

NEW

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DEVOTED TO THE NEW DISPENSATION.

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WHOLE NO. 87.

THE DIVINE MARRIAGE:

Thoughts on H. C. Wright's Last Book. How refreshing it is to find a head that sustains intimate relations with its own heart! Such a mind draws water from the well-springs of Life. The Soul flows up, and the Intellect drinks. These waters of Life flow eternally, and the understanding is refreshed by them. What great, inexhaustible fountains of vitality do we begin to discover in human souls! In fact, to many it is quite a recent discovery that they possess real, living, external, psychological organisms—souls, which can be and do, think and act, love and fear not, throughout the endless cycles of countless eternities!

Henry C. Wright's book on "Marriage and Parentage," when my soul is in practical sympathy with the principles it inculcates, makes me think of the Pure, the Just, and the Self-harmonized. Indeed, the contents of this unpretending production seem to be the code of the New Jerusalem. When the Will of God is done on earth as it is in Heaven, then shall we behold "Nina" and "Ernest" everywhere; the everlasting Marriage of Love with Wisdom, the nuptial relation of Heart and Light, the absolute harmonization of Heart and Head.

But in the present or popular social relations, must we not expect to witness the terrific effects of sensualistic marriages? How many, born of such relationships, are organically prepared for "a fretful, joyless childhood, a nervous and uncomfortable maturity, and a stern and heartless old age! Have you never seen a young infant's eyes, that looked as old and sad as if they had been often closed by grief?—faces that haunt you with their prematurely sad and earnest gaze? Yes, these effects of unnatural matrimonial relations look us in the face in every community. No true, holy, conjugal Love between the legally married! No veneration for each other's physical and spiritual attributes! No manifestation of God in either! The husband is not a God-man, but a mere animal; the wife is not a divine being, but a female, subjected to the former who is appointed to rule over her! according to the Church and State!

Well, out of the fullness of his self-poised and imperious organization, Henry C. Wright has courageously rebelled. He declares the everlasting Gospel, viz.: "The right use of the Reproductive Element in Man, as a means to his elevation and happiness." Extensive and anxious observation of mankind has convinced him that men and women, married or single, are almost universally ignorant upon this most important branch of existence. He sees, and has the manhood openly to avow it, that the improper use or expenditure of the "Reproductive Element" results in human degradation and misery. He regards this Element, as the "Heaven-appointed means, not only to perpetuate, but to refine, to elevate and perfect the race." Then he goes to work to ascertain the action of this element on the body and soul when retained in the system; states what he conceives to be the only natural and justifiable object of its expenditure, and shows how it may be made conducive to the improvement of human character and organization.

In all this, we are deeply impressed with the true manhood of man, with the

true womanhood of woman; and there is no soul but may feel itself elevated, purified, chastened, strengthened, by the careful study of the sentences and statements contained in this most welcome volume. It was written from the highest mood; the spiritual realization of true Marriage. It is, therefore, more wise than the world of men, of husbands and of fathers; and it is also more chaste than the world of women, of wives, and of mothers. Those who are yet young, as well as those who are no longer so, should read this New Testament. It hath descended straight from the God of man; direct from the Heaven of the Soul.

The Book is divided into two parts. First: the Physiological department, in which the author, mainly through the scientific deductions of Dr. William B. Carpenter, endeavors to introduce men and women, fathers and mothers, to the Reproductive facts and principles of their existence. Second: the Marriage department, in which, by aid of a very straight-forward correspondence between a model pair, conjugally united, the author inculcates the facts and principles of the supposed true matrimonial alliance.

In the first part of this book will be found enough information to save woman from the ignorant abuse of her nature; and man from the outrages and excesses to which, by birth, and the customary use of foods and drinks, he is now universally inclined. In the second part, you may find the truest, fullest, highest exposition of the hypothesis of an indissoluble, eternal marriage. Here we behold the phenomenon, not unfrequently manifested, of the head declaring positively that the desires of the cultured heart shall meet with boundless, everlasting gratification. Indeed, Mr. Wright everywhere evinces the strongest faith in that law of Charles Fourier—"Attractions proportional to destiny," or, that the existence of certain radical spiritual desires is, in itself considered, a demonstration of ultimate satisfaction.

The Physiological department contains several items which are not established by the principles of Nature. We will not stop to review them—but one: the function of the Female in the Reproductive process. It is stated that the Female is negative, passive, merely a recipient organism for the impregnative spermatozoa. This is true among animals; but man is not comparable with them. This supposed scientific and universal law is applicable to the impregnation of the Female, when subjected to merely the obligations and atrocious liberties of legal union with the Male, without Love. And the issues of such impregnation are physical and animal, conceived in sin and brought forth in iniquity. In the great majority of cases—perhaps, all the instances observed by Hippocrates, and confirmed by Boerhaave, Haller and Dr. Carpenter—this passivity on the part of the Female is a settled fact. But there is a more true marriage between the sexes—already prophesied by this volume—in which the feminine element, actuated by that deep love which only the truly married can understand, will share equally in the process of stamping the seal of Spiritual Beauty and Divinity on the body and soul of the child. To children thus conceived, thus elaborated, thus unfolded into Life, we hopefully look for the foundation and establishment of the Great Harmonical Era of the future in this world.

In the Marriage Department, I find

much that elevates the soul. The sweet odors of early spring are not more refreshing to the sense than are these conjugal revelations to the soul. Souls are to be free from merely legal ties; emancipated from all conventionalisms; and the divine Law of Attraction is henceforth to rule the human soul. Here the true woman can meet the true man; and the marriage of the twain is sanctioned, or not, by the law of spiritual affinity. The leading, positive positions assumed are:

1. That all marriage, not based upon an inherent material and spiritual attraction, is null and void. God joins by Love, not by Law. Legal unions without Love, are immoral.

2. That the Love-Marriage is eternal; nothing can separate the truly married; they are one throughout eternal spheres.

3. That the twain, thus associated, cannot experience separate conjugal attraction; that no other Love can be admitted between them.

4. That the female has an exclusive right to control all physical manifestations of Love; the male is consecrated to the refinement and elevation of the female, to the production and perfection of her offspring.

5. That Reproduction of the human type, the perpetuation of human beings, and not gratification, is the only legitimate object for which the sexual element, the spermatozoa, may be expended. Pleasure is always secondary to reproduction. Reproduction is a duty; the pleasure is as the taste of food, which, in human need, is taken for purposes of supporting Life. The author seems to convert all existence into a combination of most solemn, imperative duties—binding on the male and female, almost to the destruction of spiritual spontaneity.

6. That should a man or woman, after entering into the relation of husband and wife, become convinced by various means that each does not embody the other's Ideal, then they are not truly married; they are divorced; and both have a natural right to seek further for the embodiment of the heart's ideal associate.

7. That human legislation may not forbid them to marry again; that, in truth, men have no right to control arbitrarily the soul's deepest, purest wants—the rights and elevations of true Marriage.

There are several other minor positions, but we pass them over to the reader.

The great, earnest soul of Henry C. Wright stands majestically, dutifully, individually out in every sentence. He writes from his heart. His head has the hardest work to keep up; and yet it does most nobly guide the passionate heart. He is emphatically a monogamist. He believes in no variety of conjugal Love. True marriage is eternal. I said that his book has descended from the Heaven of the Soul. But it must be remembered, as a psychological law, that, in coming from the internal to the outward, all ideas are weakened, and more or less obfuscated by the channel through which they pass. That is, the divine is impaired by the human; leaving, always, plenty of work for the latter to arrive nearer and more near to the real principles of everlasting truth.

Now, although polygamy is repugnant to the conjugal love of that soul which is well devoted, yet do we find in this book no security against it. How shall

mankind find eternal mates? Where is this law? It is not for myself that I ask you, Henry; the question is put by those whose souls are roused to the importance of absolute love-marriages. In this last book, you lay down the laws by which to regulate the twain truly joined; you represent to them the codes of duties to each other, to their offspring; but where do we find the rule whereby all wrong alliances may henceforth be prevented?

You oppose the "free love" system, the ancient doctrine of polygamy, for which you have my gratitude and respect; but you give the world no criterion of judgment whereby to avoid it. On page 119 you say: "As defined by us, marriage is the actual blending of two distinct souls, attracted to each other by a power over which neither has control, so long as they continue within the sphere of each other's attractive force."

As they did not will themselves into this relation, they cannot will themselves out of it. Therefore, the relative conditions of the two souls, under which the union was formed, (remaining the same,) the union itself must remain. But may not these conditions be changed? You answer, "Through ignorance or carelessness they may be." It follows then that these parties were not truly married. This is practical free love—the two separate, in order to find their ideal companions. On the next page, you say: "If either wishes separation there is no longer true marriage in the heart. Where there is true marriage, universal experience testifies that it longs for an endless perpetuity; and the very existence of this desire demonstrates to me the fact, that Nature designed the union to be perpetual. The want is natural, and Nature creates no want for which she does not create a supply."

From this it seems that the test of True Marriage is based wholly upon experiment, like every other species of knowledge. Legalized marriages may seem perfectly right to undeveloped minds. Or, the supposed truly united may discover something repugnant in each other after living together thirty or forty years. If this repugnance amounts to repulsion, then they are no longer truly married. Who shall determine the Law, according to which a man and a woman may settle the question of inherent relationship, or the contrary, independent of all impulse and false inclinations to which every person is more or less liable in this rudimentary state of development? In your next book on this glorious theme, Henry, give the world some practical principle, some certain test, independent of endless experiment to establish this question. The happiness and elevation of the sexes demand it; offspring cannot be radically improved until the right persons enter the marriage relation.

Henry C. Wright is, emphatically, a monogamist—believes faithfully and manfully in ONE ONLY AND TRUE MARRIAGE FOR ETERNITY. But the subject is taking hold of minds in every stage of development; the discussion will be merged into the "Woman's Rights" question, and then will come the most desperate struggle between heart and head—between Love and Law! Dr. T. L. Nichols, (in his Journal of May 13,) who declares himself an advocate for human reformation in this department of life, gives the following on the book in question:

"With some of his positions, we heartily coincide; from others we are compelled to dissent. We agree that the true marriage is the union of mutual love, which no human law has the right

to regulate or control. We assert the supreme right of woman over her own person, and especially over the function of maternity—"the right to choose the father of her child." But we do not find in our observation or experience, that every real love is eternal or exclusive of other loves. We do not believe in an indissoluble monogamy, as the invariable law of our race; nor that the production of offspring is the sole object of a matrimonial union.

Mr. Wright will find, that however this theory may seem to sentimental dreamers, it cannot be imposed on humanity as a law. Whoever has loved, and ceased to love, has had personal experience to contradict the eternity of love; whoever has loved two persons at the same time has a demonstration of at least one exception to the monogamic theory. The world is full of such exceptions. We doubt if there is a man or woman living, really capable of a passionate love, in whom it has been confined, during a whole life, to a single object.

On this theory of indissoluble monogamy every present love proves the falsity of all past ones. Infidelity is impossible. So long as a man loves one woman, he cannot love another; but when he has ceased to love one, he is of course free to love another; or rather he was mistaken in supposing he loved the first. If a true love is, in its nature, eternal, then all the loves that end are false; if true love is exclusive, there can be but one true; with two loves, both are false.

The letters in this book are supposed to be written by a model couple, whose names are ERNEST and NINA. They are united in a marriage of eternal and exclusive love. If Ernest feels any attraction for any other woman, that proves, not only that he is no longer Nina's husband, but that he never was. If either Ernest or Nina loves any other, they are quite free to do so, as the very fact proves that they do not belong to each other. What free-love theory is freer than this? As divorce is simply the cessation of love, and as a true love cannot cease, there is no possible divorce; a new love seems to set aside the old, but really proves that the old did not exist. Such are the absurdities of people who adopt theories instead of observing facts.

The theory that the ultimatum of love has for its object the production of offspring, seems to us as baseless and absurd as the other. Mr. Wright does not feel sure on this point, but urges it yet with some pertinacity. He asserts that the strongest and most energetic men have been remarkable for continence. This is true neither of individuals, or races. The most intellectual and advanced nations are not those most remarkable for this virtue; and if you take the most remarkable men of any country, city or village, you will not upon proper investigation, find them the most chaste. There is scarcely a man of great genius, in any department, whose reputation in this respect is as good as our moralists would have it, and though temperance in this respect is conducive to health, it may be reasonably doubted whether persons of either sex are not injured by total abstinence. Otherwise, monks and nuns should be the most remarkable people in the world; and old bachelors and old maids strikingly superior to the married."

By presenting both the merits and demerits of the Marriage question, we may elicit inquiry, and that is now universally necessary. It is evident that, the polygamic party, in this stage of human experience, will meet more nearly the current wants of mankind. But in a more advanced state, the monogamic philosophy of conjugal love will become popular; for each heart seeks its own counterpart, not in the many, but in ONE; but, as the subject now stands, the discovery of this corresponding Self is unfortunately experimental.

It is my purpose to write a series of discourses, this summer, in order to secure true marriages in the world—conjugal and absolutely homogeneous unions of soul—by the application of the laws of intuition, and of temperamental harmony between male and female. There is, I am sure, no really cultivated man, or refined woman, but would readily respond to the majority of propositions laid down in this work. The consecration of man to woman, and of woman to man, for each other's eleva-

tion and happiness—for the reproduction and perfection of their offspring, and therefore for the ultimate harmonization of the race—is a most glorious doctrine, and is very beautifully presented by the author. I am certain that hundreds of women will thank him in their inmost souls, for his noble defense of their spiritual natures, their wants, their conjugal attractions, and for their qualifications to bless the brotherhood of man. It is only with the concurrence of noble-minded women that Reformers can hope to influence the world toward PRACTICAL PEACE AND JUSTICE.—*Liberator*.

More Music.

MR. EDITOR:—

I am acquainted with Capt. Zebina Small, formerly a representative of this town. And, on Wednesday last, called at his residence, in order to make some inquiries concerning a musical phenomenon reported to have been witnessed there on Monday, the 15th instant. This visit furnished me with the following facts:

Late in the forenoon of that day, Mrs. Small was at a table in her sitting room, intensely engaged in reading Mr. Harris' Poem, the "Epic of the Starry Heaven." No other person was in the house except a granddaughter of ten.

Mrs. S. was about to rise, and engage in some house-work; but detonations (rappings) came abundantly on the table and spelt out to her, in the name of a deceased daughter (the mother of the little girl) "Mother, don't go to work."

She was then reminded, that this same spirit had lately promised her some extraordinary demonstration. So she remained. In a few moments she heard a sort of æolian sound, a music quite different from any to which she had been accustomed, and, apparently at a distance from the house, and constituting (as little Henrietta remarked) "not exactly a tune."

They then looked out; but could discover no performer. And, on returning, Mrs. S. requested the musical sounds to come louder. And, thereupon they did come louder and louder, nearer and nearer.

Mrs. S. then inquired, "Is that music caused by spirits?" Answered by raps on the table, Yes, yes, yes.

"Will you make it louder? louder? louder?" Yes, yes, yes.

At the close of this colloquy, the music approached and seemed to burst into the house; and then receded, and almost died away in the distance.

Again and again, Mrs. S. requested, and promptly witnessed, the approximation and retrocession of these symphonious strains, and, again and again, they burst into the house, and filled the room as before, swelling and sinking, and sinking and swelling, in rich and dreamy floods of melody around the enchanted inmates.

The two witnesses are well agreed in their account of the affair. And I may add that the little girl is somewhat of a musician; and how far she has medium power I cannot say. But Mrs. Small is a well known medium; and is a very respectable woman; and, withal, she is far from being a subject of sensorial illusions, and is not in the habit of being so.

Cape Cod Water Cure, Harwich Port, May 20, 1854.

To render yourself agreeable, employ all the means which nature and education have given you.—*Orin*.

The New Era.

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

S. C. HEWITT,
Editor and Proprietor:
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NEW AND IMPORTANT ARRANGEMENT.

We now have the pleasure of announcing to our friends and the public, that we have associated with ourselves, in the Editorial department of this Journal, Mr. A. E. Newton of this city; and that the union commences on the first of July, or with our next issue.

To those who are acquainted with Mr. N., we need say nothing, with reference to his qualifications for this important work; but as there are many of our readers who have not yet enjoyed the favor, either of a personal acquaintance with him, or been, perhaps, brought into contact with his varied public efforts and labors, it becomes proper and necessary that we should say a few things, among the many, in reference to the particular named. They who have seen the RAILWAY GUIDE for the New England States, and have read the weekly Editorials of the BOSTON PATRIOT, and are at the same time aware that Mr. Newton has long been the Editor of those publications, will already have marked him as a man of culture, of great accuracy of detail and of discriminating judgment, together with not a little of that natural vivacity and pleasantness of manner with the pen, which mark, at once, his adaptation to the editorial office. And they also who have acquainted themselves, (as very many have) with his late works, having special reference to the subject of Spiritualism, viz., "The Letter to the Edwards Congregational Church," his "Review of the Criticisms of the Congregationalist," and his still later work, entitled "Answer to Charges of Belief in Modern Revelations," etc., need no word from us in relation to his peculiar ability, both from natural talent and from his own varied and interesting experience, for conducting a Journal devoted, as the Era is, to the New Dispensation.

Our labors for the last year and a half and more, have been very arduous. We have attended to all the details of business and the Editorial labors alone, working night and day, that we might make as great an economy in the pecuniary expenditures of this paper, as possible, and thereby keep free from debt. And now, as we have the satisfaction of knowing that the Era is established—that it meets a great public need, and that it is the desire of a large class of Spiritualists, that it should continue to prosper and do good, we have thought it proper and expedient, as it has been desirable, to add to the strength of its Intellectual, Moral and Literary qualities,—hoping that, thereby, it may have a more extensive field of usefulness, and more completely fulfill its mission. And we feel too, that the choice we have made, is such as will meet the unqualified approval of all the true friends of this publication, and inspire them to renewed efforts in its behalf. We wish it to be borne distinctly in mind, that we have not made this addition to the interest and ability of the paper, because its pecuniary resources of themselves, at present, warrant the movement, but because our own manifold and increasing labors, the increasing public needs, and the prospect of a more extensive field of usefulness, seemed to demand it. And besides all this, the want of opportunity to attend to the frequent and increasing calls to labor abroad, in the field of Lecturing, Sunday Meetings, etc., whereby the truths of the New Dispensation might get an additional hearing, has formed another motive for this new arrangement. Our editorial labors being thus lightened somewhat, we shall be the better able to accommodate the friends abroad, in the respects just named, and yet detract nothing, but rather add to, the interest of the Era, at the same time.

Our own articles, hereafter, as heretofore, will appear in their own proper place, without signature. Those of Mr. Newton, he will designate in his own way; and each will be responsible only for himself.

And now, in conclusion, may we not be allowed to say, that as we thus add to the expenses of this Journal, by adding to its resources for interest and usefulness, we may expect the immediate and renewed efforts of its friends everywhere, to extend its circulation, and give us the means of meeting its increased liabilities?

We wish all our friends, who may feel disposed to aid us, to remember, that subscriptions may begin with any number of the current volume, and that we can furnish the back numbers to the beginning of the half volume, or to No. 27 entire. And besides all this, as the First of July is a marked period of the year, and as there may be many who would like the paper, who may not wish to date back so far as No. 27, we suggest to all our devoted friends, that they do what they can to give us as large a list as possible of such, to begin at that time. And we beg leave here to say, that we thus repeat in substance the frequent invitation we have extended to those who wish to see the Era prosper, only on the grounds of the public need of the information which is peculiar to this Journal, and its own actual need of pecuniary resources to meet its current liabilities. The first dollar of profit is yet to be made if ever by this establishment. But we ask for no profit: all we ask for is the really needful means to extend what we deeply and earnestly believe to be living and saving Truth. Brethren and Friends—one and all—SHALL WE HAVE THE MEANS? We believe we shall, and that you will be the instruments of furnishing them.

REPLY TO DAVIS.

NUMBER TWO.

Although he does not intend it, yet one would think, from the manner in which Mr. Davis speaks of Mr. Spear and his mediumship, that he regards him simply as one who does the bidding of the Spirits, with little or no exercise of his own judgment or reason; and yet nothing is farther from the truth in the case. John M. Spear is, and always has been a man of good practical common sense—a man who always thinks deliberately before he acts. He is, at the same time, a man who is governed by a high sense of duty and humanity, as Mr. Davis, among other qualities, also allows. And it hardly follows, we think, because his judgment does not always accord with that of others, that therefore he is governed by "a species of unreasoning faith." Does not Mr. Davis follow his own "impressions?" Has he not done so for years? And is he not, at the same time, aware that there is a large class of persons who, from this fact, look upon him in precisely the same light, as that in which he appears to view John M. Spear? But does it follow, that because Mr. D. is impressed to say and do this, that and the other, that he exercises no reason—no judgment in the matter? We think he, himself, at least, would demur at such an estimate of his principles and modes of action. Why then does he judge Mr. Spear as he does? No man has ever been more ready to consult with others and get their advice, than has been Mr. S., in this whole matter. Men of practical common sense, men of science, and men of comprehensive and generalizing minds—all these have been consulted in reference to the principles involved in this Mechanism, and the propriety of the work. And with very slight exceptions, if any, the advice has always been to go on with it, and see it through. Even Mr. Davis, himself, who saw the Machine in its earlier stages, and who then said, in effect, that he recognized the drift of it, and who predicted very accurately, certain arrangements which were to follow, but of which neither Mr. Spear nor ourselves, knew anything at the time—even he recommended, when his advice was solicited, that we go on with the work. And some months subsequently, also, after the first distinct appearance of Motion, as he himself says, he visited the Mechanism again, in company with eleven others, and after having interiorly examined it, he pronounced the principles correct, as he does now, and encouraged still further procedure. We merely mention these things to show, that Mr. Spear and those concerned with him, did not rush headlong into this matter, but actually surveyed the ground over which they were traveling, before they trod upon it, and kept their eyes open all the time, if perchance, they might get a glimpse of "breakers ahead." But they saw no such breakers—they do not yet see them; and it is simply because there are none. The principles of the Machine, as Mr. D. allows, are Nature's principles; the philosophy, although now, is nature's philosophy, and the results, thus far, are just what were predicted long before they transpired, and just what the principles demand they should be.

Furthermore, there is one important fact which we wish to be borne distinctly in mind, in reference to the point under consideration,—it is this: that from the very first direction in mechanical

construction, or in chemical application, there never has been the least mistake made in anything. There has never been any going back, to make a thing over again, after it was once made according to directions, which were always very specific and clear. As observers of this important feature, among many others equally admirable, (and which Mr. Davis, had he known it, might have mentioned as one of the "merits" of the matter) we seriously inquire, what its natural, rational and legitimate effect upon our judgments must have been, other than to demonstrate, not only that the communicating intelligences had the "correct philosophy of the New Motive Power," but that they also had "the practical knowledge of the means to consummate its actualization." Had we witnessed the frequent undoing what was confidently and clearly directed to be done, then we might reasonably have doubted the ability in question. But as nothing of the kind ever happened, the fact will have its proper force with all truly rational minds, in begetting the conviction, that "unreasoning faith" has formed no part of the law which has controlled Mr. Spear and his coadjutors. Indeed, it may in truth be said, that such was the nature of the work, so beautiful, comprehensive and clear the philosophy, and so utterly free have been all the communications from anything like dictation; while, at the same time, a most calm and serene influence has pervaded the whole of them, and surrounded the parties concerned, that, although the faith exercised, was not a little different from that commonly indulged, yet it was such as would be justly sanctioned by the highest reason, the most deliberate judgment and the most elevated intuitions.

Now, had Mr. Davis been comprehensively aware from actual knowledge and perception of the facts and principles involved in this matter; were he intimate with the peculiar character of its history, from its incipient stages, upward and onward to its present state; and had he then the peculiar construction of mind, which would as readily enable him to see into the details of such a matter, as this, as he does into Nature's essences and laws, we know very well, that his judgment in respect to the point under consideration, would have been just the opposite of what he has either expressed or strongly and plainly implied. Under these circumstances, the reader will judge whether "unreasoning faith," or a calm and rational judgment, inspired by living faith in God, in angelic intelligences and in a beautiful and joyous terrestrial, as well as celestial destiny for man, has governed those concerned in this deeply interesting work.

Again, from Mr. Davis' representations, the reader would think, that Mr. Spear was entirely reckless in respect to the support of his family, and by his course had brought them, (to use his own language) "to the very brink of destitution." Now, before Brother Davis writes thus, he should be better informed in the premises. True, he has seen some "hard times," with respect to obtaining the necessary pecuniary means, in just the season required, or that would have been most convenient, humanly speaking; but he has never reckoned without his host as to final supply both for himself and family. Furthermore, his family, as well as himself, lives respectably, though not luxuriously, and never yet has wanted for the necessities of life. Mr. D., evidently, cannot understand the case of Mr. Spear, in this respect, more than some others. He cannot see how it is that such a devoted faith in God and in ministering spirits, as Mr. Spear exercises, should bring the means of subsistence, or a sufficiently warrantable guarantee to that end, to satisfy any mind of common rationality, so that "the very brink of destitution," should not stare himself and family, in the face. And so, putting his own conviction on this point, formed without the requisite data, along with what he hears from others who also judge from a similar state and a similar basis, he utters the unwarrantable declaration he does in respect to Mr. Spear's family. Now, the fact is that John M. Spear is well enough known and appreciated, notwithstanding the vile calumnies of his enemies to have gathered around him some of the noble and true, who have some of this world's goods left yet, and would share the last dollar they had with him, before they would allow, in truth to be said, what Mr. Davis says about his family's "destitution." And in doing so, they would not consider him and his, objects of charity either. They know well enough what they are about and what he is about, to realize that he really earns all he gets, and more. They know that he is all the time industrious for humanity's

good; and they do not estimate services rendered, in such case, by the sum it will bring into their own individual pockets. They have come to estimate themselves somewhat more as stewards of the Divine Father and of the Spiritual World, than as hoarders of treasures for merely individual aggrandizement. The great difficulty is (to the shame of those concerned, be it said) that the burden falls heavier, for the present, on the few who have thus far put their hands into their pockets, and nobly done their duty, than it ought to fall. Nevertheless, it has been one of the surest tests of character, after all, and taught those concerned a lesson, which they cannot fail to turn to good account.

As to the question of "Psychology," one can hardly help smiling, although it be (good naturedly of course) at Brother Davis' expense, to hear him talk as he does on that score. What does he mean by Psychology? Evidently what has long been known among the heretics in science, as *sui-mesmerism*—i. e., to the extent of what is true of his psychological state, he Mesmerises, or psychologizes himself. And Mr. D. thinks that "two-thirds" of the matter in Mr. Spear's lectures, are the result of this self-induced psychological condition. We know it is very convenient, when we get into a difficulty, to call in the aid of Psychology, or some analogous expedient to help us out, as do almost all the opposers of Spiritualism, with respect to the principles and facts of the latter. And even Mr. Davis himself has not escaped the charge of Psychology from the small wits, who neither understand his case, nor anything else above the mere material plane on which they stand, and from which they judge. It seems therefore, not a little curious to see our friend occupying "two-thirds" of the same platform with the worthies named, simply because a phenomenon occurs a little out of his orbit, and which, of course, he fails, in part, to understand.

Mr. Davis will hardly pretend, that he was in the interior condition when he wrote the article under review; for we have already shown his great want of perception of the facts, and his misapprehension of the principles involved in the Motor. We therefore take it for granted that he was in such a state, as is ordinary to any other mortal, and wrote the best thing he could according to his own apprehensions, under such circumstances. Now, if we are right here, as doubtless all will allow we must be, what reliance is to be placed on Mr. D.'s perception, or "impression" of the self-induced Psychology of Mr. Spear? Plainly none at all. It is merely his opinion—an opinion formed without the requisite data, under the misconception of both facts and principles, and principally from "hearsay" evidence.

Furthermore, why does Br. Davis decide in this *ex-cathedra* way, a question of such magnitude, and of which he neither has nor can have yet, the requisite knowledge for a just opinion? Would he be willing to be thus judged by those who are disposed to pounce upon him, to the detriment of his own just and truthful claims? Of course not. It would be well then that he look more ways than one, on a point like this; when he attempts to judge others.

But Mr. D. recognizes "the progressive operation and distention of Spirits," "all the way through from first to last," so far as the "Mechanism" is concerned. Then why not also with respect to the lectures which contain the philosophy on which the Mechanism is founded? Why does he make "two-thirds" of the basis of the mechanism to be psychology, while it is all spirits, so far as the mechanism itself is concerned? There seems not a little confusion or inconsistency here. Mr. Spear never had any taste for science and philosophy—never any for mechanics. Therefore he never studied either, theoretically or practically. His mission, heretofore, has been altogether in other directions. And yet, it is said that two-thirds of the basis of the mechanism comes from his own psychologized mind—a condition which is self-induced?—But we pass on.

From what we have already said, it will be seen, that we are very far from regarding Mr. Davis as authority; and we are happy to find that he does not wish to be so regarded. But now we wish to go a little further, and say a word, more definitely, of the man and his mission. Where, then, does Mr. Davis stand? What is the proper function which he fulfills? What estimate are we to put upon him? And what are his labors truly worth? We have the space only to give merely brief hints, in answer to these questions. As we are able to see him, and as we have seen him for some years, he stands on the *Spiritual plane of Nature*, is clearly cognizant of

her essences and laws, and readily apprehends the substantive existence of spirit, on which is founded the organic idea, and the identical reality of immortality. He is a clear-seer, or clairvoyant in all these matters, and also in some other respects, of a subordinate character. He is, therefore, the chosen instrument of the Spirit World, to teach the mere Idealists of the fog and folly into which they have fallen, and the absolute Atheism towards which they are rapidly tending. He thereby becomes the Pioneer of the New Dispensation, who prepares the way of the coming Kingdom. But Mr. Davis does not see the real nature of that kingdom; he has but little capacity for the practical details of it; and he will not, because he cannot, lead the way in its terrestrial organization. And all this is very well, in the best, most providential and most comprehensive sense. It was for the primitive ages alone—the rudimental eras—to have their LEADERS—their great, their mighty men, as a Moses for the Religion of Force, and the God Power, and a Jesus for the New and Better Covenant, whose Religion and whose God were Love,—men, who, in the absence of unfolded Wisdom, the weak Spiritual children of the Highest, might fall back upon for absolute AUTHORITY, till the Wisdom Age should arrive, and the "full corn in the ear," should indicate the harvest season of Humanity. Such earthly leaders, and such authority were needed then, for the world had no science, no philosophy, no extensive and spiritual culture of the intellect—the Wisdom Power of the soul—whereby to get a true spiritual self-reliance, and become its own authority. But now the Age of Wisdom is coming rapidly upon us, and these mere authoritative leaders are no longer needed. Humanity, itself, so far as earthly leadership and authority are concerned, is to take care of itself. The generic man, instead of the individual, is to lead.

The Social idea is to take the precedence of all other ideas, while at the same time, individualism becomes still more distinct and true to its own nature, than it ever yet has been. And thus comes the reconciliation of the two opposing forces—so long at war with each other. The New Dispensation will accomplish this union, not by the continuance of Heroes and Hero-Worship—not by idolizing and deifying men, but by making every man, woman and child look within, think, reason and judge for themselves, whether this or that is true or false.

We might read Mr. Davis' craniologically, according to his own most beautiful, truthful and fundamental classification of the human spirit, and show the justness of these observations also in that way. They who have listened to his Lectures on "Physiological Vices and Virtues," will remember that he makes the back-brain the seat of the Love-element, the top-brain or coronal region, the seat of the Spiritual element, and the front-brain, the seat of the Wisdom element. No classification could be better than this—it is just the truth of nature, in this direction, as every one must see, almost intuitively, when the idea is once fairly presented. What then are the results of this idea? They are these—viz.:—that a large back-brain gives a strong Love; a high spiritual region, a lofty Spirituality; and a prominent frontal expansion, a comprehensive Wisdom. Now, Mr. Davis has, as even every casual observer of his cranium must have noticed, the Wisdom and the Spiritual elements very largely unfolded organically, and as the readers of his works must have seen reflected there also. But they must have noticed at the same time, that the Love element is wanting, both in his works and in his head. His back-brain is small—his cranium perpendicular in that region, and his Love-inspirations correspondingly weak. Hence, while he philosophizes merely, on the Mission of Jesus, and speaks of the latter as the gentle Nazarene, and the Reformer, he fails to enter into and appreciate the deep, vital Love-Spirit, or Christ-principle, of which Jesus was the embodiment. Hence, also, he fails to see the true relation of Jesus to the Human Race, as the Representative and Promoter of the great Spiritual Life and Love Functions of Humanity. The reason is, he has not enough of the Love-brain to absorb, elaborate and give expression through the intellect, to that influx from the World of Causes, which corresponds to this element of the human being. Hence, although we have never seen, or heard the first thing from him on the point, either pro or con, we should nevertheless be not a little surprised to hear him saying, that this New Dispensation, is the "Second Coming of Christ,"—or anything analogous to that. Should he say that, it would be, to us, a

new and startling unfolding of the man, which may indeed yet come in some degree, although we doubt very much whether it could become, while a tenant of the clay, at least, a leading idea, and inspiration with him. And yet, to our apprehension, there is nothing plainer. The Love-element or Christ-Spirit is the very soul and spirit of the Spiritual Movement. It is the all-prompting spirit of Wisdom's unfoldings, in this age of Wisdom, just as the vital principle of the grain, is the producing cause of the "full corn in the ear;" and Jesus, as its representative and embodiment, is the great Moving Spirit of the New Dispensation. His function is the great Heart function of Humanity's deep and endless Spiritual-Love-Life; and while even some spirits out of the body, as well as in it, may not recognize the fact, he is ever prompting even their intellects—and their affections to the performance of as much positive work for human and angelic use, and good, as comes within the range of each varied and ever varying spiritual conformation and development. We speak not dogmatically, but say what we see to be true—what is just—as plain to us, in Spiritual things, as trees and animals and men are, in natural things.

And now, to conclude this department of the matter, we may be allowed to say, that the New Philosophy and its application to the New Mechanical creation, under consideration, involves all the essentials of what we have thus said of the Love, or Creative element. Indeed, it could be no radically new creation without it. True, it must have the Wisdom element, and it has it; but the Love element, which is ever creative, constantly prompts or inspires the Wisdom to the accomplishment of its own ends. Thus, the Christ-Spirit, and Christ himself, as the special and prominent embodiment of that principle, is moving and organizing the Spiritual Hosts, and through them the human world, to the practical embodiment of those principles of Nature, in mechanics and other spheres through which alone the principles and spirit of Heaven can find expression to any desirable extent on the earth. Preaching till doomsday, will never save the world. The world must have Work—a practical illustration, in the real, solid, every day life of all its members. Materialism must be imbued with Spiritualism; Nature must be filled with Deity, in the recognitions of loving and intelligent souls; and the whole world of science and art must give constant evidence, that God is no more divorced from them, than he is from anything else.

It is, therefore, no great wonder to us, especially when we see Mr. Davis surrounded with persons and influences, as he has been for some time past, whose tendency is to carry his mind (not so much by self-induced psychological influence, as by one foreign to himself) still farther away from the clear sight of some essential principles involved in this matter, than it was without them, to find him just now, deciding, on the whole, against the New Motive Power. But we find no fault—he has said what, all things considered, seemed to him just, under the circumstances. He has also said it in a good spirit; and the providence of it will be, that Truth will be elicited, both in respect to the Motor and the principles it illustrates, as also in relation to Mr. Davis and his mission. Some persons have idolized him heretofore. Many of them may possibly do that less hereafter, while they more truly appreciate and love him. A controversy of this sort, cannot otherwise than have this general tendency, among many others; and if time shall prove it so, we shall be well satisfied.

As to the case of Mrs. — of Boston, and her connexion with the Motor, which Mr. D. characterizes as a "strange coincidence," and which evidently he is full as far from understanding, as he is the points already reviewed, we are saved the labor of presenting that phase of the matter, by being favored with the following clear, concise, and masterly treatment of it, by one more familiar with the facts of that department. And here we may say, that if the article of Mr. Davis had done nothing more than to draw out so searching an analysis, and so thorough and accurate a delineation of the leading features of this truly wonderful, though perfectly natural experience, his criticism would then have really been worth the while. We can only say, then, in conclusion, as we did in the beginning, that we are heartily glad to see him grapple with this new idea. The following is the communication referred to above, and which we commend to the candid consideration of all our readers:

BR. HEWITT:—

Your request for an accurate state-

ment respecting "Mrs. —"s experiences," in connection with the mechanism at High Rock, for public use, imposes on me a duty which is by no means coveted. The peculiarly delicate nature of some portions of those experiences renders them unsuitable topics for public animadversion; while it seems absolutely certain, judging from what has already transpired, that any statements which may be made, will be misapprehended, to a greater or less degree, by unappreciative and gross minds, and thus turned into instruments of torture to a sensitive and shrinking spirit. Moreover, the subject of these experiences, is at present absent from this vicinity, and whatever is stated, must be submitted without her knowledge or consent.

Nevertheless, since these private and delicate matters have been, by other hands, held up before the public gaze; and since the most incorrect notions respecting them have obtained currency, even among friends, while the most absurd and foul perversions of them, furnish food for gross and groveling minds; it seems due both to the cause of truth, and to the pure nature which has been made the unwilling subject of such torturing misinterpretations, that something of the real facts of the case should be made known.

I may state, for the information of those who may need to be informed, that my personal relations to Mrs. — are such as have given me opportunity for a more intimate knowledge of her unusual experiences than is possessed by any other person, beside herself. And here may I not be allowed to utter an earnest protest against the flippant and heartless criticisms, as well as the cruel and abominable perversions, to which this experience has been subjected, by uninformed and unappreciative minds. (I have no reference here to the strictures of our friend A. J. Davis, for he has manifested a truly delicate and sympathizing appreciation of her case, although acting under a misapprehension of the facts.) Those who have wantonly indulged their inclinations in this way, can have had little realization of the injury they have done themselves, nor of the wrong and anguish they have inflicted upon one of the purest and noblest, and at the same time, most sensitive spirits that was ever clothed in flesh. They should remember that the experiences to which she has been called, whatever interpretation may be put upon them, have been *unsought and unexpected by her*; they have been, in their most peculiar features, as unavoidable on her part, as the event of her own ushering into existence; and they have been attended by trials of an internal and private nature, sufficient to overwhelm and crush any spirit, that had a less firm reliance on its own purity and integrity, or a less calm trust in Truth and God. Nobly, beautifully, however, has she been sustained through all these trials from within or from without; and her spirit, chastened and purified by the furnace through which it has passed, has risen to a serene life and a higher joy than can be conceived of by those who occupy the low planes of envy, sensualism and detraction.

I would state at the outset, that neither Mrs. —, nor any one properly acquainted with her case, imagines that there has been anything in her experiences, that partakes of the "miraculous" or the "supernatural." Those words have no place in our vocabulary. Much less has there been anything of the foul and unnatural descriptions which gross imaginations have given credence or currency to. I will not pollute your columns with even a hint at the filthy stories which have been industriously retailed in relation to these matters. Let all to whose ears any of these vile reports may have come, know that they are either groundless calumnies, or wicked perversions.

On the contrary, these experiences have been *wholly natural*, though unusual,—strictly philosophical so far as understood,—and eminently instructive, expanding, pure and elevating in their mental and moral tendencies.

My statements will be confined to as few points as possible, and only such as may serve to correct the more important misapprehensions that have gained currency—passing over a wide field of most interesting, instructive and beautiful unfoldings.

1. It was announced to Mrs. —, by Spiritual intelligences, several months since, that she should become a mother in some new sense—that she should be "the Mary of a New Dispensation." The announcement was given under circumstances the most impressive, and in connection with a most beautiful and instructive vision, in which was strikingly elucidated a most important spiritual

lesson—namely, the true significance of the cross, as an emblem of spiritual advancement. All who were present on the occasion were deeply impressed with the superior capacities and exalted moral attainments of the intelligences communicating, as evidenced by the profound and comprehensive character of their teachings. Nevertheless, the prophecy, or announcement spoken of, though declared with marked emphasis, and directed to be put on record, was not believed to have any peculiar meaning. It was thought to refer, possibly, to the maternal feeling which she had felt towards individuals who had, through her instrumentality, been instructed in the truths of the new philosophy.—Least of all, was there the slightest hint that it had any relation whatever to the Mechanism then constructing at High Rock. No one connected with that enterprise was present, and nothing was known of this declaration by them until it was recalled by the events which subsequently transpired.

2. Previously to this, Mrs. —, had for some time experienced certain sensations analogous to those attendant upon gestation. Subsequently, these indications gradually increased, until they at length became very marked and inexplicable, and presented some very singular characteristics. They were supposed, however, to be, at least partially indicative of disease; but were not imagined to have the remotest connection with either the Mechanism at High Rock, or with the prophecy which has been alluded to. As the crisis approached, a variety of singular events, from apparently independent causes, (which can not be narrated here,) seemed to point to some unusual result,—though all failed to give any person cognizant of them, the slightest apprehension of the nature of that result.

3. At length a request came, through the instrumentality of J. M. Spear, that on a certain day she should visit the tower at High Rock. No one in the flesh,—herself least of all—had any conception of the object of this visit. When there, however, (suitable preparations having been carefully made by superior direction, though their purpose was incomprehensible,) she began to experience the peculiar and agonizing sensations of parturition—differing somewhat from the ordinary experience, inasmuch as the throes were *internal* and of the *spirit*, rather than of the physical nature; but nevertheless quite as uncontrollable and not less severe than those pertaining to the latter. This extraordinary physiological phenomenon continued for about the space of two hours. Its purpose and results were wholly incomprehensible to all but herself; but her own perceptions clear and distinct, that in these agonizing throes, the most interior and refined elements of her spiritual being were imparted to, and absorbed by the appropriate portions of the mechanism—its minerals having been made peculiarly receptive by previous chemical processes. This seemed no more absurd or unphilosophical than the well-known fact that a gold ring or any other article worn about the person, becomes impregnated to a degree with spiritual emanations, or that the elements of one's being can be and are imparted to an autograph so fully, that the character, capacities, etc., may be *psychometrized* therefrom.

4. The result of this phenomenon was that indications of life or pulsation became apparent in the mechanism—first, to her own keenly sensitive touch, and soon after to the eyes of all beholders. These pulsations continued to increase, under a process which she was impelled to continue for some weeks, precisely analogous to that of nursing (for which preparation had previously been made in her own organism, while she was in utter ignorance of any such design), until at times a very marked and surprising motion resulted.

5. At every step in these singular transactions, Mrs. — has been attended by angelic intelligences (whose presence is perceived by her own interior senses) who have from time to time explained the *rationale* of their proceedings and of her experiences, and unfolded, in various departments of science, philosophy and morals, principles and truths of the highest practical moment to us and to mankind. These teachings have been, to a great extent, based upon, and elucidated by, the various experiences connected with that mechanism; and they have been not only profound and comprehensive, intellectually considered, but of the highest, purest, and more elevating moral and spiritual character. That these intelligences have infused into her spirit a most beautiful, harmonizing, celestial influence, has been perceived by all who have enjoyed communion with her; and none of these, I feel

assured, will hesitate to endorse the admission that "She gets a large influx of superior, saving, harmonizing truths." (See Mr. Davis' statement.)

In order to a proper estimate of the peculiar experiences thus described, a large class of correlative physiological and psychological facts, which cannot be even hinted at here, need to be considered by the candid investigator; but the foregoing statements are believed to embrace what is sufficient for the present purpose—namely, the correction of erroneous statements which have gone abroad.

With two or three remarks, I conclude.

1. As these experiences were wholly unexpected and unimagined by the subject of them, until they actually transpired, they could not have been "psychologically produced." Her mind did not act, either "in conjunction with" other minds, or independently of them, to bring about these results. Theories must conform to facts.

2. These experiences were not molded into the peculiar form they took, by any previous religious or theological impressions. Because, first, no impressions of this peculiar character had ever existed; and whatever notions had been once entertained of the "miraculous conception" of Jesus, had long ago given place to more philosophical conclusions. Secondly, no idea of such results had ever been formed in the mind, and hence there existed nothing which could mold these results.

3. As "corrupt trees do not bring forth good fruit" nor "the same fountain send forth bitter waters and sweet," it is difficult to believe that an "influx of superior saving, harmonizing truths" will flow from delusive or deceptive sources.

4. Neither Mrs. — nor myself can profess to have, as yet, any definite conception as to what this "new-born child"—the so-called "Electrical Motor"—is to be. However "enthusiastic" or "extravagant" may be the expectations of others, we do not know that we yet at all comprehend the ultimate designs of the intelligences engaged in it. Time will probably solve that matter, and we willingly abide the decision. But the incalculable benefits which have already accrued to us, in the unfoldings of the interior principles of physical and human science, and in leading to higher and purer moral and spiritual attainments, have overwhelmingly compensated for all that it has cost us, whether in means or in reputation; and this consideration forces upon our minds and hearts a conviction of the *probability*, at least, that still further benefits may be realized from the same source.

Whatever may be the result, therefore, our position is such, that neither disappointment nor regrets may ensue; and the friends of Mrs. — may be assured that her convictions of duty rest on a basis which neither the opinions nor the ridicule of the uninformed can affect; while her spirit is serenely sustained against the shafts of calumny and destruction.

Yours for Truth and Progress, T

Boston, 19, June, 1854.

The Dial Alphabet.

In answer to frequent inquiries about the principle on which this instrument operates, its size, mode of its transportation, if used only by tipping mediums, etc., I would say, this is not a magnetic machine, supposed by many, nor has it any power of action in itself any more than there was in the pen held by the hand of the prophets of old as they were moved to write by an invisible agency, or the pen in the hand of mediums at this day when moved to write in the same way, or in the piano, guitar, and other instruments of music, which are now frequently played upon by Spirits without any visible mortal agency. The dimensions of the instrument are only eight inches square, average thickness two inches, which makes only a small package, and can be sent by express to any part of the United States for a small sum. The face of the instrument is similar to a clock dial; a pointer is attached to the center wheel pivot; on this dial is printed, with a beautiful copper-plate engraving, the twenty-six letters of the alphabet, all the notes and characters in music, the Arabic numerals, and a number of short communications, such as "yes," "no," "don't know," "I think so," "a mistake," "I'll spell it over," "a message," "done," "I'll come again," "I must leave," "good-bye," etc., which may thus be given without repeating the whole alphabet to get one letter. When a more complicated message is to be given, the Spirits point directly to the letters in rapid succession, and in this

way the process of communication is greatly facilitated. In like manner, also, notes in music are indicated and pieces composed. This instrument was designed for tipping mediums, but is now used by rapping mediums, who hold it in their hands; the pointer being passed over the letters they wish to use, the Spirits rap instead of holding it over the letter, as is the case when the instrument is used by tipping mediums. Printed instructions always accompany the instrument, which are so full and explicit that no one need have any difficulty in using it. For terms see advertisement in another column of this paper.

—ISAAC T. PEASE.

The following important notice, we regret to say, was received too late for our last issue. We fear it will be rather too late now to do much good. However, we do the best we can, under the circumstances, and hope it may serve a good purpose in some degree, at least.

Some time ago, we received a very cordial invitation from the friends in Chagrin Falls to be with them at their Jubilee; but our duties at home forbid us enjoying that pleasure. In the Autumn, we hope to be able to make arrangements for a Western Lecturing tour of some weeks, or perhaps, months; and then it will afford us great happiness to visit, among others, the many and well tried friends of Spiritualism, and of the Era, at Chagrin Falls, a special invitation to which we have received from that place. We wish the coming "Jubilee" much success and abundant rejoicing.

GRAND JUBILEE MEETING.

The friends in Bainbridge, Chagrin Falls, Chardon, Russell, Mayfield, Newbury and the adjoining country, on the Reserve are making extensive arrangements for a grand Jubilee, commencing on Saturday, July 1st, which will be held in an elegantly fitted up grove, near the center of Bainbridge. The meeting will continue two days; and should it be thought best by the spiritual hosts concerned, it will be held over the 4th. Preparations will be made to accommodate friends from abroad. Let friends of the harmonious Philosophy, generally, come as we anticipate one of the largest spiritual gatherings there has ever been in the West. The following prominent public speakers are particularly invited to attend: J. Tiffany, Warren Chase, N. P. Talmadge, Judge Edmonds, J. M. Spear, A. J. Davis, Dr. Dexter, R. P. Wilson, R. P. Ambler, and the Editors of all Spiritual Journals.

Come, friends, and meet us on this pentecostal occasion.

By order of the Committee of Arrangements.

Bainbridge, Granger Co. O. June 14, 1854

"The Sacred Circle."

A Monthly Publication with the above title, has lately made its appearance in New York City. It is edited by JUDGE EDMONDS, DR. DEXTER and OWEN G. WARREN. It is published by Partridge and Britton. Price \$2.00 a year in advance.

We have only had time to glance merely at the contents of the above "Circle," the first number of which only we have received. But from the names of those connected with it, we should judge it to be well worthy the patronage of the Spiritual public.

The Circular City.

The third number, treating on the above subject, is crowded out this week by a press of other matters. It is ready for print, and will appear in our next.

Sunday Meeting in Woonsocket.

The Editor will speak on the New Dispensation, at Waterman's Hall, Woonsocket R. I., on the 2d Sunday in July, at the usual hours, morning and afternoon.

BR. STERLING. Your letter duly received. Will be attended to soon. Thank you for your timely suggestions.

ROCKFORD—not Rockport, is the place where the Spirit Advocate is published. So says Warren Chase, in a late business letter. Our printers, it seems, made the mistake; but our friend must write a little plainer, if he wishes to be perfectly sure of the printers' eyes.

BR. MORRILL. Your article on the Salem Convention, was too late for this number—will appear in our next. Glad

to receive your testimony in so thorough and kindly a way. It will do good.

REV. JAS. SMITH—LONDON, ENGLAND. Your letter, dated 5th June was duly received. But your Book has not yet arrived. Should be very glad to see it.

Back Numbers.

We can furnish all the Back Numbers of the present volume, to 27 inclusive, and nearly all to the beginning of the volume. Friends, send in your orders, and they shall be speedily filled.

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.

Several patients can be well accommodated with board in Capt. Smith's family. His residence and Springs are in a pleasant, rural, healthy 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 Packet, or otherwise.) May 1

HEALING MEDIUMS.

GEORGE ATKINS, Clairvoyant, Writing, and Healing Medium, and BENJAMIN A. GLEASON, Healing Medium and Visionist, would inform their friends and the public generally, that they will attend to the Healing of the Sick, under Spiritual Direction, at 103 Court st., near the head of Hanover st. They will also attend to calls at a distance. Geo. Atkins will attend to calls lecturing to public assemblies, while in the superior state, on reasonable terms. He will also write prescriptions for the sick, giving a description of the disease and course of treatment. Psychometrical Delineations of Character, also given. Terms, One Dollar.

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

Terms.—For examinations, including prescriptions, \$5, if the patient be present; and \$10 when absent. All subsequent examinations \$2. Terms strictly in advance. When the person to be examined can not be present, by reason of extreme illness, distance or other circumstances, Mrs. M. will require a lock of the patient's hair.

Mrs. METTLER also gives Psychometrical delineations of character, by having a letter from the person whose qualities she is required to disclose. Terms for the same, \$2

Address Dr. J. R. METTLER, Hartford, Ct.

MRS. METTLER'S RESTORATIVE SYRUP;

Not a universal panacea, but a remedy for the impure state of the blood, a corrector of the secretory organs, and Billious difficulties generally. Sick and Nervous Headache, and all those difficulties connected with a deranged circulation, bad state of the Liver, Coughs, and irritation of the Mucous Membrane so often sympathetically induced. See full direction on the Bottles. Also, for sale, MRS. METTLER'S invaluable remedy for Dysentery and Bowel Complaints, so common during the Summer months. This important remedy will prove almost if not entirely successful, if the directions are fully and carefully carried out. No family should be without it. See full directions on each bottle. Also,

MRS. METTLER'S ELIXIR, So celebrated for severe bilious Colic, pains and Cramps of the stomach and bowels, bilious derangement, rheumatism, neuralgic pains, internal injuries, etc.

James McChester, General Agent, Hartford, Connecticut.

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CURE BY NUTRITION. Dyspepsia, Consumption, Headache, and all forms of Diseases successfully treated by NUTRITION without medicine.

To LA ROY SUNDERLAND—Dear Sir—I take this opportunity to inform you that you have completely cured me of chewing and smoking tobacco. I am now in perfect health, having gained thirty pounds during the three months I have been under your treatment by Nutrition. It is worth any amount of money to me, and I thank you a thousand times.

Yours truly,

H. H. Clark.

South Adams, Mass., May 25, 1854.

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STEPHEN CUTTER }

Woburn March 22, 1854.

THE NEW ERA.

This paper is devoted to SPIRITUALISM. It presents the FACTS, the PHILOSOPHY and PRACTICAL ASPECTS of the Movement. And while it never repudiates anything good and true in old things, it is nevertheless specially and almost wholly (as its name indicates) devoted to NEW THINGS. Its leading Motto is, "BEHOLD I MAKE ALL THINGS NEW." In this idea, its Conductor most fully and devoutly believes, and hence it is his meat and his drink to think and say and do whatever new Thing—of worthy and useful character—may present itself to his mind, within the vast range of the Spiritual Movement.

The Paper has just entered upon its fourth half year—what some weekly journals call their FOURTH VOLUME; and with the beginning of its third half year (No. 27, Vol. 2) begins a thrillingly interesting

HISTORY OF THE NEW MOTIVE POWER, OR ELECTRICAL MOTOR—an entirely new creation By Scientific and Philosophic persons of the Higher Life. The MODEL MACHINE is now completed, and in successful operation. It has cost nearly \$2000, and consumed nine months' time, of several persons, in building. No. 27 contains in part, a description of the Machine, and is the first Number of a long series of articles, which will embrace the whole history of this unique and highly important Spirit Invention.

With the same Number, also commences a series of articles on THE CIRCULAR CITY, OR HOME OF SYMMETRY AND PEACE—embracing a Grand Circular Park in the center, with its Beautiful Temple of Development—its Splendid Avenues, Groves, Shrubbery and Flowers—its Grand Circular Streets and Side Walks—its Economical, Convenient and Beautiful UNITARIAN DWELLINGS, with which each Family Home is most harmoniously affiliated—thus preserving in externals, both individualism and Socialism, as well as fostering internally, those principles which make the true union of the whole—and which, vast and more, will be shown to be FEASIBLE AND SURE, as a Practical Realization ultimately, and much of which may be realized almost immediately. And in addition to these matters of special interest, this Journal will contain the usual matters of note and importance connected with the General Spiritual Movement.

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ADDRESS: "THE NEW ERA," No 16 Franklin St., Boston Mass. All Newspapers and Periodicals which give the above one insertion—including this Paragraph—and call attention to it, (sending a marked copy to this office) will be entitled to an exchange one year.

Poetry.

Birds and Angels.

In early Spring, one day,
My little girls and boys,
All busy in their play,
Seemed bent on making noise.
O, listen, now, said I,
Who knows but we may hear,
Up in the branches high,
Some Spring-bird's voice so clear?
Quickly each little child,
Turned from his busy play,
And waited still and mild,
For what the bird might say.
And sweet, and clear, and long,
The little dissonant heard
The merry, praiseful song
Of a tiny, bright Spring-bird.
And thus, so glad and gay,
That happy little things,
And sang to us all day,
And we're listening.
How could we, when the din
Of noise and tumult round,
Would never let me in,
The sweeter, better sound
Than thought, how the Angels
Are near us, night and day,
Though evil passions always
Would drive them far away.
No wonder that we never
Their sweet voiced warblings hear,
Which round our souls forever
We keep confusion near.
O like those little children,
Let us this moment stay,
Of sin, the wicked tumult,
And hear what angels say.
For, though like birds unheeded,
In robes, all light and fair,
The good and blessed spirits
Are near us everywhere.
—S. S. GAZETTE.

An Anglo-Franco Message.

NAPOLEON BONAPARTE TO LOUIS NAPOLEON.
BR. CASIMIR.
Fenceous you a message purporting to be from Napoleon the Great, to his nephew, the present Emperor of France. It was given in London in the presence of Roger Casement, Esq., formerly of the English Army, but now sojourning in this country. Mr. Casement is the English Officer who has been so favorably mentioned as doing Kossuth an essential service about the time the latter was making his escape from Hungary. The Medium for the message in question was a Mrs. Hardinge, of London, and was given in the latter part of March last, just before Br. Casement's farewell to England. The message sounds reliable, and in many points is consistent with the unquestionable fact that Louis Napoleon is interested in investigating the manifestations and is himself susceptible to impressions, etc. It seems, also, that Napoleon desired to have the message delayed for a fortnight or so; and as this would bring it about the time that the ultimatum from Russia reached Louis Napoleon, in reply to his last and personal appeal to the Russian Emperor, the spirit evidently foresaw the purport of that reply, and withheld the message with a view to having it reach Louis at a more appropriate and impressive time. There is likewise in the message, an allusion to the unhappiness of Louis Napoleon in his present nuptial relations, and as this corresponds with what has since transpired relative to his intentions of a divorce, it gives a still more reliable appearance to the message. Furthermore there is a fact stated to me by Mr. Casement, which is still more satisfactory. Mrs. Hardinge has a boy in her family, (a brother, I believe,) who is, or has been, clairvoyant. Some time ago, Louis Napoleon being in London, visited Mr. Hardinge's house with reference to investigating the manifestations, and without making himself known. The boy, being entranced, instantly exclaimed—"I see Napoleon the Great!" "What! What!" exclaimed Louis, jumping from his chair; and I believe he then obtained further convincing evidences of the presence of his renowned relative,—the spirit introducing him to the family, in his appropriate character, as Louis Napoleon, and directing him back to Paris.

Br. Casement, narrating the facts connected with the giving of the message which is the subject of this article, says: "The first intimation of Bonaparte's presence was given to the medium alone, and quite unexpectedly on her part, as well as to all of us, apparently. It was by writing, and the medium, Mrs. Hardinge, had been about a year developed, and seemed to be controlled with the greatest facility. The spirits usually in attendance on her, indeed, always, I believe, till I visited the family, were more or less Orthodox, and I was desirous to introduce some advanced spirits, such as

B. Franklin to them. Indeed, I had asked spirits who visited me, purporting to be Wellington, and occasionally Franklin, to visit this family and give them some advice and teaching. This was done with good effect. It was under these circumstances that the spirit of the medium's grandfather, who had been a nobleman and a clergyman, and had almost daily visited her, one day stated through her hand, that a new spirit was present who wished to communicate, but would not do it without asking permission. This being given, a short communication, which I omitted to obtain, was written out, signed BONAPARTE, making a request to be permitted to write a communication for Louis Napoleon. As nearly as I can recollect, it commenced thus,—"Could you possibly manage to send a communication to the present Emperor of France, as I have much to say to him of importance," and then was added, that it would not be for a fortnight or so, that he would wish to write it. Two days before the expiration of the fortnight, I was very anxious to get his communication, in order to have it forwarded to Paris by some confidential means (that being quite necessary) previous to my embarking for the United States three days afterwards. I was also feeling most anxious that something to the point, and of a convincing nature as a test, should be received in order to induce the Emperor to attend to it. At that time the following was addressed to me:

"You need not fear; the time has scarce yet come which was specified." At that time what I have to write I shall write. I would rather have no one here with me but the medium. You may criticise, but I write what I think is best, the first time. I may impress you the second. Adieu.

BONAPARTE.

On the evening of the day at the end of the fortnight, I called on Mr. and Mrs. Hardinge, and found from Mr. H. that his wife had not at all been in a writing mood all day, although he had left her for the purpose of writing, for several hours, but some annoying circumstances had occurred and prevented it. I then endeavored, by lively conversation, to induce in her a fit state of mind, and in the course of half an hour, she felt her hand affected, when we got pencil and paper, and received as follows:

"I have been here for many hours, this day, endeavoring to influence the medium to permit me to write; but there having been a counteracting influence, I was obliged to leave it. I am not at all doubting as to whether my nephew will receive my communication. I am sure he will do so, as he knows full well how he is influenced by spirits. I cannot write as I would, for the nerves of this medium are not in a fit state for spiritual power. I have been trifled with; perhaps, I doubt not, however, of being able to control her at a future time, and thereby write communications of more importance. But all must learn to walk before they can run. I will write for your satisfaction, a few words to my nephew. Was it not that I feared you would think I had forgotten the promise? I should leave it until minds were more congenial, but then this is your last visit, my friend, for a time."

After the above communication to myself, the following was written for Louis Napoleon:

"It is with every feeling of love, and anxious wishes for your happiness and prosperity, that I send you this. You are aware that my spirit is not strange to you. You know full well how often I am with you, trying to influence you to do those things which will promote your own peace and that of your country. You have often felt the presence of many spirits, but they have caused you more unhappiness than otherwise. I wish not to do this. Were you to endeavor to keep your mind more tranquil, I should be able, not only to influence you at a distance, but come to your vision. You know you have paced your own private room in agony of mind, and have thought of me and fancied I was with you, and indeed it was no fancy, but a truth. 'Tis sad, with all the anxieties of your mind, you should make very trifles to cause your unhappiness. Every one ought to enjoy the happiness of the loved one of his heart; yet, you know too well what this unhappiness is. But to more important matters."

"There is much treachery around you, there is danger and sorrow hanging over France. Leave all your superstition, I wish you no longer to encourage this. I, in the body, suffered much from my enemies,—there is much of the same hanging over you. In two years time or

*An allusion to Catholicity and the Jesuits, probably.

less, there will be the cry of blood in France. If you heed me I will hereafter tell you more. I am with you in the small private room often. I will be there while you read this. You shall feel my presence. I would whisper to you; be not afraid to humble yourself; if you will show the spirit of a little humility, others will do the same. Since I left you, I have learned many lessons. I will write to you again if you desire it."

N. B.

Then was written again to Mr. Casement, as follows:

"Extract anything you please, or do what you please with this. It is the best way I can form it now; but the Emperor will receive it with joy. I have good grounds for saying this. Aye and had it been more simple, were this possible, he would have done the same."

Br. Casement sent the foregoing, with a brief explanation in a note, to Louis Napoleon, by a confidential agent, the day before he left London, viz., the 21st of March last, and gave him the medium's address.

Yours, cordially,
D. J. MANDELLE.

The Good of Spiritualism.

The following communications were given at a Circle in this village, (Palmer Depot) on the 11th inst. The authors requested their publication in the Era, with which request I cheerfully comply, so far as to furnish copy. You will decide as to their merit, and act accordingly.

As ever yours,
A. C. BILLINGS.

Palmer, May 15 1854.

"The Question has often been asked, perhaps daily, What good will Spiritualism do? or what will you accomplish by your so-called Harmonical Philosophy?"

These Questions and similar ones have been answered by us from the Spirit Spheres in different ways; and we again approach an humble seeker after truth, and give another and perhaps a more satisfactory answer to some, than what has been given.

We come from the higher Spheres as intelligent beings (or minds) with all their pristine loveliness, and unfolding powers to behold the new creation, and harmonious results from nature's laws. We come with unmistakable and distinct view and purposes of unfolding the passive and susceptible mind, holding forth such light and intelligence, that the Infidel may see God in nature, where he has had no God; and find his way onward and upward through the Circles and Spheres in the Spirit-world, as he progresses from knowledge to knowledge.

We come to reclaim the unfortunate Inebriate; and all who have violated the physical or moral laws in folly or licentious habits.

We come to enlist the sympathy and benevolence of all we can, to raise up down-trodden humanity, and to elevate their minds, drawing them away from the gross and contaminating influences of earth, by presenting to their interior vision the beauty and sublimity of the controlling influences of nature's divine principles.

Thus, as we go on, step by step, rescuing and delivering from the dark abyss of superstition and ignorance; we raise them up to behold the true light of Heaven, and instill in man a desire for truth and harmony.

Ask us not then again, what will be accomplished by the Spiritual Philosophy—but carry out in your daily walk, in a practical manner, the pure and wholesome principles that we teach.

SOLOX.

PERTINENT QUERIES.

The following was communicated also so from the distinguished and worthy Channing, an interrogatory worthy of note.

"I would have you submit to the sectarian inhabitants of your earth a few inquiries or questions, which I desire to ask them."

1st. Is it necessary to reform the inhabitants of your earth universally? And if so, how do you propose to accomplish this great work of healthfulizing and spiritualizing, that man shall become willing to reject error in all its forms, and receive truth in her stead?

2d. Do Sectarians believe they can reform all mankind by continuing on in the old, and well-beaten path of Mythological Theology, and following the round of forms and ceremonies of the ancients?

3d. How long must Biblical Scholars continue to search after ancient lore, the things which were, and now are not, and if the wisdom of men and of

this world is foolishness in the sight of God, how long before man will be controlled by the wisdom of God?

4th. To what extent has ancient Theology and her religion christianized and harmonized the inhabitants of your earth; and if the work is rapidly progressing in the Churches, how long will it take in the reformatory movements of the Church, to christianize and harmonize the whole World?

W. E. CHANNING.

Fragments of Thought.

Revelation and Reason have usually been thought to occupy antagonistic relations to each other. Hence while one class of extremists have exalted Revelation and decried Reason, another class equally unwise, have shouted the praises of Reason and ignored Revelation. The truth in the matter lies between the two. Reason is in itself one of the noblest faculties of the human soul; and Revelation comes not to subdue and tyrannize over that faculty, but to purify, exalt, and perfect it.

Sympathy, given or received, is a source of great joy. There are two kinds. One outward, which says, "I'm sorry," or "I'm so glad," the other, inward, which speaks in the mute language of pure and congenial hearts. The former is the body of sympathy; the latter the soul.

Everything is to be judged upon its own intrinsic merits, and not by its perversions or the infamous uses that are made of it. There is many a good horse that is run on a bad errand.

Heaven relates essentially to internals and not to externals. Hence they who look for Heaven by and by, in the future and without themselves, must be disappointed, except they be blessed by a heavenly temper and frame of mind, and realize day by day the peace and joy for which they hope.

Great talkers are usually small thinkers. Hence, though abounding in words, they are barren of ideas; though prolific of sound, they are wanting in sense.

Confidence is a plant of slow growth. And therefore all the more enduring and valuable.

War and bloodshed are prolific sources of evil. Whoso counsels war and bloodshed, even in a noble cause, is therefore the promoter of evil and not of good. Righteousness is not born of violence and wrath, but of peace and good-will.

Some people captivate at first sight by their wisdom and goodness; but thenceforward, and upon closer acquaintance, lose their fascinations, and their virtues also. Their pond has large flood-gates, and soon runs out. Others, charm but little to begin with, but improve continually with the passing years, growing always more perfect and more dear. They have a fountain of living waters within, priceless and inexhaustible.

Whoever desires the friendship of the noble and the pure, must be worthy of it. This is the only condition of securing it.

The friendships of earth are dear to the soul, how much more so are the friendships of heaven! And he must be false to his own happiness, who is scrupulously careful to obtain the former, but who is wholly indifferent to the possession of the latter.

Blessed is the man whose life and character are so pure and bright, as to reflect upon the beholder the Divinity that shines thereupon.—W. S. H.

THE N. Y. TRIBUNE.

On the 11th of April, 1853, the DAILY TRIBUNE having completed its twelfth year, was enlarged more than one-fourth, or to the size of The London Times, making it considerably larger than any other cheap Daily published in this country, or in the world. No change in price was made in consequence of this enlargement—the paper being still afforded to Mail Subscribers at \$5 per annum, delivered by carriers to its patrons in this and the adjacent cities at 12 1/2 cents per week, and sold at these Carriers and to Agents ordering it by Express or Mail, for distant sale, at \$1.50 for one hundred copies, \$15 per thousand copies, payable in advance. At these prices, our aggregate receipts for our entire Daily paper and ink, leaving the sums we pay for paper and postage, our receipts for Advertising, in our paper, we return to each purchaser of our paper from us, his money's worth in the naked sheet we send him, looking for the reward of our own labor and the heavy expenses of Telegraphing, Correspondence, Reporting, Composition, Printing, Mailing, Book-keeping, Rent, &c., to our Advertisers alone. We do not think it now possible to cheapen newspapers beyond this point, if ever shall be, hereafter, we intend to be even with the foremost in demonstrating the fact. Our

SEMI-WEEKLY, EUROPEAN AND

CALIFORNIA editions were enlarged simultaneously and equally with the Daily, and also without any increase of price. We respectfully solicit a comparison of our Semi-Weekly at \$3 per annum (two copies sent a full year for \$5, and five copies for \$11.25) with any \$4 and \$5 Semi-Weekly, and will cheerfully send copies for this purpose upon direct or postpaid application.

THE N. Y. WEEKLY TRIBUNE entered on its thirteenth year on the 3d of Sep-

tember, when it was in like manner enlarged to the size of the Semi-Weekly and Daily, adding more than one-fourth to its capacity—also without increase of price. This enlargement adds at least \$20,000 to our expenses, in addition to the previous cost of our Daily enlargement already effected.

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Tribune Office, New York.

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VOLUME SIXTH—1854.

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In addition to the regular editorial corps, Rev. G. B. Cheever, D.D., Rev. Henry Ward Beecher, Mrs. H. B. Stowe, Rev. C. L. Brace, and Minnie Myrtle, are stated contributors, engaged to write weekly, and will be assisted by most able correspondents at home and abroad, who will do all in their power to make this Journal an interesting Religious and Family Paper.

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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ERA

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OR HEAVEN

OPENED TO MAN.

DEVOTED TO THE NEW DISPENSATION.

VOL. II. NO. 35.

BOSTON, MASS., WEDNESDAY, JUNE 28, 1854.

WHOLE NO. 87.

THE DIVINE MARRIAGE

Thoughts on H. C. Wright's Last Book.

How refreshing it is to find a head that sustains intimate relations with its own heart! Such a mind draws water from the well-springs of Life. The Soul flows up, and the Intellect drinks. These waters of Life flow eternally, and the understanding is refreshed by them. What great, inexhaustible fountains of vitality do we begin to discover in human Souls! In fact, to many it is quite a recent discovery that they possess real, living, external, psychological organisms—souls, which can be and do, think and act, love and fear not, throughout the endless cycles of countless eternities!

Henry C. Wright's book on "Marriage and Parentage," when my soul is in practical sympathy with the principles it inculcates, makes me think of the Pure, the Just, and the Self-harmonized. Indeed, the contents of this unpretending production seem to be the code of the New Jerusalem. When the Will of God is done on earth as it is in Heaven, then shall we behold "Nina" and "Ernest" everywhere; the everlasting Marriage of Love with Wisdom, the nuptial relation of Heat and Light, the absolute harmonization of Heart and Head.

But in the present or popular social relations, must we not expect to witness the terrific effects of sensualistic marriages? How many, born of such relationships, are organically prepared for "a fretful, joyless childhood, a nervous and uncomfortable maturity, and a stern and heartless old age! Have you never seen a young infant's eyes, that looked as old and sad as if they had been often closed by grief?—faces that haunt you with their prematurely sad and earnest gaze? Yes, these effects of unnatural matrimonial relations look us in the face in every community. No true, holy, conjugal Love between the legally married! No veneration for each other's physical and spiritual attributes! No manifestation of God in either! The husband is not a God-man, but a mere animal; the wife is not a divine being, but a female, subjected to the former who is appointed to rule over her? according to the Church and State!

Well, out of the fullness of his self-poised and imperious organization, Henry C. Wright has courageously rebelled. He declares the everlasting Gospel, viz.: "The right use of the Reproductive Element in Man, as a means to his elevation and happiness." Extensive and anxious observation of mankind has convinced him that men and women, married or single, are almost universally ignorant upon this most important branch of existence. He sees, and has the manhood openly to avow it, that the improper use or expenditure of the "Reproductive Element" results in human degradation and misery. He regards this Element, as the "Heaven-appointed means, not only to perpetuate, but to refine, to elevate and perfect the race." Then he goes to work to ascertain the action of this element, on the body and soul when retained in the system; states what he conceives to be the only natural and justifiable object of its expenditure, and shows how it may be made conducive to the improvement of human character and organization.

In all this, we are deeply impressed with the true manhood of man, with the

true womanhood of woman; and there is no soul but may feel itself elevated, purified, chastened, strengthened, by the careful study of the sentences and statements contained in this most welcome volume. It was written from the highest mood; the spiritual realization of true Marriage. It is, therefore, more wise than the world of men, of husbands and of fathers; and it is also more chaste than the world of women, of wives, and of mothers. Those who are yet young, as well as those who are no longer so, should read this New Testament. It hath descended straight from the God of man; direct from the Heaven of the Soul.

The Book is divided into two parts. First: the Physiological department, in which the author, mainly through the scientific deductions of Dr. William B. Carpenter, endeavors to introduce men and women, fathers and mothers, to the Reproductive facts and principles of their existence. Second: the Marriage department, in which, by aid of a very straight-forward correspondence between a model pair, conjugally united, the author inculcates the facts and principles of the supposed true matrimonial alliance.

In the first part of this book will be found enough information to save woman from the ignorant abuse of her nature, and man from the outrages and excesses to which, by birth, and the customary use of foods and drinks, he is now universally inclined. In the second part, you may find the truest, fullest, highest exposition of the hypothesis of an indissoluble, eternal marriage. Here we behold the phenomenon, not unfrequently manifested, of the head declaring positively that the desires of the cultured heart shall meet with boundless, everlasting gratification. Indeed, Mr. Wright everywhere evinces the strongest faith in that law of Charles Fourier—"Attractions proportional to destiny;" or, that the existence of certain radical spiritual desires is, in itself considered, a demonstration of ultimate satisfaction.

The Physiological department contains several items which are not established by the principles of Nature. We will not stop to review them—but one: the function of the Female in the Reproductive process. It is stated that the Female is negative, passive, merely a recipient organism for the impregnative spermatozoa. This is true among animals; but man is not comparable with them. This supposed scientific and universal law is applicable to the impregnation of the Female, when subjected to merely the obligations and atrocious liberties of legal union with the Male, without Love. And the issues of such impregnation are physical and animal, conceived in sin and brought forth in iniquity. In the great majority of cases—perhaps, all the instances observed by Hippocrates, and confirmed by Boerhaave, Haller and Dr. Carpenter—this passivity on the part of the Female is a settled fact. But there is a more true marriage between the sexes—already prophesied by this volume—in which the feminine element, actuated by that deep love which only the truly married can understand, will share equally in the process of stamping the seal of Spiritual Beauty and Divinity on the body and soul of the child. To children thus conceived, thus elaborated, thus unfolded into Life, we hopefully look for the foundation and establishment of the Great Harmonical Era of the future in this world.

In the Marriage Department, I find

much that elevates the soul. The sweet odors of early spring are not more refreshing to the sense than are these conjugal revelations to the soul. Souls are to be free from merely legal ties; emancipated from all conventionalisms; and the divine Law of Attraction is henceforth to rule the human soul. Here the true woman can meet the true man; and the marriage of the twain is sanctioned, or not, by the law of spiritual affinity. The leading, positive positions assumed are:

1. That all marriage, not based upon an inherent material and spiritual attraction, is null and void. God joins by Love, not by Law. Legal unions without Love, are immoral.

2. That the Love-Marriage is eternal; nothing can separate the truly married; they are one throughout eternal spheres.

3. That the twain, thus associated, cannot experience separate conjugal attraction; that no other Love can be admitted between them.

4. That the female has an exclusive right to control all physical manifestations of Love; the male is consecrated to the refinement and elevation of the female, to the production and perfection of her offspring.

5. That Reproduction of the human type, the perpetuation of human beings, and not gratification, is the only legitimate object for which the sexual element, the spermatozoa, may be expended. Pleasure is always secondary to reproduction. Reproduction is a duty; the pleasure is as the taste of food, which, in human need, is taken for purposes of supporting Life. The author seems to convert all existence into a combination of most solemn, imperious duties—binding on the male and female, almost to the destruction of spiritual spontaneity.

6. That should a man or woman, after entering into the relation of husband and wife, become convinced by various means that each does not embody the other's Ideal, then they are not truly married; they are divorced; and both have a natural right to seek further for the embodiment of the heart's ideal associate.

7. That human legislation may not forbid them to marry again; that, in truth, men have no right to control arbitrarily the soul's deepest, purest wants—the rights and elevations of true Marriage.

There are several other minor positions, but we pass them over to the reader.

The great, earnest soul of Henry C. Wright stands majestically, dutifully, individually out in every sentence. He writes from his heart. His head has the hardest work to keep up; and yet it does most nobly guide the passionate reins. He is emphatically a monogamist. He believes in no variety of conjugal Love. True marriage is eternal. I said that his book has descended from the Heaven of the Soul. But it must be remembered, as a psychological law, that, in coming from the internal to the outward, all ideas are weakened, and more or less beclouded by the channel through which they pass. That is, the divine is impaired by the human; leaving, always, plenty of work for the latter—to arrive nearer and more near to the real principles of everlasting truth.

Now, although polygamy is repugnant to the conjugal love of that soul which is well developed, yet do we find in this book no security against it. How shall

mankind find eternal mates? Where is this law? It is not for myself that I ask you, Henry; the question is put by those whose souls are roused to the importance of absolute love-marriages. In this last book, you lay down the laws by which to regulate the twain truly joined; you represent to them the codes of duties to each other, to their offspring; but where do we find the rule whereby all wrong alliances may henceforth be prevented?

You oppose the "free love" system, the ancient doctrine of polygamy, for which you have my gratitude and respect; but you give the world no criterion of judgment whereby to avoid it. On page 119 you say: "As defined by us, marriage is the actual blending of two distinct souls, attracted to each other by a power over which neither has control, so long as they continue within the sphere of each other's attractive force."

As they did not will themselves into this relation, they cannot will themselves out of it. Therefore, the relative conditions of the two souls, under which the union was formed, (remaining the same,) the union itself must remain. But may not these conditions be changed? You answer, "Through ignorance or carelessness they may be." It follows then that these parties were not truly married. This is practical free love—the two separate, in order to find their ideal companions. On the next page, you say: "If either wishes separation there is no longer true marriage in the heart. Where there is true marriage, universal experience testifies that it longs for an endless perpetuity; and the very existence of this desire demonstrates to me the fact, that Nature designed the union to be perpetual. The want is natural, and Nature creates no want for which she does not create a supply."

From this it seems that the test of True Marriage is based wholly upon experiment, like every other species of knowledge. Legalized marriages may seem perfectly right to undeveloped minds. Or, the supposed truly united may discover something repugnant in each other after living together thirty or forty years. If this repugnance amounts to repulsion, then they are no longer truly married. Who shall determine the Law, according to which a man and a woman may settle the question of inherent relationship, or the contrary, independent of all impulse and false inclinations to which every person is more or less liable in this rudimentary state of development? In your next book on this glorious theme, Henry, give the world some practical principle, some certain test, independent of endless experiment to establish this question. The happiness and elevation of the sexes demand it; offspring cannot be radically improved until the right persons enter the marriage relation.

Henry C. Wright is, emphatically, a monogamist—believes faithfully and manfully in ONE ONLY and TRUE MARRIAGE FOR ETERNITY. But the subject is taking hold of minds in every stage of development; the discussion will be merged into the "Woman's Rights" question, and then will come the most desperate struggle between heart and head—between Love and Law! Dr. T. L. Nichols, (in his Journal of May 13,) who declares himself an advocate for human reformation in this department of life, gives the following on the book in question:

"With some of his positions, we heartily coincide; from others we are compelled to dissent. We agree that the true marriage is the union of mutual love, which no human law has the right

to regulate or control. We assert the supreme right of woman over her own person, and especially over the function of maternity—"the right to choose the father of her child." But we do not find in our observation or experience, that every real love is eternal or exclusive of other loves. We do not believe in an indissoluble monogamy, as the invariable law of our race; nor that the production of offspring is the sole object of a ultimatum of love.

Mr. Wright will find, that however this theory may seem to sentimental dreamers, it cannot be imposed on humanity as a law. Whoever has loved, and ceased to love, has had personal experience to contradict the eternity of love; whoever has loved two persons at the same time has a demonstration of at least one exception to the monogamic theory. The world is full of such exceptions. We doubt if there is a man or woman living, really capable of a passionate love, in whom it has been confined, during a whole life, to a single object.

On this theory of indissoluble monogamy every present love proves the falsity of all past ones. Infidelity is impossible. So long as a man loves one woman, he cannot love another; but when he has ceased to love one, he is of course free to love another; or rather he was mistaken in supposing he loved the first. If a true love is, in its nature, eternal, then all the loves that end are false; if true love is exclusive, there can be but one true; with two loves, both are false.

The letters in this book are supposed to be written by a model couple, whose names are Ernest and Nina. They are united in a marriage of eternal and exclusive love. If Ernest feels any attraction for any other woman, that proves, not only that he is no longer Nina's husband, but that he never was. If either Ernest or Nina love any other, they are quite free to do so, as the very fact proves that they do not belong to each other. What free-love theory is freer than this? As divorce is simply the cessation of love, and as a true love cannot cease, there is no possible divorce; a new love seems to set aside the old, but really proves that the old did not exist. Such are the absurdities of people, who adopt theories instead of observing facts.

The theory that the ultimatum of love has for its object the production of offspring, seems to us as baseless and absurd as the other. Mr. Wright does not feel sure on this point, but urges it yet with some pertinacity. He asserts that the strongest and most energetic men have been remarkable for continence. This is true neither of individuals, or races. The most intellectual and advanced nations are not those most remarkable for this virtue; and if you take the most remarkable men of any country, city or village, you will not upon proper investigation, find them the most chaste. There is scarcely a man of great genius, in any department, whose reputation in this respect is as good as our moralists would have it, and though temperance in this respect is conducive to health, it may be reasonably doubted whether persons of either sex are not injured by total abstinence. Otherwise, monks and nuns should be the most remarkable people in the world; and old bachelors and old maids strikingly superior to the married."

By presenting both the merits and demerits of the Marriage question, we may elicit inquiry, and that is now universally necessary. It is evident that the polygamic party, in this stage of human experience, will meet more nearly the current wants of mankind. But in a more advanced state, the monogamic philosophy of conjugal love will become popular; for each heart seeks its own counterpart, not in the many, but in one; but, as the subject now stands, the discovery of this corresponding Self is unfortunately experimental.

It is my purpose to write a series of discourses, this summer, in order to secure true marriages in the world—congenial and absolutely homogeneous unions of soul—by the application of the laws of intuition, and of temperamental harmony between male and female. There is, I am sure, no really cultivated man, or refined woman, but would readily respond to the majority of propositions laid down in this work. The consecration of man to woman, and of woman to man, for each other's elevation and happiness—for the reproduction and perfection of their offspring, and therefore for the ultimate harmonization of the race—is a most glorious doctrine, and is very beautifully presented by the author. I am certain that hundreds of women will thank him in their inmost souls, for his noble defense of their spiritual natures, their wants, their conjugal attractions, and for their qualifications to bless the brotherhood of man. It is only with the concurrence of noble-minded women that Reformers can hope to influence the world toward PRACTICAL PEACE AND JUSTICE.—*Liberator*.

More Music.

Mr. Editor:—

I am acquainted with Capt. Zebina Small, formerly a representative of this town. And, on Wednesday last, called at his residence, in order to make some inquiries concerning a musical phenomenon reported to have been witnessed there on Monday, the 15th instant. This visit furnished me with the following facts:

Late in the forenoon of that day, Mrs. Small was at a table in her sitting room, intensely engaged in reading Mr. Harris' Poem, the "Epic of the Starry Heaven." No other person was in the house except a granddaughter of ten.

Mrs. S. was about to rise, and engage in some house-work; but detonations (rappings) came abundantly on the table and spelt out to her, in the name of a deceased daughter (the mother of the little girl) "Mother, don't go to work."

She was then reminded, that this same spirit had lately promised her some extraordinary demonstration. So she remained. In a few moments she heard a sort of æolian sound, a music quite different from any to which she had been accustomed, and, apparently at a distance from the house, and constituting (as little Henrietta remarked) "not exactly a tune."

They then looked out; but could discover no performer. And, on returning, Mrs. S. requested the musical sounds to come louder. And, thereupon they did come louder and louder, nearer and nearer.

Mrs. S. then inquired, "Is that music caused by spirits?" Answered by raps on the table, Yes, yes, yes.

"Will you make it louder? louder? louder? Yes, yes, yes."

At the close of this colloquy, the music approached and seemed to burst into the house; and then receded, and almost died away in the distance.

Again and again, Mrs. S. requested, and promptly witnessed, the approximation and retrocession of these symphonious strains, and, again and again, they burst into the house, and filled the room as before, swelling and sinking, and sinking and swelling, in rich and dreamy floods of melody around the enchanted inmates.

The two witnesses are well agreed in their account of the affair. And I may add that the little girl is somewhat of a musician; and how far she has medium power I cannot say. But Mrs. Small is a well known medium; and is a very respectable woman; and, withal, she is far from being a subject of sensorial illusions, and is entirely sane and sound.

Cape Cod Water-Cure, Harwich Port, May 20, 1854.

To render yourself agreeable, employ all the means which nature and education have given you.—Ovid.

The New Era.

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

S. C. HEWITT,
Editor and Proprietor:
OFFICE NO. 15 FRANKLIN ST.

TERMS—\$1.50 Per Annum, in Advance.
ISSUED EVERY WEDNESDAY.

BOSTON, WEDNESDAY, JUNE 28, 1884.

NEW AND IMPORTANT ARRANGEMENT.

We now have the pleasure of announcing to our friends and the public, that we have associated with ourselves, in the Editorial department of this Journal, Mr. A. E. Newton of this city; and that the union commences on the first of July, or with our next issue.

To those who are acquainted with Mr. N., we need say nothing, with reference to his qualifications for this important work; but as there are many of our readers who have not yet enjoyed the favor, either of a personal acquaintance with him, or been, perhaps, brought into contact with his varied public efforts and labors, it becomes proper and necessary that we should say a few things, among the many, in reference to the particular named. They who have seen the *RAILWAY GUIDE* for the New England States, and have read the weekly Editorials of the *BOSTON PATHEINDER*, and are at the same time aware that Mr. Newton has long been the Editor of those publications, will already have marked him as a man of culture, of great accuracy of detail and of discriminating judgment, together with not a little of that natural vivacity and pleasantness of manner with the pen, which mark, at once, his adaptation to the editorial office. And they also who have acquainted themselves, (as very many have) with his late works, having special reference to the subject of Spiritualism, viz., "The Letter to the Edwards Congregational Church," his "Review of the Criticisms of the Congregationalist," and his still later work, entitled "Answer to Charges of Belief in Modern Revelations," etc., need no word from us in relation to his peculiar ability, both from natural talent and from his own varied and interesting experience, for conducting a Journal devoted, as the *New Era* is, to the New Dispensation.

Our labors for the last year and a half more, have been very arduous. We have attended to all the details of business and the Editorial labors alone, working night and day, that we might make as great an economy in the pecuniary expenditures of this paper, as possible, and thereby keep free from debt. And now, as we have the satisfaction of knowing that the *Era* is established—that it meets a great public need, and that it is the desire of a large class of Spiritualists, that it should continue to prosper and do good, we have thought it proper and expedient, as it has been desirable, to add to the strength of its Intellectual, Moral and Literary qualities,—hoping that, thereby, it may have a more extensive field of usefulness, and more completely fulfill its mission. And we feel too, that the choice we have made, is such as will meet the unqualified approval of all the true friends of this publication, and inspire them to renewed efforts in its behalf. We wish it to be borne distinctly in mind, that we have not made this addition to the interest and ability of the paper, because its pecuniary resources of themselves, at present, warrant the movement, but because our own manifold and increasing labors, the increasing public needs, and the prospect of a more extensive field of usefulness, seemed to demand it. And besides all this, the want of opportunity to attend to the frequent and increasing calls to labor abroad, in the field of Lecturing, Sunday Meetings, etc., whereby the truths of the New Dispensation might get an additional hearing, has formed another motive for this new arrangement. Our editorial labors being thus lightened somewhat, we shall be the better able to accommodate the friends abroad, in the respects just named, and yet detract nothing, but rather add to, the interest of the *Era*, at the same time.

Our own articles, hereafter, as heretofore, will appear in their own proper place, without signature. Those of Mr. Newton, he will designate in his own way; and each will be responsible only for himself.

And now, in conclusion, may we not be allowed to say, that as we thus add to the expenses of this Journal, by adding to its resources for interest and usefulness, we may expect the immediate and renewed efforts of its friends everywhere, to extend its circulation, and give us the means of meeting its increased liabilities?

We wish all our friends, who may feel disposed to aid us, to remember, that subscriptions may begin with any number of the current volume, and that we can furnish the back numbers to the beginning of the half volume, or to No. 27 entire. And besides all this, as the *First of July* is a marked period of the year, and as there may be many who would like the paper, who may not wish to date back so far as No. 27, we suggest to all our devoted friends, that they do what they can to give us as large a list as possible of such, to begin at that time. And we beg leave here to say, that we thus repeat in substance the frequent invitation we have extended to those who wish to see the *Era* prosper, only on the grounds of the public need of the information which is peculiar to this Journal, and its own actual need of pecuniary resources to meet its current liabilities. The first dollar of profit is yet to be made if ever by this establishment. But we ask for no profit: all we ask for is the really needful means to extend what we deeply and earnestly believe to be living and saving Truth. Brethren and Friends—one and all—SHALL WE HAVE THE MEANS? We believe we shall, and that you will be the instruments of furnishing them.

REPLY TO DAVIS.

ALTHOUGH he does not intend it, yet one would think, from the manner in which Mr. Davis speaks of Mr. Spear and his mediumship, that he regards him simply as one who does the bidding of the Spirits, with little or no exercise of his own judgment or reason; and yet nothing is farther from the truth in the case. John M. Spear is, and always has been a man of good practical common sense—a man who always thinks deliberately before he acts. He is, at the same time, a man who is governed by a high sense of duty and humanity, as Mr. Davis, among other qualities, also allows. And it hardly follows, we think, because his judgment does not always accord with that of others, that therefore he is governed by "a species of unreasoning faith." Does not Mr. Davis follow his own "impressions?" (as he does not do so for years?) And is he not, at the same time, aware that there is a large class of persons who, from this fact, look upon him in precisely the same light, as that in which he appears to view John M. Spear? But does it follow, that because Mr. D. is impressed to say and do this, that and the other, that he exercises no reason—no judgment in the matter? We think he, himself, at least, would demur at such an estimate of his principles and modes of action. Why then does he judge Mr. Spear as he does? No man has ever been more ready to consult with others and get their advice, than has been Mr. S., in this whole matter. Men of practical common sense, men of science, and men of comprehensive and generalizing minds—all these have been consulted in reference to the principles involved in this Mechanism, and the propriety of the work. And with very slight exceptions, if any, the advice has always been to go on with it, and see it through. Even Mr. Davis, himself, who saw the Machine in its earlier stages, and who then said, in effect, that he recognized the drift of it, and who predicted very accurately, certain arrangements which were to follow, but of which neither Mr. Spear nor ourselves, knew anything at the time—even he recommended, when his advice was solicited, that we go on with the work. And some months subsequently, also, after the first distinct appearance of Motion, as he himself says, he visited the Mechanism again, in company with eleven others, and he pronounced the principles correct, as he does now, and encouraged still further procedure. We merely mention these things to show, that Mr. Spear and those concerned with him, did not rush headlong into this matter, but actually surveyed the ground over which they were traveling, before they trod upon it, and kept their eyes open all the time, if perchance, they might get a glimpse of "breakers ahead." But they saw no such breakers—they do not yet see them; and it is simply because there are none. The principles of the Machine, as Mr. D. allows, are Nature's principles; the philosophy, although now, is nature's philosophy, and the results, thus far, are just what were predicted long before they transpired, and just what the principles demand they should be.

Furthermore, there is one important fact which we wish to be borne distinctly in mind, in reference to the point under consideration—it is this: that from the very first direction in mechanical

construction, or in chemical application, there never has been the least mistake made in anything. There has never been any going back, to make a thing over again, after it was once made according to directions, which were always very specific and clear. As observers of this important feature, among many others equally admirable, (and which Mr. Davis, had he known it, might have mentioned as one of the "merits" of the matter) we seriously inquire, what its natural, rational and legitimate effect upon our judgments must have been, other than to demonstrate, not only that the communicating intelligences had the "correct philosophy of the New Motive Power," but that they also had "the practical knowledge of the means to consummate its actualization." Had we witnessed the frequent undoing what was confidently and clearly directed to be done, then we might reasonably have doubted the ability in question. But as nothing of the kind ever happened, the fact will have its proper force with all truly rational minds, in begetting the conviction, that "unreasoning faith" has formed no part of the law which has controlled Mr. Spear and his coadjutors. Indeed, it may in truth be said, that such was the nature of the work, so beautiful, comprehensive and clear the philosophy, and so utterly free have been all the communications from anything like dictation; while, at the same time, a most calm and serene influence has pervaded the whole of them, and surrounded the parties concerned, that, although the faith exercised, was not a little different from that commonly indulged, yet it was such as would be justly sanctioned by the highest reason, the most deliberate judgment and the most elevated intuitions.

Now, had Mr. Davis been comprehensively aware from actual knowledge and perception of the facts and principles involved in this matter; were he intimate with the peculiar character of its history, from its incipient stages, upward and onward to its present state; and had he then the peculiar construction of mind, which would as readily enable him to see into the details of such a matter as this, as he does into Nature's essences and laws, we know very well, that his judgment in respect to the point under consideration, would have been just the opposite of what he has either expressed or strongly and plainly implied. Under these circumstances, the reader will judge whether "unreasoning faith," or a calm and rational judgment, inspired by living faith in God, in angelic intelligences and in a beautiful and joyous terrestrial, as well as celestial destiny for man, has governed those concerned in this deeply interesting work.

Again, from Mr. Davis' representations, the reader would think, that Mr. Spear was entirely reckless in respect to the support of his family, and by his course had brought them, (to use his own language) "to the very brink of destitution." Now, before Brother Davis writes thus, he should be better informed in the premises. True he has seen some "hard times," with respect to obtaining the necessary pecuniary means, in just the season required, or that would have been most convenient, humanly speaking; but he has never reckoned without his host as to final supply both for himself and family. Furthermore, his family, as well as himself, lives respectably, though not luxuriously, and never yet has wanted for the necessities of life. Mr. D., evidently, cannot understand the case of Mr. Spear in this respect, more than some others. He cannot see how it is that such a devoted faith in God and in ministering spirits, as Mr. Spear exercises, should bring the means of subsistence, or a sufficiently warrantable guarantee to that end, to satisfy any mind of common rationality, so that "the very brink of destitution," should not stare himself and family in the face. And so, putting his own conviction on this point, formed without the requisite data, along with what he hears from others who also judge from a similar state and a similar basis, he utters the unwarrantable declaration he does in respect to Mr. Spear's family. Now, the fact is that John M. Spear is well enough known and appreciated, notwithstanding the vile calumnies of his enemies to have gathered around him some of the noble and true, who have some of this world's goods left yet, and would share the last dollar they had with him, before they would allow, in truth to be said, what Mr. Davis says about his family's "destitution." And in doing so, they would not consider him and his, objects of charity either. They know well enough what they are about and what he is about, to realize that he really earns all he gets, and more. They know that he is all the time industrious for humanity's

good; and they do not estimate services rendered, in such case, by the sum it will bring into their own individual pockets. They have come to estimate themselves somewhat more as stewards of the Divine Father and of the Spiritual World, than as hoarders of treasures for merely individual aggrandizement. The great difficulty is (to the shame of those concerned, be it said) that the burden falls heavier, for the present, on the few who have thus far put their hands into their pockets, and nobly done their duty, than it ought to fall. Nevertheless, it has been one of the surest tests of character, after all, and taught those concerned a lesson, which they cannot fail to turn to good account.

As to the question of "Psychology," one can hardly help smiling, although it be (good naturedly of course) at Brother Davis' expense, to hear him talk as he does on that score. What does he mean by Psychology? Evidently what has long been known among the heretics in science, as *sui-mesmerism*—i. e., to the extent of what is true of his psychological state, he Mesmerises, or psychologizes himself. And Mr. D. thinks that "two-thirds" of the matter in Mr. Spear's lectures, are the result of this self-induced psychological condition. We know it is very convenient, when we get into a difficulty, to call in the aid of Psychology, or some analogous expedient to help us out, as do almost all the opposers of Spiritualism, with respect to the principles and facts of the latter. And even Mr. Davis himself has not escaped the charge of Psychology from the small wits, who neither understand his case, nor anything else above the mere material plane on which they stand, and from which they judge. It seems therefore, not a little curious to see our friend occupying "two-thirds" of the same platform with the worthies named, simply because a phenomenon occurs a little out of his orbit, and which, of course, he fails, in part, to understand.

Mr. Davis will hardly pretend, that he was in the interior condition when he wrote the article under review; for we have already shown his great want of perception of the facts, and his misapprehension of the principles involved in the Motor. We therefore take it for granted that he was in such a state, as is ordinary to any other mortal, and wrote the best thing he could according to his own apprehensions, under such circumstances. Now, if we are right here, as doubtless all will allow we must be, what reliance is to be placed on Mr. D.'s perception, or "impression" of the self-induced Psychology of Mr. Spear? Plainly none at all. It is merely his opinion—an opinion formed without the requisite data, under the misconception of both facts and principles, and principally from "hearsay" evidence.

Furthermore, why does Br. Davis decide in this *ex-cathedra* way, a question of such magnitude, and of which he neither has nor can have yet, the requisite knowledge for a just opinion? Would he be willing to be thus judged by those who are disposed to pounce upon him, to the detriment of his own just and truthful claims? Of course not. It would be well then that he look more ways than one, on a point like this, when he attempts to judge others.

But Mr. D. recognizes "the progressive operation and dictation of Spirits," "all the way through from first to last," so far as the "Mechanism" is concerned. Then why not also with respect to the lectures which contain the philosophy on which the Mechanism is founded? Why does he make "two-thirds" of the basis of the mechanism to be psychology, while it is all spirits, so far as the mechanism itself is concerned? There seems not a little confusion or inconsistency here. Mr. Spear never had any taste for science and philosophy—never any for mechanics. Therefore he never studied either, theoretically or practically. His mission, heretofore, has been altogether in other directions. And yet, it is said that two-thirds of the basis of the mechanism comes from his own psychologized mind—a condition which is self-induced?—But we pass on.

From what we have already said, it will be seen, that we are very far from regarding Mr. Davis as authority; and we are happy to find that he does not wish to be so regarded. But now we wish to go a little further, and say a word, more definitely, of the man and his mission. Where, then, does Mr. Davis stand? What is the proper function which he fulfills? What estimate are we to put upon him? And what are his labors truly worth? We have the space only to give merely brief hints, in answer to these questions. As we are able to see him, and as we have seen him for some years, he stands on the *Spiritual plane of Nature*, is clearly cognizant of

her essences and laws, and readily apprehends the substantive existence of spirit, on which is founded the organic idea, and the identical reality of immortality. He is a clear-seer, or clairvoyant in all these matters, and also in some other respects, of a subordinate character. He is, therefore, the chosen instrument of the Spirit World, to teach the mere Idealists of the fog and folly into which they have fallen, and the absolute Atheism towards which they are rapidly tending. He thereby becomes the Pioneer of the New Dispensation, who prepares the way of the coming Kingdom. But Mr. Davis does not see the real nature of that kingdom; he has but little capacity for the practical details of it; and he will not, because he cannot, lead the way in its terrestrial organization. And all this is very well, in the best, most providential and most comprehensive sense. It was for the primitive ages alone—the rudimentary eras—to have their LEADERS—their great, their mighty men, as a Moses for the Religion of Force, and the God Power, and a Jesus for the New and Better Covenant, whose Religion and whose God were Love, men, who, in the absence of unfolded Wisdom, the weak Spiritual children of the Highest, might fall back upon for absolute AUTHORITY, till the Wisdom Age should arrive, and the "full corn in the ear," should indicate the harvest season of Humanity. Such earthly leaders, and such authority were needed then, for the world had no science, no philosophy, no extensive and spiritual culture of the intellect—the Wisdom Power of the soul—whereby to get a true spiritual self-reliance, and become its own authority. But now the Age of Wisdom is coming rapidly upon us, and these mere authoritative leaders are no longer needed. Humanity, itself, so far as earthly leadership and authority are concerned, is to take care of itself. The generic man, instead of the individual, is to lead.

The Social idea is to take the precedence of all other ideas, while at the same time, individualism becomes still more distinct and true to its own nature, than it ever yet has been. And thus comes the reconciliation of the two opposing forces—so long at war with each other. The New Dispensation will accomplish this union, not by the continuance of Heroes and Hero-Worship—not by idolizing and deifying men, but by making every man, woman and child look within, think, reason and judge for themselves, whether this or that is true or false.

We might read Mr. Davis craniologically, according to his own most beautiful, truthful and fundamental classification of the human spirit, and show the justness of these observations also in that way. They who have listened to his Lectures on "Physiological Vices and Virtues," will remember that he makes the back-brain the seat of the Love-element, the top-brain or coronal region, the seat of the Spiritual element, and the front-brain, the seat of the Wisdom element. No classification could be better than this—it is just the truth of nature, in this direction, as every one must see, almost intuitively, when the idea is once fairly presented. What then are the results of this idea? They are these—viz.:—that a large back-brain gives a strong Love; a high spiritual region, a lofty Spirituality; and a prominent frontal expansion, a comprehensive Wisdom. Now, Mr. Davis has, as even every casual observer of his cranium must have noticed, the Wisdom and the Spiritual elements very largely unfolded organically, and as the readers of his works must have seen reflected there also. But they must have noticed at the same time, that the Love element is wanting, both in his works and in his head. His back-brain is small—his cranium perpendicular in that region, and his Love-inspirations correspondingly weak. Hence, while he philosophizes merely, on the Mission of Jesus, and speaks of the latter as the gentle Nazarene, and the Reformer, he fails to enter into and appreciate the deep, vital Love-Spirit, or Christ-principle, of which Jesus was the embodiment. Hence, also, he fails to see the true relation of Jesus to the Human Race, as the Representative and Promoter of the great Spiritual Life and Love Functions of Humanity. The reason is, he has not enough of the Love-brain to absorb, elaborate and give expression through the intellect, to that influx from the World of Causes, which corresponds to this element of the human being. Hence, although we have never seen, or heard the first thing from him on the point, either pro or con, we should nevertheless be not a little surprised to hear him saying, that this New Dispensation, is the "Second Coming of Christ,"—or anything analogous to that. Should he say that, it would be to us, a

new and startling unfolding of the man, which may indeed yet come in some degree, although we doubt very much whether it could become, while a tenant of the clay, at least, a leading idea, and inspiration with him. And yet, to our apprehension, there is nothing plainer. The Love-element or Christ-Spirit is the very soul and spirit of the Spiritual Movement. It is the all-prompting spirit of Wisdom's unfoldings, in this age of Wisdom, just as the vital principle of the grain, is the producing cause of the "full corn in the ear;" and Jesus, as its representative and embodiment, is the great Moving Spirit of the New Dispensation. His function is the great Heart function of Humanity's deep and endless Spiritual-Love-Life; and while even some spirits out of the body, as well as in it, may not recognize the fact, he is ever prompting even their intellects—and their affections to the performance of as much positive work for human and angelic use, and good, as comes within the range of each varied and ever varying spiritual conformation and development. We speak not dogmatically, but say what we see to be true—what is just as plain to us, in Spiritual things, as trees and animals and men are, in natural things.

And now, to conclude this department of the matter, we may be allowed to say, that the New Philosophy and its application to the New Mechanical creation, under consideration, involves all the essentials of what we have thus said of the Love, or Creative element. Indeed, it could be no radically new creation without it. True, it must have the Wisdom element, and it has it; but the Love element, which is ever creative, constantly prompts or inspires the Wisdom to the accomplishment of its own ends. Thus, the Christ-Spirit, and Christ himself, as the special and prominent embodiment of that principle, is moving and organizing the Spiritual Hosts, and through them the human world, to the practical embodiment of those principles of Nature, in mechanics and other spheres through which alone the principles and spirit of Heaven can find expression to any desirable extent on the earth. Preaching till doomsday, will never save the world. The world must have Work—a practical illustration, in the real, solid, every day life of all its members. Materialism must be imbued with Spiritualism; Nature must be filled with Deity, in the recognitions of loving and intelligent souls; and the whole world of science and art must give constant evidence, that God is no more divorced from them, than he is from anything else.

It is, therefore, no great wonder to us, especially when we see Mr. Davis surrounded with persons and influences, as he has been for some time past, whose tendency is to carry his mind (not so much by self-induced psychological influence, as by one foreign to himself) still farther away from the clear sight of some essential principles involved in this matter, than it was without them, to find him just now, deciding, on the whole, against the New Motive Power. But we find no fault—he has said what, all things considered, seemed to him just, under the circumstances. He has also said it in a good spirit; and the providence of it will be, that Truth will be elicited, both in respect to the Motor and the principles it illustrates, as also in relation to Mr. Davis and his mission. Some persons have idolized him heretofore. Many of them may possibly do that less hereafter, while they more truly appreciate and love him. A controversy of this sort, cannot otherwise than have this general tendency, among many others; and if time shall prove it so, we shall be well satisfied.

As to the case of Mrs. — of Boston, and her connexion with the Motor, which Mr. D. characterizes as a "strange coincidence," and which evidently he is full as far from understanding, as he is the points already reviewed, we are saved the labor of presenting that phase of the matter, by being favored with the following clear, concise, and masterly treatment of it, by one more familiar with the facts of that department. And here we may say, that if the article of Mr. Davis had done nothing more than to draw out so searching an analysis, and so thorough and accurate a delineation of the leading features of this truly wonderful, though perfectly natural experience, his criticism would then have really been worth the while. We can only say, then, in conclusion, as we did in the beginning, that we are heartily glad to see him grapple with this new idea. The following is the communication referred to above, and which we commend to the candid consideration of all our readers:

BR. HEWITT:—
Your request for an accurate state-

ment respecting "Mrs. —"s experiences," in connection with the mechanism at High Rock, for public use, imposes on me a duty which is by no means coveted. The peculiarly delicate nature of some portions of those experiences renders them unsuitable topics for public animadversion; while it seems absolutely certain, judging from what has already transpired, that any statements which may be made, will be misapprehended, to a greater or less degree, by unappreciative and gross minds, and thus turned into instruments of torture to a sensitive and shrinking spirit. Moreover, the subject of these experiences, is at present absent from this vicinity, and whatever is stated, must be submitted without her knowledge or consent.

Nevertheless, since these private and delicate matters have been, by other hands, held up before the public gaze; and since the most incorrect notions respecting them have obtained currency, even among friends, while the most absurd and foul perversions of them, furnish food for gross and groveling minds; it seems due both to the cause of truth, and to the pure nature which has been made the unwilling subject of such torturing misinterpretations, that something of the real facts of the case should be made known.

I may state, for the information of those who may need to be informed, that my personal relations to Mrs. — are such as have given me opportunity for a more intimate knowledge of her unusual experiences than is possessed by any other person, beside herself. And here may I not be allowed to utter an earnest protest against the flippant and heartless criticisms, as well as the cruel and abominable perversions, to which this experience has been subjected, by uninformed and unappreciative minds. (I have no reference here to the strictures of our friend A. J. Davis, for he has manifested a truly delicate and sympathizing appreciation of her case, although acting under a misapprehension of the facts.) Those who have wantonly indulged their inclinations in this way, can have had little realization of the injury they have done themselves, nor of the wrong and anguish they have inflicted upon one of the purest and noblest, and at the same time, most sensitive spirits that was ever clothed in flesh. They should remember that the experiences to which she has been called, whatever interpretation may be put upon them, have been *unsought and unexpected by her*; they have been, in their most peculiar features, as unavoidable on her part, as the event of her own ushering into existence; and they have been attended by trials of an internal and private nature, sufficient to overwhelm and crush any spirit, that had a less firm reliance on its own purity and integrity, or a less calm trust in Truth and God. Nobly, beautifully, however, has she been sustained through all these trials from within or from without; and her spirit, chastened and purified by the furnace through which it has passed, has risen to a serene life and a higher joy than can be conceived of by those who occupy the low planes of envy, sensualism and detraction.

I would state at the outset, that neither Mrs. —, nor any one properly acquainted with her case, imagines that there has been anything in her experiences, that partakes of the "miraculous" or the "supernatural." Those words have no place in our vocabulary. Much less has there been anything of the foul and unnatural descriptions which gross imaginations have given credence or currency to. I will not pollute your columns with even a hint at the filthy stories which have been industriously retailed in relation to these matters. Let all to whose ears any of these vile reports may have come, know that they are either groundless calumnies, or wicked perversions.

On the contrary, these experiences have been *wholly natural*, though unusual,—strictly philosophical so far as understood,—and eminently instructive, expanding, pure and elevating in their mental and moral tendencies.

My statements will be confined to as few points as possible, and only such as may serve to correct the more important misapprehensions that have gained currency—passing over a wide field of most interesting, instructive and beautiful unfoldings.

1. It was announced to Mrs. —, by Spiritual intelligences, several months since, that she should become a mother in some new sense—that she should be "the Mary of a New Dispensation." The announcement was given under circumstances the most impressive, and in connection with a most beautiful and instructive vision, in which was strikingly elucidated a most important spiritual

lesson—namely, the true significance of the cross, as an emblem of spiritual advancement. All who were present on the occasion were deeply impressed with the superior capacities and exalted moral attainments of the intelligences communicating, as evidenced by the profound and comprehensive character of their teachings. Nevertheless, the prophecy, or announcement spoken of, though declared with marked emphasis, and directed to be put on record, was not believed to have any peculiar meaning. It was thought to refer, possibly, to the maternal feeling which she had felt towards individuals who had, through her instrumentality, been instructed in the truths of the new philosophy.—Least of all, was there the slightest hint that it had any relation whatever to the Mechanism then constructing at High Rock. No one connected with that enterprise was present, and nothing was known of this declaration by them until it was recalled by the events which subsequently transpired.

2. Previously to this, Mrs. —, had for some time experienced certain sensations analogous to those attendant upon gestation. Subsequently, these indications gradually increased, until they at length became very marked and inexplicable, and presented some very singular characteristics. They were supposed, however, to be, at least partially indicative of disease; but were not imagined to have the remotest connection with either the Mechanism at High Rock, or with the prophecy which has been alluded to. As the crisis approached, a variety of singular events, from apparently independent causes, (which can not be narrated here,) seemed to point to some unusual result,—though all failed to give any person cognizant of them, the slightest apprehension of the nature of that result.

3. At length a request came, through the instrumentality of J. M. Spear, that on a certain day she should visit the tower at High Rock. No one in the flesh,—herself least of all—had any conception of the object of this visit. When there, however, (suitable preparations having been carefully made by superior direction, though their purpose was incomprehensible,) she began to experience the peculiar and agonizing sensations of parturition—differing somewhat from the ordinary experience, inasmuch as the throes were *internal* and of the *spirit*, rather than of the physical nature; but nevertheless quite as uncontrollable and not less severe than those pertaining to the latter. This extraordinary physiological phenomenon continued for about the space of two hours. Its purpose and results were wholly incomprehensible to all but herself; but her own perceptions clear and distinct, that in these agonizing throes, the most interior and refined elements of her spiritual being were imparted to, and absorbed by the appropriate portions of the mechanism—its minerals having been made peculiarly receptive by previous chemical processes. This seemed no more absurd or unphilosophical than the well-known fact that a gold ring or any other article worn about the person, becomes impregnated to a degree with Spiritual emanations, or that the elements of one's being can be and are imparted to an autograph so fully, that the character, capacities, etc., may be *psychometrized* therefrom.

4. The result of this phenomenon was that indications of life or pulsation became apparent in the mechanism—first, to her own keenly sensitive touch, and soon after to the eyes of all beholders. These pulsations continued to increase, under a process which she was impelled to continue for some weeks, precisely analogous to that of nursing (for which preparation had previously been made in her own organism, while she was in utter ignorance of any such design), until at times a very marked and surprising motion resulted.

5. At every step in these singular transactions, Mrs. — has been attended by angelic intelligences (whose presence is perceived by her own interior senses) who have from time to time explained the *rationale* of their proceedings and of her experiences, and unfolded, in various departments of science, philosophy and morals, principles and truths of the highest practical moment to us and to mankind. These teachings have been, to a great extent, based upon, and elucidated by, the various experiences connected with that mechanism; and they have been not only profound and comprehensive, intellectually considered, but of the highest, purest, and more elevating moral and spiritual character. That these intelligences have infused into her spirit a most beautiful, harmonizing, celestial influence, has been perceived by all who have enjoyed communion with her; and none of these, I feel

assured, will hesitate to endorse the admission that "She gets a large influx of superior, saving, harmonizing truths." (See Mr. Davis' statement.)

In order to a proper estimate of the peculiar experiences thus described, a large class of correlative physiological and psychological facts, which cannot be even hinted at here, need to be considered by the candid investigator; but the foregoing statements are believed to embrace what is sufficient for the present purpose—namely, the correction of erroneous statements which have gone abroad.

With two or three remarks, I conclude.

1. As these experiences were wholly unexpected and unimagined by the subject of them, until they actually transpired, they could not have been "psychologically produced." Her mind did not act, either "in conjunction with" other minds, or independently of them, to bring about these results. Theories must conform to facts.

2. These experiences were not molded into the peculiar form they took, by any previous religious or theological impressions. Because, first, no impressions of this peculiar character had ever existed; and whatever notions had been once entertained of the "miraculous conception" of Jesus, had long ago given place to more philosophical conclusions. Secondly, no idea of such results had ever been formed in the mind, and hence there existed nothing which could mold these results.

3. As "corrupt trees do not bring forth good fruit" nor "the same fountain send forth bitter waters and sweet," it is difficult to believe that an "influx of superior saving, harmonizing truths" will flow from delusive or deceptive sources.

4. Neither Mrs. — nor myself can profess to have, as yet, any definite conception as to what this "new-born child"—the so-called "Electrical Motor"—is to be. However "enthusiastic" or "extravagant" may be the expectations of others, we do not know that we yet at all comprehend the ultimate designs of the intelligences engaged in it. Time will probably solve that matter, and we willingly abide the decision. But the incalculable benefits which have already accrued to us, in the unfoldings of the interior principles of physical and human science, and in leading to higher and purer moral and spiritual attainments, have overwhelmingly compensated for all that it has cost us, whether in means or in reputation; and this consideration forces upon our minds and hearts a conviction of the *probability*, at least, that still further benefits may be realized from the same source.

Whatever may be the result, therefore, our position is such, that neither disappointment nor regrets may ensue; and the friends of Mrs. — may be assured that her convictions of duty rest on a basis which neither the opinions nor the ridicule of the uninformed can affect; while her spirit is serenely sustained against the shafts of calumny and destruction.

Yours for Truth and Progress,

Boston, 19, June, 1854.

The Dial Alphabet.

In answer to frequent inquiries about the principle on which this instrument operates, its size, mode of its transportation, if used only by tipping mediums, etc., I would say, this is not a magnetic machine, supposed by many, nor has it any power of action in itself any more than there was in the pen held by the hand of the prophets of old as they were moved to write by an invisible agency, or the pen in the hand of mediums at this day when moved to write in the same way, or in the piano, guitar, and other instruments of music, which are now frequently played upon by Spirits without any visible mortal agency. The dimensions of the instrument are only eight inches square, average thickness two inches, which makes only a small package, and can be sent by express to any part of the United States for a small sum. The face of the instrument is similar to a clock dial; a pointer is attached to the center wheel pivot; on this dial is printed, with a beautiful copper-plate engraving, the twenty-six letters of the alphabet, all the notes and characters in music, the Arabic numerals, and a number of short communications, such as "yes," "no," "don't know," "I think so," "a mistake," "I'll spell it over," "a message," "done," "I'll come again," "I must leave," "good-bye," etc., which may thus be given without repeating the whole alphabet to get one letter. When a more complicated message is to be given, the Spirits point directly to the letters in rapid succession, and in this

way the process of communication is greatly facilitated. In like manner, also, notes in music are indicated and pieces composed. This instrument was designed for tipping mediums, but is now used by rapping mediums, who hold it in their hands; the pointer being passed over the letters they wish to use, the Spirits rap instead of holding it over the letter, as is the case when the instrument is used by tipping mediums. Printed instructions always accompany the instrument, which are so full and explicit that no one need have any difficulty in using it. For terms see advertisement in another column of this paper.

—ISAAC T. PEASE.

The following important notice, we regret to say, was received too late for our last issue. We fear it will be rather too late now to do much good. However, we do the best we can, under the circumstances, and hope it may serve a good purpose in some degree, at least.

Some time ago, we received a very cordial invitation from the friends in Chagrin Falls to be with them at their Jubilee; but our duties at home forbid us enjoying that pleasure. In the Autumn, we hope to be able to make arrangements for a Western Lecturing tour of some weeks, or perhaps, months; and then it will afford us great happiness to visit, among others, the many and well tried friends of Spiritualism, and of the Era, at Chagrin Falls; a special invitation to which we have received from that place. We wish the coming "Jubilee" much success and abundant rejoicing.

GRAND JUBILEE MEETING.

The friends in Bainbridge, Chagrin Falls, Chardon, Russell, Mayfield, Newbury and the adjoining country, on the Reserve are making extensive arrangements for a grand Jubilee, commencing on Saturday, July 1st, which will be held in an elegantly fitted up grove, near the center of Bainbridge. The meeting will continue two days; and should it be thought best by the spiritual hosts concerned, it will be held over the 4th. Preparations will be made to accommodate friends from abroad. Let friends of the harmonious Philosophy, generally, come as we anticipate one of the largest spiritual gatherings there has ever been in the West. The following prominent public speakers are particularly invited to attend: J. Tiffany, Warren Chase, N. P. Talmadge, Judge Edmonds, J. M. Spear, A. J. Davis, Dr. Dexter, R. P. Wilson, R. P. Ambler, and the Editors of all Spiritual Journals.

Come, friends, and meet us on this pentecostal occasion.

By order of the Committee of Arrangements.

Bainbridge, Granger Co. O. June 14, 1854.

"The Sacred Circle."

A Monthly Publication with the above title, has lately made its appearance in New York City. It is edited by JUDGE EDMONDS, DR. DEXTER and OWEN G. WARREN. It is published by Partridge and Brittan. Price \$2.00 a year in advance.

We have only had time to glance merely at the contents of the above "Circle," the first number of which only we have received. But from the names of those connected with it, we should judge it to be well worthy the patronage of the Spiritual public.

The Circular City.

The third number, treating on the above subject, is crowded out this week by a press of other matters. It is ready for print, and will appear in our next.

Sunday Meeting in Woonsocket.

The Editor will speak on the New Dispensation, at Waterman's Hall, Woonsocket R. I., on the 2d Sunday in July, at the usual hours, morning and afternoon.

BR. STERLING. Your letter duly received. Will be attended to soon. Thank you for your timely suggestions.

ROCKFORD—not Rockport, is the place where the Spirit Advocate is published. So says Warren Chase, in a late business letter. Our printers, it seems, made the mistake; but our friend must write a little plainer, if he wishes to be perfectly sure of the printers' eyes.

BR. MORRILL. Your article on the Salem Convention, was too late for this number—will appear in our next. Glad

to receive your testimony in so thorough and kindly a way. It will do good.

REV. JAS. SMITH—LONDON, ENGLAND. Your letter, dated 5th June was duly received. But your Book has not yet arrived. Should be very glad to see it.

Back Numbers.

We can furnish all the Back Numbers of the present volume, to 27 inclusive, and nearly all to the beginning of the volume. Friends, send in your orders, and they shall be speedily filled.

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.

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