



VOL. II.—NO. 42. BOSTON, MASS., WEDNESDAY, AUGUST 16, 1854. WHOLE NO. 94.

Spiritual Philosophy.

THE FUTURE OF THIS NATION.

Recent startling events in the political world cannot have failed to recall to the minds of many of our readers certain prophetic intimations which have from time to time, within the past year or more been published in this paper, purporting to have emanated from spiritual sources. The marked correspondence between what has already transpired and some portions of these prophecies, and the value which their entire fulfillment would have as a test of superior origin—as well as the high importance of the whole subject to every American citizen—have been thought sufficient reasons to justify the republication of the following articles. The first purports to be from Daniel Webster, and was given a year ago last April through the instrumentality of J. S. Draper, of Wayland, the second from Robert Rantoul, Jr., through the hand of J. M. Spear, on the 30th of December last. Whether the "suicidal act" of the Slave-Power, referred to in the first, document, had respect to the repeal of the "Missouri Compromise," already accomplished, or to some deed yet in the future, may remain to be decided; but the reader cannot fail to find food for profitable reflections in both these productions:

(Spiritual Communication.)
From Daniel Webster.
 Wayland, April 12, 1853.

FRIEND HEWITT:—

As I was seated a few days ago, to receive communications from Spirits in the Sphere above us,—through my internal hearing—(I know of no better term to express the mode,) I was surprised to find thoughts conveyed to me entirely different from what I expected. (I had been engaged in receiving discourses upon a regular series of subjects, and expected their continuance.) The main subjects of this communication,—a copy of which I send you with the request that it be printed in your Era,—are such as I have never taken any special interest in, and upon which I have never before been called to write either for myself or others. I never saw Daniel Webster; but from the intercourse I have had for the last two or three days, with the spirit purporting to be his, I can see no reason to doubt that he has been present with me, and that he dictated the following sentiments in the exact words which I have recorded.

I am truly yours,
 JAS. S. DRAPER.

TO THE CITIZENS AND RULERS OF THE UNITED STATES OF AMERICA:

Having repeatedly communicated my thoughts to particular friends, through persons that are called mediums, with the desire that they might be published, and such desire not having been complied with, so far as I am informed, I am now permitted to convey the sentiments of my mind to one who was an entire stranger to me when on earth, with the earnest request that they may be laid before the public.

I wish to make amends, as far as possible, for all the wrongs I was instrumental in inflicting upon humanity, by the unwise courses I pursued on earth. I wish to present my views, from time to time, as I may be permitted, of the ways and means to be adopted for the individual and social elevation of man; and especially do I now wish to speak of certain important matters concerning the condition of your country;—the country of my warmest sympathies;—the country on whose account I spent my best days;—the country for whose highest prosperity I am most desirous of doing all that a Divine Providence shall enable and permit me to do.

We, in the Superior State, engage in those pursuits for which our earthly career particularly prepared us. My own career was pre-eminently a political one. The affairs of your Republic were to me of the greatest importance. I was permitted to exercise an extensive influence in those affairs. I was permitted to become deeply engrossed in the endeavor to obtain the control of the National Councils. I aspired to the chief magistracy of the Republic. I had set my heart upon being elevated to the highest post of honor which it is in your power to bestow. In my earnestness to secure your favor, I forgot my obligations to the principles of eternal truth and justice. In my efforts to obtain worldly power, I forgot my allegiance to the Almighty Ruler. In my endeavor to ascend to a high station among men, I forgot their rights and trampled them in the dust. I was justly foiled in the great object of my pursuit. I had dealt treacherously in the matter of human rights and Humanity repaid me in the manner I deserved. I acknowledge the justice of the decision, which cut off forever my long-cherished and dearest earthly hopes. I see and acknowledge in that decision the hand of the Omnipotent Disposer of all events.

In the concerns of your National Government, I am, as I before intimated, still permitted to take a deep interest. I am now in a position from which I can take a clearer and broader view of all that pertains to your national affairs. I am no longer guided by the dim light of reason; nor am I swayed by the vain expectation of selfish aggrandizement. I am here in a situation in which things appear in their true light. I am permitted and directed by Him whom I now serve, to speak in the spirit of truth, concerning certain things pertaining to the beloved country which I have left. They are of great importance to its welfare.

I will first speak of the Union. That word *Union* is replete with interest to me. It was the theme upon which I most delighted to dwell when I was a citizen of earth. It has lost none of its importance by the change of state through which I have passed.

At present the union of the States that compose your Republic, is merely nominal. The principle of expediency is the chief element that binds them together. Such a union cannot exist for any considerable period of time. A union maintained by no higher motive is scarcely worth preserving. But there is a union whose foundation is laid on the immutable laws of righteousness, which can never be overthrown. Such a union you may secure. Such a union you will secure. It is in the counsels of the Infinite Ruler of all nations, that the government of your Republic shall yet be based on the Divine Laws. It is in the counsels of the Infinite Ruler of the Universe, that no government shall exist but for a short time, except it be founded on the principles of Eternal Truth and Righteousness. I wish to speak further of the matter of expediency, as a bond of union between the States. It is a fact, admitted by all who are conversant with the internal operations of your government, that causes of discord have existed from its commencement, which have baffled the wisdom of the wisest counsellors. Those causes still exist. They are of a nature that cannot be adjusted except by reference to principles higher than expediency. To temporize

with causes that violate the eternal law of right, is like smothering for a time the flames of a volcano: the only result of which will be a more fearful and disastrous explosion, when the hidden fires have gathered sufficient strength.

You will be wise in this matter ere long. A few more expedients such as I was instrumental in carrying forward, will teach you that nothing but absolute rectitude can be successful in the administration of governmental affairs. You have not yet reached the crisis which shall determine your future destiny. O, my country! Thou hast yet to drink of the dregs of thy bitter cup, ere thy brighter day shall dawn.

I must now speak more particularly of some of the more important causes of discordance, that will soon shake your Union to its center. The chief of these is involuntary Slavery. I would gladly spare my friends the mortification of a humble confession on my part that in this matter I was seldom guided, while on earth by correct principles. My private opinions were unenlightened by truth. Some of my public acts were characterized by a total disregard of the rights of humanity;—and none of them partook of that exalted spirit of righteousness which alone should pervade the councils of a nation.

I must speak particularly of one of my own public acts, for which, far more than all others, I have been made to drink deeply of the cup of penitence. An act which, in itself, bears the marks of inhumanity and oppression. An act in the enforcement of which, none but a demone spirit could rejoice, were its true features seen and understood. An act which will forever cast a foul stigma upon my otherwise comparatively fair fame. An act which covers a page in the annals of my country with its shameful disregard of humanity. O, that I could rend the fatal leaf from its place and consign it to oblivion! To my present consciousness, the blank of non-existence were more to be desired.

I may now speak concerning the matter of your country's extension. I perceive the plans of its counsellors to annex a neighboring island of large extent and much importance. That annexation will speedily be effected. It will be effected peacefully. It will be a desirable acquisition, for thereby the crisis of your national destiny will be greatly hastened. It is desirable because of the commercial facilities which will thereby be opened. It is desirable, for with it is closely connected the ultimate result with respect to the great question of the existence of involuntary slavery. The veil of the future has been drawn aside, and I have been permitted to behold a glorious result of causes now in operation. In the extinction of this enormous crime against the natural and inalienable rights of all men to "life, liberty and the pursuit of happiness." This result is at hand. The causes which are to produce it are such as will soon be matured. They are such as are now perceived by many statesmen and philanthropists of your country. They are such as will be opposed by but few of the present supporters of the system of slavery. When that system makes its exit from your land, it will be said emphatically, that it was by a suicidal act.

To the work of forwarding that result, I have now solemnly devoted myself, in this, my present sphere. My voice you cannot hear;—but the influence of my mind you will feel, as from

time to time, I am permitted to impart my sentiments through mediums, which I perceive are being multiplied by the Divine Ruler to accomplish His purposes. I rejoice that thus I can atone, in some degree, for the evils that have fallen heavily upon the victims of oppression in your land, through my agency. O, that I could make full restitution to the poor, degraded and despised African race, and their descendants, who have been borne down by the hand of oppression. I meet them as they leave their miserable abodes of earth, and welcome them to homes where no oppressor can come. I behold their earthly oppressors as they come from abodes of luxury to take their places down in the regions of wretchedness and despair! A God of Infinite Justice reigns in the universe.

I am permitted now to speak concerning the matter of your country's duty with respect to the Approaching Crisis. Her first duty is to meet the important questions of the present age and decide them fearlessly according to the laws of eternal truth. Among those questions are—1. The ways and means for elevating, individually and socially, the condition of all classes that compose your Republic. 2. The ways and means of extending, through the mass of your citizens, the great principle of Liberty, Fraternity and Equality. 3. The ways and means of expelling from your Governmental Policy, all the relics of a barbarous age of the world.

These questions must soon be met. They are of vital importance to the future welfare of the country. They are questions which will call forth all the wisdom of your most sagacious statesmen. On their decision hangs much of your future destiny, as individuals, and as a nation. On their decision will depend the issue now pending before the world between Tyranny and Freedom. On their decision will rest the hopes of humanity, in no small degree, for the elevation of your race on the earth. If that decision shall accord with the great principles and laws of the universe, then will a foundation be laid for a new and higher form of Government that will stand as a light to the nations of the earth. I am convinced, that such a result will be ultimately experienced. I am convinced that the time is not far distant. I shall watch the signs of the times with no ordinary interest. I shall from time to time, as I may be permitted, warn you, citizens of the Beloved Republic, of your danger. I will convey the wisdom of these upper spheres to your counsellors. As an instrument in the hand of the Sovereign of Sovereigns, whose mission I am now endeavoring to fulfill, I will devote myself truly to your service. I must ever speak in accordance with the principles of eternal truth;—though it wound the feelings of many long-trying and dear friends whom I have left on earth. I must bear direct testimony against all wrong. I must enter my solemn protest against all legislation that infringes upon the principles of universal love. I must unequivocally condemn every act that is, in its nature, unjust and oppressive. I must in the spirit of Him who came to earth "to proclaim liberty to the captives," use all means within my power to turn the captivity of my oppressed brethren now under the bonds of cruel servitude. In the Spirit of Him who came "to proclaim the opening of the prison to them that are bound," I must seek to liberate from a

fearful bondage both the oppressor and the oppressed. In the spirit of Him who proclaimed the "acceptable year of the Lord," must I visit your earth to aid in the advancement of that glorious era, which for long ages has been the hope of sages and seers;—the tokens of which are multiplying around you.

Before closing, I cannot but speak briefly concerning this new power or means, which has been appointed of God for the accomplishment of his most beneficent purposes among the children of earth. It appears to me to be one of the greatest blessings that the Infinite Father has ever bestowed upon you and upon us. It is a source of very great rejoicing in the glorious spheres, that we are thus privileged to exert an influence so directly upon you. I trust demonstrative proof will not long be wanting to convince all of its reality and its importance. It is truly a most wonderful arrangement. But as the laws by which it is governed have not yet been fully developed to my understanding, I cannot use the strong terms of my associates here in its praise, although they are of high authority. I shall soon be permitted to investigate the subject;—then I will utter my thoughts fully.

I bring this communication to a close, by expressing the hope that it may fall under the notice of many of my old friends;—and that they will be influenced to perceive in its sentiments the impress of a mind which they respected during its existence on earth. I trust that they may be led to ponder the purport of those sentiments; and that the mission which I have now fulfilled in their impartation, may thus receive the Divine blessing.

I am now, as ever,
 Your humble servant,
 DANIEL WEBSTER.

Prophetic.

It is now permitted to be prophetically declared that the following events are at hand, and that they will transpire without the aid of miracle, and without suspension of Nature's Laws.

First. Several Nations, holding important influential positions on your earth, will soon be engaged in most acrimonious and sanguinary Strife.

Second. The American Nation will not be excepted from the great commotions which are at hand.

Third. The more especially oppressed, enslaved and hunted will of absolute necessity be emancipated.

Fourth. There will be dissolutions, unions, and new Governments, as necessary results of the mighty national struggles, and among these unions and dissolutions, there will be a union of the United States with the Canadas, and the neighboring Provinces, and these unions will cause a dismemberment of some of the now confederated states, and as a consequence of that dismemberment, there will arise a new and glorious Republic, which shall have for its basis, Justice, Equality and Universal Freedom.

Fifth. Prominent persons will be placed at the helm of the new Ship of State, whose motto shall be Eternal Principles, not Parties.

Sixth. A new Religion shall take the place of dead forms, which shall lead to high energetic action, and to wise endeavors to elevate the oppressed, and to instruct the uninformed.

Seventh. The new Republic will invite to its broad shores the greatly enlightened of all the nations of your

earth, and by new combinations of character, of thought and action, there shall be a new and higher order of beings than have at any former period inhabited your earth.

Eighth. These Prophecies are presented at this present moment, that greatly spiritualized persons may be wisely informed, and somewhat prepared for the important things which are at hand, and also that they be unmoved and undisturbed when they transpire.

For the Association of Governmentizers,

ROBERT RANTOUL.

Duties.

What are your duties on earth?

Physical, Social, Moral. And first—
 PHYSICAL: The body is the temple of the soul, nobly planned by the Great Architect. Its beauty should not be marred, its fair proportions spoiled, or its use neglected. Remember then, as far as you aid in developing physical qualities, you are enriching this lovely temple.

But you are but as a drop in the great ocean of humanity. You have duties connected with those around you, which must be performed. These we call—

SOCIAL. There is nothing that you can do, but exerts its influence on many around you; and oh! what a heart-rending thought that a lightly-uttered word, may perhaps be the means of leading an immortal soul into error! Is there not a fearful responsibility resting upon us? Regard it seriously; do not neglect this duty. Though there may seem sufficient to occupy a lifetime in fulfilling, yet God in His wisdom has given you another set to perform, which controls and regulates the others. Deep within the recesses of each human frame he has planted a living treasure, a perfected gem. From this, proceed rays of light which penetrate every cloud that settles over the mind. But as these souls (as you call them) are dependent on a high Power, there arise from this dependence those duties we call—

MORAL. Perhaps from differences of education, habits of thought, &c., these may be the most difficult to perform rightly. But it is your duty, nevertheless, to strive to do the right. Seek the truth with earnestness, and ye shall find.

A FOOLISH MAN in California has walked eighty consecutive hours, without stopping to eat, drink, sleep, or for any other purpose, for a wager of a \$1000 and the sum of \$500 taken at the door from other fools who went to see him abuse himself. The feat was performed on a plank 15 feet long and 3 feet wide. The last part of the time they had to keep up a noise by clapping of hands and knocking of canes upon the walls to keep him awake, and two men walked on each side of him to keep him from tumbling off the plank. When he had accomplished the folly, he was so exhausted they placed him in a wine bath, and then permitted him to sleep ten minutes, then kept him awake ten minutes, then to sleep twenty, and so on, increasing the period of sleep each time. It is said if he had been permitted to sleep any length of time without being disturbed, he would never have awakened. His limbs were much swollen, and his feet looked like lumps of raw beef. He has pocketed the \$1,500 and has probably shortened his life some years, or

caused diseases that will make him miserable while he lives. Such is the folly of man in this degraded generation. Life, health, happiness—everything noble, high and holy are bartered for the almighty dollar. Shame on the man that will thus abuse himself, and shame on those that will in any way countenance or encourage such abuse.—P. Boot.

The New Era.

"Behold I make all things New." "Hereafter ye shall see HEAVEN OPENED." S. C. HEWITT, Editor and Proprietor: OFFICE NO. 15 FRANKLIN ST. A. E. NEWTON, Assistant Editor. ROOM AT 6 WASHINGTON ST. TERMS—\$1 50 Per Annum, in Advance. ISSUED EVERY WEDNESDAY. BOSTON, WEDNESDAY, AUG. 16, 1854.

EDITORIAL CORRESPONDENCE NUMBER FOUR.

Randolph, N. Y., July 17, 1854. BR. NEWTON:—

You and the readers of the Era have heard of this place as the residence of our long-tried and truly devoted friend—T. S. Sheldon, and as the location of the "Telegraphic Mount," where the intelligent and loving friends of the Higher Life, intend to establish a grand TELEGRAPHIC CENTER; from which shall radiate intelligence, through the electric wires of Nature, to all parts of the country; and perhaps, of the world itself. This is one of the grandest schemes that ever impinged on the earth we inhabit, and is destined to completely revolutionize all the old modes of doing things. The idea is this: To so construct a Tower, that its form—which is peculiar—together with a variety of metallic and chemical substances, in the proper relation and combination, shall constitute a grand focus of magnetic and electrical influences, corresponding to the brain—focus, etc., of the human organism. When this is done, then a person of the right constitution and temperament, together with such spiritual unfoldings and discipline as may be requisite, is placed in this Electrical focus, and another person is placed in another similar focus at New York City, Boston, St. Louis, Cleveland, Washington, or London. These two persons must bear certain temperamental and other relations to each other, so as naturally by affinity and attraction, to blend soul with soul, according to certain electrical and mental laws, not hitherto understood among mankind, on this "lower earth of the lower universe;" and then thought is as readily and infallibly communicated from one station to another, as persons convey thought by words, when within ordinary sight and hearing of each other.

Suppose two such Telegraphic Towers erected one at the Telegraphic Mount here, and the other in Boston. Everything is in perfect order now, and the communicating persons are in their proper locations and conditions. They have perfect chronometers to mark the time of communicating—making the strict mathematical difference of time between the two places, according to the difference of latitude and longitude. All this they agree upon before hand, by the ordinary and external methods. All things being now ready and a being seated in the Telegraphic Mount focus, says, for illustration, to B, who is seated in a similar focus at Boston, and who at that moment, by previous agreement, is in a spiritually listening state, "I am sick." B immediately responds—"Send for the doctor," thereby showing that he understands A. Should he reply that "flour has risen from six dollars to twelve," and double what it ought to be, that would show, that he did not understand the statement of A, and a new trial would then be made. And in order to concentrate more perfectly the thought to be communicated, and thereby make it more tangible, the communicator may utter it in words. In this case, neither communicator hears the word, but rather feels the thought more sensibly, which the word concentrates and intensifies.

It is thus, in a general way, that thought is hereafter to be communicated, with infallible certainty; and the new mode will supersede the old, by its economy, its certainty, and its beauty. The spirits will not then be put under contribution in the practical working of the thing, as they have been sometimes in some incidental cases, where they have carried messages from one circle to another. All the contribution which this new, comprehensive and philosophic method puts them under, is the revela-

tion of the principles and methods by which man on the globe may seize on the elements of nature and control them at his will.

There have already been some incidental illustrations of the general principle involved in this Telegraphic scheme. While I was at Cleveland, I met with a friend who informed me of his own experience in this matter. He had several times communicated with a friend at a distance, simply by fixing his mind on that friend, and concentrating his thought. The friend would feel and recognize the thought, and soon after confirm it by letter, or by a verbal and personal conference. Before leaving Boston, also, another friend informed me of a similar experience in several instances; in his own case. I have incidentally heard of several others—all of which are too well attested, and harmonize too well with the philosophy of the subject, to allow me to doubt their reality.

I have very much more to say to the readers of the Era, on this highly important and very interesting subject, but the time is not yet. The public mind must come into a somewhat more receptive mood, in relation to the philosophy of this and several other important matters, before it will be very profitable to thought, and mentally healthy to society, to divulge anything farther on the subject. So rapid, however, is the progress of Spiritual Truth and influence in these days of light, that the time is probably not very far distant when the whole truth can be told and good results follow.

This "Telegraphic Mount" is, in many respects, one of the grandest places for a Circular City, which the country affords. In the first place, it is about 1500 feet above the tide waters of the Atlantic, and high positions are of no small account in the location of our Future Homes. The higher they are, (other things being equal) the more healthy they are, because the aerial impalpable emanations are then comparatively free from the vitiated exhalations of many valleys and marshy locations. In the second place, the "Mount" has almost a perfect, regular and very gradual slope from its topmost height, in all directions. Now this is just what is needed, so that the Temple of Unity and the Grand Central Park may occupy the highest point of land in the whole city, and the several circles of cottages, orchards and flower gardens, together with the Unitary edifices and streets may very gradually descend from that central height, to just that degree which will enable the observer, at each point in the city, to have an equally fair and unobstructed view of the beautiful and paradisaical Center. And in the third place, although the "Mount" does not present that depth and richness of soil, which is characteristic of prairie land, yet it is very good—sufficiently so to enable a practical, working association, that may by and by feel inspired to found a Divine Home here, to make Agriculture a profitable basis of a general and healthful industry and prosperity—especially so, with the superior aids which science will yet afford in the culture and productiveness of the soil.

The "Telegraphic Mount" is some three miles from the village of Randolph, in a southerly direction, and may be ascended in a very easy manner by two different routes, from the wide and low valley in which the present inhabitants live. Randolph numbers some two or three thousand inhabitants, I think, and has a very fair proportion of Spiritualists. Indeed, it may in truth be said, that there is scarcely a place in the general region of country, where there is more Spiritualism, in proportion to the population. The influence of Br. Sheldon here has been most genial and healthy. My readers have before been informed that he speaks to the people here on the Sunday, when no other speaker is present; and I may be allowed to say, that for vital interest and practical good, his labors will compare most successfully with the pulpit. And he makes no parade about it either. Indeed, he is very unlike most other preachers—for instead of having a salary and a chapel ready furnished to his hand, he "preaches for nothing and finds himself." True, he is able to do this; but I was thinking of how few there are, under the Old Dispensation, and perhaps, also, under the New, who are blessed with similar means and who at the same time manifest a similar disposition to work out the problem of human destiny. Br. S., however, finds his own place for meetings, and occupies it himself to very excellent acceptance, nearly every Sunday.

It was my privilege to speak to the people here four times, and to have very good audiences, for the season. The people seemed very much interested in

the utterances of Truth which I was enabled to give, and I trust that the word spoken will not be without its good effects. My next will be from Kiantone Spirit Springs. Till then, Adieu. S. C. HEWITT.

A Bad Odor.

A friend who has attained a somewhat high degree of spiritual susceptibility, has acquainted us with the following incident. He was one morning pacing his room in a meditative mood, when he became sensible that the atmosphere was impregnated with something unpleasant and ungenial, which produced a disturbing and disagreeable influence upon his whole organism. He was at a loss to account for this, as he knew of no source to which it could be attributed. At length he felt drawn towards a center table on which stood a vase containing water and gold fishes, and was induced to lift a cover on which this vase rested. Under this he discovered a slip of paper, on which were written the following choice words, which we copy verbatim et literatim.

"It seems to my mind absurd that any rational mind should profess to believe the absurd Humbug yept Spiritualism. I therefore have come to the conclusion that the more wise and learned are knaves among the professed believers, and the balance are fools.

It seems that this precious ebullition of impotent dislike had been deposited there in the absence of the occupant of the room; and that the author had infused so much of his own disagreeable aura into the writing, that it had pervaded the whole surrounding atmosphere and thus obtruded itself upon the keen sensibilities of our friend.

This circumstance accords with the experience of other susceptible individuals; and it should remind persons who are in the habit of indulging such bitter and miserable feelings as are indicated in the above production, that these feelings are not only unprofitable to those who cherish them, but render them obnoxious to all pure and truthful spirits. Such mental states cannot exist without imparting noxious and baleful emanations, injurious in their influence upon all who come within their reach, whether distinctly sensitive to them or otherwise. Many are becoming keenly conscious of these emanations; and persons who do not wish to be "stomach in the nostrils" of the refined and pure-minded, should take care to purify themselves from all such illiberality and low spite as are exhibited in the above anonymous scrawl. Especially should they beware of infusing their grossness into an autograph, for it will there long exist to testify unmistakably against its source.—A. E. N.

ISAAC CLARK PRAY

AND THE NEW DRAMA.

We know not how extensively the readers of the Era may be already acquainted with the individual whose name stands at the head of this article. But whatever may be the fact in that respect, we feel that the time has now come, when not only our readers, but a large circle beside, should know more of him than they have known heretofore. Indeed, if we do not very greatly mistake, the time is near at hand, when the world will become better-acquainted with him—much to its own satisfaction and permanent well-being.

In saying what we do, we do not speak unadvisedly. We have seen and known the man in sufficient degree to know whereof we affirm; and to feel assured that, ere long, he will be heard from, in a way and with a power, the world little dreams of now—in a way and with a power, which, while it will greatly astonish and startle the slumbering millions, will, at the same time, have a transforming, gentle and saving influence.

To those of our readers who may not be already acquainted with the fact, we may say, that the subject of this notice, was formerly the Editor of the "New York Reformer," in which capacity, he manifested a superior ability, and a most genial temper. For reasons we need not state here, some months ago left the charge of that publication, and has since been having one of the most remarkable and significant experiences, that ever a human being was blessed with—the great result of which is the production of a Play, which the critics affirm is the greatest thing ever yet known on earth. This Play is entitled, "THE HERMIT OF MALTA," and embodies the great leading idea of the Spiritual Philosophy and the Spiritual Movement, as its predominant and all-absorbing feature. It is professedly

communicated by Shakspeare himself, whom the mundane author sees and converses with almost at will.

This play is now printed for the theaters and a few friends only; and arrangements are already in progress, if not fully completed, for producing the piece at the "National," Broadway, N. Y., and in other cities of the Union. What the result will be, remains, of course, to be seen. But some little estimate of the matter may be formed, independent of our own expression in relation to it, by consulting the following, which we take from the "New York Daily Times," whose opinion on the subject cannot be charged with being colored by any possible love of Spiritualism, as that has heretofore been exhibited. It will be seen that the "Times" does not name the author of the Play, (probably for some prudential reason); but the "well-known Spiritualist," of whom the writer speaks, is identical with him whose name stands at the head of this article.

The specimens of poetry which the "Times" presents, and which we also give our readers, will hardly be found to preserve (as the publication above named very justly intimates) their full strength, in their isolated position. But they will give the reader some approximate idea of a production which many good and unbiased judges who have already been favored with a hearing of "The Hermit of Malta," have almost enthusiastically pronounced much superior to any of Shakspeare's earthly productions. Under these circumstances, we think it not at all unwarrantable in us, to call the attention of our readers to this interesting subject, and also very far indeed from being unworthy of their candid and intelligent consideration.

We may remark in closing, that Shakspeare has intimated to his Manuensis, that he intends to produce as many "Books" from his present abode, as he did while a dweller in the mundane sphere. Accordingly, he is now writing a second book, many passages of which we have had the privilege of hearing, and some of which are very much superior—not only in the ideas they embody, but also in their strength and clearness of expression—to the passages below. Mr. Pray writes these plays, here, there, and everywhere—wherever he may chance to be; and in the manuscript shown to us (which was quite considerable and the original manuscript too) there were no erasures or corrections at all—a circumstance, of course, which tells its own story. But we will no longer detain the reader from perusing the following interesting documents:

A Spiritualistic Drama.

Last week, forming one of an audience, "few and fitting," assembled at the reading of a new drama, we were somewhat surprised to find that, while the plot was supplied by one gentleman, the poetry itself was composed by another, who is a well-known Spiritualist. Therefore, the play is to be considered, we believe, as communicated to this mundane society through a Medium. The gentleman who wrote it was so obliging as to allow us to inspect the manuscript. One would naturally suppose that in a five-act tragedy, containing over three thousand lines, not a few erasures would occur. In this manuscript, however, there was scarcely a blot. We were told—and see no reason to doubt—that what we had before us was the identical first and only manuscript. There was scarcely a correction in it. The whole was written with a black-lead pencil. We are sorry that we did not inquire what length of time was occupied in the composition of this work. All inquiries which we did make were answered with the utmost frankness.

Before we give a brief account of this play, it may be requisite to state that its author (spiritual amanuensis might be the more suitable term) is an American gentleman, who, though he has written and published a good deal, in prose and verse, has never done anything at all like or in fashion of this new performance. We do not mention his name, at present, and we observe the same silence as to the presumed identity of the English dramatist who is to be credited with the spirit-authorship of the production.

The play, which is called "The Hermit of Malta," is a regular five-act tragedy. The scene opens in Malta and closes in Spain. The hero is the renowned Bernardo Del Carpio, for whom Spanish romance claims the honor of having slain the famous Orlando, of Roland, the nephew of Charlemagne, in the fatal field of Roncesvalles. He was the son of Donna Ximena, (sister of Alonzo

the chaste,) by Sancho, Count of Saldenba. About the time that Bernardo had reached the age of manhood, Alonzo—who, as his soubrigue might indicate had no children—had invited Charlemagne into Spain, to inherit the Kingdom of the Goths. Placing Bernardo at their head, the Spanish nobility remonstrated with their King, and declared that no Frenchman should reign in Spain. The end was, that when Charlemagne arrived he found even Alonzo opposed to him. The battle of Rocasvalles took place, in which, as already mentioned, Bernardo slew Roland, and mainly contributed to the victory gained by the Spaniards.

The King, his uncle, was very ungrateful for this service and others. He had imprisoned the Count of Saldenba (Bernardo's father) in the Castle of Luna, and there put out his eyes. He had promised to liberate him; but instead of a living, rendered up a dead father to Bernardo. This incident (which forms the subject of two noble ballads, by Mrs. Hemans and Mr. Lockhart,) is introduced into the last of "The Hermit of Malta," and makes a magnificent and effective dramatic situation.

We shall not detail the plot, which, though involved, is not intricate. We have glanced at the history of Bernardo Del Caspio, to show how well it is adapted, to dramatic treatment. Two passages in the play we have carried off, and present them—"specimen bricks," as the old Grecian called such extracts,—that our readers may form their own opinion of them. It must be borne in mind, of course, that it is scarcely fair thus to separate these passages from the context:

Garcia—How am I mocked? My will is not my will. My will? Who made my will, and willed it so? Man has no will. The only ground on which he stands, is Faith—nought else! All deeds and spurs Of action known to man are impotent, Unless he have this road to travel on! Can it be so?

Spirit—What says thy soul? What road, Could'st thou pursue, if Faith were not thine own— Faith in thy finger, form, proportion, shape; Faith in thy will, thy patience, learning, hope; Faith in thy labor, circumstance and breath; Faith in thy power, freedom, genius, might; Faith in thy wisdom, virtue, pleasure, sin; Faith in those ill's thou know'st and revel'st in!

Garcia—What voice was that which answered me? I heard A voice in which all sounds commingled— Faith! The melody it breathed, alone, was—Faith! A faithful harmony in Heaven unwrought, As though the stars were woven into thought— And each bright orb had choired to peal a hymn— All chanting—cherubim and seraphim!

The next extract is from the fifth act, Bernardo has killed the king, and thus soliloquizes over the body: What lies beyond! The grave—and nothing more? Are these few years of strife and toil to win A goal that perishes, to be man's aim? All Nature with her myriad, myriad tongues Proclaims the thought is false. Gross forms but change— The seed becomes a tree—the tree now soil— That soil new trees, and fresh activities Forever spring, to warn mankind that life Itself can never die! If dust, then, live Without annihilation, how shall mind— The God like essence of man's soul—decay. The all-substantial, subtle element, That sends imperishable thought—Itself— Beyond the very bounds of reason's range, Peoples the starry orbs which deck the night, And contemplates a universe of worlds? Oh no! The earth is but the nursery, The school, the laboratory of the soul, Where man toils not to win mere yellow dirt, Or perishable power derived from man, To awe his neighbor—brother to respect— But to become an artist to his God! A soldier in the strife for holy peace! A mechanic for redemption of the world! A toiler for the millions yet unborn— Heaven's will in Him, and he in Heaven's own will—

More active than this earth's poor particles, Which ceaselessly in changeful motion move— Constant in purpose as the thought of God! What then remains? What end should I propose? Let man pursue the work of gain—but not For gain. A husbandman, he reaps as he Shall sow, of tares, or wheat—the world his field— His heart its garner house—where stores he seed To blossom in the realms beyond the skies! Oh, Time, thou promontory Within the sea of vast Eternity, What mist encompas thee? Still on and on We hopeful trudge to find the headland's peak, But the last sleep o'er takes our wearied steps, And then we fall, as speechless as the dust— Our outer element and sepulchre— And only leave to man life's epitaph, Recorded in our deeds of good and ill!

New York Daily Times.

Miss Gibson and the Barre Patriot.

The following communication needs no comment. The utter imbecility of the Biblical opponents to Spiritualism is instructively illustrated by the course of

the Barre editor towards Miss Gibson. He must feel proud of his laurels!

"Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for so persecuted they the prophets which were before you."—Matt. 5: 11, 12.

MR. EDITOR:

I count not my life dear to me, so that I may but fulfill my mission. Feeling impressed to speak in the little town of Barre, last May, I did so; having previously notified the people in the vicinity of my intention, stating particularly my subject, viz., "A brief exposition of the facts connected with my unfoldment in Harmonical Philosophy." As might be anticipated, a large audience collected to see and hear, expecting, no doubt, something wonderful. If their curiosity was not gratified (as nothing was manifested to satisfy the curious,) it was not the fault of the lecturer, as nothing of the kind had been promised. The lecture occupied two successive Sabbath evenings. Of this lecture and other remarks made, there have been misrepresentations through the Barre Patriot, a paper published in that village. The statements there made were partly true and partly false, but so adroitly presented as to throw obloquy upon the whole affair. I bear no ill will to the editor of his paper, but justice compels me to say that he has either ignorantly or willfully misrepresented a subject of which he knows little or nothing. Instead of attacking the subject as presented in the lecture—instead of attempting to controvert the facts therein stated, and destroy their validity—instead of attempting to account for the existence of those facts upon any other theory than that of Spiritualism—he speaks of "incidental," and accuses me of "monomanism," including under that charge "wiser people" than myself. Feeling it to be my duty, could permission be gained, to vindicate my subject and explain my position through the columns of the same paper, I expressed the wish that I might be heard—which wish was communicated, by friends, to the Editor; he promised that it should be gratified. I accordingly penned the following article and handed it to the Editor:

MONOMANISM VERSUS PROGRESSIONISM.

MR. EDITOR:—Will you please publish the following questions with the remarks accompanying them, and oblige their author.

E. E. GIBSON.

Was St. John, the Revelator, a monomaniac because he believed that he received instruction from an angel, and because he recorded that the angel thus addressed him—"I am thy fellow servant, and of thy brethren, the prophets, and of them which keep the sayings of this book: Worship God?"—Rev. 22: 9.

Were Peter, James and John monomaniacs because they believed that Moses and Elias appeared to them, "talking with Jesus?" and Jesus, because he condemned them not for this belief by putting them to death according to the law of Moses?—Matt. 17, Mark 9.

Was Saul a monomaniac because he believed that he saw Samuel and conversed with him long after he was (supposed to be) dead?—1st Samuel 28: 14—21.

Were the ancient historians monomaniacs because they believed and recorded the intercourse of these "Monomaniacs" with the (supposed) dead? If so, then surely, "wiser persons" than the author of these remarks were and are monomaniacs, since they believed in communicating with the (supposed) dead? If so, then most modern Christians are monomaniacs, with them and her, since they too believe the Bible and the accounts therein recorded of communicating with the (supposed) dead.

Was Paul a monomaniac because he believed what he saw with his eyes, heard with his ears and felt in his soul, and because he gave Festus reason to say when he related his experience, "Paul, thou art beside thyself, much learning doth make thee mad," and because he affirmed with zeal, "I am not mad, most noble Festus, but speak forth the words of truth and soberness,"—Acts 26: 24, 25.

If so, then most modern Christians are monomaniacs since they believe that Paul was sane, and that Festus was insane, mad, a monomaniac, or very ignorant, because he accused Paul of insanity for declaring what he believed and what they believe to be true.

If Ella E. Gibson is a monomaniac because she believes in communicating with the (supposed) dead, and because she declares her belief, then are Bible historians and all modern Christians

monomaniacs, since their faith is founded on inspiration received through angels and glorified spirits. And, in conclusion, if she is a monomaniac for believing the evidence of her senses, then may all mankind be monomaniacs for trusting their senses and believing what they see and hear.

The above article was not published in the Patriot, and for this reason, says the Editor:

"MONOMANISM VERSUS PROGRESSIONISM." We have received from Miss E. E. Gibson, a communication with the above title, which we must decline publishing. We did intimate our willingness to allow Miss Gibson an opportunity through the columns of the Patriot, to reply to our strictures upon her lectures, a few weeks ago, provided it was done in a becoming manner; but we cannot on any account allow blasphemy to appear in our columns.

"Miss Gibson places herself in the same category and on the same footing with Jesus Christ, and the inspired Apostles and Evangelists."

Now, Br. Hewitt, could you and your readers become acquainted with the lectures I gave, and the remarks I made while in an impressed condition, and have an opportunity to read the editorials of the Patriot, you would realize my position.

I do not forward this article expecting redress, for that cannot be rendered except through the columns of the Patriot; but I wish your readers and the public to understand the matter as it is, and judge for themselves whether Spiritualism and the advocates of the Harmonical Philosophy are treated honestly and candidly by the secular and religious press. Did the Editor of the Patriot refuse to publish my article because he really feared his columns would be polluted by "blasphemy?" or was it because he was aware of the fact that neither he nor any other individual could gainsay the correspondence existing between the ancient and modern manifestations? It is very possible that to him and to many of his readers the article would seem like "blasphemy," because these things are spiritually discerned. But as we have heard his blasphemy, what need have we of further witness? And they took up stones to stone him, affirming that he made himself equal with God. They could not understand Jesus, neither can the people of the present day understand modern reformers. We build the sepulchres of God's servants of ancient times, but dig the graves of those who labor for the world's present good!

And though I distinctly stated in my lecture that I did not make myself equal with Jesus—knowing that my language and my ideas would be thus misconstrued—yet an I accused of having done so. And though Jesus said, "My Father is greater than I," yet did they say of him, "He maketh himself equal with God?" "He is a blasphemer, and by the law of Moses he ought to die." They did not understand, for their eyes were closed and their foolish hearts were darkened that they could not perceive the truth. As anciently, so modernly; our Bible Christians at the present day pray that they may be like Christ, that they may follow his example; believing the words of the apostle—"If we possess not the spirit of Christ we are none of his;" and yet when I say that my similarity to him is because I possess a portion of his spirit, I am accused of blasphemy; and when I assert that my works are to be accounted for on the same principle as were his, I am called a monomaniac, though the manifested effects are precisely the same. And though Jesus said, "Greater works than these shall ye do, because I go to my Father," and "these signs shall follow them that believe," yet those who profess to believe, accuse me of "monomanism and blasphemy," because I am not only profess to believe, but actually prove my belief by actual demonstration. If they believe by faith, why may not I be excused for believing through actual experience? If they believe that Paul was stricken down by an unseen influence, and in that same hour converted from the Jewish to the Christian religion, why may not I believe that a violent opposer of the spirit power today, may be stricken down and converted to the truth, since I have the evidence of my senses, and behold it with my own eyes?

If Mr. —, (which case I actually saw and can give name and place, and the corroborating testimony of several witnesses) was thus struck down, and lay as one dead, why should I doubt that Paul was struck down? And if I believe the latter, why should I doubt the former, when in addition to the testimony of others, I have the evidence of my own senses?

But I will not prolong this article. Should you wish to hear further accounts of my progress, I shall be most happy to communicate to you. I do not write this to complain, for it is just what I expect; but to show my devotedness to the cause of truth and my patient continuance in well doing, knowing that I am already reaping an abundant harvest of rich fruits and luscious food. My heart is stung within me when I see these perversions, and I can only say, "They know not what they do." But the sigh will come and the tear will flow when I reflect that the little persecutions I may suffer from the ignorant and the bigoted are to me a savor of life unto life, while to them they are the savor of death unto death; and in pity I commiserate their wretched condition. Blind leaders of the blind, both already fallen into the ditch of ignorance and skepticism; and vain would I become the Samaritan to extricate, or the teacher to instruct, so that they too may learn to lead themselves, and no longer follow blind guides and foolish doctrines, which lead so many captive. God hasten that time when "no man shall need to say, know ye the Lord, for all shall know him from the least even to the greatest."

E. E. GIBSON.

Misplaced Ambition.

A. W. SPRAGUE—MEDIUM.

What to me are worlds on worlds of grandeur, as through the endless realms of thought and space I pass with speed of lightning's wing? What to me are thrones, or crowns, or sound of fame, whose echoes float along the human breath, then die away and are forgotten?

An earthly crown I wore, an earthly throne I filled, an earthly world I swayed, then passed away amid the echoes of my name in wretchedness supreme. I could not find a place whereon to fix my restless thoughts far-reaching to the skies; I could not check the raging fire within, the immortal yearnings in my soul that sighed for more, and yet still more of food to fill its aching void; and so, unthinking in my blind and darkened state, that food like this is only found in Heaven, in that deep life within that riseth up to God, and finds its real home amid the life which is the spirit's life, and which the gross and sensual cannot know—unknowing this, and goaded on by that restless soul within myself, I thought to find a home amid the things of this material world, might I possess that world alone. A lesser part could never still the cry for more within.

And so I bent my spirit downward to the earth and forth I went like the destroyer of the world. Man trembled as I passed. Thrones tottered to their fall. The crown of royalty was mingled with the dust, as was the head that wore that crown. The earth was deluged with the blood I spilt, and yet my craving soul was thirsting still.

I built those thrones once more as in to one. I framed from all those kingly crowns, a royal one to bind upon my own hot, fevered brow, and thought, ah! vainly thought, 'twould still the tumult wild within. 'Twas vain, aye, worse than vain. It cut into my soul, and left its canker there. I could not be at peace. My restless soul was craving still.

Then, yea, even then, while mid my regal splendor, my sun went down in blood. It set within the sea of life-blood welling from my country's heart; and I, like that last setting sun, sank down into my Living Tomb. Ah! then my restless soul writhed bleeding in its chains. Then my haughty pride retreated far within myself, and wrapped its mantle dark around my riven heart, and like a raven brooding o'er its prey, sat nightly on my soul.

Death, darkest of the darkest deaths! Tomb, deepest of the deepest Tombs! The death of the soul, and the tomb of Despair!

And yet I would not die. I would not yield to fate. Though hemmed in by a wild, weary waste of waters, though chained to that lonely rock, though kept in closer bondage by that darkest prison-house of all—the earthly frame—yet would my spirit never pine or droop within its cell, and chains of man were all in vain. They could not bind my restless thoughts, they could not chain my chainless soul—and I was free.

And here, within this lonely spot, I learned to turn my thoughts within, upon myself, and read the pages of my Living Soul. And here I found the hidden cause of all my wayward steps, and dark, mysterious doom. The soul had wandered from its heavenward course. Its path was upward, but I had bent it down. Herein was all my error—all my sin; the darkest, deepest

wrong that man may do himself—the bending of his spirit down to earth. He may be restless as the restless sea; he may be soaring as the eagle's flight, and as resistless as the mighty wind, or like the rock of adamant, stand against the tempest's fearful sweep; and if that soul is nerve to purpose high, it is like its God—still pressing nearer to its heavenly home. But if that soul is warring with its race, which is in fact but warring with itself and God, that soul must be a hell; a sea of restless thoughts and burning pride which earthly power can never still, nor can earthly grandeur quench the thirst within.

At last my spirit found its home. Amid the storm of warring winds and waves, amid the fierce discharge of Nature's battle peal, and while the heavens were lit with fiery splendor by the lightning's flash, my spirit burst exultant from its riven chains, and found its own bright sphere. And then was peace! The warring elements of which my soul was made, within this sphere of bright, harmonious Truth, now blended into one, and when the storm was past, that soul was left in peace. The glorious sunlight of Immortal Truth shone mid its former darkness, and showed those errors and those crimes in bold relief, and pointed out a way that might atone. That way is given.

And the world shall yet find me to possess the same invincible spirit that led me forth to slay my fellow man and deluge earth in blood. But it shall find that Spirit devoted to a work of good.

I come no more with the sound of battle—I come no more with the cannon's fearful roar and the trumpet's warlike blast; I come no more with the gathered hosts that followed unto death; I come no more with the banner of my country's pride waved high aloft to lead its followers into danger's fearful deep; but I come now with the Angelic Host of God; I come now with the trumpet notes of Truth to speak deep to the Living Soul; I come bearing the white flag of Truce whose motto is "peace and good will to man." And this time I shall conquer, for I know in whom I trust. I seek now for no crown but the Crown of Righteousness, for no power but the power to do good, and for no reward but the reward of the Just.

NAPOLEON BONAPARTE.

Plymouth, June, 1854.

Literary Notices.

ASTOUNDING FACTS FROM THE SPIRIT WORLD. Witnessed at the house of J. A. Gridley, Southampton, Mass., by a circle of friends. Embracing the extremes of Good and Evil. Southampton, Mass.: published by Josiah A. Gridley.

A portion of the contents of this book was published in the columns of the New Era, during last year, and attracted much attention from its extraordinary character. The volume contains much that has not before been given to the public; and altogether presents a very striking and interesting phase of the Spiritual developments of the day. The experience and observations of Dr. Gridley have certainly been very remarkable, and tend to very different conclusions, on some points, respecting Spirit-life, and its relations to this life, from those derived from other sources. But the intelligent inquirer, who wishes to look at all phases of the evidence, will find in them much food for thought. One leading design of the intelligences who have communicated to Dr. G. seems to have been the elucidation and defense of the principal statements and doctrines of the Bible; and we must say that his "Friend Bryant," of the Spirit-Life, has displayed a great amount of ingenuity and ability in his expositions and philosophical explanations of Scriptural statements. To say the least, he has given interpretations of Bible doctrines vastly more rational, and worthy to be true, than those which are now current in Christendom; and has shown a very creditable degree of "progression" for an Orthodox deacon, only thirteen years out of the body. On one point, however,—that of the Origin, Nature, and Continuance of Evil,—his peculiar notions seem to us singularly unphilosophical and absurd to be cherished by a mind otherwise so advanced. On some other points, also, his philosophy does not seem so satisfactory to us as to himself; but on the whole, we regard the production as one of much value. It opens, to those who are enabled to apprehend its significance, a vein of Spiritual truth deeper and richer than many Spiritualists have yet discovered; and points to

an interior Spiritual experience—an Inner Life,—which may be attained even in the flesh,—of the beauties and glories of which few have as yet conceived.

The book may be had of B. Marsh, 15 Franklin St.—A. E. N.

"Lectures on Spiritual Science."

BY REV. R. P. WILSON.

This is one of the very best Spiritual productions of the times. It is a neat pamphlet of 95 pages, and embodies many of the most important and interesting ideas, expressed often in the most beautiful and glowing language. Its defects are very few, and mostly merely verbal and incidental, while the great thought of the book stands out in bold relief, and enchains both the affections and the intellect of the lover of truth. It will richly repay its cost in money, and the time spent in perusing it. Price, in cloth, 50 cts.; paper, 40 cts.; postage 7 cts. in cloth; 5 cts. in paper. Address A. E. Newton, No. 5 Washington St., Boston, Mass.

LECTURE I. Psychological relations of Man, Progress of the Race, Changing conditions necessary to human advancement, illustrated by proofs drawn from Nature—Geological formations—The earth yet in an unfinished state—its future perfection a pledge of the perfection of the Race—Multiplicity of causes—Diversity of effects—Unity in the ends of development; Spiritual science, Antagonisms the present condition of the churches, The means of harmony will be unfolded from the unitary principles of Nature, The internal purity of man, Man's spirit a likeness of Deity—Why human nature is perverted, Freedom a condition of progress, Secularism versus Freedom, History a dew-drop—The free winds, the beautiful light, ethereal elements, A witness.

LECTURE II. Original condition of all substances, the means of arriving at truth—the extent of the universe, Formation a law of Nature, God the Fountain of all Procedures—Original elements, Three forms of elemental substance, Electricity, Magnetism, a Spirit Principle, Three-fold series, Nature and properties of Electricity, Motion, its three forms, The order of Progress, Successive refinement, Positive and Negative—Motion a property of all matter, Universal diffusion of electricity, Magnetism an intermediate principle of motion and extension—The nervous system of the universe—The ascending tendency of all forms, The Spirit Principle, The germ of expansion—Mind an organized spiritual substance, The spiritual Body—Combination of the elements—Variety and Unity—Universal adaptations—The voice of Nature.

LECTURE III. The Spiritual Temple, Theories of mind, The priority of the Ideal—Ideas the basis of action, Man's dual nature, The Physical and Spiritual, Man's relations to the elements of Nature—All things exist in communion, Union of the Humanity with the Divinity, Man as a Spiritual individuality—Proofs of Spiritual organization—Man's relation subsequent to his departure from the external form, Physiology of the Spiritual Body—The Light of Science—Spiritual Intercourse—Its salutary influence—The True Resurrection—Paul's opinions—Beauty of the spiritual form—Object of existence—Philosophy of Happiness—Light, its three-fold departments.

LECTURE IV. The Laws of affinity—Social and Spiritual Relations—History of Spiritual Intercourse as unfolded in the Scriptures—Hagar at the fountain—The appearance of Angels to Lot—To Abraham at Moriah—To Jacob as he was journeying to Haran—To Moses at Horeb—To David at Araunah, &c. The New Testament witnesses—Physical bodies moved by spirits—Angels roll away the stone from the sepulchre—Peter's gate opened, &c. The song of Angels at the birth of Christ—The Scriptures written under Spirit influence, Spiritual Intercourse an uninterrupted privilege, The book of Revelations—Subsequent history of Spiritual communications, Confucius—Socrates—Plato and Pythagoras, The Waldenses and Albigenses—New England witnesses—The French prophets—Modern manifestations—A New Era of the opposition of the churches—Inspiration—Spiritual Science embraces all others, Physical department—The Intellectual—The Spiritual. LECTURE V. Man a Moral Being—His Natural moral State, Redemption—The Resurrection—Day of Judgment—Progression the Central Law of the Universe—God All in All, Universal Unity, Harmony the ultimate of existence—Peace on Earth, and good will to Man.

LECTURE VI. The Present, its Needs and Supplies.

A. E. NEWTON may be expected to speak in Woburn Center, on Sunday, Aug. 20th.

Mass Meeting in Woodstock.

The Spiritualists of Woodstock, Vt., intend to hold a Mass Meeting in a beautiful grove on the first day of Sept. It is expected that great numbers will attend, and that an interesting and profitable meeting will be enjoyed. We shall try to be present in response to the very cordial invitation we have received from the friends in that place.

J. H. Fowler in the field.

Friend Fowler, author of "Ancient Miracles, and Modern Miracles," and Student of Theology, etc., at Harvard University, has just signified to us his intention to enter the lecturing field on the subject of Spiritualism. They who desire his services will find him an able young man—one who understands his subject, is well imbued with its spirit, and has power to treat it intelligently and with effect. He may be addressed at Boston.

LECTURE IN NEW YORK CITY.

THE EDITOR will speak at Dodworth's Hall in New York City on the 3d Sunday inst.

Sunday Meeting in East Medway.

The Editor will lecture on Spiritualism in the third Congregational Church, East Medway, on the fourth Sunday of this month, at 5 o'clock P. M.



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WILLIAM D. EMERSON, THE MEDIUM CLAIRVOYANT OR SEER, will attend to the Examination of the sick, as above.

OFFICE HOURS FROM 9 TO 10 A. M. AND 3 TO 4 P. M. August 16.

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This well-known medicine is a certain preventive and cure for Cholera, Diarrhea, Cholera Morbus, and all diseases prevalent at this season of the year, arising from a disordered state of the stomach and bowels. It contains no mineral or other poison; does not produce constipation, and is a perfectly safe remedy for all. Sold at 654 Washington street, under Pine St. Church, and at no other place in Boston; where also may be found Dr. Clarke's great Blood Purifier, the Anti-Scrofula Panacea, and all his and Dr. Gardner's celebrated Family Compounds, together with a large assortment of Roots, Herbs, Botanic Medicines, &c.—All orders directed to O. King, as above, will be promptly attended to.

WONDERFUL DISCOVERY. THE NERVE SOOTHING VITAL FLUIDS, PREPARED ENTIRELY BY SPIRIT DIRECTION THROUGH Mrs. E. J. French, Medium, Pittsburg, Pa.

These Medicines are purely vegetable, containing nothing injurious to the system, and are a certain cure for all Nervous Diseases, viz. St. Vitus' Dance, Tic Doleureux, Neuralgia, Rheumatism in all its varied forms, Locked Jaw, Epilepsy or Falling Sickness, Palsy, Nervous and Sick headache, Dyspepsia, Diseases of the Kidneys and Liver, Diarrhea, Irregularities of the female system, Tetter and all Cutaneous Diseases Chills and Fever, Cramp, Cholera Morbus, Cholera, Quinsy, Croup, Influenza, Bronchitis, and all Acute Pains and Nervous Diseases with which the human family are afflicted, and which for ages have baffled the skill of the learned. These Fluids have not failed to give relief in any of the above cases where they have been fairly tested, and we have now a number of living witnesses to whom we can refer. For further particulars, address T. Culbertson, Agent, Pittsburg, Pa.

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Mrs. French will continue to make Clairvoyant Examinations. Examination and prescription, when the parties are present, \$5; if absent, \$10. No charge when parties have not the means to pay.

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Diseases examined and prescriptions given either when present or by letter. The name of the individual and place of residence, all that is required.

Also, Psychometrical Reading of Character, by letter or presence; giving the name in the hand-writing of the person wishing to be examined. Price for each, \$1.00.

Medicines prepared by Spirit Direction, from pure Vegetable substances, which act in Harmony with Nature's Laws, kept constantly on hand.

C. Ramsdell will attend to calls to sit in Circles, or Lecture in the Trance State on Sunday on reasonable terms.

CHARLES RAMSDELL, Woburn, June 15, 1854. 3m37.

SPYRIT HEALING.

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

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

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Poetry

The Lesson.

When the silent, solemn midnight drew his curtain round the world, And sleep came softly, slowly on upon the winds of night, And brooding like an Angel One upon the lips of life...

The Day of the Lord!

The day of the Lord is at hand, at hand, The storms roll up the sky, A nation sleeps starv'ng on heaps of gold, All dreamers toss and sigh...

Development of Child Spirits.

A. W. SPRAGUE, MEDIUM.

My mission in the Bright Home, in which I now reside, is the teaching of Child Spirits. To assist the unfolding of their life which should have been done upon earth,—which would have been done, were it not that man has sinned against the laws by which he is governed, and therefore all connected with him have been, and still are obliged to suffer the penalty.

isting throughout all things and filling all things with light and love; and the Child Spirit is taught to turn to this great governing, supporting and sustaining Power, until surrounded with these pure influences, it turns to this invisible Giver of light as instinctively as the flower to the sunlight, and as easily draws nourishment from its life-giving Light.

The Child here should be trained in the same way. You cannot as easily shield it from impure influences as can we in our Home (for it is like a plant growing in a bad soil whose surrounding atmosphere the sunlight cannot easily penetrate, necessarily drawing impurities from the earthy matter and also from the impure air) but you can of yourselves (you that have the care of children) if you cannot, immediately make the soil better, you can make the surrounding atmosphere better by the growing purity of your own souls. There is a certain property in air upon which depends the growth of the plant; there is also a certain property in the atmosphere of society upon which depends the growth of the Child Spirit—and this is Love. If it feeds upon that which is impure, it must be impure (unless like some plants, it possesses the inherent faculty of extracting nourishment and perfume from apparent surrounding impurities) but as these are only exceptions in the Vegetable Kingdom, so they are in the Animal Kingdom to which man in part belongs, being a connecting link between the Animal and Spiritual Kingdoms. If the Child must be surrounded by impure influences, so much more care must be taken that it imbibe not their withering and blasting air. This must not be done by force. You cannot shield a child from impurity by mere commands; for sooner or later those commands will be without avail. You must surround it the more by the pure, by the beautiful, and teach it a love of the good as soon as you can impress one thought upon its mind. Teach it to be ever looking upward, to be ever drinking in a purity, a love of right in the air, in the light, and in the beautiful of earth. Teach it that the Great, Unseen Power in all these things is its invisible Father, and forever teaching it from every little plant or bird or bee. Let every little flower teach it a lesson, not only of earth, but of heaven. Teach children of things earthly, but let the first lesson be of heaven. Tell them that all things they see are the works of the Great Father. Compare them to Him and impress strongly upon the little mind that all things speak of a Higher Life and a Higher Home. Before its little lips have learned to speak one word of guile, teach it to sing sweet songs that harmonize the soul. Teach it at this first hour of its life that the sounding of the wind is music,—the murmuring of the stream, the rustling of the leaves—that all is music, like the song of birds and bees, or its own little notes of joy.

Teach it that there is life in all things—that all things live, each in its own peculiar way,—that all is filled with this Great Life of all Life. Teach its little mind to turn forever to that Great Father for help, as it turns to you; and tell it of its spirit, of its inner life, and the food by which it is nourished. Describe it as a beautiful form within the body, that sees, hears and speaks through this body as through an outer life, and when you feed its body with nourishing food, tell it that its spirit must also be fed with Love and Truth and all good thoughts, and little deeds and words of good, that that too may grow in strength as does the body. As you supply food for the body, tell it there is none but the Great Father that can supply food for the spirit, and that it must look upward to Him and ask for that food for the soul. Teach the child that it will find this food in the beautiful lessons it will learn in all things which the Great Father has spread before it. To give it some idea of this inner life, this life of the soul, teach it that when it has thought one good thought its spirit has lived comparatively a minute; when it has spoken one good word it has gained an hour; and when it has done one good deed it is one day older in spirit. Encourage it to grow older in spirit, or in the life within the body, as fast or faster than it does, in that age of the body which you count to it in years. Teach it that all these good thoughts and words and deeds strengthen the life within, as the body is strengthened by food; and that every wrong thought, word or deed weakens the life within as the body is weakened by disease.

Teach these things to it by comparison. There is no other way to make it fully understand, and teach it those things

early that the first lessons may be easily effaced. It is heart-rending to see the ignorance of children upon these subjects when they would learn them so easily. The greatest talisman against evil influences that parent ever offered child, is such beautiful lessons of the spirit life within—the works and presence of God around and also within it—the thought that it is here preparing for a Higher Life, and that every better thought, word and deed brings it nearer and nearer to its Better Home and to its Father God.

O that I could teach little children here as I do in my own Bright Home! It would be such pleasure to see their little minds expand beneath the genial rays of Love and Truth, until they would be free from the restraints which are cast about them here by sectarian ideas of by no ideas at all of the Higher Life. Parents, could you see your children as I see them, enshrouded by darkness and instructed alone of the material and earthly, you would weep over your error, and purify and enlighten yourselves, that you might give light to them. You know not how soon and how young their little minds would become elevated by these teachings, until in time the impure could not harm, for the spirit life would have become so enlarged and so enlightened that it could see the deformity of error, and in its state of comparative purity shrink from its contact. You know not what you are capable of doing for the infants of the present generation, that when they take your places they can teach their children still higher lessons of Love and Truth till the spiritual shall become so developed, even here on Earth, that it shall burst the bonds of materiality, and man can live in spirit, and commune with us of the Higher Home almost as spirit with spirit.

I wish to impress all mothers that I might assist them to teach their children in a better way. Mothers, no matter who you are, no matter where you are—look upward for instruction! Keep the eyes of your mind turned ever upward that you may receive the in-flowings of wisdom from above. Teachers, do ye also the same. We would make all mediums for instructing the infant. Yet a little while, and all life besides will have passed away, and they, and they alone, be the masters of the world. Look, then; this is striking at the root. Lovers of Truth, teach children Truth. And if you would reform the world, teach them those beautiful Truths of the Inner and Higher Life that so unfold and elevate the spirit. And see that your own minds are fitted for the work. The destiny of the world is in the hands of those little ones at the mother's breast. They have as yet imbibed no errors; see that they imbibe none. This is for Teachers. This is for the Whole World—for all help to mold these Infant Spirits as they enter this lower world and take their part in life. Plymouth, Vt. June, 1854.

An Excursion to the Higher Spheres.

FRIEND HEWITT: While looking over my Journal, I was impressed to write the following lines, hoping they may be interesting and profitable to the many readers of the "New Era," and should you deem them worthy of a place in the same, you are at liberty to use them.

Jan. 1847. Having a desire to study the sciences of Animal Magnetism and Psychism, I consented to be magnetized, and was thrown into a clairvoyant state by a friend. After sitting a few moments, I became insensible to all outward objects; my spirit was drawn upward by some powerful attraction. At first I felt some uneasy and disagreeable sensations, but these soon left me, as my spirit floated upward and onward through an immense space. Soon a bright form appeared before me, in whose beautiful countenance I recognized a natural brother in the Spirit, who had long since laid aside the earthly body. I gazed in silent admiration on the beauty of his face; although I could trace some faint outline of the form it bore in this life, yet it was so radiant with light, love, and indescribable beauty, as to be beyond the power of mortal tongue to portray. Then, after some moments of conversation, we floated on through scenes more beautiful than the most vivid imagination could paint. On every side I saw bright and happy spirits ascending and descending on their errands of love and mercy. Many of them recognized my Spirit-Guide, yet seemed insensible to my presence. As we passed on through those scenes of joy, each successive sphere was more full of love light, and glory than the ones we had passed—its inhabitants more pure and holy, more filled with that light which flowed from the Great Centre of Attraction towards which they were progressing. While I was contemplating the beauties of the scenery, thousands of happy spirits were floating around in the ethereal atmosphere, clothed in robes of purest light, bearing their lucid harps on which they made the most melodious music. While I listened to those enchanting strains, my spirit would fain have lingered in those fields of endless joy; but my Guide told me that I must return to my earthly tenement, and fulfill the days of my probation here on earth, and then he and other spirits would guide me to those regions of fadeless light. We then descended through similar scenes to those we passed in our ascent, and my Spirit-Guide took his leave of me. I soon found myself in the body with my earthly friends—who were in great consternation, for they had been trying for more than one hour to bring me into a state of consciousness. I had been in a spiritual state more than three hours, enjoying the society of Congenial spirits. Now to the minds of those who have not investigated the sciences of Animal Magnetism and Psychism, and to the skeptical who do not believe in the realities of the superior life of man, the above may appear as an imaginative dream; but those free and noble minds who have acquainted themselves with those higher faculties of the human spirit, will recognize in it the actual and legitimate exercise of powers which the All-wise Creator has bestowed upon His children, by which they may withdraw themselves from a world of care, and their spiritual eyes may be opened to view the realities of that bright and glorious world that awaits us beyond this earthly Sphere; to perceive the beauties of that bright realm of Spirits, and to converse with pure and exalted ones who are awaiting us in that land of joy—yea, are hovering around us here, soothing our sorrows, smoothing life's rough paths, stimulating us to deeds of mercy and of love to the suffering of mankind, and thus preparing our spirits to enter that land of Peace and Love. How beautiful and how rational the conviction that this world is only one of the many spheres of this great Universe; and that man here is but an infant, just opening his eyes on his spiritual existence which shall continue to unfold as his mind expands, while time shall roll his tardy rounds onward to Eternity. Then how desirable it is that, instead of sinking lower in our spiritual life, we should continue to rise higher and higher, as we pass on through this selfish and sensual sphere; that our examples may induce others to lead harmonious and truthful lives, till all may learn to live in accordance with the Laws of Nature, which are the Laws of God. Let us then, friends of Spiritualism, awake to deeds of Charity and Love; let us open our eyes and ears to the wants of our fellow-men; let us unfold our arms, and each take an active part in this great work of Human Redemption. Angels are urgent in this work, and God himself, through His messengers or agents is ever working to instruct and reform man. Thus in due time, shall mountains of prejudice be brought low, and the crooked places of wickedness be made straight, and the rough places of vice and immorality be made smooth, and the desert mind shall blossom as the rose; then fountains of living water will burst forth from the overflowing springs of humanity; and earth itself shall become a haven of sweet repose.

And who would wish to live always?—Always to be subject to the trials of life, always to mourn over blighted hopes and crushed affections; and to feel that earth is our only home and here our only rest? Who can realize all this and say, I would live always. I cannot, much as I love this beautiful world and adore the great Father for the ten thousand beauties which he has so bountifully spread out in nature for His children. Yes, I love the beautiful in nature, and if ever gratitude is called forth to Him who made all things, it is when I walk abroad, and contemplate the sublime, the beautiful works of God. I have often thought there is enough in Nature to convince us of the existence of a kind and loving Father, were there no other evidence. Whenever I gaze upon the tender flower opening its bright petals to drink in the warm sunbeam, I think of Him who formed the flower, and pen-

ceded there in those delicately formed leaves, His love and goodness, so that the dullest soul may read in that flower the character of Him who clothes the earth with beauty and causes all nature to exclaim: "My God nath done all things well." Yet "I would not live always," for change and decay are written upon every-thing material. The fairest flower is first to droop and die. Anticipated joys and bright hopes are first to be laid in the dust. Again, "I would not live always," for this world is not my home. It is not sufficient to satisfy the wants of my immortal soul. No, I cannot be satisfied with earth. I feel that I have a higher and holier life to strive after still. O, the human soul! Who can fathom its depths? Often do I meditate upon the greatness, the worth of the soul, and reflect also, that there are fountains deep down in that soul of love and goodness which may never be called into exercise. When I think that perhaps the higher life can alone develop this soul, and that it need but be associated with angelic beings to make it a beautiful ministering spirit, I am led to exclaim, "Who, who would live always?" But although I say, "I would not live always," yet I would live long enough to do some good in the world. I would be an instrument in my Father's hand in redeeming some wanderer from the path of vice to that of virtue. I would wipe the gathering tear from sorrow's weeping eye, and point the weary soul to Heaven. I would by sympathy and tenderness, soothe the sad heart and tell the lone wanderer of that pure home where the inhabitants never say, "I am sick" and weary, but where the glad song of love and forgiveness is chanted in softest cadence by angel songsters. I would live to bless others. I feel that that life is only worthy to be called life which has for its object the happiness of others. Such a life is beautiful, divine. Again, I ask, "Who would live always?" when angels from the spheres above are gently calling us to fairer skies, and whispering to us of their home of peace and rest? Many of our heart's best treasures now tread the Heavenly land, and beckon us onward, and would teach us how to live so as to attain this haven of rest and peace. But our souls are seldom still enough to listen to angel voices. And we grope in darkness and will not hear of the better land.—H. N. G.

HOPEDALE.

BOOKS ON SPIRITUALISM.

- FOR SALE BY BELA MARSH, No. 15 Franklin-st. The following list embraces all the principal works devoted to Spiritualism, whether published by the Subscriber, or Messrs. Partridge & Brittan and others; the prices of the same being annexed, together with the rates of postage. All New Publications received as soon as issued. The Trade supplied at Publishers prices. NICHOLS' JOURNAL, A weekly Newspaper, Devoted to Health, Intelligence, Freedom; to Individual Sovereignty and Social Harmony. Edited by T. L. Nichols, M. D., and Mrs. Mary Gove Nichols. Price \$1.00 a year. This is a publication of much interest, and a few complete sets of the back numbers of the present volume can be supplied. For sale by BELA MARSH No. 15, Franklin Street. MR. NEWTON'S THIRD PAMPHLET—Answer to Charges of belief in Modern Revelations, &c., given before the Edwards Congregational Church, Boston, by Mr. and Mrs. A. E. Newton. Price 13 cts. A LETTER to the Chestnut Street Congregational Church, Chelsea, Mass. by John S. Adams. Price 15 cts. NEW TESTAMENT "MIRACLES," and Modern "Miracles." The comparative amount of evidence for each. The nature of both. Testimony of a hundred witnesses, &c. Price 30 cts. THE RELIGION OF MANHOOD. Or The Age of Thought. By J. H. Robinson. Price in cloth 75 cts.; in paper, 50 cts. Postage 12 cts. THE PHILOSOPHY OF CREATION, unfolding the laws of the Progressive Development of Nature, and embracing the Philosophy of Man, Spirit, and the Spirit World. By Thomas Paine, through the hand of Horace G. Wood, Medium. Price 38 cts. Postage 6 cts. AN EPIC OF THE STARRY HEAVEN. Thomas L. Harris. "Hereafter ye shall see Heaven opened." Price 75 cts. Postage 10 cts. THE PRESENT AGE AND INNER LIFE: A Sequel to Spiritual Intercourse. Modern Mysteries Classified and Explained. By Andrew Jackson Davis. Illustrated with engravings. Price \$1.00. Postage 28 cts. THE HARMONIAL MAN; Or Thoughts for the Age. By Andrew Jackson Davis. Price 30 cts. Postage 6 cts. REVELATIONS, &c. by A. J. Davis, the Clairvoyant. Price \$2.00 Postage 45 cts. THE GREAT HARMONY, Vol. I.—The Physicist—by the same. Price 1.25. Postage 20 cts. Volume II, The Teacher, 1.00. Volume III, The Seer, 1.00. A Chart exhibiting the Outline of Progressive History and Approaching Destiny of the Race. (A. J. D.) can't be sent by mail. price 1.75. The Philosophy of Spiritual Intercourse. A. J. Davis. price 50 cts. Postage 9 cts. DR. NICHOLS' NEW WORK ON MARRIAGE: Marriage—its History, Character, and Results; its Sanctities and its Profanities; its Science and its Facts. Demonstrating its influence, as a civilized institution, on the happiness of the Individual and the Progress of the Race. By T. L. Nichols, M. D., and Mrs. Mary S. Gove Nichols. price 1.00. SCRIPTURE IDOLATRY. A Discourse by Thomas Wentworth Higginson, Minister of the Worcester Free Church. price 5 cts. single; 38 cts. per dozen. AN INTERESTING WORK! A Riplet from the Ocean of Truth, an Authentic and intensely Interesting Narrative of the advancement of a Spirit from darkness into light! Proving in an actual instance the influence

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