illustrations, like succoring allies to an army. Again, he sees the far-reaching relations of his subject to universal and eternal principles. He expands, but anon the opposing views of others, like the advancing phalanxes of an enemy, are perceived. How sophisticated they seem—how thin and transparent their fallacies! Annihilating arguments come dashing, like the mountain torrents, through his mind, while sarcasm, consuming as fire, leaves no vestige of reason, or shelter for the opposer. How he exults! What emotions of sublimity spring up within him—what combinations of terms—what concatenation of thrilling sentences, stirring the life-blood within you! But the scene changes. He sees the necessity of engaging his hearers in carrying out

his principles. See how the whole field of motive unrolls itself, and passes in panoramic movement before him. With what impassioned pathos he transfers the scenic representation into burning words to move the hearts of men. The same remarks, substantially, may be made in reference to the Poet, or any mind which thinks consecutively and profoundly. All such, too, will agree that their most happy efforts have been in connection with the deepest abstraction from all outward things, and a profound absorption in their theme, when no effort was required to fix, or keep the attention, for the subject charmed and chained the soul, as it came flowing like tides of light into the receptive mind, or passed like some gorgeous pageant before its eye. These are what thinking men call their seasons of inspiration. They are really so in a truly philosophical sense. The mind has become, for the time being, partially magnetized by its subject, and ascends to the realm, or plane of ideas—the interior, or intuitive eye is opened, and the innate, automatic powers of mind exercise themselves in the wide-spread, flowery field of thought. It is in this rapt, supernatural, or ecstatic state, which Mr. R. says is a state of disease, that all the eloquence which charms the mind of man is born. From the automatic activities of mind have flowed forth the sweetest, the sublimest, and most stirring numbers of poetry, and the impassioned strains of eloquence. The inspiration of Homer, Demosthenes, Cicero, Milton, and others of kindred fame, was wrought but the exalted activity of their automatic nature, modified to be sure to some extent by the autocratic. It is also the highest and noblest of our mental activities. It embraces what Mr. Upham calls Original Suggestion, Reid, for want of a better term, Common Sense, Brown, the Law of Association, while others speak of it as a certain Spontaneity inherent in man, not as yet well understood. It was dimly seen by the old philosophers, and called by them Innate Ideas, against which Locke so stoutly contends. It is the Reason, the Enthusiasm of Cousin and others, the Intuition of Morell, and the Superior, or Clairvoyant State of Davis. It is, in a higher or lower degree, the every-day experience of Mankind; but manifests only its extraordinary workings in the most unfolded and lofty minds. Mind, from its very nature, works automatically, unless arrested by some positive volition. From the above remarks we are prepared to deduce two most important principles, and one sweeping inference.

1. Automaticity is one of the peculiar characteristics of Mind.
2. It pertains to the highest and divinest manifestations of the mental powers.
3. The attempt of Mr. R. to degrade it to the plane of unconscious materialism is a complete failure.

It may not be inappropriate, in this place, to glance at the great stress which Mr. R. lays upon what he, following Cousin and others, calls self-consciousness. This is distinguished from our common consciousness, in that it is supposed to cognize only our own individual, personal identity. Upham, however, places this among what he calls Original Suggestions. The term is of but little consequence; but so far as the fact in our constitution is concerned it has a somewhat important bearing in this controversy. Mr. R. exalts this self-consciousness, as he terms it, in order that he may degrade the imaginary consciousness of identity which he attributes to the automatic, psychologic nature of man. In the exercise of this department of his nature, he places him on a level with the brute—the slave and sport of "mundane influences." Now, we suppose, Mr. R. will admit that even animals have a sort of consciousness—a sense, perhaps he would term it, of their own individual existence, or identity. And if their constitution is essentially automatic, and hence subject to "mundane influences," why do they not sometimes play the rouse with the peaceful ox, and cause him to personate the lion? Why does not the tiger become lamb-like? Nothing of the kind ever occurs among the animals, and why then in the animal nature of man? But what is most strange, the mind—the self-conscious, thinking entity, itself is not unfrequently the dupe of the "mundane influences."

Here are difficulties, which it becomes Mr. R. to consider and solve, for, until he does, his whole work is a rope of sand.

As he is very liberal in challenging an investigation of his theories, we will challenge him to prove that Man's phys-

ical nature is more essentially automatic than his spiritual. We challenge him to prove the fact of pure physical automaticity, in any case whatever. And he must bear in mind, that to quote the opinion, or assertion of Mr. Carpenter, or any other man, is not proof. And finally, we challenge him to prove that automaticity implies unconsciousness. And if he fails, as he must, in them all, what becomes of his theory? Vanished into air.

Desperate Criticism.

THE WITCH OF ENDOR.

We clip the following from Zion's Herald and Wesleyan Journal of July 20th, the Methodist paper published in this city, as a specimen of the desperate shifts to which the clergy are driven, in order to obscure the plain common sense teachings of the Bible on the subject of Spiritual Manifestation:—

DID THE WITCH OF ENDOR RAISE UP SAMUEL?

I answer, there is no evidence that she did. See the history of the whole transaction in 1st Samuel, 7th to 20th verses inclusive, which I have taken the liberty to paraphrase as follows:—

7. "Then said Saul to his servants, seek me a woman that hath a familiar spirit, that I may go to her and inquire of her. And his servants said to him, Behold there is a woman that hath a familiar spirit at Endor."

8. "And Saul disguised himself, and put on other raiment, and he went, and two men went with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up whom I shall name unto thee."

9. And the woman said unto him, Behold thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards out of the land: wherefore then layest thou a snare for my life, to cause me to die?

10. And Saul swore to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing.

11. Then said the woman, Whom shall I bring up unto thee? And he said, bring me up Samuel.

12. And when the woman saw that it was "Samuel" that he asked for, "she" being afraid, "cried with a loud voice; and the woman spake to Saul" in a loud voice, "saying why hast thou deceived me? for I perceive 'thou art Saul.'"

13. And the King said unto her, Be not afraid, for I have sworn that no punishment shall happen to thee for this thing. "For what sawest thou?" and the woman" recovering from her fright, "said unto Saul, I saw gods ascending out of the earth."

14. And he said unto her, what form is he of? and she said" unto Saul, "an old man cometh up; and he is covered with a mantle. And Saul" perceived by the description which she gave of his dress "that it was Samuel, and he stooped with his face to the ground and bowed himself," and now commences the soliloquy, the woman speaking in the person of Samuel.

15. "And Samuel," the woman "said to Saul, why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams; therefore I have called thee, that thou mayest make known to me what I shall do."

16. Then said Samuel," the woman "Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?" according to thy own confession, (see 15th verse.)

17. And the Lord hath done to him," she, "as he spake by me, (see 15th chap. 26th verse) for the Lord hath rent the kingdom out of thy hand, and given it to thy neighbor, even to David," (see 15th chap. 28th verse.) the reason why the Lord hath forsaken thee is,

18. "Because thou obeyest not the Lord," (see chap. 15th, 3d vs.) "nor executest his fierce wrath upon Amalek," (see 15th, 9th,) "therefore hath the Lord done this thing unto thee this day."

19. Moreover, the Lord will also deliver Israel, with thee, into the hand of the Philistines; and to-morrow shalt thou and thy sons be with me: the Lord, also, shall deliver the host of Israel into the hands of the Philistines.

20. Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel," the woman, "and there was no strength in him; for he had eaten no bread all the day nor all the night."

What follows shows that the woman had been in another room, or behind the curtain practicing her divination, &c., for it will be perceived that she came to him (Saul) and saw that he was sore troubled, &c. Let any one read to the end of the chapter, and they must think that the whole was a deception on the part of the woman,—yet a reality to Saul.

H. BROWNSON.

Rhinbeck, July, 1853.

Now we demur entirely to such an unwarrantable "liberty" with what bears, on its face, the evident marks of a simple narrative. This "liberty," taken by priests when their theory has been endangered, has been the great bane of all rational interpretation of the Bible, and the prolific cause of sectarian rancor and bitterness. If a protestant priest may "take the liberty" of twisting and perverting what does not suit him, why not the catholic, aye, and the spiritualist? We verily believe the Bible to be the most abused book in the world; and we feel confident that infidels are not its worst abusers. On the contrary, those who profess to be its most profound devotees—deifying it with the title of "the Word of God"—are the ones, who most shamefully mistreat it. What infidel ever misrepresented the Bible as has the R. E. (7) H. Brownson in the article quoted above? We know of none. But in order to show the perversions in the clearest light, we subjoin Mr. B's paraphrase on some of the verses, and parallel with it, the text as it is:

PARAPHRASE.	TEXT.
"And when the woman saw that it was Samuel that he asked for, she, being afraid, cried with a loud voice," V. 12.	"And when the woman saw that it was Samuel, she cried with a loud voice," V. 12.
"And Saul perceived by the description which she gave of his dress, that it was Samuel," V. 14.	"And Saul perceived that it was Samuel," V. 14.
"And Samuel, the woman, said to Saul," V. 15.	"And Samuel said to Saul," V. 15.

We have a right to demand, by what authority this Mr. B. contradicts the express language of what he calls God's Book. The history says "the woman saw Samuel," but this "liberty" taking expositor flatly denies this, and by his contemptible paraphrase utterly perverts its meaning. Give us such a "liberty" as this and we can make the Bible, or any other book tell just such a story as we please.

Again, the account states most explicitly that "Samuel said to Saul" etc., but this bold critic, with the coolest effrontery in the world assures us that it was "the woman" who spoke instead of the aged prophet. By the same rule, we might assert that no angel ever spoke to Abraham, Daniel or John. Yea, it would explain away "the whole marvel of the transfiguration, and other spirit manifestations recorded in the testament. But there are difficulties in the way of this dashing mode of interpretation which are not so easily set aside. Samuel refers to events, in verses 17 and 18, well known to Saul and himself, of which however this obscure and persecuted woman could hardly be supposed to have any knowledge whatever. Moreover a most truthful prophecy was uttered, a prophecy too, which in all its particulars could not well be guessed at even by a Yankee. How did the woman know that a battle would transpire on the morrow? Saul had not thus informed her and the bare fact that the armies were in proximity, though it might indicate the probability of speedy conflict, by no means made it certain, for oftentimes they remained days in sight of each other without joining battle. But what is more wonderful than the prediction of the battle and the defeat of Israel, is the further prediction of Saul's death and that of his sons. How could she know this? The thing was not probable in itself, and, therefore, not likely to be assumed by her as a fact, when, at the most, it could have been only a probable contingency. But what renders this interpretation to the last degree absurd and unsatisfactory, are the following considerations: (1.) Saul had cruelly persecuted persons of her profession. (2.) She had discovered him in his disguise, and had made known to him the fact. (3.) She had every reason to conciliate and please Saul instead of exasperating him. (4.) Persons of her reputed character usually aim to please those who call on them as far as possible. (5.) And yet, this person, with all these powerful motives appealing to her selfishness, (and she is supposed to have been a very bad woman,) is found acting in direct opposition to them all; and that too, upon mere guessing! This interpretation is thus seen to be self-contradictory, and, therefore, false.

We are far from having fully expounded this interesting portion of biblical

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POETRY.

The Valley of Peace.

May blessings rest upon this vale
Of peace and beauty; here no wail
Of sorrow, or of grief despair,
Or curses cast on midnight air.

But solemn stillness—always fraught
With beauty—bright as angels' thought,
Or seraph's wing of burnished gold,
Or glory which can ne'er be told.

If spirits bright on earth could roam,
They'd surely make this vale their home;
In peace and love, ye all abide,
And woe nor woe, shall ne'er betide.

If love to God, and love to man
Are still your aim, and still your plan
To do in all things RIGHT,—nor fear,
Though all the world may curse or sneer;

If when you're taunted or reviled
For Jesus' sake, think how he smiled
On those who took his life, and gave
Himself a ransom, them to save.

Never give up; go forward still
In doing ALL God's holy will,
He'll bless you all, and as you need,
He'll from his blessed fountain feed.

Hopedale, May, 1853.

Spirit Intercourse—its attendant dangers.

R. SNOW, MEDIUM.

We wish in this article, to speak of the general subject of Spirit Intercourse with especial reference to the dangers which attend it. But first it may be well to state as clearly as possible what is meant by the phrase just made use of.

In our present use of this phrase we do not wish to be regarded as applying it to any of the previous modes of intercourse between spirit and mortal beings, but only to those recent developments called generally "Spirit Manifestations." With this understanding, it may be said that Spirit Intercourse is something which, while it carries with it some of the divinest benefits that the Good Father has bestowed upon man in his mortal condition, is at the same time, not unattended with serious dangers. Not, however, that we intend to imply that there are any peculiarly striking dangers attending this, but only that from the very nature of the case there must be great liability to certain evils some of which we will now proceed to specify.

The first of these evils which we propose to notice is that which comes from a too great credulity on the part of the receiver. Such is the general character of the Spirit Life, and such the relations which it bears to the earthly life, that all kinds of influences are liable to be imported through the channels now opened. When the receivers have become well instructed, they will find it wise to use almost as much cautious discrimination in their intercourse with those out of as with those in the mortal body. But at the same time it should be stated that those who suffer themselves to become unduly suspicious, thereby expose themselves to a second danger which shall be named as our next topic of remark.

The second evil then, to which those who devote themselves to this Spirit Intercourse are exposed, is that which arises from an excessive incredulity, which is almost as injurious as its opposite of which we have just spoken; for when a receiver thus becomes over cautious, and unreasonably suspicious, then this very condition of mind attracts to him an order of spirits especially adapted to his unreasonable condition. It is a part of the peculiar work of such spirits so to act upon the one to be corrected that he may become ashamed of his narrowness of mind and be ready to receive with frankness and candor that which thus comes to him from unseen beings. Thus when this suspicious state of mind becomes a habit it will always be difficult to secure the good of Spirit Intercourse without incurring a serious evil.

But we pass on to notice the next danger to be guarded against which is that this Intercourse is liable to become too common and familiar so that it may be deprived of what might otherwise be a most salutary influence. This danger is not so obvious as the others in the present stage of development in the progress of the cause; but it is one which will be sure to show itself more or less prominently as the future of this movement opens upon us.

We will now turn our attention to another evil which seems to threaten this, which is in itself the most important movement in your world's history.* We

mean the constant tendency which seems to go with it of letting the thought of God be lost in the too exclusive attention bestowed upon his agents—those ministering spirits who go forth to do his will. You should consider that these cannot but be troubled when they perceive that their presence thus serves to draw away your thoughts from the great and good Father of all. We wish if possible to say a word that shall serve to counteract this tendency before it has become so strong that it cannot be stayed.

The exact method by which the evil in question is to be guarded against, can not easily be pointed out, but we will give you some general thoughts upon the subject that may not be without their value. The first of these thoughts may be expressed as follows: those who occupy your earth-sphere are not so well informed in regard to the state of things in the Higher Life as to be able to understand how it is that all can be one, and yet each act individually. Or, in other words, you cannot readily understand how the Great Spirit himself can be present in the presence of his inferior intelligences and yet so that the individual acting can justly claim no reverence to himself in what he is doing. But this thought is quite difficult for us correctly to transfer to your minds, so we may as well not attempt to accomplish it in full but pass on to other reflections.

Another thought which stands in important connection with our present topic is this: there are those in the Spirit Life who are not only unfitted to act as the accredited agents of the Most High, but they are also in such a position that they ought not to be regarded as such. We do not mean to imply that these are the subjects of a personal Evil power who is, in a measure independent of the one universal and most Beneficent Power; but only that as they are so degraded that they cannot justly be regarded as the divine appointed agents for the good of man, their condition and influence are often such as to work evil to him unless caution and firmness be duly called into action. The evil, however, which results from the intercourse with such spirits is not of an irreparable character, or at least not more so than that which is the natural consequence of habitual intercourse with low spirits yet in the material body.

We will now pass on to our closing thought and one that is of greater importance than any we have yet named. It is this: there are those in your earthly life who have become so completely devoted to this new mode of intercourse with the Spirit Life, that they seem to forget that they are still of earth, and that an important work is there for them to do. Not that they are inclined to deny this fact; they simply overlook it in their complete absorption in that which should be regarded as a most important means for them to work with. And hence this new and beautiful development in the divinely established order of things, instead of being the greatest good to them becomes an evil of no small magnitude. That this state of things exists to an extent much to be deprecated cannot be denied by those who have observed closely the progress of this new movement. How the evil is to be avoided and removed, are considerations that should claim the earnest attention of all whose prayers and labors are for the good of man.

We have now given our brief word upon the topic we have chosen, and we trust that it will not be wholly in vain that we have thus spoken.

Local Histories.

NUMBER TEN.

BR. HEWITT.—

It is very gratifying to the Friends of Spiritualism that the publicity of important Facts, bearing on this subject, is becoming an every day occurrence. Facts are very Potent Arguments, and if carefully and truthfully stated must inevitably tend to enlighten the community on this mysterious and interesting subject. There is scarcely an individual of experience, or a locality that cannot furnish some material Fact indicative of unseen agency. The writer of this article has frequently heard from the lips of individuals, who are unbelievers in the theory of Spiritualism, many very strange relations, which cannot be accounted for on Mundane Principles. Among the many very beautiful phases of this "New Philosophy," the doctrine of Interior Impressions, is without question one of the utmost importance. Heretofore I have brought forward a few Facts on this point exper-

ced by others, and if you will forgive what little of vanity or egotism may appear in this article I will relate one of my own experience.

About thirty years ago my business frequently led me into the State of New Hampshire. At that period Stage traveling was the only mode of public conveyance. Accordingly I took my passage very early one morning in the town of Jaffrey for Boston. The Stage had left Keene about two o'clock. It was dark, and when I entered I was barely able to discover that there was one other passenger, but whether it was man or woman, young or old I knew not. Day light soon disclosed to my view a female apparently in destitute circumstances. Her dress and small bundle, which probably contained the whole of her wardrobe, told a lamentable story of want and privation. An involuntary sympathy at once pervaded my breast, and irresistibly impressed me that there was no deception in the being beside me. As soon as I discovered the traces of humanity in her countenance, I enquired from whence she came and whither she was going. The tears commenced falling in abundance, her tongue refused its utterance, and I thought I saw unquestionable evidence of inward grief. I then shaped my remarks so as to soothe her feelings. She then said that some months previous she had left her native country (Ireland) with the intent of coming to Boston where she supposed she had an uncle and aunt, both of whom were advanced in life, and who had sent for her to share with them their hospitalities. The only chance of a passage for her at the time was by a ship bound for Quebec. In this vessel she embarked, unaware of the fact that when there she was still very far from her destination. With what little means she had left, after paying an exorbitant price for her passage to Quebec, she reached Montreal without a friend, or the means by which one might be gained. She adopted the wisest course which she deemed available, and that was to engage herself as a servant until she could obtain pecuniary assistance from her uncle, who she had reason to believe was in easy circumstances. She wrote to him stating her situation, but received no answer. After waiting several weeks in suspense, she became impatient, and started on foot for Boston by the way of Whitehall. She said she had been assisted and kindly treated so far on her way—that she had left Keene that morning under the kind assurance of the driver that he would see her safe to the end of his route, which was then about two or three miles ahead; and the place where passengers usually took breakfast. As we neared this place I perceived that she became extremely anxious—her uneasiness readily manifesting itself. On enquiring the cause, I found that she feared the next driver would refuse to take her on, as she had no means to pay her Stage-fare. I then assured her of my endeavors to secure her passage, as I was well acquainted with all the drivers who, at that period and in that region, generally were part owners of the Stage and team, and who in consequence had discretionary powers as to passengers on their own routes. After seeing the ensuing driver and finding him as kind as his predecessor, she then became more reconciled and with some reluctance partook of some refreshment with me. Thus her scruples gradually gave way and we were soon again on our journey.

Soon afterwards other passengers were admitted, until our Stage became crowded with persons of both sexes. No one enquired who this object of pity was, nor did any one speak to her but myself. I did not suppose she was sensible of this manifest indifference, but to me it was galling and vexatious. Probably they thought she was some frail sister, and I as frail a brother.

Previous to reaching Boston, I had obtained from her all she knew of her uncle's residence, and this was from memory only, as she had no letters to which I could refer. She said that to the best of her recollection he lived on Charles Street. On passing Cambridge Bridge, I took my seat with the driver the better to enable me to make enquiries for Wm. Cayton, (for that was the name of her uncle.) No one seemed to know any such person. After several fruitless attempts, and there being many passengers to be taken to their destinations, it became a serious affair where this individual should be left. I for many reasons, was very desirous she should be left only with her friends, and those could not then be found. Providentially (perhaps I ought to say Spiritually) I was impressed to leave her at the regu-

lar Stage House, which then was kept in Hanover Street.—The driver approved of this course. I suggested that it was best to take her into the kitchen with the servants, among whom she would be likely to be more contented than elsewhere. We soon arrived at my rendezvous which was the Indian Queen Bromfield Lane. When she saw me about to leave the Stage she wept bitterly, but I assured her that she would meet with no unkind treatment at the House to which she was going, and that I should undoubtedly take some pains the next day to find her friends, and after making some provision for her immediate wants we parted.

I soon retired to my room with feelings more easily supposed than expressed—my sympathies were keenly alive in behalf of this apparently friendless being. I awoke very early the next morning with a vigorous determination to unravel the mystery. By 6 o'clock I was again in Charles Street, enquiring for William Cayton but with no better success than on the night before. Suddenly, and as if by some magic, the impression was clearly revealed to my mind that William Cayton's residence was in Charlestown. I then started for Charlestown Bridge; and the first enquiry was successful. I was then but a few steps from the residence of William Cayton. He was employed as an overseer in the Navy Yard, and had his residence within the premises. I obtained leave of the officer in attendance, to pass into the Yard, and soon found the old gentleman and lady taking their breakfast very comfortably. My story took away their appetite and they left the table. I was then cordially invited to sit down and take some refreshment, which by this time had become very desirable.

In a short time the lady returned with me to find her niece, who had, agreeably to previous arrangement, been admitted to the kitchen with the servants. I promised myself some entertainment when the two should meet, as they had not seen each other for many years. I therefore arranged that the aunt should remain in the room, and perfectly passive in the Bar Room, while I sought the niece in the kitchen. I found her crying, under the supposition that her uncle and aunt were dead; and as they had not answered her letter this supposition seemed to her probable. I asked her if she had made any enquiries, to which she replied "no," as she deemed it useless. I then asked if she was willing to accompany me and see what we could do towards finding her friends. "Oh yes," she replied, and by this time was ready for the search. I led her on through the Bar-room apparently unmindful of her aunt, who on seeing her niece was soon locked in her embrace. But oh, what a scene was here! It was an ecstasy of grief and joy commingling their impulses. Words were out of the question for some time, while relieving tears did their duty. Tell me, ye revellers of the Irish character, if there was not something here of which the proudest might be proud? In whatever situation the soul's emotions are seen or found, let them never be despised or undervalued.

As soon as circumstances permitted, the old lady enquired what was to pay, and was told by the bar-keeper, who acted as agent for the Stage Company, that if the parties were able to pay, four dollars was the charge from Keene to Boston, and as to the other expenses they had been arranged. The old lady then turned to me and was urgently requested by her niece to reward me bountifully for my trouble and other incidentals. I replied that the satisfaction I enjoyed in my own bosom amply compensated me, and no other could I accept. I was then earnestly solicited to make Mr. Cayton's house my home whenever business called me to Boston, and my circumstances would permit. I called once afterwards and was very kindly and very affectionately treated by all. My former stage companion had altered so much, by kind treatment and better prospects, that I scarcely knew her.

They then related somewhat of her history. She had, previous to leaving Ireland, lost all her relatives in that country, including her husband and child. These melancholy circumstances induced her to accept the kind offer of Mr. and Mrs. Cayton, which was that she could come to Boston and assist them in their declining years and then share their property. This benevolent wish of theirs, I have since understood was faithfully carried out, after which Mrs. Bancroft, (the name of the individual) married again, and, if I am correct-

ly informed, is a second time a widow.

Mr. Hewitt; My object in this article is to enhance if possible the doctrine of interior impressions. In this case, it was something more than materialism, that satisfied me that this woman was no impostor. It was something more than a sequence of circumstances that told me William Cayton lived in Charlestown—and it was something more than the necessity of the case which advised that Mrs. Bancroft should be left at the stage house. Skeptics will perhaps say this is all plain and nothing more than ordinary wisdom. Be it so; but I ask where does that wisdom come from, if not from some superior agency? If this article meets with favor I have some more facts still more significant and to the point which will be forthcoming.

T. H.

North Adams, July 18, 1853.

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