



DEVOTED TO THE NEW DISPENSATION.

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WHOLE NO. 72

Spiritualism in Nova Scotia.

We take the following somewhat lengthy article from the *YARMOUTH HERALD* of Nova Scotia. It will abundantly repay perusal, for it shows a ready ability and earnest zeal, in dealing with Spiritual matters. The author has lately become a very good medium, and is now laboring to bless the world.

Yarmouth, Dec. 16, 1853.

To the Editor of the *Yarmouth Herald*:
Sir:—Perceiving in your paper of Dec. 15, about six columns occupied by articles bearing against the reality of Spirit Manifestations, and attacking the motives of mediums, I presume a sufficient interest is felt on the subject to admit of something being said on the other side.

The gist of the whole appears to be that false communications are received from this source. As this fact is fully admitted by all who have had any experience in these phenomena, five columns of type to prove it might have been saved. The philosophy of it, the spirits say, is as follows:—“spirits out of the form are drawn to those in the form or natural body, by the laws of affinity; consequently when uncandid, suspicious, selfish, sensual, trifling or untruthful persons seek communications, ask the age of their grand-mother, &c., a corresponding class of spirits are attracted, and the mental equilibria of all present being more or less disturbed, the communications are rendered doubly uncertain and difficult. Even when the investigator is not usually of the above disposition, if his frame of mind for the time being, is such, the effects are the same—“birds of a feather flock together,” and “a man is known by the company he keeps;” hence if an investigator obtains false communications, he has only himself to thank. *Seek and ye shall find*,” but to seek is to do more than spend an hour or two asking silly questions. The “Truth that makes free,” “them who through fear of death were all their lifetime subject to bondage,” is a “pearl of great price,” “not to be cast before swine.” Such truth is cheaply purchased by half a lifetime of sorrow, suffering, and earnest endeavor, that the other half may be devoted to its dissemination and practical application to the affairs of life. The merchant seeking pearls, “when he found one of great price, went and sold all that he had, and bought it,” even so the earnest seeker for truth in order to attain it, must usually sacrifice his schemes of worldly aggrandizement, and even comfort, and become careless of praise, indifferent to censure, and fearless of ridicule, that he may consecrate his life to the rescue of man from degrading selfishness and superstitious fears. It is still much the case in spite of our boasted religious toleration, that “no man might buy or sell save he that had the mark or the name of the beast, or the number of his name,” or in other words, few can succeed in obtaining wealth or power without bowing to the idol creeds held by the majority, and conforming to prevailing selfish modes of action which are the legitimate fruits of them.

Omniscience and omnipresence are universally admitted to be attributes of the Deity, and consequently not possessed by any created spirit;—hence even truthful spirits may err, and unfavorable conditions will sometimes prevent the transmission of the message correctly. The requisites condition for obtaining truthful and correct communications are now, however, better understood; and all earnestly desirous of obtaining them, can do so by judicious efforts and perseverance. Again, some in the form are

so gross and sensual that they can draw no spirit to converse with them who would not be repelled by others present more advanced in and out of the body.

In Dr. Adam Clarke's Memoirs of the Wesley family, published at the Methodist Book Room, New York, the following extract can be found in a letter of Mrs. Wesley to her son Samuel, brother of the great John Wesley:

“Though I am not one of those that will believe nothing supernatural, but am rather inclined to think there would be frequent intercourse between good spirits and us, did not our deep lapse into sensuality prevent it,” &c.

This has been since ascertained to be the fact, and explains the difficulty of obtaining truthful spirit communications. Now, as of old, “whosoever shall not receive the kingdom of God as a little child shall not enter therein.” That is, those who would attain an experimental knowledge of great truths must be tolerant, patient and candid, open to conviction, free from deceit and willing to admit practically their liability to error. There is no branch of knowledge in which a willingness to learn and to unlearn is not a primary requisite to success.

In a Narrative drawn up by the Rev. John Wesley, and published by him in the “*Armenian Magazine*,” to be found in the volume above mentioned, is the following, among thirty or more pages equally to the point:

“Till this time my father had never heard the least disturbance in his study, but the next evening as he attempted to go into his study (of which none had any key but himself) when he opened the door, it was thrust back with such violence as had like to have thrown him down; however, he thrust the door open and went in,—presently there was a knocking first on the one side, then on the other, and after a time in the next room.”

In a letter from Mrs. Emily Wesley to her brother Samuel, is the following:

“I am so far from being superstitious that I was too much inclined to infidelity, so that I heartily rejoice at having such an opportunity of convincing myself, past doubt or scruple of the existence of some beings besides those we see. A whole month was sufficient to convince anybody of the reality of the thing, and to try all ways of discovering any trick, had it been possible for any such to have been used.”

Her experience has been that of hundreds of thousands of open or secret infidels who have been converted to a belief in future existence by the Spirit Manifestations, who were impenetrable to all the arguments of theologians. The following is from a summary of the occurrences at Mr. Wesley's, most of which, if not all the family were frequent witnesses:

8. “The mastiff, though he barked violently at it on the first day he came, yet whenever it came after that, nay, sometimes before the family perceived it, he ran whining or quite silent to shelter himself behind some of the company.

9. It never came by day till my mother ordered the horn to be blown.

10. After that time scarce any one could go from one room to another but the latch of the room they went into was lifted before they went into it.”

The following remarks on the subject are by Dr. Adam Clarke, the great Methodist Commentator:

“But all suppositions of this kind (collusion, tricks, &c.) are completely nullified by the preceding letter of Mrs. Harper (formerly Emeline Wesley) which states that even to thirty four years afterwards, Jeffrey continued to molest her. Did her father's servants and the Ep-

worth neighbors pursue her for thirty four years through her various settlements, from 1716 to 1750, and were even at that time playing their pranks against her in London? How ridiculous and absurd! and this is the very best solution of these facts that Dr. Priestly could arrive at in defense of his system of materialism! The letter of Mrs. Harper *** removes the last subterfuge of determinate incredulity and false philosophy on the subject. A philosopher should not be satisfied with the reasons advanced by Dr. Priestly. He who will maintain his creed in opposition to his senses and the most undisputed testimony of the most respectable witnesses, had better, at once for his own credit's sake throw the story in the region of doubt, where all such relations, no matter how authenticated—

“Up whirl'd aloft
Fly o'er the back side of the world far off
Into a limbo large and broad.”

And instead of its being called the paradise of fools, it may be styled the limbo of philosophic materialists, into which they hurry whatever they cannot comprehend, choose not to believe, or to call supernatural and absurd.

Candid men in general, and professed followers of Wesley in particular, should be careful how they class such bright lights as Rev. John Wesley and Dr. Adam Clarke among fools, hypocrites, and fanatics;—“fallacy and gross imposition” are terms scarcely applicable to them. Dr. Clarke further remarks:

“The story of the disturbances at the Epworth parsonage house is not unique. I myself and others of particular acquaintances were eye and ear witnesses of transactions of a similar kind, which could never be traced to any source of trick or imposture.”

Having thus entered into the subject generally, I will notice a letter appropriately signed “Cash,” wherein an individual medium is attacked.

“Wishing to satisfy my own curiosity.” Exactly so—not to benefit mankind, or even improve himself—not as a “little child,” or a “poor Publican,” but as a proud Pharisee, conscious of his own superiority to such nonsense. “A female who pretends to have power over the spirits of the departed.” I know of no medium making such pretensions—I am certain Mrs. J. does not. Spiritualists believe that when the medium consents, spirits of the departed sometimes control him or her, for the time being. This, however, is not the only way in which ignorant opponents of spiritualism put the cart before the horse. The questions were probably so silly and trifling that no spirit higher than himself would answer them. The fact appears to have been, that owing to the mental state or habitual character of the questioner, raps could not readily be obtained. One question that he asserts to have been incorrectly answered, is said to have been put in the following manner: “Is my son in Australia, Boston, New York, Philadelphia, or Canada?” No answer. “Is he in the mines, digging, where I last heard from him?” Affirmative raps to the italicized part of the question, which was correct; he had heard from him in Yarmouth half an hour before. “I asked whether a person whom I knew to be dead, was still alive?—the answer was a distinct Yes.” The writer seems not to be aware of the fact that eighteen centuries ago Jesus Christ “abolished death and brought life and immortality to light through the gospel,” and that God “is not a God of the dead, but of the living, for all live unto him.”

“What influence she may possess over rickety tables and three legged stools,” &c. Mrs. J. does not profess to be a tipping medium, and if she was, would not possess any more influence over them than another person. The influence would be exerted by others through her; here again the cart is put before the horse. “I have heard it suggested that the law against—should be enforced, in such barefaced cases of receiving money under false pretences.” Perhaps if the libel law were equitably enforced, the writer of the above might find himself something out of pocket. Mrs. J. has not advertised, or offered to sit for raps, and is averse to doing so, as her special mission is to heal the sick. She has sat for raps, in order to oblige importunate applicants, but never guarantees the correctness of the communications, and therefore cannot be obtaining money under false pretences—any more than a doctor who fails to cure his patient, but sends in a long bill. Mediums cannot travel or live for nothing, any more than other people; and if their times are occupied as their company, they do right to make them pay for it, especially when little else but insult is the return for their complaisance. “And give place to some other endless tricks by which we are lightened of our Cash.” Such as poisoning a man blind with strychnine under pretence of curing sore eyes! Perhaps “Cash” has by this time discovered that the article “common sense” is not monopolized by the opponents of Spiritual Manifestations.

I intended to have made some remarks on the doggerel occupying Poet's Corner, but find myself much in the position of a member of the Vermont Legislature, who in answer to a windy speech on the opposite side, said, “it wrenched him terribly to kick at nothing;” and not finding any peg in it on which to hang a remark, the texts quoted being entirely inapplicable to the subject, I am under the necessity of passing it over for the present.

A few evenings ago, satisfactory answers not having been elicited, by raps, I was requested to try if the spirit would write through me the reasons why answers were refused and confused. The following message was then received:

“They (the spirits) see no benefit likely to arise from answering trivial questions; they are willing to respond to questions bearing directly on the amelioration of the race morally and intellectually. You (the inquirers) can do little good in seeking for truth except you seek it with a view to use it for purposes bearing immediately on the benefit of society. Sufficient evidence can be obtained by all sincerely desirous of attaining truthful conceptions of existence in a future state. The gentleman who has been asking questions can be a writing medium by proper application and endeavor.” [Signature refused.]

To the astonishment of all present, the gentleman, previously a determined skeptic in such matters, found his hand moved to write, then and there, several fac similes of signatures of persons, in the form and out of it. His manner was such as to leave no doubt in the minds of any present as to his perfect good faith, but the fear of popular and priestly tyranny may perhaps deter him from saying much about it. But “blessed are they that are persecuted for righteousness sake, for theirs is the kingdom of heaven.” From another communication, obtained in the same way, the following is an extract:

“To such as inquire with an ardent and earnest desire to elicit truth and do good, there will be no difficulty in obtaining evidence.” “There is no benefit to be obtained by cross examinations; spirits are

not exactly in the position of witnesses in a law court; they are under no necessity to communicate unless they choose.”

As regards myself, I beg leave to say that I am not at all times a writing medium, and do not care to gratify idle “curiosity” in the matter. I am engaged in something less ethereal than Spirit communications to procure the means of subsistence. Neither Mrs. J. nor myself are “from the land of wooden nutmegs,” nor are we “from the same region.” We happen to have been born on different sides of the Atlantic, and are subjects of distinct governments; but in Christ there is neither “Jew nor Greek, bond nor free.” All things “will be gathered together in Christ,”—all national distinctions will be abolished to prepare the way for the glorious coming of our Lord and Savior.

Those desirous of attaining truthful choose, receive in their own persons satisfactory demonstrations of the truth of spiritual intercourse. Such should be temperate in their lives, and abstain from all articles of diet tending to inflame and misdirect their animal organs. (See Dr. Cole's work.) They should act out in their daily life, as far as they can, the teachings of the Nazarine. They should not “quench the spirit” by refusing to become mediums, or “despise prophesying,” or preaching or writing by spiritual influence. “Prove all things and hold fast that which is good,” and not turn away in contempt, like the Pharisees and Sadducees of the olden time, and denounce what they do not understand, because it happens to conflict somewhat with their previous ideas. The Pharisees of old, denounced as from Beelzebub, the wonders performed by Jesus Christ on the sick and suffering. It is no matter of marvel that their modern prototypes should do the same; but “By their fruits ye shall know them.” Truth seekers should be willing, with John “the disciple whom Jesus loved,” “to try the spirits whether they be of God,” not by the narrow tests of priestcraft, but with “the liberty wherewith Christ hath made us free.” If, as Paul says, “the manifestation of the spirit, (or spirit manifestations) is given to every man to profit withal,” they should not beslow in availing themselves of its benefit, and no longer depend for their religious views on the crude ideas of those who have little, if any more light on the matter than themselves, perhaps not as much. The result of the blind leading the blind has been long ago recorded. It was not among the Scribes and Pharisees, the Doctors of the Law, or the Chief Priests, that Christianity found its adherents in the olden time; and it is not in the corresponding classes in any age that new and important truths have usually found their adherents. Yet among the adherents of Modern Spiritualism, are now numbered men of no mean eminence as legislators, lawyers, theologians and authors. Eighteen centuries ago, as now, Spiritualists had to contend with the opposition of science, falsely so called: there were Faradays then, as now, who endeavored by pompous assertions, sophistry and mock experiments, to explain or deny spiritual facts. But “the cavils of skepticism, and the sneers of sensualists, the indifference of some, and the mistaken zeal of others—the Sadducee and the Pharisee—are all alike powerless against the omnipotence of truth—of love—of God.” “Glorious tidings from the homes of the

blest, will pour sweet influences on saddened hearts, like rain on the parched and thirsty soil.”—*Spirit Com.*

I would say in conclusion, that the best works on spiritual manifestations (next to the Bible, which is a continued record of them, as I can prove) are Judge Edmonds's book and the Rev. Adin Ballou's. The “*New Era*,” of Boston, and the “*Spiritual Telegraph*,” New York, are the principal periodical organs. Any candid person wishing information not found in them, can address me at St. John, N. B. I also refer inquirers and opponents to the following chapters in the Bible, among others:—Gen. xviii. xix. xxxi.; Ex. iii.; Num. xxii.; Judg. vi.; to Elijah, 1 Kings; to Zachariah, Zach. i.; to the two Marys at the sepulcher, Matt. xxviii.; to the Virgin Mary and the Shepherds, Luke, i.; to the opening of Peter's prison, Acts v. and these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he, see thou do it not, for I am thy fellow servant, and of thy brethren the prophets.”

Spiritualism is not going down in the United States, if the increasing circulation of works on the subject is any criterion. There are several mediums among the higher classes in St. John and many other places, too much afraid of priests and people to come out. There are some in a similar position in this place, and will be many more. In reference to Mrs. Johnson's success as a healing Medium, numbers can testify; that will speak for itself.

I am, &c.
ALFRED CRIDGE,
of Toronto, Canada.

A Horrid Outrage.

A SPECIMEN OF THE OPPOSITION.

MR. EDITOR:

The Serenity of our usual quiet village, was somewhat disturbed a few evenings since, by the perpetration of an outrage, the details of which are the following; On the Evening in question, a party of some ten or more persons, (mostly females) were assembled at the house of a Mrs. Rice, engaged in investigating the phenomena of the so called Spiritual Manifestations, and worshiping God according to the dictates of their own Consciences, when they were startled by a loud report, caused by the discharge of a very heavily loaded piece of ordnance, immediately beneath the parlor windows, which, together with the crashing of glass, the sudden filling of the room with smoke, &c., was the cause of much consternation and alarm, and it was feared at the time, would result in very serious consequences to some present, as also to others residing in the vicinity. One in particular (a lady) was seized with sudden fainting and was with difficulty revived. Mrs. Rice is a very respectable widow lady, having been deprived of her husband some few months since, by death. We do not imagine it a very difficult matter, to determine the character of the Spirits that possessed the perpetrators of this foul deed.

Yours,
ALVAH RAYMOND,
East Weymouth, February 16, 1854.

If a man deliberately violates his finest sense of rectitude, he inflicts an irreparable wound upon his moral nature, and, as it were, poisons the fountain of his energies.

The New Era.

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

S. C. HEWITT,
Editor and Proprietor:
Office 25 CORNHILL.

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ISSUED EVERY WEDNESDAY.

BOSTON, WEDNESDAY, MAR. 15, 1854.

Correspondents and Subscribers.

1. All orders for Books should be sent to BELA MARSH.
2. All orders for THE NEW ERA should be written on a slip of paper separate from communications designed for publication.
3. The reception of THE NEW ERA may always be taken as a receipt for money. When the paper stops, it shows that the money is exhausted, and is a notice to the subscriber to that effect. If any mistake is made at this office, let us be informed immediately, and it will be promptly rectified.
4. Subscribers should always say whether they are old or new.
5. Subscribers should always name the number at which they would like to begin their subscription. If they do not name it, the number will be at our option.
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.

The Social Problem.

That there is "a time for all things," is not only the language of ancient Scripture, but that also of true philosophy and all good practical common sense. And supposing that heretofore the time had not come for much to be said and proposed on the subject of this article, we have forborne any considerable allusion to the matter. The time has now arrived, however, when we feel impelled to give expression to our views, somewhat, on this GREAT PROBLEM OF THE AGE, and to call the attention of our readers prominently to it. The most advanced Spiritualists (and they are many) are looking earnestly and longing deeply now, for some method of SOCIAL REORGANIZATION, whereby the sweet foretaste of a LIFE OF TRUE HARMONY, which they have been enjoying for some time past, through Angelic Revelation, may become matters of fact in every day life—in Business—in Work—in all this, we may say in truth, is the grand end the Spiritual World has in view, in all it has thus far done to interest the great mass of mind in what are called Spiritual Manifestations. Spirits do not come to amuse, entrance, and excite us merely; they do not give us show and talk with the idea of resting in them, but with the view of calling our attention to higher, more harmonious, and more joyous modes of living. And now, after nearly six years of preparation, the time seems to us to have arrived for beginning, to say the least, the earnest discussion, elaboration, and practical application of the principles of a wholly new SOCIAL ORDER.

It is utterly needless for us to rehearse the old story of giant abuse and wrong which make up a great portion of both the web and the woof of civilization, so called, for that story has been told again and again; and what is more, it is a story which is boldly written on the ever-open pages of the Book of Life—the Human Constitution and the Social condition of the Race. Such a race of puny mortals, as the best of us have become, shows more clearly than anything else can show, what are the real and vital needs of our suffering Race. And now the question is,—*Shall those needs be met?* Is Humanity to be redeemed now, or must it continue to wallow in the mire and filth of myriad depravities, on and onward still into the far depths of the coming ages? What say you, Spiritualists? Do you believe—earnestly, deeply, and untiringly BELIEVE—that the angels come to earth now, in this Age of Wisdom, commissioned of the Infinite Father of all, to give to the Human Race a New Social Order? Is it your FAITH that the Spiritual Movement in the spheres above, is adequate to this end? Does God make mistakes? or may we trust his wisdom now and always? What else is this movement than a Providential one? And if Providential, to what end is it tending, except to elevate and to save man? And how can it elevate and save, except it take away the real curse of the race and substitute a blessing? And what is that curse except SOCIAL ABUSE, above all other forms of wrong? and what the blessing save the real and permanent Harmony of all social interests and conditions?

It was our good fortune to be prepared and waiting for the Kingdom of God, before the first faint external indications of its appearance were heard some six years ago. We had been deeply interested in all the reform questions of the age—both in matters of Philosophy, and

those also of practical human relations. We had often felt the iron enter our soul, as we witnessed either the utter stupidity of the governing classes on the one hand, or on the other, the beastly habits and utter wretchedness of the oppressed millions, who are said to be governed. And when we were almost overwhelmed (as sometimes we were) with the dark, dismal, but necessary vision, the thought would often go up from our deeply agitated and agonizing spirit, as the thunderbolt often ascends from the earth to meet its affinity in the deep sky above—How long! O Thou Providence of all Universes,—how long shall these things be? And the answering voices of Faith and Hope, would often steal silently and softly along over the finer senses of the soul, and whisper peacefully and gently there, of "the Good Time coming," as not far off. As not afar off!—what could it mean? Was it not very indefinite to a soul whose deep yearnings for Harmony vastly outweighed its clairvoyant power? Not AFAR OFF! It was the very best answer the soul, then, could get. God does all things in their own times and places; and the Great Clock of Eternity had not then struck the hour which divides the day from the night. Strong and mighty were its vast pendulum-strokes, marking with absolute precision, the fleeting ages, as they passed, whirling on their burning pathway, from the deep and dismal midnight, to the New Day's dawn. And then came the word to us, as it came to many others, of "mysterious sounds," and of conversations through them, marking a distinct and foreign intelligence—an intelligence growing more and more intelligent and comprehensive as the method of its exhibition becomes more and more improved by use. And now we exclaimed—Thank God!—the Heavens are opened once more to the view of men on Earth, and the Day of Redemption draweth nigh! Henceforth, what man cannot do by ordinary or unaided effort—by the native force of his own soul, or what may be summed up in the single word Talent—shall be done by the Angels. These now shall become his Good Genes—by influx of a spiritually quickening power no less than before, but vastly

ble appeals to his senses—through both of which, vastly more than a double force shall be gained, whereby a mighty, a beautiful, and a speedy progress, shall be vouchsafed to the Race. And so we hailed those sounds with joy unutterable—not for the sake of the sounds, themselves—not even for the sake of those who made them (for they had no need)—but for the word they spoke to us—so deeply and so loftily musical—of a coming HARMONY AND A JOY, of which the brighter and the better ones of earth have dreamed for ages; and for which, in such PATIENCE as may yet gain Deific honors, they have waited and sought for, but found not—till now!

And so, as phase after phase of external Spiritualism has arisen, joy has also arisen in our heart—not so much for the wonder itself, as for the story it has constantly told us of the growing strength and manly beauty of the JOHN THE BAPTIST which goes before THE CHRIST. Now, we have already had no less than seven distinct and orderly exhibitions of Spiritual Presence and Power; and these have done their preparatory work in some good degree. And here at last, the great question comes home to every Spiritual heart—What is next to be done? That was no very insignificant saying of the Spirit on a late public occasion, "You have been very free in testing the Spirits, now allow the Spirits to test you!" And are we ready for that? Are we ready for Work—earnest, free, devoted, life-work? Then is the work ready for us. But work we must, or starve—there is no mistake about that. Talk and Show are only "milk" such as "babes" feed upon. Next comes the "staff of life" and the "strong meat," consumed by a greater maturity. If we rest where we are, we gather to ourselves a mere sentimentalism which only glosses over our inharmonies a trifle, and leaves us worse off than we were before.

We have been led to make these remarks by one of the most hopeful circumstances that we have ever witnessed. It was our privilege to be present at the Quarterly Meeting of the Practical Christian Community, assembled at Hopedale, Milford, Mass., on Saturday and Sunday, March 4th and 5th and there to listen to the reading, exposition and discussion of one of the most COMPREHENSIVE PLANS for a New Order of Society, or a UNIVERSAL PRACTICAL CHRISTIAN REPUBLIC, that ever we imagined the world to need. The document was presented by our mutual and much

esteemed friend—Adin Ballou—the justly celebrated FOUNDER of the Hopedale Community. It was a work which has cost him years of hard thought and study, through a varied and eminently instructive experience in the establishment of the above named institution, and forms part of an elaborate work on Christian Socialism, which its Author is now in process of preparing for the general public. It will probably not be many months before this important and deeply interesting book will be in the hands of hundreds and of thousands of readers; and from what we have heard and seen of it, we should judge it to be just the thing now needed to unite the scattered elements which have long been preparing for the new Social Structure. Most of our readers are already acquainted more or less with Adin Ballou, and not only know him to be a clear-headed and noble-minded Spiritualist, but also one of the first to declare his faith in Spiritualism, while it was yet very much in the Stable and Manger condition. From this latter circumstance alone they will be enabled to see, in a general way, what sort of stuff the man is made of, and therefore, what sort of book he would be likely to write. Yet, after all this, we can assure them, the half is not told. We are very much mistaken, if the Book does not make such a sensation as few books have yet done. Socialists of all kinds, we think, will here find their wants more or less cancelled; and they who are not Socialists, will be made more or less such, if they are decent, by the force of simple truth, presented in the author's own convincing style.

They who have heard of the Hopedale Community—especially from its enemies—should not judge of the matter, under consideration, from any such point of view,—for if they do, they will find themselves mistaken. That Community has doubtless done what it could under the circumstances of its early and infant struggles, and should not, of course, be criticised as a full grown man. It pretends to nothing of the sort, as an Institution, and in its present state, whatever may be the feeling and opinion of some of its members. Some have thought

that the Hopedale Community is a perfect model, or if not less so in degree, why then less so in disagreeable quality. But whatever may be the truth on this score, the New Constitution to which we have alluded is of so truly liberal a character, as to take away from Adin Ballou, at least, in the mind of every reader, every vestige of sectarianism, which may have chance to get lodged there heretofore. Adin Ballou is a man of METHOD—pre-eminently so:—he is a great Constructionist, and cannot live without order. Hence, these qualities will be abundantly found in the new Work of which we have spoken—qualities very much needed in organizing the World of men into a Divine Society.

We may say farther, this new plan of Society does not propose to bring everybody to the same *Procrustean bedstead* dimensions, but presents no less than seven different modes—suited to different classes, individuals and circumstances—from the first step forward out of Sodom, to the embodiment of the principles and methods of what we might very naturally conceive as constituting the Angelic Societies Above. We cannot help thinking, therefore, that all those Spiritual friends who are now looking towards Association of some sort, or those whose attention may be hereafter called to this subject, will find much to interest a benighted man in solving the SOCIAL PROBLEM.

It remains for us to say, that on Sunday afternoon, of the date above specified, Adin Ballou gave a discourse, at the little Chapel in Hopedale, on this general subject, and we were so completely filled with the truth uttered, that we could not help wishing that the said Chapel might swell to the capacity of some thousands, and that all our readers, at least, were there to enjoy with us what we never enjoyed before. We will also say that we have the promise of Brother Ballou, that he will give our readers a series of articles on Christian Socialism, as soon as he can spare the time from his other arduous and pressing labors, and we doubt not that much interest and profit will be gained from their perusal, by all who are at all interested in this ALL-IMPORTANT QUESTION.

A NEW MOVEMENT,

OR A WHEEL WITHIN A WHEEL.

On Wednesday evening Feb. 22, (Washington's birthday) we were present at Sagamore Hall, in the city of Lynn, and listened to services (to us) of the most significant and interesting character.

Our readers will remember a notice we recently published, entitled "Special Spiritual Meeting" for Thursday evening Feb. 16th; but on account of several unfavorable circumstances, that meeting was postponed to the following Wednesday evening, when a goodly number were present to listen to the Spirits.

This meeting was held by the special appointment of Spirits, and was designed by them as the beginning only of a great radical Movement, having for its object the transformation of the Governments of this world, by an eminently peaceful method of reform. We are intimately acquainted with the history of this matter, and deeply feel that it is from Heaven, and "not of men." We should therefore be recreant to our duty, did we not speak that word of truth for it, which it is our privilege to do. And we will be somewhat particular in our details, that our readers may get as good an understanding of the matter as we can give them by this method.

It will be remembered, that towards the close of the first volume of the Era, we published an article from Br. John M. Spear of this city, communicated while on a long Western journey, in which it was declared, that in the Spiritual World, Seven Associations have recently been formed for as many specific purposes among the inhabitants of this earth; and that one of these Associations is called the GOVERNMENTIZERS, whose duty it is to attend to all matters of governmental reform among men. Each of these Seven Associations chooses its Agent, or Representative on earth, and through that agent, matures and executes its plans. All these agents except one, we believe, are already chosen, and several of them Commissioned for their special work. The commissions are all written on very large paper, in a very systematic and orderly manner, suitable for framing, and set forth, in a prominent way, the general objects had in view,—at the same time declaring the person, named in the document, as chosen and set apart for the work in hand. And so far as we are able to judge, every choice, thus far, has indicated great wisdom—each Agent being well adapted to the work, to which he or she is appointed.

Commission of the Agent of the Governmentizers below, may be somewhat better understood by those not versed in these particular matters. And here we may properly introduce the exercises of the occasion alluded to above. They were begun by Br. Spear, through whose hand was given, and read to the audience, after a few introductory remarks, the following

COMMISSION.

THE ASSOCIATION OF GOVERNMENTIZERS, now by this instrument, makes known and declares, by and through this now Scribe, John Murray Spear, that it has selected, chosen, and set apart, as its Representative, and Promulgator, and its General Agent, Eliza J. Kenny.

The Association of Governmentizers now boldly declares, that it has in view and intends to complete the following things:

First—To communicate just, broad and comprehensive views of the DIVINE GOVERNMENT, as substantial Basis of all wise Governmental action.

Second—To teach that the highest possible human Government is INTERIOR and may at all times, in all places, and under all possible circumstances, be safely obeyed.

Third—To teach the perfect EQUALITY AND BALANCE OF THE SEXES; and that there can be no true domestic, social, moral, or national Government, where it is disharmonized.

Fourth—That RIGHT, NOT MIGHT, is the only true basis of all political confederations; and that all Governments, must come sooner or later, into chaotic conditions, which are built on force.

Fifth—That the only weapons which can justly be used, either in demolishing, founding, or uprearing a Government, are JUSTICE, LOVE, TRUTH.

Sixth—That the Association of Governmentizers may wisely unfold and complete its broad purposes, it qualifies and now commissions its Representative to be its public Promulgator and Teacher.

ROBERT RANTOUL.
DANIEL WEBSTER.

JOHN QUINCY ADAMS.

MARTIN LUTHER.

ROGER WILLIAMS.

SOCRATES.

Given Feb. 15, 1854.

After the reading of the above document,

*This name was written (as in several other documents, one of them has been before) in mystical characters which cannot easily be printed. Why it is so, can only be conjectured at present.

ment, then came the following comprehensive and impressive

PRAYER.

O Thou Holy, Lofty and Benignant One, aid Thou Thy child in the important work which is now opening before her. Give her to know that her strength, her support and her wisdom must flow from Thee, and Thee only.

May she be made most deeply to feel that Thou art her Father, her Comforter, and her everlasting Friend; and that while she continues faithful to her lofty convictions, her labors will be owned and blessed. Surrounded, though at times she may be with admirers, yet may she ever be ornamented with a meek and quiet spirit, which in Thy sight is of great value. And though the thousand forked tongue of slander and of malice may be moved against her, yet may she be able at all times to say, "I know in whom I have trusted," and that He will spread a table for me in the midst of mine enemies, and I shall eat the bread of duty, and be at peace.

Wherever she may be guided, may she feel that she is not alone, but that many attending Spirits are with her, to watch over and to guide her feet in the highway of holiness and peace.

May her mind be more and more expanded to receive the mighty truths which are to be inflowed to her plastic and most celestialized mentalities; and may she be the instrument in Thy hands, not only of demolishing the decaying governments of earth, but may she be greatly strengthened and much aided in laying the foundations, and uprearing a government of TRUTH, WISDOM and LOVE, which shall never be destroyed.

As impressions shall, from time to time, flow into her mind, of things to be done, let them be most faithfully and most deliberately followed; and so may she be herself blessed, and be a source of many blessings to others.

The above is offered by the Association of Governmentizers, in behalf of its Representative Agent and Promulgator.

For the Association,

JOHN QUINCY ADAMS.

The above Prayer was given through Br. Spear's hand, subsequent to the commission, and both were spiritually directed to be read as above. These preliminaries being concluded, Mrs. Butler (Mr. Spear's daughter) was entranced, and made a brief introductory speech—the amount of which was, that it gives the Angels much joy to be able to communicate with mortals, because their knowledge is far superior to ours, and they are of course, able to do us a great amount of good. They have long desired to communicate, and now they have the privilege. They choose their Teachers, on earth, and this is one of them (pointing to Miss Kenny.) "We shall communicate to her, and she to you; and you will understand that what she says comes from a Higher Source. Be passive—wait and you shall hear."

THE DISCOURSE OF MISS KENNY.

Of this we can give only a very meagre sketch. First, came an appeal to mortals, in relation to radical, governmental Reform. Then followed the declaration, that the world must have rules, by which to regulate its affairs. But the great difficulty is, that our present methods are chaotic ones—they are outgrown and must be swept away.

The profession is, that governments are for the good of the governed; but among mortals, everywhere, almost, the reverse of this is true. And this is seen partly and prominently, in the fact, that Woman is not recognized as the true equal of Man, by any human government whatsoever. Therefore, all present governments have *Mene, Mene, Tekel, Upharsin*, written upon them. But the reign of tyrants is nearly over. The present effort to that end, is but a mere beginning—nothing more. Every river has its rise—its source; and the mightiest have often, apparently, the smallest rise. So here, the comparatively small effort of the present occasion, will yet show itself in the mighty stream of one of the grandest and most effectual revolutions for human good. Then come ye, and be ye aiders and abettors of this great work, and let this instrument of our choice, have your warmest encouragements.

When Miss Kenny had finished her brief speech, which was given with much earnestness and force, Bro. Spear became entranced, and took for his text, that old and familiar, yet significant adage, "Great oaks from little acorns grow." The application was that great movements are scarcely perceived at first, just as it is with the tender sprout of the coming and mighty tree, whose origin was the insignificant acorn, and the tender sprout just emerging from it. And

as the stupid observer sees nothing in this small beginning at all worthy of attention, and so despises its insignificance, even so it is in great movements like the present; they, too, are despised and scorned till like the giant oak, they become great.

Again, great movements begin with those of no reputation—even like unto Jesus of Nazareth—and so they are condemned, while thus situated. But, after all, the condemnation serves a very good purpose—the new and better thing is thereby brought into notice. All that is wanted now, is to borrow your ears! Lend your ears, and the first thing that will be done will be to overthrow every existing government on the earth. The second thing to be done, is to build up new governments on the substantial basis of Truth, Love, Wisdom. There is no such government, at present, on the earth, but the future will show them. It may take some time to do it, but it can and will be done. Educational institutions, also, must be supplanted by new and better ones. The same also of Labor, and all business operations.

Now, they who condemn these things, are either ignorant or scoundrels—to one class or the other do they belong. But "they who are with us," as was wisely said by an ancient one, "are more than they who are with them."

The Association of Governmentizers has selected an apparently feeble Woman to aid in accomplishing its great and beneficent objects. But she will not be feeble—she will not be alone. Strength shall be given her from above, as she needs it, and hers shall be a most triumphant and glorious work.

In conclusion, it was our privilege to address the audience briefly in reference to the subject before them, the leading idea of which was, that few people are ready and willing to look at and accept TRUTH while it is yet in the "Stable and the Manger," and there is "no room for it in the Inn." Everybody is ready to shout its praises when it gets into position, but only they who make themselves of "no reputation," and in some sense, "have not where to lay their head," will look at it admiringly in its low estate.

We are not unaware, that the low wits who dwell forever among the underbrush and briars, in this great forest of human life—those human buzzards which are ever seeking putridity, in preference to wholesome meat, will find something in all this adapted to their depraved appetites. But if they do, it will be on the one principle alone, of "turning the truth into a lie." Such people there are, we all know, and all we would wish to do in saying it, is simply to note the fact, and say that their very existence is itself a standing argument, more potent than all others put together—for the necessity of a NEW DISPENSATION.

INSANITY CURED.

There has been a great hue and cry about the insanity of Spiritualism, on the part of the whining and time-serving press of this country (both religious and secular) ever since the movement began. But in the vast majority of cases, there was not even any seeming evidence of the truth of what they said. The stories were generally made up "out of whole cloth" for mere effect; and strange to say, (so some people think—though we do not) the religious press has generally been the most ready to join in this mad dog cry. Whenever this has been the case, in spite of all our efforts to the contrary, (for Heaven knows we try hard enough to think as well of our fellow men of all kinds as we possibly can) that ancient scripture will force itself on our mind as pre-eminently applicable to those who raise this cry—"Great is Diana of the Ephesians!"—Alias—*Bread and butter!*—Now, reader, you will pardon us, we know for throwing in that alias as the interpretation of the scripture, for, to save our life we couldn't help it. We have also tried hard several times to erase it lest some of our very particular friends might think we spoke too plainly, but every time we attempted it, the hand wouldn't move an inch to do that work. So we feel, under the circumstances, as though it ought somehow to lie where it is—even though it be the naked Truth. We might put a little clothing on it, however, by saying (if we felt disposed to do so) that "all honorable exceptions," of course, are to be taken for granted, so that no one need take offence, save those whom the "coat fits." And even such, we often think, should be very far from taking offence, for who should be better pleased than they who have good fitting coats!

But we took up our pen to say a word of the cure of insanity by Spiritualism. We have before boldly challenged the pro-

duction of a single case of insanity, which was made so by Spiritualism. We are still willing to let that challenge stand, and shall always hold ourselves ready to meet its requisitions, till the facts are plainly and unequivocally against us,—then, but not till then, will we confess that we have been mistaken.

What is there in Spiritualism, as such, to produce insanity? Plainly just nothing at all. Spiritualism is evidently one of the most soothing and comforting of truths, and is therefore better calculated to cure than to cause any sort of mania whatever. And now we have a marked case in point. Indeed, we have many, but one in particular, which we wish now to present. It is the case of

ALFRED RHODES,

of the city of Lynn. This young man is now about eighteen years of age; but from a mere child—till recently—he has been singularly insane. This affection commenced with a sort of nervousness, and gradually grew upon him as he grew up, till it became a marked and settled insanity. And after it was so, his insanity would not unfrequently manifest itself, in keeping him half a day at a time, in dressing himself; and when sent of errands—as he sometimes was—he would constantly keep repeating the errand aloud on his way. Many other marked evidences also showed themselves, during the many years of his mania; and, till recently, he has never been able to do the least thing of consequence towards gaining a livelihood.

But this young man has been entirely and to all appearances permanently and effectually cured by Spirit Direction and influence alone. He now works at making shoes, (a famous occupation in Lynn) and easily earns his dollar a day!—This we think is doing pretty well, for one whose whole life, almost, has been spent in an insane condition.—What good does Spiritualism do?

But the cure, in question, happened on this wise: Some year and a half ago (if we mistake not) a Miss Smith—Water Cure Physician—then living at High Rock Cottage—and who was a Spirit-Medium—was consulted by the parents of the young man; and the result was a series of prescriptions and manipulations, which eventuated in his complete recovery. One day, soon after the commencement of the cure, Mr. Spear and daughter happened at the cottage, during a visit of the Patient there, and they proved highly useful mediums for the application of a vitally healing Spirit Power. The method of applying this power was by pulling the arms and hands with great force, lengthwise, and making a variety of passes and manipulations,—soon after which he began to recover, and in a few months, he was entirely well.

Will the press which has so industriously circulated mere fictitious stories of a contrary character to the above, give their public the benefit of beneficent and hopeful truth like the above?—Not they—else we shall begin to think the Kingdom of Heaven a little nearer the earth than we have been in the habit of doing.

We have two very remarkable cases of Spirit Cure in very aggravated chronic diseases in Lynn and Danvers—one of twenty-eight years standing—which we shall soon give to our readers.

Psychometrical Portrait of Rufus Choate, Esq.

Delineated by Mrs. J. R. Mettler, Hartford, Ct. On placing the letter to her forehead, she says:—I feel such an inclination to place my hand behind my head and scratch it. This feeling comes strong. I wonder what it means. She then says:

This writer is a gentleman possessing a mind that cannot readily be fathomed to its depths and expansion. After he has expressed what those around him think and suppose, must be all he could say for the cause in which he is engaged, there is still a fountain of ideas back of it all, which he can readily bring forward, if necessity requires. For originality and intelligence, there are but few minds that can compare with this individual. He has a keen, quick perception, which enables him to perceive, at a glance, and comprehend any subject brought before him. His mental powers are continually engaged; even when attempting to sleep, the mind is occupied with great and momentous subjects, in which he is so continually engaged; and I should think he might be often heard speaking in his sleep, or thinking very loudly. He has much more mental power than physical strength, which seems to be exhausting the physical too fast. It is one of those minds that has progressed far beyond its years. For argument, criticism, deep research and investigation, no mind, that I have ever

come in contact with, possesses these powers so strongly marked—and still, with all this greatness, he has much sympathy and benevolence, which characterize his daily acts. He will contend for the oppressed, and for those for whom he labors, most powerfully and conscientiously. So strongly marked is this, that in the effort for success, he would appear, by his gestures and earnestness of soul, so changed, that his friends could scarcely recognize the natural outlines of his human organism, and after these efforts, he would feel so exhausted, that he could scarcely stand alone. He is very cautious; will watch very closely what he advances, as well as what others may say in his presence. I should think he had been a marked scholar with every study in which he had engaged, even from childhood up; and I think his motto has ever been, "that right is might." He has always been aspiring in his nature, and determined to excel. No one thing seems too great for him to undertake, if by it he could reach the position he aspires to. He is exceedingly active and rapid in his thoughts and movements, dislikes delay, wants everything up to the mark, in time and in order. He is exceedingly accurate in his calculations, and generally sure to succeed in whatever he sets out for, in spite of all opposition; yet he is affable in his manners, polite, winning and attractive; possesses a great deal of manliness and undaunted courage. He has a keen, active sense for the wrongs and sufferings of his fellow beings; would do everything to assist in restoring them when necessity required. When he becomes grieved, it is that deep-seated grief which is much more easily felt than expressed, or indicated openly. His powers of concentration are truly wonderful, and when alone by himself he becomes entirely abstracted in thought, and even in the midst of confusion, when other minds would become greatly confused and disturbed, he, even then, has the faculty of comprehending the whole subject, and with perfect coolness, would rise and speak with such power and eloquence as would quiet the most confused and excited assembly. He is ardently attached to his friends. Has strong attachments for home. Loves, and would be likely to pet children. He would love relaxation from business—sighs for retirement, and I think he would like a stroll in some beautiful woods, or by some quiet stream where he might forget to think. He is strongly attached to Woman, loves her for her virtues and intelligence. He dislikes selfishness and narrow transaction. Is fond of money, though he will not, nor cannot be penurious. He is fond of good living and would be likely to indulge in a sumptuous dinner if set before him. He is fond of music, and at times much pleased with lively company when the mind is not too much abstracted and absorbed in business matters. He seems to be engaged in that kind of public business which is very trying, and exceedingly perplexing, and I should think some times would be obliged to argue and plead against the honest convictions of his own soul. I seem to see him often engaged in speaking with great power and eloquence before crowded assemblies. He is a person that is thoroughly acquainted with human nature—will judge most accurately of character at the first glance. His memory is excellent, which gives him the advantage over many great minds. He must be a powerful man, for such are the impressions I receive in holding the letter to my forehead. His intellectual and mental powers predominate and the sphere is very brilliant and pleasing. I wonder who it can be.

P. S. Mrs. Mettler had not the slightest intimation of whose character she was about to reveal, not even seeing the hand-writing, which a number can testify, two being present at the time. Hartford Feb. 24, 1854.

Spiritualism in Nova Scotia.

Halifax, Feb. 8, 1854.

Rev. Wm. Wilson of Yarmouth has written a letter in answer to mine in the Yarmouth Herald, wherein he accuses me of being a Universalist and an ignoramus. Whereupon Rev. Wm. Hooper of Halifax, wrote in answer that he had positive proof that I belonged to another denomination, and exposed some false statements of W. in regard to the connection of the Universalist denomination with Spiritualism. Thereupon W. waxed wroth, and reiterated his charge against me and said Mr. H. was no gentleman. Meanwhile somebody else sent for insertion in the paper an article on Dreams, from Kitto, a writer of unquestioned Orthodoxy, wherein the position taken by Mr. W., in reference to dreams is repeated from Scripture,

reason, and fact. But Mr. W. founded his remarks in his lecture against Spiritualism on the same text in Deut. xviii, wherein dreams, dreamers, consultants of familiar spirits, &c., are denounced in the same sentence. So I think the Orthodox people about Yarmouth, may be safely left to fight it out among themselves. And thus endeth the storm in the teapot, for the present.

Mrs. Johnson is very quietly following up her mission here, in healing the sick. She has not advertised about the raps or as a healing medium; nevertheless, quite a number come to hear the raps and, as far as known, the answers are almost invariably correct. The guests are mostly from a low class and the questions trivial, but "milk for babes." Two individuals of more than ordinary intelligence were developed as writing mediums at the first sitting, but unfortunately belong to a proscribed sect. A rapping medium, a young and handsome girl, was developed at one sitting while I was in Liverpool, N. S., but her friends being rigid Baptists will probably "quench the spirit" in that case.

I do not see much chance of getting up enough opposition here, to create a sufficient demand for a lecture in favor of Spiritualism. The people are very slow and do not even know enough to keep warm, but shiver in overcoats and shawls over their miserable hearth fires, when the thermometer is 12° below zero.

The R. C. Bishop has spoken from the altar against his congregation consulting the spirits, but it was "no go." They want to hear about their relatives and sweethearts at sea, and the bonds of affection are stronger than those of priestcraft.

A. CRIDGE.

Proofs of Spirit Identity.

NUMBER TWO.*

My Spirit wife first announced herself by name at Mr. Percival's in this city, Mrs. and Master P. being the mediums, with directions to call on Mr. Gordon then in town, (Mr. G. is perhaps the most remarkable medium in the U. S.) On calling as directed, much to my astonishment, my Spirit Nephew and Father responded as already published. My wife did not communicate for some weeks, when she returned, and in a most remarkable manner fully satisfied all my doubts. To detail all would be too lengthy. After answering questions satisfactorily, she controlled Mr. G.'s hand to draw with lead pencil a marine picture with precipitous rocks, dashing waves, a light house, steamship, with ascending rockets, then altered the bow of the ship and made motion of her going in the opposite direction. Then drew a round, low fort, &c. While the picture was being drawn, I had not the slightest idea what was intended, but on a moment's reflection, it was as clear as a sunbeam. *Explanation.* About two years previous, I had been shipwrecked on my return voyage from England, on the north coast of Ireland, in the new English Steamship, Africa. We ran on the rocks described in the sketch. A lighthouse was near; but we did not see it till daylight, on account of the fog. We remained fast on the rocks till next day. Our Captain had sky rockets sent up as signals during the night. Next day a steamer came to our rescue. We were gotten off, her bow reversed and towed by a steamer back to Liverpool, while our engine was used at the pumps to keep her from sinking. The Fort in the drawing was a circular Battery at the entrance of the Mersey river in view of Liverpool.

Subsequently Mr. Gordon made a visit to my house. He was thrown into the trance state, and immediately reached out one hand with the fingers straightened to me, while he grasped the wrist with the other. I said I did not understand what was meant. He then placed his hand on the table and wrapped his handkerchief neatly round it, placed the edge of his other hand across the wrist as if sawing it off. The Pantomime was then all plain. *Explanation.* Some fourteen years previously I had a plaster cast, taken of her hand and face. The face I had given to her favorite brother. I asked the spirit what it was in. The hand was then drawn inside of a small box which nearly filled it. I asked where it was. It was written, upstairs. He, Mr. G., was controlled to proceed in search of it. I endeavored to mislead him, he said it was in the front room, his hand was controlled towards an outer box containing the small one with the hand described. I opened the box and produced it, very much to the astonishment of all. It was wrapped in a fine napkin and surrounded with raw cotton as de-

scribed. I had not thought of it for a great length of time.

On another occasion, Mrs. Salt, a tenant in my house, being under spirit influence, addressed her husband by dictation of his first wife, which affected him to tears. After that manifestation ceased she became quiet for a few moments, then fixing her mouth in a peculiar manner settled it in a most natural and significant smile, quite peculiar to herself in life, and which I had often remarked to her and our friend, for its uniqueness. Artists, in drawing a smile are wont to turn the corners of the mouth upward, but with her and her mother, a pleasing smile was effected by turning them downward.

W. WEST.
Philadelphia.

*Number One appeared in the New York Spiritual Telegraph.

To The Friends of The New Era.

Will all the friends of this Journal do what they can to aid us in the circulation of this Journal? We depend, more or less, on the personal aid of all those who are imbued with the Principles of The New Dispensation, in introducing the Paper to the notice of those who are unacquainted with it, but who, nevertheless, are interested in Spiritualism, and who, were the right word said to them, would easily be induced to subscribe, and thus lend us their aid (so necessary to us) in the great and good work of spreading the light. Will all our real friends everywhere, think of these things, and consider themselves agents for The New Era.

The Dial Alphabet.

We call the attention of our readers to the advertisement in another column of the above instrument, a brief account of which we gave a short time ago. It has been delayed a little, by some unforeseen circumstances, but is now ready for delivery. It is too large to be sent by mail, and yet is so small, (it being only eight inches square, and on an average about two inches thick,) that its transportation by Express, will no more than equal the smallest sized packages. And Express arrangements are now so perfect throughout the United States, that if they who send orders will be very particular to give their address in full, they will be very sure to get what they send for, in a reasonable time.

Was it all a Dream?

The following item, we take from the Trumpet—the leading Universalist Organ of this city and of New England. It was written by the Editor of that paper, Rev. Thomas Whittemore, who though not a Spiritualist, has almost uniformly—we are happy to say—treated Spiritualism with a good share of respect. "FATHER BALLOU," as many of our readers know, was the Great Founder of Universalism in America, and has been in the Spirit World nearly two years. We were personally acquainted with him while in the flesh, and for some time before he passed away from the body, we knew him to be deeply interested in the Spiritual Manifestations. Mr. Whittemore speaks of him as *dead* and his beautiful vision of him as a *dream*. But though a dream, was it not real?

THE SPIRIT OF FATHER BALLOU?

"We had a visit from the spirit of Father Ballou. Dr. Ballou and myself were together,—who were for some years associated with him as Editors of the Universalist Magazine. Father Ballou came suddenly into the room where we were, as if he had just returned from a journey. We were very much surprised to see him, for we knew he was dead. He smiled, and saluted us as he used to in the days of his flesh. 'Why! Father Ballou!' we exclaimed, 'how can you be here—you are dead!' 'O children,' said he, 'death is nothing—death is no matter of dread—all, all is bright where I have been.' His face shone with heavenly light—he continued to smile with great grace—the spell that came upon us was delightful while it lasted; but we awoke—it was night—it was a dream."

Spiritualism in Lowell.

We call the attention of our readers to an article on the last page this week, entitled as above. It is a well written and interesting article, from an esteemed friend in this city, and may afford many profitable hints to all.

LECTURE IN BOSTON.

THE EDITOR will lecture in Boston, at the Melodeon on Sunday evening next, at the usual hour.

STANDING NOTICE.

All notices, appointments etc., which are designed for the New Era should be left at this office as early as Thursday, at 4 o'clock, each week, in order to insure their insertion in the next following issue, as we go to press every Saturday morning.

THE DIAL ALPHABET; OR SPIRIT CONVERSATIONIST.

This instrument, for CONVERSATION WITH SPIRITS, and of which we gave our Readers some account a few weeks ago (see number 13) is now ready for delivery. With a good Tipping Medium, and a little practice, conversations are carried on with this Machine very rapidly; and several of the more tedious methods, heretofore in general use, may be entirely superseded by this unique and beautiful INVENTION OF SPIRITS. Printed instructions, always accompany the instrument, which are so full and explicit, that no one need have any difficulty in using it. It cannot be sent by mail, but it may be transported by Express, to any part of the United States, at the price of the *Smallest express packages*.

TERMS.—Retail Price—\$2.00; or 25 per cent discount at wholesale. No packages sent of less than twelve, except at the retail price. The cash must always accompany the address, (POST PAID) "New Era," No 25 Cornhill, Boston, Mass.

SPIRITUALISM.

ELIZA J. KENNY, of Salem, agent of the Association of Governmentizers, will give a discourse or discourses in Georgetown on Sunday evening, 19th inst. at the Universalist Church. To defray expenses, an admission fee will be expected of 10 cts.

STEPHEN CUTTER.

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

TO THE AFFLICTED.

Charles C. York, ealing and Clairvoyant Medium. You can receive an examination and prescription by sending your name, age and place of residence. Price \$2.00. Post Paid. Address. C. C. York, Claremont, N. H.

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

Ladies' Institute.

OF THE PENN. MEDICAL UNIVERSITY, OF PHILADELPHIA.

The Spring Session commences on the first Monday in March. The order of instructions in this University embraces a cycle of twenty-four branches, taught by twelve Professors, in four distinct and progressive courses, comprised in two sessions each of four months duration. The entire expense of the session exclusive of board and graduating fee, will not exceed \$120. For particulars and announcement address

Jos. S. LONGSHORE, M. D., DEAN.
Box 1033 Phil. Post Office.
15-St.

Charles Ramsdell,

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

A Book for Skeptics.

Just published, a new and important work, entitled, "A Book for Skeptics," being COMMUNICATIONS FROM ANGELS, 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.

AND 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 farther 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.

New Depot for Spiritual Publications. FEDERHEN & CO.

(Successors to Hotchkiss & Co.)

9 & 13 Court St.

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

All new publications received as soon as issued.

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EDITED BY

HON. J. W. EDMONDS, GEO. T. DEXTER, M. D. AND OWEN G. WARREN.

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References. S. Crosby Hewitt. J. M. Spear. Herman Snow.

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While angels in amazement list,
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JAS. S. DRAPER.

BY B. F. HATCH, M. D.

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In view of the almost unequal oppor-

Boston, Feb. 25.

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