



DEVOTED TO THE NEW DISPENSATION.

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WHOLE NO. 88.

THE BIBLE:

In its fundamental principles absolutely DIVINE. In its explicative ideas and language properly HUMAN.

BY ADIN BALLOU.

Conversation between a Traditionalist and a Principalian.

T. I understand, sir, that you deny the plenary inspiration of the Bible, and yet pretend to reverence it as a Book of divine principles. What are your views?

P. I do discard the notion of the plenary inspiration of the Bible, as an indefensible and mischievous assumption; and yet I do reverence the sacred volume as the *Book of books*. I firmly believe its Old and New Testament Scriptures contain *authoritatively* just the fundamental principles of religious faith and moral obligation necessary to the regeneration and perfection of mankind. I am confident that when the religious sentiment of our race shall have outgrown all its superstition, and their reason all its self-conceit, pertness and skepticism, the Bible will be regarded with a veneration as much profounder than yours, as it will be more rational and pure.

T. That is impossible; for we that hold to the plenary inspiration of the Bible venerate every jot and tittle of it as given by divine inspiration. We regard every book, chapter, verse, sentence and word of it as truly, literally and absolutely the *Word of God*. We believe that every Bible writer was not only divinely inspired, but so perfectly inspired as to be beyond liability to the least error—so inspired as to write just what we find recorded in the two Testaments. And I consider every man an *infidel* who denies this plenary inspiration of the Bible. Talk not, sir, of veneration for that Holy Book, after rejecting the doctrine of its plenary inspiration! It is only a hypocritical pretension—a cloak of deceit, under which the haters of God's Word, disguised as friends, may inflict their deadly stab! I have no patience with such wolves in sheep's clothing.

P. Do not let your zeal run away with your common sense and better feelings. You can call me an infidel, and I you a superstitious bigot; but what good will this do? Let us keep calm, and be candid. We believe each other involved in gross errors, either of head or heart, or both. Let us see if we can do anything to convince each other of those errors. "What is truth?" This is the grand question to be settled. We must try to come to a better understanding of this complicated subject.

T. Well, then, state your views distinctly that I may know exactly where you stand.

P. I will. I hold that the *fundamental principles* of the Bible are *absolutely* DIVINE—the *Word of God*; but that the *explicative ideas* and language of it are *properly* HUMAN—*men's ideas* and words.

T. What! all the language of the Bible human? Then you hold that every word of it is as properly human as the words of any other book!

P. Precisely so. And more than this; the explicative ideas are properly human.

T. You shock me! I did not know that any but bold and open infidels went this length.

P. Make-up your mind, friend, not to be shocked at anything. You live in an age of shocks and overturns. Nothing will stand that is not founded on the rock

of truth. The heavens and the earth are being shaken. You will not stand long on your present platform.

T. But what do you mean by "explicative ideas?" I should like to understand your singular terms, and know the worst.

P. An idea is a thought, a conception, a mental image. Explicative ideas are those which enlarge, unfold, elaborate, modify, explain and adapt primary or original ideas. Primary or original ideas may be formed in the human mind by divine inspiration, or by spontaneous intuition, or by communication from fellow beings. All such ideas are rudimentary, generic, simple, comprehensive, and of course comparatively indefinite. Whereas explicative ideas spring from the mind's efforts to comprehend, define, explain, describe, amplify, unfold and trace out the relations of these rudimentary, generic ideas. The great generic idea of Godship or Divinity is nearly or quite universal among mankind. But how various, multiform and contradictory the explicative ideas which prevail concerning it! All explicative ideas are properly human, and some primary, original ideas are so; whilst others are divine. As to language, it consists of words, and these are external, communicable signs of ideas. They are arbitrary, conventional and changeable, continually varying with time, place and circumstances. I trust you now understand me.

T. Then you hold that nothing in the Bible is absolutely divine excepting its fundamental principles and some of its primary, original ideas?

P. Nothing else.

T. But I should like to know what you mean by fundamental principles.

P. Any presumed truth or duty, on which many minor ones depend, I call a fundamental principle. Every fundamental principle is conceived of in primary, original, generic ideas, and expressed in the form of a simple statement or proposition. For example: "There is one God; and there is none other but him." Mark xii: 32. This is the first grand fundamental principle of the Bible. It is stated again and again, in somewhat various, but substantially the same terms, all through the Old and New Testament Scriptures. It is conceived of in three primary, generic ideas; viz: Godship, unity and absolute supremacy. There is some overruling power or powers in the universe; there is but one such, and that one is absolutely Lord of all things without a rival. There are many other propositions or statements of presumed truth in the Bible of this general description. All such I call fundamental principles and hold them to be DIVINE.

T. I think I apprehend what you mean by fundamental principles; but I do not understand how they are absolutely divine; whilst the words, and explicative ideas, and even some of the primary ideas are merely human.

P. Can you understand the difference between words and ideas? *Elohe, Theos, Deus, God*, are words. The first is Hebrew, the second Greek, the third Latin, and the fourth Anglo-Saxon. The idea signified by each is a divine, overruling power; but the words whether written or spoken are very dissimilar. Now the mere language of the Bible, its words, must necessarily be human. God never instituted a sacred language, consisting of words written in a peculiar character, or spoken with a pe-

culiar articulation of sounds. If he had, it could not have been translated into hundreds of human languages, and subjected to numberless modifications from age to age; but all mankind must have been obliged to learn it thoroughly, in order to know what God's word really was.

T. All this seems plain and rational.

P. Well, then look at the explicative ideas of the Bible, and see if they are not human. Here is the first commandment: "Thou shalt have no other gods before me." Ex. xx: 3. This is a fundamental principle. It is a simple statement or proposition of the first grand duty of man. As there is in reality one and but one God over all, it is a folly, a mockery and a sin in man to regard any other being or thing as God, or to render to any other the homage due only to the one God. Here is an absolute prohibition of idolatry. Now the nature of idolatry in all its manifestations is such, that if it were completely understood, appreciated and abhorred by any human soul, that soul would be perfect in holiness. But this fundamental principle of duty, to have no idol gods, was not, and even now is not, fully understood and appreciated by men. Its primary, generic ideas were received by Moses and the elders of Israel from God, and sufficiently well understood to commit them against the gross idolatry of their times. They naturally exercised their mental powers to develop, amplify, explicate and carry out into detailed practice this fundamental duty. Hence it was written, and well written, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath: thou shalt not bow down thyself to them, nor serve them." These are all explicative ideas, naturally conceived and expressed by the Jewish lawgiver, to explain and apply a fundamental principle of duty to the then existing state and circumstances of the Israelites. The principle itself is just as important to us now, as it was then to that people. But our state and circumstances require a very different set of explicative ideas. Wise and good men see that the same principle forbids men to make gods of themselves, their own lusts, passions or will—their family relatives, their sect, their political parties, their property, their government, or anything else that alienates them from the one living and true God. Explicative ideas are the conceptions, imaginations, inferences, reasonings, opinions and judgments of the mind of man concerning fundamental principles, and primary, original or generic ideas. Being human, they are imperfect, capable of improvement, and like the best productions of the best of men liable to be tainted with something of error. I believe this to be true with respect to the language and explicative ideas of the Bible.

But the fundamental principles of the Bible are *divine*. They are founded in the nature of things. They are immutable. God revealed them to the minds of the men from whom they have come down in the Scriptures of the Old and New Testaments to our times. When I say God *revealed* them, I mean that his Holy Spirit so wrought upon the minds of those men, that the great primary, generic ideas of truth and duty were formed within them, whereby they were enabled to discover, embrace and uncompromisingly promulgate these fundamental principles. The principles to be sure, always existed, and men of ordinary inspiration in all ages and countries

have obtained partial glimpses of them. But through no other line of conspicuous prophets, or religious teachers, has God given to mankind a clear revelation of these fundamental principles, in all their fullness, as set forth in the Bible. This is what I mean when I affirm that the fundamental principles of the Bible are *divine*.

T. Then you consider the fundamental principles of the Bible absolutely authoritative and binding upon you?

P. I do. All, and more than all the authority which you ascribe to the words of the Bible, I ascribe to its *fundamental principles*. By those principles, once fairly ascertained, I will be implicitly guided and governed in all matters of religious faith and moral practice.

T. I did not understand you to occupy just such ground as this. I thought you set up your own judgment as supreme, and claimed the right to throw away everything in the Bible that conflicted with your reason. I now see that you hold what you call the fundamental principles of the Bible divinely sacred and authoritative.

P. The real difference, friend, between me and the plenary inspiration traditionalists is, that they reverence the literal text of the Bible, and often sacrifice fundamental principles to mere human words and ideas; whereas I reverence the fundamental principles alone as divinely authoritative, and leave the literal text with its human imperfections to pass for just what the principles prove it to be worth. I prove everything by the fundamental principles of the Bible, *they* everything by its literal texts. I go altogether by its principles; *they* by its words, phrases and explicative ideas.

T. But I see one great difficulty in your views. How are we to distinguish fundamental principles from what is human in the Bible? Unless this can be done with tolerable readiness and certainty, the Bible will be more obscure than ever to the common people.

P. It is just here that the real excellence of my views is most conspicuous. The fundamental principles of the Bible may be readily and certainly distinguished by the following peculiar characteristics: 1. They are presumed truths and duties applicable to the interests and necessities of mankind in all ages, countries and states of existence. 2. They are all stated in plain, simple, unambiguous terms. 3. They are the same in both Testaments, only more clearly and explicitly expressed in the New. 4. They are all consistent and harmonious with each other. 5. Though they transcend, they never contradict the indisputable truths of nature. Whatever propositions in the Bible bear these marks and will stand these tests, may safely be set down as its fundamental principles. All others are human and have no inherent authority or weight whatsoever against fundamental principles.

To be concluded.

The friends of the "New Motor" will be glad to see the following "Vision" from friend Wolcott. It is truly a significant vision, and comes to us very opportunely, at the present juncture. We never exchanged the first word with friend W., on the subject of the Motor; neither have we ever listened to any one, the deep impression, which has for months past written itself in letters of light, on the inner tablets of our own Spirit, and sometimes came, accompanied with the most vivid flashes to the inner consciousness, whose influence was felt in the keenest thrill throughout the whole organic being. THAT THIS WAS THE LONG SOUGHT "PHILOSOPHER'S STONE!" It was, therefore, with no slight emotion, that we read below, on the receipt of

the manuscript from friend Wolcott a few days since, what is said on the same point. These coincidences are worth noting, not as *absolute proofs* of anything, but as interesting precursors and rational illustrations of realizations yet to be.

Friend W. intimates that, possibly, the vision he communicates, "may prove confirmatory of something" we "may already have received from a Spirit-Source." And we may say, in reply, that it does thus prove, in a remarkable manner, and in several respects besides that of our own independent impressions. In several instances, very similar visions have been witnessed and expressed, by superior Spiritual clairvoyants,—particularly in reference to the symbolic reproduction of the "Machines," and the seemingly sad havoc they made with the decaying institutions of the age. But we shall have more to say on this subject hereafter, and will therefore no longer keep the reader from the enjoyment of what follows:

A VISION

OF THE NEW MOTIVE POWER: THE PHILOSOPHER'S STONE EXPLAINED.

Friend Hawitt:—

As everything connected with the New Motive Power, must be of interest to you, I forward you a few lines on that subject.

Last Sunday evening I was in company with a prominent Spiritualist, who ridiculed the idea of such a machine in good round, set terms, stating that the better class of spirits had denounced it as a most gross imposture, got up by inferior spirits for the purpose of ridiculing the present Spirit Manifestations, and bringing them into contempt. I had never entertained or expressed any opinion about it either one way or the other—favorably or otherwise—as I knew nothing but what I had read in the New Era, and heard in conversation with Mr. Bufum of Lynn, who, I believe, was engaged with you in preparing it. Of course I could have no opinion of my own to bias my mind, thereby producing a pictorial impression. On the evening following, (Monday,) at a circle, I was impressed, but not to speak much, as the spirits designed to display what they had never done before at that circle, that is, a picture.

At first appeared the Machine or New Motor with some spectators gazing in wonder at it. Then appeared some persons ridiculing and deriding it, while others threw stones and other missiles at it designing to destroy it. But the Machine seemed to grow in bulk and stature, in spite of all their efforts, and threw off from itself smaller machines after its own pattern. Here the people were greatly amazed and began to talk about the matter seriously, thinking "there might be something in it after all." The small ones grew also around their parent, and in their turn threw off a multitude of other "little" ones, covering a great space of ground, and forming a high pyramid. At this period, several clergymen appeared with sermons in black covers which they read to the people who had gathered to witness the new wonder. The people heard the sermons, then looked at the vast pyramid, in doubt which to believe. The priests seeing their sermons were of so little avail, brought out great folio Bibles richly gilt and embossed, from which they read passages denouncing the new marvel, as of Satanic origin. Still the people were in a dilemma which course to pursue, or whom to believe.

Next there appeared a movement among the machines; and the larger ones, which were now fully developed, moved away over the plain into the distance. In their path stood a great number of churches, of every size and variety, from the di-

minutive Methodist Chapel, up to the stately Gothic Minster, and St. Paul's Cathedral. But the machines did not turn out of their course at all,—running over and through those temples, completely demolishing them to heaps of worthless rubbish.

The worshippers in those churches be-moaned, most piteously, the destruction of their sacred edifices; but it was of no avail. The work of demolition went on without interruption. Beyond the churches were a vast multitude of people, who were slaves to no sect or creed, but whose minds were free and open for the reception of any and all new truth. These hailed the new revelation with shouts of joy and acclamation.

Last appeared a bright light at the horizon, which increased until it was a most gorgeous Sun, rising into the heavens, surrounded by a brilliant halo of light. Upon the sun stood the figure of Christ, clad in brilliant white garments, leaning with the right arm on a cross, and pointing upward with the left hand to this inscription on the circle of light:

"BEHOLD I BRING YOU GREAT TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE." THE LONG SOUGHT PHILOSOPHER'S STONE IS AT LENGTH DISCOVERED, AND ALL THE EARTH SHALL HAVE A PORTION!"

I transmit you this vision, to make whatever disposal of it you think proper. It may prove confirmatory of something you may have received already from a spirit source. Yours for Truth, J. WOLCOTT.

P. S. I would remark that the last clause of the above inscription, has a remarkable resemblance to a communication written through the hand of a daughter of Mrs. Kendall, at South Boston, some months previous, purporting to be from Swedenborg, as follows: "In this Era shall be discovered that treasure for which many in olden time have eagerly sought—The Philosopher's Stone—and when discovered, the mighty truth, which has for ages been kept from the people, shall fall upon this stone and break it in pieces, and all the world shall have a share." It cannot be claimed by one person, for the truth will prevail, and thus the end be accomplished.

EMANUEL.

HOPE FOR THE AFFLICTED.

Holts, May, 29, 1854.

I hereby certify that I have been sick the greater part of the time for nine years; and for six months previous to the 22d of March last, I had not been out of the house. I began to feel some interest in Spiritualism last winter, and having heard that Mrs. E. B. Danforth of Portland, Maine, was a healing medium, I sent for her to come to my house. Accordingly she came and worked upon me, under Spirit influence, and in three days I began to feel like a well woman. Though a mere skeleton, I have been gaining, from that time up to this; and now I am able to ride to Portland, and walk a mile without being wearied. And furthermore, I am a firm believer in Spiritual Manifestations. Those who have had disease of long standing, that has baffled the skill of Physicians, had better call on Mrs. Danforth, and try the powers of "ministering spirits," who are sent forth to minister to them, who shall be heirs of salvation. This is the advice of one who has been healed, Mrs. SARAH A. AKERS.

The New Era.

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

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THE CIRCULAR CITY, ETC.

By reference to the Diagram which we laid before our readers week before last, it will be seen, that in the midst of each of the four sections of the City, there is a large oblong square with the letter U in it. These mark the locations of the four UNITARY MANSIONS of the city,—into whose basement would be banished the household kitchen, with all its round of drudgeries and waste—such as cooking, washing, ironing, and all their appurtenances. This takes away the necessity of a garden, for raising vegetables, in immediate connexion with the Family Home, and leaves the Homestead entirely free for a beautiful variety of fruit trees and other natural and useful ornaments, arranged to suit the highest taste and skill of each family. It also relieves the family from most of the disagreeable household work—the vast majority of which is directly connected with the kitchen—and gives its members the opportunity to engage in other, more profitable and more agreeable industrial pursuits. And thirdly, it makes a great economy of living, which is no small item for wise and careful consideration, in the New Life of Man on the earth. Economy, Convenience, Beauty, form the practical Trinity, which is really worth vastly more than all the theologic speculations of trinity, ever indulged in, or dreamed of.

The Unitary Mansions might be built in a circular form—say 80 feet in diameter, and five stories high, (more or less) including the Basement. They might be built of some solid and fire-proof materials—as the Gravel Wall, Iron and Glass,—or something better and cheaper still, if we ever get anything better and more economical. The Unitary Kitchen for each section, would accommodate not only the inmates of the Unitary Mansion, but also the Families, which occupy the sixty-three Cottage Homes, with food cooked to order, and in the most scientific manner possible, and furnished at cost, by virtue of the Union of these families for that specific purpose. The washing and ironing of each family would also be done in this part of the Mansion, by machinery, and in the best possible manner—also at cost. This Kitchen would be a circle 80 feet in diameter, strongly pillared and arched for the support of the upper stories, and contain an engine room, a Laundry, a Cooking room, and other convenient and necessary apartments for the kitchen work of all the inmates of the Mansion and of the sixty-three Homes. Above the Basement, would be the public story, containing the large Dining Halls, the Reception Rooms, or public parlors, the entrance halls, etc. The three stories above these, would be occupied by such families and single persons as preferred to live more compactly with their neighbors, than those who choose to live in their cottage Homes. Each of the Center Mansions has four verandahs, one above the other, which grow narrower and narrower, from the public story upward, and are ornamented in any desirable manner, so that the otherwise monotonous appearance of a plain circular building is beautifully relieved. Then the Mansion is crowned with a Dome, which lights a spiral flight of stairs, that circle from the basement to the top of the building, and also its whole interior. These stairs would be made of iron—light and ornamental, of ample dimensions for ready and free ascent, and would wind around a center of some six feet in diameter of open space, through which the light from above would descend and light the parts below. The dining halls by partitions, which slide up by nicely contrived machinery, worked by the engine in the basement, might easily be made to open into the large Center Hall, which circles around the Spiral Stairs, and the public Parlors, having a similar contrivance, might also be opened, so that almost the whole of the public Story would become one large Hall for large companies on festive occasions. The public Nursery where small children would be cared for much of the time, infinitely better than they could be in the best family Homes, would be another and a much smaller circular structure, in the rear of the Unitary Mansion, at a little remove from it, and yet connected with it, by a pleas-

ant and convenient passage-way, leading from and to the basements of each.

The next point to be noticed, is the arrangement of the Homes, and their affiliation with the center, or Unitary Mansion. Three different arrangements of these, seem feasible; and each, or something approximate to it, might, perhaps, be adopted by different bodies, associated for the realization of the Divine Home on Earth, in different localities. The first of these is a compact and continuous range of dwellings from one compass street to another, relieving the monotony of such continuousness, by buildings of larger size and different form, at the extremity of each section, and also at its center. In this case, the center section, which contains the Unitary Mansion, would get ample relief at its center, and all of them would present a far better appearance, by the very marked difference in structure and size, of this central building.

A second arrangement might be, separate cottages, each occupying the center of the cottage lot, near its front, and all together making a regular though not continuous crescent for each section, as in the former case. This arrangement would give a freer circulation of air than the former, if that were necessary or desirable: but very many less families would be accommodated, and the Homes would individually cost somewhat more, on account of the greater external surface of each dwelling. It has, however, this advantage over the other, in that it affords more land and more fruit to each family, than the more compact method. And besides, it will be found, in the sequel, that the second arrangement will give inhabitants enough for a city of this order, or of this degree, and that a greater compactness, would give a disagreeable surplus of numbers.

There is still a third arrangement, which, in some respects, seems to us better than either, all things considered—it is this: Beginning at the extremity of any section, the cottage might stand say one third the length of the cottage lot, from its front. Then the next one, two-thirds, bringing it as near the next outer street, as the first is to the inner one; and so on. This would be a sort of interchange of positions, which would preserve perfect order of arrangement, and yet give much more space between the dwellings, for views of architectural and other scenery, and for the more free circulation of air. And as there is no kitchen in the Home, there will be no need of out-buildings, and the back side of the dwelling may be made the same as the front, so that it would front both ways and look equally well.

But it will be said if the kitchen is banished from the Home, to the Unitary Mansion, and all the cooking, washing, and ironing are to be done there, and the food and clothing transported to one's house, or the family is to walk to the public dining Hall and back, especially in stormy weather,—all this will create more trouble and expense, than the kitchen itself. Perhaps so, though we doubt it very much. But allow it all, and we have still a remedy. We propose to affiliate each cottage, in each section, with its Unitary Mansion. This can be done very thoroughly and cheaply by Tubes. These might be made of cedar staves, thoroughly coated with tar, and laid under ground. Or they might be made of the gravel wall compound, or some similar cheap and durable mixture, coating the inside with water-proof cement. They should be, perhaps, from two and a half to three feet in diameter, and should run from each cottage, to the basement of the Unitary Edifice. The latter would be some four feet below the surface of the earth, and its whole foundation be laid in cement; and this precaution, together with an elevated and dry position for the whole City, would render such basement perfectly dry and healthy. Such arrangement would allow all the Tubes to enter the Unitary Kitchen, even with the floor of the basement. Each tube, too, would have its bell at each extremity of the tube; and by ringing these, orders for meals, or anything else, could easily be given, readily filled, transported and the receivers notified of the fact, through the tube in a small car adapted to the purpose, and worked by the engine of the establishment, on Richardson's principle of the Atmospheric Telegraph, which has been thoroughly demonstrated, and which ere long will be in good practical working order all over the country.

The basement story, or Unitary Kitchen, it will be remembered, is 80 feet in diameter. It will also be remembered, that there are sixty three Homes (according to what seems the best arrangement) in each section of the city, which are all to be united by tubes, with the center. Now, if the tubes be three feet

each, in diameter, as there are about 266 feet embraced in the circle of the basement, there would be about one foot space between each tube; and, of course, ample space is thus gained for all the doors, passage-ways, etc., that may be needed.

By this tubular arrangement, families would be enabled to take their meals at home in stormy weather, or when they wished to dine with their friends in private, or for any other reason or preference; while in fair weather, or when attracted so to do, it would be but a brief and pleasant walk, from the most distant Home in the section, to the public Dining Hall. Besides, the tubes would always be needed to transport other articles of use, from the cottage Homes to the Unitary Kitchen, and vice versa.

In concluding the present number, we may say, that the PLAN of the CITY already given, includes a circle, whose diameter is considerably less than half a mile. Each cottage lot is over 50 feet front, and 9 rods long; while each Unitary Edifice occupies a lot 107 feet front and of the same length, of course, as the cottage lots. As the Center Mansion is only about 84 feet in diameter, including the walls, there is ample room on each side of it for good public walks from the outer circular street to the middle one, which will, of course, economize pedestrianism greatly within the bounds of any particular section.

Each compass street, as well as every other, together with the final verge of the city, would be ornamented with trees,—so that, while from its form, it is with propriety called the Circular City; and from the principles it embodies and illustrates, as well as its beautiful and harmonious conditions, corresponding to the inner life of peaceful spirits, it is also called the Home of Symmetry and Peace, it might at the same time, be designated more truthfully than any of its predecessors,—the "Forest City" also. But we are reminded, on reflection, that it is yet a "Castle in the air."—Can it be built on the solid earth?—is the great question; which leads us to the all-important point of the practical feasibility of the plan. But our space is full, and we therefore leave this point with many others, for future consideration.

FIRST WORDS.

The undersigned, having been induced to devote a portion of his time and energies to the editorial department of this paper, may be expected to say a few introductory words to its readers, on entering upon the duties of his position.

He presumes that a large portion of those who will see this article are already somewhat acquainted with his past and present relations to the Grand Spiritual Unfolding, the New Dispensation of this age. Such need not to be informed respecting either the convictions which have led the writer to become identified with this movement, or the motives and spirit which will characterize his future advocacy of it. To them he would only say, that as his own convictions have been from the first continually strengthening and deepening, under the ever increasing flood of light which is now pouring down from the celestial spheres, and as his comprehensions of the magnitude and of the beneficent character of this mighty movement have been daily expanding and heightening, he feels more fully than ever the obligation and the impulse to devote whatever abilities he may possess to its onward progress. And he trusts the exercise of those abilities, in this new department of effort, will prove not less acceptable and useful than he has reason to hope it has in others.

There are those, however, who he hopes will honor these remarks with a perusal, with whom he cannot expect to enter into such ready sympathy—those who, from ignorance or misconception of the true nature of the Modern Spiritual Movement, and unappreciation of the resistless, interior convictions which impel its advocates forward, are prone to misjudge their motives, and to misconstrue their acts. There are not a few among his personal friends—those with whom former ecclesiastical relations and religious convictions, once brought him into closest and tenderest sympathy; and those who, in the business and social relations of life, have heretofore given him their respect and confidence (including many of the conductors of the public press, both secular and religious)—who, he presumes will regard the step he now takes, as they have regarded preceding ones in the same direction, with regret and aversion. To these he begs leave to address a few candid observations, which he trusts will be received in the same frank spirit as that which dictates them.

1. The undersigned has been for years a devout and earnest believer in the great facts and principles of Christianity, as interpreted by the dominant religious sect of New England. He sincerely conceived those principles to be adapted to elevate and bless mankind; and therefore devoted the energies of many of his best years to their promotion, according to his opportunities.

2. His faith in Christianity was never a blind or unreasoning one. It rested on evidence; and this evidence was both external and internal, intellectual and experimental. He was a Christian believer, not from fashion or from education merely, but from the overwhelming pressure of conviction, from without and from within; and was therefore always ready to render a reason for his faith, according to the light he then possessed, and he was unable to believe in any dogma without a satisfactory reason.

3. At this time, no one of the esteemed friends to whom he refers would for a moment have questioned his honesty and singleness of purpose, nor have doubted his competence to determine for himself the amount of evidence which should justify him in accepting or advocating this or that particular sentiment.

4. Recently, by the use of the same faculties and perceptions which led him to accept and embrace the truths of the Christian Dispensation, he has become overwhelmingly convinced that a new, far higher and more glorious Era is dawning on mankind—a Dispensation fraught with truths and blessings as incomparably in advance of those of the Christian Era, as Christianity is in advance of Judaism. He has been compelled to believe that free and sensible communication has been established between human beings in the flesh and those who have passed on to a higher life; and that through means of this communication, an influx of elevating, purifying, saving truths, of the highest value to man in all his relations and interests, is now and will henceforth be enjoyed by the inhabitants of earth. This conviction implies no disparagement of former Dispensations—for not one jot or tittle of truth has ever been or can be without its value—but it only recognizes the attainment of a higher stage in the upward march of eternal progression, which is the "manifest destiny" of the race.

5. The evidences on which this conviction rests, both external and internal, are incomparably more demonstrative and conclusive than ever appeared those which gained the assent of his understanding and heart in the former case; so that, if compelled by pressure of conviction to become a Christian believer in former days, he is now forced to a belief in the leading facts and truths of the New Dispensation by a pressure vastly more irresistible. The evidences are such that they command the assent of the intellect and of the conscience. They are, to a great extent, personal, experimental, and positive. It is impossible to disbelieve that which one knows and feels to be true.

6. All, therefore,—except they be so narrow-minded as to make their own convictions and experiences the rule of faith and practice for all others,—will readily perceive that the writer cannot be true to himself, to his highest and most authoritative convictions of duty, without declaring and maintaining these truths in all suitable ways.

This plea rendered in all good faith and sincerity, the undersigned is confident will prove an ample justification to all appreciative minds among his esteemed friends, for the course of life to which he designs hereafter mainly to devote himself; and he trusts, furthermore, that the statements thus submitted may induce some who have heretofore regarded the facts of Spiritualism as unworthy of their examination, to reconsider this conclusion, and candidly to weigh the evidences which may be presented in these columns in favor of the claims thus put forth.

It is then with no loosely formed ideas of responsibility, that the undersigned engages in the public advocacy of the New Dispensation. It is from the thorough conviction, deliberately and understandingly formed, that its facts are demonstrably true, and that its principles are of the highest saving value to the human race. The only hesitancy he feels arises from the consciousness of inability to set forth the ground of these convictions in the same clear and overwhelming light in which they are presented to his own apprehensions.

He congratulates himself, however, upon the consideration that he will not be expected to speak *ex cathedra* upon any topic. The age of "authorized teachers" has gone by. Under the New Dispensation, the only authority recognized is that of evident truth; and he

only speaks with authority, who speaks truth so plainly that it at once reaches the perceptions and the convictions of men.

The only responsibility, therefore, which will be assumed, in writing for the editorial columns of this paper will be that of declaring what at the time appears to be truth—leaving it to the individual reader to accept or reject, on his own responsibility, according to his own perceptions. The responsibility of thinking for any other individual than himself, the writer does not seek, and cannot take. It would be a burden "greater than he could bear." But if his poor thoughts, his perceptions of truth, or his method of stating them, can be of any assistance to others in the search for truth, they are most welcome to such assistance, though they are cautioned to make none but a legitimate use of it.

To the foregoing general statement of motives and designs, the undersigned has little to add. He has been too long intimate with the duties and difficulties of the editorial calling, to indulge in any detailed programme of promises or good intentions, to excite the expectations of the reader. He prefers to be judged by what he shall perform, rather than by what he might promise. As the columns of the Era will be but partially under his control for the present, and as the time he can devote to it will be limited, he will be unable to infuse so much of his own individuality into it as under other circumstances he might be prone to do—but whether this will be esteemed an advantage, or a disadvantage, depends upon the reader's predilections. He hopes, however, soon to make an arrangement by which the printing of the paper may be done under his own supervision,—in which case he will be able to present, weekly, a more entertaining variety of matter, to give more reasonable attention to passing events, and to effect a more satisfactory arrangement of contents, than is at present practicable.

Holding strenuously, as the writer does, to the principle of individual responsibility, and wishing no one else to be held accountable for his sentiments, as he desires to be accountable for the opinions of no other, all articles of consequence emanating from his pen will appear over his proper initials—A. E. N.

Wishing ever-increasing light, joy and peace to all lovers of truth and humanity everywhere, and knowing no higher pleasure than that which flows from ministering to the advancement of others, the undersigned will henceforth address himself to such efforts as shall to him seem adapted to promote that end.

A. E. NEWTON.

The "New Motive Power."

The undersigned is repeatedly asked, "What do you think of the Machine?" and he presumes that many readers of the New Era, who are in perplexity about that singular "manifestation," would like to know his answer. They are fully welcome to it, if it is of any value to them—and it is just this: He does not conceive that in the present incipient stages of that undertaking, the opinion of any man as to its ultimate results is of much consequence—surely not unless he is intimately acquainted with the novel and abstruse principles upon which the mechanism is constructed. To this he cannot lay claim—but he finds those who have had the best opportunities for such intimate acquaintance, to have the fullest confidence in its successful result.

He would, however, further say, that he has had occasion to know personally enough of this curious development to make him exceedingly desirous to see it carried to its ultimatum. His own mind has been greatly enlightened, instructed and benefited by the new and beautiful unfoldings of eternal principles, clearly of the highest import to mankind, which it has already brought out; and this furnishes reasonable ground for at least a hope that still higher and more useful results are yet to be reached. He is willing patiently to await the appropriate time, and would counsel other anxious minds to do the same.

It is not, however, his intention to devote himself in these columns either to the elucidation or the defense of this extraordinary production. That duty is in other and better qualified hands. To the more general facts and principles of the Spiritual movement will his efforts be mainly directed.—A. E. N.

PROFESSOR HARE.—We learn from a friend of this veteran devotee of Science that he is enthusiastically engaged in pursuing his investigations into the modern phenomena, which have already resulted in his firm conviction of Spirit-
agency in their production; and that he designs in due time to give the details

and the results of his inquiries to the public in a book. We are informed that one of the experiments by which the "unconscious-muscular-force" theory was thoroughly exploded in the Professor's mind, was as follows: He required the medium to have no other connection with the table, or other article to be moved, than through water, i. e., by holding the tips of the fingers in a basin of water upon the table, without touching the bottom—thus rendering it impossible for any muscular force to be exerted, either unconsciously or otherwise. The movements, however, took place as before. By a carefully adjusted apparatus, the Professor succeeded in accurately weighing the amount of upward force which was at one time exerted in this way,—i. e., without contact except through water,—and found it to equal five or six pounds weight. Experiments of the above kind can be easily tried by mediums for physical manifestations, and as they must be exceedingly convincing to the skeptical, we recommend it to their attention.—A. E. N.

THE INFANT MOTOR.

WORDS OF ENCOURAGEMENT.

A highly philosophic and deeply devoted friend in New York, who knows all about the "Motor," and who understands its philosophy, in a late business letter, makes the following just observations:

"Many will falter and forsake the 'child,' and the sooner we know who they are, the better. I know not the minds of others, but as for myself, all that has yet been said or written by friend Davis, does not disturb my faith in the work. I hope every one will speak out, and let their own autographs be placed in CAPITALS, if they like, at the close of their communications, so that after ages may judge of their wise or false conclusions."

Another true friend, and one who indulges no "unreasonable faith," either, concludes a late business letter by this brief remark:

"Br. Hewitt—continue in well doing, and you will reap your reward in the Higher Spheres, if not in this. Do not be discouraged, if Davis does say, the Spirits are 'experimenting' on the Motive Power. I think it will result in good."

We say in reply, that we are not in the least discouraged. We counted the cost somewhat before we began this work; and when Duty said, let the world know the great truth revealed to you, though the communicating intelligences had previously predicted the commotion that would ensue, we did not hesitate to say what she commanded. And now, that the first blast of the tempest has reached us, and passed on its way, to be succeeded, perchance, by many more and severer ones, we feel that we have no cause for fear or discouragement. He who feels that he has Truth for his basis, and a conscious integrity of purpose for his inspiration, need not fear results. As for the "reward," of which our friend speaks, we have had, and are having that, in those deep satisfactions which Truth alone gives.

"The Society for the Diffusion of Spiritual Knowledge."

A National Society, under the above name, has been organized, and the following are its Officers:

President,
Gov. NATHANIEL P. TALLMADGE, Wis.
Vice-Presidents,
Chief Justice Joseph Williams, Iowa.
Judge Willie P. Fowler, Kentucky.
Judge R. P. Spaulding, Ohio.
Judge Charles H. Larrabee, Wis.
Horace H. Day, New York.
Hon. Warren Chase, Wis.
Dr. David Cory, Ill.
Gen. Edward F. Bullard, New York.
Hon. Richard D. Davis, New York.
Dr. George T. Dexter, New York.
Maj. George W. Raines, U. S. A.
E. W. Bailey, Penn.
Phineas E. Gay, Mass.
Secretaries,
Owen G. Warren, Architect, N. Y.
Selah G. Perkins, M. D., Vermont.
Charles C. Woodman, Editor, N. Y.
Treasurer,
Nathaniel E. Wood, Chemist, N. Y.
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Nathaniel P. Tallmadge, Counselor-at-Law, Wis.
John W. Edmonds, Counselor-at-Law, N. Y.
Horace H. Day, Merchant, N. Y.
Edward F. Bullard, Counselor-at-Law, N. Y.
George T. Dexter, Physician, N. Y.
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Stephen M. Allen, Merchant, Mass.
Owen G. Warren, Architect, N. Y.
Charles C. Woodman, Editor, N. Y.
George H. Jones, Merchant, New York.
Nathaniel B. Wood, Chemist, N. Y.
Gilbert Sweet, Merchant, N. Y.
Board of Advisors,
Harrison Bliss, Merchant, Mass.
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C. C. Bristol, Editor, N. Y.
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E. A. King, Postmaster, O.

Benj. Urner, Merchant, O.
Addison Smith, Merchant, O.
A. Miltenberger, Merchant, Miss.
P. E. Bland, Counsellor-at-Law, Miss.
George Haskell, M. D., Ill.
John Howarth, Merchant, Mass.
Amos Rogers, Manufacturer, N. Y.
John W. Fowler, Prof. N. Y.
Cranston Laurie, City of Washington.
John J. Veile, Counsellor-at-Law, N. Y.
Elisha Waters, Merchant, N. Y.
J. Tanner, Physician, Maryland.

The objects which this Society have in view, are strongly implied, in a general way, by the name it takes. More specifically, they may be learned from the following Circular. The Committee of Correspondence, J. W. Edmonds, Owen G. Warren, and Charles G. Woodman, speak as follows:

Our Society has these objects in view.

1. The diffusion of the knowledge of the phenomena and principles of Spiritualism.

2. The defence and protection of believers and inquirers in the freedom of thought and inquiry, against all opposition and oppression.

3. The relief of the suffering, the distressed and the erring, so far as to enable them to lead upright and pure lives.

It is proposed to effect these purposes in the manner we have here detailed, and feeling that order is Heaven's first law, we aim at system and order in our efforts to regenerate man.

First, Diffusion of Knowledge.

1. By establishing newspapers and periodicals.

2. By influencing the existing Press to publish the truth both for and against, and to open their columns to a fair statement and discussion of facts and principles.

3. By regular lectures on Sundays and occasional ones at such times as may be convenient.

4. By distributing books and tracts, which may be obtained at our office at cost price, and by establishing circulating libraries of Spiritual publications.

5. By influencing the education of youth through infusing into it full freedom of inquiry and thought on all subjects, and eschewing all sectarian or partial views of any subject.

6. By teaching on all proper occasions the true object of government, which is not the wealth of individuals or classes, but the elevation of man in all the relations of life, and the development of the human mind to its highest condition of advancement.

Second, Mutual Defence and Protection.

1. To stand by, sustain and protect by every lawful means, and at every personal sacrifice, every one who is made to suffer per secution in any form, because of his belief in Spiritualism, and for that purpose to organize a permanent Board, who shall have authority to call for all necessary aid from all believers.

2. By a united and fearless expression of opinion, publicly and privately, to assert and maintain the freedom of thought and expression, which is the birthright of freemen everywhere.

3. By bearing testimony on all occasions, peaceably and lawfully, against mental thralldom, whatever its form, whether it assumes the shape of law or public opinion, or religious intolerance, or so addressing the minds of the people as to work out the necessary reform in church and state, abroad in society, as well as in the walls of our prisons.

Third, Aiding the Needy.

1. By contributing pecuniary aid, so that no one shall suffer from want.

2. By attending the sick.

3. By comforting the mourner.

4. By assisting the industrious to procure employment, and for that purpose keeping a register of those who want laborers, and those who desire employment.

5. If a poor woman wants a cow, let her have one. If a mechanic wants a set of tools, procure them for him. If a farmer wants land, buy it for him. If a poor family is confined to small and unhealthy rooms, furnish the means (by becoming security for the rent or otherwise), for a proper location, and so on. But do this, not by means of gratuities, but by loans, repayable in small instalments without interest, thus stimulating industry and economy, and making the same sum of money do its office of charity many times over.

We are very happy to witness, not only the truthful and beautiful principles, which this society thus sets forth, but also, and more especially, its practical propositions for radically benefiting the world. We hope those engaged in this movement, may be abundantly successful in realizing these elevated and useful objects. The New Dispensation is practical, as well as theoretical; and

only in the union of both, will it be really useful to, and bless mankind.

Convention at Palmer Mass.

Agreeable to previous announcement of Monthly Conventions, on Saturday and Sunday June 17th and 18th, a goodly number of mediums assembled at the house of Dr. R. Barron, for consultation upon business matters; and at half past one o'clock, came to order by an organization—Dr. R. Barron in the Chair.

A Business Committee, consisting of seven, was chosen, who prepared business for the action of the Convention. They also reported through their Chairman—C. Hall of Somers Ct.—the following Resolutions, which were unanimously adopted.

1st. As the mediums now present are desirous of improving and elevating the minds of all, Therefore, Resolved, that each one should be honestly employed in the great reformatory movements of the nineteenth century.

2d. Resolved, That we each regard the Spiritual Manifestations of the present age, as identical with those of the Apostolic age, and as being founded upon philosophical and divine principles.

3d. Resolved, That in order to effect the greatest possible amount of good, each and all, act in the capacity of reformers, by presenting the evil habits which man has contracted, as being in direct violation of nature's laws.

4th. Resolved, That the only true basis of health and happiness is in the observance of Nature's Divine Principles.

5th. Resolved, That we will each "overcome evil with good," leaving grossness and sensuality to those who will be filthy still, and become harmonious in word, thought and deed.

6th. Resolved, That the Spiritual Movement is not sectarian, but WORLD-WIDE in its aims and purposes—that one of its great objects is the complete overthrow of all sects, all parties, all mere clanships—the utter demolition of all perverted human selfishness—whether embodied in individuals, in collective bodies of men or in institutions.

After a proper disposition of business matters, mediums present (some fifteen or eighteen) became passive; and during the remainder of the afternoon, the time was occupied by those who spoke in the trance state. The beauty and sublimity which characterized those soul-stirring appeals from Spirit friends of the highest order, beggars all description. Though lost to the World, they yet strengthened the chain of love, (each breast furnished a link) which shall in due time extend to the encircling of the whole human family. In a word, there was a glorious outpouring and uprising of pure and holy affection, to the close at 5 o'clock P. M. At 10, A. M. Union Hall (which was engaged for the Sabbath) was filled by a promiscuous audience of some two hundred. The most perfect order was maintained during the day, in consequence of which, mediums spoke with great freedom, power and effect. Many present, who are acknowledged critics, declared freely their utter astonishment at the lofty, grand and beautiful discourses given through mediums present during the day.

There was much good seed sown and strange if some should not fall upon good ground and bring forth much fruit in due season.

A spirit of inquiry is coming forth from many sources. We have much cause to hope and nothing to fear, as to the ultimate of success.

R. BARRON, Palmer, June 10, 1854.

Boston, June 8, 1854.

DEAR READER:

If there is aught of truth in the doctrine of sympathy, you may look for a confused letter and putting together of odds and ends. The two past weeks have been spent amidst calms and confusions, I have listened to the beating of drums, calling together brothers to battle with brothers, and to the low, soft voice of woman, pleading for the elevation of woman. I have seen Anthony Burns escorted into bondage by a line of drunken soldiers, with bayonet and spear, ready to do what the law demands of them; and I have heard the pious politician asking Heaven to bless and to prosper those in power—that their rule might be long, if not righteous.

I looked upon the mob, and upon the multitude stationed about the Court-house to keep the peace, by the cannon and the sword, and I wondered how long these things were to be—how long the law of force was to be our law—how long "might not right" would rule.

I was glad to see Burns go back into bondage. It seemed a just, though sad commentary upon our laws. He must be sacrificed for freedom—his blood may help to wash from our national garments the accursed stain of Slavery. Our laws are barbarous—they would disgrace a clan of Infernals—but so long as they are upon our statute books, let them be obeyed. The Burns tragedy will do more toward the repealing of the law, than has all the prayers ever sent to the Courts of Heaven for our rulers.

I heard at the Anti-Slavery Convention, some very fine things, and some not so good, some that partook too much of the war spirit, for people imbued with peace principles. One poor fanatic was ushered, rather unceremoniously, into the street, by the police—a warning to those who venture to express conflicting opinions.

J. R. Giddings, Lucy Stone, and other free spirits gave utterance to high and beautiful thoughts in the Convention. The Spiritualists have just closed a glorious Convention in the city. I wish dear readers, you had all been there, for I am sure your hearts would have been strengthened and encouraged. H. C. Wright, Stephen P. Andrews, Eliza J. Kenney, Charles De Wolfe, A. J. Davis and a host of others spoke fearlessly and gloriously for freedom; but pictures of them will be as woodcuts. The outgushing soul, pleading for enslaved humanity, the eye lighted by the spirit of prophecy—by an undying love for his race that may not be painted upon memory's walls.

But, dear reader, a grand National Convention gathers in Cleveland, in the early part of the autumn. Be there to join in the grand jubilee. I have a presentiment that we shall have such a meeting as the world has never seen—that from that Convocation a light will go forth to the earth's dark corners—that souls sitting in darkness will see the rays, and arise and go forth to fulfil life's mission with strong and willing hearts.

Thine for Freedom,

H. F. M. BROWN.

PURITY.

South Wrentham, June 6, 1854.

BR. HEWITT:

This communication has just been dictated to me.

My dear fellow mortals, (for once I was a mortal, but now have put on immortality,) let my words sink down deep in the soul, for now is it high time to awake out of that guilty slumber into which you have fallen—the slumber of sensualism. The bright glories of the upper Spheres are dawning upon you. Will you choose the filth of sensuality with its damning influences, to these? Have you not felt its galling chain long enough, binding you down to pains, groans and tears? Does not the desire arise in your hearts—O! for soul-satisfying good—O! for unalloyed happiness? Let me tell you the sum and substance of your duty, so far as I know it. O, the heavenly light, the ineffable brightness of this, our home. Be not guilty of sensualism; let no longer its filth pollute your soul; take the side of purity, once and forever; if you will throw your loves, your choice, on the side of purity and holiness, you shall be free. Let your hatred be against sin; then power, divine power, shall help you; but just so long as you partake, and are polluted with this sin, you unto you! the consequences of sin shall surely follow.

The weakness, the diseases, the sufferings, and unhallowed desires, too—all, all, you must inherit, and your children, after you. Will not the love you bear them cause you to ponder? To consider these sayings, which are faithful, and true? Cannot I arrest your attention? Will ye not listen! O! listen I beseech you. Now, now is the accepted time; now the glorious light of this New Era is dawning upon you—glorious light is breaking through the mists which surround you. Bestir yourselves—look up; receive the heavenly rays; learn the heavenly songs we sing; elevate your souls, that from you, may flow rivers of living water, for the healing of the nations. We call upon you; O, hear our voice; for darkness covers the earth, and gross darkness the people. Be ye beacon lights; show the way, and great will be the crown of your rejoicing. Shake yourselves from sordidness. Be ye like a city set on a hill, whose light cannot be hid. Act, for strength shall be given according as ye desire; and guilty, guilty will ye be, if ye refuse the reward of the righteous, cannot ye, greatly err, must be yours. Could ye not see that heavenly band of friends, who stand ready to assist you; could you but hear those sweet melodies which are poured forth from angels' hearts to

when the sinner repenteth; could you but know the tender solicitude—the ardent desires, we have for you! the power we have to help those who will help themselves, or will be helped, and behold too the state you are in, then, then, would you act. Believe, for I tell you the truth. Soon, will you join us in sweet songs of rejoicing: everlasting joy will be upon your heads, and ye shall go forth singing.

Adieu,
REBECCA MESSENGER.

THE EDITOR GONE WEST.

Very unexpected circumstances have rendered it advisable, contrary to our expectations, and decision in the last Era, that we should attend the Great Jubilee Meeting in the vicinity of Chagrin Falls, Ohio. And it is our present intention to lecture in that region a short time while on the journey. In our absence, Bela Marsh, and our Associate Editor, Mr. A. E. Newton, (the latter, No. 5 Washington St.) will attend to all matters of business. Mr. Newton will fill our appointment at Woonsocket, the 2d Sunday in July; and after our return, we will arrange another appointment for that place.

To CORRESPONDENTS.—Br. Hewitt being absent for a week or two on a Western tour, those correspondents whose favors require his personal attention will understand the reason of the apparent neglect.

Br. Orris Barnes.—That East Boston affair will be enquired into as soon as may be.

Br. A. C. Billings.—Should think no inquiry could result from the publication of your statement, but prefer to await your own decision. Yours truly, A. E. N.

Copies of this number of the New Era will be sent to several personal friends and acquaintances of the undersigned, who probably have not been accustomed to reading publications devoted to the New Dispensation. If any of these should feel disposed, either from sense of duty or from curiosity, to acquaint themselves more fully with the principles and progress of this great movement of the age—than which, no other threatens so much danger to existing institutions and dominant ideas—it is presumed the publisher of this paper will have no objection to adding their names to the subscription-list. We are willing to stipulate in advance, that the mere fact of their becoming subscribers and readers shall not be construed into evidence that they are converts—only that they are desirous to be posted up in regard to the opinions and progress of the world.

If, furthermore, any of these friends, or others, are disposed to criticize, to object, or to inquire, in relation to facts stated or principles avowed; they will be (within reasonable limits) at all times entitled to a respectful hearing, and a frank reply. We court the fullest scrutiny of all our facts, and the sharpest criticism of all our principles. We believe the "day of judgment" has already begun, and if we have anything about us that "can't stand the fire," we desire to be rid of it, the sooner the better. A. E. N.

CONNECTION.—In the communication, in last week's paper, respecting the case of Mrs. M., relating to the New Motive Power, the last word should be "destruction," instead of "destruction."

James McChesler, General Agent, Hartford, Connecticut.

Partridge and Britton, General Agents for the Middle, Southern and Western States.

Dr. H. F. Gardner, Office 654 Washington St., Agent for Boston and vicinity.

Notice of Removal.

JAMES T. PATERSON

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

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

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

Office Hours from 9 A. M. till 6 P. M.

25 Winter Street, Boston, Jan. 18.

HEALING INSTITUTE.

CHARLES RAMSDELL, Speaking, Writing, and Psychometric Medium, and STEPHEN CUTTER, Healing Medium, would inform their friends, and the public generally, that they will attend to the Healing of the Sick, under Spiritual direction, at the rooms of STEPHEN CUTTER, in the rear of the Unitarian Church, Woburn Center, Mass., where the afflicted can be accommodated with Board and Treatment upon the most reasonable terms. They will also attend to calls at a distance. C. RAMSDELL will attend to calls to sit in Circles, or to Lectures in public assemblies, while in the Unconscious State, on reasonable

terms. He will also write prescriptions for the sick, giving a description of the disease and Course of Treatment. Also PSYCHOMETRICAL DELINEATIONS OF CHARACTER. Terms, One Dollar.

CHARLES RAMSDELL }
STEPHEN CUTTER }
Woburn March 22, 1854.

Mr. Newton's Pamphlets.
The Ministry of Angels Realized. A Letter to the Edwards Congregational Church, Boston. A Review of the Criticisms of The Congregationalist on the Letter to the Edwards Church. It is generally conceded that these Publications are the best that have been issued in this part of the country, for the purpose of commending the truths of the New Dispensation to the attention of Religious minds. Their cheapness renders them especially available for gratuitous circulation. Price 10 cents, single; 75 cts. per dozen; with suitable discount for larger quantities. For sale by the Author at 5 Washington Street, and by BELA MARSH, 15 Franklin St., Boston. 1112

Jan. 18, 1854.

DR. E. G. CUTTER,

PSYCHOLOGICAL,

MEDICAL AND DENTAL OFFICE,

No. 292 Washington Street, Boston,

Room No. 4, over J. T. Brown's Apothecary Store.

WILLIAM D. EMERSON,

THE MASSACHUSETTS SEER, will attend to the Clairvoyant Examination of Diseases at the above office.

OFFICE HOURS FROM 9 TO 12 A. M. AND 2 TO 5 P. M.

March 29.

HARMONY HALL,

103 Court Street, Boston.

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

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

Boston, March, 1854.

New Era in Healing!

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.

Mr. Sunderland—Our daughter of fourteen had been feeble and sickly from infancy, and was thought by medical physicians to be incurable, and pronounced to be a mere skeleton. She had become emaciated to a mere skeleton, and was scarcely able from weakness and debility to move about. She began to improve immediately on submitting her case to Mr. Sunderland, his in four weeks gained at least fifteen pounds of flesh, and from being almost insensible, and moping, has become a joyous, laughing, and sprightly girl!

J. B. YERRINGTON.

Boston, Mass., Dec. 21, 1849.

Pamphlets of information respecting this New Method of Cure, by mail, free for one dime, prepaid. 28 Elliot Street, Boston, Mass.

Thomas Haskell,

DENTIST.

No. 103 Court St., Boston.

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

All operations warranted. Advice gratis.

Dec. 14.

THE NEW ERA.

This paper is devoted to SPIRITUALISM. It presents the FACTS, the PRINCIPLES, and the PRACTICAL ASPECTS of the Movement. And while it never repudiates anything good and true in old times, 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, the Editor most fully and devoutly believes, and hence it is his most anxious wish 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

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Poetry.

Come back, my Mother.

Come back, my Mother—come again,
Thy late-like voice, O let me hear,
O breathe again, those gentle words,
That tell like music on my ear;
For now the way seems lone and dark,
My Mother, when I see thee not.
Come, whisper softly, words of peace,
Let not thy child now be forgot.

My Mother dear, I know full well,
I've wandered far, in mazes dark,
But is there not within my soul
A chord of love—a heavenly spark?
Breathe, Spirit, breathe upon this spark
And cause to burn, with holy fire,
O, let thy fingers touch the chord,
And wake again the sacred Lyre.

Come back, my mother, come again,
Inspire my soul with love divine,
Help me to be more angel-like—
More like the loved of thine own clime.
Help me to break the chords which bind
My soul to earth, to scenes below
Help me to fasten them above,
Where sorrow's tear can never flow.

Yes, Mother, thou wilt come again;
Thou wilt not leave me all alone:
Thy love-lit eye, I still may meet,
And hear again that late-like tone,
And often feel thine own soft hand
Upon my weary, aching head,
And hear the whisper of that land,
Where farewell tears are never shed.

Then hushed be every murmuring thought
And though the dear, the loved, have died,
I know, they watch around me still,
When darkly foams the angry tide,
And they whisper sweet words of peace,
When anxious cares, my bosom fill,
They gently soothe my soul to rest,
With these loving words—We love you
still.

H. N. G.

Hopdale.

"Marriage and Parentage."

Ceresco, Wis. May 29, 1854.

A work with the above title by Henry C. Wright has just reached me from the publisher, Bela Marsh, No. 15 Franklin-st., Boston.

Brother Wright will not complain if I criticize his reasoning a little, when I acknowledge his book calculated to do much good, and that I am rejoiced to find his among the bold hearts that dare speak on this subject which is soon to create more commotion in the social walks of life than it ever has, or than all others do. The thousands of crushed and bleeding hearts now suffering in worse than southern slavery, have sent a cry to heaven, and it has reached there, and been heard, and an answer is coming to their relief. Those who have female slaves they call wives, have reason to be alarmed. Those who hold captive men by legal bonds without attraction, have reason to be alarmed; but those who are truly married, those whom God's laws of attraction and affinity hold together have nothing to fear. Legislating loves and hatreds is nearly through with its work.

But I took up my pen to criticize one or two positions in the book. (I have not read it half through yet.) In the second letter, page 22, the author says the objects of the distinction of the sexes are two: the continuation and perfection of the race, and that so far as the human race is concerned, the object of sexual distinction is to reproduce human beings. This is an error into which Fowler in all his works has fallen, but however many writers fall into it, it is nevertheless an error, an assumption that is not borne out by nature or fact. The propagation of the species is a result, or effect of sexuality. Causes are not made for their effects any more than by them. Man is not made male and female solely that he may perpetuate his kind. Neither the Bible account, nor the Development Theory, nor true Philosophy, authorizes this conclusion—Man is male and female, having complete sexuality, with the attractions, loves, desires, etc., of the sexes for each other as described by the author without the desire for offspring, and both before and after nature allows these results. Man goes to the spirit sphere both male and female and enjoys there the ecstasies of conjugal affinity, in proportion to his refined, purified and elevated condition and single conjugal devotion; and yet I have never learned that children are born there, or that sexuality affords no delight or is useless there, but far otherwise. Sexuality is a fundamental part of our being and existence, and goes with us as long as we exist. Reproduction is incidental and temporary, not always affording pleasure or answering desire. Nature is ever true to herself, and this faculty and condition will in the true, harmonious life of single, conjugal and truly spiritual unions eternally afford pleasure and delight, but not always reproducing our species. We ever err

when, finding an effect, we assume at once that the cause was made for that specific effect. Causes are always superior, and to often produce a variety of facts or effects. There is too much sensitiveness on this all-important subject. People shrink back at every step and ask, 'What will people say.' It is one of nature's conditions, and a true knowledge of ourselves and our destiny is essential to happiness. Why should we hide important truths under fig leaves? In the old legend, Adam and Eve were not ashamed until they had sinned; and my experience has taught me that those who are most tainted with the stain, blush the quickest at the pure marble or at nature's specimens.

That which constitutes the sexual distinction in the race, Brother Wright, is inherent and eternal, and will eternally have its effect and gratification, ever affording happiness when nature's laws of single and harmonious unions are realized and ever punish the transgressor for all licentiousness and scortatory or promiscuous violations. The marriage and sexuality, and joy and intercourse of truly united partners goes beyond the production of the species, and beyond this earth-life. So I read nature. I may find other points for another time, but this is now the extent of my reading of the book.

WARREN CHASE.

SPIRITUAL VISIONS. NO. II.

VISION FOURTH

Represented *Old Error*. In the foreground was the leafless trunk of an old tree with a solemn owl perched on one of its branches and a dark, muddy pool of water, something like the "slough of despond" in "Pilgrim's Progress," below it. Presently an object appeared rising out of it, which soon completely emerged and stood upon the margin of the pool, gazing with astonishment at the disagreeable position he had just left. The figure was a skeleton, at least fifty years old, having a large black shovel hat on the head. A small piece of drapery, about the size of a handkerchief, hung by a corner from the shoulder. A pair of very old worn-out stage boots with the legs slouched down about the fleshless ankles, with the bony toes protruding through holes in the sides, completed his wardrobe.

The landscape seemed then to open behind him and expanded into a beautiful meadow with rich foliage, and a winding river. Beyond were beautiful mountains, glowing in a brilliant sunlight. The old skeleton, at this point, seemed sensible of his improved condition, and particularly admired the attractive meadow in the distance. He turned and ran with all his might towards it, but not seeing a fence across the way, which he might easily have leaped over, he struck his shins against it, and turned several somersets before he finally landed. This incident excited the company to a high pitch of laughter, when the old figure, gathering up his bruised bones, came back to the margin of the muddy pool, rubbing his wounded joints which seemed to pain him intensely, and determined not to travel that road any more.

Our mirth excited in him the utmost astonishment. He could not comprehend why he was so laughed at. So for the purpose of informing himself, he obtained one of the old-fashioned, square, school Dictionaries which he searched in vain for a solution.

The moral of this vision is this: Minds full of *old errors*, in attempting to pursue *new truths* must first inform themselves of the nature of the road they intend to travel, or they may meet with unpleasant mishaps, which only retard their progress.

VISION FIFTH

Appeared to be a long canal or stream of water fed from a lake in the celestial regions. The lake was kept supplied by countless myriads of bright beings, who brought water in golden vases from the summits of delectable mountains which skirted the margin of the lake.

Upon the bank of the stream appeared a female figure dipping the water, and scattering it over a meadow at her right hand, where were innumerable flowers moving about like human beings. They seemed to relish the refreshing waters exceedingly, and after being bathed with the cooling shower, retired to a mountain in the distance, and gathered about a cross erected on its summit. This cross was not of gross material, but formed of pure light with a figure of Christ standing on the top of it, instead of hanging from its arms as in the old Theologic emblems.

Farther down the stream, some of the flowers were trying to get up the sides of the embankment to obtain a view of the scene beyond, but some old Theologians

appeared in long black gowns, warning them with gloomy countenances and solemn words not to peril their souls by seeking forbidden fruit. "Here," said they "is the true water of life, which, if ye drink, ye never shall thirst again." So taking from under their garments brown paper bags filled with dry bran, they scattered it over the flowers which it no sooner touched than it caused them to droop and wither. But a few drops of water from the stream soon revived them and they scampered away from their former Spiritual advisers as rapidly and far as possible.

The water flowing from the celestial lake signifies "Spiritual Philosophy," while the dry bran of the Theologians is only their antiquated creeds and maxims which only paralyze and wither every mind they come in contact with.

VISION SIXTH

The medium in this vision was shown a new view of Hell. There appeared great numbers of men who were bringing fuel and casting it into a pile as if to make a great fire. Then they brought forward a vast quantity of books, some of very ancient date and huge bulk. These were the treatises on *old Theology*, which were thrown on top of the pile. Then were brought in great numbers of objects resembling human beings, made of books piled together. The most hideous and ill formed of all this mass, we were told, was the Calvinist Baptist, and these figures were the various Sectarian creeds.

Then came the believers in those creeds, bawling most piteously, and fearing a direful calamity would fall upon them, if their favorite theories were destroyed, as these were all they believed in this life, or hoped for in the next. Some even feared that the Creator of the Universe would be completely annihilated if these old creeds were not carefully preserved. So they besought the men with tears and lamentations not to destroy all they held sacred. But they were told that only the chaff and dross would be destroyed—all the pure gold would be returned to them. So the pile was set on fire and a great flame, with thick, dense smoke was produced which blackened the sky far above and around. After the fire had subsided the pure metal from all these creeds was gathered and distributed to the believers, each party having its just share and no more. Then a spirit who had stood on one side advanced and remarked "What a wonderfully strong ley (lie) that heap of ashes would make!"

Yours for Truth,
J. WOLCOTT.

The Dream Angel.

Once the bright angel, whose duty it is to watch over the happiness of men—the guardian angel of the world—drew near the throne of the Heavenly Father, and prayed:

"Give me, O, Father, a means by which I may teach man a way to avoid, in part, at least, the many sins and temptations which the fall hath entailed upon him, for man is not always bad. At times his heart is ready to receive the good which a light eternal might fix upon him."

Then the Father spoke to the angel, and said:

"Give him the Dream."

The sweet angel flew over the world with his sister, the Dream.

Far and wide they spread the gentle influence, and the hearts of life-weary mortals were rejoiced.

But the soft breathings of the Dream Angel fell not alike on all.

To the good and gentle, who had sunk to rest amid the blessings of their loved ones, and whose slumber was deepened by the toil of good deeds which they had done, there came soft and silent glimpses of the fair land of light. Forgetting the narrow prison of the world, their souls rose up, and spread broad and wide over the land of visions, and gazed with eagle eyes upon the glories. But as the night waned, their dreams grew dim, and the outer influence of the soul gently closed upon them, even as the corolla of the night-flower closes about it and shuts from its gaze its best loved starry heaven.

To the toil-worn, sun-burnt husbandman, who has fallen asleep in despair and who ever feared lest some grim accident might destroy the fruit of his labors, the sweet dream came like a soft summer shower upon the parched and dusty fields; and as he dreamed, he saw the green corn rising in goodly ranks, and gazing with joy upon the small, soft ears—which, at first no larger than flower buds, seemed, as he beheld them, to expand to ripe maturity.

There are certain dream phantasies, and strange sleep changes that are to be found only in deep unbroken slumber, which results from extreme bodily fatigue, or in the light, irregular rest of fever—even as the grotesque blue dragon found only on the surface of the deep, the husbandman slept on, the fantastic spirits who attended the dream flitted about him, and spread a gay confusion over the happy vision, for, as he gazed upon the golden ears, a purple and scarlet cloud seemed to overshadow him,

while round about he heard the pealing of bells, the singing of familiar voices, and the lowing of cattle: and in the intervals there came the shouts of glad friends at the harvest home. Then the purple cloud gathered again about him; but the dream spirits, with their long, shadowy arms, drew him through it, and he now stood before a well filled granary, and the tears of joy ran down his cheeks. His wife and loved ones gathered around him, and their blessings and praises sank into his heart and mingled with the hymn which rose like a golden cloud from the ocean of his soul. And he awoke from the sweet dream and blessed it for the hope with which it had inspired him.

But the Dream flew on to a guilty prisoner, who had fallen asleep cursing his judges, his doom, and the black, damp fetters which felt like cold adders to his limbs; and as he dreamed, the prison was opened, the cold chains fell away, and remorse and rage no longer fixed their prison pangs upon his heart. A bright light shone upon him, and blessed thoughts of mercy, repentance and reconciliation flitted through his mind, like golden-winged butterflies through a summer garden; and he awoke trusting in release with his heart filled with love and kindness. Did the cold, damp fetters fall from his limbs? Were the prison doors opened? The fetters fell not away, the prison door remained fast; and, worn down by famine and sickness, he perished alone in the narrow dungeon. But the blessed hope which the gentle dream had left in his heart, gladdened his last hour, and he died exclaiming, "Not my will, but Thine, O, Father." Behold, there was joy in Heaven!

It has been said that hope alone is left with mortals—but with her abideth her sister, Dream, who maketh her known to us; for by dreams men are led to Hope—and by Hope shall be saved.—*Jean Paul.*

H. W. Beecher on Orthodoxy.

The following is a part of Henry Ward Beecher's view of the prevailing orthodoxies.

In fact the orthodox sects are a vast compound threshing machine, flailing away at each other as if the chief end of man was to thresh his neighbors. I have never yet seen an acknowledged orthodox man. Everybody is orthodox as compared with those above him; and orthodox reputations, like country bank-bills, circulate only in a narrow circle, very near home. If one is orthodox in Hartford, he is a Heretic in New Haven; if he is sound at New Haven, he is too loose at Andover; if he is up to the mark at Andover, he is hopelessly below at East Windsor; if he climbs up the toilsome cliffs to the eyrie of East Windsor, it is only to bring himself within reach of the Princeton Orthodoxy; and when yet climbing up, out of sight of all sublimity things, he sits down on those pinnacles of Old School Presbyterian Princeton Orthodoxy, and divides his time between Turretin and efforts at breathing on such thin-aired august heights, then, down comes the good old-fashioned Scotch Presbyterian Orthodoxy, carrying him away at one swoop, to be devoured in a yet higher eagle's nest. In fact, it is a very hard thing to be Orthodox. It is a thing of degrees, it is a question of the scale; and beginning at zero, all the degrees above tell all the degrees below. Now, if a preacher is heterodox, he is but suspected, and shampooed, and failed; and he gets that if he is Orthodox. So that if a man's convictions do not keep him among the Orthodox, he is a fool who stays. The company is no great thing. Very clever fellows all, when they are not professional; capital to go out to play with. But a man walks about among the *Christian Observers*, and the more properly named New York *Observers*, and the *Presbyterians*, [Central, Western, Southern, and all], and the *Puritans*, very much like a man visiting a menagerie—his time being spent in listening at the strange noise which the creatures make, and wondering whether they can get out at him, as easily as they roar through the bars.—*The Independent.*

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Poetry.

Lines on Revisiting the Country.

I stand upon my native hills again,
Broad, round, and green, that in the summer
With garniture of waving grass and grain,
Orchards, and beechen forests, basking lie,
While deep the sunless glens are scooped be-
tween,
Where brawl o'er shallow beds the streams un-
seen.

A hisping voice and glancing eyes are near,
And ever restless feet of one, who now
Gathers the blossom of her fourth bright year.
There plays a gladness o'er her fair young
brow,
As breaks the varied scene upon her sight,
Upheaved and spread in verdure and in light.

For I have taught her with delighted eye,
To gaze upon the mountains,—to behold,
With deep affection, the pure ample sky,
And clouds along its blue abysses rolled—
To love the song of waters, and to hear
The melody of winds with charmed ear.

Here I have reaped the city's stifling heat,
Its horrid sounds, and its polluted air,
And, where the season's milder fervors beat,
And gales that sweep the forest borders bear
The song of bird, and sound of running stream,
Am come away to wander and to dream.

Ay, dame thy fiercest sun! thou canst not
wake,
In this pure air, the plague that walks unseen.
The maize leaf and the maple bough but take,
From thy strong heats, a deeper glossier green.
The mountain wind, that floats not in thy ray,
Sweeps the blue steams of pestilence away.

The mountain wind! most spiritual thing of all
The wide earth knows; when, in the sultry
time,
He stoops him from his vast celestial hall,
He seems the breath of a celestial clime!
As if from heaven's wide-open gates did flow
Health and refreshment on the world below.

WILLIAM CUTLER BRYANT.

Never Again.

Never in earth or heaven canst thou be loved
As I have loved thee—never—never more
By love so holy can thy soul be moved,
Upon terrestrial or celestial shore.
On these alone my faithful spirit dwelt,
To thee alone my restless fancy soared,
For thee alone before my God I knelt,
And the libations of my full heart poured.
Thy smiles, thy words, each feature of thy face,
Thy step, as thou didst from me last depart—
Thy mournful gaze—thy form's majestic grace—
Were caught and treasured in my doating heart,
And there have lived through every varying
mood.

FROM THE ITALIAN.

We've all our Angel Side.

Despair not of the better part,
That lies in humming kind,
A gleam of light still flickereth,
In e'en the darkest mind;
The savage with his club of war,
The sage so mild and good,
Are linked in firm, eternal bonds
Of human brotherhood.
Despair not! oh! despair not, then,
For through this world so wide,
No nature is so demon-like,
But there's an angel side.

The huge, rough stones from out the mine,
Unshaped and unfair,
Have veins of purest marble hid
Beneath the surface there;
Few rocks so bare but to their heights
Some tiny moss plant clings,
And round the peak so desolate,
The sea-bird sits and sings;
Believe me, too, that rugged souls
Beneath their rudeness hide,
Much that is beautiful and good—
We've all our angel side.

In all there is an inner depth,
A far-off secret way,
When through the windows of the soul
God sends his smiling ray;
In every human heart there is
A faithful sounding chord,
That may be struck unknown to us,
By some sweet loving word.
The wayward heart in vain may try
Its softer thoughts to hide,
Some unexpected tone reveals—
It hath an angel side.

Despised, and low, and trodden down,
Dark with the gloom of grief,
Deciphering those halo lights
Which God has set within;
Groping about, in utmost night,
Poor prisoned souls they are,
Who guess not what life's meaning is,
Nor dream of heaven afar.
Oh! that some gentle hand of love
Their stumbling steps would guide,
And show them that amidst it all,
Life has its angel side.

Brutal, and mean, and dark enough,
God knows some natures are,
But he, compassionate, comes near—
And shall we stand afar?
Our cruises of oil will not grow less,
If shared with hearty hand;
For words of peace and looks of love,
Few natures can withstand.
Love is the mighty conqueror—
Love is the beautiful gain—
Love with her beaming eye can see
We've all our angel side.

CHRISTIAN REGISTER

LITTLE CHILDREN.—A popular writer speaks of little children as the poetry of the world—the fresh flowers of our hearts and homes, little conjurers, with "natural magic," evoking by their spells what delights, and enriches all ranks, and equalizes the different classes of society. Often as they bring with them anxieties and cares; and live to occasion sorrow and grief, we should get on very badly without them. Only think if there was nothing anywhere to be seen but great grown-up men and women! How should we pine for a little child! A child softens and purifies the heart, warm-

ing and melting it by its gentle presence; it enriches the soul by new feelings of light, a fountain of love, a teacher whose lessons few can resist. Infants recall us from much that engenders and encourages selfishness, that freezes the affections, roughens the manners and indurates the heart. They brighten the home, deepen love, invigorate exertion, infuse courage, and vivify and sustain the charities of life.

Letter from Thomas Gales Forster.
Batavia, Ohio, Aug. 4, 1854.

MY DEAR BR. NEWTON—
I have just seen the first copy of your interesting Paper, since I left your city, nearly two months since. In it I find among other interesting articles, a beautiful letter from Mrs. H. F. M. B., of Cleveland, which bespeaks in every line the warm impulses of the noble and generous soul that dictated it. Her allusion to new and old friends met in Boston and Salem, calls to mind most vividly, my own sojourn at the same time, amid the pleasant scenes of New England, where, with more than one, "the moments, crowded with new thoughts, were sent with blessings, into the land of pleasant memories;" and where the mind was crowded also, with new and beautiful reminiscences for the time to come, that can fail to animate with pleasure, only when recollection shall have ceased to exercise its office.

As the caption of my sheet informs you, I am in Batavia, located on the East Fork of the Miami river, and in one of the most beautiful regions of this glorious State of reform and free investigation. This is certainly one of the most beautiful spots the mind can well conceive of, the village is situated in a valley, surrounded by a succession of hills, which remind one of what perhaps might have been the appearance of the locality of the "Eternal City," ere Roman prowess and art had exchanged the garniture of Nature, for Cathedrals, Palaces and Prisons. The society of Batavia is refined and educated—free and intelligent minds—whose faith it seems, is pinned to the sleeve of no "Apostle of the Cross," dealing out weekly disquisitions upon the mystical teachings of an educational Faith, and as the nineteenth century to adopt such without investigation. They have no regular preacher here—and yet the morals and the refinement of the place will compare favorably with any other village of the United States. And the citizens seem happy, although not permitted to "sit under the droppings of the sanctuary," as the initiated express it. There are none of those back-bitings and slanders here, that are generally supposed to exist in villages—no weekly gatherings, where, "every breath a reputation dies"—but the denizens of this beautiful little garden-spot, seem to partake in some measure, of the Harmony of Nature that surrounds them. The sons of the soil, as they emerge into manhood, and into an appreciation of the inculcations of Nature, when going forth to do battle with the world's fierce elements, learn a lesson of wisdom from the beautiful surroundings of their native village; and as they gaze upon the contiguous hills, lifting their emerald peaks towards Heaven, Interior Wisdom, when heeded, enjoins upon the aspiring mind, that in the thorny pathway of the future, even ambition's loftiest height, may be strewn with flowers and with beauty, if properly cultivated. Whilst the beautiful daughters of this lovely valley, in contemplating the quiet richness and sweetness of the scenery below, amid their accomplishments and culture, can but learn a lesson of virtuous independence, that will brighten their coming hours, and gild the storm-clouds of after life, with a brilliancy and beauty not their own.

But to the subject-matter that I know my Brother, occupies the most of your thoughts, and in which you have proven yourself a zealous co-worker. From observations made during my recent tour through the country, I am satisfied that the Cause of Spiritualism is progressing in an unprecedented manner. In every hamlet, village and neighborhood, some are to be found, who have become interested in this glorious Phenomena of the Age, and are investigating with honest hearts, standing amid the bitter opposition with which we are visited everywhere, like Ocean's rock, breasting unharmed, the roar of the billow and the wrath of the sky. But I fear, that at many points, there is, as yet, a want of Practical Spiritualism; for I hold, that the recipient of the sublime Truths of the Inner Life, should be constantly endeavoring to reduce these glorious precepts to practice, for the benefit of his fellow-men. That the

true Spiritualist should be acknowledged, a better patriot and Christian.

Now, there are in the present age of investigation, many questions of Reform that are agitating the public mind—all of which tend to ameliorate the condition of Humanity, and to hasten on that glorious period in our history, when, as we are taught by Interior Wisdom, the entire race shall have become a Harmonious Brotherhood. In the discussion of all these questions, the Spiritualist should be found actively co-operating on the side of Right—practically teaching what has been theoretically demonstrated as Truth.

For instance, the demon of Intemperance is deluging our land in sorrow, and well-nigh threatening the very pillars of government. (And I make this special reference, from the fact, that the subject at this time is commanding much attention in this State, and from some derelictions which I witnessed in other portions of the country, in this respect.) This dreadful vice hath well-nigh become a National evil, and it certainly behooves the Spiritualists, according to the precepts of the higher life, as true Patriots, and in strict observance of the laws of being, as inculcated, to be ever, practically and theoretically, in the front rank of opposition to this desolating curse—for independent of individual suffering, the foundations of our Republican Institutions cannot be sustained by a drunken population; and that this is true, the history of other Nations will demonstrate. During the golden age of Greece and Rome—in their palmy days, when the sun of liberty was in the ascendant, morality and integrity were the peculiar characteristics of their people. But—Senators became sots, Authors intemperate, and Warriors profligate. The arts and sciences succumbed to luxury and dissipation, and superstition usurped the scepter of Intellect. Carthage too, the daring courage and indefatigability of whose armies, resisted Roman prowess for years, would perhaps have bidden lasting defiance to the mistress of the world, but for the introduction of Intemperance into her camps. The wines of Canaan effected the desolation, that for years the Roman army aimed at in vain. The victorious army of the temperate Cyrus, also left desolation in its work, and conveyed dismay to the soul of the intemperate and reveling Belshazzar. And Babylon, too, was once so confident in her wealth, and power, that—

"Besieging armies did but win disdain!"
But her sons became the devotees of pleasure, and her heroes forgot their duty to mingle in her revels. Her splendor hath sunk in dark oblivion's night! and like a leaf that's withered by the blast, destruction's besom hath swept o'er her magnificence, leaving naught but mouldering ruins—
"—once, the world's proud boast;
Sacred to memory, though her glory's lost."

If such have been among the evils arising from Intemperance, amid other nations and in other ages, how much more ardently, in this age should it be opposed by every Christian and Patriot in a country like ours, where the stability and permanency of Government, rests upon the virtue and intelligence of the People! For as well might we expect to gather the rich fruits of summer, amid the chilling blasts of winter, as that the pillars of our Republican edifice, though rich in splendor, and adorned with the beauty of an indescribably grand architecture, can be supported by a population, whose minds and consciences have been rendered callous under the influences of the destructive lava of intemperance.

Does it not then, Brother, become the Spiritualists, individually and collectively, practically and theoretically, to aid in bringing about a great Reform in this respect—that the influence of this moral thunder-bolt, may no longer be felt in our fair land, blasting—"The granite's firmness and the lily's growth!"
There are many other subjects of Reform that should demand our attention as *Practical Spiritualists*; but I fear I have already occupied too much space for one letter. You may hear from me again, if agreeable. In the meantime I send you in this connection, a short Poem written through my hand, at a circle, relative to the practice of which I have been writing. It was written in less than five minutes, at the request of some one in the circle, and without premeditation on my part:

How dark and gloomy is the theme of man's
perverted taste,
That steeps the soul of man in wrong, and lays
his powers to waste!
That ruins hopes of earthly home, and deeply
dyes the soul,
As men are taught by error dark, to sip
Damnation's bowl!

And thus they do all Truth degrade, and much they injure mind,
By failing as they aim to teach, true wisdom to
defile.
And though they claim all righteousness, they
too much fail to teach,
The bliss and joy the human soul, by Tempe-
rance may reach.
But oh, kind friends who are seeking, from An-
gels Truth to learn,
Remember never to touch the curse, that human
joy doth burn;
But learn that taught that steeps the mind in
folly, sin and wrong,
Must never be practiced by the minds who seek
the Angel throng.

Thus it will be seen, that our Spirit
friends advise against *one vice* at least;
although it is charged upon us, that by
removing the fear of an Orthodox hell,
we thereby destroy all moral responsi-
bility, or punishment for crime. But
not so. Moral responsibility will begin
only when such false dogmas end.
Yours in the Cause of Truth,
THOMAS GALES FORSTER.

This greatest curse the race hath known,
Throughout the course of time,
Is rolling o'er the souls of men, and stifling
their prime;
Whilst those who claim the love of God, ne'er
think of erring man,
But in the cursed practice join, nor dream of
Wisdom's plan.

And thus they do all Truth degrade, and much they injure mind,
By failing as they aim to teach, true wisdom to
defile.
And though they claim all righteousness, they
too much fail to teach,
The bliss and joy the human soul, by Tempe-
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The Serfs of Russia.

The Marquis de Custine, in his recently published work on Russia, devotes a chapter to the Serfs. He says it is difficult to form a just idea of the real position of this class of men, who live in the possession of no acknowledged rights, and who yet form the nation. In many parts of the empire, the peasants believe themselves to belong to the soil, a condition of existence which appears to them natural even where they find difficulty in understanding how man can be the property of man. Not unfrequently the peasants when about to be sold, send a deputy to some far-off master, of whose character for kindness reports have reached them, imploring him to buy them, their lands, their children and their cattle. And if this lord, so celebrated for his gentleness, be without money, they provide him with it, in order to be sure of belonging only to him. In consideration, he exempts them from a certain number of years, and thus indemnifies them for the price of their bodies, which they have paid to him in advance, by furnishing him the sum that represents the value of the domains to which they belong, and to which they have, as it were, obliged him to become their proprietor. The greatest misfortune which can happen to these vegetating men, is to see their native fields sold. They are always sold with the glebe, and the only advantage they have hitherto derived from the modern ameliorations of the law is, that they cannot be sold without it. The fortune of a wealthy man is computed by the heads of his peasants. The man who is not free is coined, and is equivalent on an average, to ten roubles a year to his proprietor, who is called free, because he is the owner of serfs. There are districts, however, where each peasant brings three or four times the amount to his master.

A BEAUTIFUL EXTRACT.—There is no one thing more lovely in this life, more full of the divinest courage, than when a young maiden from her past life, from her happy childhood, when she rambled over every field and moor around her home; when a mother anticipated her wants and soothed her little cares; when brothers and sisters grew from merry playmates to loving and trustful friends; from Christmas gatherings and romps; from summer festivals in bower or garden; from the rooms sanctified by the death of relatives; from the secure back grounds of her childhood, and girlhood, and maidenhood, looks but into the dark and unilluminated future, away from all that; and yet, unterrified, undaunted, leans her fair cheek upon her lover's breast, and whispers, "Dear heart I cannot see, but I believe. The past was beautiful, but the future I can trust—with thee."

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VOL. II.—NO. 36.

BOSTON, MASS., WEDNESDAY, JULY 5, 1854.

WHOLE NO. 88.

THE BIBLE:

In its fundamental principles absolutely DIVINE: In its explicative ideas and language properly HUMAN.

BY ADIN BALLOU.

Conversation between a Traditionalist and a Plenary.

T. I understand, sir, that you deny the plenary inspiration of the Bible, and yet pretend to reverence it as a Book of divine principles. What are your views?

P. I do discard the notion of the plenary inspiration of the Bible, as an indefensible and mischievous assumption; and yet I do reverence the sacred volume as the *Book of books*. I firmly believe its Old and New Testament Scriptures contain *Authoritatively* just the fundamental principles of religious faith and moral obligation necessary to the regeneration and perfection of mankind. I am confident that when the religious sentiment of our race shall have outgrown all its superstition, and their reason all its self-conceit, pertness and skepticism, the Bible will be regarded with a veneration as much profounder than yours, as it will be more rational and pure.

T. That is impossible; for we that hold to the plenary inspiration of the Bible venerate every jot and tittle of it as given by divine inspiration. We regard every book, chapter, verse, sentence and word of it as truly, literally and absolutely the *Word of God*. We believe that every Bible writer was not only divinely inspired, but so perfectly inspired as to be beyond liability to the least error—so inspired as to write just what we find recorded in the two Testaments. And I consider every man an *Infidel* who denies this plenary inspiration of the Bible. Talk not, sir, of veneration for that Holy Book, after rejecting the doctrine of its plenary inspiration! It is only a hypocritical pretension—a cloak of deceit, under which the haters of God's Word, disguised as friends, may inflict their deadly stabs! I have no patience with such wolves in sheep's clothing.

P. Do not let your zeal run away with your common sense and better feelings. You can call me an infidel, and I you a superstitious bigot; but what good will this do? Let us keep calm, and be candid. We believe each other involved in gross errors, either of head or heart, or both. Let us see if we can do anything to convince each other of those errors. "What is truth?" This is the grand question to be settled. We must try to come to a better understanding of this complicated subject.

T. Well, then, state your views distinctly that I may know exactly where you stand.

P. I will. I hold that the *fundamental principles* of the Bible are *absolutely DIVINE—the Word of God*; but that the *explicative ideas* and language of it are *properly HUMAN—men's ideas and words*.

T. What! all the language of the Bible human? Then you hold that every word of it is as properly human as the words of any other book!

P. Precisely so. And more than this; the explicative ideas are properly human.

T. You shock me! I did not know that any but bold and open infidels went this length.

P. Make-up your mind, friend, not to be shocked at anything. You live in an age of shocks and overturns. Nothing will stand that is not founded on the rock

of truth. The heavens and the earth are being shaken. You will not stand long on your present platform.

T. But what do you mean by "explicative ideas?" I should like to understand your singular terms, and know the worst.

P. An idea is a thought, a conception, a mental image. Explicative ideas are those which enlarge, unfold, elaborate, modify, explain and adapt primary or original ideas. Primary or original ideas may be formed in the human mind by divine inspiration, or by spontaneous intuition, or by communication from fellow beings. All such ideas are rudimentary, generic, simple, comprehensive, and of course comparatively indefinite. Whereas explicative ideas spring from the mind's efforts to comprehend, define, explain, describe, amplify, unfold and trace out the relations of these rudimentary, generic ideas. The great generic idea of Godship or Divinity is nearly or quite universal among mankind. But how various, multiform and contradictory the explicative ideas which prevail concerning it! All explicative ideas are properly human, and some primary, original ideas are so; whilst others are divine. As to language, it consists of words, and these are external, communicable signs of ideas. They are arbitrary, conventional and changeable, continually varying with time, place and circumstances. I trust you now understand me.

T. Then you hold that nothing in the Bible is absolutely divine excepting its fundamental principles and some of its primary, original ideas?

P. Nothing else.

T. But I should like to know what you mean by fundamental principles.

P. Any presumed truth or duty, on which many minor ones depend, I call a fundamental principle. Every fundamental principle is conceived of in primary, original, generic ideas, and expressed in the form of a simple statement or proposition. For example: "There is one God; and there is none other but him." Mark xii. 32. This is the first grand fundamental principle of the Bible. It is stated again and again, in somewhat various, but substantially the same terms, all through the Old and New Testament Scriptures. It is conceived of in three primary, generic ideas; viz: Godship, unity and absolute supremacy. There is some overruling power or powers in the universe; there is but one such, and that one is absolutely Lord of all things without a rival. There are many other propositions or statements of presumed truth in the Bible of this general description. All such I call fundamental principles, and hold them to be *DIVINE*.

T. I think I apprehend what you mean by fundamental principles; but I do not understand how they are *absolutely divine*; whilst the words, and explicative ideas, and even some of the primary ideas are merely human.

P. Can you understand the difference between words and ideas? *Elohe, Theos, Deus, God*, are words. The first is Hebrew, the second Greek, the third Latin, and the fourth Anglo-Saxon. The idea signified by each is a divine, overruling power; but the words whether written or spoken are very dissimilar. Now the mere language of the Bible, its words, must necessarily be human. God never instituted a sacred language, consisting of words written in a peculiar character, or spoken with a pe-

culiar articulation of sounds. If he had, it could not have been translated into hundreds of human languages, and subjected to numberless modifications from age to age; but all mankind must have been obliged to learn it thoroughly, in order to know what God's word really was.

T. All this seems plain and rational.

P. Well, then look at the explicative ideas of the Bible, and see if they are not *human*. Here is the first commandment: "Thou shalt have no other gods before me." Ex. xx. 3. This is a fundamental principle. It is a simple statement or proposition of the first grand duty of man. As there is in reality one and but one God over all, it is a folly, a mockery and a sin in man to regard any other being or thing as God, or to render to any other the homage due only to the one God. Here is an absolute prohibition of idolatry. Now the nature of idolatry in all its manifestations is such, that if it were completely understood, appreciated and abhorred by any human soul, that soul would be perfect in holiness. But this fundamental principle of duty, to have no idol gods, was not, and even now is not, fully understood and appreciated by men. Its primary, generic ideas were received by Moses and the elders of Israel from God, and sufficiently well understood to commit them against the gross idolatry of their times. They naturally exercised their mental powers to develop, amplify, explicate and carry out into detailed practice this fundamental duty. Hence it was written, and well written, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath: thou shalt not bow down thyself to them, nor serve them." These are all explicative ideas, naturally conceived and expressed by the Jewish lawgiver, to explain and apply a fundamental principle of duty to the then existing state and circumstances of the Israelites. The principle itself is just as important to us now, as it was then to that people. But our state and circumstances require a very different set of explicative ideas. Wise and good men see that the same principle forbids men to make gods of themselves, their own lusts, passions or will—their family relations, their sect, their political parties, their property, their government, or anything else that alienates them from the one living and true God. Explicative ideas are the conceptions, imaginations, inferences, reasonings, opinions and judgments of the mind of man concerning fundamental principles, and primary, original or generic ideas. Being human, they are imperfect, capable of improvement, and like the best productions of the best of men liable to be tainted with something of error. I believe this to be true with respect to the language and explicative ideas of the Bible.

But the fundamental principles of the Bible are *divine*. They are founded in the nature of things. They are immutable. God revealed them to the minds of the men from whom they have come down in the Scriptures of the Old and New Testaments to our times. When I say God *revealed* them, I mean that his Holy Spirit so wrought upon the minds of those men, that the great primary, generic ideas of truth and duty were formed within them, whereby they were enabled to discover, embrace and uncompromisingly promulgate these fundamental principles. The principles to be sure, always existed, and men of ordinary inspiration in all ages and countries

have obtained partial glimpses of them. But through no other line of conspicuous prophets, or religious teachers, has God given to mankind a clear revelation of these fundamental principles, in all their fulness, as set forth in the Bible. This is what I mean when I affirm that the fundamental principles of the Bible are *divine*.

T. Then you consider the fundamental principles of the Bible absolutely authoritative and binding upon you?

P. I do. All, and more than all the authority which you ascribe to the *words* of the Bible, I ascribe to its *fundamental principles*. By those principles, once fairly ascertained, I will be implicitly guided and governed in all matters of religious faith and moral practice.

T. I did not understand you to occupy just such ground as this: I thought you set up your own judgment as supreme, and claimed the right to throw away everything in the Bible that conflicted with your reason. I now see that you hold what you call the fundamental principles of the Bible divinely sacred and authoritative.

P. The real difference, friend, between me and the plenary inspiration traditionalists is, that they reverence the *literal text* of the Bible, and often sacrifice fundamental principles to mere human words and ideas; whereas I reverence the *fundamental principles* alone as divinely authoritative, and leave the *literal text* with its human imperfections to pass for just what the principles prove it to be worth. I prove everything by the fundamental principles of the Bible, *they* everything by its *literal texts*. I go altogether by its principles; *they* by its words, phrases and explicative ideas.

T. But I see one great difficulty in your views. How are we to distinguish fundamental principles from what is human in the Bible? Unless this can be done with tolerable readiness and certainty, the Bible will be more obscure than ever to the common people.

P. It is just here that the real excellence of my views is most conspicuous. The fundamental principles of the Bible may be readily and certainly distinguished by the following peculiar characteristics: 1. They are presumed truths and duties applicable to the interests and necessities of mankind in all ages, countries and states of existence. 2. They are all stated in plain, simple, unambiguous terms. 3. They are the same in both Testaments, only more clearly and explicitly expressed in the New. 4. They are all consistent and harmonious with each other. 5. Though they transcend, they never contradict the indisputable truths of nature. Whatever propositions in the Bible bear these marks and will stand these tests, may safely be set down as its fundamental principles. All others are human and have no inherent authority or weight whatsoever against fundamental principles.

To be concluded.

The friends of the "New Motor" will be glad to see the following "Vision" from friend Wolcott. It is truly a significant vision, and comes to us very opportunely, at the present juncture. We never exchanged the first word with friend W., on the subject of the Motor; neither have we ever listened to any one, the deep impression, which has for months past written itself in letters of light, on the inner tablets of our own spirit, and sometimes came, accompanied with the most vivid flashes to the inner consciousness, whose influence was felt in the keenest thrills throughout the whole organic being. THAT THIS WAS THE LONG SOUGHT "PHILOSOPHER'S STONE!" It was, therefore, with no slight emotion, that we read below, on the receipt of

the manuscript from friend Wolcott a few days since, what is said on the same point. These coincidences are worth noting, not as *absolute proofs* of anything, but as interesting precursors and rational illustrations of realizations yet to be.

Friend W. intimates that, possibly, the vision he communicates, "may prove confirmatory of something" we "may already have received from a Spirit-Source." And we may say, in reply, that it does thus prove, in a remarkable manner, and in several respects besides that of our own independent impressions. In several instances, very similar visions have been witnessed and expressed, by superior Spiritual clairvoyants,—particularly in reference to the symbolic reproduction of the "Machines," and the seemingly sad havoc they made with the decaying institutions of the age. But we shall have more to say on this subject hereafter, and will therefore no longer keep the reader from the enjoyment of what follows:

A VISION OF THE NEW MOTIVE POWER: THE PHILOSOPHER'S STONE EXPLAINED.

Friend Hewitt:—

As everything connected with the New Motive Power, must be of interest to you, I forward you a few lines on that subject.

Last Sunday evening I was in company with a prominent Spiritualist, who ridiculed the idea of such a machine in good round, set terms, stating that the better class of spirits had denounced it as a most gross imposture, got up by inferior spirits for the purpose of ridiculing the present Spirit Manifestations, and bringing them into contempt. I had never entertained or expressed any opinion about it either one way or the other—favorably or otherwise—as I knew nothing but what I had read in the New Era, and heard in conversation with Mr. Bufum of Lynn, who, I believe, was engaged with you in preparing it. Of course I could have no opinion of my own to bias my mind, thereby producing a pictorial impression. On the evening following, (Monday,) at a circle, I was impressed, but not to speak much, as the spirits designed to display what they had never done before at that circle, that is, a picture.

At first appeared the Machine or New Motor with some spectators gazing in wonder at it. Then appeared some persons ridiculing and deriding it, while others threw stones and other missiles at it designing to destroy it. But the Machine seemed to grow in bulk and stature, in spite of all their efforts, and threw off from itself smaller machines after its own pattern. Here the people were greatly amazed and began to talk about the matter seriously, thinking "there might be something in it after all." The small ones grew also around their parent, and in their turn threw off a multitude of other little ones, covering a great space of ground, and forming a high pyramid. At this period, several clergymen appeared with sermons in black covers which they read to the people who had gathered to witness the new wonder. The people heard the sermons, then looked at the vast pyramid, in doubt which to believe. The priests seeing their sermons were of so little avail, brought out great folio Bibles richly gilt and embossed, from which they read passages denouncing the new marvel, as of Satanic origin. Still the people were in a dilemma which course to pursue, or whom to believe.

Next there appeared a movement among the machines; and the larger ones, which were now fully developed, moved away over the plain into the distance. In their path stood a great number of churches, of every size and variety, from the di-

minutive Methodist Chapel, up to the stately Gothic Minster, and St. Paul's Cathedral. But the machines did not turn out of their course at all,—running over and through those temples, completely demolishing them to heaps of worthless rubbish.

The worshipers in those churches be-moaned, most piteously, the destruction of their sacred edifices; but it was of no avail. The work of demolition went on without interruption. Beyond the churches were a vast multitude of people, who were slaves to no sect or creed, but whose minds were free and open for the reception of any and all new truth. These hailed the new revelation with shouts of joy and acclamation.

Last appeared a bright light at the horizon, which increased until it was a most gorgeous Sun, rising into the heavens, surrounded by a brilliant halo of light. Upon the sun stood the figure of Christ, clad in brilliant white garments, leaning with the right arm on a cross, and pointing upward with the left hand to this inscription on the circle of light:

"BEHOLD I BRING YOU GREAT TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE." THE LONG SOUGHT PHILOSOPHER'S STONE IS AT LENGTH DISCOVERED, AND ALL THE EARTH SHALL HAVE A PORTION."

I transmit you this vision, to make whatever disposal of it you think proper. It may prove confirmatory of something you may have received already from a spirit source. Yours for Truth, J. WOLCOTT.

P. S. I would remark that the last clause of the above inscription, has a remarkable resemblance to a communication written through the hand of a daughter of Mrs. Kendall, at South Boston, some months previous, purporting to be from Swedenborg, as follows: "In this Era shall be discovered that treasure for which many in olden time have eagerly sought.—The *Philosopher's Stone*—and when discovered, the mighty truth, which has for ages been kept from the people, shall fall upon this stone and break it in pieces, and all the world shall have a share. It cannot be claimed by one person, for the truth will prevail; and thus the end be accomplished."

HOPE FOR THE AFFLICTED.

Holt's, May, 29, 1854.

I hereby certify that I have been sick the greater part of the time for nine years; and for six months previous to the 22d of March last, I had not been out of the house. I began to feel some interest in Spiritualism last winter, and having heard that Mrs. E. B. Danforth, of Portland, Maine, was a healing medium, I sent for her to come to my house. Accordingly she came and worked upon me, under Spirit influence, and in three days I began to feel like a well woman. Though a mere skeleton, I have been gaining, from that time up to this, and now I am able to ride to Portland, and walk a mile without being wearied. And furthermore, I am a firm believer in Spiritual Manifestations. Those who have had disease of long standing, that has baffled the skill of Physicians, had better call on Mrs. Danforth, and try the powers of "ministering spirits," who are sent forth to minister to them, who shall be heirs of salvation. This is the advice of one who has been healed. Mrs. SARAH A. AKERS.

The New Era.

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

S. O. HEWITT,
Editor and Proprietor.
OFFICE No. 16 FRANKLIN ST.
A. E. NEWTON, Assistant Editor,
Room 27, 5 WASHINGTON ST.

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ISSUED EVERY WEDNESDAY.

BOSTON, WEDNESDAY, JULY 5, 1854.

THE CIRCULAR CITY, ETC.

By reference to the Diagram which we laid before our readers week before last, it will be seen, that in the midst of each of the four sections of the City, there is a large oblong square with the letter U in it. These mark the locations of the four UNITARY MANSIONS of the city,—into whose basement would be banished the household kitchen, with all its round of drudgeries and waste—such as cooking, washing, ironing, and all their appurtenances. This takes away the necessity of a garden, for raising vegetables, in immediate connexion with the Family Home, and leaves the Homestead entirely free for a beautiful variety of fruit trees and other natural and useful ornaments, arranged to suit the highest taste and skill of each family. It also relieves the family from most of the disagreeable household work—the vast majority of which is directly connected with the kitchen—and gives its members the opportunity to engage in other, more profitable and more agreeable industrial pursuits. And thirdly, it makes a great economy of living, which is no small item for wise and careful consideration, in the New Life of Man on the earth. Economy, Convenience, Beauty, form the practical Trinity, which is really worth vastly more than all the theological speculations of trinity, ever indulged in, or dreamed of.

The Unitary Mansions might be built in a circular form—say 80 feet in diameter, and five stories high, (more or less) including the Basement. They might be built of some solid and fire-proof materials—as the Gravel Wall, Iron and Glass,—or something better and cheaper still, if we ever get anything better and more economical. The Unitary Kitchen for each section, would accommodate not only the inmates of the Unitary Mansion, but also the Families, which occupy the sixty-three Cottage Homes, with food cooked to order, and in the most scientific manner possible, and furnished at cost, by virtue of the Union of these families for that specific purpose. The washing and ironing of each family would also be done in this part of the Mansion, by machinery, and in the best possible manner—also at cost. This Kitchen would be a circle 80 feet in diameter, strongly pillared and arched for the support of the upper stories, and contain an engine room, a Laundry, a Cooking room, and other convenient and necessary apartments for the kitchen work of all the inmates of the Mansion and of the sixty-three Homes. Above the Basement, would be the public story, containing the large Dining Halls, the Reception Rooms, or public parlors, the entrance halls, etc. The three stories above these, would be occupied by such families and single persons as preferred to live more compactly with their neighbors, than those who choose to live in their cottage Homes. Each of the Center Mansions has four verandahs, one above the other, which grow narrower and narrower, from the public story upward, and are ornamented in any desirable manner, so that the otherwise monotonous appearance of a plain circular building is beautifully relieved. Then the Mansion is crowned with a Dome, which lights a spiral flight of stairs, that circle from the basement to the top of the building, and also its whole interior. These stairs would be made of iron—light and ornamental, of ample dimensions for ready and free ascent, and would wind around a center of some six feet in diameter of open space, through which the light from above would descend and light the parts below. The dining halls by partitions, which slide up by nicely contrived machinery, worked by the engine in the basement, might easily be made to open into the large Center Hall, which circles around the Spiral Stairs, and the public Parlors, having a similar contrivance, might also be opened, so that almost the whole of the public story would become one large Hall for large companies on festive occasions. The public Nursery where small children would be cared for much of the time, infinitely better than they could be in the best family Homes, would be another and a much smaller circular structure, in the rear of the Unitary Mansion, at a little remove from it, and yet connected with it, by a pleas-

ant and convenient passage-way, leading from and to the basements of each.

The next point to be noticed, is the arrangement of the Homes, and their affiliation with the center, or Unitary Mansion. Three different arrangements of these, seem feasible; and each, or something approximate to it, might, perhaps, be adopted by different bodies, associated for the realization of the Divine Home on Earth, in different localities. The first of these is a compact and continuous range of dwellings from one compass street to another, relieving the monotony of such continuousness, by buildings of larger size and different form, at the extremity of each section, and also at its center. In this case, the center section, which contains the Unitary Mansion, would get ample relief at its center, and all of them would present a far better appearance, by the very marked difference in structure and size, of this central building.

A second arrangement might be, separate cottages, each occupying the center of the cottage lot, near its front, and all together making a regular though not continuous crescent for each section, as in the former case. This arrangement would give a freer circulation of air than the former, if that were necessary or desirable; but very many less families would be accommodated, and the Homes would individually cost somewhat more, on account of the greater external surface of each dwelling. It has, however, this advantage over the other, in that it affords more land and more fruit to each family, than the more compact method. And besides, it will be found, in the sequel, that the second arrangement will give inhabitants enough for a city of this order, or of this degree, and that a greater compactness, would give a disagreeable surplus of numbers.

There is still a third arrangement, which, in some respects, seems to us better than either, all things considered—this is: Beginning at the extremity of any section, the cottage might stand say one third the length of the cottage lot, from its front. Then the next one, two-thirds, bringing it as near the next outer street, as the first is to the inner one; and so on. This would be a sort of interchange of positions, which would preserve perfect order of arrangement, and yet give much more space between the dwellings, for views of architectural and other scenery, and for the more free circulation of air. And as there is no kitchen in the Home, there will be no need of out-buildings, and the back side of the dwelling may be made the same as the front, so that it would front both ways and look equally well.

But it will be said if the kitchen is banished from the Home, to the Unitary Mansion, and all the cooking, washing, and ironing are to be done there, and the food and clothing transported to one's house, or the family is to walk to the public dining Hall and back, especially in stormy weather,—all this will create more trouble and expense, than the kitchen itself. Perhaps so, though we doubt it very much. But allow it all, and we have still a remedy. We propose to affiliate each cottage, in each section, with its Unitary Mansion. This can be done very thoroughly and cheaply by Tubes. These might be made of cedar staves, thoroughly coated with tar, and laid under ground. Or they might be made of the gravel wall compound, or some similar cheap and durable mixture, coating the inside with water-proof cement. They should be, perhaps, from two and a half to three feet in diameter, and should run from each cottage, to the basement of the Unitary Edifice. The latter would be some four feet below the surface of the earth, and its whole foundation be laid in cement; and this precaution, together with an elevated and dry position for the whole City, would render such basement perfectly dry and healthy. Such arrangement would allow all the Tubes to enter the Unitary Kitchen, even with the floor of the basement. Each tube, too, would have its bell at each extremity of the tube; and by ringing these, orders for meals, or anything else, could easily be given, readily filled, transported and the receivers notified of the fact, through the tube in a small car adapted to the purpose, and worked by the engine of the establishment, on Richardson's principle of the Atmospheric Telegraph, which has been thoroughly demonstrated, and which ere long will be in good practical working order all over the country.

The basement story, or Unitary Kitchen, it will be remembered, is 80 feet in diameter. It will also be remembered, that there are sixty three Homes (according to what seems the best arrangement) in each section of the city, which are all to be united by tubes, with the center. Now, if the tubes be three feet

each, in diameter, as there are about 266 feet embraced in the circle of the basement, there would be about one foot space between each tube; and, of course, ample space is thus gained for all the doors, passage-ways, etc., that may be needed.

By this tubular arrangement, families would be enabled to take their meals at home in stormy weather, or when they wished to dine with their friends in private, or for any other reason or preference; while in fair weather, or when attracted so to do, it would be but a brief and pleasant walk, from the most distant Home in the section, to the public Dining Hall. Besides, the tubes would always be needed to transport other articles of use, from the cottage Homes to the Unitary Kitchen, and vice versa.

In concluding the present number, we may say, that the PLAN of the CITY already given, includes a circle, whose diameter is considerably less than half a mile. Each cottage lot is over 50 feet front, and 9 rods long; while each Unitary Edifice occupies a lot 107 feet front and of the same length, of course, as the cottage lots. As the Center Mansion is only about 84 feet in diameter, including the walls, there is ample room on each side of it for good public walks from the outer circular street to the middle one, which will, of course, economize pedestrianism greatly within the bounds of any particular section.

Each compass street, as well as every other, together with the final verge of the city, would be ornamented with trees,—so that, while from its form, it is with propriety called the Circular City; and from the principles it embodies and illustrates, as well as its beautiful and harmonious conditions, corresponding to the inner life of peaceful spirits, it is also called the Home of Symmetry and Peace, it might at the same time, be designated more truthfully than any of its predecessors,—the "Forest City" also. But we are reminded, on reflection, that it is yet a "Castle in the air."—Can it be built on the solid earth?—is the great question; which leads us to the all-important point of the practical feasibility of the plan. But our space is full, and we therefore leave this point with many others, for future consideration.

FIRST WORDS.

The undersigned, having been induced to devote a portion of his time and energies to the editorial department of this paper, may be expected to say a few introductory words to its readers, on entering upon the duties of his position.

He presumes that a large portion of those who will see this article are already somewhat acquainted with his past and present relations to the Grand Spiritual Unfolding, the New Dispensation of this age. Such need not be informed respecting either the convictions which have led the writer to become identified with this movement, or the motives and spirit which will characterize his future advocacy of it. To them he would only say, that as his own convictions have been from the first continually strengthening and deepening, under the ever increasing flood of light which is now pouring down from the celestial spheres, and as his comprehensions of the magnitude and of the beneficent character of this mighty movement have been daily expanding and heightening, he feels more fully than ever the obligation and the impulse to devote whatever abilities he may possess to its onward progress. And he trusts the exercise of those abilities, in this new department of effort, will prove not less acceptable and useful than he has reason to hope it has in others.

There are those, however, who he hopes will honor these remarks with a perusal, with whom he cannot expect to enter into such ready sympathy—those who, from ignorance or misconception of the true nature of the Modern Spiritual Movement, and unappreciation of the resistless, interior convictions which impel its advocates forward, are prone to misjudge their motives, and to misconstrue their acts. There are not a few among his personal friends—those with whom former ecclesiastical relations and religious convictions, once brought him into closest and tenderest sympathy; and those who, in the business and social relations of life, have heretofore given him their respect and confidence (including many of the conductors of the public press, both secular and religious)—who, he presumes will regard the step he now takes, as they have regarded preceding ones in the same direction, with regret and aversion. To these he begs leave to address a few candid observations, which he trusts will be received in the same frank spirit as that which dictates them.

1. The undersigned has been for years a devout and earnest believer in the great facts and principles of Christianity, as interpreted by the dominant religious sect of New England. He sincerely conceived those principles to be adapted to elevate and bless mankind; and therefore devoted the energies of many of his best years to their promotion, according to his opportunities.

2. His faith in Christianity was never a blind or unreasoning one. It rested on evidence; and this evidence was both external and internal, intellectual and experimental. He was a Christian believer, not from fashion or from education merely, but from the overwhelming pressure of conviction, from without and from within; and was therefore always ready to render a reason for his faith, according to the light he then possessed, and he was unable to believe in any dogma without a satisfactory reason.

3. At this time, no one of the esteemed friends to whom he refers would for a moment have questioned his honesty and singleness of purpose, nor have doubted his competence to determine for himself the amount of evidence which should justify him in accepting or advocating this or that particular sentiment.

4. Recently, by the use of the same faculties and perceptions which led him to accept and embrace the truths of the Christian Dispensation, he has become overwhelmingly convinced that a new, far higher and more glorious Era is dawning on mankind—a Dispensation fraught with truths and blessings as incomparably in advance of those of the Christian Era, as Christianity is in advance of Judaism. He has been compelled to believe that free and sensible communication has been established between human beings in the flesh and those who have passed on to a higher life; and that through means of this communication, an influx of elevating, purifying, saving truths, of the highest value to man in all his relations and interests, is now and will henceforth be enjoyed by the inhabitants of earth. This conviction implies no disparagement of former Dispensations—for not one jot or tittle of truth has ever been or can be without its value—but it only recognizes the attainment of a higher stage in the upward march of eternal progression, which is the "manifest destiny" of the race.

5. The evidences on which this conviction rests, both external and internal, are incomparably more demonstrative and conclusive than ever appeared those which gained the assent of his understanding and heart in the former case; so that, if compelled by pressure of conviction to become a Christian believer in former days, he is now forced to a belief in the leading facts and truths of the New Dispensation by a pressure vastly more irresistible. The evidences are such that they command the assent of the intellect and of the conscience. They are, to a great extent, personal, experimental, and positive. It is impossible to disbelieve that which one knows and feels to be true.

6. All, therefore,—except they be so narrow-minded as to make their own convictions and experiences the rule of faith and practice for all others,—will readily perceive that the writer cannot be true to himself, to his highest and most authoritative convictions of duty, without declaring and maintaining these truths in all suitable ways.

This plea rendered in all good faith and sincerity, the undersigned is confident will prove an ample justification to all appreciative minds among his esteemed friends, for the course of life to which he designs hereafter mainly to devote himself; and he trusts, furthermore, that the statements thus submitted may induce some who have heretofore regarded the facts of Spiritualism as unworthy of their examination, to reconsider this conclusion, and candidly to weigh the evidences which may be presented in these columns in favor of the claims thus put forth.

It is then with no loosely formed ideas of responsibility, that the undersigned engages in the public advocacy of the New Dispensation. It is from the thorough conviction, deliberately and understandingly formed, that its facts are demonstrably true, and that its principles are of the highest saving value to the human race. The only hesitancy he feels arises from the consciousness of inability to set forth the ground of these convictions in the same clear and overwhelming light in which they are presented to his own apprehensions.

He congratulates himself, however, upon the consideration that he will not be expected to speak *ex cathedra* upon any topic. The age of "authorized teachers" has gone by. Under the New Dispensation, the only authority recognized is that of evident truth; and he

only speaks with authority, who speaks truth so plainly that it at once reaches the perceptions and the convictions of men.

The only responsibility, therefore, which will be assumed, in writing for the editorial columns of this paper will be that of declaring what at the time appears to be truth—leaving it to the individual reader to accept or reject, on his own responsibility, according to his own perceptions. The responsibility of thinking for any other individual than himself, the writer does not seek, and cannot take. It would be a burden "greater than he could bear." But if his poor thoughts, his perceptions of truth, or his method of stating them, can be of any assistance to others in the search for truth, they are most welcome to such assistance, though they are cautioned to make none but a legitimate use of it.

To the foregoing general statement of motives and designs, the undersigned has little to add. He has been too long intimate with the duties and difficulties of the editorial calling, to indulge in any detailed programme of promises or good intentions, to excite the expectations of the reader. He prefers to be judged by what he shall perform, rather than by what he might promise. As the columns of the Era will be but partially under his control for the present, and as the time he can devote to it will be limited, he will be unable to infuse so much of his own individuality into it as under other circumstances he might be prone to do—but whether this will be esteemed an advantage, or a disadvantage, depends upon the reader's predilections. He hopes, however, soon to make an arrangement by which the printing of the paper may be done under his own supervision,—in which case he will be able to present, weekly, a more entertaining variety of matter, to give more seasonable attention to passing events, and to effect a more satisfactory arrangement of contents, than is at present practicable.

Holding strenuously, as the writer does, to the principle of individual responsibility, and wishing no one else to be held accountable for his sentiments, as he desires to be accountable for the opinions of no other, all articles of consequence emanating from his pen will appear over his proper initials—A. E. N.

Wishing ever-increasing light, joy and peace to all lovers of truth and humanity everywhere, and knowing no higher pleasure than that which flows from ministering to the advancement of others, the undersigned will henceforth address himself to such efforts as shall to him seem adapted to promote that end.

A. E. NEWTON.

The "New Motive Power."

The undersigned is repeatedly asked, "What do you think of the Machine?" and he presumes that many readers of the New Era, who are in perplexity about that singular "manifestation," would like to know his answer. They are fully welcome to it, if it is of any value to them—and it is just this: He does not conceive that in the present incipient stages of that undertaking, the opinion of any man as to its ultimate results is of much consequence—surely not unless he is intimately acquainted with the novel and abstruse principles upon which the mechanism is constructed. To this he cannot lay claim—but he finds those who have had the best opportunities for such intimate acquaintance, to have the fullest confidence in its successful result.

He would, however, further say, that he has had occasion to know personally enough of this curious development to make him exceedingly desirous to see it carried to its ultimatum. His own mind has been greatly enlightened, instructed and benefited by the new and beautiful unfoldings of eternal principles, clearly of the highest import to mankind, which it has already brought out; and this furnishes reasonable ground for at least a hope that still higher and more useful results are yet to be reached. He is willing patiently to await the appropriate time, and would counsel other anxious minds to do the same.

It is not, however, his intention to devote himself in these columns either to the elucidation or the defense of this extraordinary production. That duty is in other and better qualified hands. To the more general facts and principles of the Spiritual movement will his efforts be mainly directed.—A. E. N.

PROFESSOR HARE.—We learn from a friend of this veteran devotee of Science that he is enthusiastically engaged in pursuing his investigations into the modern phenomena, which have already resulted in his firm conviction of Spiritism, and in his production; and that he designs in due time to give the details

and the results of his inquiries to the public in a book. We are informed that one of the experiments by which the "unconscious-muscular-force" theory was thoroughly exploded in the Professor's mind, was as follows: He required the medium to have no other connection with the table, or other article to be moved, than through water i. e., by holding the tips of the fingers in a basin of water upon the table, without touching the bottom—thus rendering it impossible for any muscular force to be exerted, either unconsciously or otherwise. The movements, however, took place as before. By a carefully adjusted apparatus, the Professor succeeded in accurately weighing the amount of upward force which was at one time exerted in this way,—i. e., without contact except through water,—and found it to equal five or six pounds weight. Experiments of the above kind can be easily tried by mediums for physical manifestations, and as they must be exceedingly convincing to the skeptical, we recommend it to their attention.—A. E. N.

THE INFANT MOTOR.

WORDS OF ENCOURAGEMENT.

A highly philosophic and deeply devoted friend in New York, who knows all about the "Motor," and who understands its philosophy, in a late business letter, makes the following just observations:

"Many will falter and forsake the 'child,' and the sooner we know who they are, the better. I know not the minds of others, but as for myself, all that has yet been said or written by friend Davis, does not disturb my faith in the work. I hope every one will speak out, and let their own autographs be placed in CAPITALS, if they like, at the close of their communications, so that after ages may judge of their wise or false conclusions."

Another true friend, and one who indulges no "unreasoning faith," either, concludes a late business letter by this brief remark:

"Br. Hewitt—continue in well doing, and you will reap your reward in the Higher Spheres, if not in this. Do not be discouraged, if Davis does say, the Spirits are 'experimenting' on the Motive Power. I think it will result in good."

We say in reply, that we are not in the least discouraged. We counted the cost somewhat before we began this work; and when Duty said, let the world know the great truth revealed to you, though the communicating intelligences had previously predicted the commotion that would ensue, we did not hesitate to say what she commanded. And now, that the first blast of the tempest has reached us, and passed on its way, to be succeeded, perchance, by many more and severer ones, we feel that we have no cause for fear or discouragement. He who feels that he has Truth for his basis, and a conscious integrity of purpose for his inspiration, need not fear results. As for the 'reward,' of which our friend speaks, we have had, and are having that, in those deep satisfactions which Truth alone gives.

"The Society for the Diffusion of Spiritual Knowledge."

A National Society, under the above name, has been organized, and the following are its Officers:

President,
Gov. NATHANIEL P. TALLMADGE, Wis.
Vice-Presidents,
Chief Justice Joseph Williams, Iowa.
Judge Willis P. Fowler, Kentucky.
Judge R. P. Spaulding, Ohio.
Judge Charles H. Larabee, Wis.
Horace H. Day, New York.
Hon. Warren Chase, Wis.
Dr. David Cory, Ill.
Gen. Edward F. Ballard, New York.
Hon. Richard D. Davis, New York.
Dr. George T. Dexter, New York.
Maj. George W. Raines, U. S. A.
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Secretaries,
Owen G. Warren, Architect, N. Y.
Selah G. Perkins, M. D., Vermont.
Charles C. Woodman, Editor, N. Y.
Treasurer,
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Owen G. Warren, Architect, N. Y.
Charles C. Woodman, Editor, N. Y.
George H. Jones, Merchant, New York.
Nathaniel B. Wood, Chemist, N. Y.
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A. Miltenberger, Merchant, Mass.
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Amos Rogers, Manufacturer, N. Y.
John W. Fowler, Prof. N. Y.
Cranston Laurie, City of Washington.
John J. Voile, Counsellor-at-Law, N. Y.
Elisha Waters, Merchant, N. Y.
J. Tanner, Physician, Maryland.

The objects which this Society have in view, are strongly implied, in a general way, by the name it takes. More specifically, they may be learned from the following Circular. The Committee of Correspondence, J. W. Edmonds, Owen G. Warren, and Charles G. Woodman, speak as follows:

Our Society has these objects in view.

1. The diffusion of the knowledge of the phenomena and principles of Spiritualism.

2. The defence and protection of believers and inquirers in the freedom of thought and inquiry, against all opposition and oppression.

3. The relief of the suffering, the distressed and the erring, so far as to enable them to lead upright and pure lives.

It is proposed to effect these purposes in the manner we have here detailed, and feeling that order is Heaven's first law, we aim at system and order in our efforts to regenerate man.

First. Diffusion of Knowledge.

1. By establishing newspapers and periodicals.

2. By influencing the existing Press to publish the truth both for and against, and to open their columns to a fair statement and discussion of facts and principles.

3. By regular lectures on Sundays, and occasional ones at such times as may be convenient.

4. By distributing books and tracts, which may be obtained at our office at cost price, and by establishing circulating libraries of Spiritual publications.

5. By influencing the education of youth through infusing into it full freedom of inquiry and thought on all subjects, and eschewing all sectarian or partial views of any subject.

6. By teaching on all proper occasions the true object of government, which is not the wealth of individuals or classes, but the elevation of man in all the relations of life, and the development of the human mind to its highest condition of advancement.

Second. Mutual Defence and Protection.

1. To stand by, sustain and protect by every lawful means, and at every personal sacrifice, every one who is made to suffer per secution in any form, because of his belief in Spiritualism, and for that purpose to organize a permanent Board, who shall have authority to call for all necessary aid from all believers.

2. By a united and fearless expression of opinion, publicly and privately, to assert and maintain the freedom of thought and expression which is the birthright of freemen everywhere.

3. By bearing testimony on all occasions, peaceably and lawfully, against mental thralldom, whatever its form, whether it assumes the shape of law or public opinion, or religious intolerance, and so addressing the minds of the people, as to work out the necessary reform in church and state, abroad in society, as well as in the walls of our prisons.

Third. Aiding the Needy.

1. By contributing pecuniary aid, so that no one shall suffer from want.

2. By attending the sick.

3. By comforting the mourner.

4. By assisting the industrious to procure employment, and for that purpose keeping a register of those who want laborers, and those who desire employment.

5. If a poor woman wants a cow, let her have one. If a mechanic wants a set of tools, procure them for him. If a farmer wants land, buy it for him. If a poor family is confined to small and unhealthy rooms, furnish the means (by becoming security for the rent or otherwise), for a proper location, and so on. But do this, not by means of gratuities, but by loans, repayable in small instalments without interest, thus stimulating industry and economy, and making the same sum of money do its office of charity many times over.

We are very happy to witness, not only the truthful and beautiful principles, which this society thus sets forth, but also, and more especially, its practical propositions for radically benefiting the world. We hope those engaged in this movement, may be abundantly successful in realizing these elevated and useful objects. The New Dispensation is practical, as well as theoretical; and

only in the union of both, will it be really useful to, and bless mankind.

Conventions at Palmer Mass.

Agreeable to previous announcement of Monthly Conventions, on Saturday and Sunday June 17th and 18th, a goodly number of mediums assembled at the house of Dr. R. Barron, for consultation upon business matters; and at half past one o'clock, came to order by an organization—Dr. R. Barron in the Chair.

A Business Committee, consisting of seven, was chosen, who prepared business for the action of the Convention. They also reported through their Chairman—C. Hall of Somers Ct.—the following Resolutions, which were unanimously adopted.

1st. As the mediums now present are desirous of improving and elevating the minds of all,—Therefore, Resolved, that each one should be honestly employed in the great reformatory movements of the nineteenth century.

2d. Resolved, That we each regard the Spiritual Manifestations of the present age, as identical with those of the Apostolic age, and as being founded upon philosophical and divine principles.

3d. Resolved, That in order to effect the greatest possible amount of good, each and all, act in the capacity of reformers, by presenting the evil habits which man has contracted, as being in direct violation of nature's laws.

4th. Resolved, That the only true basis of health and happiness is in the observance of Nature's Divine Principles.

5th. Resolved, That we will each "overcome evil with good," leaving grossness and sensuality to those who will be filthy still, and become harmonious in word, thought and deed.

6th. Resolved, That the Spiritual Movement is not sectarian, but World-wide in its aims and purposes—that one of its great objects is the complete overthrow of all sects, all parties, all mere clannishness—the utter demolition of all perverted human selfishness—whether embodied in individuals, in collective bodies of men or in institutions.

After a proper disposition of business matters, mediums present (some fifteen or eighteen) became passive; and during the remainder of the afternoon, the time was occupied by those who spoke in the trance state. The beauty and sublimity which characterized those soul-stirring appeals from Spirit friends of the highest order, beggars all description. Though lost to the World, they yet strengthened the chain of love, (each breast furnished a link) which shall in due time extend to the encircling of the whole human family. In a word, there was a glorious outpouring and uprising of pure and holy affection, to the close at 6 o'clock P. M. At 10, A. M. Union Hall (which was engaged for the Sabbath) was filled by a promiscuous audience of some two hundred. The most perfect order was maintained during the day, in consequence of which, mediums spoke with great freedom, power and effect. Many present, who are acknowledged critics, declared, frankly their utter astonishment at the lofty, grand and beautiful discourses given through mediums present during the day.

There was much good seed sown and strange if some should not "fall upon good ground and bring forth much fruit in due season."

A spirit of inquiry is coming forth from many sources. We have much cause to hope and nothing to fear, as to the ultimate of success.

R. BARRON.

Palmer, June 10, 1854.

Boston, June 8, 1854.

DEAR READER:

If there is aught of truth in the doctrine of sympathy, you may look for a confused letter and putting together of odds and ends. The two past weeks have been spent amidst calms and confusions. I have listened to the beating of drums, calling together brothers to battle with brothers, and to the low, soft voice of woman, pleading for the elevation of woman. I have seen Anthony Burns escorted into bondage by a line of drunken soldiers, with bayonet and spear, ready to do what the law demands of them; and I have heard the pious politician asking Heaven to bless and to prosper those in power—that their rule might be long, if not righteous.

I looked upon the mob, and upon the multitude stationed about the Court-house to keep the peace, by the cannon and the sword, and I wondered how long these things were to be—how long the law of force was to be our law—how long "might not right" would rule.

I was glad to see Burns go back into bondage. It seemed a just, though sad commentary upon our laws. He must be sacrificed for freedom—his blood may help to wash from our national garments the accursed stain of Slavery. Our laws are barbarous—they would disgrace a clan of Infernals—but so long as they are upon our statute books, let them be obeyed. The Burns tragedy will do more toward the repealing of the law, than has all the prayers ever sent to the Courts of Heaven for our rulers.

I heard at the Anti-Slavery Convention, some very fine things, and some not so good,—some that partook too much of the war spirit, for people imbued with peace principles. One poor fanatic was ushered, rather unceremoniously, into the street, by the police—a warning to those who venture to express conflicting opinions.

J. R. Giddings, Lucy Stone, and other free spirits gave utterance to high and beautiful thoughts in the Convention.

The Spiritualists have just closed a glorious Convention in the city. I wish dear readers, you had all been there, for I am sure your hearts would have been strengthened and encouraged. H. C. Wright, Stephen P. Andrews, Eliza J. Kenney, Charles De Wolfe, A. J. Davisanda host of others spoke fearlessly and gloriously for freedom; but pictures of them will be as wood cuts. The outgushing soul, pleading for enslaved humanity, the eye lighted by the spirit of prophecy—by an undying love for his race that may not be painted upon memory's walls.

But, dear reader, a grand National Convention gathers in Cleveland, in the early part of the autumn. Be there to join in the grand jubilee. I have a presentiment that we shall have such a meeting as the world has never seen—that from that Convocation a light will go forth to the earth's dark corners—that souls sitting in darkness will see the rays, and arise and go forth to fulfil life's mission with strong and willing hearts.

Thine for Freedom,

H. F. M. BROWN.

PURITY.

South Wrentham, June 6, 1854.

BR. HEWITT:—This communication has just been dictated to me.

My dear fellow mortals, (for once I was a mortal, but now have put on immortality,) let my words sink down deep in the soul, for now is it high time to awake out of that guilty slumber into which you have fallen,—the slumber of sensuality. The bright glories of the upper Spheres are dawning upon you. Will you choose the filth of sensuality with its damning influences, to these? Have you not felt its galling chain long enough, binding you down to pains, groans and tears? Does not the desire arise in your hearts—O! for soul-satisfying good—O! for unalloyed happiness? Let me tell you the sum and substance of your duty, so far as I know it. O, the heavenly light, the ineffable brightness of this, our home. Be not guilty of sensualism; let no longer its filth pollute your soul; take the side of purity, once and forever; if you will throw your loves, your choice, on the side of purity and holiness, you shall be free. Let your hatred be against sin; then power, divine power, shall help you; but just so long as you partake, and are polluted with this sin, you unto you the consequences of sin shall surely follow. The weakness, the diseases, the sufferings, and unhalloved desires, too—all, all, you must inherit, and your children, after you. Will not the love you bear them cause you to ponder to consider these sayings, which are faithful, and true? Cannot I arrest your attention? Will ye not listen! O! listen I beseech you. Now, now is the accepted time; now the glorious light of this New Era is dawning upon you—glorious light is breaking through the mists which surround you. Bestir yourselves—look up, receive the heavenly rays; learn the heavenly songs we sing; elevate your souls, that from you, may flow rivers of living water, for the healing of the nations. We call upon you; O, hear our voice; for darkness covers the earth, and gross darkness the people. Be ye beacon lights; show the way, and great will be the crown of your rejoicing. Shake yourselves from sordidness. Be ye like a city set on a hill, whose light cannot be hid. Act, for strength shall be given according as ye desire; and guilty, guilty will ye be, if ye refuse the reward of the righteous, cannot be yours, but a consciousness that you err, greatly err, must be yours. Could you but see that heavenly band of friends, who stand ready to assist you; could you but hear those sweet melodies which are poured forth from angels' hearts to,

when the sinner repenteth; could you but know the tender solicitude—the ardent desires, we have for you! the power we have to help those who will help themselves, or will be helped, and behold to the state you are in, then, then, would you act. Believe, for I tell you the truth. Soon, will you join us in sweet songs of rejoicing; everlasting joy will be upon your heads, and ye shall go forth singing.

Adieu,

REBECCA MESSENGER.

THE EDITOR GONE WEST.

Very unexpected circumstances have rendered it advisable, contrary to our expectations, and decision in the last Era, that we should attend the Great Jubilee Meeting in the vicinity of Chagrin Falls Ohio. And it is our present intention to lecture in that region a short time while on the journey. In our absence, Bela Marsh, and our Associate Editor, Mr. A. E. Newton, (the latter No. 5 Washington St.) will attend to all matters of business. Mr. Newton will fill our appointment at Woonsocket, the 2d Sunday in July; and after our return, we will arrange another appointment for that place.

TO CORRESPONDENTS.—Br. Hewitt being absent for a week or two on a Western tour, those correspondents whose favors require his personal attention will understand the reason of the apparent neglect.

Br. Orris Barnes.—That East Boston affair will be enquired into, as soon as may be.

Br. A. C. Billings.—Should think no inquiry could result from the publication of your statement, but prefer to await your own decision.

A. E. N.

Copies of this number of the New Era, will be sent to several personal friends and acquaintances of the undersigned, who probably have not been accustomed to reading publications devoted to the New Dispensation. If any of these should feel disposed, either from sense of duty or from curiosity, to acquaint themselves more fully with the principles and progress of this great movement of the age—than which, no other threatens so much danger to existing institutions and dominant ideas—it is presumed the publisher of this paper will have no objection to adding their names to the subscription-list. We are willing to stipulate in advance, that the mere fact of their becoming subscribers and readers shall not be construed into evidence that they are converts—only that they are desirous to be posted up in regard to the opinions and progress of the world.

If, furthermore, any of these friends, or others, are disposed to criticize, to object, or to inquire, in relation to facts stated or principles avowed, they will be (within reasonable limits) at all times entitled to a respectful hearing, and a frank reply. We court the fullest scrutiny of all our facts, and the sharpest criticism of all our principles. We believe the "day of judgment" has already begun, and if we have anything about us that "can't stand the fire," we desire to be rid of it, the sooner the better.—A. E. N.

CORRECTION.—In the communication, in last week's paper, respecting the case of Mrs. relating to the New Motive Power, the last word should be "destruction," instead of "destruction."

Literary Notices.

"LIDA'S TALES OF RURAL HOME"—Helen, or the Power of Love?—The Two Sisters. E. Gay, Publisher, Hopedale.

Two charming little books for the juveniles, with the above titles, have been issued from the Community Press at Hopedale. They are full of practical morality, and Spiritual truth, simplified to the comprehension of children. The Writer has powers for interesting and benefiting the young, which we hope may be often exercised.

"Christian Spiritualist."

Such is the title of a new spiritual paper in the city of New York, which has now reached its 7th number. It is issued by "The Society for the Diffusion of Spiritual Knowledge," at \$2 a year. It is about the size of the Spiritual Telegraph, and makes quite an attractive appearance. Its name might seem to some, a professed implication, that it was "Christian" in its principles, while other Spiritual periodicals were not so.

But we are assured by one of the prominent members of the "Society," that such implication was very far from being intended. And we are confirmed in this latter view of the matter, by finding nothing in its columns to warrant the contrary. Its tone is genial and conciliatory, its position eclectic and broad rather than sectarian and clannish, and its general influence upon the public mind must be enlightening and healthy. We welcome it to the battle-field of Truth and Error in this great crisis of the ages, and trust its armor will be kept bright and its weapons keen for their much-needed execution.

SPRIT HEALING. "They shall lay their hands on the sick and they shall be healed."—Bible.

The subscriber having been developed as a Healing Medium, by Spirit Agency, offers his services to the afflicted as a medium through whom highly advanced and progressed spirits will endeavor to restore harmony and health to the diseased and suffering of Earth. As the present selfish organization of society would not appreciate, or be benefited by the free and unrequited labor of any medium I am directed to charge for my services in advance, to be graduated by the means of the patient and the nature of the disease.

ALONZO WILLIAMS, n36
Gaysville Vt.

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Yours truly, H. H. Clark.

South Adams, Mass. May 25, 1854.

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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 whatsoever New Thing—of worthy and useful character—may present itself to his mind, within the vast range of the Spiritual Movement.

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Address: "THE NEW ERA," No 15 Franklin st., Boston Mass. All Newspapers and Periodicals which give the above insertion—including this Paraphrase—and call attention to it, (sending a marked copy to this office) will be entitled to an exchange one year.

Poetry.

Come back, my Mother.

Come back, my Mother—come again,
Thy lute-like voice, O let me hear.
O breathe again, those gentle words,
That tell like music on my ear;
For now the way seems lone and dark,
My Mother, when I see thee not.
Come, whisper softly, words of peace,
Let not thy child now be forgot.

My Mother dear, I know full well,
I've wandered far, in mazes dark,
But is there not within my soul
A chord of love—a heavenly spark?
Breathe, Spirit, breathe upon this spark
And cause to burn, with holy fire,
O let thy fingers touch the chord,
And wake again the sacred Lyre.

Come back, my Mother, come again,
Inspire my soul with love divine,
Help me to be loved angel-like—
More like the loved of thine own clime.
Help me to break the chords which bind
My soul to earth, to scenes below
Help me to fasten them above,
Where sorrow's tear can never flow.

Yes, Mother, thou wilt come again;
Thou wilt not leave me all alone.
Thy love-like eye, I still may meet,
And hear again that lute-like tone,
And often feel thine own soft hand
Upon my weary, aching head,
And hear the whisper of that land,
Where farewell tears are never shed.

Then hushed be every murmuring thought
And though the dear, the loved, have died,
I know, they watch around me still,
When darkly foams the angry tide,
And they whisper sweet words of peace,
When anxious sweat, my bosom fill,
They gently soothe my soul to rest,
With these loving words—We love you still.

Hopedale.

H. N. G.

"Marriage and Parentage."

Ceresco, Wis. May 29, 1854.

A work with the above title by Henry C. Wright has just reached me from the publisher, Bela Marsh, No. 15 Franklin-st., Boston.

Brother Wright will not complain if I criticize his reasoning a little, when I acknowledge his book calculated to do much good, and that I am rejoiced to find his among the bold hearts that dare speak on this subject which is soon to create more commotion in the social walks of life than it ever has, or than all others do. The thousands of crushed and bleeding hearts now suffering in worse than southern slavery, have sent a cry to heaven, and it has reached there, and been heard, and an answer is coming to their relief. Those who have female slaves they call wives, have reason to be alarmed. Those who hold captive men by legal bonds without attraction, have reason to be alarmed; but those who are truly married, those whom God's laws of attraction and affinity hold together have nothing to fear. Legislating loves and hatreds is nearly through with its work.

But I took up my pen to criticize one or two positions in the book. (I have not read it half through yet.) In the second letter, page 22, the author says the objects of the distinction of the sexes are two: the continuation and perfection of the race, and that so far as the human race is concerned, the object of sexual distinction is to reproduce human beings. This is an error into which Fowler in all his works has fallen, but however many writers fall into it, it is nevertheless an error, an assumption that is not borne out by nature or fact. The propagation of the species is a result, or effect of sexuality. Causes are not made for their effects any more than by them. Man is not made male and female solely that he may perpetuate his kind. Neither the Bible account, nor the Development Theory, nor true Philosophy, authorizes this conclusion. Man is male and female, having complete sexuality, with the attractions, loves, desires, etc., of the sexes for each other as described by the author without the desire for offspring, and both before and after nature allows these results. Man goes to the spirit sphere both male and female and enjoys there the ecstasies of conjugal affinity, in proportion to his refined, purified and elevated condition and single conjugal devotion; and yet I have never learned that children are born there, or that sexuality affords no delight or is useless there, but far otherwise. Sexuality is a fundamental part of our being and existence, and goes with us as long as we exist. Reproduction is incidental and temporary, not always affording pleasure or answering desire. Nature is ever true to herself, and this faculty and condition will in the true, harmonious life of single, conjugal and truly spiritual unions eternally afford pleasure and delight, but not always by reproducing our species. We ever err

when, finding an effect, we assume at once that the cause was made for that specific effect. Causes are always superior, to and often produce a variety of facts or effects. There is too much sensitiveness on this all-important subject. People shrink back at every step and ask, 'What will people say.' It is one of nature's conditions, and a true knowledge of ourselves and our destiny is essential to happiness. Why should we hide important truths under fig leaves? In the old legend, Adam and Eve were not ashamed until they had sinned; and my experience has taught me that those who are most tainted with the stain, blush the quickest at the pure marble or at nature's specimens.

That which constitutes the sexual distinction in the race, Brother Wright, is inherent and eternal, and will eternally have its effect and gratification, ever affording happiness when nature's laws of single and harmonious unions are realized and ever punish the transgressor for all licentiousness and scortatory or promiscuous violations. The marriage and sexuality, and joy and intercourse of truly united partners goes beyond the production of the species, and beyond this earth-life. So I read nature. I may find other points for another time, but this is now the extent of my reading of the book.

WARREN CHASE.

SPIRITUAL VISIONS. NO. II.

VISION FOURTH

Represented *Old Error*. In the foreground was the leafless trunk of an old tree with a solemn owl perched on one of its branches and a dark, muddy pool of water, something like the "slough of despond" in "Pilgrim's Progress," below it. Presently an object appeared rising out of it, which soon completely emerged and stood upon the margin of the pool, gazing with astonishment at the disagreeable position he had just left. The figure was a skeleton, at least fifty years old, having a large black shovel hat on the head. A small piece of drapery, about the size of a handkerchief, hung by a corner from the shoulder. A pair of very old worn-out stage boots with the legs slouched down about the fleshless ankles, with the bony toes protruding through holes in the sides, completed his wardrobe.

The landscape seemed then to open behind him and expanded into a beautiful meadow with rich foliage, and a winding river. Beyond were beautiful mountains, glowing in a brilliant sunlight. The old skeleton, at this point, seemed sensible of his improved condition, and particularly admired the attractive meadow in the distance. He turned and ran with all his might towards it, but not seeing a fence across the way, which he might easily have leaped over, he struck his shins against it, and turned several somersets before he finally landed. This incident excited the company to a high pitch of laughter, when the old figure, gathering up his bruised bones, came back to the margin of the muddy pool, rubbing his wounded joints which seemed to pain him intensely, and determined not to travel that road any more.

Our mirth excited in him the utmost astonishment. He could not comprehend why he was so laughed at. So for the purpose of informing himself, he obtained one of the old-fashioned, square, school Dictionaries which he searched in vain for a solution.

The moral of this vision is this: Minds full of *old errors*, in attempting to pursue new truths must first inform themselves of the nature of the road they intend to travel, or they may meet with unpleasant mishaps, which only retard their progress.

VISION FIFTH

Appeared to be a long canal or stream of water fed from a lake in the celestial regions. The lake was kept supplied by countless myriads of bright beings, who brought water in golden vases from the summits of delectable mountains which skirted the margin of the lake.

Upon the bank of the stream appeared a female figure dipping the water, and scattering it over a meadow at her right hand, where were innumerable flowers moving about like human beings. They seemed to relish the refreshing waters exceedingly, and after being bathed with the cooling shower, retired to a mountain in the distance, and gathered about a cross erected on its summit. This cross was not of gross material, but formed of pure light with a figure of Christ standing on the top of it, instead of hanging from its arms as in the old Theologic emblems.

Farther down the stream, some of the flowers were trying to get up the sides of the embankment to obtain a view of the scene beyond, but some old Theologians

appeared in long black gowns, warning them with gloomy countenances and solemn words not to peril their souls by seeking forbidden fruit. "Here," said they "is the true water of life, which, if ye drink, ye never shall thirst again." So taking from under their garments brown paper bags filled with dry bran, they scattered it over the flowers which it no sooner touched than it caused them to droop and wither. But a few drops of water from the stream soon revived them and they scampered away from their former Spiritual advisers as rapidly and far as possible.

The water flowing from the celestial lake signifies "Spiritual Philosophy," while the dry bran of the Theologians is only their antiquated creeds and maxims which only paralyze and wither every mind they come in contact with.

VISION SIXTH

The medium in this vision was shown a new view of Hell. There appeared great numbers of men who were bringing fuel and casting it into a pile as if to make a great fire. Then they brought forward a vast quantity of books, some of very ancient date and huge bulk. These were the treatises on *old Theology*, which were thrown on top of the pile. Then were brought in great numbers of objects resembling human beings, made of books piled together. The most hideous and ill formed of all this mass, we were told, was the Calvinist Baptist, and these figures were the various Sectarian creeds.

Then came the believers in those creeds, bawling most piteously, and fearing a direful calamity would fall upon them, if their favorite theories were destroyed, as these were all they believed in this life, or hoped for in the next. Some even feared that the Creator of the Universe would be completely annihilated if these old creeds were not carefully preserved. So they besought the men with tears and lamentations not to destroy all they held sacred. But they were told that only the chaff and dross would be destroyed—all the pure gold would be returned to them. So the pile was set on fire and a great flame, with thick, dense smoke was produced which blackened the sky far above and around. After the fire had subsided the pure metal from all these creeds was gathered and distributed to the believers, each party having its just share and no more. Then a spirit who had stood on one side advanced and remarked "What a wonderfully strong ley (lie) that heap of ashes would make!"

Yours for Truth,
J. WOLCOTT.

The Dream Angel.

Once the bright angel, whose duty it is to watch over the happiness of men—the guardian angel of the world—drew near the throne of the Heavenly Father, and prayed:

"Give me, O Father, a means by which I may teach man a way to avoid, in part, at least, the many sins and temptations which the fall hath entailed upon him, for man is not always bad. At times his heart is ready to receive the good which a light eternal might fix upon him."

Then the Father spoke to the angel, and said:

"Give him the Dream."

The sweet angel flew over the world with his sister, the Dream.

Far and wide they spread the gentle influence, and the hearts of life-weary mortals were rejoiced.

But the soft breathings of the Dream Angel fell not alike on all.

To the good and gentle, who had sunk to rest amid the blessings of their loved ones, and whose slumber was deepened by the toil of good deeds which they had done, there came soft and silent glimpses of the fair land of light. Forgetting the narrow prison of the world, their souls rose up, and spread broad and wide over the land of visions, and gazed with eagle eyes upon the glories. But as the night waned, their dreams grew dim, and the outer influence of the soul gently closed upon them, even as the corolla of the night-flower closes about it and shuts from its gaze its best loved starry heaven.

To the toil-worn, sun-burnt husbandman, who has fallen asleep in despair and who ever feared lest some grim accident might destroy the fruit of his labors, the sweet dream came like a soft summer shower upon the parched and dusty fields; and as he dreamed, he saw the green corn rising in goodly ranks, and gazing with joy upon the small, soft ears—which, at first no larger than flower buds, seemed, as he beheld them, to expand to ripe maturity.

There are certain dream phantasies, and strange sleep changes that are to be found only in deep unbroken slumber, which results from extreme bodily fatigue, or in the light, irregular rest of fever—even as the grotesque blue dragon-fly and the strange water flitter are found only on the surface of the deep, silent pool, or shallow brook. And as the husbandman slept on, the fantastic spirits who attended the dream flitted about him, and spread a gay confusion over the happy vision, for, as he gazed upon the golden ears, a purple and scarlet cloud seemed to overshadow him,

while round about he heard the pealing of bells, the singing of familiar voices, and the lowing of cattle: and in the intervals there came the shouts of glad friends at the harvest home. Then the purple cloud gathered again about him; but the dream spirits, with their long, shadowy arms, drew him through it, and he now stood before a well filled granary, and the tears of joy ran down his cheeks. His wife and loved ones gathered around him, and their blessings and praises sank into his heart and mingled with the hymn which rose like a golden cloud from the ocean of his soul. And he awoke from the sweet dream and blessed it for the hope with which it had inspired him.

But the Dream flew on to a guilty prisoner, who had fallen asleep cursing his judges, his doom, and the black, damp fetters which felt like cold adders to his limbs; and as he dreamed, the prison was opened, the cold chains fell away, and remorse and rage no longer fixed their prison pangs upon his heart. A bright light shone upon him, and blessed thoughts of mercy, repentance and reconciliation flitted through his mind, like golden-winged butterflies through a summer garden; and he awoke trusting in release, with his heart filled with love and kindness. Did the cold, damp fetters fall from his limbs? Were the prison doors opened? The fetters fell not away, the prison door remained fast; and, worn down by famine and sickness, he perished alone in the narrow dungeon. But the blessed hope which the gentle dream had left in his heart, gladdened his last hour, and he died exclaiming, "Not my will, but Thine, O Father." Behold, there was joy in Heaven!

It has been said that hope alone is left with mortals—but with her abideth her sister the Dream, who maketh her known to us; for by dreams men are led to Hope—and by Hope shall be saved.—*Jean Paul.*

H. W. Beecher on Orthodoxy.

The following is a part of Henry Ward Beecher's view of the prevailing orthodoxies.

In fact the orthodox sects are a vast compound threshing machine, flailing away at each other as if the chief end of man was to thresh his neighbors. I have never yet seen an acknowledged orthodox man. Everybody is orthodox as compared with those above him; and orthodox reputations, like country bank-bills, circulate only in a narrow circle, very near home. If one is orthodox in Hartford, he is a Heretic in New Haven; if he is sound at New Haven, he is too loose at Andover; if he is up to the mark at Andover, he is hopelessly below at East Windsor; if he climbs up the toilsome cliffs to the eyrie of East Windsor, it is only to bring himself within reach of the Princeton Orthodoxy; and when yet climbing up, out of sight of all sublunary things, he sits down on those pinnacles of Old School Presbyterian Princeton Orthodoxy, and divides his time between Turretin and efforts at breathing on such thin-aided august heights, then, down comes the good old-fashioned Scotch Presbyterian Orthodoxy, carrying him away at one swoop, to be devoured in a yet higher eagle's nest. In fact, it is a very hard thing to be Orthodox. It is a thing of degrees, it is a question of the scale; and beginning at zero, all the degrees above pelt all the degrees below. Now, if a preacher is heterodox, he is but suspected, and shampooed, and flailed; and he gets that if he is Orthodox. So that if a man's convictions do not keep him among the Orthodox, he is a fool who stays. The company is no great thing. Very clever fellows all, when they are not professional; capital to go out to play with. But a man walks about among the *Christian Observers*, and the more properly named *New York Observers*, and the *Presbyterians*, [Central, Western, Southern, and all], and the *Puritans*, very much like a man visiting a menagerie—his time being spent in listening at the strange noise which the creatures make, and wondering whether they can get out at him, as easily as they roar through the bars.—*The Independent.*

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B. A. GLEASON.

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New York, Jan. 5.

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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.

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