



OR HEAVEN

OPENED TO MAN.

DEVOTED TO THE NEW DISPENSATION.

VOL. II.—NO. 17.

BOSTON, MASS., WEDNESDAY, FEBRUARY 22, 1854.

WHOLE NO. 69.

Spiritual Philosophy.

Demonstrative Facts.

NO. III.—THE ANGEL OF LIGHT.

A Letter addressed to Mrs. Alonzo Bugbee, of Dover, Vt.

MY DEAR SISTER:—

I saw a letter from yourself to my daughter Dunbar, dated sometime in March, 1853, and conveying the mournful intelligence of the decease of Mrs. Hescoc. On this subject I thought of writing to you sooner; but have delayed for no less than two reasons.

1. I cannot write to my own satisfaction, unless I express my own thoughts and emotions. But, in this case, my thoughts and emotions were not well harized; and my emotions needed regulation more than expression.

2. I had some expectation of early and demonstrative manifestations from that angelic spirit.

MOURNING.

As I advance in years, I feel more and more what we have called the loss of loved and valued friends, who pass on before me. And yet, some are left. And she whom I now address, is one of this number. And we hardly realize how much we value our undeparted friends.

“Like birds whose beauties languish half concealed.

Till mounted on the wing, their glossy plumes, Expanded, shine with azure, green and gold, So blessings brighten as they take their flight!”

I fully realize that my friends are not dead. And yet there are some of whom it is hard to think, I must meet them no more in this life. Such a one was Chloe Bryant Hescoc.

And, in spite of all my philosophy, and all my Spiritualism (and Spiritualists unite philosophy with religion) I must confess to you, that to use a borrowed figure, my heart “throbbed heavily at the portals of her grave!”

Why should it? Well; there are no less than three good reasons:

1. Mrs. H. was one of the best of human beings. I do not need to tell you, or any acquaintance of hers who can appreciate goodness, that she was a good woman—a bright image of divine clemency! I thought very highly of her; perhaps too highly.

2. She like yourself, was a proselyte to my hygienic, and therapeutic, and other anthropologic views and opinions. She was an efficient fellow laborer with me in the same works of philanthropy and reform. I regarded her as a model Reformer.

3. She was one of the best friends that kind heaven ever gave me. And I do not need to say to you, or to her worthy companion, that she was my friend. And any person might be proud to claim her as such.

I read your letter on the nineteenth of March; and Sunday, 20th, attended for the second time, the large Sunday Meeting of Spiritualists in Charlestown City Hall. And the first hymn sung contained the following lines:

“Friends fondly cherished have passed on before;

Waiting they watch me approaching the shore, Singing to cheer me through death’s chilling gloom,

“Joyfully, joyfully, haste to thy home!”

And although I have generally had three miles to walk, I have only missed one rainy Sunday, and to-day it is snowy; and I always carry in mind, to

the meeting, the above lines, and my first application of them.

VARIOUS MANIFESTINGS.

The good “Seeress of East Boston” appeared to me personally, in broad daylight, three days after her decease. This was quite unexpected. Yet I had some hopes of such a visit from your neighbor but have not seen her. And I have been favored with but few manifestations which were well proved to be from her—and Spiritualists are very particular to have everything proved—I except, of course, a class of novices, and a class of irrational and fanatical Spiritualists, who wait for spirits to tie up their shoes. But this class will decrease while the rational class will increase.

Ten days after seeing your letter, I had while alone, distinct detonations (rappings) which declined answering to any name called. At length I said mentally, “I suspect it may be my friend from Dover; but you are backward about announcing yourself.” This suggestion, and one or two others, met a loud response, and then I heard no more. Her presence was too loud for her.

[N. B. Something in her name is now rapping at my feet, and disclaims the responses alluded to; but concurs in the opinion, that some other spirit might be trying to say something to me about it; but we did not understand each other.]

And I remark, that communications from the spirit world to this, and from this to that, are as dependent on nature’s laws, as those between mortals are; and they are liable to imperfections and abortions, especially through a very imperfect, or undeveloped medium or circle.

I will now relate some cases of manifesting which I regard as demonstrative. And she, the subject of this letter, seems inclined to deal principally in types and shadows. And that class of demonstrations are sometimes very good; for when a symbol is presented to me which I do not understand, till it is explained by some succeeding manifestation, then I may be sure they are from some intelligence exterior to myself.

At 10 o’clock on the evening of Aug. 15th, as I sat in my study very busily engaged in writing one of my lectures on the Philosophy and Evidence of Ghost-Seeing, I came to Mrs. Crowe’s story of the little child, who, on a voyage to England, with its mother, saw its father’s apparition just at the time he was dying in Jamaica.

I followed up the story by this remark, “How often may our friends be near us when we see them not!”

And, before I had finished this sentence, the *detonal* sensation came powerfully over me; and I heard and felt an extra variety of rappings, almost from head to foot—from my right foot on the floor—from my left arm on the chair arm—from my right wrist on the table—from my left fingers on my manuscript—and from my right breast on the new spectacle case, to be noticed hereafter. And I got responses from your neighbor, and your sister, and the Seeress of East Boston, and my son John.

On Sunday morning, April 11th, while awakening, I heard a small voice distinctly saying—“Don’t mourn for her loss, there are others like her.”

THE ANGEL OF LIGHT.

On April 12th, a gentleman from the country visited us in East Boston. He

was anxious to witness some manifestations; and my wife engaged Mrs. Ide to pass an evening with us.

During the session of the circle we had detonations on various parts of the table leaf, which we knew were not the work of art. Once, some gentle rappings came near me, and responded to the name of Mrs. H.

Mrs. Ide afterwards intranced; and before waking, she saw my Angel of Mercy, spoken of in my preceding letter, with the Seeress of East Boston by her side. And soon after that, raising her eyes and hands, she exclaimed, “There comes an angel of light!”

I asked, “Whom is the spirit visiting?” The Seeress said, “She comes towards you.” I asked again, “Can you describe her?” She answered “She is a woman—tall, slim, a little stooping; mild, modest and “gentle as the summer breeze.”

And you will not think me illogical when I tell you, that I was perfectly satisfied whose apparition it was that she saw. And of Mrs. H.’s person she could have no earthly knowledge.

A REVIEW

Of “Modern Spiritualism.”

BY A. M. POTTER OF ELMIRA, N. Y.

NUMBER THREE, CONCLUDED.

That only high, or only low, communicate through any class of our media, I do not say; for I have often been in communication with those so ignorant, as that in earth-life they were unable to write their names, and were otherwise ignorant and low; and I can answer for the difference in the emanation of such a spirit from one who stood high in the scale of moral and intellectual greatness. And, while speaking of my own experience, I may as well say that I am, even now, after a considerable period since I have written as a medium has elapsed, sensible, and was, at the time, that I was not confined, of necessity, to an “associate” spirit. I loved to have my spirit friends near me, but could clearly discern the change from one to another, as clearly as I was able to discern our change from one person to another in this sphere. While this may be true of myself, I am aware that some others are, to appearance, subject to but one, or, at least, a limited number of spirits, though I think this number less than our worthy friend.

As the different modes of obtaining communications are attended with very nearly the same characteristics, or have been according to my observation, I, from analogy, obtain the same conclusions as those I have before stated. The difference in the experience of my friend from others seems to me attributable to the peculiarities of his moral, and in some sense, of his physical idiosyncrasy; and I do not much wonder that his mind has arrived at the ground he has taken. Nor do I see that his doctrine of Degrees and Correspondence can aid him in view of his observation and experience, unless he can reach out upon the explanation we have given for our own guidance till a better is to be found. I am not blind to the natural imperfections to be expected in this whole subject from the want of proper media. Nor do I pretend to have solved the remaining mysteries surrounding this entire subject. Much remains—even more remains, to be unfolded than has, as yet, come to our understanding.

And with my friend, let me say, in re-

lation to my investigations, that I, too, cheerfully adopt his sentiment,—“and great has been my reward. I have what to me is more precious than silver or gold, or all this world can afford.” Excepting the principle implied and expressed that the “external” is, of necessity, “illusory” and attended with “fallacy, phantasy, deception, and falsehood,” I might cheerfully coincide with my friend’s closing remarks of “number three.” To me the “external” may be “real” or “illusory,” while I can scarcely admit that there is no reality in anything “external.” I seem to regard the external as being real, if only in this sense, that it corresponds to the internal, or what he regards as the real; and hence to me it is fully a reality, but reality having a moral.

And I, too, say,—“Thus all the deceptions and contradictions, all the silly stories, pretended revelations, &c., of apocryphal” (I don’t quite like that word “apocryphal,” but allow it to pass) “spirits, and all the consequent disappointments of mortals, must, in the end, necessarily result in their good. They were in this manner, and out what they need could have known without them.”

I close this article with a few thoughts more. Query: Is it not probable, that on my friend’s return from Providence, (referred to in “number three”) with the promises made him before leaving for P., and the acknowledgment of his “guardian spirits,” that “they were with him all the while” during his absence from home, together with the fact that the medium at home, (as we conclude) belonged to his own family; or even leaving this point out,—that the “associate” spirit of the medium might not have been sufficiently clairvoyant of what was done at P., to have given him in some degree what he asked, if it were deemed advisable on their part to have so done?

Are we not warranted in the position that if an “associate” spirit of a medium can read the mind of the medium, that there should be an ability to read, or at least, confer with, the “associate” spirit of any other person, and thereby give what is asked even though they are unable to read the mind of the inquirer? Or, must we suppose that “associate” spirits of different individuals are necessarily *odd fellows* to all that belongs to their charge? Our friend seems not so to think; for he puts down the principle that “when the medium and the circle happen to be very much alike,” and of a “congenial temperament,” the “associate” spirit does answer questions to some extent, by “looking into the mortal’s mind.” If this be true, are we not thrown upon the necessity of explaining my friend’s failures at Providence, and at home, as also his other cases, instances in Number Three, by some other course? He would lead us to the conclusion that the “associate spirit” of the medium, in each case cited, was unable, wholly so, to read what was known to himself, and, in one case, to another medium also, while the “associate” spirits of the two mediums must also be understood as equally unreadable, or “mum” to one another. To me there seems too much of the improbable in this conclusion.

Why his “guardian spirits” did what they did, I cannot say; but I have for some time past been inclined to a strong love of simplicity, as having in it more solutions of difficult questions than any,

or every other principle in my possession. Simple answers, simple laws, are, according to my noting, more often found at the bottom of all our reasonings than any other. My answer, therefore, why my friend failed as he often did, according to his statement, if given by myself, would be after this sort. Spirits are like men and women still. We do not always answer all the questions asked us just as the *askers* desire them, nor tell all we know. Sometimes it is wiser to let people “find out by their learning” as is said; and though lies are lies, yet lies are not lies if they are wanting in the essential of a lie—the *intent* to tell the lie and also to deceive; and while each of these elements of a lie, seem present in the lies I have had, yet I now see, that in this case, the *seeming* or “external” is “illusory” and that these lies were given to lead me farther along toward the *truth* than any other course could have done, and therefore were not lies. So I say, of what we have so far seen of friend Sunderland’s lies. We say the same, too, of all else that is foolish, unsatisfactory and deceptive; for, again, I cannot but think our country is fully what we choose. Many other simple laws go farther in my mind to explain these difficulties than the speculations of ages. In this view we have left out other difficulties that are to us equally simple as those just stated, in preventing the clear reception of Mr. S.’s answers. But before I say more, let me say, I think his experience can hardly serve to explain all there is in this matter. Too many instances are well known, answering to just his failures, to allow these failures to make the law.

Indeed I have in my own experience sufficient to lead me to ask questions, if no more. But I have already stepped beyond the line of space intended by myself, and therefore will leave the rest to another or other articles.

This conclusion of No Three should have been inserted in our last issue instead of No Four. The reader will note this.—Ed.

New Year’s Reflections.

BY MILO A. TOWNSEND.

Another year has made the cycle of ages, and is numbered with the past. In these eventful times, who can foretell what another year may bring forth? Those who have studied most closely the nature and destiny of man, are the most ready to admit his progressive tendency, and the gradual unfolding of his mental powers, and that all that has been evolved by intellectual research, and revealed by the light of intuition, but faintly foreshadows what the future glory is to be, when he becomes more harmonious in the exercise of his faculties, and ceases selfishly to seek his own happiness, which has never been found, nor ever can be, when thus sought. The experience of the millions who have gone down the stream of time, should teach us lessons of wisdom. As we look down the long vista of bygone generations, what do we behold? Strewed along the shores of time, are seen the wrecks of nations and empires, and the hopes of disappointed myriads, who have struggled for happiness—but found it not, because they sought it selfishly. God has written in letters of light, all over the Universe, the reciprocal and dependent relations existing between all things, and that not one of the innumerable links, which go to make up the endless chain of being can be touched without vibrating infinitely and forever!

Though the present is much in advance of past ages, yet, with millions, selfishness is still the ruling propensity, and in the ordinary walks of life, gives scope to its exercise in the ceaseless battle for gold that is going on around us. The same it is, yet in a modified form, which has spread desolation and ruin, and made the rills and rivers of the earth to run red with the blood of war and oppression. Nothing in the Universe can satisfy this selfishness. It is restless and remorseless; and like Alexander, would not be satisfied with the conquest and possession of a world. Its desires are endless, as the hell from which it springs, is “bottomless”; and man may thus go on forever “seeking rest, and finding none.” “The troubled sea” shall continue to “cast up mire and dirt;” and while this crushing inequality lasts, presenting on the one hand, luxury, splendor and extravagance; and on the other poverty, beggary, and want, so shall man forever seek happiness in vain. A morbid, not a healthy activity of the intellectual powers, prevails in the busy movements of the great commercial world, producing restlessness and anxiety, instead of tranquility and peace; exerting a hardening influence on the sensibilities of men and confining their aspirations to low and paltry pursuits—the “chase for gew-gaws, sweet-meats and toys,” that for a brief hour amuse and gratify, but bring no enduring joy. And thus, instead of living the life taught by the Great Exemplar, and educating themselves for a residence in “the Homes of the Angels”—their “ruling love” is too manifest in fruits that bring no present peace, and help to perpetuate the sorrow that sends up its dying wail from the widows and orphans of our populous cities, and from all the habitations where *want* has laid his heavy hand.

But there is another side to this picture, which gives more hopeful indications for the future, and which is becoming brighter and brighter as the years roll on; and points to the time when the voice of Truth may give utterance to the words of the poet.

“Forever more, forever more, The reign of violence is o’er.”

The darkness is receding. The world is agitated with thought. Mind is breaking loose from its shackles, and the great night-mare that has flapped its black wings in the face of all who have had the manhood and boldness to question time-honored customs and mouldy creeds, is shrinking back into its gloomy cavern—affrighted at the brilliant blaze of truth that is beginning to light up the “bending skies.”

Those who occupy their antiquated stand-points, and look out from their narrow enclosures, see and know but very little of what is going on, and what is destined to be wrought out, ere the lapse of many more years, by the power of God’s omnipotent Truth. The establishment of a more peaceful and harmonious destiny for man, shall have its realization, as surely as the laws of Nature are unchangeable, and the attributes of God unchangeable.

It may be that the world’s last great battle is yet to be fought—the battle between Liberty and Despotism, and it may be that the war now waging in the East, shall yet become the signal for that universal uprising of humanity against the tyrants of the race. Or, the triumph of Liberty may be a peaceable and bloodless one. Humanity, like

Truth, though often "crushed to the earth, shall rise again," and ultimately be victorious. May the truth run and be glorified!

New Brighton, Pa. Jan. 1, 1854.

The New Era.

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

S. C. HEWITT, Editor and Proprietor: OFFICE 23 CORNHILL.

TERMS—\$1 50 Per Annum, in Advance.

ISSUED EVERY WEDNESDAY.

BOSTON, WEDNESDAY, FEB. 22, 1854.

Correspondents and Subscribers.

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The Christian Freeman and Spiritualism.

During the past year, the Christian Freeman (so called) of this city, has labored hard (reminding us somewhat, of a monster Locomotive, that tried hard to get under way, and could not) to convince its readers that Spiritualism is a medley of inconsistencies, and an effort to establish a new religious Party or Sect. If we had not formerly been pretty well acquainted with the character of the Freeman, and thereby had an insight into its sectarian twiddle; if we were in the habit of taking everything it, and its like, were pleased to say in opposition to God and Heaven and Truth as both Law and Gospel; if we did not know its Editor from head to foot, and from stomach to heart, as hundreds of his own brethren know him, and freely (among themselves) talk of him, too, then, perhaps we might feel disposed to bow in most graceful acquiescence to all the authority and dignity of such an oracle. Fortunately, however, we are enabled to judge somewhat of the real worth of such efforts to underrate and overthrow one of the GRANDEST MOVEMENTS with which the world was ever blessed. We have been behind the scenes—not only of Spiritualism, but also of the Christian Freeman and its Editor, and we know the latter "like a book!"

But we have refrained, heretofore, from saying much on the subject of this article. We have, usually, had higher and better work to do; and, besides, we have supposed it wisest to allow the Christian Freeman a fair opportunity to reveal its true character, without "let or hindrance," as the Scriptures have it. At the present time, however, we feel moved to utter a truthful and timely thought in reference to the matter, and we do so, that that portion of our readers, especially, who have been in the habit of reading the garbled presentations of the Freeman, on the subject of Spiritualism, may fully understand our own convictions of the matter, and the principle that governs some of the opposition. In the last number of the Freeman, the Editor has an article entitled the "Utility of Spiritualism," wherein, by quotations from La Roy Sunderland, and a most mean and dastardly reference to some thoughts concerning God, which were uttered through John M. Spear and published in the 'Era,' some time ago, he endeavors to lure his readers into the conviction that Spiritualism is the very concentration of all spiritual dregs—utterly unworthy of serious attention, except to be opposed and abused. And yet, (will the reader believe it!) this same Editor of the Christian Freeman pretends to be a Spiritualist of the first water! Heavens save the mark! But let us see for a moment, how it is, that Sylvanus Cobb makes himself out a Spiritualist! He thinks that, if 'The New Era,' the 'Spiritual Telegraph,' and all other Spiritual publications, were dead and buried—that if nobody pretended to lecture or preach on the subject before the public, but would confine what they have to say to private circles, and be exceedingly prudent, even there—in short, if there were nobody disposed to circulate knowledge on this subject, but keep it pretty much to themselves and their families,—why, then, he would be disposed to look upon the matter with favor, and give it one of his most graceful bows! Wonderful Spiritualist he! And the Christian world is full of just such Spiritual-

ists—a set of hypocritical canters, who "shut up the Kingdom of God—neither going in themselves, nor suffering others to go in." The fact is, the Editor of the Christian Freeman is utterly incapable of understanding and appreciating Spiritualism. He has had the matter in his own house—his own wife, and one of his daughters being very excellent mediums—his little son dying a most beautiful and triumphant death in full view of the beautiful Angel-hosts who were present at the transit of the loved and departing one. Spiritualism in its glory and beauty, has thus come to his own doors, as it has come to thousands of others all over the land—and yet he thrusts it from him, and virtually says, "stand by thyself, for I am holier than thou." The Editor of the Christian Freeman has no eye for the "Stable and the Manger," till those become venerable with age, and are not "everywhere spoken against." Then his cry is—"all hail!" "publicans and sinners"—blessed are the "sabbethorn of Galilee," and the "young child," for whom there was "no room in the Inn!" He evidently "despises the day of small things," and is disposed to wait till the deeper inspiration and the "cloven tongues" of Pentecost make folks forget that Peter "denied his Master" in the Judgment Hall, and "cursed and swore" in confirmation of the truth of what he said. But such souls seldom know when the Day of Pentecost comes—they have no eye for "cloven tongues," nor heart for that living inspiration which comes through human souls, fresh from the living Fount above, to move to a new and truer life, the millions of famishing ones. To musty creeds, rather, and to books called sacred, would they confine all the inspiration that ever was, or ever will be.

When the angels come to bless the world, and find but sorry tools, at best, to work with, here—and even these constantly being battered and dulled, by frequent contact with souls of flint corroded by the rust of indifference, or so softened and melted by the fires of persecution, as to have no keenly cutting edge, what wonder, that oftentimes but sorry deeds are done, compared with those which might be done, did we but meet the dear friends, and the God-like spirits from the inner world and life, with noble and with open hearts—with souls hungering and thirsting for the Bread and the Waters of Life, and with dispositions to cooperate freely and earnestly with the Powers Above, for the REDEMPTION of the HUMAN RACE? What wonder, if, under such circumstances, the very best thing we can imagine, can not be, and is not done? Can you get legitimate results in chemistry, without observing the laws and conditions of chemical activity? Will the mechanical forces act with the most useful effect, unless you observe all the mechanical rules involved? We tell you nay. Neither can spirits give us the "full corn in the ear," (even on so good a Cobb, as the Editor of the Christian Freeman) till they have first developed the blade and the ear. The Sun must rise gradually to the zenith, before we can have the full blaze of day! And it is well that it so, for it is nature from beginning to end. There is a LAW OF PROGRESS—a law peculiar to no one part of the universe to the exclusion of all the rest, and by this law, Spiritualism is governed in all its length and breadth. Both its principles and its history show this in the most clear and prominent manner; and none but dead and dying souls—none but those whose eyes are those of owls and bats and moles can fail to apprehend the truth we here present.

Why then this quarrel with Spiritualism? Why does the Christian Freeman garble and deface the truth? Why don't he present a fair and honest view of the matter? Why does he aim to prejudice his readers against it?—Why thus fight against God and the Angels!—We know, very well, what his reply will be—and it will not be the first time he has striven hard to make out a case of genuine spirituality for himself—he will tell his readers, that all who work earnestly—publishing papers and books—who make the thing a public affair, and through "evil and good report," strive to circulate information on the subject, that the enslaved minds of all under priestly rule may become truly free, are laboring to build up a sect (a very pretty charge truly, for one who boasts of being a sectarian himself) and to institute a party, that division and partition walls may be still farther increased. Now, the Editor of the Christian Freeman knows better than this—he does it only for effect. We know him thoroughly of old; and we have watched his course closely ever since Spiritualism began. And we would not have him and others infer that because we have

kept still we have not had our eyes open. We have noted all his crooks and turns through a very curious labyrinth of moral turnings and twistings, peculiar to Sylvanus Cobb—alias—the Editor of the Christian Freeman; and if occasion require, we shall some day tell the story of that journey of his through the wilderness, out of which he has not yet come, and is not soon likely to emerge. No one could be better pleased than we to see him come out from the briars and brambles in which he has entangled himself, and having become truly regenerated, stand forth a true and noble FREEMAN, ready to do the work of Heaven, in such ways, and at such times as a true humility, and a wisdom whose law is simplicity and justice, would most readily dictate. But we do not expect this, for we have not been so listless a student of human nature, as not to know what the power of habit is; and therefore would not waste time and sympathy—a la Beecher in the case of Mitchell, even though we had the power of a Beecher. We would say in conclusion, that we are fully aware, that we have spoken severely, but we have done so deliberately, and because in most righteous justice, the subject demanded it. We verily believe we never uttered anything more truthful in our life. We may also say, in truth, that though our language may not only seem, but may really be severe, we cherish no enmity to the Christian Freeman or its Editor—for, in the language of the Scripture—"Are we become your enemy because we tell you the truth?"

Heaven, and the Soul's Destiny.

BY WM. S. HAYWOOD.

What is Heaven, and the soul's destiny? Essentially, it is to live the life of God, and to enjoy His blessedness. It is to escape from folly and sin, and to gain Wisdom and Holiness. It is to feel in the interior organism, the vigor and serenity of immortal youth. It is to experience the reality of eternal things. It is to recognize and realize the redeeming efficacy of divine principle and Love. It is to rise evermore into a oneness with the Infinite Good. It is not external condition, but internal moral power. It is not conformity to outward law, but a spontaneous exercise of accepted truth and grace. It is not an arbitrary morality, but the inspiration and outgrowth of ever-emergizing Divinity. It is a constrained or restrained righteous method of feeling, thought, speech and action, but one induced by the rising promptings of a regenerate nature. It is not so much an experience regulated by a sense of obligation and duty, as by a conscious and calm inflowing and outgushing of the universal Christ Spirit. It is not an occasional or spasmodic flood, but the perpetual flow, through the channels of the soul, of that stream whose crystal waters ripple unto everlasting Life. It is a state, both of passivity and of activity—of passivity to receive substantial good from the inexhaustible Fountain—of activity to impart that same substantial good to the needy and distressed. It is an ever-unfolding growth into the life, the love and the joy of the Holy and Blessed God.

Such is Heaven and the destiny of the human soul; in all worlds, in all spheres of being. So far as such experiences and such joys are attained, so far is Heaven won, so far hath the soul reached its destiny. Beginning at the very gateway of a true moral and spiritual regeneration, whereby obedience and a living communion with the Celestial World become the controlling powers of the inner man—the real personality, Heaven and the soul's destiny extend onward and upward in constantly increasing beauty and glory, through the Immortal Spheres—through the Immortal Ages. At each advancing step of the Spirit's ascending pathway, new and lovelier scenes meet the vision, sweeter sounds fall upon the listening ear, and diviner experiences rush into the heart, and joys unknown before. Hath such a Heaven no alluring charm? And such a destiny no blessed attraction! Surely, in this, the earthly life, "eye hath not seen, nor ear heard, nor heart conceived the things that God hath prepared for those that love Him."

But by what means are we to reach Heaven and our destiny? Or having reached it measurably, how are we to attain more and more of it continually? Is it by indifference, sloth and spiritual ease? Shall circumstances compel us into it? Shall any outward power force us thither? Will angels come with outstretched arms and bear us to it? Will the Great Mediator give us in any sense a ticket that shall ensure our transport there? Will God Himself, infinite in Mercy and in Grace, lift us by His Almighty Power to the realms of heavenly

Love and Life! No, never. We are, in our real selves, no clouds of dead matter—no mere forms of unconscious being; but spirits, capable of a living Love and a loving Life, and our destiny is to be attained by effort, by struggle, by watching, by praying, by aspiring, and not otherwise. If there be any truth in Christianity, or any reliability to human experience, or any confidence to be placed in personal consciousness and the teachings of the soul, then are we to work out our own salvation—our own destiny, while God and Christ and numberless grades of superior beings shall work in us both to will and to do of their holy will and pleasure.

There is no such thing as irresistible grace in all the moral universe of God; but there is free grace, boundless in extent, and infinite in its variety of adaptation to the soul's necessities. And he that would be redeemed by it, must open his heart to its influx, even as he opens his house to the sunlight and sunbeats; he must accept it, use it, cause it to be incorporated into his own moral organization. Alas, for one whose life is so dead, whose capabilities are as yet so incapable, whose energies are so wanting in energy, whose spirit is so spiritless, whose immortality is so enshrouded in mortality, as not in some degree to appreciate his destiny, and to consecrate himself to its attainment!

The ideas thus briefly and imperfectly expressed,—how different are they from those usually entertained by religionists, respecting the subject under consideration! How many there are, who consider Heaven only as a locality of the future life, which, if but reached in person, all is well! How many make it an outward condition and circumstance! How many contemplate it as a splendid city, more beautiful than the cities of the ancient East—the New Jerusalem, "whose walls are thickly set with pearl, whose streets are paved with gold!" How many think of its joys only as gross and sensuous,—similar to those of the epicure at the table of luxury, or to those experienced in seeing agreeable sights or in hearing agreeable sounds! How many there are, who make the soul's highest destiny to consist mainly in what is outside of it, and not what is within it! And hence, religion, worship, prayer, have been matters of mere form—external things—exercises that might be done by proxy; and Salvation itself something that might be wrought out by another. Hence the almost universal and pernicious doctrine entertained by the so-called Christian world,—the doctrine of vicarious atonement,—by which men are led to trust and honor the righteousness that was in Christ, and not to seek and strive that Christ's righteousness might be in them.

But when the character of Heaven and the soul's destiny is changed, then all that pertains thereto is likewise changed. When these are viewed as an exalted state of the interior nature, then does it appear that every moral being in the universe has something to do—a personal effort to make, a pure and holy life to live. No doubt the Heaven of the world to come, where the soul is to enjoy its higher destiny, is in externals, a lovely place (for Heaven as here spoken of has locality as well as character, though essentially the latter and by which the former is determined,) lovelier than anything that mortal eye has ever seen. No doubt it resounds with music, sweeter far than has ever fallen upon the outward ear. No doubt it is redolent with a fragrance more grateful than the perfume of a thousand flowers. But its loveliness and its symphonies and joys are only experienced by those souls that through much effort and self-discipline—through much progress and unfolding, are in a state so high and holy as to appreciate them. Can the glorifier of vengeance and blood apprehend the sublime idea of Christian Non-Resistance? Can a human monster like Caligula understand the religion of the holy Jesus? Can the debauchee enter into the spirit of the conference room or of the house of true worship? No more can the soul unenergized by the divine Life and Love share the pleasures that are at God's right hand forevermore. Heaven must be formed within us, before it can be beheld and realized outside of us. Our own souls must be familiar with spiritual beauty and loveliness, must be attuned to the sweetly flowing strains of the celestial melodies, must be filled with the activities of the angelic societies, before we can enter into and enjoy the Heavenly Home. The Seer, Swedenborg has some very just remarks upon this point, which are quoted with pleasure:

"Spirits who come from the world into the other life, desire nothing more than to be admitted into heaven; almost all seek for it, supposing that heaven consists only in being produced and received. Therefore, also, because they desire it they are conveyed to some society of the ultimate heaven; but when who are in the love of self and of the world, approach to the first threshold of that heaven, they begin to be tortured and so tormented interiorly, that they feel in themselves rather hell than heaven; whereas they cast themselves down heeding them, nor do they rest until they come into the hell, among their own. It has often happened also, that such spirits have desired to know what heavenly joy is, and when they have heard that it is in the interiors of the angels, they have desired a communication of it with themselves; and therefore this also was granted; for what a spirit who is not yet in hell or in heaven desires, is given him, if it conduces to any good purpose. But when the communication was made, they began to be tortured, inasmuch that by reason of their pain, they did not know in what posture to place their bodies; it seemed that they thrust down their head even to the feet, and cast themselves to the earth, and then writhed themselves into foldings, in the manner of a serpent, and this by reason of interior torture." H. & H., n. 469. And again, "They who desired this," that is, to enter Heaven, "not being aware that Heaven or heavenly joy is, have also been admitted, but when they were at the first threshold, they were seized with such anguish of heart, from the excess of heavenly heat, which is the love in which angels are, and from the influx of heavenly light, which is divine truth, that they appeared in themselves infernal torment instead of heavenly joy, and in consequence of the shock they cast themselves headlong thence." H. & H., n. 524.

So does it appear that Heaven is to be established and developed in the interiors of men, before it can be exteriorly realized. This is God's order and how divine! It raises the soul to its true dignity! It is indicative of the glory of Deity. "Oh, the depth of the riches, both of the Wisdom and Love of God." What a field now opens before us for our thought and effort! All else dwindles into comparative worthlessness and insignificance. If the considerations already presented are just, why are we so busy in other matters of infinitely less importance! Why are we fitless and indifferent, when such a destiny awaits us—a destiny to be wrought out by ourselves—by each one of us for him or herself! Why should we spend and be spent so exclusively with that which is transitory and vain—with that which perisheth with the using? Why should we linger on the way to true and living glory, honor and Immortality. Why should we cling so closely to the earth, and its interests, when above us and within our reach are the true and eternal experiences of the Heavenly State! As spirit is interior to matter, as the soul is nobler in its powers and capabilities than the body, as Heaven is higher and holier than earth, as God is above and before the universe, so are the interests of our immortal natures paramount to those of the physical—so is Religion, the food of the soul, better than bread, the food of the body—so is Eternal Life more to be desired than abundance of riches or length of days.

Would that we could live in the constant consciousness of these truths! Would that we could be led continually onward and upward into a greater realization of them! It would give our devotion a warmer glow, our worship a loftier expression, our words and actions a deeper moral significance, our characters a holier radiance, our lives a more divinely redeeming beauty and power. It would purify and exalt all the relations of our present existence. It would give our family circles greater peace and happiness. It would make our Community a more perfect symbol of the Societies of the blest. So may it be. And O, thou Beneficent and Glorious Father of all, cause to dawn upon our souls, such visions of the time and life to come as shall charm us into a more perfect likeness and similitude of angels, of Christ, and of thyself.

Showing up the Humbug. South Prospect, Feb. 8, 1854.

DEAR SIR:—Between two or three years past, I commenced an investigation of the Spirit Manifestations, with a determination to "expose the humbug," or, at least to declare to the world that it was all produced by "Mesmerism." But instead of so doing, I was soon convinced beyond a doubt, that they were actually produced by Spirits; and not only by those undeveloped, but also by those pure and good. Since that I have tried to turn the minds of my fellow men with whom I associate, to this great truth, and trust I have, in a measure, been successful. This was a place of great opposition, and the would-be thought seize, predicted that many of our community would be insane. But their wise predictions failed. My desire and labor now is, that all would prove the truth of these developments, for if they be of the

Spirits, they will stand; and they are certainly calculated to do much good to the world. It was a wise determination of the Apostle, "to prove all things, and hold fast that which is good." From which principle may we ever act. I have some experience in this matter and could relate some things that would puzzle even the wise to account for on any other principle than that involved in the Spiritual Theory.

A. C. STEARNS, M. D.

[We should be happy to hear from Dr. Stearns concerning his own experience. The people need facts—let them have them.—Ed.]

Weekly Conference at Harmony Hall.

The meeting on Wednesday evening, February first, was well attended, and one of the most spirited of the Season. There were a large number of persons present, many of whom took part in the proceedings; showing the steadily increasing interest in the great subject of Spiritualism.

The meeting was opened by a few remarks from Dr. Felch, in regard to general matters pertaining to the Conference, but which possess no interest to the general reader.

Dr. Snow next attempted to vocalize a title, and to induce others to join in singing, but he could not sing "his title clear," and so gave in, and let the Rev. J. M. Spear take the floor, who appeared to be in a very happy frame of mind, and spoke at some length in regard to the success of the Cause in Boston and vicinity. He said he thought the Northern Spiritualists were a little ahead of their Southern brethren, in New York and other places. He thought they stood too much upon forms and theorizing—that they confined themselves too much to one subject, as he had observed by their reports, that they did not like to have people at their meetings speak about anything else but Spiritualism. Now, said he, for my own part, I am willing to have folks talk on any subject they like. If the women have not got their Rights, let them get up and say so, and I do not believe there is any one here that will object to giving the women their Rights. He said, we have no regular organization in Boston; and for his own part, did not want any. He hoped that those who felt impressed to say any thing, would do so freely. Everything thus far, had been done voluntarily, without any organization, and done very well.

Dr. Snow had, of his own accord, opened a room for them to meet together in, where it was warm and comfortable. It was Dr. Snow's Parlor, and he for one liked it very much. * It was far better than some great barn-of-a-place, where the people were scattered about half a mile apart, looking cold and lonesome. He liked the present place, because the women could come with their knitting-work—take off their bonnets, and make themselves at home; for he felt that they were all one family of brothers and sisters, met there to have a good and social time. Dr. Bingham, he said, had been very active and good in getting up a course of lectures at the Melodeon, and obtaining able lecturers to speak on the subject of Spiritualism. The lectures had been well attended, there being usually about a thousand persons present.

Dr. Spear also alluded to the Society of Spiritualists at Charlestown, who had gathered together under the wing of Dr. Loveland, to hear the good things that he had to say and to feed on the crumbs of wisdom that fell from his lips. He also recollected the first discourse that the Brother delivered to Spiritualists after he came out of the ranks of the Methodists. There were but a few present, and the prospect did not look very bright at that time. But it was quite cheering now, for it had grown to be the largest congregation of the kind in the world, and Dr. Loveland was one of the best men on the globe. (Dr. Spear forgot to attribute Mr. Loveland's and his Society's great success to a partial organization.) He remembered when Dr. Hewitt first talked about starting a weekly paper in Boston, to be devoted to the Cause. Said he felt rather dubious about its success, for he knew the brother was poor, and he did not think it would pay; but some kind friends said to him, if he got into the mire too deep, they would lend him a helping hand, and pull him out. For a time it was uphill work—but he believed it had got on to level ground now, and was moving along more prosperously, and he hoped those interested would lend it their names and hands with the needful. If they did not want to subscribe for it for a year, why then six months; and if

not six, then three, two, one; or, if they liked, take three cents, and go and subscribe for one number. Little favors gratefully received, and larger ones in proportion.

He then related a remarkable case of healing, through his instrumentality, which had occurred to a Lady in Lynn, who was lame. She had become entirely well, and had herself become the instrument of curing a man of lameness of twenty eight years standing. Dr. Robinson (not J. H.) asked Br. Spear if it was his remedy that had cured her, and what it was. Br. Spear replied, that he did not know whether it cured her or not, or what the remedy was, as he was unconscious when he prescribed. He could only say, as did the man in the Scriptures, "I know that I was blind, whereas now I see." Mr. Spear then concluded by calling upon Br. White of Watertown, for an account of his recent visit to New York—he having returned from the latter city that evening.

Br. White said he thought Br. Spear had made one little mistake about the number of the New York Spiritualists. The "Police Gazette" of that city, which has always been opposed to them, estimated their number to be at least forty thousand! The speaker thought that they were more than thirty thousand ahead of Boston, but far less spiritual and more theoretical, and inclined to be somewhat aristocratic. They had a hall where they held their Conferences at 806 Broadway, which was up among the big folks. He thought they were trying too much to enlist great names in the Cause. This he was not in favor of, as he believed that a more humble individual was just as good as the more distinguished.

Mr. Hayden interrupted him by saying that he thought Br. White took a wrong view of the case. It was not that they thought any more of great men but their influence was more powerful, and had the effect to call the attention of those to the subject, who otherwise would not be attracted to investigate the great truth.

Br. White thought this might possibly be the case. He further said, that Senator Wade of Ohio, was in New York, and had said that he was ready to present the "MEMORIAL" to Congress; and he was of the opinion, that more exertion should be made to increase the number of names. He thought that Ohio would send at least forty thousand names. Hon. Joshua R. Giddings had promised to use his influence in behalf of the Memorial. Mr. White complained that there was not exertion enough made in this quarter to get signers. He had obtained one hundred and thirty names in the little town of Watertown alone, and he hoped others would follow his example in this respect. He concluded his remarks by relating an extraordinary manifestation through Mr. Finney, but the length of this article will not allow its insertion in this report.

Wm. Blackmar said he believed they opened the Conference Meeting in New York by reading passages from the Bible, trying to make Spiritualism match and fit with that Book. This he did not like. He was in favor of letting every "tab stand on its own bottom," or merits. He was willing to go hand in hand in any good work, with Turk, Christian, or Hottentot, under the cross or crescent so long as they were willing to help one another in all that was for the benefit and elevation of man. He had worked hard to put down the rum traffic, but he never stopped to ask his fellow-laborer what his creed was. It was enough for him to know that they were engaged in a good cause.

Dr. Felch said he was opposed to any parliamentary rules. He, for one, liked to have people get up and speak, or sit down and do so, he did not care which, so long as they said something to the purpose.

Rev. Mr. Cleverly said that he was opposed to any arbitrary rules—he wanted perfect freedom of thought. Some times silent meetings were good—did not think any thing was lost if they did sit still fifteen or twenty minutes as it gave the spirits a chance to speak. He believed in the truths of Spiritualism—in Spirit Intercourse or communion. He also liked to hear both sides of the question. Christ taught that we had one common Father—Spirits conversed with the Apostles and Christians—men were like angels. Christ says in "my Father's house are many mansions." The speaker believed those mansions were myriads of worlds upon worlds—that we were all one family, and should love one another—that Spiritualism commenced as a little rill, more than eighteen centuries ago, and has been increasing ever since, until "We hope 'W. R. H.' will find time to report the facts of this case for the Era.

til it has become a mighty stream which shall continue to flow on until the world is filled with God's eternal love.

Br. Cleverly said that Thomas Paine was a believer in Spiritualism and Christianity, but not as was cramped in the Church. The trouble was, he did not go to Jesus for instructions.

Br. Cleverly spoke quite eloquently, but evidently seemed to be clinging on to the history of old Theology.

Br. Tompkins (a member of the society of Shakers) said that he did not notice to say much; he came not with the intention of interesting others, but of listening. He felt an attraction to come to a Spiritual meeting—not because he was so elevated, but because he loved to feel a good influence and a powerful one. Shakers, said he, are a Spiritual people, but the world do not know anything about them. They were a truly charitable people. If any one comes to them, it mattered not how low or fallen, they stretched out a helping hand to save him or her, whichever the case might be. They were a progressive people, and believed in the doctrine of progression.

He thought that no man could realize any other person's experience; he had grappled with his own experience for thirty years, and had been a Church member, and so fanatical, that he had said that if no one else would be that church, he would be it alone. The Shakers knew no triune God; they believed in Spirit Communion with Christ, as well as with other spirits. He said he wanted the true Cordial—Wine, and Bread, that he might eat, drink, and go away rejoicing.

Mr. Tompkins was an able speaker, and was listened to most attentively.

Br. Hardy next replied to Mr. Cleverly, saying that he did not think we ought to put our foot down on the inspiration of the day, and there stop, but push on. The Church would not progress; it had taken one step, but was not prepared to go any further. He did not believe in Priestcraft, or of putting "new wine into old bottles."

Rev. Herman Snow said he agreed with Br. Hardy in some respects, but not entirely. Christ was in harmony with God—he was in direct communion with the Father. Christ was a MODEL MAN, and the soul of perfection.

Br. Cleverly did not like discussion, as he feared that it would do no good. He further said, that Jesus never established any church, any more than Br. Loveland had.

Mr. White said that he was not in favor of going back to the year one, but of coming up to the nineteenth Century; he thought the subject of the Bible and Theology had got to be discussed, and that we might as well come to it first as last. And for one, he objected to priestcraft in all its forms, and would oppose the mixing of the errors of the past with Spiritualism. Br. White spoke to the point, and showed that he had his eyes fully open to the struggle that is to come.

Several of the persons before alluded to, got up quite a skirmish; and for a little time, kept up a sharp running fire, but all in the best of spirit, which we believe will result in good.

We did not go with any intention of reporting the proceedings, but as there was no one present to do so, we attempted to put down the heads of what was said. Therefore, it will be understood that we have not aimed to furnish any thing like a *verbatim* report. If we have made any of the speakers say anything which they did not, or which does them injustice, "they will please walk up to the Captain's office" and the errors shall be rectified, and strict justice be done to them. Should we attempt to report proceedings again, we will go better prepared to do so, and endeavor to furnish a more faithful record.—w. r. n.

Letter from A. V. Valentine.
Lake Mills, Wis., Feb. 6, 1854.

BROTHER HEWITT:—

The truths of Spiritualism are gradually and silently, yet surely chasing away the errors of prejudice from the minds of the people in this vicinity. There is not so much said upon the subject, as formerly, but there is much more deep thought.

We have not had any lectures in this place of late; the public mind does not seem to require them; but there is a vast quantity of books and papers in circulation, and the good silently arising from the perusal of them must be immense. In many parts of the State, particularly in the northern portion, there is much said by way of lectures and argument. The opposition to Spiritualism, lately so violent, has in a great measure died away, to be used no more.

A great amount of good has been done in this vicinity, by the publication of La Roy Sunderland's articles on "Modern Spiritualism," in the columns of your excellent paper. Many apparent inconsistencies are solved by him, in such a way as to remove doubts and misgivings from the minds of many; and I, for one, consider the articles of Mr. S., as among the very best that have ever been published on the Spiritual Philosophy. In this opinion, I may not agree with some of your readers, but to my mind his articles contain nothing but real truth, and I can only say, let us hear often from La Roy Sunderland.

Truly your Brother,
A. V. VALENTINE.

Spirit Soliloquy after Death
THROUGH J. H. TUTTLE.

They say I am dead! Oh, how they weep and mourn my loss. Surely they cannot see me. And why not? I am just as I was before. Have I not yet a body and eyes? Can't I see as well as ever? Don't I breathe? Surely if this be death, give me death rather than life. But I am not dead—and yet —ah! I know I am, for my old temple is beneath me, and bright ones are around me; and there is my mother! Mother, mother, do I behold you again? She says, "Yes, my child, and I have come, now, to welcome you to our blissful home—to the long sought Heaven, where you may rest and progress through the cycles of eternity." Oh! my brain seems bursting with the flood of blue, white light, which is breaking on me! Yet I endure, and with the reluctance of a child, parting from its home, I ascend, I must ascend with those bright ones and leave all earth behind. And cannot I return? Must I leave earth forever? No, I may return to bless those I love! Yes, I now behold yonder light form whispering consolation to the minds of the mourning group, endeavoring to soothe their sorrow at their loss. And now the joys of our home break upon me, and my cup of joy is full.

To the Friends of Spiritualism.

It is doubtless known to most of those who will read this circular, that the undersigned has, during the present season, kept open a free Reading and Conversational Room under the name of 'Harmony Hall,' at 103 Court st., Boston. This room has been open for the accommodation of the friends and investigators of Spiritualism generally, both in this vicinity and from distant parts of the country, and thus far it has more than answered expectations. Much good has already resulted from this arrangement, as many will be ready to testify. At this quiet room, the friends of our cause, from all parts of the country, have found a home where they could enjoy free converse and form pleasant acquaintances with each other. Here, also, enquirers after the truth have obtained the information to enable them successfully to pursue their investigations, until they should secure to themselves the same cheering and exalting faith.

The question now comes up, shall this arrangement be continued as a permanent one? Thus far, it has been maintained at some pecuniary risk and loss on the part of the proprietor, and he does not feel able to continue it much longer without some further assurance of aid from friends of the cause; and it is to this end that this appeal is now made.

The method of receiving aid hitherto, has been solely by voluntary donations from willing and cheerful givers, thus leaving the benefits of the sum to be conferred freely upon all. It is proposed to continue this mode of support as the one most in harmony with the disinterested character of the new faith, and under the firm assurance that as the utility of such a Spiritual Head Quarters in this central city of New England is now established beyond question, it will henceforth be so sustained as to relieve the proprietor from an undue share of the burden of its support. It is therefore requested of all who may feel disposed to aid in this enterprise, that as soon as this can conveniently be done, they send in their names with the amount they are willing to contribute, that it may be known with greater certainty whether the room in question is likely to be sustained.

I will only add, that it is my intention to make the room as convenient and useful as the means placed at my disposal will admit of. Should there be a ready and liberal response to this appeal, it is my purpose to make some improvement in my present arrangement, and to engage an assistant that the room may be kept open all day instead of afternoons only, as at present. Letters in response,

should be directed to me at 'Boston, Mass.'

HERMAN SNOW.

"Modern Spiritualism."

We have any quantity of replies to the articles of friend Sunderland on the above named subject; but as Bro. Potter is occupying some considerable space every week, our other correspondents must be patient as Br. Potter is the regular reviewer. We shall not be able to publish all we receive; but if any point not met by Bro. P. shall be touched by our correspondents, we shall be most happy to insert their articles in whole, or in part.—L.

Literary Notices.

Uncle Toby's Library.

We have received eight numbers of these very interesting juvenile works, and may as well notice them here all together, for they come so fast that we almost necessarily overlook some of them for the time. The whole Library of Uncle Toby, then, (who is a sort of very interesting PETER PARLEY) consists of twelve volumes of very pretty and very useful works for children. The titles stand in the following order:

1. ARTHUR ELLERSLIE, or the Brave Boy.
2. REDBROOK, or Who'll Buy my Water-cresses?
3. MINNIE BROWN, or the Gentle Girl.
4. RALPH RATTLER, or the Mischief Maker.
5. ARTHUR'S TEMPTATION, or the Lost Goblet.
6. AUNT AMY, or how Minnie Brown, learnt to be a Sunbeam.
7. THE RUNAWAY, or the Punishment of Pride.
8. FRETFUL LILLIA, or the Girl who was compared to a Sting Nettle.
9. MINNIE'S PICNIC, or a Day in the Woods.
10. COUSIN NELLY, or the Pleasant Visit.
11. MINNIE'S PLAYROOM, or how to Play Calisthenics.
12. ARTHUR'S TRIUMPH, or Goodness Rewarded.

In his note to Editors, the Publisher holds the following language: "The publisher would recommend that the children of the editor, if he should be blessed in that line, should read the book, before being noticed." We are happy in being able to inform the "Publisher" (though we shall be careful and not say anything about it to our readers) that we are "blessed in that line," to the number of just five little blue-eyed Sunbeams, just out of Paradise!—and that all of them that can read (and some that can't) flock around THE EDITOR, almost every time he gets home, and with a zeal, which would do abundant honor to many "children of an older growth," in all good things, do they earnestly inquire for a new copy of "Uncle Toby's Library." And now what can we say more in favor of Uncle Toby, except that, if the Publisher will send on Nos. 1, 2, 3, and 12, we will endeavor to say the very best thing they will bear, after our children have read them. All orders should be addressed Wm. J. Reynolds & Co., 24 Cornhill, Boston, Mass. Price 25 cts per vol.

CONSTITUTION, By-Laws, Rules and Regulations of the Hopedale Community: as revised and approved August 31, 1853. Hopedale, Mass.: 1853.

After an experience of twelve years, in the endeavor to found a radically new ORDER OF SOCIETY, on a truly Christian basis, the Hopedale Community finds itself in a very fair state of prosperity—having measurably overcome a good proportion of those seemingly almost insuperable obstacles, which have always stood in the way of realizing a DIVINE SOCIETY on the earth; and this Constitution &c., in its present state of revision and improvement, embodies the results of a very varied, eminently laborious and comprehensive experience in the endeavor to solve the SOCIAL PROBLEM.

TALES OF RURAL HOME. The Two Sisters; or the Child's Vision. Hopedale: 1854.

This is the first of a series of interesting and useful Juvenile Tales. There is nothing of the Mother Goose trash about it; and we are heartily thankful for that, inasmuch as children will have foolish things enough about them for some generations yet to come, no doubt, without teaching them nonsense. The author of this child's book, is a member of the Hopedale Community—a thorough Spiritualist of the right sort, and knows (what few do know) how to write books for children. The little book under no-

tice, tells a beautiful spiritual story, which is calculated to deeply impress the young mind with the presence and guardianship of angels, without, at the same time, casting a gloom and a sadness over all that is bright and beautiful in the youthful imagination. In short, it is just the thing that is needed to make children more like the angels they will some day most surely become. Fathers, mothers, guardians, buy the book and let your children gather from it a rich repast of true and exalted Spiritualism. Price, including postage (if sent through the mail) six cts., single. The usual discount to the Trade. Address BELA MARSH, 25 Cornhill, Boston, or MISS EMILY GAY, Hopedale, Milford, Mass.

Mr. Davis in Milford.

A. J. Davis will lecture in Milford Mass., on Wednesday evening, March 1st, and at Hopedale on Thursday evening following.

To the Afflicted.

If The New Era Subscribers or their friends are troubled with any Chronic Diseases, and will give their Age, Occupation, Temperament, Whether Single or otherwise, Habits, Appetite, State of the Stomach, Bowels, Urinary Organs. Any local pains or Symptoms Present, or Past Medical Treatment, with a particular account of the effects of that treatment, and one letter Stamp, free of postage to ROYAL CUMMINGS, M. D. Milford, Mass. They shall receive advice Free, that may be of service to them. Correspondents be particular to name the state. Feb. 18, 1854.

LECTURES

ON THE HARMONIAL PHILOSOPHY.

BY ANDREW JACKSON DAVIS, UPON

Physiological Vices and Virtues.

At the Melodeon, commencing on Sunday, February 12th, 7½ o'clock, P. M.

THE FIRST LECTURE considers the general question, reviews the condition of society, defines the subject, and prepares the young and old of both sexes, for a candid hearing of the Lectures. The human brain is described by a diagram.

THE SECOND LECTURE is devoted to an examination of the Three Divisions of mind, viz: LOVE, WISDOM, KNOWLEDGE. It defines the mental structure by aid of diagrams, and gives the laws of wisdom by which individuals are elevated above crime.

THE THIRD LECTURE opens with "the analysis of the Human Affections," shows by means of diagrams their position in the head, how they may be thrown into any one or several conditions; with a description of the consequences, and concludes with a review of the general question of Marriage.

THE FOURTH LECTURE is concerning the "Characteristics and Vices of Extremists." This class, male and female, is particularly delineated. The young of both sexes, as well as parents, should hear this lecture. The ideas are illustrated with diagrams.

THE FIFTH LECTURE is concerning the "Characteristics and Vices of Inversionists." This Lecture is also very important to young persons. The married, particularly, should hear it.

THE SIXTH LECTURE is devoted to the examination of the various "causes of Extremism and Inversionism." The effects of certain foods and drinks upon the reproductive organs, and of turning night into day, are each considered. The effects of those causes on character is illustrated with diagrams. All should hear it.

THE SEVENTH LECTURE is concerning "the Origin and Dependence of Love." The importance of man, as a being, is considered. Man's relation to lower nature and the origin of Life. The cause of disaffection among the married; and the remedy.

THE EIGHTH LECTURE treats "of the Origin, Nature, and Mission of Marriage." The whole question of Marriage is considered. The Laws of Happiness are defined, and the query, "what do Harmonialists think of Marriage?"—is answered.

The whole is illustrated by simple diagrams made from and after interiorly examining different characters of whom the cuts are exact copies.

It is hoped that these lectures will do much towards reforming mankind.

ADMISSION 10 CENTS

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 husks, 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 fulfill 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.

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Nov. 30. 3m5

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A Book for Skeptics.

Just published, a new and important work, entitled, "A Book for Skeptics," being Communications from ANGELO, written with their own hands; also Oral Communications spoken by Angels through a trumpet, and written down as they were delivered, in the presence of many witnesses. Also, a representation and explanation of the Celestial Spheres, as given by the Spirits, at J. Koon's Spirit Room, in Dover, Athens Co., O. With an appendix, entitled,

THE QUEEN OF TRUTH.

REVELATIONS OF HIDDEN TREASURES: This deeply interesting work containing a Chart of the Celestial Spheres, and specimens of Spirit Writing, which was originally published without the appendix, for 50 cts., is now presented to the public with the valuable addition of "The Queen of Truth" at the former price. And to further extend the sale of it, I will send it, postpaid to any address on receipt of 50 cts. Address A. V. VALENTINE, Lake Mills, Wisconsin.

LECTURE.

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 lectured 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 parties. 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 the subject. J. S. LOVELAND. References: {S. Crosby Hewitt. {J. M. Spear. {Herman Snow.

LADIES INSTITUTE

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HEALING MEDIUM. Office at his Former Residence, Woburn Center, in rear of the Unitarian Church. Feb. 15. tf.

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Dec. 14.

Mr. Newton's Pamphlets.

The Ministry of Angels Realized. A Letter to the Edwards Congregational Church, Boston. A Review of the Criticisms of The Congregationalist on the Letter to the Edwards Church.

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 cheapness renders them especially available for gratuitous circulation. Price 10 cents, single; 75 cts. per dozen; with suitable discount for larger quantities. For sale by the Author at 5 Washington street, and by BELA MARSH, 25 Cornhill, Boston. Jan. 18, 1854. 6t

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Doctry.

Prayer.

There is an eye that never sleeps Beneath the wing of night, There is an ear that never shuts When sink the beams of light.

There is an arm that never tires When human strength gives way, There is a love that never fails When earthly loves decay.

That eye is on fixed seraph throngs; That ear is filled with angels' songs; That arm upholds the world on high; That love is thrown beyond the sky.

But there's a power which man can wield, That eye, that arm, that love to reach, That listening ear to gain:

That power is prayer, which soars on high, And feeds on bliss beyond the sky!

Gems of English Poetry.

"The Religion of Manhood."

BY H. G. BARROWS, M. D.

Mr. Editor:—

I have just completed the perusal of a new work entitled "The Religion of Manhood," written by Dr. J. H. Robinson, and published by Bela Marsh, Esq. I am not prepared to say that I am a Spiritualist; but I am prepared to say that this work on Spiritualism has interested me more than any production of the kind that I have read; and I have read almost everything that has appeared.

There are many new and beautiful thoughts contained in this work, and none can read it without being truly benefited.

As a literary production it will obtain and maintain a prominent position in that class of publications which goes to make up the standard literature of Spiritualism.

In reading, and making extracts, as is always my custom in the perusal of a new work, I have selected some passages which have impressed me as possessing remarkable force and beauty, not to add reason and sound logic.

Upon the subject of "Original Sin," our author remarks:—"The first type of human intelligence was as good as it could be, or as Deity could make it under the circumstances; and manhood has been rising in the scale ever since. Misdirection had its punishment then, as it does now and ever will. The original sinners were punished for original sins, just as we are punished for violating the laws of manhood to-day. Every person is now in God's Eden as much as was the primitive man, held, according to capacity and condition, to the same responsibilities and duties." These thoughts struck me as being peculiarly reasonable, and as developing a sentiment to which every enlightened mind must respond. Speaking upon "Death," our author also remarks:

"We die in the external, to live more perfectly in the internal. There is no cessation of existence; the immortal heart of the spirit will beat on forever. The death of the body is the birth of the real man. The writhings and contortions of the dissolving frame are the inevitable attendants of the process, without which the birth could not take place; the pain of the body is the travail of the soul, and another wonderful process in the ascending scale of development." pp. 31.

These sentiments have been fondly cherished by me for years. I never could look upon death in the light that it is generally viewed, for it appeared too gloomy and unmeaning; but viewed in the sense in which it is above presented, it indicates both design and wisdom.

In enlarging upon the truth that "God is no respecter of persons," the author presents us with some beautiful ideas, the following of which appears to me peculiarly pertinent. "The churches have yet to learn, practically, as well as theoretically, that God despises none of His creatures."

Jesus gave evidence, during his ministry, that he, like the Father, was no respecter of persons. Wherever he found a work of mercy to perform he performed it, without pausing to ask questions about doctrines and creeds." pp. 28.

Upon the subject of "True Worship," our author observes, "How puerile the idea that song-singing, Latin prayers, the swinging of censers filled with burning incense, the bendings, twistings, and contortions of a human body before an altar, the waving of black coats, surplices, white handkerchiefs, or shaven crowns, can, in any way or manner, or for any possible reason, please the Infinite God. Yet drivelling credulity declares solemnly, that this is worship—these the forms of true religion! But behold the

time cometh when Deity shall not be worshiped in these mountains of superstition, but in spirit and in truth." pp. 62, et seq.

The true spiritual worshipper will respond to these sentiments in his inmost heart.

The article entitled "The Resurrection and Judgment" is one of great ability; and whoever will read it with care and attention, will discover that it is fraught with reason, and addresses itself with much force to the enlightened understanding. So may I also remark with regard to the article entitled "The Developments of the Age." It is comprehensive, and replete with true logic, giving a good outline of the science of Spiritualism, a knowledge much needed in our community at the present time.

Where a work is like a string of pearls studded with gems, as this one is;—where all glitter, and as it were dazzle the eye, it is impossible in one reading to do justice to it; but a long personal acquaintance with the writer, and an almost daily intercourse of intimate friendship with him, excited in me a desire to read the work, aside from any merit that the work itself possesses. I can only say that I was most agreeably disappointed in the volume, for instead of a collection of fugitive pieces containing dry and smoke enveloped metaphysical reasoning, I found each subject handled with a master hand; full of concise argument; sparkling with brilliant thoughts, and all carrying with them that spirit of love and kindness which ought to characterize communications emanating from so pure a source as that which is claimed for these.

It is most gratifying to me to add my testimony not only to the excellency of the work; but to the truthfulness, and amiability of spirit which have ever stood prominent in the character of its author.

Boston, Feb. 6, 1854.

Notes from the Spirit World.

NUMBER FOUR.

We are now about to speak of the use and abuse of the organs of re-production. We know the delicacy of the subject. We would gladly avoid its consideration were it our duty so to do. But we see the wrongs that mortals are committing against themselves and their posterity by the abuse of these organs. We must therefore be faithful.

These organs are most striking manifestations of the Creator's wisdom. To them belongs the high prerogative of agents to call into existence new forms of life. No part of the body can claim an equal power. Can the conditions necessary to the inception of man's mortal frame be considered as less than sacred? Can a being with the intelligence of a man desecrate such powers to other purposes than they were designed to fulfil! O, the painful truth that forces itself upon our convictions! We shudder as we contemplate the condition of things that now presents itself on your earth!

Transmitted from parent to child is the woful tendency to pervert this power to unholy purposes. Early it manifests itself in various ways; polluting images stand before the mind; polluting words are spoken; polluting practices extract the life-blood from the system, and derange the whole machinery of life. The external frame becomes an unmanageable medium for the manifestation of the Spirit within; hence mental imbecility, and derangement; hence bodily disease and death. We might almost say, good were it for such a one, had he never been born.

We approach a view of the subject still more delicate. But how shall earth's children be elevated unless they know their imperfections?

The violations of the laws of God, in social life, is indeed one of the deadliest blights upon your present enjoyments, and one of the greatest obstacles to your spiritual advancement. Impurity in this respect is of itself sufficient to prevent Spiritual perceptions of God. Every object in which He manifests Himself becomes tinged with impurity. Were social violations confined to the pestilential brothel, hope might flee for relief to the marriage relation; but O, even this sacred bond is desecrated to the purposes of sensual indulgence. O man! in this respect the purity of the brutes exceeds yours. Their conformity to the laws of nature, you may well imitate. Such conformity, in youth and in age, in the sacred relation of marriage and where that relation does not exist, must be yours ere you can attain your destined light of excellence. Your present habits, we repeat, are cursing you with disease—they are blighting your fairest prospects as mortals and as immortals.

They are entailing upon your posterity a needless heritage of imperfection.

We entreat you to study the laws of this part of your nature. We entreat you to instruct your offspring faithfully and truly concerning those laws.

Letter from Mrs. Brown.

Cleveland, Ohio, Jan. 16, 1854.

DEAR ERA:—

The most interesting item I have for you is, an old subscriber does not much fancy your non-appearance, and so he sends by me the dimes and wishes your company forthwith. I hope a friend will never again cut your acquaintance. I would as soon think of "cutting" Saturday-night.

The Erie mob has provoked the war-spirit in our people. Rusty guns and old pistols are preparing for service. The Eriens have won immortal infamy, by tearing up rails, knocking down railway men, and destroying telegraph wires. What the end will be, we do not venture a guess; but that a terrible fate is in reserve, none doubt.

One of our citizens—a human brute—to-day received notice that the State of Ohio would have the pleasure of taking his life on the twenty-sixth of May next. Parks, the man to be murdered, murdered a drunken fellow for some six hundred dollars.

That Parks is a miserable wretch, nobody doubts; yet I do not believe in his sober moments, he would plan and execute the bloody deed as deliberately and unblushingly as a score of men have his. Legalized murder belongs to the "eye for an eye" days. It has no right to live—to be nursed and petted in the doom-day of the nineteenth century. A thousand years hence we shall feel little like boasting of the age in which we live.

E. Case Jr. in the Christian Freeman of Dec. 30th, tells a pitiful story about the infidelity and recklessness of Spiritualists. Wonder if a loving truthful spirit had aught to do with the overflowing of that cup of bitterness! Men whose veracity none will question, have uttered similar things of Universalists, and we called them bigots and fools. O Mr. Case I have nothing to say. The article tells the whole story. I do from my soul, pity the heart so hedged in by its own darling dogmas, creeds, or whatever you may call them—so blinded by prejudice—so possessed of that "stand by thyself" spirit that it will not sanction the "casting out of devils" if they are not cast out in the name of "our church". The Lord to such be merciful.

Yours,

H. F. M. BROWN.

An Old Man's Experience.

The following from a very highly esteemed believer in all good things, we supposed we had published long ago, as according to its date, we certainly ought to have done. We beg the author's pardon for its long delay, and assure him we will try to serve him better in future.

Gloucester Oct. 20th, 1853.

BR. HEWITT:—

As I believe that to practice the precept of loving our neighbor as ourselves is the highest perfection we can attain while inhabiting this earthly tabernacle, I thought I would send you some of my experience in Spiritual Manifestations—For I have received great pleasure and instruction in reading the experience of others. Although my offering will be but as the widow's two mites, compared with what I have received, "yet such as I have give I unto thee." I have been an entire unbeliever in anything of a supernatural character—holding that nothing has ever been made manifest to men that could not be accounted for by natural causes. But about two years since I visited Hopedale, and there saw and heard for the first time some of the Spiritual Manifestations. I was astonished. I was satisfied it was no humbug. I felt much interested, and as opportunities opened, I continued to investigate, but remained undecided as to the cause, till about six months since, when I began to be operated upon myself, and could communicate by tipping, writing and shaking of hands. I have held communication with so many different spirits, and they have agreed so well, that I now feel satisfied that they are what they purport to be.

I became a believer in the main principles of the Harmonical Philosophy nearly forty years since. I then became fully convinced that man had no right to take the life of his brother, or to injure him in any respect. And to carry out this conviction, then cost me the most severe trials I ever passed through. Since that time, I have been able to embrace the truth as fast as it has been

made manifest to my mind. All who believe in the Harmonical Philosophy, to make it practical, have got to come out from the Religious and Political world, and be a separate people. For the State and the Church are filled with war, confusion, and every evil work. Therefore those that desire peace and harmony must associate together, being bound not by human enactments, but by the cords of love. This is the doctrine that is taught by the Spiritual teachers, and we that believe must put their teachings into practice.

Yours in the search for Truth,

THOMAS HASKELL.

A Prediction Fulfilled.

The following correspondence will show what reliance may be placed in spirit predictions. In a letter of Dec. 31st, 1853, from J. F. Lumley Philadelphia, Pa., in answer to a communication written by the spirit through my hand some months previous in the following confirmation: "In a communication from a spirit through you is written a sentence something like this: I have been operating on the drum of his ear, in order to make sounds corresponding to words. He knows I could sing while in the body, for I taught music, and he has heard me in social worship. He will hear a tune soon, and will recognize me." This is the purport of what you wrote me, the letter is not at hand, being filed away, or I would give you the exact sentences.

"I wondered who this spirit could be, but could not call him to my mind, some two months or more had elapsed, and I ceased to think of the matter. One night I was aroused from my sleep, and was in a measure paralyzed. In a little while, I was shown an old country school house, in which I had attended a singing school some eighteen years ago. The seats, walls, desks, and old stove, were as familiar as if I were really there in person. Of a sudden, I heard the singing of my spirit-friend; and who should it be but my old teacher, who showed me his smiling face, and called to my mind the communication you were so kind as to write for me. I have since learned he died of a consumption."

In regard to these and almost daily experiences of the same truthful character, I need make no comments. I do not feel inclined to publish the most remarkable tests of spirit-identity, nor give the public a history of my experience with spirits. Whether I am 'possessed' or dispossessed is not for others to know as I know myself. The truth will bear its own weight, whatever may be the opinions of the egotistical and vainly wise in their own conceit.

We have among us recently a rapping medium in the person of an ex-Alderman of our city. At two circles within the present week, the sounds have been quite distinct, though not very loud, and intelligent communications received.

Yours Truly, C. HAMMOND.

From the Far West.

DEAR SIR, The cause is progressing finely here for a place so filled in and stuffed full of sectarian bigotry and christian(?) intolerance. My God! I should like to know what would become of such characters if Spirits were not continually softening their horrid creed natures, by now and then forcing a generous thought through this almost impenetrable coat of mail, with which they are surrounded. The sneers and the laughs, the cries of mockery and derision, are being continually hurled against us who are so favored by spiritual unfoldings from that blessed world of freedom, and joy and glory. O! I am full of overflowing to think and REALIZE and KNOW fully and truly how much I, and some few others about here, and millions, I might almost say over the world are blest. Let the truth flow in deep and broad channels, and it will be sure to overwhelm the rotten structures reared everywhere around us, and may the time speedily come when—

No more shall death our souls affright, No more will creeds shut out the light, No more will well-paid priests flies Disturb the soul where'er it goes.

I can assure you the light is dawning most gloriously in "the far West," and it will almost vie with the "illimitable East" in the race for the Goodly Land. I am now in a hurry, but if you wish to hear from this country please say so, and when I have leisure I will be most happy to communicate any matter, which will be interesting to your readers.

Yours in this work of general enlightenment, and may love and unity, peace and harmony be ever with us and ours.

J. E. * * * *

Greenburg, Ind. Jan. 18th 1854.

Please send us on the facts transpiring

in your circles. These are always welcome, as well as statements of the progress of the cause.

THE SPIRITUAL UNIVERSE.

THE SPIRITUAL UNIVERSE is designed to be a medium for the dissemination of the spirit of DIVINE HUMANITY, which amidst the changes and revolutions of society, inspires the hope of a better day, when the ideal of Christianity may become actual, and MANKIND become united in a Universal Brotherhood.

This paper will be published weekly, and will rest on the SPIRITUAL PHILOSOPHY as its basis.—Well written articles on this PHILOSOPHY, and communications from the SPIRIT WORLD, will be given in each number.

Though devoted principally to Spiritualism; it will be free for the admission of well written articles on any of the reforms of the day, advocating progression in all things. As prominent and attractive characteristics of this work, may be mentioned:—

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2. VOICES FROM THE SPIRIT-LAND; as received by mankind at the present day; the natural fruits of the NEW DISPENSATION.
3. CLAIRVOYANCE; with attested instances of Spiritual Sight or perception, their benefits, results, and practical revelations.
4. PSYCHOMETRY; numerous facts and experiments in this science, of general interest, will be given.
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This paper will seek as its end, the transformation of the selfish desires, and isolated interests of mankind, to holy aspirations and Harmonious Unity.

The Spiritual Universe will be published weekly, at \$1 a year in advance.

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BOOKS ON SPIRITUALISM.

- FOR SALE BY BELA MARSH, No. 25 Cornhill. The following list embraces all the principal works devoted to Spiritualism, whether published by the Subscriber, or Messrs. Partridge & Brittan and others; the prices of the same being annexed, together with the rates of postage. All New Publications received as soon as issued. The Trade supplied at Publishers prices.
MESSAGES FROM THE SUPERIOR STATE; communicated by John Murray through John M. Spear, in the Summer of 1852; containing important instruction to the Inhabitants of the Earth. Carefully prepared for Publication, with a Sketch of the Author's Earthly Life, and a brief description of the Spiritual Experience of the Medium. By S. C. Hewitt. Price 50 cents. Postage 8 cts.
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SPIRIT WORKS; Real but not Miraculous. A Lecture read at the City Hall in Roxbury, Mass., on the Evening of September 21st, 1853. By Allen Putnam. Price 25 cts. Postage 5 cts.

Table with 2 columns: Title and Price. Includes titles like 'The Present Age and Inner Life', 'The Harmonical Man', 'The Clairvoyant', 'The Spirit World', 'The Pilgrimage of Thos. Paine', 'The Science of the Soul', 'The Macrocosm and Microcosm', 'The Spirit Medium', 'The Spirit Minstrel', 'The Shekinah', 'The Spirit Intercourse', 'The Spirit Works', 'The Bible as a Book', 'Answers to Seventeen Objections', 'Spiritualism', 'Spirit Works'.