



DEVOTED TO THE NEW DISPENSATION.

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WHOLE NO. 80.

Spiritual Philosophy.

THE SPIRITUAL CONGRESS.
SECOND SESSION.

On this occasion I was situated alone in a bed-chamber at High Rock Cottage. It was in the evening of the same day; the time was twenty minutes past seven o'clock. The muttering voices of the angry waters, and gloomy clouds, burdened with wind and rain, gave me, as I remember, a singular feeling, before entering the Superior Condition, as if the night was too severe for spirits to be near the earth!

The sky is overshadowed by heavy clouds, and the rain steadily falls to earth. The physical indications are that the night will be dark and gloomy. The winds sob and sigh with a shrill voice over the adjoining promontories; and the distant ocean moans heavily, as if anticipating a stormy visitation. Nevertheless, punctual to my engagement, here I am at my table—with paper and pencil ready—waiting, with as much passivity of soul as my will can command, for the communication which was promised me this morning by the good Galen. I have been waiting fifteen minutes already.

But now it comes! After the manner of gentle music, the sweet influence flows upon and overspreads my whole being. The effect is indescribable. Vital action is partially suspended. In the appropriately descriptive phraseology of Daniel, ch. x. v. 8: "And there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength." A profound sleep gradually takes my members into custody. Yet I am not slumbering; but more completely awake than before. My brain is peculiarly calm. Still I feel a beautiful waltz going on in its chambers, amid the nerves and tissues there, as if music like an element of self-consciousness and voluntary fluidity, had overflowed my faculties of thought—at-tuning them to the ways of harmony. Yea, I now comprehend it—This is the sovereign Law of Nature asserting, temporarily, its supremacy over my mind. This is the grand cause of all mental exaltation! O, that all children could be born thus—all men live thus—how glorious then would be the sons of God! I have enjoyed this mental harmony many hundreds of times; but never stop before to realize progressively the delightful processes in the economy which bring it about. How I wish for words to describe them.

But now my spiritual senses are unlocked. My eyes are uplifted, and again I behold the vision. Again I see the vast Congress of spirits and angels—apparently, still thirty miles above the earth's surface—a little south of the city of Boston in the State of Massachusetts. The atmosphere which I saw this morning, as enveloping the assemblage, has become more brilliant and is inexpressibly beautiful; it is broader and higher; and the prismatic distribution of colors is more exquisite, and produces an effect upon me which I cannot describe.

Other alterations are also visible. The groups are far more numerous. So abundant are they, I cannot count them. Ah! now I see that many thousands of the good and true immortals have arrived since my morning's observation. The reading and judging of the world—that sublime looking into the

conditions and the hearts of the motives of men—is now almost completed, and the various groups now constitute a grand Consilium—being, to all appearance absorbed in conversation and in calm debate!

All this still remains incomprehensible—wholly wrapt in impenetrable mystery. For the vision is new to me; and not having an interpretation given me, I strive in vain to understand it. Still I must continue my observations.

I now behold some changes taking place in the western wing of the body. A group on the right is now disbanded. Its members seem to be seeking new places among other circles. Yet I see nothing of the four spirits who so kindly visited me this morning. Where are they? Ah! now I behold them. I see them just emerging from the extreme left of the multitude. Now they approach deliberately; they halt precisely as before; and turning their beaming countenances toward me, they seem more than ever disposed to communicate the noble thoughts with which they overflow.

What a scene is this! The night is dark, the rain descends, the winds shriek among the rocks and cliffs, yet they—that beautiful company—stand unharmed above the lower sphere of storm-clouds and tempestuous rain, which hover over the earth. From where they stand, all below is dark and misty, while all above is bright, starlight and beautifully serene. The earth is beneath their feet. They have triumphed over the wreck of matter visible at the hour of death; they have, indeed, escaped from bondage; they are no longer involved in the material trials of our rudimentary state; and yet how touching is the cheerfulness with which they come back to earth! How willingly do they gaze into the mangers and humble places wherein Truth is born! How compassionately do they examine the mental cemeteries wherein Error, consecrated by scholastic Ignorance, lies entombed in sacred garb!

Time passes rapidly. I am surprised that friend Wilson does not come to speak with me, nor John nor Solon—friends from whom I have derived the highest thoughts, with whom I have exchanged the finest sympathies—why do they not come nearer? Ah! now the good Galen is approaching. He draws very nigh! The distance between us is not more, it seems to me, than one-quarter of an English mile. He is now about to speak.

(Here he gave me many private instructions and directions about what lectures I should deliver; how I should obtain impressions of my discourses; how to examine the mental condition of my audience, &c., &c., all of which I feel not at liberty to disclose in detail.)

During the speaking of these directions, I was again forcibly reminded of the language of Daniel; that "I alone saw the vision" of the angel, and while "there remained no strength in me," yet "I heard the voice of his words; and when I heard the voice of his words, then was I in a deep sleep;" yet was I more awake than ever! When he had finished his private remarks, he spoke more openly, and said:

"You may now ask questions, on condition that you report them entire to all persons who have ears to hear!"

I answered, that I would do so. And these words I spoke audibly with my physical tongue; for thus he ad-

dressed me; and I heard, with great joy, the marvellous music of his voice.*

I now asked: "Will you tell me why friend Wilson, and John, and Solon do not come nearer?"

"Because," replied he, "I am delegated with the power especially to speak to you of things which they cannot so easily impart. Be patient, and they will converse with you, and will give you thoughts and strength while you are teaching orally!"†

I tried to feel truly grateful for this blessing, and again ventured to ask concerning the consociation of spirits. "What," I inquired, "is the object of your vast multitude of spirits who have been in session so many hours?" "They are spirits, as you incorrectly term them, originally from earth," he replied. "They have convoked for the purpose of weighing kings, emperors, tyrants, teachers, and theologians in the balance of Justice and Truth. And *mene, mene, tekel, upharsin*, is written all over their institutions. 'Men,' he continued, 'have commented on the contents of the Bible with a gaudy show of skillful erudition. But the true commentary is now being written. When completed, it will be found to be 'A New Dispensation'—an era of psychological revelations and Spiritual progressions—the ripening up and culmination of all the Experiences of Humanity—revealing a unitary combination of Truths, unspeakably brighter than the noon-day sun!"

At this speaking, I was deeply moved. "Can you tell me," I asked, "when this investigation will terminate?"

He answered: "When they shall have discovered from out of all the races of men, Twelve Teachers of Philosophy, and enough media to awaken the advocates of sacred superstitions from the delusive sleep which has befallen them."

"Can I assist you in this work?" I asked.

"Yes," he replied.

"How?"

"By teaching," he replied, "when and as you are most interiorly impressed."

(He now seemed disposed to terminate his communication. He gently withdrew a little, and turned away his face lovingly toward his companions. Yet he evidently lingered to say something more; and so I interrogated again.)

"What do you mean by 'Teachers of Philosophy'?"

"We mean," he replied, "those minds who can discern truthfully, so far as capacity extends, the Love and Wisdom which are bodied forth in things seen and unseen—minds, living on the earth who can utter both love and wisdom by mouth and by life before the world."

"Is it easy to find such characters?" I asked.

"No," he exclaimed; "although many are called, few are chosen."

Here I thought of the many talented men engaged in theology and science, and others managing the affairs of nations, and so I ventured to ask:

"Can you not find the proper minds

*This phenomenon is almost entirely new with me; because in all my converse with spirits hitherto, with a very few exceptions, the process has been carried on by and confined to a silent mental communion.

†The truth of this promise I have frequently realized.

in some of the departments of Church and State?"

He answered: "Nay—Nay; it is not easy to find them there. The most of them are externally too superficial, and internally too unsound." Here he manifested some emotion, and then impressively said: "The Church and State are too thieves between whom Truth is daily crucified!"

A few moments of utter quietness now passed away, and then I asked: "Can you explain to me why the spirits impart to mankind contradictory communications?"

"The explanation has already been given you," he replied, "in what you were impressed to write on the 23d of July.* Experience will graciously add the rest. Let all be patient and calm!"

"Can I tell any men or women how to prepare themselves for Teachers and mediums?"

"Nay; for we must prepare them ourselves by our own especial influence and instigation."

"Can you inform me by what names some of those spirits in your innumerable host are known on the earth?"

"Their names," he replied, "are engraved on the monuments of Humanity—but, remember, they were their own engravers. I will transfer to you for the present a few names of the spirit-brothers who are now, this very moment, urging forward the essential principles of Justice, and Wisdom, and Truth—interior philanthropists, the lovers of their terrestrial brethren: Zoroaster, Moses, Solomon, Paul, Lycurgus, Plato, Christ, Hippocrates, Socrates, Galileo, Fenelon, Mozart, Raphael, Fourier, Spinoza, Byron, Goethe, Spurzheim, Washington, Franklin, Channing—these, together with many thousands of no less advanced minds, though less known to the world's superficial history, have places assigned them in your Legislature."

"You mention only the names of celebrated men," I replied, "are there no women there?"

He answered: "Yea, verily. You would see no beauty in the margin of your atmosphere, if there were no women there. The sexes are balanced in the Spirit Land. Positives and negatives are conjugally conjoined. Because the Law of Justice is the cause of equilibrium; as I have frequently told you. Consequently, all nuptials among the sexes are consecrated by divine Truth; the wedlock of divine Love with divine Wisdom; which no man can put asunder."

Immediately, upon completing the last sentence, Galen turned away, and rapidly passed onward with the others, till I saw them enter the Spiritual Congress at the precise point from which they first emerged, and forthwith my vision ended.

*This explanation may be found in the Summary of Explanations at the conclusion of the chapter on the different media.

SPIRITUAL VISIONS.

Among the numerous and rapidly multiplying forms of Spiritual Manifestations now presenting themselves to mankind, those assuming the "Vision" or pictorial form are among the most peculiar and instructive.

These are not confined to a few individuals merely, but are wide spread among great numbers of persons whose peculiar mental constitutions will admit of such displays of spirit power. The most elaborate of these visions hitherto

presented to the world are found in Judge Edmonds' late work and in the latest work of A. J. Davis, "The Present Age and Inner Life." These are only given in verbal description which can convey but a feeble idea of their peculiarities and singular composition, often setting at utter defiance the arbitrary rules of Modern Schools of Art, thus astonishing critics and connoisseurs by their bold originality and wonderful conception.

Sometimes these pictures appear like real nature—the figures performing a kind of pantomime or episode and developing an idea or moral lesson in a most striking manner, which if once seen is not easily forgotten. Again, they appear like properly painted pictures—even the impression of the threads in the canvass being distinctly visible through the color. Occasionally the painted figures appear to perform their parts as in real life. Generally these pictures are completed at once in the mind of the person to whom they are presented. Sometimes, however, there is something added after a lapse of two or three months and completed at the end of eight or nine months. Sometimes when a circle is gathered a picture commences in the mind of one person, is continued in a second, then returns to the first person where it is completed, or extended on through the mind of a third or fourth person.

How these pictures are produced I have not been able to ascertain, any further than to be told that "they are mental impressions."

I give you a description of a few of these Visions of a satirical character having a bearing on Old Theology. They purport to originate with the spirit of a French artist named George Leuice who died at Paris eighty-four years ago.

VISION FIRST.

The scene was at night. On the left of the picture a high, steep mountain with a vast plain beyond, and an ascending elevation of land on the right. Presently there appeared a figure with a lantern (Rev. Herman Snow) which he wished to deposit in a tower at the top of the mountain. Some of his clerical brethren desired to prevent him; but he persevered and placed the lantern where it shed some light amid the gloomy darkness. The clergymen tried to get up to the light and remove it; but that was impossible; so they commenced digging away the mountain with little shovels and wheelbarrows designing to undermine it. Soon a light began to appear in the western horizon to which their attention was called. "Oh," said they, "That is nothing. Don't notice so little a thing as that." But the light increased and their attention was called again. Said the people, "The sun is rising in the West." "What does it mean?" "Why you simpletons" said the clergymen, "The sun never rises in the West."

"It always rises in the East," (alluding to Palestine which is by them supposed to be the source of all spiritual light.)

But the sun rose higher and shone brighter than ever. Then the clergymen appeared with great spectacles lettered with the words Humbug, Delusion, Imposture, and painted with figures of the Devil, which they placed over the eyes of the people, and when they saw these words and images on the sun, were exceedingly frightened. Still the Sun rose higher and higher still. Then the theologians were sadly puzzled; but soon got a great ball of putty six or eight feet in diameter. "Here," said

they "is the true sun. Now only look through our spectacles and you will see it is." So they placed the glasses of Ignorance, Superstition, Bigotry and Hypocrisy over the peoples' eyes which made the putty look a little like a Sun. But its situation was unfavorable and they wished to place it in a more elevated position, and therefore began to roll it up the hill. Its surface contracted particles of earth, which dulled its luster. To obviate this difficulty they spread their handkerchiefs under it. Then a person appeared working at a Printing Press, striking off mottoes on cloth which another dexterously placed in the pockets of the theologians. These in their haste they spread out and the fresh mottoes were transferred to the putty ball. Presently a very large motto appeared on it—

"THE RISE OF PUTTY AND THE FALL OF MAN."

at which the people laughed heartily and ran away, leaving the clergymen entirely alone.

By this time the New Sun had risen far into the heavens, shedding a magnificent brilliancy over the whole scene. The plain below was filled with a vast multitude gazing and admiring its wonderful brightness. A little of its light shone upon the putty ball. "There," said the clergymen "We told you this was the true light. Behold the great Sun of Righteousness arise." But the new light soon began to melt away the putty which ran down in a mass, burying its owners beneath.

VISION SECOND.

On the left of the Picture was New Theology. Some clergymen were frightened and ran away, but one of them re-entled and turned back, taking off his Surplice and throwing it at his brethren, then throwing back his coat collar and rolling up his sleeves determined to defend the 'New Dispensation' against all opposition. Soon his brethren returned and tried to dissuade him from his purpose and held out his black gown for him to put on again. This he seized and tore into strips, binding the arms of his brethren behind them. Then he commenced pelting them with snowballs—the white snow adhering to their black gowns produced a most ludicrous effect. One in particular was pelted so severely in the back that the snowballs formed a cross which displeased its owner. He threw off his gown, but the snow was on his coat. He took off that, and it appeared on his vest. On removing that, an opening had been made in his shirt and stamped a figure of the cross indelibly upon the flesh of his back.

I afterwards ascertained that this vision had reference to the before mentioned Mr. Snow, and one of his clerical brethren he was instrumental in converting to Spiritual Philosophy.

VISION THIRD.

was a train of old Rail Road cars filled with old Theologians in broad brimmed hats and great round Spectacles reading their books and newspapers. The track, though one of their own building, was very uneven and crooked in its course, so the motion of the cars was very uneasy, continually jolting the passengers up and down and shaking them sideways, causing them often to lose sight of their reading and making their position very uncomfortable. The cars were drawn "Special trains for Zion direct" by an engine named "Beelzebub" on a down grade. In the middle distance appeared another Rail Road crossing the

first on an arched culvert. A long train of New cars was filled with New Theologians. The cars were filled with "GABRIEL." The cars were lettered "To the Celestial City" and the whole train seemed moving rapidly and smoothly up an ascending grade.

Should these Visions prove acceptable, I have a few more left, at your service.

J. WOLCOTT.

We assure our Friend Wolcott, in behalf of our readers, that a continuance of his favors will be quite acceptable.

The New Era.

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

S. C. HEWITT,
Editor and Proprietor:
Office No. 9 FRANKLIN-ST.

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HISTORY OF THE NEW MOTIVE POWER.

THE GREAT SPIRITUAL REVELATION OF THE AGE.

NUMBER TWO.

THE MACHINE—CONTINUED.

In NUMBER ONE, a hint was given of an important arrangement above the Motor Balls; that arrangement will be the next thing, in order, to be delineated. In the first place, then, a copper rod, three eighths of an inch in diameter, loops into a copper bolt, which, in its turn, screws into the ceiling of the room in which the Focal part of the machine stands, i. e., that part already described, including the portion we are now introducing. At the point where the hook of the rod meets the loop of the bolt, there is a perfect insulation; and from that point, the rod descends within almost a hair's breadth of the Motor Balls, when they stand at their highest point, in making their revolutions.

This copper rod suspends four copper, and eight zinc plates, of an oblong shape, about fourteen inches one way, by eighteen inches the other, and separated from each other about one and one half inch. They are arranged in the following order: Within a quarter of an inch or so, of the bottom of the copper rod, an eighth of an inch incision is made, into which a small bolt is thrust, and two zinc plates rest upon it, ranging their longest way North and South. Then about one inch and one half above, comes another incision, with a copper bolt, on which rests a copper plate of the same dimensions, but ranging lengthwise, from West to East. And so the Plates come alternately—two zinc, and one copper, till eight sections of them are filled—each double Plate (so to say) of zinc, resting on an iron bolt, and each single plate of copper resting on a copper bolt. Moreover, the two zinc plates of each section, stand somewhat angling, in relation to each other—the corners presenting as many points as possible. (This fact may be somewhat significant to the scientific mind, and should be kept in remembrance for the future.) The several sections of plates are kept from touching each other—as they bend over at their extremities—by small pieces of glass; and they were chemically prepared in three different ways, at somewhat distant intervals. These plates are called CONDENSORS.

Underneath the Condensors, run the Positive and Negative, or copper and zinc wires, which terminate with the small steel balls (alluded to in Number One) through the upper ends of the oblong round magnets, (also spoken of in Number One) and into the lower incision in the suspended copper rod. The two ends of these small, but important wires, meet exactly and snugly in the center of the diameter of the copper rod, and are firmly keyed there—the copper one with a copper key, and the zinc one with an iron key. This is a third most important and delicate arrangement.

Proceeding now a step farther, we may remark, that around the lower extremity of the copper rod, is a slight steel ring, coming down flush with the end of the rod, being fastened to it by a very slight steel bolt, which is magnetized. Through this steel ring—passing vertically—are four small incisions, into which pass small steel magnetized wires, from a very curious magnetic and electrical arrangement above. These wires pass through the Condensors, very near the suspended copper rod, but without touching it, and end below, even with the under surface of the steel ring. They correspond to the NERVOUS ORGANISM OF THE NECK.

And now it may be said, that, with very slight exceptions, at least, if any, the part of the mechanism, thus far described in this Number, (in accordance with the Law of Correspondence, as applicable to this Machine) CORRESPONDS TO THE BRAIN, i. e., in its relation to that part described in Number One. And as the Brain of the Human Body condenses vitality from outside nature, through various channels of reception, that it may have a competent command of all the other organs of the body, as well as of itself, so also the Brain of this part of this New Motive Power performs a similar, or analogous function, in its own proper sphere of action. Or, to use a simple figure, and not an exact correspondence, it may be said, that the Condensors, etc., supply the place of a floor, which contains a large quantity of water, always on hand for direct and immediate use.

But leaving now, this part of the matter, let us pass down again, and note what some might feel disposed to call an inferior part of the Motor—i. e., those who make the Brain everything, and the feet and legs nothing, or next to that—the head saying to the foot, "I have no need of thee." Running from the center of the oval iron Platform, already described—coming in close contact with the said Platform, and at the same time touching the copper and zinc hoops, of which we have before spoken, on their lower edge, and withal being kept in their proper places by the copper and steel fastenings which hold down the copper and zinc arrangement, over and around the Platform, are two strips of copper and zinc, which pass midway, on the very surface of the Table, between the two Absorbers, North and South—the copper towards the North, and the zinc towards the South) over the edge of the Table, and under it to the Center Leg. They then coil spirally around that leg, from top to bottom—one between the other—making a long double Spiral of copper and zinc, whose two lower ends terminate near the top of the large glass ball which forms the center Insulator. These ends are perforated with a square incision, and the copper one has a copper fastening, and the zinc an iron one. These copper and zinc strips are about one half an inch wide, and made of common sheet copper and zinc. They correspond to the Two LEGS OF THE HUMAN BODY—the copper to the right leg, which is positive, and the zinc to the left one which is negative.

Before passing to the other main parts of the mechanism, we may here supply a slight omission in Number One of this series—we mean the connexions between the grand central arrangement and the Absorbers. These connexions are formed by strips of copper and zinc, which run from the Platform in the center, in an angular direction, till they come near the ends of, and into close connexion with, the Absorbers. There are two of these strips only—a copper one on the South—leading to the Positive Absorber, and a zinc one on the North—leading to the Negative Absorber. These Conductors, not only come into close contact with the Platform, but also with all its immediate apparatus, and also with the two copper and zinc strips which correspond to the Legs.

We come now to the great Magnetic and Electrical Conductor, which comes into contact with the suspended copper rod, already described, and passes horizontally fourteen feet, from the point of contact above noted, in a Southerly direction, and thence ascends, some twenty-five feet vertically—emerging, at last, some two feet above the extreme height of the building where it is located, into the open air. The horizontal part of this Conductor is composed of copper and steel. The copper part is a round rod, half an inch in diameter, and connects at its Northern terminus, with the vertical copper rod, which suspends the Condensors, near its upper end, or close to the point of insulation, as already described. At its Southern terminus, it takes the vertical part of the Conductor at right angles.

Around the copper, or Electrical part of the Conductor, and encasing it in an oblong square, are ranged four steel Magnets, each fourteen feet long. These magnets, at their Southern termination, come up snugly against the North side of the vertical Conductor—being held in that position by a nut on the Southern end of the copper rod, as it passes through the lower end of the ascending rod. This ascending conductor is made of soft iron, and consists of three parts, and is screwed together at the ends of its several parts. Its form is square; and it gradually increases in size, as it ascends, so that its last and highest section is very nearly twice as large as its first and lowest one. At its upper extremity, it terminates in an iron and steel HAND. This hand has three FINGERS of steel—each of the upper ends of which, terminates in three very delicate points. And these fingers are very hard, and highly polished. They screw very neatly into a piece of soft iron, whose shape is very nearly the form of the palm of the human hand from the fingers to the wrist; and the lower terminus of this hand screws into the upper end of the iron rod, or Conductor below, at a point which corresponds to the wrist. The vertical part of this Conductor passes through two stories, and part of a third—it consequently passes through two floors and a roof. At each of these points, and above each floor and the roof, it takes a case-hardened iron plate magnet. There are three of these of different sizes—the largest being at the bottom, and the smallest at the top. There is a similar magnet—though smaller still—above the floor, around the EVACUATOR.

Passing up again, to within some forty inches of the very top of the Prime Conductor, we have the commencement of a very curious Magnetic arrangement. In the first place, comes a permanent steel magnet, twelve inches long, and three fourths of an inch square. This runs horizontally towards the Magnetic North—coming in close contact, at its South end, with the iron Conductor, and kept snugly in its place by a U Magnet, which clasps both the conducting rod, and the twelve inch magnet together. In the second place, we have a permanent steel magnet, thirty-five inches long, and seven eighths of an inch square. This takes the twelve inch one at right angles, and passes vertically through the roof of the building, to precisely the same height as the Conducting iron rod; and then into the top of this large magnet, screws another Hand just like the former—excepting that these fingers are permanent magnets, while the others are not. This second Hand stands just as high as the first, and exactly North of it. And the whole arrangement, first described, is called THE FEEDER.

Starting now from the topmost connexion of this Conductor with the building—including the Feeder—and passing down to its opposite extreme, we find it insulated at every point, so that no part of the mechanism can be said to touch the building, except through the agency of INSULATORS.

We have now arrived at the vestibule of the Great Positive Force of the New Motive Power, but the reader must wait a little for the same point of the Negative one, before he will be able to see very clearly, the exact Principle from which Motion comes. As Nature never moves with orderly and worthy effect, by a single power alone, so any attempted copy of Nature for the attainment of mechanical force, must, in order to be successful, ever embody principles in perfect accord with the DUAL NATURE OF THE UNIVERSE AND OF DEITY.

Number Three will treat of the LUNGS and HEART, together with their appurtenances. It will also illustrate more definitely, the nature and correspondence of the Great Positive Force, spoken of above, and answer the second and third questions raised at the beginning of Number One.

THE CIRCULAR CITY, ETC.

Since publishing Number One, on this subject, a kind friend of ours who is an artist, knowing our need of help, has nobly volunteered to make the Drawings of the Ground Plans for us gratuitously, so that we may be able to present our readers with a more definite and accurate idea of the matter than we otherwise could. After the Drawings are made, we shall have to get them engraved, which will cost us a pretty round sum. We have, however, concluded to risk the result as to funds, trusting to that same Beneficent Providence to furnish aid, through its own appropriate channels, which has inspired within us the conception of a DIVINE HOME ON EARTH. We shall have these Illustrations executed as speedily as possible, and shall then proceed with the presentation of the matter in regular order. The reader will please pardon this slight delay of this series of articles, as the proper place for the illustrations, or some of them at least, (if we have them at all) is at the beginning of the next, or second number. In the mean time, let all our friends who feel an interest in this department of our Work, especially, as well as in the more general Spiritual Movement, do what they can to extend our list, and thus give us the means to do, without being cramped, what we feel impelled to do—what we deeply feel will be for the world's good if we do, whether we are cramped or not. We can assure our friends every where, that we do not present this matter, nor even seem to urge it upon the attention of the public, from any slight, or merely impulsive consideration or fancy of our own, but from a deep and living conviction of its correspondence with Nature and the wants of man—from a heartfelt sense of its radical utility and perfect FEASIBILITY—from the most interior Spiritual promptings, and from the suggestions of many friends, whose practical judgments we have been in the habit of respecting, and who warmly approve the leading ideas, and feel divinely drawn to so beautiful an ideal, which seems so full of promise of a speedy realization. We shall therefore proceed with this work, trusting in Heaven—in God and the Angels—through the wise and loving co-operation of devoted human hearts, heads and hands, to give us the requisite aid in due season.

The Late Convention in Boston.

At the time appointed, a goodly number of Spiritualists assembled at Chapman Hall for the purpose of witnessing what might transpire, as the result of Spiritual Influence, Aid and Direction. The first thing directed and done was to arrange the movable seats of the hall into a sort of Oval Circle, and request the females to be seated on the West side of the room, while the males were on the East. This being done through the agency of Mr. Lothrop of Easton, the persons comprising the circle were arranged according to affinities, which process, like all really radical and new beginnings, was a somewhat severe one, and no little discord and excitement followed for a brief period. Everybody present, we presume, felt more or less disagreeably impressed, as under all analogous circumstances, they must of course; and not a few murmured somewhat, if not much, at what they saw and heard. And although we did not feel like finding fault exactly, we must confess to being taken not a little disagreeably by surprise, at first. Having, however, previously seen a great variety of Manifestations, both in private and in public, and having become somewhat familiar with the interior principles which govern them, we either saw, or thought we saw, through the fog which, for the time, seemed so densely to envelop us. So we stood our ground, and kept somewhat calm.

Well, as it was once in ancient time, when a certain gate "opened of its own accord," and let Peter escape the vengeance of Herod, so things went on seemingly in their own way, and Order soon came out of seeming Chaos. Several mediums who had effectually (for the time) resisted all efforts to bring them into the circle, came voluntarily and calmly, after a brief space, and took their seats in the midst of order. We could not help thinking, (and the same thought has grown with us constantly ever since) that the scene we witnessed, and which gave us, at the time, so much pain, was purposely enacted by the Powers Above, to teach us an important lesson, and enable us to read in the subsequent triumph, the riddle of a still grander victory of Heavenly Power over human weakness and depravity.

Before the morning session closed, the whole circle became harmonious and happy, and a large proportion of those present, seemed well pleased with the result, however much they disliked the steps which led to it.

At the afternoon session, we had some speaking through the mediums present, and but for the misconception of a few persons, of the nature and objects of the meeting, it would evidently have been a very profitable gathering. The persons alluded to, very innocently conceived that discussions might be had of various questions of interest—some of them knotty ones, and some of a more practical bearing. It was some little time before all parties seemed to get at the matter exactly as it was, and then things went on more smoothly again, so that on the whole, the afternoon meeting was a pleasing and profitable one.

In the evening, we had nothing to mar the order, the harmony, or the joy of the

occasion. All seemed to be in a calm and serene state of mind, and the influences from Above, were truly refreshing. All seemed to be well satisfied, and to find no cause for complaint, but much for thankfulness and joy. The services were varied with singing, prayer, and brief discourses, through mediums and others. There was a deep and truly religious spirit pervading the assembly, which seemed amply to compensate for all the jar of the previous sessions. The circle on this occasion was in the form of a hollow square, and seemed in some respects an improvement on the previous arrangements. It brought the members into a greater compactness, and came somewhat nearer forming a thorough human battery (so to say) through which the foreign intelligence and power might operate socially and comprehensively, than had previously been the fact. We adjourned, at the suggestion of the Spirits, at half past nine, to meet again at ten next day.

If the concluding session of Tuesday was a happy one, that of Wednesday morning was much more so. The Circle, at this time, was a Spiral one, (i. e., in so far as a horizontal position, and long straight seats would enable us to form a spiral). We made out pretty well, however, and managed to bring the members into such complete proximity to each other, as to make an actual connexion and a complete battery.

Mrs. Young of Charlestown, who is a superior medium, sat at the internal termination of the Spiral, and saw, in vision, a SPIRAL CIRCLE OF ANGELS immediately over our human circle. There was, however, this difference between them—that while our spiral was horizontal, the angelic one was an Ascending Spiral, with a most glorious Being standing at its apex. And through that beautiful angelic arrangement, came down to us, the sweet and soothing influences of Heaven itself. All seemed to feel the charm of Divine Order and of Spiritual Love. It was the "still small voice" that spoke to us then and there, and God was in that voice. In addition to remarks offered through mediums and other members of the circle, some very happy ones were made by one or two friends who came into the hall subsequently to the formation of the circle and who remained outside of it. Mr. J. C. Chure of Boston, a Scotchman, and a philanthropist, who is not a believer in the Modern Manifestations, testified to the soothing and happy character of the meeting, and asserted his determination to take the first opportunity to inform himself of the real merits of the subject. Dr. Gardner, late of Springfield, but now of Boston, whose name has several times appeared in our columns, also made some happy remarks, and very much to the point.

In the afternoon of the second day, we were obliged to take a very much smaller hall, in the lower part of Chapman Building, and the circumstances would not allow of the formation of a circle: nevertheless, great harmony reigned through the entire meeting, and much good, we trust, was accomplished thereby.

Many have desired to know what the object of this gathering was, and whether it was accomplished. To all such it may be replied, that HARMONY was the object, and that, in good measure, that object was gained. When the conclusion of the meeting is contrasted with the beginning—the latter representing the actual state of the world now, especially when spiritually considered, and the former telling us plainly what the world is yet to be, we see a result abundantly worth more than all the demands that were made upon our patience, and all the offense given to our pride and vain glory. True, as the result of this gathering, we have not yet made any external arrangements of Union, whereby mere lookers-on might get something labelled "harmony" to "put their fingers on," but there was a mighty "stilling" of the "tempest" within. Repulsion was turned into attraction—a balance was struck between the centripetal and centrifugal forces of individual and social mind and heart,—order and chaos became one in true wisdom—and a lesson was learned, and a Positive Divine Spiritual Influence was gained, whose threefold cord shall never be broken.

By Spiritual appointment, this Convention meets again in Salem, sometime during the month of May. Due notice will be given.

Man Saved from Bleeding to Death.

Doubtless many of our readers have seen the case of a Mr. Campbell of Roxbury, Mass., going the round of the papers in some form, who some little time ago had a tooth extracted, and came near bleeding to death in consequence.

The case was a very singular one, and has been very variously reported by the parties who are evidently more interested in putting down innovation, and preserving their own superannuated practice, than in having a strict regard for truth and veracity.

We give below a letter from Dr. Paterson, together with a few preliminary remarks from the "Sunday News" of this city, touching this case. The "News" had been accused, by some of the papers of this city, of wishing to advertise Dr. Paterson, because the said "News" reported the facts of this Remarkable Cure, which facts reflected somewhat upon the ability of Seven Regular Surgeons, who had tried their best in vain to stop the bleeding. It was medical heresy, of course, even to make any such reflection, and therefore the malignant surmise of that part of the Press whose interest it is to uphold the "Powers that be," respecting the motives of the "Sunday News."

We may say to our readers, that Dr. Paterson is a Spiritualist, and is under Spirit-Influence in the performance of his cures, in which practice, we understand, he is quite successful. His education in the cure of disease, is purely intuitive, or Spiritual, and his services are extensively sought. In addition to his general and peculiar practice, he stands at the head of Blodgett's Bathing Establishment, under the Marlboro' Chapel, where medicated vapor, and various other baths are administered under his immediate care. This is the only thorough bathing establishment in this city, and is open night and day for all who need to "wash and be clean;" and it is our opinion, that the cleanest of us would find ourselves far better off to eat less and bathe more. The medicated vapor bath is especially cleansing and invigorating to the skin, and hence, by sympathy, to the internal organs. It should, however, always be followed by a tepid water bath, and ended with a cold shower, which leaves the whole organism in a most clean and delightful condition. All these things are thoroughly understood and practiced at the above establishment.

With these preliminaries, we introduce the reader to the remarks of the "Sunday News," and the letter of Dr. P. The latter will clearly show what sort of influence saved the man from BLEEDING TO DEATH, though at the same time it shows the same utter impotency of the common medical practice to save the body, which is possessed by Doctors of Divinity in saving the soul:

The Case of Mr. Campbell once More.

Three or four weeks since we published an account of a remarkable cure in the case of Mr. Campbell, of Adams street, Roxbury. It will be remembered that Mr. Campbell had a tooth extracted, that hemorrhage followed, and that seven regular physicians were called, neither of whom could stop the bleeding. A Mesmeric or Eclectic physician, was called in, and succeeded in stopping the hemorrhage; our statement has been doubted, and verbally contradicted by relatives of the patient. We have publicly requested the regular physicians if our report is not true, to say so, and the Medical and Surgical Journal has offered its columns to either of the learned regulars, but they are all silent. Dr. Paterson, No. 25 Winter street, is the Eclectic physician who visited Mr. Campbell. We give his statement of the case. This statement was refused by the editors of the Medical Journal. As an act of justice to Dr. Paterson, we publish his statement, which, it will be seen, entirely sustains our report of the case.

MR. EDITOR:—

I feel called upon to state the facts, so far as I am concerned with the case noticed by you as Mesmerism in Hemorrhage, as I am the person alluded to. I do not call myself a Mesmeric Physician, but Eclectic. I have no desire for notoriety; I wish only my due. The facts are as follows:—I may state, however, I have not seen Mr. Sibillie to ask the use of his name, but as facts uphold themselves, I trust the gentleman will excuse me for using it; and I am aware he will be ready to testify to the same. Friday, Feb. 24th, Mr. Sibillie, an entire stranger, called at my office and requested me to examine a lock of hair, and state, if possible, the circumstances of the person it belonged to. I do not make a profession of doing it, (but do it sometimes to satisfy inquiring minds.) I took the hair, and after a few moments' pause to clear my perceptive faculties, I told him, to his entire satisfaction, the symptoms of the case: he was so weak from loss of blood; but he insisted on my visiting him. I told him before I started, if I could bring the blood to the extremities, I could save the young man. It will be remembered the bleeding commenced on Monday afternoon; this was Friday noon, and no stimulant had ever been prescribed—all as I understood, recommended a plug where the tooth was extracted. At the urgent request of Mr. S. I visited the young man, and found two surgeons making some operations on the jaw, and plugging up the cavity. The poor sufferer was very low and seemed exhausted from the operation. The surgeons were but a few rods from the house, when the blood forced out the plug, and came out as before; had it not been for the timely assistance of some persons present, the plug would have choked him, he not being able to raise it.

I remained calm for a few moments, feeling deeply for the young man, my sympathy being

so strong I took all his feelings and was glad to make my way to the door for air, when, for the first time in my experience, I was unable to throw off the feelings, and I fell down exhausted. My friend, Mr. Sibille, stood by me, and when I was able to speak, I asked for some cold water, and though I had but little consciousness of my condition, I dashed it in my face, and soon recovered; and on re-entering the room, I felt a power come over my body, not to be described. I put off my overcoat and placed my hand on the young man's temples. The first words he said, was: "Doctor, you look as bad as me," and from that moment the blood stopped; and with the assistance of some warm water and a little mustard, the limbs that were so cold and lifeless, soon gained their natural heat. I gave him two or three teaspoonfuls of brandy and water. I may add, I made strong manipulations from his head down to his feet, and when the blood turned, he fainted and spoke of his heart feeling strange. That, of course, was natural. I did not operate over eight or ten minutes upon him, till all in the house saw the change. I left him, recommending the use of the water and mustard, and a little brandy and water.

I visited again about 9 o'clock, P. M., and found him much improved, rather inclining to fever. Gave orders for the patient not to lie down, but to keep up, for fear the blood might start again. Called next morning, and to my utter astonishment found him on a bed, his head as low as his body, and bleeding as before, nothing at his feet, though my last words were, Be sure and keep something hot at his feet. What a change! all seemed to be satisfied, and they were willing he should die. It seemed strange to me. I could not impress one ray of hope on any present. I learned the reason why, since. It simply was because the priest had said he would die, and gave him extreme unction during the night! I said when there was life, there was hope, and insisted he should be raised up to a sitting position; but no, he was going to die, and they would not disturb him.

I learned that the priest told them not to say I stopped the bleeding. It was God, and God was the means of causing it to flow again; and God was pleased to take him away in this way. It was hard, they said, but it was the will of the Lord, and it was right.

I requested one or more of the persons present to call at my office in the afternoon, and let me know how he was. I told them if he passed noon as easy as he was, I would have no fear for him. I suggested this to try to get one more visit to him; but no, they never called. Mr. Sibille called several times, and told me they "hungered" him. If you know the Roman superstition after the ceremony above mentioned, you know they starve the body for the good of the soul.

In conclusion, Messrs. Editors, I beg to be excused for this lengthy article. I desired it proper to state the case as it was. You may publish it with the free use of my name. All I claim in the case is, that of stopping the blood. I did not attend him thereafter, but I pity all practitioners, where such moral and intellectual darkness and superstition prevail.

Yours for Truth,
JAMES T. PATERSON.

25 Winter st.

We understand that Mr. Campbell has since recovered, in spite of Roman Catholic stupidity, and is about his usual business.

CHIPS.

Thrown off by the Broad Ax of a Carpenter.

FRIEND EDITOR:—

The following is a sample of writing by our excellent friend, J. D. Lord, who, when seated, simply sees a word before his mind, and when that is written another follows in the same way, till he has written enough to fill a column of your paper. If you have room, and should deem it of sufficient interest, I presume you could draw on him for an article on any subject relating to the cause to which your paper is devoted.

RUFUS ELMER.

SYMPATHY.

Two substances possessing like qualities, coming together, or into each other's sphere, act upon each other, partake of each other's quality, blend together, harmonize, attract each other, modify each other; the two organizations being similar, act in the same manner. Thus we discover in the Vegetable Kingdom the law of Sympathy exerting its influence. We see the beautiful, unfolding flower with its colors and fragrance modified by its sympathetic neighbor, acting in obedience to the laws of sympathy, affinity, attraction. We behold the same law operating in the vinous family, one being modified by the sympathetic relations of its contiguous neighbor. Both located in the same sphere, act upon each other—an invisible connection or emanation from one to the other, modifying its quality and disposition. Now these peculiar organizations of matter possessing the principle of life, action, motion, when placed in conditions to be operated upon by those eternal principles in nature, sympathy, unfold themselves in obedience to those laws or principles and modify each other by the law of sympathy; that is, their nature being alike, and their organization similar, possessing like qualities by being in contact in the same neighborhood act upon each other, modify each other, partake of each other's quality, approach to a sameness or oneness, if I may so express myself—the positive and negative principles operating to produce their like,—amarriage by Nature.

As we ascend the scale of progression and enter the Animal Kingdom, we find the same law exerting its influence in a higher degree. We find the positive and negative law operating to reproduce its species. We find the different species and organizations, in different flocks, in different droves, in different herds, those of an affinity, those who are similar in quality, and disposition, are drawn together by the eternal law of sympathy. The sympathetic chain which binds the mother to its offspring is a sample of its powerful influence, the tenacity of its unbroken thread, which distance cannot separate. We find it increasing or diminishing in proportion to the scale of its similarity dwindling down to invisibility, imperceptibility, as it recedes, or growing stronger and stronger as it approaches its summit, but always in obedience to that unvarying and eternal law.

Let us ascend the scale still higher and mark its operation and progress among the more refined and intelligent beings. Do we not find the same laws? operating still stronger and stronger? What law is it that binds your families so strongly together? What law is it which leads you up to the Hymenal altar? Is it not sympathy so refined and progressed that it weaves about you those silken cords of love, that sympathetic law which we have been tracing up from the vegetable through the animal to the more intelligent being man, —so refined that you change the term and call it Love. And will you still trace on, up, through higher spheres, and does it not still grow more pure, more refined until you change the term again and call it God? Do you behold its beams radiating from its highest source, God, down, down, down, through all the different grades, permeating all below? Although it may diminish as it recedes from its great central source it still pervades all nature, for it is that eternal principle which binds us to our God. The law of attraction, affinity, Sympathy, Love, God, are they not one unbroken chain extending down through all the different grades from the highest refined seraph to the grossest form of matter unrefined? Are not the streams of progression leading us on and up through different grades, gathering strength and purity as we approach the great ocean from whence they derived their birth? As the great law of gravitation attracts and leads the mountain streams to their original element, so the great law of sympathy or love, attracts and leads your spirit on and up through different spheres, growing more bright and pure as it approaches its native element in the bosom of that never ending stream of progression. We have been tracing the effect or operation of sympathy upon different materials in their different states of organization, following it up in its effects upon the vegetable, the animal, and intelligent existences, to its original source.

Now let us go back and inquire into, or discover, if we can, the mode of its operation—the medium through which it acts. We see that sympathy is an eternal principle and always acting in proportion to the capacity or power of the organization of the thing acted upon. An organization must be a combination of spirit and matter, or Positive and negative. Matter refined becomes positive or spiritual; matter in its gross state is negative or mortal. Spirit is matter in its highest state of refinement, or divested of its grosser part which is mortal. We find matter and spirit combined in the different stages of progress from the Mineral to the Spiritual Kingdom. The Vegetable Kingdom stands in the line of progression, and partly up the grade, above the Mineral and below the Animal, and exhibits a variety of grades or degrees in the different states of progression from the moss to the full blown flower, or the refined fruit that hangs in clusters on the vine, inviting, attracting the appetites of still higher grades of organization by that eternal principle, sympathy, which reaches down from its higher sphere and draws you onward by its progressive power. All space is filled with matter more or less refined.

Light is fine particles of Electricity. Magnetism is Electricity more refined. Thus may not all forms of matter be Electricity more or less refined, or in different states of refinement, every different degree exhibiting a different organization or combination. It follows that if all space is filled with Electricity more or less refined, then all forms of matter are connected by this medium Electricity, and do not all forms of matter act on each other through this medium—Electricity. Magnetism is Electricity more refined, and do we not discover as we ascend the scale of matter more refined, this finer substance,

Magnetism, exerting its influence in a more powerful degree, and does not the eternal law or principle, Sympathy, Love, exert its influence through the medium of Electricity in all its different stages of progression? What we call sympathy in the vegetable kingdom acting through the medium of Electricity less refined, is it not the same principle acting through Electricity more refined, Magnetism, in a more powerful degree that we change the term to convey a more refined idea and call it Love. I need not stop to describe the power of sympathy in its more refined state. Who among you have not felt its power in a greater or less degree? Ask the tender Mother to describe the power that binds her to her offspring. What power is that which operates to draw together man and wife? Ask the true lovers to describe its power or the tenacity of its elastic cord, and they will point you across the grave, to spheres above where spirits bathe in seas of love. They feel it draw from sphere to sphere, 'tis that great law of Love and Sympathy.

If we descend below the vegetable kingdom, among the grosser forms of matter, matter less refined, do we not find the same law or principle operating in a less refined degree, and do we not employ a less refined term to convey the idea—gravitation. Do we not see the liquid streams, all obeying this great Eternal law, seeking their natural sphere among the forms of matter less refined? Will you apply a refining process to learn its powerful instinct to obey the great eternal principle of sympathy in some of its different stages of refinement? Do you hear the trembling groans of the muttering earthquake in its mighty struggles to obey this great law? Survey the mountains piled in towering height to hold it down. See them reeling to and fro, at the mighty impulse of Nature's unvarying law, as she bursts her mighty bands, and cleaves the granite walls. The trembling hills give way, and bend the struggling forms. If this is a sample of its tremendous power exhibited among the gross and unrefined forms of matter, and we find its power increasing as we ascend the scale among the more refined materials, what may we expect when we arrive at the sphere of intellectual beings, and mark its progress in a more refined state of existence. Can tyrants bind it down? Can Empire piled upon Empire hold it still? Can massive chains and bolts, and bars, confine its swelling surge? No. The surging billows of sympathetic millions, will snap those massive links, will rock your Empire to and fro, while broken bars and bolts and trembling thrones lie trembling neath its power. Can Popes, and Cardinals, Bishops, Priests, with all their crumbling Creeds held up by the inquisitions, murdering tortures, racks and faggots filled with fire, roll back the sweeping billows of this almighty power, or cut the sympathetic cords of love, sent down by thronging millions from above. No! The power of sympathy refined, will melt the hardest heart, subdue the mind—will lead you up to Spheres above, where sympathy refined is love.

We do not wish to forestall the following proposed discussion, and do not know as what we have to say will be, or even seem to be, anything of that sort; but it seems to us, that if we understand friend Potter in what he offers below, he is a little in the mist. Churchmen, it is true, may have claimed too much for the Bible, in respect to *pure originality*, but when the opposite ground is taken, of *nothing new*—nothing peculiar in that book—especially, the New Testament, we cannot help thinking such position to be the other extreme of the matter—a sort of centrifugal condition of the mind, as far out of the way in its direction, as the centripetal, or Orthodox mind is, in its own course. If we mistake not, THE TRUTH will be found somewhere between the two. We shall, however, beg to be excused from particularizing on the present occasion—leaving the matter in the hands of friend Potter, and whoever may feel disposed (if any) to accept the invitation he gives. Nothing will be lost to Truth and Good by a calm and rational discussion of any, and of all questions of interest:

Borrowed Light—*elphaps.*

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

To accuse the Christian School of Ethics and Religion, of *Plagiarism*, or, at least, of having borrowed or copied from Schools anterior to its advent, by some centuries, less or more, may seem a most heinous sin—a kind of blasphemy, scarcely to be exceeded by any declaration, that one might make in this day and country, in which this School obtains so universally.

It is not my purpose to claim, that a charge of Plagiarism may be sustained by proof in facts—if claimed at all, it must be based on presumptions, and will not constitute the main ground of discussion—if so be, a discussion shall arise. But that *copying or borrowing* is an almost, and so far as I can determine at present, a general rule, I hope to show—or failing to do so, shall be happy in finding my present opinions falsely based.

No one can love the *actual Truth* in all things, more than myself; and but for this, I should not thus willingly brave the opposition of a world. Fully satisfied, that the Truth can suffer nothing, while those who seek it may be benefited, let the result be either this or that, it is my desire to bring this subject to the light of to-day.

To this end let me state my position a little more at length: It is my present opinion that there is not a leading principle, or distinctive peculiarity in the teachings of the Christian School; but has been copied or borrowed from some of the Schools previous to its own rise. I think this ground may be sustained. If any one thinks otherwise, and will send to the New Era the point or principle thought to be peculiar to, and original with the Christian School, it will be my pleasure to bring the same point or principle from other schools. It may not be exactly in the phraseology of the English translation of the New Testament, but in the spirit and evident meaning, the same. If it cannot be done, I will cordially admit my error, and love more than ever, the grand features of a system, under which I have ever lived, and been educated.

Mere sectarian dogmas, which if pitted one against another, would present a Kilkenney cat scene, would not interest or edify,—as for instance, Saint's perseverance and falling from grace—or the whole family of baptismal notions, with others.

Let the point submitted, be clearly stated,—not too brief, nor yet too prolix. This course is deemed best, because by it, we may not seem to choose such points as best suit our purpose, and brings the matter at once into its practical relations.

Be it remembered we have no quarrel as to what is Truth, or what is not, and only wish to show that the teachings found in the Christian School, have been taught previously. And I hope to show what my opinion is of the object and results accomplished by the Nazarene in His earth-life, in the course of the investigation. Again, I have no other object but a simple love of Truth; and being no scholar, I may not hope to enter upon more than a plain and simple discussion of a most interesting subject. Interesting because Justice gives honor to whom honor is due; and it never is wisdom, to remain in error, for to be wrong is to die—morally; to be right is to live.

The Massachusetts Spiritual Convention.

This body will meet in Boston on Friday, June 2d, (immediately following the Anniversaries) and continue in session three days—ending on Sunday. Several distinguished speakers are expected to be present and address the Meeting. Questions of the dead Past, of the living Present, and of the ever hopeful Future—questions of deep and vital interest in Philosophy and Practical Utility, which have the honor of Heaven and the Universal Weal of man in view, will be introduced and discussed on the occasion. Friends from abroad, and all who are sincerely and earnestly interested in the question of Spiritual Intercommunion, and in what Spiritualism proposes, are most cordially invited to meet with us in Convention, and take part in our deliberations. Time and place of meeting in our next SPIRITUAL TELEGRAPH, please copy.

S. C. HEWITT,

For the Committee.

CAPE COD WATER-CURE.

A thorough Hydropathic Establishment is commencing at Harwich, under the care of Gilbert Smith, proprietor, W. Felch, physician, and Miss Ellen M. Smith, assistant.

In addition to a large and Scientific experience in the Hydropathic and Psychic branches of the Art of Healing, Dr. F. is a Developing, and Healing Medium. And Miss S., is a young lady of Medical education; and a Writing Medium, and Clairvoyant.

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Board and Treatment, from \$6 per week, to \$9.

Address—Dr. W. FELCH, Harwich Port, Mass.: Or come and see, (by Railroad, or Packet, or otherwise.) May 1

Correction.

Andrew Jackson, instead of Jefferson Taylor, should have been the name of the medium of the Spiritual Communication in number 25, entitled "Wisdom from above."

Sunday Meeting in Natick.

The Editor will speak in Natick, on Sunday May 14, afternoon and evening.

HEADQUARTERS OF SPIRITUALISM.

OUR OFFICE REMOVED.

The Office of The New Era is Removed to No. 9 FRANKLIN-ST., where our friends will find very much better accommodations than heretofore. We have a very commodious and pleasant apartment, fitted up expressly for the business of this Journal, and the accommodation of all who may favor us with a visit. In our absence, BELA MARSH, whose Book Establishment is removed to the same place, will cheerfully attend to any business the friends may wish to transact with THE NEW ERA.

S. CROSBY HEWITT.

No. 9 Franklin-st., Boston, Mass.

HARMONY HALL,

103 Court Street, Boston.

This Room is in the third story of BLANCHARD'S BUILDING, on Court Street, between the head of Hanover and Sudbury Streets. It is kept open as a FREE READING AND CONVERSATIONAL ROOM, for the friends and investigators of SPIRITUALISM, from all parts of the country—its leading object being to give and receive light on this most interesting and important subject of enquiry.

A supply of the best Works on Spiritualism kept constantly on hand, for sale at the usual prices. HERMAN SNOW, Proprietor.

Boston, March, 1854.

The Apocryphal New Testament.

The Apocryphal New Testament, containing all the Gospels, Epistles, etc., not contained in the New Testament, attributed by good authorities to Christ and his Apostles, and generally considered sacred by Christians during the first four centuries of the Christian Era. This work should be in the possession of every one interested in Theology, as it embraces all the writings which were rejected by the compilers of the New Testament, at the famous Council of Nice. It is a rare book, and possesses a peculiar interest.

Price, \$1.00. Postage 18 cts. Copies mailed to any address, on receipt of \$1.18. The 18 cents can be sent in postage stamps, or in silver.

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April 19. 3w25

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Teeth cleaned, filled, regulated and extracted. Artificial teeth set on pivot, clasps, and part and whole sets made to adhere firmly on the atmospheric principle.

All operations warranted. Advice gratis.

Dec. 14.

HEALING INSTITUTE.

CHARLES RAMSDELL, Speaking, Writing, and Psychometric Medium, and STEPHEN CUTTER, Healing Medium, would inform their friends, and the public generally, that they will attend to the Healing of the Sick, under Spiritual direction, at the rooms of STEPHEN CUTTER, in the rear of the Unitarian Church, Woburn Center, Mass., where the afflicted can be accommodated with Board and Treatment upon the most reasonable terms. They will also attend to calls at a distance. C. RAMSDELL will attend to calls to sit in Circles, or to Lecture in public assemblies, while in the Unconscious State, on reasonable terms. He will also write prescriptions for the sick, giving a description of the disease and Course of Treatment. Also PSYCHOMETRICAL DELINEATIONS OF CHARACTER. Terms, One Dollar.

CHARLES RAMSDELL }
STEPHEN CUTTER }

Woburn March 22, 1854.

SPIRITUALISM.

Notice of Removal.

JAMES T. PATERSON

Has Removed to 25 WINTER STREET, Boston, where he will, as usual, examine and test all cases of disease by the powerful method of Magnetic Influence.

For a verbal examination, with advice, \$1.00. A full written examination with prescription and advice, \$2.00.

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Nov. 30. 3m5

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Hartford, Ct., Dec. 12.

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4. If curable at all, you may be HEALED by NUTRITION without Medicine! Why, then, should you "dose" any more? INFORMATION sent to you free, on receipt of 1 dime, prepaid. Address NEW METHOD OF CURE, Boston Mass.

Mar. 29.

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, an Athens Co., O. With 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 further extend the sale of it, I will send it, *postpaid* to any address on receipt of 50 cts. Address

A. V. VALENTINE.

Jefferson, Wisconsin.

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*.

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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. Mendon Mass. They shall receive advice Free, that may be of service to them. Correspondents be particular to name the state Feb. 18. 1854.

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.

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.

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THE MASSACHUSETTS SEER, will attend to the

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1 TO 4 P. M.

March 29.

Poetry.

Peace-Be Still.

When the tide of anger rushing
Doth the heart with tumult fill,
And the cheek with scorn is flushing,
Hark, that voice—"Peace, Be still."

When the weight of care is pressing
On thy heart, with sorrow filled,
When life seems devoid of blessing,
Let the fevered pulse be stilled.

Inward strife where peace should center,
Discord where should quiet be,
To that heart no calm shall enter,
Until all is Harmony.

Hushed be every selfish feeling,
Calm, subdue thy stubborn will;
To thy soul with gentleness healing,
Angels whisper, "Peace, Be still."

Let not life's vain trials move thee,
Look above, beyond, until
Mortals as they move around thee
Read this lesson—"Peace, Be still."

Thus above all vain commotion,
Which to thee shall naught appear,
Sailing on Life's troubled ocean,
Peace thy onward path shall cheer.

Though thy way be joy, or sorrow,
Filled with seeming good or ill,
Holiest peace thy heart shall borrow
From this teaching—"Peace, Be still."

AUGUSTA.

Somerville, April, 1854.

Words of Wisdom.

A. W. SPRAGUE, MEDIUM.

Brothers and Sisters of this Lower Land. Think ye it is for the gratification of a moment's pleasure, an idle curiosity, or a trifling motive, that we come to you thus hourly, thus daily? Not so. Our work is of too high a nature—our time is too precious, to allow us space or inclination for trifling. Our mission is for the elevation of man. We have given him, again and again, the most beautiful and convincing proofs of our presence, and of our individuality. We have called his attention to the subject, and now that we have done this, we wish to do more. Are you satisfied that we should alone tell you we yet live, and that you must and will live also? Are you satisfied that we tell you ours is a happy home, that the tomb is but the gateway to Heaven, and that which ye call the dark valley, but the beautiful path of Immortality—leading to the Higher Life? Are you satisfied alone with this? Seek ye no better way to pass through this Lower Life? Seek ye no higher knowledge of these Higher Lives, and their connection with the Great Life of all Life, and with thine own earthly existence? When you call bright angels to attend and assist you, seek from them the highest Intelligence, not what or who they are, but what news they bring,—what truths they impart from the Higher World.

When we approach a circle, we approach it for good; and when men approach us for good, they receive it. This is Truth, and let me explain. If the mind is searching for Truth, and Truth alone, if it looks to the Great Father of all for this Instruction, sooner or later, it must be given. That which the mind diligently and earnestly seeks, it must eventually find. Then, as I said, if you approach us for good, and perseveringly seek it, although it may not at first seem a good, yet must it become so. If the mind continually turns upward for truth, it must eventually find it. Understand: You cannot at once arrive at the ultimatum of Truth, but you learn it step by step, until that which seemed light once, now seems like darkness, and that which now seems light will be darkness in its turn, overshadowed by a purer and a brighter light.

If you would receive Truth, you must toil for it—not so much by the restless far-reaching thought, that dives down into the depths of immensity, and brings forth its hidden treasures, and like the pearl diver, wears away its strength culling gems which others must wear. This has been done too much. I would not have man desist in his efforts to search out these hidden treasures of the Most High. I would have him go onward and still onward in his work, but I would show him a better way. When you bend to behold the little flower by the wayside and strive to understand its structure and its use, send forth your thoughts to the Great Fountain of Truth, and search out this reality amid the Spiritual World. Not by a might effort, but as the flower itself looks upward and receives the descending sunlight upon its petals to nourish its growth and cause it to shoot forth anew, so lift thou thy mind to the Great Sun of Life, and its rays shall descend in the form of beautiful angels who shall teach thee, and nourish and expand the growth of thy mind, until eventually thou canst burst

away from these restraints which materiality has cast about thee, and search out these truths, these beautiful realities, as naturally and as easily as the body seeks and finds its earthly food.

The reality shall be made plain. Seeing with the spiritual eyes, ye shall see spiritual things, and the mind shall drink them in, and become wise in the knowledge of Truth. This cannot be done in a day. While man is wasting his energies,—while he is toiling by the midnight lamp, and searching the ponderous tomes of past ages, studying the productions of those who have long since passed away,—while he turns backward for their aid, he might as well turn upward or inward, and read that for which he spends his life on earth in seeking,—and perhaps in vain—read it in the pages of Inspiration inscribed in living characters of thought upon his own soul, by ministering Spirits. Do ye not see that I do not wish to do away the idea of man's searching himself for Truth, for without this search he cannot find it. Truth cannot enter the mind that is shut up against its light by shadows of Materiality, or that shrinks from its contact. Like all other principles, Truth has an affinity for Truth, and it is attracted, in like manner as is Love, or any other principles or particles in Natural or Spiritual Life.

But I digress. I will leave this law of the receiving and imparting of Truth until another time, and continue to say, that man must search for Truth, but he must search in a different form. We have no objection to his turning to the pages of history—we wish him to do so—Sacred, Profane, and Natural History. We have no objection to his turning to the emanations of those minds that lived upon earth centuries ago, more modernly, or at the present age. We wish him to do so. It is of vast importance that he should. But we do wish to do away the idea, that this is to be the first and greatest way and means of obtaining the knowledge of Truth. Man should learn by observation, reflection, and intuition. The means which he now uses as his first helpers to knowledge should become secondary—merely auxiliaries to observation and reflection. Man learns more from his intuitions than he yet has even thought. It is of the intuitive faculties and knowledge, that we wish to speak. If man was perfect, it is evident that his intuitions would be always right. But he is not so. If man was perfect, the inferences he would draw from observation and reflection would be always right. But this again is not so. And as he turns to Nature, to the minds, the observations and the written reflections of others, as helpers to his own efforts, so it is just as necessary that he should turn to these Higher Teachers as helpers to develop, enlarge and strengthen his intuitive faculties (which are as much governed by certain laws as any attribute of the human soul) that he may receive higher knowledge through the inner temple of the spirits' shrine. I do not wish man to turn to the higher powers, (by this I mean the spirits set free from the body) as infallible guides, or as a first means of obtaining knowledge. The mind of man itself must act, ere it is acted upon, (save by the Great Mover of all Life) or it becomes puny and weak. Ask not of spirits to tell you of that which you know already. But when you would know of the Spiritual Life, ask of Nature and she will give you a type; ask of your intuitions, your spiritual perceptions, and ask of the spirits to assist in developing your spirit until your intuitions may become your first method of obtaining knowledge, and all other forms or means of obtaining it, sink into mere helpers of the spirit to arrive at Truth. We would not tell man all even if we could. See you not the philosophy? We wish them to come to us as teachers, and as teachers are not to move and educate the mind, but to cause the mind to act for itself, to take hold of realities, and draw them into its mysterious chambers, and make them a part as it were of itself, so we come not so much to enlighten man, as to cause him to enlighten himself. We come not so much to do for man, as to cause him to do for himself, and to teach him how to do.

The mass of mankind, even yet, half mistake our mission. Some think—who believe that we are indeed the spirits of the departed—that we come to tell them that we live and that therefore they will live also. We do. Others that we come to teach them of a beautiful home in the future, that they may better bear with the trials of this. We do. Others, again, that we come to tell them the monster Death is but a white-robed angel, and that the tomb is the birth-place of life. We do. Still others, that we come to

relieve pain, to heal the sick, to give strength to the lame, music to the deaf, voice to the dumb, and light to the blind. We do. But still we have a greater work than this. These are but scanty drops that flow over from the full cup of joy that we bring. These are but chance rays that beam from the rainbow of promise, that has arisen for man. I think few have perceived that our great work is for the elevation, the elevation, the elevation of man—Physically, Morally, Intellectually and Spiritually. And fewer still have perceived how this will be done. A little while (as it seems to us) and the name of "mediums" will be heard no more—all will approach and drink of the Pure Fountain,—all will be students of our Great Book of Life. Man shall be taught by Intuition. We will mingle our teachings with his own, that he gives to man. Yet a little time, and the teachers of the revelations of the past, that now stand aloof from these things, shall be of themselves revelators, and know it not. All mankind shall become revelators, and all shall be taught by Inspiration or Intuition. The beautiful realities of these unrealities which they see, shall be revealed to them. They shall behold the causes of these effects, and shall find that the Invisible, as they call it now, shall become the Visible and the Real.

It is for this that we come—to assist mankind in this development, in this elevation, in this Spiritual Life. Not to explain to him all these things, not to do this for him, but to teach him how to do this for himself, and to assist him in the work. Think not, then, I say, that we come for aught less than this—then do your part to help us, to help you. Come to us for assistance and for Truth, always remembering that we receive it from the Great Fountain to which in reality you must go, that your spirits may be right for receiving that which we are permitted to give. But come not to us as children that ask for toys, but come to us as responsible, reasonable, intelligent beings, that ask for Light and Truth, and ask for stronger help to guide thereunto. Another day, I may speak again, for the subject is inexhaustible, and, by man, as yet, but little understood. This is our mission to this lower world.

Plymouth, Vt., April, 1854.

AN INQUIRY.

MR. EDITOR:—In the New Era of Apr. 12, there appeared an article headed, "What good can Spiritualism do?" signed S. B. N., and credited to the Vt. Daily Tribune, in which the writer relates the case of a Mr. E. G. Connor, a daguerrean artist that was cured by a Lady who was a Medium. The writer stated that this Lady cured patients hundreds of miles away, &c. Will S. B. N., or some one else state through the columns of the Era, the name and address of this Healing Medium, together with such information as it would be necessary for her to possess, in order to cure a patient some hundred or more miles off. If there is any objection to making her name public, please give the name and address of some other person who will impart the desired information. Thus will an obligation be conferred upon an

EARNEST WISHER.

Governor Davis a Spiritualist.

It may not be known to the public generally that the Hon. John Davis who has recently deceased, was a Spiritualist. This, however, was the fact. In a conversation that I had with him last summer, he informed me that during his residence in Washington he had seen a great deal of the Spiritual Manifestations, and some very striking ones—and had investigated the subject to his own satisfaction—and had come to the undoubting conclusion that they were of Spiritual origin. He told me, moreover, that he had carried on a correspondence with some of the most distinguished Spiritualists, who were public functionaries, upon this subject. He mentioned the names of Judge Edmonds and ex-Senator Talmadge as being among the number. What he then saw as "through a glass darkly," he probably now sees "face to face"—the spirits of his departed friends.—W. S. A.

Receipt for Happiness.

One of the wealthy merchants of this city, whose death the past year was universally mourned, often told his friends an anecdote which occurred in his own experience, and which was recommended to all those who desired to enjoy a serene old age, without allowing their wealth to disturb their peace of mind. He said that when he had obtained his fortune,

he found he began to grow uneasy about his pecuniary affairs, and one night, when he was about sixty years of age, his sleep was disturbed by unpleasant thoughts respecting some shipments he had just made. In the morning, he said to himself, "This will never do; if I allow such thoughts to gain the mastery over me, I must bid farewell to peace all my life. I will stop this brood of care at once, and at a single blow." Accordingly, he went to his counting-room, and upon examination found he had \$30,000 in money on hand. He made out a list of his relatives and others he desired to aid, and before he went to bed again he had given away every dollar of the thirty thousand. He said he slept well that night, and for a long time after, his dreams were not disturbed by anxious thoughts about his vessels or property.—Boston Transcript.

Riches.

"IF YOU WANT YOUR TALENTS APPRECIATED, GET RICH." This tells the whole story in a nutshell. If you wish to be anybody in the estimation of mankind, get rich. No matter how pure your morality, how lofty your aspirations, how disciplined your mind, unless you have a fortune you will never be loved, noticed, or respected. But if your ancestor chanced to be a miser, and thus left you a goodly heritage, you are fawned on, courted and flattered. If you are a real knave, or a blockhead, it's of no consequence, for you are rich. This blind idolatry of wealth, the worship of Mammon, is enough to make an honest man blush for his race. The "almighty dollar," is the whole end of existence, and the only object of life. The minister of God forgets his high calling, and preaches for a higher salary. His congregation follow him to the costly and magnificent edifice, ostensibly dedicated to God, and instead of meditating on the true end of life, they are absorbed in admiring their own or envying their neighbor's rich garments, and scheming how the morrow shall add to their store of wealth.

Extravagance, fashion, and cheating, through our streets, and jostle against honest toil. Livered footmen and costly coaches hurry by, and splash merit with mud thrown from the wheels—and thus in every phase of life. The toiling, laboring, honest poor are despised and contemned. Riches are coveted, sought for, and worshipped by the millions. Honesty and truth, merit and talent, are sold for a "mess of pottage." Too often the most open dishonesty is forgiven and forgotten, because wealth blinds the eyes and obliterates the memory of the public. "An honest man is the noblest work of God," was once true; but now, "Get all you can, and keep what you get," is the great principle of the age.—Exchange.

Miscellaneous Reading.

Of two young men of equal capacity, suppose that one occupies himself for a certain period in light reading of a miscellaneous character, and the other devotes the same time to the vigorous study of one or two works requiring close attention and continuous thought, such as Butler's Analogy, Smith's Wealth of Nations, Locke's Essay on the Human Understanding, or Mill's Logic, the amount of intellectual benefit derived by the two will be greatly in favor of the latter. The former will have gained merely a crowd of heterogeneous impressions, lying in confused masses in his memory, like the threads and patches of a rag bag, while the other will have been through an athletic course of mental discipline, by which every faculty is invigorated. Beware of the man of one book, says the Latin proverb. He knows no more than that, but that he knows thoroughly. Let me commend to every young man who hears me to form the habit of reading with a definite object and with concentrated attention, and not to roam over a library as one strolls through a garden, pitching upon books because there is something taking in the titles, or because the contents have an inviting look as we turn over the leaves.—Be content to be ignorant in some things, in order that you may know other things well. It is better to know everything of something, than something of everything. Study, says Cicero—and no man ever had a better right to define study than he, for no one ever studied harder—is the intense and assiduous occupation of the mind, applied to some subject with earnest good will. One hour of such study is worth a day of listless dawdling, over a shelf of books.—Hilliard's Address before the Mercantile Library.

GROWTH OF THE COUNTRY.—It is computed on calculations furnished by the census returns, that 663,000 new houses have been built in the United States in the last six years, which, at an average of \$1000, would add \$663,000,000, to the wealth of the country, to say nothing of the furniture necessary to the inhabitants; the shipping and railroads, however, would increase this amount to over \$1,000,000,000. Add to this, all the vast sums for factories insurance companies mines, &c., will swell the aggregate without having made any perceptible increase in the amount of stocks held abroad.

THE INDEPENDENT.

VOLUME SIXTH—1854.

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TERMS.—Notwithstanding the immense addition of at least 8,000 dollars to the yearly expenses of the paper, the price will remain the same.

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The Paper will be sent in exchange for one year to any newspapers or monthly periodical that will publish and Prospectus, including this notice.

New York, Jan. 5.

Prospectus.

THE FIVE POINTS MONTHLY RECORD.

Will be issued, commencing March 31, 1854.—Published at the Five Points House of Industry, No. 2 Little Water-st., New York, Rev. L. M. Pease, Superintendent, and Edited by a member of the Daily Press.

- GENERAL CONTENTS.
- I.—Articles explanatory of the Principles of the House of Industry, and of the Christian Economy of Benevolence towards the Destitute and Victorious.
 - II.—Sketches and Incidents from daily life at the Five Points.
 - III.—General Progress; Auxiliary Movements; Selected Correspondence.
 - IV.—Monthly Financial Reports in detail, Receipts and Expenditures; commencing with a complete Report of the Past Accounts, from the origin of the Institution to the present time.
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Friends of the work at the Five Points, and of Systematic Charity in general, are earnestly requested to procure and forward Subscriptions. Editors friendly to the same cause, are respectfully solicited to copy or notice this Prospectus; and on sending us a marked copy of their papers containing the same, will receive our grateful acknowledgments and free copies of the Record for one year.

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A MONTHLY JOURNAL FOR BOYS AND GIRLS.

Edited by Grace Greenwood.

PAPER under the above title will be published at Philadelphia on the 1st day of October next. In size and general character this Publication will resemble Mrs. M. L. Bailey's lately discontinued "Friend of Youth," the place of which it is designed to take.

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DEVOTED TO THE NEW DISPENSATION.

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BOSTON, MASS., WEDNESDAY, MAY 10, 1854.

WHOLE NO. 80.

Spiritual Philosophy.

THE SPIRITUAL CONGRESS. SECOND SESSION.

On this occasion I was situated alone in a bed-chamber at High Rock Cottage. It was in the evening of the same day; the time was twenty minutes past seven o'clock. The muttering voices of the angry waters, and gloomy clouds, burdened with wind and rain, gave me, as I remember, a singular feeling, before entering the Superior Condition, as if the night was too severe for spirits to be near the earth!

The sky is overshadowed by heavy clouds, and the rain steadily falls to earth. The physical indications are that the night will be dark and gloomy. The winds sob and sigh with a shrill voice over the adjoining promontories; and the distant ocean moans heavily, as if anticipating a stormy visitation. Nevertheless, peculiar to my engagement, here I am at my table—with paper and pencil ready—waiting, with as much passivity of soul as my will can command, for the communication which was promised me this morning by the good *Galen*. I have been waiting fifteen minutes already.

But now it comes! After the manner of gentle music, the sweet influence flows upon and overspreads my whole being. The effect is indescribable. Vital action is partially suspended. In the appropriately descriptive phraseology of Daniel, ch. x. v. 8: "And there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength." A profound sleep gradually takes my members into custody. Yet I am not slumbering; but more completely awake than before. My brain is peculiarly calm. Still I feel a beautiful waltz going on in its chambers, amid the nerves and tissues there, as if music like an element of self-consciousness and voluntary fluidity, had overflowed my faculties of thought—attuning them to the ways of harmony. Yea, I now comprehend it.—This is the sovereign Law of Nature asserting, temporarily, its supremacy over my mind. This is the grand cause of all mental exaltation! O, that all children could be born thus—all men live thus—how glorious then would be the sons of God! I have enjoyed this mental harmony many hundreds of times; but never stopt before to realize progressively the delightful processes in the economy which bring it about. How I wish for words to describe them.

But now my spiritual senses are unlocked. My eyes are uplifted, and again I behold the vision. Again I see the vast Congress of spirits and angels—apparently, still thirty miles above the earth's surface—a little south of the city of Boston in the State of Massachusetts. The atmosphere which I saw this morning, as enveloping the assemblage, has become more brilliant and is inexpressibly beautiful; it is broader and higher; and the prismatic distribution of colors is more exquisite, and produces an effect upon me which I cannot describe.

Other alterations are also visible. The groups are far more numerous. So abundant are they, I cannot count them. Ah! now I see that many thousands of the good and true immortals have arrived since my morning's observation. The reading and judging of the world—that sublime looking into the

conditions and the hearts of the motives of men—is now almost completed, and the various groups now constitute a grand Consilium—being, to all appearance absorbed in conversation and in calm debate!

All this still remains incomprehensible—wholly wrapt in impenetrable mystery. For the vision is new to me; and not having an interpretation given me, I strive in vain to understand it. Still I must continue my observations.

I now behold some changes taking place in the western wing of the body. A group on the right is now disbanded. Its members seem to be seeking new places among other circles. Yet I see nothing of the four spirits who so kindly visited me this morning. Where are they? Ah! now I behold them. I see them just emerging from the extreme left of the multitude. Now they approach deliberately; they halt precisely as before; and turning their beaming countenances toward me, they seem more than ever disposed to communicate the noble thoughts with which they overflow.

What a scene is this! The night is dark, the rain descends, the winds shriek among the rocks and cliffs, yet they—that beautiful company—stand unharmed above the lower sphere of storm-clouds and tempestuous rain, which hover over the earth. From where they stand, all below is dark and misty, while all above is bright, starlight and beautifully serene. The earth is beneath their feet. They have triumphed over the wreck of matter visible at the hour of death; they have, indeed, escaped from bondage; they are no longer involved in the material trials of our rudimentary state; and yet how touching is the cheerfulness with which they come back to earth! How willingly do they gaze into the mangers and humble places wherein Truth is born! How compassionately do they examine the mental cemeteries wherein Error, consecrated by scholastic Ignorance, lies entombed in sacred garb!

Time passes rapidly. I am surprised that friend Wilson does not come to speak with me, nor John nor Solon—friends from whom I have derived the highest thoughts, with whom I have exchanged the finest sympathies—why do they not come nearer? Ah! now the good *Galen* is approaching. He draws very nigh! The distance between us is not more, it seems to me, than one-quarter of an English mile. He is now about to speak.

(Here he gave me many private instructions and directions about what lectures I should deliver; how I should obtain impressions of my discourses; how to examine the mental condition of my audience, &c., &c., all of which I feel not at liberty to disclose in detail.)

During the speaking of these directions, I was again forcibly reminded of the language of Daniel; that "I alone saw the vision" of the angel, and while "there remained no strength in me," yet "heard I the voice of his words; and when I heard the voice of his words, then was I in a deep sleep," yet was I more awake than ever! When he had finished his private remarks, he spoke more openly, and said:

"You may now ask questions, on condition that you report them entire to all persons who have ears to hear!"

I answered, that I would do so. And these words I spoke audibly with my physical tongue; for thus he ad-

ressed me; and I heard, with great joy, the marvellous music of his voice."

I now asked: "Will you tell me why friend Wilson, and John, and Solon do not come nearer?"

"Because," replied he, "I am delegated with the power especially to speak to you of things which they cannot so easily impart. Be patient, and they will converse with you, and will give you thoughts and strength while you are teaching orally!"

I tried to feel truly grateful for this blessing, and again ventured to ask concerning the consociation of spirits. "What," I inquired, "is the object of you vast multitude of spirits who have been in session so many hours?"

"They are spirits, as you incorrectly term them, originally from earth," he replied. "They have convoked for the purpose of weighing kings, emperors, tyrants, teachers, and theologians in the balance of Justice and Truth. And *mene, mene, tekel, upharsin*, is written all over their institutions. 'Men,' he continued, 'have commented on the contents of the Bible with a gaudy show of skillful erudition. But the true commentary is now being written. When completed, it will be found to be 'A New Dispensation'—an era of psychological revelations and Spiritual progressions—the ripening up and culmination of all the Experiences of Humanity—revealing a unitary combination of Truths, unspeakably brighter than the noon-day sun!"

At this speaking, I was deeply moved. "Can you tell me," I asked, "when this investigation will terminate?"

He answered: "When they shall have discovered from out of all the races of men, *Twelve Teachers of Philosophy*, and enough media to awaken the advocates of sacred superstitions from the delusive sleep which has befallen them."

"Can I assist you in this work?" I asked.

"Yes," he replied.

"How?"

"By teaching," he replied, "when and as you are most interiorly impressed." (He now seemed disposed to terminate his communication. He gently withdrew a little, and turned away his face lovingly toward his companions. Yet he evidently lingered to say something more; and so I interrogated again.)

"What do you mean by 'Teachers of Philosophy'?"

"We mean," he replied, "those minds who can discern truthfully, so far as capacity extends, the Love and Wisdom which are bodied forth in things unseen and unseen—minds, living on the earth who can utter both love and wisdom by mouth and by life before the world."

"Is it easy to find such characters?" I asked.

"No!" he exclaimed; "although many are called, few are chosen."

Here I thought of the many talented men engaged in theology and science, and others managing the affairs of nations, and so I ventured to ask:

"Can you not find the proper minds?"

"This phenomenon is almost entirely new with me; because in all my converse with spirits hitherto, with a very few exceptions, the process has been carried on by and confined to a silent mental communion."

"The truth of this promise I have frequently realized."

in some of the departments of Church and State?"

He answered: "Nay—Nay; it is not easy to find them there. The most of them are externally too superficial, and internally too unsound." Here he manifested some emotion, and then impressively said: "*The Church and State are too thick between whom Truth is daily crucified!*"

A few moments of utter quietness now passed away, and then I asked: "Can you explain to me why the spirits impart to mankind contradictory communications?"

"The explanation has already been given you," he replied, "in what you were impressed to write on the 23d of July." Experience will graciously add the rest. Let all be patient and calm!"

"Can I tell any men or women how to prepare themselves for Teachers and mediums?"

"Nay; for we must prepare them ourselves by our own especial influence and instigation."

"Can you inform me by what names some of those spirits in your innumerable host are known on the earth?"

"Their names," he replied, "are engraved on the monuments of Humanity—but, remember, they were their own engravers. I will transfer to you for the present a few names of the spirit-brothers who are now, this very moment, urging forward the essential principles of Justice, and Wisdom, and Truth—interior philanthropists, the lovers of their terrestrial brethren: Zoroaster, Moses, Solomon, Paul, Lyeurgus, Plato, Christ, Hippocrates, Socrates, Galileo, Fenelon, Mozart, Raphael, Fourier, Spinosa, Byron, Goethe, Spurzheim, Washington, Franklin, Channing—these, together with many thousands of no less advanced minds, though less known to the world's superficial history, have places assigned them in your Legislature."

"You mention only the names of celebrated men," I replied, "are there no women there?"

He answered: "Yea, verily. You would see no beauty in the margin of your atmosphere, if there were no women there. The sexes are balanced in the Spirit Land. Positives and negatives are conjugally conjoined. Because the Law of Justice is the cause of equilibrium; as I have frequently told you. Consequently, all nuptials among the sexes are consecrated by divine Truth; the wedlock of divine Love with divine Wisdom; which no man can put asunder."

Immediately, upon completing the last sentence, *Galen* turned away, and rapidly passed onward with the others, till I saw them enter the Spiritual Congress at the precise point from which they first emerged, and forthwith my vision ended.

*This explanation may be found in the Summary of Explanations at the conclusion of the chapter on the different media.

SPIRITUAL VISIONS.

Among the numerous and rapidly multiplying forms of Spiritual Manifestations now presenting themselves to mankind, those assuming the "Vision" or pictorial form are among the most peculiar and instructive.

These are not confined to a few individuals merely, but are wide spread among great numbers of persons whose peculiar mental constitutions will admit of such displays of spirit power. The most elaborate of these visions hitherto

presented to the world are found in Judge Edmonds' late work and in the latest work of A. J. Davis, "The Present Age and Inner Life." These are only given in verbal description which can convey but a feeble idea of their peculiarities and singular composition, often setting at utter defiance the arbitrary rules of Modern Schools of Art, thus astonishing critics and connoisseurs by their bold originality and wonderful conception.

Sometimes these pictures appear like real nature—the figures performing a kind of pantomime or episode and developing an idea or moral lesson in a most striking manner, which if once seen is not easily forgotten. Again, they appear like properly painted pictures—even the impression of the threads in the canvass being distinctly visible through the color. Occasionally the painted figures appear to perform their parts as in real life. Generally these pictures are completed at once in the mind of the person to whom they are presented. Sometimes, however, there is something added after a lapse of two or three months and completed at the end of eight or nine months. Sometimes when a circle is gathered a picture commences in the mind of one person, is continued in a second, then returns to the first person where it is completed, or extended on through the mind of a third or fourth person.

How these pictures are produced I have not been able to ascertain, any further than to be told that "they are mental impressions."

I give you a description of a few of these Visions of a satirical character having a bearing on *Old Theology*. They purport to originate with the spirit of a French artist named *George Leuice* who died at Paris eighty-four years ago.

VISION FIRST.

The scene was at night. On the left of the picture a high, steep mountain with a vast plain beyond, and an ascending elevation of land on the right. Presently there appeared a figure with a lantern (Rev. Herman Snow) which he wished to deposit in a tower at the top of the mountain. Some of his clerical brethren desired to prevent him; but he persevered and placed the lantern where it shed some light amid the gloomy darkness. The clergymen tried to get up to the light and remove it; but that was impossible; so they commenced digging away the mountain with little shovels and wheelbarrows designing to undermine it. Soon a light began to appear in the western horizon to which their attention was called. "Oh," said they, "That is nothing. Don't notice so little a thing as that." But the light increased and their attention was called again. Said the people, "The sun is rising in the West." "What does it mean?" "Why you simpletons!" said the clergymen, "The sun never rises in the West." "It always rises in the East," (alluding to Palestine which is by them supposed to be the source of all spiritual light.)

But the sun rose higher and shone brighter than ever. Then the clergymen appeared with great spectacles lettered with the words *Humbug*, *Delusion*, *Imposture*, and painted with figures of the Devil, which they placed over the eyes of the people, and when they saw these words and images on the sun, were exceedingly frightened. Still the Sun rose higher and higher still. Then the theologians were sadly puzzled; but soon got a great ball of putty six or eight feet in diameter. "Here," said

they "is the true sun. Now only look through our spectacles and you will see it is." So they placed the glasses of Ignorance, Superstition, Bigotry and Hypocrisy over the peoples' eyes which made the putty look a little like a Sun. But its situation was unfavorable and they wished to place it in a more elevated position, and therefore began to roll it up the hill. Its surface contracted particles of earth, which dulled its luster. To obviate this difficulty they spread their handkerchiefs under it. Then a person appeared working at a Printing Press, striking off mottoes on cloth which another dexterously placed in the pockets of the theologians. These in their haste they spread out and the fresh mottoes were transferred to the putty ball. Presently a very large motto appeared on it—

"THE RISE OF PUTTY AND THE FALL OF MAN."

at which the people laughed heartily and ran away, leaving the clergymen entirely alone.

By this time the New Sun had risen far into the heavens, shedding a magnificent brilliancy over the whole scene. The plain below was filled with a vast multitude gazing and admiring its wonderful brightness. A little of its light shone upon the putty ball. "There!" said the clergymen "We told you this was the true light. Behold the great Sun of Righteousness arise." But the new light soon began to melt away the putty which ran down in a mass, burying its owners beneath.

VISION SECOND.

On the left of the Picture was *New Theology*. Some clergymen were frightened and ran away, but one of them relented and turned back, taking off his Surplice and throwing it at his brethren, then throwing back his coat collar and rolling up his sleeves determined to defend the 'New Dispensation' against all opposition. Soon his brethren returned and tried to dissuade him from his purpose and held out his black gown for him to put on again. This he seized and tore into strips, binding the arms of his brethren behind them. Then he commenced pelting them with snowballs—the white snow adhering to their black gowns produced a most ludicrous effect. One in particular was pelted so severely in the back that the snowballs formed a cross which displeased its owner. He threw off his gown, but the snow was on his coat. He took off that, and it appeared on his vest. On removing that, an opening had been made in his shirt and stamped a figure of the cross indelibly upon the flesh of his back.

I afterwards ascertained that this vision had reference to the before mentioned Mr. Snow, and one of his clerical brethren he was instrumental in converting to Spiritual Philosophy.

VISION THIRD.

was a train of old Rail Road cars filled with old Theologians in broad brimmed hats and great round Spectacles reading their books and newspapers. The track, though one of their own building, was very uneven and crooked in its course, so the motion of the cars was very uneasy, continually jolting the passengers up and down and shaking them sideways, causing them often to lose sight of their reading and making their position very uncomfortable. The cars were lettered "Special trains for Zion direct" drawn by an engine named "*Beelzebub*" on a down grade. In the middle distance appeared another Rail Road crossing the

I feel called upon to state the facts, so far as I am concerned with the case noticed by you as Mesmerism in Hemorrhage, as I am the person alluded to. I do not call myself a Mesmeric Physician, but Eclectic. I have no desire for notoriety; I wish only my due. The facts are as follows:—I may state, however, I have not seen Mr. Sibille to ask the use of his name, but as facts uphold themselves, I trust the gentleman will excuse me for using it; and I am aware he will be ready to testify to the same. Friday, Feb. 24th, Mr. Sibille, an entire stranger, called at my office and requested me to examine a lock of hair, and state, if possible, the circumstances of the person it belonged to. I do not make a profession of doing it, (but do it sometimes to satisfy inquiring minds.) I took the hair, and after a few moments' pause to clear my perceptive faculties, I told him, to his entire satisfaction, the symptoms of the case: I told him I had but little hope of the case: he was so weak from loss of blood; but he insisted on my visiting him. I told him before I started, if I could bring the blood to the extremities, I could save the young man. It will be remembered the bleeding commenced on Monday afternoon; this was Friday noon, and no stimulant had ever been prescribed—all as I understood, recommended a plug where the tooth was extracted. At the urgent request of Mr. S. I visited the young man, and found two surgeons making some operations on the jaw, and plugging up the cavity. The poor sufferer was very low and seemed exhausted from the operation. The surgeons were but a few rods from the house, when the blood forced out the plug, and came out as before; had it not been for the timely assistance of some persons present, the plug would have choked him, he not being able to raise it.

I remained calm for a few moments, feeling deeply for the young man, my sympathy being

so strong I took all his feelings and was glad to make my way to the door for air, when, for the first time in my experience, I was unable to throw off the feelings, and I fell down exhausted. My friend, Mr. Sibille, stood by me, and when I was able to speak, I asked for some cold water, and though I had but little consciousness of my condition, I dashed it in my face, and soon recovered; and on re-entering the room, I felt a power come over my body, not to be described. I put off my overcoat and placed my hand on the young man's temples. The first words he said, was: "Doctor, you look as bad as me," and from that moment the blood stopped; and with the assistance of some warm water and a little mustard, the limbs that were so cold and lifeless, soon gained their natural heat. I gave him two or three teaspoonfuls of brandy and water. I may add, I made strong manipulations from his head down to his feet, and when the blood turned, he fainted and spoke of his heart feeling strange. That, of course, was natural. I did not operate over eight or ten minutes upon him, till all in the house saw the change. I left him, recommending the use of the water and mustard, and a little brandy and water.

I visited again about 9 o'clock, P. M., and found him much improved, rather inclining to fever. Gave orders for the patient not to lie down, but to keep up, for fear the blood might start again. Called next morning, and to my utter astonishment found him on a bed, his head as low as his body, and bleeding as before, nothing at his feet, though my last words were, Be sure and keep something hot at his feet. What a change! all seemed to be satisfied, and they were willing he should die. It seemed strange to me. I could not impress one ray of hope on any present. I learned the reason why, since. It simply was because the priest had said he would die, and gave him extreme unction during the night! I said when there was life, there was hope, and insisted he should be raised up to a sitting position; but no, he was going to die, and they would not disturb him.

I learned that the priest told them not to say I stopped the bleeding. It was God, and God was the means of causing it to flow again; and God was pleased to take him away in this way. It was hard, they said, but it was the will of the Lord, and it was right.

I requested one or more of the persons present to call at my office in the afternoon, and let me know how he was. I told them if he passed noon as easy as he was, I would have no fear for him. I suggested this to try to get one more visit to him; but no, they never called. Mr. Sibille called several times, and told me they "hungered" him. If you know the Roman superstition after the ceremony above mentioned, you know they starve the body for the good of the soul.

In conclusion, Messrs. Editors, I beg to be excused for this lengthy article. I deemed it proper to state the case as it was. You may publish it with the free use of my name. All I claim in the case is, that of stopping the blood. I did not attend him thereafter, but I pity all practitioners, where such moral and intellectual darkness and superstition prevail.

Yours for Truth,
JAMES T. PATERSON.

25 Winter st.

We understand that Mr. Campbell has since recovered, in spite of Roman Catholic stupidity, and is about his usual business.

CHIPS.

Thrown off by the Broad Ax of a Carpenter.

FRIEND EDITOR:—

The following is a sample of writing by our excellent friend, J. D. Lord, who, when seated, simply sees a word before his mind, and when that is written another follows in the same way, till he has written enough to fill a column of your paper. If you have room, and should deem it of sufficient interest, I presume you could draw on him for an article on any subject relating to the cause to which your paper is devoted.

RUFUS ELMER.

SYMPATHY.

Two substances possessing like qualities, coming together, or into each other's sphere, act upon each other, partake of each other's quality, blend together, harmonize, attract each other, modify each other; the two organizations being similar, act in the same manner. Thus we discover in the Vegetable Kingdom the law of Sympathy exerting its influence. We see the beautiful, unfolding flower with its colors and fragrance modified by its sympathetic neighbor, acting in obedience to the laws of sympathy, affinity, attraction. We behold the same law operating in the vinous family, one being modified by the sympathetic relations of its contiguous neighbor. Both located in the same sphere, act upon each other—an invisible connection or emanation from one to the other, modifying its quality and disposition. Now these peculiar organizations of matter possessing the principle of life, action, motion, when placed in conditions to be operated upon by those eternal principles in nature, progression, attraction, affinity, sympathy, unfold themselves in obedience to those laws or principles and modify each other by the law of sympathy; that is, their nature being alike, and their organization similar, possessing like qualities by being in contact in the same neighborhood act upon each other, modify each other, partake of each other's quality, approach to a sameness or oneness, if I may so express myself,—the positive and negative principles operating to produce their like,—a marriage by Nature.

As we ascend the scale of progression and enter the Animal Kingdom, we find the same law exerting its influence in a higher degree. We find the positive and negative law operating to reproduce its species. We find the different species and organizations, in different flocks, in different droves, in different herds, those of an affinity, those who are similar in quality, and disposition, are drawn together by the eternal law of sympathy. The sympathetic chain which binds the mother to its offspring is a sample of its powerful influence, the tenacity of its unbroken thread, which distance cannot separate. We find it increasing or diminishing in proportion to the scale of its similarity dwindling down to invisibility, imperceptibility, as it recedes, or growing stronger and stronger as it approaches its summit, but always in obedience to that unvarying and eternal law.

Let us ascend the scale still higher and mark its operation and progress among the more refined and intelligent beings. Do we not find the same laws? operating still stronger and stronger?

What law is it that binds your families so strongly together? What law is it that which leads you up to the Hymenal altar? Is it not sympathy so refined and progressed that it weaves about you those silken cords of love, that sympathetic law which we have been tracing up from the vegetable through the animal to the more intelligent being man,—so refined that you change the term and call it Love. And will you still trace on, up, through higher spheres, and does it not still grow more pure, more refined until you change the term again and call it God? Do you behold its beams radiating from its highest source, God, down, down, down, through all the different grades, permeating all below? Although it may diminish as it recedes from its great central source it still pervades all nature, for it is that eternal principle which binds us to our God. The law of attraction, affinity, Sympathy, Love, God, are they not one unbroken chain extending down through all the different grades from the highest refined seraph to the grossest form of matter unrefined? Are not the streams of progression leading us on and up through different grades, gathering strength and purity as we approach the great ocean from whence they derived their birth?

As the great law of gravitation attracts and leads the mountain streams to their original element, so the great law of sympathy or love, attracts and leads your spirit on and up through different spheres, growing more bright and pure as it approaches its native element in the bosom of that never ending stream of progression. We have been tracing the effect or operation of sympathy upon different materials in their different states of organization, following it up in its effects upon the vegetable, the animal, and intelligent existences, to its original source.

Now let us go back and inquire into, or discover, if we can, the mode of its operation—the medium through which it acts. We see that sympathy is an eternal principle and always acting in proportion to the capacity or power of the organization of the thing acted upon. An organization must be a combination of spirit and matter, or Positive and negative. Matter refined becomes positive or spiritual; matter in its gross state is negative or mortal. Spirit is matter in its highest state of refinement, or divested of its grosser part which is mortal. We find matter and spirit combined in the different stages of progress from the Mineral to the Spiritual Kingdom. The Vegetable Kingdom stands in the line of progression, and partly up the grade, above the Mineral and below the Animal, and exhibits a variety of grades or degrees in the different states of progression from the moss to the full blown flower, or the refined fruit that hangs in clusters on the vine, inviting, attracting the appetites of still higher grades of organization by that eternal principle, sympathy, which reaches down from its higher sphere and draws you onward by its progressive power. All space is filled with matter more or less refined. Light is fine particles of Electricity. Magnetism is Electricity more refined. Thus may not all forms of matter be Electricity more or less refined, or in different states of refinement, every different degree exhibiting a different organization or combination. It follows that if all space is filled with Electricity more or less refined, then all forms of matter are connected by this medium Electricity, and do not all forms of matter act on each other through this medium—Electricity. Magnetism is Electricity more refined, and do we not discover as we ascend the scale of matter more refined, this finer substance,

Magnetism, exerting its influence in a more powerful degree, and does not the eternal law or principle, Sympathy, Love, exert its influence through the medium of Electricity in all its different stages of progression? What we call sympathy in the vegetable kingdom acting through the medium of Electricity less refined, is it not the same principle acting through Electricity more refined, Magnetism, in a more powerful degree that we change the term to convey a more refined idea and call it Love. I need not stop to describe the power of sympathy in its more refined state. Who among you have not felt its power in a greater or less degree? Ask the tender Mother to describe the power that binds her to her offspring. What power is that which operates to draw together man and wife? Ask the true lovers to describe its power or the tenacity of its elastic cord, and they will point you across the grave, to spheres above where spirits bathe in seas of love. They feel it draw from sphere to sphere, 'tis that great law of Love and Sympathy.

If we descend below the vegetable kingdom, among the grosser forms of matter, matter less refined, do we not find the same law or principle operating in a less refined degree, and do we not employ a less refined term to convey the idea—gravitation. Do we not see the liquid streams, all obeying this great Eternal law, seeking their natural sphere among the forms of matter less refined? Will you apply a refining process to learn its powerful instinct to obey the great eternal principle of sympathy in some of its different stages of refinement? Do you hear the trembling groans of the muttering earthquake in its mighty struggles to obey this great law? Survey the mountains piled in towering height to hold it down. See them reeling to and fro, at the mighty impulse of Nature's unvarying law, as she bursts her mighty bands, and cleaves the granite walls. The trembling hills give way, and bend the struggling forms. If this is a sample of its tremendous power exhibited among the gross and unrefined forms of matter, and we find its power increasing as we ascend the scale among the more refined materials, what may we expect when we arrive at the sphere of intellectual beings, and mark its progress in a more refined state of existence.

Can tyrants bind it down? Can Empire piled upon Empire hold it still? Can massive chains and bolts, and bars, confine its swelling surge? No. The surging billows of sympathetic millions, will snap those massive links, will rock your Empire to and fro, while broken bars and bolts and trembling thrones lie trembling neth its power. Can Popes, and Cardinals, Bishops, Priests, with all their crumbling Creeds held up by the inquisitions, murdering tortures, racks and faggots filled with fire, roll back the sweeping billows of this almighty power, or cut the sympathetic cords of love, sent down by thronging millions from above. No! The power of sympathy refined, will melt the hardest heart, subdue the mind—will lead you up to Spheres above, where sympathy refined is love.

We do not wish to forestall the following proposed discussion, and do not know as what we have to say will be, or even seem to be, anything of that sort; but it seems to us, that if we understand friend Potter in what he offers below, he is a little in the mist. Churchmen, it is true, may have claimed too much for the Bible, in respect to pure originality, but when the opposite ground is taken, of nothing new—nothing peculiar in that book—especially, the New Testament, we cannot help thinking such position to be the other extreme of the matter—a sort of centrifugal condition of the mind, as far out of the way in its direction, as the centripetal, or Orthodox mind is, in its own course. If we mistake not, THE TRUTH will be found somewhere between the two. We shall, however, beg to be excused from particularizing on the present occasion—leaving the matter in the hands of friend Potter, and whoever may feel disposed (if any) to accept the invitation he gives. Nothing will be lost to Truth and Good by a calm and rational discussion of any, and of all questions of interest:

Borrowed Light—perhaps.

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

To accuse the Christian School of Ethics and Religion, of Plagiarism, or, at least, of having borrowed or copied from Schools anterior to its advent, by some centuries, less or more, may seem a most heinous sin—a kind of blasphemy, scarcely to be exceeded by any declaration, that one might make in this day and country, in which this School obtains so universally.

It is not my purpose to claim, that a charge of Plagiarism may be sustained by proof in facts—if claimed at all, it must be based on presumptions, and will not constitute the main ground of discussion—if so be, a discussion shall arise. But that copying or borrowing is an almost, and so far as I can determine at present, a general rule, I hope to show—or failing to do so, shall be happy in finding my present opinions falsely based.

No one can love the actual Truth in all things, more than myself; and but for this, I should not thus willingly brave the opposition of a world. Fully satisfied, that the Truth can suffer nothing, while those who seek it may be benefited, let the result be either this or that, it is my desire to bring this subject to the light of day.

To this end let me state my position a little more at length: It is my present opinion that there is not a leading principle, or distinctive peculiarity in the teachings of the Christian School; but has been copied or borrowed from some of the Schools previous to its own rise. I think this ground may be sustained. If any one thinks otherwise, and will send to the New Era the point or principle thought to be peculiar to, and original with the Christian School, it will be my pleasure to bring the same point or principle from other schools. It may not be exactly in the phraseology of the English translation of the New Testament, but in the spirit and evident meaning, the same. If it cannot be done, I will cordially admit my error, and love more than ever, the grand features of a system, under which I have ever lived, and been educated.

Mere sectarian dogmas, which if pitted one against another, would present a Kilkenny cat scene, would not interest or edify,—as for instance, Saint's perseverance and falling from grace—or the whole family of baptismal notions, with others.

Let the point submitted, be clearly stated,—not too brief, nor yet too prolix. This course is deemed best, because by it, we may not seem to choose such points as best suit our purpose, and brings the matter at once into its practical relations.

Be it remembered we have no quarrel as to what is Truth, or what is not, and only wish to show that the teachings found in the Christian School, have been taught previously. And I hope to show what my opinion is of the object and results accomplished by the Nazarene in His earth-life, in the course of the investigation. Again, I have no other object but a simple love of Truth; and being no scholar, I may not hope to enter upon more than a plain and simple discussion of a most interesting subject. Interesting because Justice gives honor to whom honor is due; and it never is wisdom, to remain in error, for to be wrong is to die—morally; to be right is to live.

The Massachusetts Spiritual Convention.

This body will meet in Boston on Friday, June 2d, (immediately following the Anniversaries) and continue in session three days—ending on Sunday. Several distinguished speakers are expected to be present and address the Meeting. Questions of the dead Past, of the living Present, and of the ever hopeful Future—questions of deep and vital interest in Philosophy and Practical Utility, which have the honor of Heaven and the Universal Weal of man in view, will be introduced and discussed on the occasion. Friends from abroad, and all who are sincerely and earnestly interested in the question of Spiritual Intercourse, and in what Spiritualism proposes, are most cordially invited to meet with us in Convention, and take part in our deliberations. Time and place of meeting in our next SPIRITUAL TELEGRAPH, please copy.

S. C. HEWITT,

For the Committee.

CAPE COD WATER-CURE.

A thorough Hydropathic Establishment is commencing at Harwich, under the care of Gilbert Smith, proprietor, W. Felch, physician, and Miss Ellen M. Smith, assistant.

In addition to a large and Scientific experience in the Hydropathic and Psychical branches of the Art of Healing, Dr. F. is a Developing, and Healing Medium. And Miss S., is a young lady of Medical education; and a Writing Medium, and Clairvoyant.

Several patients can be well accommodated with board in Capt. Smith's family. His residence and Springs are in a pleasant, rural, healthful locality; one mile from the beautiful "White Sand Pond"; and nearly that distance from the shore of Vineyard Sound, where we are presented with one of the most Delightful sea-views that can be found or imagined by mortal man!

Board and Treatment, from \$6 per week, to \$9.

Address—Dr. W. FELCH, Harwich Port, Mass.: Or come and see (by Railroad, or Pack-trail, or otherwise.) May 1

Correction.

Andrew Jackson, instead of Jefferson Taylor, should have been the name of the medium of the Spiritual Communication in number 25, entitled "Wisdom from above."

Sunday Meeting in Natick.

The Editor will speak in Natick, on Sunday May 14, afternoon and evening.

HEADQUARTERS OF SPIRITUALISM!

OUR OFFICE REMOVED.

The Office of The New Era is Removed to No. 9 FRANKLIN-ST., where our friends will find very much better accommodations than heretofore. We have a very commodious and pleasant apartment, fitted up expressly for the business of this Journal, and the accommodation of all who may favor us with a visit. In our absence, BELA MARSH, whose Book Establishment is removed to the same place, will cheerfully attend to any business the friends may wish to transact with THE NEW ERA.

S. CROSBY HEWITT.

No. 9 Franklin-st., Boston, Mass.

HARMONY HALL,

103 Court Street, Boston.

This Room is in the third story of BLANCHARD'S BUILDING, on Court Street, between the head of Hanover and Sudbury Streets. It is kept open as a FREE READING AND CONVERSATIONAL ROOM, for the friends and investigators of SPIRITUALISM, from all parts of the country—its leading object being to give and receive light on this most interesting and important subject of enquiry.

A supply of the best Works on Spiritualism kept constantly on hand, for sale at the usual prices. HERMAN SNOW, Proprietor.

Boston, March, 1854. 23

The Apocryphal New Testament.

The Apocryphal New Testament, containing all the Gospels, Epistles, etc., not contained in the New Testament, attributed by good authorities to Christ and his Apostles, and generally considered sacred by Christians during the first four centuries of the Christian Era. This work should be in the possession of every one interested in Theology, as it embraces all the writings which were rejected by the compilers of the New Testament, at the famous Council of Nice. It is a rare code, and possesses a peculiar interest.

Price, \$1.00. Postage 18 cts. Copies mailed to any address, on receipt of \$1.18. The 18 cents can be sent in postage stamps, or in silver. For sale by A. V. VALENTINE, Jefferson, Wisconsin.

April 19. 3w25

Thomas Haskell,

DENTIST.

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All operations warranted. Advice gratis.

Dec. 14.

HEALING INSTITUTE.

CHARLES RAMSDELL, Speaking, Writing, and Psychometric Medium, and STEPHEN CUTTER, Healing Medium, would inform their friends, and the public generally, that they will attend to the Healing of the Sick, under Spiritual direction, at the rooms of STEPHEN CUTTER, in the rear of the Unitarian Church, Woburn Center, Mass., where the afflicted can be accommodated with Board and Treatment upon the most reasonable terms. They will also attend to calls at a distance. C. RAMSDELL will attend to calls to sit in Circles, or to Lecture in public assemblies, while in the Unconscious State, on reasonable terms. He will also write prescriptions for the sick, giving a description of the disease and Course of Treatment. Also PSYCHOMETRICAL DELINEATIONS OF CHARACTER. Terms, One Dollar.

CHARLES RAMSDELL }

STEPHEN CUTTER }

Woburn March 22, 1854.

SPIRITUALISM.

Notice of Removal.

JAMES T. PATERSON

Has Removed to 25 WINTER STREET, Boston, where he will, as usual, examine and treat all cases of disease by the powerful method of Magnetic Influence.

For a verbal examination, with advice, \$1.00. A full written examination with prescription and advice, \$2.00.

Dr. Paterson is now in connection with the only Bathing Establishment in this city, where all cases of Humors, Obstruction, and Female Weaknesses—including all cases of a Chronic Nature—can be successfully treated under his superintendence.

Office Hours from 9 A. M. till 6 P. M. 25 Winter street, Boston, Jan. 18.

HEALING AND WRITING MEDIUM

FANNY McQUESTION. LITCHFIELD

N. H. Nov. 30. 3m5

MR. & MRS. J. R. METTLER,

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CLAIRVOYANT EXAMINATIONS, With all the diagnostic and therapeutic; soon as required by the patient, carefully written out.

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TERMS, STRICTLY IN ADVANCE.

For Clairvoyant examinations, including prescriptions, \$5, if the patient be present; and \$10 when absent. When the person to be examined cannot be present, by reason of extreme illness, distance or other circumstances, Mrs. M. will require a lock of the patient's hair. All subsequent examinations \$2.00. Psychometrical readings, \$2.

Hartford, Ct., Dec. 12.

HEALING BY NUTRITION.

Facts For Invalids!

1. The most explicit Testimonies ever borne against *drugging*, have come from Intelligent Physicians, (as may be seen in Mr. Sunderland's Pamphlet) who have declared, that the present practice does more harm than good!
2. Quackery is the use of Remedies without a knowledge of Nature's laws.
3. You are no better for the *Nostrums* you have taken.
4. If curable at all, you may be HEALED by NUTRITION without Medicine! Why, then, should you "dose" any more? INFORMATION sent to you free, on receipt of 1 dime, prepaid. Address NEW METHOD OF CURE, Boston Mass.

Mar. 29.

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, an Athens Co., O. With 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 further extend the sale of it, I will send it, postpaid to any address on receipt of 50 cts. Address A. V. VALENTINE, Jefferson, Wisconsin.

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 order. Address (POSTPAID) "New Era" No 25 Cornhill, Boston, Mass.

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. Mendon Mass. They shall receive advice Free, that may be of service to them. Correspondents be particular to name the state Feb. 18, 1854.

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 *hush*, 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.

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. 1f12

TO THE AFFLICTED.

Charles C. York, Healing 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.

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THE MASSACHUSETTS SERR, will attend to the

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above office.

OFFICE HOURS FROM 9 TO 12 A. M. AND

2 TO 5 P. M.

March 28.

Poetry.

Peace—Be Still.

When the tide of anger rushing
Doth the heart with tumult fill,
And the cheek with scorn is flushing,
Hark, that voice—"Peace, Be still."

When the weight of care is pressing
O'er thy heart, with sorrow filled,
When life seems devoid of blessing,
Let the fervent pulse be stilled.

Inward strife where peace should center,
Discord where should quiet be,
To that heart no calm shall enter,
Until all is Harmony.

Hushed be every selfish feeling;
Calm, subdue thy stubborn will;
To thy soul with gentler healing,
Angels whisper, "Peace, Be Still."

Let not life's vain trials move thee,
Look above, beyond, until
Mortals as they move around thee
Read this lesson—"Peace, Be Still."

Thus above all vain commotion,
Which to thee shall naught appear,
Sailing on life's troubled ocean,
Peace thy onward path shall cheer.

Though thy way be joy, or sorrow,
Filled with seeming good or ill,
Holiest peace thy heart shall borrow
From this teaching—"Peace, Be still."

Somerville, April, 1854.

Words of Wisdom.

A. W. SPRAGUE, MEDIUM.

Brothers and Sisters of this Lower Land. Think ye it is for the gratification of a moment's pleasure, an idle curiosity, or a trifling motive, that we come to you thus hourly, thus daily? Not so. Our work is of too high a nature—our time is too precious, to allow us space or inclination for trifling. Our mission is for the elevation of man. We have given him, again and again, the most beautiful and convincing proofs of our presence, and of our individuality. We have called his attention to the subject, and now that we have done this, we wish to do more. Are you satisfied that we should alone tell you we yet live, and that you must and will live also? Are you satisfied that we tell you ours is a happy home, that the tomb is but the gateway to Heaven, and that which ye call the dark valley, but the beautiful path of Immortality—leading to the Higher Life? Are you satisfied alone with this? Seek ye no better way to pass through this Lower Life? Seek ye no higher knowledge of these Higher Lives, and their connection with the Great Life of all Life, and with thine own earthly existence? When you call bright angels to attend and assist you, seek from them the highest Intelligence, not what or who they are, but what news they bring,—what truths they impart from the Higher World.

When we approach a circle, we approach it for good; and when men approach us, for good, they receive it. This is Truth, and let me explain. If the mind is searching for Truth, and Truth alone, if it looks to the Great Father of all for this Instruction, sooner or later, it must be given. That which the mind diligently and earnestly seeks, it must eventually find. Then, as I said, if you approach us for good, and perseveringly seek it, although it may not at first seem a good, yet must it become so. If the mind continually turns upward for truth, it must eventually find it. Understand: You cannot at once arrive at the ultimatum of Truth, but you learn it step by step, until that which seemed light once, now seems like darkness, and that which now seems light will be darkness in its turn, overshadowed by a purer and a brighter light.

If you would receive Truth, you must toil for it—not so much by the restless far-reaching thought, that dives down into the depths of immensity, and brings forth its hidden treasures, and like the pearl diver, wears away its strength culling gems which others must wear. This has been done too much. I would not have man desist in his efforts to search out these hidden treasures of the Most High. I would have him go onward and still onward in his work, but I would show him a better way. When you bend to behold the little flower by the wayside and strive to understand its structure and its use, send forth your thoughts to the Great Fountain of Truth, and search out this reality amid the Spiritual World. Not by a might effort, but as the flower itself looks upward and receives the descending sunlight upon its petals to nourish its growth and cause it to shoot forth anew, so lift thou thy mind to the Great Sun of Life, and its rays shall descend in the form of beautiful angels who shall teach thee, and nourish and expand the growth of thy mind, until eventually thou canst burst

away from these restraints which materiality has cast about thee, and search out these truths, these beautiful realities, as naturally and as easily as the body seeks and finds its earthly food.

The reality shall be made plain. Seeing with the spiritual eyes, ye shall see spiritual things, and the mind shall drink them in, and become wise in the knowledge of Truth. This cannot be done in a day. While man is wasting his energies,—while he is toiling by the midnight lamp, and searching the ponderous tomes of past ages, studying the productions of those who have long since passed away,—while he turns backward for their aid, he might as well turn upward or inward, and read that for which he spends his life on earth in seeking,—and perhaps in vain—read it in the pages of Inspiration inscribed in living characters of thought upon his own soul, by ministering Spirits. Do ye not see that I do not wish to do away the idea of man's searching himself for Truth, for without this search he cannot find it. Truth cannot enter the mind that is shut up against its light by shadows of Materiality, or that shrinks from its contact. Like all other principles, Truth has an affinity for Truth, and it is attracted in like manner as is Love, or any other principles or particles in Natural or Spiritual Life.

But I digress. I will leave this law of the receiving and imparting of Truth until another time, and continue to say, that man must search for Truth, but he must search in a different form. We have no objection to his turning to the pages of history—we wish him to do so—Sacred, Profane, and Natural History. We have no objection to his turning to the emanations of those minds that lived upon earth centuries ago, more modernly, or at the present age. We wish him to do so. It is of vast importance that he should. But we do wish to do away the idea, that this is to be the first and greatest way and means of obtaining the knowledge of Truth. Man should learn by observation, reflection, and intuition. The means which he now uses as his first helpers to knowledge should become secondary—merely auxiliaries to observation and reflection.

Man learns more from his intuitions than he yet has even thought. It is of the intuitive faculties and knowledge, that we wish to speak. If man was perfect, it is evident that his intuitions would be always right. But he is not so. If man was perfect, the inferences he would draw from observation and reflection would be always right. But this again is not so. And as he turns to Nature, to the minds, the observations, and the written reflections of others, as helpers to his own efforts, so it is just as necessary that he should turn to these Higher Teachers as helpers to develop, enlarge and strengthen his intuitive faculties (which are as much governed by certain laws as any attribute of the human soul) that he may receive higher knowledge through the inner temple of the spirits' shrine. I do not wish man to turn to the higher powers, (by this I mean the spirits set free from the body) as infallible guides, or as a first means of obtaining knowledge. The mind of man itself must act, ere it is acted upon, (save by the Great Mover of all Life) or it becomes puny and weak. Ask not of spirits to tell you of that which you know already. But when you would know of the Spiritual Life, ask of Nature and she will give you a type; ask of your intuitions, your spiritual perceptions, and ask of the spirits to assist in developing your spirit until your intuitions may become your first method of obtaining knowledge, and all other forms or means of obtaining it, sink into mere helpers of the spirit to arrive at Truth. We would not tell man all even if we could. See you not the philosophy? We wish them to come to us as teachers, and as teachers are not to move and educate the mind, but to cause the mind to act for itself, to take hold of realities, and draw them into its mysterious chambers, and make them a part as it were of itself, so we come not so much to enlighten man, as to cause him to enlighten himself. We come not so much to do for man, as to cause him to do for himself, and to teach him how to do.

The mass of mankind, even yet, half mistake our mission. Some think—who believe that we are indeed the spirits of the departed—that we come to tell them that we live and that therefore they will live also. We do. Others that we come to teach them of a beautiful home in the future, that they may better bear with the trials of this. We do. Others, again, that we come to tell them the monster Death is but a white-robed angel, and that the tomb is the birth-place of life. We do. Still others, that we come to

relieve pain, to heal the sick, to give strength to the lame, music to the deaf, voice to the dumb, and light to the blind. We do. But still we have a greater work than this. These are but scanty drops that flow over from the full cup of joy that we bring. These are but chance rays that beam from the rainbow of promise, that has arisen for man. I think few have perceived that our great work is for the elevation, the elevation, the elevation of man—Physically, Morally, Intellectually and Spiritually. And fewer still have perceived how this will be done. A little while (as it seems to us) and the name of "mediums" will be heard no more—all will approach and drink of the Pure Fountain,—all will be students of our Great Book of Life. Man shall be taught by Intuition. We will mingle our teachings with his own, that he gives to man. Yet a little time, and the teachers of the revelations of the past, that now stand aloof from these things, shall be of themselves revelators, and know it not. All mankind shall become revelators, and all shall be taught by Inspiration or Intuition. The beautiful realities of these, unrealities which they see, shall be revealed to them. They shall behold the causes of these effects, and shall find that the Invisible, as they call it now, shall become the Visible and the Real.

It is for this that we come—to assist mankind in this development, in this elevation, in this Spiritual Life. Not to explain to him all these things, not to do this for him, but to teach him how to do this for himself, and to assist him in the work. Think not, then, I say, that we come for aught less than this—then do your part to help us, to help you. Come to us for assistance and for Truth, always remembering that we receive it from the Great Fountain to which in reality you must go, that your spirits may be right for receiving that which we are permitted to give. But come not to us as children that ask for toys, but come to us as responsible, reasonable, intelligent beings, that ask for Light and Truth, and ask for stronger help to guide thereunto. Another day, I may speak again, for the subject is inexhaustible, and, by man, as yet, but little understood. This is our mission to this lower world.

Plymouth, Vt., April, 1854.

AN INQUIRY.

MR. EDITOR:—

In the New Era of Apr. 12, there appeared an article headed, "What good can Spiritualism do?" signed S. B. N., and credited to the Vt. Daily Tribune, in which the writer relates the case of a Mr. E. G. Connor, a daguerrean artist that was cured by a Lady who was a Medium. The writer stated that this Lady cured patients hundreds of miles away, &c. Will S. B. N., or some one else state through the columns of the Era, the name and address of this Healing Medium, together with such information as it would be necessary for her to possess, in order to cure a patient some hundred or more miles off. If there is any objection to making her name public, please give the name and address of some other person who will impart the desired information. Thus will an obligation be conferred upon an

EARNEST WISHER.

Governor Davis a Spiritualist.

It may not be known to the public generally that the Hon. John Davis who has recently deceased, was a Spiritualist. This, however, was the fact. In a conversation that I had with him last summer, he informed me that during his residence in Washington he had seen a great deal of the Spiritual Manifestations, and some very striking ones—and had investigated the subject to his own satisfaction—and had come to the undoubted conclusion that they were of Spiritual origin. He told me, moreover, that he had carried on a correspondence with some of the most distinguished Spiritualists, who were public functionaries, upon this subject. He mentioned the names of Judge Edmonds and ex-Senator Talmadge as being among the number. What he then saw as "through a glass darkly," he probably now sees "face to face"—the spirits of his departed friends.—W. S. A.

Receipt for Happiness.

One of the wealthy merchants of this city, whose death the past year was universally mourned, often told his friends an anecdote which occurred in his own experience, and which was recommended to all those who desired to enjoy a serene old age, without allowing their wealth to disturb their peace of mind. He said that when he had obtained his fortune,

he found he began to grow uneasy about his pecuniary affairs, and one night, when he was about sixty years of age, his sleep was disturbed by unpleasant thoughts respecting some shipments he had just made. In the morning, he said to himself, "This will never do; if I allow such thoughts to gain the mastery over me, I must bid farewell to peace all my life. I will stop this brood of care at once, and at a single blow." Accordingly, he went to his counting-room, and upon examination found he had \$30,000 in money on hand. He made out a list of his relatives and others he desired to aid, and before he went to bed again he had given away every dollar of the thirty thousand. He said he slept well that night, and for a long time after his dreams were not disturbed by anxious thoughts about his vessels or property.—Boston Transcript.

Riches.

"IF YOU WANT FOUR TALENTS APPRECIATED, GET RICH."

That tells the whole story in a nutshell. If you wish to be anybody in the estimation of mankind, get rich. No matter how pure your morality, how lofty your aspirations, how disciplined your mind, unless you have a fortune you will never be noticed, or respected. But if your ancestor chanced to be a miser, and thus left you a goodly heritage, you are fawned on, courted and flattered. If you are a real knave, or a blockhead, it's of no consequence, for you are rich. This blind idolatry of wealth, the worship of Mammon, is enough to make an honest man blush for his race. The "almighty dollar," is the whole end of existence, and the only object of life. The minister of God forgets his high calling, and preaches for a higher salary. His congregation follow him to the costly and magnificent edifice, ostensibly dedicated to God, and instead of meditating on the true end of life, they are absorbed in admiring their own or envying their neighbor's rich garments, and scheming how the morrow shall add to their store of wealth.

Extravagance, fashion, and cheating, through our streets, and jostle against honest toil. Livered footmen and costly coaches hurry by, and splash merit with mud thrown from the wheels—and thus in every phase of life. The toiling, laboring, honest poor are despised and contemned. Riches are coveted, sought for, and worshipped by the millions. Honesty and truth, merit and talent, are sold for a "mess of pottage." Too often the most open dishonesty is forgiven and forgotten, because wealth blinds the eyes and obliterates the memory of the public. "An honest man is the noblest work of God," was once true; but now, "Get all you can, and keep what you get," is the great principle of the age.—Exchange.

Miscellaneous Reading.

Of two young men of equal capacity, suppose that one occupies himself for a certain period in light reading of a miscellaneous character, and the other devotes the same time to the vigorous study of one or two works requiring close attention and continuous thought, such as Butler's Analogy, Smith's Wealth of Nations, Locke's Essay on the Human Understanding, or Mill's Logic, the amount of intellectual benefit derived by the two will be greatly in favor of the latter. The former will have gained merely a crowd of heterogeneous impressions, lying in confused masses in his memory, like the threads and patches of a rag bag, while the other will have been through an athletic course of mental discipline, by which every faculty is invigorated. Beware of the man of one book, says the Latin proverb. He knows no more than that, but that he knows thoroughly. Let me commend to every young man who hears me to form the habit of reading with a definite object and with concentrated attention, and not to roam over a library as one strolls through a garden, pitching upon books because there is something taking in the titles, or because the contents have an inviting look as we turn over the leaves.—Be content to be ignorant in some things, in order that you may know other things well. It is better to know everything of something, than something of everything. Study, says Cicero—and no man ever had a better right to define study than he, for no one ever studied harder—is the intense and assiduous occupation of the mind, applied to some subject with earnest good will. One hour of such study is worth a day of listless dawdling, over a shelf of books.—[Hilliard's Address before the Mercantile Library.

GROWTH OF THE COUNTRY.—It is computed on calculations furnished by the census returns, that 663,000 new houses have been built in the United States in

the last six years, which, at an average of \$1000, would add \$663,000,000, to the wealth of the country, to say nothing of the furniture necessary to the inhabitants; the shipping and railroads, however, would increase this amount to over \$1,000,000,000. Add to this, all the vast sums for factories insurance companies, &c., will swell the aggregate increase in the amount of stocks held abroad.

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New York, Jan. 5.

Prospectus.

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