DEVOTED TO THE NEW DISPENSATION.

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WHOLE NO. 62.

Spiritual Philosophy.

Modern Spiritualism. NUMBER THREE.

When I commenced the investigation of this subject, in the Fall of 1849, my belief was that nothing deceptive could, possibly, come to mortals from the spirit, or spiritual world. And, for more than two years, I had these manifestations in my own family, through my own children. Upon these I could but rely, of course, conscious as I was, of my own love of Goodness and Truth. I could conceive of no motive on the part of any spirit for deceiving me. True, I had witnessed the strange manifestations which occurred at Dr. Phelps' in Stratford, Conn. I heard spirits there lie; they said they lied, and loved to lie and do mischief, and they called themselves, "Sam Slick," "Beelzebub," and "Devil." I saw and heard of cases of manifest deception, that occurred in other localities, and, indeed, I published faithful ac, counts in my paper ('The Spirit World') the first periodical of the kind ever issued. And although I did suppose that he failed, as the medium assured him her have been forced upon me by the sub- and why should an assemblage be necothers were duped and imposed upon by apochryphal spirits, yet I was slow, indeed, to believe that I could be deceived. And the deception that did occur, elsewhere, I accounted for, by supposing the mediums to be low and, perhaps, untruthful; or, perhaps, the mortals who sought for interviews with the spirits were deceptive. Like attracts like. So I persuaded myself, as multitudes of others have done, that my own "guardian spirits," who responded to me, must be reliable, inasmuch as I knew myself to be (in my intentions) truthful and good.

But, finally, I found myself deceived by what purported to be my own "guardian spirits." Still, I made excuses for them. I loved them, and I could not blame them. So I bore with them, though often pained and sometimes extremely mortified at the mistakes they made, yet I could not relinquish the strong persuasion I had that all was right with the "spirits." If there was any wrong it must be on the part of mortals, -the medium was not well,-or some skeptical mortal was present in the circle, which was supposed to vitiate the atmosphere so as to drive all the good spirits away! How many, very many, such apologies have I made, and heard from others, for the perplexing mistakes committed by "guardian spirits." Erroneous conjectures, falsehoods, and deceptions, enough to open the eyes of any mortal, not under the influence of the possession, so often occur.

to be "repelled" by some test question weeping so bitterly! put by mortals. But go immediately to to you again!

inquiry my own "guardian spirits" promise me, they will go with me,-they will attend a sitting there, with another medium; and they will notice and tell me, on my return, all that takes place. I go to Providence, attend a sitting with Mr. M. and his lady, (both excellent mediums) and I get responses from Dr. Franklin, who tells me half a dozen lies, and finally owns up that he is not Dr. Franklin. Well, I return home, and soon after have a sitting, and call on my "guardian spirits" who assure me they were with me all the while. But on being requested to tell me what took place, they are mum! They cannot tell the first thing! And although I had told the story of all that occurred with the mediums at P. to a friend I met in the cars (which my "guardian spirits" must have heard if they were with me, as they said they would be) yet they could not tell me one word about it. But these spirits could conjecture something about it, to Providence." This fact was told me to the medium, "you tried to get responses while I was gone, but could not!" to learn from the spirits what had occurred with me in my absence I asked them if they told me that the medium had had a sitting and failed to get responses while I was gone, and they said they did! and the spirits said it was so The medium suspected what was not true, and the spirits being clairvoyant of what was in her mind, uttered it.

sounds and for writing. Before I go, I to go with me, and spell the words spared time and money in my investigaformed. All this they promised to do. But, on calling on my "guardian spirits,"

the crying of a poor little colored boy, assisted in my endeavors to discover the men sinned to redeem him, and all that God pardons all, for all their sins, because who appeared to be in great distress. I laws which appertain to the spiritual believe thus, and only those can he send this one great sin swallows up all others. stopped some minutes to soothe him, and world, and "the world of spirits," I have from this Hell? were very much excited. Immediately joy when I thought I had audible respon-Finally, on learning how things seem- after, I called on a good and truthful la- ses from my relatives who had passed ed to be, I became more vigilant and dy in Lowell street who was an excellent into the spiritual spheres. And yet, it mindful of the way in which questions medium. I asked my "guardian spirit," was not to be compared to the satisfacwere put to spirits and answered. From one who was always with me, if any tion I now feel, of having by the decepthe first, I perceived, that the spirits thing in particular attracted my atten- tions they practiced upon me, been led would not, could not, be tested. Gener- tion as I was coming to that sitting? to an investigation which has resulted in ally, when a question received a false The answer was "Yes-the trees [on a knowledge of the doctrine of Degrees, answer, it would stop the process entire- the Common and green grass." Noth- the doctrine of Correspondences, and ly to ask for an explanation. Indeed, it ing was known of that poor little boy the difference between this external is quite common for a "guardian spirit" whom I had left but a moment before, world and that which is truly spiritual.

I had a sitting with two good mediums perceive the great use which these modanother medium who knows nothing of for the sounds in Utica. Mrs. L. was a ern spiritual manifestations are to subthis offence, and the same "guardian sectarian, and she supposed I believed serve in the great work of Progression. spirit." responds freely, it may be, noth- as she did, in eternal, vindictive punish- They may be said to correspond with the ing repelled by the test question through ment, &c. The other medium was a uses of this external world, in which been fully explained. the other medium. Now go back to the member of my own family, and knew there is so much fallacy, phantasy, decepfirst medium again, and the offence is what I believed. I asked the associate tion, and falsehood. This world is not remembered, and you must do penance, spirit of Mrs. L. if I might converse the real reality. The external is never the prompting rise contrary to good, "I not been sprinkled upon their hearts. designs? a long while before that spirit responds with my own guardian spirits through the real, the true, made up as it is in will be equal with God?" Are there I cannot worship such a God. No earthher; and on receiving a favorable an- mere appearances. And thus it is, temptations in Heaven?

It is an old saying, "Give the devil rope enough and he will hang himself." Give these spirits which obsess mortals rope enough, and they will sooner or later work out the problem as to their real grade. My method has been, never to deceive them, or the medium; never to approach a sitting with suspicion of anything wrong; never to embarrass them in any way whatever. Let the medium and the spirits have their own way, do which they did in this wise. It so hap- their own work, when and how they pened that my friend whom I met in the pleased. And hence it is, I am ready cars, had called at my house in my ab- to affirm, that the views I now entertain sence and on attempting to get responses, upon this difficult and mysterious subject, the presence or absence of each other, guardian spirits had gone with Mr. S. ject itself. I did not bring them with essary when they are all in one vast me when I commenced this investigation, throng already? by my friend. So, on my return, I said nor have I gleaned them from reading Min. We do not believe they are. We you. Davis or Swedenborg, or any other writhink the sinner is far from God and ter. True, I have read considerably of the pure saints who in his presence sing you cannot, let me explain it to myself.

"Ah!" said she, "the spirits told you all that has been published as coming praises, and shout halleluiahs, that, I know they did." So, when failing from spirits from the first even until now. And of the "Lectures," "Pilgrimages," "Books," Pamphlets, and Papers dragged out of Heaven at the end of the lo, they were subdued likewise. Alpudlished within the last three years by order of the spirits, and the vast amount with those sinners brought up from the vent it, even after he had made a hell of "Revelations" not published, it may deep slime-pits of Hell, and there com- for the dwelling place of Satan. And not perceive the injustice of such a course But as to the manner in which the spir- be said as John says of the works of Je- pelled to witness the foul deeds of those it appears by your doctrine farther, that in man, as has been here cited? Can its got hold of this answer the reader sus, "If they should be written every evil ones, and to observe their writhy when God perceived that he could not you not perceive the impossibility of such can, doubtless, perceive, at a glance one, I suppose that even the world itself despair as sentence of condemnation is restrain Satan, and that mankind had a nature, showing forth love and The medium thought it was so, could not contain the books that should be written."

And now, after the varied experience I have had for a series of years, if I am the wisdom and goodness of God is here he immediately purposed to come to extremely absurd. But God is not as not competent to form some idea as to displayed, that justice is clearly seen and earth at some future time, and die in the I am about to attend a sitting with an- the real merits of these manifestations, loud shouts ascend from the saints; and shape of man, as the Son of Himself, It is declared that, "God is not a man other medium, an excellent one for the then I should like to be commended to Angel bands join in the united anthem and that if mankind were only wicked that he should lie: neither the son of the man who is. My opportunities have of praise to God forever. say to my "guardian spirit," I want you certainly, been abundant; and I have 'Spiritual World," when the circle is tions, from the conviction that it was one of the most solemn and important investigations that ever engaged the at- commands. with this other medium, my "guardian tention of the human mind. And great me is more precious than silver or gold, ated all things, and that all things that ner, for the merit lay in the deed being heart." I was passing down Lynde street in or all that this world can afford. That he created were good. You believe performed by man himself. He was the on conversing with him, my sympathies no doubt at all. Great indeed was my I can now, I think, better than formerly,

I am about to visit Providence, and on swer, I proceeded. The result was, my when disappointed in these, when find-"guardian spirits" affirmed all the notions ing them illusive and unsatisfactory we of that medium (Mrs. L.) in respect to turn our attention within, and look up hell-fire, the devil, the atonement, and for help, to the Sources of Goodness and vindictive punishment, not one of which Truth which are above, and which are was believed by myself. I then request- beyond the comprehension of this extered Mrs. L. to leave the room, while I nal world. Thus all the deceptions and should converse with the same spirits contradictions, all the silly stories, prethrough the other medium. On putting tended revelations, &c., of apocryphal the question to them, they denied having spirits, and all the consequent disappointresponded to me at all through Mrs. L., ment of mortals must, in the end, necesand said all those answers given me sarily result in their good. They will, through her were from her own associate in this manner, find out what they never could have known without them.

> LA ROY SUNDERLAND. Dec. 19.

Theological Inconsistencies.

Dialogue between a Minister and one of his Church Members. MISS E. E. GIBSON, MEDIUM.

Min. True, but then before an as embled world must all appear at the end of the world to give an account of the deeds done in the body.

Spir. But does not the world know open to all, and are not all cognizant of

mar the happiness of those saints to be tempt them, to try their strength. And world, and to be brought into contiguity | mighty God could not, or did not prepronounced. I should think this would fallen that he pitied them, even so much respect as its just and legitimate due? be an interruption of their happiness.

Min. In the redemption of those who have believed in Christ and obeyed his

Min. Yes, I do thus believe. Spir. If God is Almighty he made al hings for himself?

Min. Yes. hence then came evil?

Spir. But who made the Angels? ial glory.

God, and so rebelled. that desire?

Min. Yes, else Angels could not have Spir. What a blessed religion is yours!

After all your toil you may then be tempted in Heaven and fall into Hell? Min. We believe no such thing; we

believe, as you well know, after this life, that our state is unalterably fixed. Spir. Then you believe that pure and holy Angels who were created expressly for Heaven could be tempted so strongly as to sin, but that poor, weak, erring man,

-yourself, cannot possibly be so easily

led astray as were those Holy Ones of

God. You then make man a little high-

er than the Angels. Min. Man is under a different dispensation. His term of probation is here,

not in Heaven. probation in Heaven?

Min. It seems that a state somewhat imilar to the probationary state of man was allotted them there.

so made war in Heaven, and God in or- ing parent to have dropped the lash, and er to save his throne. for although Almighty he could not subjugate them, or did his good, loving child, "My noble boy, not, made a hell to cast them into, and your conduct makes me ashamed of mythere bound them that he might be free self, you have taught me a lesson, you

Min. I wish I could explain this to

Spir. I wish you could too, but as Then mankind was created and these Spir. But I should think it would fellow-angels, or devils were sent to that he determined to devise some means Min. Not in the least. So much of if possible to save them. Accordingly enough to put him to death, he could Spir. What does this justice consist pardon them for all their sins. If they have taken the life of God, then God could not have pardoned them, because he could not have died by their hand. Spir. Let me portray it. You be- Had his own hand committed the fatal Now all before he came must believe he ment, no matter whether they ever heard Min. The Angels sinned in Heaven. the name of Jesus or God, must forever that because they have no knowledge hearer. Spir. How happened the Angels to whereof to believe. This is your plan of atonement, and this your just God, Min. The origin of sin has never yet nation of his children, whom he has pent like God? placed beyond the reach of mercy, and

Suppose a father with a disobedient son and an obedient one, should say to the disobedient, " my son, you disobey, and I will severely punish you." The son disobeys. The obedient son, the kind brother, as he sees the lash raised over the offending culprit by the angry father, intervenes, steps forward, and in all the commiseration of natural affection, implores, "On me, father, on me vent your rage. I know he is guilty, but let me suffer in his stead." Does he relent and forgive? No, he sternly replies, my revenge must be satisfied, my wrath must be appeased, on you I must pour my indignation, if not on him, and in justice ! yes in justice, the good, forgiving, just father inflicts blow after blow upon the defenseless back of the Spir. Then did the Angels have their | innocent, willing sufferer, who in his love for his brother will bear the revengeful ire of that parent, who would not be satisfied till his fury was expended upon the body of some individual. Would it Spir. And they could not resist, and not have been more like a tender forgivcan bear your brother's punishment, and shall I not forgive? Yes, I will forgive him; if I punish you for his fault it would be unjust. I may never recover from my own remorse, if I wantonly perpetrate such an outrage upon humanity and upon myself-myself the greatest sufferer. O, my children, this is a lesson of love and forgiveness never to be forgotten by me; go in peace and sin no more thou disobedient one." Can you

Min. As you have set forth the subject, you make it appear ridiculous, and man. "His ways are not as our way." man that he should repent; hath he said and shall he not do it? or hath he had been so good that they could not spoken, and shall he not make it good ?"

Spir. Yes, and does not the same writer also declare, "And it repented the Lord that he had made man on the spirits" know nothing of any such prom- has been my reward. I have what to lieve that God is Almighty—that he cre- deed it would not have justified the sin- earth, and it grieved him at his

Min. That assertion was made ulter Boston and my attention was arrested by I have found the Truth, that I have been that he sent Christ into the world after instrument that must be used; therefore, the manner of speech used among men, in order to bring to the understanding of men the character of God.

> Spir. But you have just affirmed that was to come, and this belief would cancel God is not as man? Then why should their sins; all that lived after him, must he not employ phrases so applicable to believe that he had come, and actually his nature as to convey an idea of himdied; and thus were their sins erased; self corresponding to himself, and not Spir. Of couse all things were good, while all that do not believe in this atone- make himself appear to man as man, since you say he is so unlike him?

> Min. In no way can truth be brought howl in perdition, because they believe, to mind so forcibly as in language Min. God created them for his espec- that no such God or Jesus lived, and adapted to the comprehension of the

> Spir. Here are two distinct characters applied to one Being. Can both be Min. They wished to be equal with who will by no means clear the guilty, strictly true? Do you mean that he is and who will notwithstanding, suffer the not man, that he should lie like man, and Spir. How happened they to have just to die for the unjust, who will take repent like man, but that he is God, and to himself honor and glory in the dam- therefore, should lie like God and re-

Min. I mean no such thing. I mean Spir. But if God made all things good, suffer them to wail in torment forever, that as God he appears to man as though where was evil to be found? How could because the blood of the Covenant has he sometimes changed his purposes or

> Spir. Does he change his purposes or ly parent could I love who thus could do.

Min. I cannot think he does.

Spir. Jeremiah affirms that the word of the Lord came to him, saying, " If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil I thought to do unto them. If it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them.

Min. The change here was in the people, not in the Lord.

Spir. When Moses importuned the Lord that he should not destroy the Israelites in his wrath, and make of him a great nation, who repented and changed, the Lord or Moses? It seems that Moses persuaded Him against his original intention and better judgment, to spare them for his great name's sake, lest the heathen round about should deny the power of Israel, and by appealing to the pride of the Lord, he so far flattered his vanity that he prevailed, and in explaining matters to him opened his eyes to promptly rectified. truths that had not made themselves apparent to his perception till elucidated by his instructor Moses, and portrayed in their true light to the Almighty's eye.

Min. That account is thus given, that men might the more easily comprehend its meaning.

Spir. I should think its obscurity would be rendered more obscure by such an explanation. For instance, let the child explain to the mother, why should the mother attempt to teach the child.

Min. I do not mean so; many passages of Scripture are given as mankind speak to each other, purporting to come from the mouth of God.

Spir. Do you not believe they do come from the mouth of God?

Min. Yes, I believe every word the Bible came direct from God; that it was written by Holy Men, inspired by the Holy Spirit.

Spir. And you undoubtedly believe every word to be true?

Min. I believe every word may be so interpreted as to agree with every other word therein contained.

Spir. Do you believe there is no our contradiction in the Bible?

Min. I certainly do.

Spir. Do you believe that it was originally penned in this perfect manner, and has continued so to remain till the pres

Min. I believe it has stood the test of ages; that it has come down pure and perfect from its first inspiration.

Spir. You are indeed very credulous, so much so that I am at a loss to decide upon what part of your belief to commence an argument. I would like to begin at the foundation, when mankind were in an undeveloped condition, when they were as the beasts in reasoning powers, and I would like to show you the progress made by them; how from barbarous people, they became more civilized; how language was introduced. its imperfectness, the impossibility that even their crude ideas could be correctly recorded. I would like to have you trace the history of the development of the primitive ages. I would like to have you farther examine the heathen mythologies. Do you see wise men,do you see great men as the originators of such monstrous absurdities? Do you not perceive the weakness and imbecility of these infant minds, who in their ignorance, magnified all unexplained effects to some diabolical cause, or assigned to some miraculous power, the origin of all good and evil. The superstitious awe, fear and dread of the ancients betray their ignorance. You well know their entire ignorance of the arts and sciences. You are well aware of their blind faith and ido! worship. Imagine yourself following them in all their mystical rites as they perform their religious duties. Imagine yourself one of their Priests offering up the burnt offering, dressed in al the mummery of the canonical orderkilling the bullock, sprinkling the blood, and going through with all the unmeaning ceremonies there performed. Offering to God in the tabernacle by the Jews, or offering to Baal in the grove, under every green tree by the heathen, only indicated the different belief of the two nations in their modes of worship. How would you reconcile the shocking barbarities perpetrated upon other nations who differed from them in opinion, as justified by a holy, pure and universal, wise and merciful Father? Would you go back to the Antediluvian to learn the arts and sciences? would you go to them to learn lessons of wisdom, love and forticed by the Patriarchs, by David, by

The Rew

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

> S. C. HEWITT, Editor and Proprietor: OFFICE 25 CORNHILL.

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ISSUED EVERY WEDNESDAY.

BOSTON, WEDNESDAY, JAN. 4, 1854.

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6. In communicating Facts for publication, let the story be as briefly told as possible, without omitting anything material to its being fully understood.

7. All writers for this Journal should entrust us with their true name

Lecture of J. W. Fowler.

The friends of truth and progress in this

icinity have been favored with the priv-

lege of listening to three lectures, from

the gentleman whose name stands at the

head of this article, and who, we learn, s President of the State and National Law School, at Poughkeepsie, N. Y. To give a just conception of these lectures is an impossibility-Mr. Fowler must be heard to be appreciated. He is a rapid speaker, and excels in everything which constitutes the orator. To very remarkable natural endowments, he adds the fascinating charm of artistic grace, and yet his art is all natural. His amazingly moving eloquence comes rushing along like some majestic river, and seems is destitute as that, of any attempt at display. It comes welling up from the deep buntain of his soul, as though some suberranean sea had burst forth, in one ontinuous flow. But, Mr. F. is not one word wordy orators with m ound than sense, for his Demosthenian entences, which come dashing upon you like the huge swells of the troubled deep, seem burdened with the incumbent weight of massive thoughts. They come not, however, with the hoarseness of Ocean's roar, but in the ravishing cadences of song's divinest melody. The whole wide field of history, from the mythologic fables of humanity's infancy, to the more sober narrations of modern times, is spread out before his mental eye like the gorgeous combinations of some enchanting landscape. Nor is he less at home in all that relates to the God-like capacities and susceptibilities of Man. Entering these vast and exhaustless magazines of facts, he seizes them as the staple of his argument, and weaving them together he overwhelms you with the demonstrativeness of his reasoning. Nor, as we have hinted above, is it mere logic. True there is logic of which even a Webster might be proud, but it is beautified with a rhetoric befitting a Sheridan. His very arguments appear to you as boquets, the flowers of which were plucked from the hights of Parnassus, or culled from the gardens of Paradise. You soar with him to the hights of Uncreated thought -you fly over the expanses of space's unmeasured vastness, and revel amid the growing wonders of immensity.

But lest we should be thought writing a panegyric, we will conclude our anything about the subject, his answer remarks upon Mr. Fowler personally, by usualy is; "O no,I cannot leave the work saying that you see in him profundity and of saving souls to investigate it, and it is expansiveness of intellect—the creative- one which you must leave to learned sciness of imagination—the exuberant richness of a chastened fancy-the perennial fulness of a loving nature—the soul

of genius and eloquence. The President's first lecture, on Sunday evening of the 25th inst., was a demonstration of the great law of Prog- may it be said, "They love darkness raress, as manifested in the gradual im- ther than light." The reason, therefore, provement of the race, from the earliest is not difficult to be perceived. Do these they hold. The spirits do not say how to the present times. Humanity in its men really think this to be purely a mat- far the governments will go towards this social forms, has presented five distinct ter of science? Why not have a comphases—the Theocratic, Military, Feu- petent committee to give the subject a be found in error at the end of the three dal, Aristocratic and Republican .- thorough examination? It would be a or two years. The communications of Each of these, in order, is an improve- paying business, for hundreds are flying spirits are exceedingly beautiful spiritument upon the other, and humanity, in from the church in consequence of spir- ally, that is, in their own proper sphere; passing through them, is approximating it teaching, and thousands are preparing but in our matter of fact or historical giveness? would you be taught of them its high and glorious destiny of perfect to follow them. But could the science sphere, they are not in general to be dehow to treat your fellow-men? would harmony. All these changes have been of the matter be developed, they might pended upon. Most probably it is beyou be willing to follow the courses prac- under the guidance of Providence. be retained. The truth is, that most of cause it would be an interference with conquer all evils? Providence, however, in Mr. F.'s no- these men have a secret fear and belief the proper and exclusive functions of

subordinate spirits, once the denizens of earth. The second lecture was a most masterly demonstration of the position that all the circumstances connected with the discovery, settlement and history of the course. In it the lecturer showed, enlightenment, though aided by all the wealth of a successful commerce, and a tion, while destitute of an all-pervad- to their false and blasphemous claims. ing and controlling spiritualism. The the spiritual-the religious. The social in the minds of their followers that the progression of man has culminated in American Republicanism, which is a transitional state, affording free scope for the exercise of those supernal powers, which are to spiritualize our entire form of social life, instaurate the principle and practice of Universal brother- ty of the sons of God .- L. hood, and through us elevate the entire family of degraded and suffering humanity, to the plane of a true social and

spiritual life. We have not attempted to give an out line of these lectures, but merely the distinctive thoughts, which were at the basis of his argument. And our readers cannot, from this, fail of being impressed with the stupendous grandeur of the subject, and the wide field it opens for our future contemplation and exploration. We hope President Fowler will be in duced to pay us another visit, and peat those lectures. And we also hope that such notice will be given, as will inform the public of the surpassing elo quence of the man .- L.

"They love Darkness rather than Light.

The religious press maintains a mos dogged silence respecting the phenomena of spiritualism. At the same time most of the editors pretend that these startling occurrences are the results of some natuperhaps a few can find no other solution than the amazing power and activity of the devil. Now if these are merely the results of "mundane agencies," why do they not chronicle them as remarkable events in the history of science? Would they allow any other class of facts, though not half so wonderful, to go unnoticed, provided they knew that merely earthly forces produced them? By no means, Every religious, as well as secular press, from Maine to Georgia, would them with the wondrous news. Why then so silent? Why such a studied and determined concealment of facts? Why? Because the priestly conductors of these presses well know, that a knowledge of these facts, generally diffused, would prove fatal to the influence which they wield over minds, through their blind and superstitious fears. Only let the masses be fully aware of the facts, constantly transpiring among spiritualists, and the charm of ancient error would be gone forever. This is well understood by these men, and therefore, the effort to keep the people in ignorance. While the press is dumb, except for falsehood and bitter abuse, the great among the priesthood, are calling from the pulpit, and inculcating in private, to the "dear people" to let this matter entirely alone. It is a dangerous thing, and ought not to be meddled with Father, Benj. Franklin, and Dr. Chanby common minds. But if one of these ning. These are his favorites, and they Rev. detractors is asked, if he knows give him every encouragement to expect entifics: and if there is any good in it, we shall share in the good," And "thus they wrap it up," and by flattery and character of man is formed for him, not threats contrive to keep the mass of by him." This, I believe, to some exminds under their care in ignorance of the entire subject. Most emphatically allows it; for he carries it out so near

sonal Deity, but the superintendence of becomes prevalent, their honors and sala- derange the relationship of man with ries will melt away, and they be compelled to resort to some honest employment for livelihood; and especially is this the case with that large class whose destitution of ability renders them unfit for any this country, were directed by spirits, in higher employment than the plow or the order to secure an appropriate field for workshop affords. They are specially the development of the Republican form venomous in their opposition to the spiritof social existence, and ultimately a ual theory. But supposing this can be spiritualized socialism; when all will be explained upon a strictly scientific basis, brothers, and through the reorganized what then? Why a conclusion, which society to regenerate the race. The makes the clergy turn pale amid the darkthird, and last lecture was the climax of ness of their own thoughts, a conclusion that all the asserted miracles, on which most conclusively, that no form of civili- rests all their claim to authority, are zation, or degree of refined, intellectual merely and only certain natural occurrences. They see this inevitable inference, and the inevitable doom of priestly triumphant art, can make of human so- influence, as a farther conclusion, and ciety anything more, or better than a hence, they are as fearful of the whited sepulcher, fair without, but scientific bearing of the matter as of within full of all noisome corrup- any other, either being alike disastrous

Their wisest course is to be still-to true element of man's development is reay but little, and thus induce the belief subject is undeserving of attention, and where this fails to persuade, to forego an investigation. But all these shifts will fail in the end. The day of clerical domination is well nigh gone. Truth will win its way, and man rejoice in the liber-

LONDON CORRESPONDENCE. London, Nov. 24, 1853.

My Dear Sir :-

I have received your first number of the new series of the New Era, and am very much pleased with the engraving as work of ait, both in drawing and engraving. I hope it will answer your puroose and tend to increase the circulation of the Journal.

I have been very busy of late, and

therefore not in a humor to send you any long letters. Besides, I have no news .-The development of mediums in England has gone on very slowly. There are a few native ones. But as yet they have made no public sensation. Now and then a little pamphlet appears on the subject, just to show that the thing is not dead. Two clergymen, Godfrey and Gillson have published pamphlets on the table moving which they describe as diabolical, inasmuch as certain spirits came to them and told them they were sent to deceive them! And yet they both believed the spirits, and got out of them that pure evaugelical creed about the devil and the Pope. A pamphlet containing some songs from the spirit of Robert Burns-and a sermon from a deceased clergyman rapped out on the table has appeared in Yorkshire, and I have met with several ladies who get the raps, but no satisfactory responses-sometimes no responses at all. The mission seems to belong chiefly to America, but it may develop itself here in due time. However, unless we get good American mediums here the interest must inevitably die away. Indeed a very general belief at present prevails here, that it is dying out in America, because they hear little of it; and even those who take the spiritualist papers, complain of the scarcity of facts. This applies to both the New Era and the Spiritual Telegraph. I hope the Judge's book, which has arrived among us, will revive the excitement a little here. I am just reading it, and I feel that it has already had that effect on my

Robert Owen seems the most devoted adherent of the cause here. He has taken it up with great zeal. He has found an English Medium through whom he communicates freely, with the Queen's that his own system will prevail, and his favorite maxims be adopted by all nations -first by the American Government in two, then by the British Government in three years. The principal maxim, as you well know, of Owen, is, that "the tent, is allowed by all, but not as Owen its ultimates, as to make men irresponsible for the opinions or the faith which ultimatum. So that they can scarcely

man, and take away the precedence of human testimony-if the testimony of spirits could be obtained with relation to natters of fact. If instead of consulting t book or series of books with great labor, or traveling at great expense of time and money to collect information on certain subjects, we could merely summon a spirit and obtain what amount of knowledge we required, it would put an end to the necessity for labor, and destroy the distinction between merit and demerit. As well might we expect spirits to build our houses and furnish them, is to furnish our minds with materials which it is better for us that we collect for ourselves. When we thoroughly unlerstand the relationship of spirits with nen and the order of Divine Governnent which forbids those invested with one function to trespass on the sphere of hose who are invested with anotherhen we shall not be surprised at the anwers of spirits respecting matters of fact, nor at the exclusive or almost ex lusive spirituality of these communications with us.

I wonder what Cahagnet says to th novement in America. I first introduced his book here and gave it the name of Celestial Telegraph, in a notice I wrote of it. The true name is Arcanes De la vie Future. I have not heard from him since Louis Napaleon rose. But Cahagnet was certainly the first alive a present who communed freely with departed spirits.

I am yours truly,

J. SMITH.

More Diabolical Preaching.

A short time ago we published an article en titled, "The Devil's Preaching," which we especially commended to those who are all the ime shouting "Diabolism!" This week we have something more from the same source; and we commend the following to all whom it may concern.

BROTHER HEWITT:-

Sitting one day last week, in my room, my hand was moved, and I was led to volume of Sargent's collection of the works of Franklin. My hand opened to his likeness of Franklin, and rested on the lips. Taking up my pen, I was soon made to write the following words : "A precisely three o'clock, this day, I wil speak to you of individual labors. Let the 'Healeress' (Mrs. Butler) be present prepared to record the things which wil. then be said. BENJAMIN FRANKLIN.

Seated at the time named, I passed into the superior condition, and the following Rules were given. Deeming them valuable, and desiring that they may be universally and everlastingly observed, I forward them to you, hoping they may find a place in The New Era.

JOHN M. SPEAR.

RULE I. The present life is but a commencement of a vast series of lifes, and a wrong act in a life to greater or lesser extent affects all succeeding lifes.

RULE II. That the understanding may at all seasons be able to distinguish a never be mistaken for the other, this question, being deliberately proposed will furnish the desired answer, viz .: Is this thing which I contemplate doing, consistent with the law of eternal and universal justice?

RULE III. Which rule is of necessity presented in the interrogative form,-Is my example at all times, in all places, and under all circumstances such as I would have universally and everlastingly

RULE IV. Are my inmost thoughts of such pure kind that I would be perfectly willing to have them generally known and critically inspected?

RULE V. In deciding on a course of action, do I consult the good of others as fully as my own personal, or individual good ?

RULE VI. When I pass from one life to another will my course in the former life have been such that in the latter life I can say to myself, "Well done, good and trusting servant, be thou at peace?"

RULE VII. Are my formed opinions on all subjects so firm, so distinct, so rooted in eternal principles, that I am perfectly willing, nay, even desirous, that they may be critically inspected?

RULE VIII. Is my feeling on all subjects such as leads to a constant desire to be more thoroughly instructed and more wisely informed? .

RULE IX. Do I desire and love truth for truth's sake more than all other things, myself included?

RULE X. Have I a perpetual and unfaltering trust that eternal truth will ultimately prevail, overcome, subdue, and

RULE XI. Are my affections so fasten-Solomon and other characters? Do menclature, is not the Providence of the- that spirits actually do come to mortals, terrestrial humanity. They must not en- ed to lofty things, that I comparatively you consider them worthy of imitation? ologians—a direct interposition of a per- and they know too, that if spirit teaching croach upon our prerogative. It would disregard low, groveling things?

RULE XII. Is my conception of the character of the Being called God such as to render him a perfect pattern for universal and everlasting imitation?

The Christian Register and Allen Putnam.

Among the notices of New Books in the Christian Register, the lecture of Allen Putnam is rather sneeringly brought into view. The Editor says: "In all this literature, so far as we have dipped into it, important things are predicted soon to take place, and glorious truths to be revealed. When that time comes we trust we shall know it."

On reading this, a part of one of my late communications comes to mind. I asked my spirit friend if I had much to expect after trying, as I had, to induce some of the surrounding unbelievers to investigate. It was answered:

"My Friend, suppose you take the most luminous room in your home dwelling and shut its blinds, close its shutters, draw its curtains to keep, if possible, every ray of sunlight from peering in, and then shut yourself up in that apartment, what would you see of those beauties the sun is shining upon? What do you behold of Nature's glories and beauties while ensconced in that dark room. Then how shall thy friends behold the glorious emanations that are so cheering and delightful to your sensations? While they are continually making use of every effort to veil themselves in darkness, every avenue being closed, how shall light get in?

Now I would hint to the Rev. wouldbe-thought-liberal Editor of the Register, that when "that time comes," he may be but little benefited, by it if he ever knows or enjoys it, for his spiritual or mental apartment is evidently enveloped by prej-OMEGA.

Letter from Warren Chase. Syracuse, N. Y., Dec. 19, 1853. DEAR BROTHER :-

I am now for the first time this season in the midst of a winter snow storm, but it is not yet severe or long enough to cover up this great State or National Salt Lick. Spiritually I found Syracuse in a sort of Rip Van Winkle sleep, or a Psychologic sleep which Dr. Dodd had induced by lecturing in a Church here against spirits, spiritual life and spiritual intercourse. It seems to me if ey do not wake up soon even their salt will fail to save them. There are twenty or thirty true spiritualists here, but even these have little concert of action and have not raised a standard for inquirers to rally around. There is however one saving grace here. The citizens have a Religious Free Discussion meeting in the City Hall every Sunday, where the crust of sectarianism is fast being broken up by bold, open and free discussion of its errors and absurdities. This is paving the way for the already entering wedge of the Harmonial Philosophy. I came here on Saturday evening and met with a little circle which the friends wrong act from a right, so that one may had "seared up," (as we call it out west) and the effort to develop media seemed not entirely abandoned by the spirits, but was not very powerful.

> On Monday (yesterday) evening, notice had been given in the papers-not in church of course-that I would lecture in the City Hall, and in the midst of a snow storm, about fifty came to see and hear. What a contrast thought I, between this and my last lecture in Troy one week before to near one thousand hearers-but these few had to take the whole discourse, and I fear that Sir Walter Scott's rule for conversation was broken, which runs, I believe, about as follows:

> > "Conversation is but carving, Give to each guest just enough, Give him always of the prime, And but a little at a time."

I have been in no place where there is more need of Spiritual laborers than here, and in none where I should more delight to give a course of lectures, which my engagements alone prevent my doing. I hope and expect, and so do the friends here, that Judge Edmonds will come and arouse the sleepers. Many know him here, and he would draw a crowd to hear and see him. This evening I lecture in Auburn, and the rest of the week in Le Roy, and go thence next week, to Cuba, thence to Randolph, N. Y., where letters may be addressed to me until February. There is an item of news here which I should not forget to notice if I were writing to a journal that catered for the public taste, but as the Era does not, I had nearly forgotten to mention it. A man, (luckily for us, but unluckily for the news papers, he was not a spiritualist) on Saturday, hastily and passionately sent the spirit of a woman, that was called, (according to law)

his wife, to the spirit world by stabbing her to the heart with a shoe-knife, which was one of the tools of his trade-(would it not be well to have shoe-making legally stopped 1) the cause was said to be jealousy, and the effect, one murder and probably two, for I understand that the people intend to have the man legally murdered in due time, and thus send him where he sent her, and from the same principle, revenge, for real or imaginary crime. When shall we learn wisdom enough to stand up like men and women and not upon every occasion of sin in a brother or sister sink ourselves to a lower hell to get revenge than they have to commit the sin. For one I should feel as guilty to sentence a brother come so good a player when out of it," to be hung, as to hang him, as I considered him to be. The man is more to be pitied than blamed, and deserves more pity now than the woman, because he has sunk lower, or rather shown his condition to be lower than hers, and when he has been executed, then the judge, jury pity; but the responsibility is then so di-

sheriff will be most deserving of our vided up, that it is neither felt by them | which he was a thorough master of ! I nor by us as keenly as now. It is not probable there will be much said about this tragedy, or either end of it, by the press because it occurred in low life-had it been among the "upper ten" it would facts, tenfold more wonderful, which have been blazoned long and loud and have taken place in connection with that he would probably have been justified same piano, since the publication of Dr and rescued, for inconstancy in high Gardiner's article, every word of which life,-especially in a woman-is punishable with death at the will of the injured man, even though the crime be only imaginary; but in low life these things assume a different color.

There, Brother, give me credit for this item of news, and accept the best wishes of your co-laborer,

WARREN CHASE.

Circles.

THROUGH J. H. TUTTLE, MEDIUM.

I would now write to you on the formation of circles. Your circle has not been regular enough. You, and all circles should have regular meetings. It is not essential that the circle have any regular evening in the week, but that every meeting be fully attended by all its members, and at such meetings the next appointment be distinctly given, that we may know when to come and meet with to obtain, the primary cause of her insanyou. Spirits know not as much as you, ty was religious excitement and anxiety of or all the world suppose. Thus when mind endured by the death of her former you meet and do not distinctly give the husband. The proximate cause may or time of your next meeting, we know not | may not have been the attending of the more than yourselves when that meeting will be. Promiscuous circles are useful, but the permanent meetings are the ones from which is to flow the wisdom of the superior state. These will garner the knowledge which is received from us, and from them will radiate the truths of the spheres. One word would I say to all circles, be careful and not act as the imperfect lens, which distorts the passing rays, and renders every object confused and undefined. Act not as the imperfect glass which renders false images, but rather as the achromatic lens which gives clear and truthful views of nature-the work of God.

The positions in which the circles stand, are critical, as from the actions of their members the world judges the spiritual cause. Hence, in parting with you, I can only give the following advice. Live by it, that it may be said you believe!

1. Have regular meetings, having a perfect understanding when you will next meet; and when gathered together, meet with earnest thoughts for investigation.

2. Practice that which you receive. Be wise, good, holy, just, and in all things approximate as near as possible to perfection.

In love and truth,

FROM THE SIXTH CIRCLE.

"Modern Spiritualism."

We shall commence next week a review of the articles upon "Modern Spiritualism," by our friend Potter, of Elmira, N. Y. We are glad that one quite kindly disposed to friend Sunderland, (as will be seen by his introduction) has undertaken the task of replying. We anticipate much pleasure and profit to onr readers from this friendly discussion and we doubt not that many things, which have puzzled some of our renders, will be made plain in these articles, L.

The Spiritualists' Home.

On account of the storm last week, the "Special Meeting of Spiritualists," appointed for last Thursday evening, to take into consideration the expediency of instituting a Spiritualists' Home in this city, was adjourned to Friday evening next at 71 o'clock. All friends of this movement, both male and female are invited to attend.

little strange that Signor Farina, who could not play a tune upon the piano while in the body, should have become so good a player when out of it. Doubtless the Signor has been making progunable to state. We trust the manufacturers or their agents won't get into a quarrel about it .- Springfield Republican.

SIGNOR FARINA AND THE SPIRIT MUsic .- To the Editors of the Republican : The surprise " of some unbelieving people who think it strange that Signor Farina who could not play a tune upon the piano, while in the body, should have bemay possibly be relieved if you will allow me space to say, that the music in question-which I have the evidence of my senses was produced without visible agency-was performed without the use of the keys of the instrument referred to, and resembled the mode of performing upon the guitar-an insrtument of which the Signor was exceedingly fond and you should think proper to publish it I can furnish you over the signatures o some of the most reliable and respectable citizens of this city, a statement of know to be literally and strictly true. RUFUS ELMER.

To the Editors of The Republican; I noticed the following among your items

of news in the Daily of the 5th inst :-

Mrs. Elizabeth W. Houghton of this city was committed to the Lunatic Asylum at Worcester on the 28th ult., in a deplorable state of insanity, caused by attending the spirit rapping circles in

I have been acquainted with Mrs. Houghton during the last four or five years, and have many times been called upon to visit her professionally, and have always been decided in the opinion that she was not a person of sane mind, nor had she been for some years before the modern 'spirit rapping circles' were heard of. According to the most reliable information, that I have been able " spirit rapping circles."

Truly yours, H. F. GARDNER, M. D. Springfield, Dec. 6th, 1853.

Mr. Davis.

A friend writing us from Hartford, speaks of Mr. Davis as follows:

"We had a most wonderful Lecture last evening, from Br. Davis. His text was—" It won't pay." The Hall was crowded jamming full, and I think those present learned very conclusively what would not pay, and what would pay. Mr. Davis is feeling finely, and I think, ere long, the world will hear from him in a way that will be somewhat astonishing."

Two Ways of Doing a Thing.

We were passing leisurerly along one of our streets the other evening, watching the sports of a group of youngsters, when our ears were assailed by the sharp, angry tones of a woman:

"Here, you John Smith! come into the house this moment!"

One of the boys just turned his head giving at the same time a rather unfilial shrug, then resumed his play.

"Do you hear what I say, John Smith, march quick, or you'll catch it, I tell you !"

We rather think Johny did "catch it" for we heard, after we had passed, a jerk and a slap, accompanied by a smothering yell, as the door was violently slammed to.

We went on our way doubting whether this course of treatment was the best under the circumstances, particularly as the countenance of the lad indicated the great est good nature.

As we were cogitating the matter, we turned the corner and came upon another group of lads, in front of a house, the door of which at that moment opened. 'Willie,' said a mild and pleasent voice.

"Did you call, mother?" asked one of the boys coming on to the side walk, "Yes, my son. It is getting latehave you not played sufficiently to-day?" "I should like to stay out a little longer

if you please." The mother patted the boy on the head and smilingly said, "I should not object, if it were not past your bed-time. Have you forgotten, Willie, the lines

you repeated to me, this morning"? "Early to bed, and early to rise, Make one healthy happy and wise."

Some unbelieving people think it a chimed in the boy, quickly. "Yes, mother, I remember them Good night Tom, good night Harry," and taking his the house.

This set us again cogitating. Our ress. Whose piano he has used, we are thoughts ran on the laws of kindness and the eaith is now favored. She was loved the two lads who had been subject to obedience, and of the other, obstinacy, il temper, disobebience? No one will dispute this we think.

As with the child, so with the man .-You can lead him better with the gentle hand, than drive him with the rod .-[Portland Eclectic.

Literary Hotices.

Proceedings of the Hartford Bible Convention. Reported Phonographically by Andrew J. Graham. New York : Published by the Committee. Partridge & Brittan, Agents.

work, and, having given it a careful reading, we are surprised at the ability which was displayed in the discussions. The accounts published at the time convey a very meager view of the matter. The anti-Bible men had not only the majority in numbers, but decidedly the victory in argument. Though the learned Priests of the Church were not present, yet the Rev. Messrs. Turner and Storrs defended the Bible as honestly and as ably as they would had they been there. But their mode of argumentation amounts to but titlle more than a plausible fallacy. The old and worn-out argument, deduced from a comparison of the God of Nature with the God of the Bible, which was the strong point with Mr. Storrs, is utterly powerless when the progressive laws of the Universe are once comprehended, and the attempt to shield the Bible from merited criticism in that way, only shows the weakness of the pretense set up for its divinity. The principa part, however, of Messrs. Storrs and Turner's remarks consisted in talk about the law by which the Bible was to be judged. It was, as we think, very conclusively shown that man's Reason and Intuition constitute the ultimate law, by which not only the Bible, but every thing else is to be tested. Men may talk about Books, Revelations, Divine Principles. end the like, as long as they please, but, in the last analysis, they are compelled to test and determine respecting them by the above-named law. Every pretended revelation, or asserted divine principle, must first be endorsed as such by reason. thus deriving all its authority, not from the fact of its being a revelation, etc., but from the fact that it harmonizes with Reason and Intuition. We are glad that so large and talented a body of men and women were found ready to repudiate the falsely-asserted authority of the Bible over human reason; and we hope the contemplated reassembling of the Convention, in January next, will not be forgotten. We advise our friends to buy and read the book. For sale by Bela Marsh, No. 25 Cornhill, Boston.

What the Sister Arts Teach as to Farming. An Address before the Indiana State Agricultural Society, at its Annual Fair, Lafayette, Ind., Oct. 13, 1853. By Horace Greeley. New York : Fowlers & Wells.

This is a straight-forward, practical demonstration of the necessity of scientific knowledge in order to successful farming. We are glad to see men of Mr. Greeley's talent and influence advocating reform and improvement in that first of sciences-Agriculture. In his arguments and illustrations, he brings forward many facts, which every farmer ought to know. His advocacy of small and well-cultivated farms, is just the thing needed, especially in New England. We have known a man, left with a handsome property, and a large farm, become miserably poor by his efforts to cultivate three hundred acres, instead of confining his labor to

Mr. Newton's Pamphlet.

THE MINISTRY OF ANGELS REALIZED. A Letter to the Edwards Congregational Church,

A REVIEW OF THE CRITICISMS OF THE CON GREGATIONALIST on the Letter to the Ed-

It is generally conceded that these publications are the best that have been issued in this part of the country, for the purpose of commending the truths of the New Dispensation to the attention of religious minds. Their cheap- stood that the applicant must pay the postage on ness renders them especially available his letter and the reply. Those desirous will adfor gratuitous circulation. Price 10 cts. dress me, at Lake Mills, Wisconsin. single; 75 cts. per dozen; with suitable discount for larger quantities. For sale by the Author at 5 Washington Street, and by Bella Marsh, 25 Cornhill, Bos-

Obituary.

Mrs. Ruth P., wife of Grovener Turbell of Brimfield left the earthly tabernamother's hand he went cheerfully into cle for her home in the heavens on the 6th inst. She was one of the most truthloving and reliable mediums with which force. What would be their effects on always by the good and virtuous, and after she became a medium, positively them? Is it not the inevitble tendency feared by evil doers-for, like the anof the one to beget kindness, amiability. eight prophet she would reveal their most secret thoughts, and expose the very words uttered in their private chambers. The following Acrostic was written Men are but children of a large growth through another medium, in the same neighborhood by a spirit brother and spirit nucle of the deceased :

Respected! Yes, by every friend of truth: Unerring virtue was thy guide in youth. Thus gentle wisdom leads the peaceful way, Her paths more lovely than the dawn of day. Peace like a river ne'er should cease to flow,

Tho' slander all her hellish darts should throw, And base deception every right assail, Rest now assured that Truth will yet prevail. Blest with the spirit's power, the sick she heals Each pain, her sympathetic bosom feels; neighbor gently moves her han We have just received a copy of the above Love to her God, fulfils the great command.

> Yours in love. J. A. GRIDLEY. Southampton, Dec. 8, 1853.

Lines

Written on the Death of Emma L. Staples, of Concord, Mass., aged nine years:

Mother ! to the scraph band, One more angel thou hast given, And with high and holy trust Thou dost feel thou'lt meet in Heaven,

Father! in the dark cold tomb Thou hast laid a cherished form, And the light of Emma's smile From thy presence now is gone.

Yet with Faith's clear eye thou'lt look, Far beyond the darkening gloom, Which enshrouds thy spirit now, To that home beyond the tomb.

Aged one, whose lamp of life Dimly in its socket burns, Thou the summons soon shalt hear, Calling thee where thy heart turns.

Two bright angels thee will greet, When thy day on earth is o'er, And on angels' pinions guide, Thy irail bark to heavenly shore.

O what joy will fill thy heart, To embrace those loved ones dear; Emma, Franky, by whose couch Thou hast wept the bitter tear.

Sister, deeply thy young heart Hath been bowed 'neath sorrow's rod But bend meekly, know 'twas sent, *By a kind and loving God.

Brother, Emma's voice is hushed, Her sweet laugh you'll hear no more, Till the angel band you'll meet Her to join to part no more.

Little one, too young to know, The deep grief that others bear, Long may thou a stranger be, To the ills of earthly care.

From her radiant home above, Earthward Emma bends her course, Bringing words of comfort sweet, Making our sad hearts rejoice.

And the Faith which bears thee up, Thee will comfort till the hour When thy ransom'd spirit soars, Freed from every earthly power. Eva.

Concord, Oct. 28, 1853.

Sunday Meetings.

The Editor is now prepared to hold Sunday Meetings, wherever the Friends of Spiritualism may desire, within a convenient distance from this city. They who have fed long enough on hnoks, and therefore feel the need of better and more substantial food, will of course, make arrangements as they have opportunity.

Evening Lectures.

We are also prepared to fulfil engagements during the week, at such times and places as may be desired. Our friends should bear in mind that arrangements should always be made in such good season as to give ample notice of the meeting.

Psychometry and Clairvoyance.

A. V. VALENTINE, INDEPENDENT CLAIRVOYANT,

Will give directions for the development of character, and for the unfolding of those higher faculties of the mind, which, by their transcendency over the physical powers, give man a power of perceiving Spiritual forms and substannes, and of comprehending Spiritual Truths. Also, I will give advice to those who desire, in regard to the hojce of occupations in life, and the selection of congengial conjugal companions. The applicant most give name and residence, day of birth, and also enclose a lock of hair; taking care that at the time of writing, the mind and body be as free from anxiety and pain as possible. If the writer's sphere be not too dissimilar to mine, an nower will be returned, for which no charge will be made—the bestowal of a gratuitous reward, being left entirely at the option of the applicant after receiving the reply. It being under-

Charles Ramsdell.

SPIRIT MEDIUM, for writing prescriptions or the sick. Haverhill, Mass.

MR. & MRS. J. R. METTLER, No. 8 College-St., PSYCHO-MAGNETIC PHYSICIANS.

CLAIRVOYANT EXAMINATIONS, With all the diagnostic and therapentic sugges tions required by the patient, carefully written

Mrs METTLER also gives Psychometrical delineations of charicter, byhaving a letter from the person whose qualities she is required to dis-Address Dr. J. R. METTLER.

TERMS. STRICTLY IN ADVANCE.

For Clairvoyant examinations, including prescriptions, \$5, if the patient be present; and \$10 when absent. When the person to be examined can not be present, by reason of extreme illness, distance or other circumstances, Mrs. M. will repuire a lock of the patient, hair. All subsequent examinations \$2,00. Psychometrical readings, \$2. Hartford, Ct., Dec. 21,

New Depot for Spiritual Publications. FEDERHEN & CO.

(Successors to Hotchkiss & Co.) 9 & 13 Court St,

Have been appointed by Messrs. Partridge & Brittan, agents for the sale of all their publicasome and a full assortment of them may glways be found at that place. Among them may be found "Spiritualism," by Judge Edmonds, "Thomas Paine in the Spirit World," " Discussion of Spiritualism," "Approaching Crisis," " Shekinah," etc., etc., etc.

All new publications received as soon as issued. The trade supplied at publisher's prices. FEDERHEN & Co.

9 & 13 Court st. Dec. 11.

Thomas Haskell, DENTIST.

No. 103 Court St. Boston. Teeth cleansed, filled, regulated and extracted. Artificial teeth set on pivot, clasps, and part and whole sets made to adhere firmly on the atmospheric principle.

All operations warranted. Advice gratis. Dec. 14.

HEALING AND WRITING MEDIUM. FANNY Mc QUESTION. LITCHFIELD, N. H.

Good News for the Invalid!

LA ROY SUNDERLAND'S Pamphlet on "Healing by NUTRITION, without Drugs," will be sent to you free of Postage, on the receipt of one letter stamp pre-paid. Address " New Method of Cure," Boston, Mass.

TO THE AFFLICTED

James T. Paterson has opened an office at 103 Court street, where he will make internal examiuntions and treat all diseases of the human system by the powerful method of Spiritual Magnetic Influence,

Fee one dollar. Free advice to those unable

o pay. Boston, July 31.

LECTURING.

The Subscriber, having been, for some fourteen years, a Preacher in the Methodist Episcopal Church, and for the last year a Public Lecturer upon the Harmonial Spiritual Philosophy (having tectured every week when in health) is now prepared to answer all calls from the friends of progress to lecture upon the great movement of the age. Lectures to Lyceums, or promiscuous audiences on terms satisfactory to the par ties. Address at Charlestown Mass., or 25 Cornhill, Boston; Post-paid.

N. B. It may be well to say that I have devoted some three years to the investigation of his subject.

J. S. LOVELAND. References. S. Crosby Hewitt.

(Herman Snow.

THE NEW YEAR. 1854. On the first of January next, "GL ASON'S

PICTORIAL" will commence its sixth volume and will appear vastly improved in all respects, with a superb new heading, new type and dress throughout, and will be printed upon the finest paper. As the proprietor of the "Pictorial" has purchased the cutire good-will of Barnum's New York "Illustrated News," and has merged that Journal in the " Pictorial," the public will reap the advantage of this concentration of the two papers upon one, both in the artistic and literary departments. The same brilliant host of contributors and artists will be engaged on Gleason's Pictorial" as heretofore, and a large addition is also made to the corps, both in talent and number. The most liberal arrangements have been completed, and such as will enable the proprietor to produce by far the finest illusr ted journal yet published, and much superior to the present issue of the paper. The columns of the "Pictorial" will constantly be beautified by all that can please and instruct in art and nature, and its literary department will fully sustain the high reputation it has so long enjoyed.

The pages of "Gleason's Pictorial" will contain views of every populous city in the known world, of all buildings of note in the eastern or western hen isphere, of all the principal ships and steamers of the pavy and merchant service, with fine and accurate portraits of every noted character in the world, both male and female. Sketches of beautiful scenery, taken from life, will also be given, with numerous specimens from the animal kingdom, the birds of the air, and the fish of the sea, and will present in its mechanical execution an excellent specimen of art. It will contain fifteen hundred and sixtyfour square inches, giving a great amount of reading matter and illustrations-and forming a mammoth weekly paper of sixteen octavo pages. TERMS :- Three dollars per annum. Published every SATURDAY, by F. GLEASON, Corner of Tremont and Bromfield Streets, Bos-

TON, MASS.

THE NEW ERA. Or Heaven Opened to Man.

THE SECOND VOLUME of this Journal has now commenced; and as heretofore it is the advocate of THE NEW DISPENSATION of Spiritual Enlightenment, Development and Progress. It is a Journal of Facts-of all Free and Worthy Thought, and of Practical Suggestions for the future welfare of the Race. This volume commences on a permanent basis; and besides the more general character of its matter, it will give its readers frequent sketches of,

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The Spirit Sleepeth Not.

BY WM. H. BURLEIGH. When the gentle hand of slumber Presses on my weary eyes, And the forms that none can number In their thronging beauty rise-Phantoms of imagination, With a mystic glory fraught, Tell me, by their fascination, That the spirit sleepeth not.

When I gaze upon the ocean, With its ever heaving tide, In its spirit-soothing motion, Or its desolating pride, Changing still, it ever hath, Voices for the inward thought, Telling in its love and wrath That the spirit sleepeth not.

When I bend in adoration, Low before the throne of God, Pouring forth my supplication, Spreading all my wants abroad. Voices from the world above, While the earth is all forgot, Tell me with their tones of love, That the spirit sleepeth not.

From the mountains and the valleys, From the leaves by zephyrs stirred, From the wind that gently dallies With the "ocean's mane," are heard Whispers of a thousand spirits, Telling, as on air they rise, That the soul which man inherits Never slumbers-never dies.

The Words of Love.

The following beautiful lines deserve a wide circulation. They speak the emotions of the truly loving heart. "I love thee, yes! as flowers love light and air, As night its stars, or earth the glorious sun ; As the crushed heart loves lone and earnest

So love I thee, thou true and earnest one.

And this is life-the life that thou canst give "Tis but one thing, to love thee and live : Deal gently then, and suffer me to feed The vestal flame, I vainly sought to quell.

It shall not wrong or pain thee, but in need Shall be thy comfort, and shall serve thee well Though timid as the fawn that loves the wood I will defy all powers to thee good.

.

Long have I sought, and vainly have I yearne To meet some spirit that could answer mine; Then chide me not, that I so soon have learned To talk with thine.

Oh, thou wilt cherish what some hearts would

So gentle and so full of soul thou art, And shrine my feelings in that holy urn, Thine own true heart."

Remarkable Fact.

Lake Mills, Wis., Dec. 15. 1853. Br. Hewitt,

I feel moved to send you an account of a remarkable instance of spiritual power which lately occurred in this place, thinking it may be of interest to the readers of your excellent paper.

Mr. Thayer of this place was quite

unwell a few months since, and was cured by following the directions of spirits. His restoration to health convinced him of the reality of spiritual intercourse, altho' he had formerly been quite sceptical, and as a natural effect of the change, he was frequently talking with his family about it, but they all ridiculed the subject, especially his eldest daughter (Lydia Thayer) who often imitated the actions of mediums, saying that they made all of it. But a sorry retribution was in store for her, for after having imitated mediums for some few weeks, she was quietly taken in charge by the spirits, who fully entranced her, and compelled her to do their bidding, for four or five days. She was then restored to her natural state. and allowed to remain so for a day, when on making the remark that she did not believe it to be spirits, she was again influenced so powerfully that she had but little control over herself. When under the influence, she would frequently leave. the house, and run in the yard, or take other active-even violent exercise, in order to throw off the influence; but she phrase in common use in this State, "it was no go," the influence was far too strong to be repelled. Since then she does not deny the spirituality of the man-

statement. Dr. E. M. Joslin, D. W. ress is but just evolving above the iron Scott, Mr. Phillips or Mr. Bigelow of crowned precedents of the dead nast this place, will testify to the actual occur- and only the heroic-minded have the mor-

Other remarkable incidents are fre | -St. Lawrence Free Press.

quently occurring in this vicinity, friend Hewitt, and I will write again in a few

> Yours truly, A. V. VALENTINE.

Communication. MISS KENDALL, MEDIUM.

May God, and angels ever bless the human race

My weary spirit has, at last found rest, and I descend to tell my joy to Earth's inhabitants. I have left the earth, tojoin the spirit-band, with whom I so oft held sacred communion. Spiritualists! speak forth thy opinions of this, and fear not to meet the public eye! Come forth each one like a man, and tell thy experience, and man shall listen to thee; for by so doing, you will advance the cause of spiritualism. Fear not, I say, for thy mission shall be made unto thee plain .-Give investigation a fair chance to look into these things, and then form your own epinion, some forth and avow it, regardless of popularity, and act characteristic of thyself. Spiritualist, give heed unto my words. Exalt thy mind, thou mayest receive exalted communications. Prove thyself worthy of what is given thee, and though thy lot be hard here, thy heavenly life will be joyful. Ponder upon what I have said, for there is a meaning in it, which may not at first be perceived, and in time, I will again seek the earth, to reveal new things.

Your humble servt.,

ROBERT GOULD SHAW.

"At one of the recent meetings of the spiritual-rappers in this city, among other marvelous things, a communication was received, purporting to have been written by the apostle Paul. As the death of the venerable Apostle proceeded by some ages the English language, the fact indicates, that spirits do progress in knowledge-a matter which has stood in lamentable need of proof, under the developments of modern spiritualism."

Friend Hewitt:

The above sneer appears as editorial in the Springfield Republican, whose editors belong to a popular circle of spiritualists, who are not Catholics, and pro fess to receive "spiritual impressions," even in English-not from the Apostle from his Lord and Muster! And no only so, but they pretend to hold direct intercourse with the ever blessed God! They are honerable men, and of cours there is no "lamentable need of proof" of the truth of their pretensions. Still some who partially understand the law o affinity, may think that the mind which dictated the article, would not be susceptible to spiritual impressions, except from those who were wont to "strain at a gnat and swallow a camel."

RUFUS ELMER. Springfield, Dec. 13th 1853.

Progress.

We often hear it remarked that we live in an age of Progress. Men move and act by steam, and talk by lightning so that it may truthfully be said, that no period of the world's history can furnish so many enduring proofs of the devellopment of the human mind as the last quarter of a century. Laws of natureold as nature's God, which no human eye has had the penetration to discover, although in constant contact with every day life, are made familiar to the schoolboys of the present day, and are daily ministering to the wants, supplying the necessities, and contributing to the happiness of man, prompting him to become familiar with himself, to know and cultivate those powers, little less than infinite, with which the loving-kindness of a common God and Father has crownwas unsuccessful - to use an indian ed him, as creation's lord, that all his aspirations and activities may move in divine harmony with those immutable laws to which he is so blind-the ignorance of which has dwarfed his intellect, paralyzed his energies and blasted Should any doubt the truth of this his happiness. And yet the era of progrence of the fact, as here related. In al courage to listen to the voice of truth this instance as well as in other cases revealing itself in nature's laws: but that came under my notice, spiritual pow- those who listen and believe are runer has descended into the strong hold of ning to and fro, and knowledge is inscepticism, pride and unbelief, and by creased. The great problem is rapidly its resistless strength has confounded and solving itself; the primeval law, by which brought to nought the "wisdom of the God governs the universe, at every point wise," and overthrown the "strength of is in harmony with man's best estate, the mighty." So may it continue to ad- designed by its Author to promote his vance and progress in its strength and happiness, by the full development of beauty until the whole world shall see his powers, and elevating the creature, and know the truth that shall " make and accelerating his progress in approximating to the perfections of the Creator.

Spirit Thoughts on Purity. South Wrentham, Nov. 18, 1853.

BR. HEWITT :-

I wrote you, not long since, that friends from the Spirit World had said to me, "Mankind must be elevated, morally, physically and spiritually." They now wish me to write the following, on

"Hear, O ye that dwell on the earth: mortals have erred-have dwelt in darkness! Behold I will lift the veil that covers their minds, and discover the darkness by the light of Truth.

Heaven's law must be obeyed; that law is Purity. But where is the one that has kept this law? All, all are polluted; suffering the consequence of this violated law; and but a few have any just ideas of the true cause. Those few. have thoroughly studied the subject of Moral Reform. Let me call your attention to some of the striking features of disobedience. Did our kind Heavenly Father design us to be that puny, diseased, enfeebled race that we are Wheresoe'er God's hand is seen, is not there beauty, strength, power, and workmanship worthy of its Divine Author? Can it be, that mankind can look upon themselves as they are, in all their sins and sufferings, and say 'God made us so?' The time has come to look upon the true cause of all suffering. No one should be deformed, not one should lack strength, beauty, symmetry,-a noble intellect, capable of investigating all the works of the Almighty. Is there not some mighty cause at work to bring about the suffering we see on every hand? Let it be known, then, that licentiquesness is one great moving cause of it Let it be published, and sown broadcast upon all minds. Yea, let it be discussed,-let light shine-let truth bear sway that the woes, the sufferings, the tears and groans of mortals shall cease, shall be known no more but as a tale of the past. Shall mortals look up with astonishment and say, "licentiousness? Do you say I am licentious?" Heaven forbid, that I should tell you anything but the truth! From the one that is called the minister of Christ, to the veriest vagabond, all, all have broken the law of purity. Have they not cherished and followed impure desires? Have they not taken wives for lust? Behold I would lay 'the ax at the root of the tree.' I would address you all as reasoning mortals. Who has giv en you those desires for lust? Gou, do l hear you say? God! and then when they are gratified send deformity, disease, suffering and death as a cons quence? Point to the family, O mortal, where you do not see true signs of departure from the law of purity. The very first thing is this; that you have those unhallowed desires. Yes, from generation to generation, have they been indulged, until the race have sunk down, down into the vortex of wo. Shall not a pow er Divine arrest those in danger. Shall no He who created, have mercy on them Behold! knowledge is pleasant unto th eye, and sweet unto the taste, therefore, cherish knowledge; for she will be th friend as long as thou livest. Incline your ear! hear and your soul shall live for if the truth make you free, you shall be free indeed.' Remember, O, mortal you were made to be pure, beautiful and happy. All theorgans of the body were made for a specific purpose. Those of reproduction, for that purpose solely never for lust. God forbid, that in the Nineteenth Century, this glorious New Era, such an infamous lie should bear sway over mind, that God shall be called the author of woes and sufferings, &c., which came solely from disobedience to His laws! I propose in the next, to give a strict account of some of the woes which come solely from licentiousness." As ever Yours for the Truth,

REBECCA MESSENGER,

News from Ohio.

FRIEND HEWITT:-

Dear Sir; Taking as I do a very lively and abiding interest in the Spirit Movement, and believing any intelligence touching that subject will be interesting to you, as well as to the numerous readers of the Era, I will send you a brief history of the cause in Ravenna and the towns adjoining.

We have had Mediums of various kinds, for some two years past, during which time there has been a steady increase of feeling upon the subject, and many have been made to believe in the Spirituality of the Manifestations. Notwithstanding the light that has been breaking from the Spirit-World, there has been strong opposition on the part of the Church; yes, those who profess to believe in a Spiritual state of existence, have raised the cry against us, saying we were the Teachers of strange doctrines,

simply because we believe and teach, from external, tangible evidence, that man is an immortal being. Yes, they raise the cry, Infidel, INFIDEL, but it avails from the long night of sectarian bigotry and theological darkness, to behold the dawning of that long prayed for period, when the knowledge of God should cover the earth, as the waters cover the channels of the great deep; and when the wilderness and the solitary places should be made glad, and the desert should bud and blossom as the rose; and when there should be none to sav, "Know ye the Lord; but when all should know Him be mentioned:from the least unto the greatest."

There has been a great amount of feeling on the part of those who were formerly called Infidels or Skeptics. Many of them are now advocating the doctrine of the Soul's Immortality, with a zeal and determination that is perfectly invincible, which is waking up the dead formalities of the past to the prospect of a speedy Resurrection.

There is scarcely a town in this counv, but the cause is advancing very fast. There are public meetings held in almost every town in the county, and still the people are crying for the Bread of Life; and this draws speakers into the field, some to denounce and some to defend. But still the glorious car of Progression moves forward, and bids fair ere long to carry a redeemed world upon the broad platform of love to man. to the bosom of the Infinite Father.

Truly this is an age of wonders: yes. an age when the light of the better world is shining in our midst-when the songs of the Redeemed are cheering hearts that have long been sad for want of a proper knowledge of the Spiritual existence of man. But thanks be to God, the light has come, and the soul is satisfied. Now we can say truly, O death. where is thy sting, O Grave where is thy victory? For a few weeks past, it seems as though the interest had been increasing on every side, and there is a great demand for speakers to explain the New Philosophy. I have spent my time on Sundays. in the field, since the first of July last, with but one exception. Besides, I have lectured several times on other days. and have attended several funerals, and I can truly say, the cause is moving rapidly forward.

O. L. SUTLIFF. Ravenna, Ohio Nov. 24, 1859

Tone of The Press.

The following is from one of our exchanges-we do not now remember what one-and no matter. Enough that it speaks to the point in few words, when it talks of the overwhelming rapid course' of Spiritualism. It is of a piece with many other notices we are almost daily

"The New Era," is the title o another Spiritual paper published in Boston, of which we have seen but one number. It is well got up and filled with interesting matter. The subject commends itself to our notice from its overwhelming rapid course. Believers in it have been called fools, crazy, &c., but in spite of all, it has gone on, and already can boast of the names of the first men in America among them. Judge Edmonds of New York City, Judge Fowler of the Supreme Court of Kentucky, Mr. Simmons, Senator from Rhode Island, Gov. Talmage of Wisconsin, and many others too numerous to mention."

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A. V. VALENTINE,

Cleveland, Ohio.

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