



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 accounts in my paper ("The Spirit World") the first periodical of the kind ever issued. And although I did suppose that others were duped and imposed upon by apocryphal 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.

Finally, on learning how things seemed to be, I became more vigilant and mindful of the way in which questions were put to spirits and answered. From the first, I perceived, that the spirits would not, could not, be tested. Generally, when a question received a false answer, it would stop the process entirely to ask for an explanation. Indeed, it is quite common for a "guardian spirit" to be "repelled" by some test question put by mortals. But go immediately to another medium who knows nothing of this offence, and the same "guardian spirit," responds freely, it may be, nothing repelled by the test question through the other medium. Now go back to the first medium again, and the offence is remembered, and you must do penance, a long while before that spirit responds to you again!

I am about to visit Providence, and on 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, which they did in this wise. It so happened that my friend whom I met in the cars, had called at my house in my absence and on attempting to get responses, he failed, as the medium assured him her "guardian spirits had gone with Mr. S. to Providence." This fact was told me by my friend. So, on my return, I said to the medium, "you tried to get responses while I was gone, but could not!" "Ah!" said she, "the spirits told you that, I know they did." So, when failing 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! But as to the manner in which the spirits got hold of this answer the reader can, doubtless, perceive, at a glance. The medium thought it was so, 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.

I am about to attend a sitting with another medium, an excellent one for the sounds and for writing. Before I go, I say to my "guardian spirit" I want you to go with me, and spell the words "Spiritual World," when the circle is formed. All this they promised to do. But, on calling on my "guardian spirits," with this other medium, my "guardian spirits" know nothing of any such promise!

I was passing down Lynde street in Boston and my attention was arrested by the crying of a poor little colored boy, who appeared to be in great distress. I stopped some minutes to soothe him, and on conversing with him, my sympathies were very much excited. Immediately after, I called on a good and truthful lady in Lowell street who was an excellent medium. I asked my "guardian spirit," one who was always with me, if anything in particular attracted my attention as I was coming to that sitting? The answer was "Yes—the trees [on the Common] and green grass." Nothing was known of that poor little boy whom I had left but a moment before, weeping so bitterly!

I had a sitting with two good mediums for the sounds in Utica. Mrs. L. was a sectarian, and she supposed I believed as she did, in eternal, vindictive punishment, &c. The other medium was a member of my own family, and knew what I believed. I asked the associate spirit of Mrs. L. if I might converse with my own guardian spirits through her; and on receiving a favorable an-

swer, I proceeded. The result was, my "guardian spirits" affirmed all the notions of that medium (Mrs. L.) in respect to hell-fire, the devil, the atonement, and vindictive punishment, not one of which was believed by myself. I then requested Mrs. L. to leave the room, while I should converse with the same spirits through the other medium. On putting the question to them, they denied having responded to me at all through Mrs. L., and said all those answers given me through her were from her own associate spirit!

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 their own work, when and how they pleased. And hence it is, I am ready to affirm, that the views I now entertain upon this difficult and mysterious subject, have been forced upon me by the subject itself. I did not bring them with me when I commenced this investigation, nor have I gleaned them from reading Davis or Swedenborg, or any other writer. True, I have read considerably of all that has been published as coming from spirits from the first even until now. And of the "Lectures," "Pilgrimages," "Books," Pamphlets, and Papers published within the last three years by order of the spirits, and the vast amount of "Revelations" not published, it may be said as John says of the works of Jesus, "If they should be written every one, I suppose that even the world itself 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 not competent to form some idea as to the real merits of these manifestations, then I should like to be commended to the man who is. My opportunities have certainly, been abundant; and I have spared time and money in my investigations, from the conviction that it was one of the most solemn and important investigations that ever engaged the attention of the human mind. And great has been my reward. I have what to me is more precious than silver or gold, or all that this world can afford. That I have found the Truth, that I have been assisted in my endeavors to discover the laws which appertain to the spiritual world, and "the world of spirits," I have no doubt at all. Great indeed was my joy when I thought I had audible responses from my relatives who had passed into the spiritual spheres. And yet, it was not to be compared to the satisfaction I now feel, of having by the deceptions they practiced upon me, been led to an investigation which has resulted in a knowledge of the doctrine of Degrees, the doctrine of Correspondences, and the difference between this external world and that which is truly spiritual. I can now, I think, better than formerly, perceive the great use which these modern spiritual manifestations are to subserve in the great work of Progression. They may be said to correspond with the uses of this external world, in which there is so much fallacy, phantasy, deception, and falsehood. This world is not the real reality. The external is never the real, the true, made up as it is, in mere appearances. And thus it is,

when disappointed in these, when finding them illusive and unsatisfactory we turn our attention within, and look up for help, to the Sources of Goodness and Truth which are above, and which are beyond the comprehension of this external world. Thus all the deceptions and contradictions, all the silly stories, pretended revelations, &c., of apocryphal spirits, and all the consequent disappointment of mortals must, in the end, necessarily result in their good. They will, in this manner, find out what they never could have known without them.

LA ROY SUNDERLAND.

Dec. 19.

Theological Inconsistencies.

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

Min. True, but then before an assembled 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 of the deeds of the saints? They are open to all, and are not all cognizant of the presence or absence of each other, and why should an assemblage be necessary when they are all in one vast throng already?

Min. We do not believe they are. We think the sinner is far from God and the pure saints who in his presence sing praises, and shout hallelujahs.

Spir. But I should think it would mar the happiness of those saints to be dragged out of Heaven at the end of the world, and to be brought into contiguity with those sinners brought up from the deep slime-pits of Hell, and there compelled to witness the foul deeds of those evil ones, and to observe their writhing despair as sentence of condemnation is pronounced. I should think this would be an interruption of their happiness.

Min. Not in the least. So much of the wisdom and goodness of God is here displayed, that justice is clearly seen and loud shouts ascend from the saints; and Angel bands join in the united anthem of praise to God forever.

Spir. What does this justice consist in?

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

Spir. Let me portray it. You believe that God is Almighty—that he created all things, and that all things that he created were good. You believe that he sent Christ into the world after men sinned to redeem him, and all that believe thus, and only those can be sent from this Hell?

Min. Yes, I do thus believe.

Spir. If God is Almighty he made all things for himself?

Min. Yes.

Spir. Of course all things were good, whence then came evil?

Min. The Angels sinned in Heaven.

Spir. But who made the Angels?

Min. God created them for his especial glory.

Spir. How happened the Angels to sin?

Min. They wished to be equal with God, and so rebelled.

Spir. How happened they to have that desire?

Min. The origin of sin has never yet been fully explained.

Spir. But if God made all things good, where was evil to be found? How could the prompting rise contrary to good, "I will be equal with God?" Are there temptations in Heaven?

Min. Yes, else Angels could not have fallen.

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 higher than the Angels.

Min. Man is under a different dispensation. His term of probation is here, not in Heaven.

Spir. Then did the Angels have their probation in Heaven?

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

Spir. And they could not resist, and so made war in Heaven, and God in order to save his throne, for although Almighty he could not subjugate them, or did not, made a hell to cast them into, and there bound them that he might be freed from further molestation.

Min. I wish I could explain this to you.

Spir. I wish you could too, but as you cannot, let me explain it to myself. Then mankind was created and these fellow-angels, or devils were sent to tempt them, to try their strength. And lo, they were subdued likewise. Almighty God could not, or did not prevent it, even after he had made a hell for the dwelling place of Satan. And it appears by your doctrine farther, that when God perceived that he could not restrain Satan, and that mankind had fallen that he pitied them, even so much that he determined to devise some means if possible to save them. Accordingly he immediately purposed to come to earth at some future time, and die in the shape of man, as the Son of Himself, and that if mankind were only wicked enough to put him to death, he could pardon them for all their sins. If they had been so good that they could not have taken the life of God, then God could not have pardoned them, because he could not have died by their hand. Had his own hand committed the fatal deed it would not have justified the sinner, for the merit lay in the deed being performed by man himself. He was the instrument that must be used; therefore, God pardons all, for all their sins, because this one great sin swallows up all others. Now all before he came must believe he was to come, and this belief would cancel their sins; all that lived after him, must believe that he had come, and actually died; and thus were their sins erased; while all that do not believe in this atonement, no matter whether they ever heard the name of Jesus or God, must forever howl in perdition, because they believe, that no such God or Jesus lived, and that because they have no knowledge whereof to believe. This is your plan of atonement, and this your just God, who will by no means clear the guilty, and who will notwithstanding, suffer the just to die for the unjust, who will take to himself honor and glory in the damnation of his children, whom he has placed beyond the reach of mercy, and suffer them to wait in torment forever, because the blood of the Covenant has not been sprinkled upon their hearts. I cannot worship such a God. No earthly parent could I love who thus could do.

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 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 not have been more like a tender forgiving parent to have dropped the lash, and having interposed, exclaimed emphatically his good, loving child, "My noble boy, your conduct makes me ashamed of myself, you have taught me a lesson, you can 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 not perceive the injustice of such a course in man, as has been here cited? Can you not perceive the impossibility of such a nature, showing forth love and respect as its just and legitimate due?

Min. As you have set forth the subject, you make it appear ridiculous, and extremely absurd. But God is not as man. "His ways are not as our way." It is declared that, "God is not a man that he should lie; neither the son of man that he should repent; hath he said and shall he not do it? or hath he 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 earth, and it grieved him at his heart."

Min. That assertion was made after 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 God is not as man? Then why should he not employ phrases so applicable to his nature as to convey an idea of himself corresponding to himself, and not make himself appear to man as man, since you say he is so unlike him?

Min. In no way can truth be brought to mind so forcibly as in language adapted to the comprehension of the hearer.

Spir. Here are two distinct characters applied to one Being. Can both be strictly true? Do you mean that he is not man, that he should lie like man, and repent like man, but that he is God, and therefore, should lie like God and repent like God?

Min. I mean no such thing. I mean that as God he appears to man as though he sometimes changed his purposes or designs?

Spir. Does he change his purposes or designs?

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 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 this 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 of 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 one 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 present?

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 further 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 superstitions 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 idol 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 all the mummery of the canonical order—killing 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 forgiveness? would you be taught of them how to treat your fellow-men? would you be willing to follow the courses practiced by the Patriarchs, by David, by Solomon and other characters? Do you consider them worthy of imitation?

The New Era.

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

S. C. HEWITT,
Editor and Proprietor:
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ISSUED EVERY WEDNESDAY.

BOSTON, WEDNESDAY, JAN. 4, 1854.

Correspondents and Subscribers.

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2. All orders for THE NEW ERA should be written on a slip of paper separate from communications designed for publication.
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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 vicinity have been favored with the privilege of listening to three lectures, from the gentleman whose name stands at the head of this article, and who, we learn, is 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 as destitute as that of any attempt at display. It comes welling up from the deep fountain of his soul, as though some subterranean sea had burst forth, in one continuous flow. But, Mr. F. is not one of those who, for his Demosthenian sentences, 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 bouquets, the flowers of which were plucked from the heights of Parnassus, or culled from the gardens of Paradise. You soar with him to the heights 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 remarks upon Mr. Fowler personally, by saying that you see in him profundity and expansiveness of intellect—the creativeness of imagination—the exuberant richness of a chastened fancy—the perennial fullness 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 Progress, as manifested in the gradual improvement of the race, from the earliest to the present times. Humanity in its social forms, has presented five distinct phases—the Theocratic, Military, Feudal, Aristocratic and Republican. Each of these, in order, is an improvement upon the other, and humanity, in passing through them, is approximating its high and glorious destiny of perfect harmony. All these changes have been under the guidance of Providence. Providence, however, in Mr. F.'s nomenclature, is not the Providence of theologians—a direct interposition of a per-

sonal Deity, but the superintendence 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 this country, were directed by spirits, in order to secure an appropriate field for the development of the Republican form of social existence, and ultimately a spiritualized socialism; when all will be brothers, and through the reorganized society to regenerate the race. The third, and last lecture was the climax of the course. In it the lecturer showed, most conclusively, that no form of civilization, or degree of refined, intellectual enlightenment, though aided by all the wealth of a successful commerce, and a triumphant art, can make of human society anything more, or better than a whitened sepulcher, fair without, but within full of all noisome corruption, while destitute of an all-pervading and controlling spiritualism. The true element of man's development is the spiritual—the religious. The social 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 brotherhood, 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 outline 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 induced to pay us another visit, and repeat those lectures. And we also hope that such notice will be given, as will inform the public of the surpassing eloquence of the man.

"They love Darkness rather than Light."

The religious press maintains a most 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 natural cause. They are, however, perhaps 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 priests 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 by common minds. But if one of these Rev. detractors is asked, if he knows anything about the subject, his answer usually is, "O no, I cannot leave the work of saving souls to investigate it, and it is one which you must leave to learned scientists: and if there is any good in it, we shall share in the good." And "thus they wrap it up," and by flattery and threats contrive to keep the mass of minds under their care in ignorance of the entire subject. Most emphatically may it be said, "They love darkness rather than light." The reason, therefore, is not difficult to be perceived. Do these men really think this to be purely a matter of science? Why not have a competent committee to give the subject a thorough examination? It would be a paying business, for hundreds are flying from the church in consequence of spirit teaching, and thousands are preparing to follow them. But could the science of the matter be developed, they might be retained. The truth is, that most of these men have a secret fear and belief that spirits actually do come to mortals, and they know too, that if spirit teaching

becomes prevalent, their honors and salaries 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 higher employment than the plow or the workshop affords. They are specially venomous in their opposition to the spiritual theory. But supposing this can be explained upon a strictly scientific basis, what then? Why a conclusion, which makes the clergy turn pale amid the darkness of their own thoughts, a conclusion that all the asserted miracles, on which rests all their claim to authority, are merely and only certain natural occurrences. They see this inevitable inference, and the inevitable doom of priestly influence, as a farther conclusion, and hence, they are as fearful of the scientific bearing of the matter as of any other, either being alike distrustful to their false and blasphemous claims.

Their wisest course is to be still—to say but little, and thus induce the belief in the minds of their followers that the 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 liberty of the sons of God.—L.

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 a work of art, both in drawing and engraving. I hope it will answer your purpose 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 evangelical 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 own mind.

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 Father, Benj. Franklin, and Dr. Channing. These are his favorites, and they give him every encouragement to expect 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 character of man is formed for him, not by him." This, I believe, to some extent, is allowed by all, but not as Owen allows it; for he carries it out so near its ultimates, as to make men irresponsible for the opinions or the faith which they hold. The spirits do not say how far the governments will go towards this ultimatum. So that they can scarcely be found in error at the end of the three or two years. The communications of spirits are exceedingly beautiful *spiritually*, that is, in their own proper sphere; but in our matter of fact or historical sphere, they are not in general to be depended upon. Most probably it is because it would be an interference with the proper and exclusive functions of terrestrial humanity. They must not encroach upon our prerogative. It would

derange the relationship of man with man, and take away the precedence of human testimony—if the testimony of spirits could be obtained with relation to matters of fact. If instead of consulting a 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, as to furnish our minds with materials which it is better for us that we collect for ourselves. When we thoroughly understand the relationship of spirits with men and the order of Divine Government which forbids those invested with one function to trespass on the sphere of those who are invested with another—then we shall not be surprised at the answers of spirits respecting matters of fact, nor at the exclusive or almost exclusive spirituality of these communications with us.

I wonder what Cahagnet says to the movement 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 *Arcales De la vie Future*. I have not heard from him since Louis Napoleon rose. But Cahagnet was certainly the first alive at present who communed freely with departed spirits.

I am yours truly,

J. SMITH.

More Diabolical Preaching.

A short time ago we published an article entitled, "The Devil's Preaching," which we especially commended to those who are all the time 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 a 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: "At precisely three o'clock, this day, I will speak to you of individual labors. Let the 'Healeress' (Mrs. Butler) be present prepared to record the things which will 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 lives, and a wrong act in a life to greater or lesser extent affects all succeeding lives.

RULE II. That the understanding may at all seasons be able to distinguish a wrong act from a right, so that one may 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 imitated?

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 unflinching trust that eternal truth will ultimately prevail, overcome, subdue, and conquer all evils?

RULE XI. Are my affections so fastened to lofty things, that I comparatively 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. would-be-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 prejudice.

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 they do not wake up soon even that 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 paying 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 had "scared 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,
Let him neither starve nor stuff,
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)

Poetry.

The Spirit Sleepeth Not.

BY WM. H. BURLINGH.

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,
Changeful 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 by 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.

"I love thee, yes! as flowers love light and air,
As night stars, on the glorious sun;
As the crushed heart loves lone and earnest
prayer,
So love I thee, thou true and earnest one.

And this is life—the life that thou canst give,
Thou art 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 yearned
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
spurn,
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, es-
pecially 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 en-
tranced 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 in-
fluenced 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
was unsuccessful—to use an Indian
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-
ifestations.

Should any doubt the truth of this
statement. Dr. E. M. Joslin, D. W.
Scott, Mr. Phillips or Mr. Bigelow of
this place, will testify to the actual occur-
rence of the fact, as here related. In
this instance as well as in other cases
that came under my notice, spiritual power
has descended into the strong hold of
scepticism, pride and unbelief, and by
its resistless strength has confounded and
brought to nought the "wisdom of the
wise," and overthrown the "strength of
the mighty." So may it continue to ad-
vance and progress in its strength and
beauty until the whole world shall see
and know the truth that shall "make
them free."

Other remarkable incidents are fre-

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

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, to
join the spirit-band, with whom I so
often 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 experi-
ence, 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 opinion, come forth and avow it, re-
gardless of popularity, and act character-
istically 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.

Yours 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 de-
velopments of modern spiritualism."

Friend Hewitt:

The above sneer appears as editorial
in the Springfield Republican, whose
editors belong to a popular circle of spir-
itualists, who are not Catholics, and pro-
fess to receive "spiritual impressions,"
even in English—not from the Apostle
Paul, but from his Lord and Master! And not
only so, but they pretend to hold direct
intercourse with the ever blessed God!!
They are honorable men, and of course
there is no "lamentable need of proof"
of the truth of their pretensions. Still
some who partially understand the law of
affinity, may think that the mind which
dictated the article, would not be sus-
ceptible 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 devel-
opment of the human mind as the last
quarter of a century. Laws of nature—
old 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 school-
boys of the present day, and are daily
ministering to the wants, supplying the
necessities, and contributing to the hap-
piness 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 crown-
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 igno-
rance of which has dwarfed his intel-
lect, paralyzed his energies and blasted
his happiness. And yet the era of pro-
gress is but just evolving above the iron-
crowned precedents of the dead past;
and only the heroic-minded have the moral
courage to listen to the voice of truth
revealing itself in nature's laws: but
those who listen and believe are run-
ning to and fro, and knowledge is in-
creased. The great problem is rapidly
solving itself, the primeval law, by which
God governs the universe, at every point
is in harmony with man's best estate,
designed by its Author to promote his
happiness, by the full development of
his powers, and elevating the creature,
and accelerating his progress in approxi-
mating to the perfections of the Creator.

—St. Lawrence Free Press.

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, mor-
ally, physically and spiritually." They
now wish me to write the following, on
purity:

"Hear, O ye that dwell on the earth;
mortals have erred—have dwelt in dark-
ness! 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 pol-
luted; 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 atten-
tion to some of the striking features of
disobedience. Did our kind Heavenly
Father design us to be that puny, dis-
eased, enfeebled race that we are? If
Whosoever God's hand is seen, is not
there beauty, strength, power, and a
workmanship worthy of its Divine Au-
thor? 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 up-
on the true cause of all suffering. No
one should be deformed, not one should
lack strength, beauty, symmetry,—a no-
ble 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 licentious-
ness is one great moving cause of it.
Let it be published, and sown broadcast
upon all minds. Yea, let it be discuss-
ed,—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 aston-
ishment and say, "licentiousness?" Do
you say I am licentious?" Heaven for-
bid, that I should tell you anything but the
truth! From the one that is called the
minister of Christ, to the veriest vaga-
bond, all, all have broken the law of pu-
rity. Have they not cherished and fol-
lowed impure desires? Have they not tak-
en wives for lust? Behold I would lay 'the
axe at the root of the tree.' I would address
you all as reasoning mortals. Who has
given you those desires for lust? God, do I
hear you say? God! and then when they
are gratified send deformity, dis-
ease, suffering and death as a conse-
quence? Point to the family, O mortal,
where you do not see true signs of de-
parture from the law of purity. The
very first thing is this; that you have
those unhalloved desires. Yes, from
generation to generation, have they been
indulged, until the race have sunk down,
down into the vortex of woe. Shall not ap-
pear Divine arrest those in danger. Shall not
He who created, have mercy on them?
'Behold! knowledge is pleasant unto the
eye, and sweet unto the taste, therefore,
cherish knowledge; for she will be thy
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 the organs 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 intelli-
gence touching that subject will be in-
teresting to you, as well as to the num-
erous 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 in-
crease of feeling upon the subject, and
many have been made to believe in the
Spirituality of the Manifestations. Not-
withstanding 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
nothing. The People have awakened
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 chan-
nels 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 say, "Know ye
the Lord; but when all should know Him
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 coun-
ty, but the cause is advancing very fast.
There are public meetings held in al-
most 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 de-
fend. 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 satis-
fied. 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 Philo-
sophy. 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 rap-
idly forward.

O. L. SUTLIF.

Ravenna, Ohio, Nov. 24, 1853.

Tone of The Press.

The following is from one of our ex-
changes—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
receiving:

"The New Era," is the title of
another Spiritual paper published in Bos-
ton, of which we have seen but one num-
ber. It is well got up and filled with in-
teresting 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, Sena-
tor from Rhode Island, Gov. Talmage of
Wisconsin, and many others too nume-
rous to mention."

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may become actual, and MANKIND become
united in a Universal Brotherhood.

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