DISPENSATION. MEW DEVOTED TO I

VOL. I.

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NO. 46.

SPIRITUAL PHILOSOPHY.

1100 614

Interesting Correspondence.

Philadelphia, July 24, 1853.

HON. J. W. EDMONDS:

Dear Sir :- Because we are interested in the investigation of one of the most sublime subjects that ever engaged the human mind, I feel a more fraternal freedom than I otherwise would in addressing you, an entire stranger to me. I have read with delighted interest your wonderful experience, as published, in Spiritualism. I am glad to see you acknowledge the great divine truth, that we are all allied to an Eternal Father, DEAR SIR :and that we should recognize the universal brotherhood of man. This is another reason why I make free to address you. My own experience has been remarkable, and is still full of interest to me, as scarcely a week passes without some new phenomenon being added to it. In Mr. Davis' last book, "The Present Age and Inner Life," you will find, commencing on page 162, a letter written by me, detailing in general terms what has, in part only, happened to me. Some portions of it remind me of your own case. I presume, however, you have been more fortunate than myself in satisfying your mind as to the usefulness of it. Here is my greatest trouble. I cannot place implicit confidence in all I have experienced, and I sometimes fear I may be in some way hallucinated. I have been promised, or, at least, I think so, that I shall be able to do some good in this way to my fellow-man; but as yet I have done nothing. It is now almost two years since I was first sensibly influenced, and by this time I think I should be able to do something, if I am not indeed under a delusion. What I wish to ask of you is, your opinion of my case. If you will read my published letter, you will get a general idea of the peculiar manner in which I have been influenced. I had hoped Mr. Davis would be able to throw some light upon it; but after all

which were not realized? In my seekings I have always insisted on this one point, that the Spirits should desist from influencing me, unless they were certain of accomplishing some good for others, by me; but I cannot prevail upon them to do so. If I had kept a regular diary of the facts which have transpired with me, I think I would show there were either deceiving Spiritsattending me, or that my own mind is most singularly hallucinated. If I could be persuaded that good will eventually come out of it, I am patient enough, I think, to pursue my investigations further; but at times I am disheartened, and am almost ready to abandon all idea of ever accomplishing any useful purpose in this way. Will it be asking too much of you to read my letter, if you please, in Mr. Davis' book, and give me your opinion respecting it?

his remarks concerning it, my mind is

still in an uncertain mood. Have you

ever had things promised by the Spirits

I do not know of any one whose spiritual experience tallies with my own in all particulars; but the nearest I have read of is yours, which, in the pictorial part seems to correspond in a degree. Yours is more reliable, and so far very useful, it seems to me.

All I desire to know is, that I can be made useful in this way, and if so, I think my mind is patient enough to pursue the subject to an available issue.

Will it be asking too much of you to write at your convenience, and give me your opinion respecting my case?

Very respectfully yours, etc., J. F. LANING, No 124, Arch st., Philadelphia.

New York, July 29th, 1853.

I have yours of the 24th, and, so far

as I can, I will answer it. Your difficulties seem te be two-fold one is that you do not or cannot do as much good as you expect or wish, and the other that the communications are not always reliable, and all and

As to the first, I beg to ask you how do you know that you are not doing good? How do you know that your letter to Mr. Davis, or that to me, have not already done good? How do you know that your experience, in your immediate vicinity, and among your acquaintance, is unt doing good ? You cannot know any more than I can, when I deliver a lecture or publish something. Perhaps I may hear of some one benefited by my action, and perhaps not. What then? Shall I, because I do not see the good I do, therefore rashly conclude that I do none? Paul may plant and Apollos water, but it is God that gives the increase, and it is often that it is God alone that sees the increase. Now it seems to me (and with this I content myself,) that it is enough for me to do all I can-the rest is in the hands of God, and we have hardly a right to demand that it shall be disclosed to us. And if it was, would it not be apt to engender in our minds a feeling of vain-glory, rather than a disinterested desire for the good of our fellowmen? But again, are you not prepared to go forth on your mission? Have you been to school long enough, and learned enough, to be sure you are right, and that it would be wise for you to go

Here again I hesitate, for as I progress I find how much there is to learn, and how little I know, and I approach the task of teaching (or doing good) with fear and trembling, lest I may err and teach error instead of truth-may mislead rather than wisely guide. Against this there is but one remedy, and that is patient and persevering industry in my studies, and not venture to teach any I cannot get all knowledge at once. I as I get one point here and another there, to attempt to do any good with it. Any other course renders me liable to the inconsistency, that, by-and-by, I may regret; and our New Philosophy has suffered enough from that cause already.

patient; the time will come when your mission will be unfolded to you. I waited longer than you have to learn mine, and I passed through such a " slough of despond" as lies in your way; but now I can see right well how all that was preparing me for my task; I think you will find it so with you, for you may rely upon it that no person is gifted as you are in vain. Be patient, therefore, and abide your time. It will come surely and speedily, unless delayed by unnecessary doubts and despondency. And when it does come, oh! how richly will it repay

Your other difficulty, the uncertainty of the communications, involves month considerations than I can find room for in a letter like this. I must content myself with a few general ones.

In the first place, do you not expect too much from the Spirits? You seem know and as they know it. They, like us, frequently think they know when they do not, and while they mean to speak truly. from ignorance they err. Is not this natural? nay, is it not inevitable, unless you clothe the Spirit with the omniscience which belongs alone to God?

Then, as to the future, how do they k ow anything about it more than we do? Simply, as I understand it, because they are better able to see the surrounding circumstances than we are, and con therefore form a better judgment as to results. Yet their judgment may err sometimes as well as ours; and here again, unless we clothe them with an atexpect entire accuracy.

But there is another kind of foretelling still, that, namely, which involves their own action. For instance, they say on such a day a thing will happen. By this they mean that on that day they will do that thing. - Now, with them as with us, a thousand things may happen to prevent their accomplishing their purpose; they may change their minds about it; circumstances may occur to render it inexpedient or unnecessary, etc. Shall we, therefore, withhold all credit from them? I tell you that on Monday next A. B. will go to London, and I say so because certain circumstances cause me to believe he will. He has told me so, perhaps, or the like. But he does not go. Am I therefore unworthy of all belief? Again, I tell you that on Monday I will go to London, but I alter my mind and thing until after long and carefully do not go. Will you condemn me as a weighing it. I am satisfied I am right, falsifier of the truth before you learn the reasons of my change of purpose? The must get a little at a time; and it is only | difficulty in all this matter lies in our expecting too much perfection in the Spirfirmly established as true, that I venture its, in looking upon them as knowing more than they do, and as being able to do more than they can; in other words, danger of uttering some crudity or some in an erroneous conception of the true nature and character of the Spirit-world.

This regards the communications which are intended to be true. There Now the substance of all this is, be is, however, another class which are in-

have good reason to believe that there is in the Spirit-world much opposition to their intercourse with us, and that a combination has been formed to intercept and, if possible, to overthrow it, and one mode of this operation is by visiting circles and individuals, exciting their suspicion of Spirits and bad thoughts as to their good faith and purity of purpose. To one acquainted with the true nature of Spirit-life, and not misled by erroneous conceptions of unattainable perfection, this will not appear improbable, for it is precisely what men do in this stage of existence and what they would be likely to do in that, it industreed by the same feelings. So that between the hasty uninformed Spirits and those having positive mischievous objects, we are liable constantly to erroneous communications. It is just so in this life. Go out to expect them to be perfect and unvary- into the streets and ask of the passeringly accurate in what they say. Can by an account of an affray, and see how that be expected of anything but the Al- many different accounts of it you get. mighty? Spirits in that respect are like No two will agree. Now what will you mortals, they can tell us only what they do in such a case? Will you reject them all as being untrue? Will you refuse even to hear another word from those who thus clash in their stories? Or will you set down, like a man of sense, and by the exercise of your reason endeavor to gather the truth from this mass of incongruous matter? Or, in other words, would it have been wise for Franklin, because he was knocked over by one of his batteries, to have abandoned his researches in electricity?

tended as deceiving and to mislead. I

There are still other considerations not to be overlooked. Our communications are apt to be affected by our own minds. for two reasons - one because every state of mind has its kindred Spirit, and the tribute of the Deity, we have no right to other, because they cannot take complete possession of our minds to the entire exclusion of our own reason and imagination, and the communications, therefore, often come strangely mixed and made up of our thoughts and theirs. Now all these are difficulties and dangers of Spiritual intercourse, and what is the remedy? I say, patient perseverance, which day by day will perfect us in the intercourse, make it more distinct and reliable, and more under the control of our reason. One other topic, and I have done. You complain that you do not distinctly remember all that is said and done to you. Mr. Davis explains how this is done, and I suppose that why it is done is this, in order that they may get a habitual control of your mind, so as to prevent you from mingling your thoughts with theirs, and to teach you to keep them distinct. I have seen such cases and have found that self-discipline and aiding the Spirits at this self-control soon remove the difficulty.

> And now I must close my letter. I have been necessarily very brief on a topic where a great deal may be saidindeed must be, if one is to understand it: but I could not do otherwise, and I only hope that I have aided you. At all times I shall be glad to hear from you.

Yours truly, J. W. EDMONDS. Mr. J. F. LANING.

P. S. I have just re-read your letter to me, and notice one remark. "I have always insisted on this point, that the Spirits should desist from influencing me, unless they were certain of accomplishing some good." Let us illustrate this. You meet a man in the street who says to you, "Mr. L., I will not use that medicine you gave me, unless you are certain that it will do good." Your answer is that of an honest, intelligent man, "I can't be certain, I can only judge it will do good." "Very well," is his reply, "I won't use it," and leaves you. In a short time he meets a quack, or mere pretender, and asks him for a remedy that he is certain will do good. Either fraudu-lently, or misled by ignorance or zeal, his new friend says he is certain.

Now see the condition of that man. His state of mind has found a kindred spirit, not in your integrity and intelligence, but in the quack, or pretender. He has left you and gone to an inferior mind, though he is unconscious of the inferiority. Will he by-and-by have a right to complain that he has been deceived by the association he has thus cho-

In the mean time, you who wanted to aid him, and was able to act with wisdom, what has become of you in reference to him? You saw there was no use of your continuing with him, and you went elsewhere in search of those who would appreciate you and not repel you in their unreasonableness. And this would have been prevented by his acting rationally, by reasoning with you on the subject, by earnestly desiring of you knowledge of what your remedy was, and how you expected it would do the good anticipated. In that case you would have kept up the connection with him, and with pleasure have taught him all you knew, until he should have become as wise as yourself and prepared to seek and receive knowledge from those whose knowledge was superior to

Now is not this a fair illustration of your whole case? You can tell better than I can. But as I have gone through this same "slough," it seems to me that I cannot do better than give you the clue which led me out of my difficulties.

Philadelphia, Aug. 3, 1853.

My FRIEND :-

Not to weary you, do I again take my pen, but to thank you with a heart full of gratitude, which words cannot express, for your kind regards to me in your very timely and highly instructive letter, which I have read many times, and I think with lasting instruction to my spirit. You certainly have given me the key to many riddles, which have perplexed my mind so much, in my seeking the goal I ever had in view. You have answered all I desired to have answered, except one point, and I will not now ask you to write again, as I see by the length of your letter, how great a tax I was to you. The doubt which comes over my mind is suggested by a remark you make in these words-" I have good rea-

world much opposition to this intercourse with us, and that a combination has been formed to interrupt and, if possible, to everthrow it, and one mode is, by visiting circles and individuals, exciting their suspicions of Spirits, and bad thoughts, as to their good faith and purity of purpose." The only indication I have had of such being the case with me, is in the incorrectness of what they have said to me, in answering questions fa'se'y, by whispering in my ears, and presenting to my inward vision symbols which contradicted the facts as they afterwards came to my knowledge. Now I do not so much fear that I shall do a serious evil, at the instigation of any Spirit, so long as I am governed by principle; but may not such Spirits hold out false notions to my mind, in spite of all my entreaties to the contrary? Is there not a possibility, with my motives pure, of an evil Spirit always keeping so closely en rapport with me, as to prevent those whose motives are good from communicating with me and aiding me?

I do not ask the questions to trouble you for a reply now, but should you at any time be at leisure, and feel disposed to answer me on this point, I think I can then go on my way rejoicing, humbly waiting God's time to come for me

I have not attended circles as a general thing, and never have I been influenced, except once, in any circle, I spend full six hours nightly and alone in my room, and have always conclusive evidence of the presence of Spirits. How they are to accomplish any good by me-I know not, as by education I am quite ordinary, my time having been mostly employed in an exciting business, in which there is little call for book learning. I thank you for the encouraging words in your saying, "You may rely upon it that no person is gifted as you are in vain." This idea has always sustained me midst all my doubts, because I believed that such a gift properly cultivated could be brought into requisition, and herein has been my earnest labor tobecome properly developed for usefulness. And now, my good friend, do not let me trespass on your time for any further reply to me, but just as you feel inclined, thus do. You have already laid me under a debt of gratitude I know not how to repay.

Truly, yours fraternally,

J. F. LANING. No. 124 Arch Street, Phiadelphia. Hon. J. W. EDMONDS.

New York, Aug. 5, 1853.

MY DEAR SIR :-

Yours of the 3d has just reached me, and I avail myself of a few moments' pause in my business to answer you, simply because it affords me pleasure thus to occupy my leisure, and I might otherwise find it difficult to do my duty as it ought to be done.

Before, however referring to your question, I want to suggest to you whether your desire to do good may not be in some measure gratified by allowing our correspondence to be published? There son to believe that there is in the Spirit- are many others in the same situation

F 1 "True meaning, and .. sac was, would ; tames by cross examinations ; spirits are | Giorious tidings from the homes of the | ergies.

may be also valuable, and I should like to bring it to their attention. It can be published without our names if you wish, but it would be better with them, as thus it would have more effect, and besides would encourage others by our example to speak boldly before God and man, the shrinking from which being one of the greatest evils we have to contend with and encounter.

And now as to your queries. " May not evil-disposed Spirits hold out false notions to your mind in spite of all your entreaties to the contrary?" Certainly they may. May not some loafer from your sinks of 'niquity approach you and tell you all sorts of lies? May not some abandoned profligate fellow, whose delight is in tormenting others, thrust himself upon your attention, and amuse himself by relating to you a farrago of nonsense or blasphemy? Certainly, and what is your remedy? It is two-fold-first, to take the measures which the circumstances of the case demand to get rid of him, and second, to weigh what he may say in your judgment, and determine by your reason how far you may rely on or accredit his statements.

It is just so with Spiritual Intercourse; forever bear in mind that many in the Spirit-world are even below our level, both intellectually and morally, and they can commune with us just as well as those who are higher.

Then again you ask, "Is there a possibility, with motives pure, of an evil Spirit always keeping so closely en rapport as to prevent those whose motives are good from communicating with and undeceiving you ?" When you say " always," I answer No; but if you should say " occasionally," I should answer Yes. And for this reason, would the loafer of whom I have already spoken always seek your society? By no means; he would be uncomfortable in the society of one purer and better than himself, and would soon leave it, and only "occasionally" come, to answer a special purpose. It would be only as long as he found himself welcome, or until he had fairly tried the experiment whether he might not be welcome that he would come. There is probably no worse punishment to the evil disposed than constant association with the pure; and, except for some special purpose, we need not fear their so-

But there is another consideration growing out of my experience, and that is, that lower Spirits are often allowed; to come to us, in order to contribute to their elevation. It is not a week since I had such a case. It was one * * * who hated me and came to annoy me, and who did so for several days. By dealing with him with good sense and kind feelings, and uninfluenced by any foolish fears that he cou'd injure me, I not only rid myself of the annoyance, but I helped him so that, though he came with all the vindictive feelings which were uppermost in his mind at the moment of his death, he left me, begging me to " remember him only as the humble, penitent, grateful Spirit who had by my means been lifted out of the darkness of despair and death." It is only three or four times in all my experience I have been thus visited, and once, at a circle to which I belonged, it was asked, Why inferior spirits did not more frequently come to us as they did to others? and it was answered, "Why does not the loafer from the Five Points seek the society of the judge or the minister?" One thing, however, I have observed in all my intercourse with that class-that I can make them obedient to my will, and compel them to speak the truth to me whenever I command them in the unme of God. And still another thingthat I can know them to be inferior, when I find they cannot read my mind or answer a mental question.

These are very general propositions in answer to your questions, I can illustrate and enforce them by many other remarks and instances, which the limits of a letter will not allow: but you will find, by reflecting on what I have said, and applying it to your own experience, that I am right, and that these considerations will materially aid you in dealing properly with this new, most interesting, and extraordinary phenome-

In the ofean time, allow me to make a further suggestion to you, and that is carefully and laboriously to preserve accurate records of everything communicated to you. I have done this from the beginning, and I regard my records as invaluable of themselves, while I find that this course has been productive of another good, and that is, that spirits who are aiming at man's advance, find

with yourself, to whom my advice to you | ing that their instructions are not thrown away or confined only to myself but are preserved so as to do good to others, are more anxious to commune with me, bring others also, and go higher and higher in the character of their teachings, and thus I am able to do good, by giving to the world, at proper times, their beautiful and elevated teachings.

> Pray have no hesitation in writing to me at all times. Do you not think that the consciousuess derived from your last letter, that I have done you good, amply repays all my labor?

Truly, yours, J. W. EDMONDS.

Mr. J. F. LANING.

Philadelphia, August 9, 1853.

Your most welcome and unexpected letter of the 5th inst. is at hand.

There is certainly a luxury in doing good, and he who tries it most will partake most largely of its blessings. When I first became satisfied of the reality of Spiritual Intercourse my mind was called to this point, which I see impressed you also so strongly, "Of what good can all this be?" I was informed that by vielding myself calmly to its influence I might be enabled to do something for the benefit of my fellow-man. I then made a pledge that upon such conditions only would I humbly seek to render myself useful in this way. I feel how inadequate I am to such a task; and were it not for a letter I received from a most gifted lady stranger, to whom I had written some three or four times, explaining as best I could, the results of my experience and trials, I should not know that my advice and guidance had assisted any one. In the closing remarks of her last to me, received but a few days ago, are these most cheering words, "This correspondence was necessary to me - I should have died Spiritually without it. You have done me immeasurable good, because I stood in a most perilous position, and you helped me in the right direction." Not to appear egotistic do I quote from this lady, but to satisfy you of my motives in allowing my letter to be published over my name, even in so distinguished a connection. Therefore, I say, publish just what you please or mine as in your wisdom you may see best, and if I can in this way awaken one thought of usefulness, which shall tell for humanity, I shall be more than paid for the sacrifice of feeling it costs me to have my name appear in print.

I know but in part what Spiritualism has done for you, my friend, but for me it has done a blessed work. For twenty long years was the subject of religion a most inexplicable mystery to me - my mind never could be fully persuaded, and often did I wish I had never been born. It will not do for others to say of me, I was not honest while thus seeking. My attention to the religious services of the Church, to the study of the Bible, only tell me how anxious my heart was, as I longed for the blessings I supposed were to be found in them. I have now no more misgivings on this point. I am free, and oh! what a freedom it is! Shall I then hesitate to bend my humble efforts to so ennobling a cause? True they may not influence the learned, yet the unlearned perhaps may read the little I have said to you, and who can tell but your replies may in such connection be better understood and more wisely appreciated by the honest seekers of the light, the truth, and the way?

Yours, truly, J. F. LANING. Hon. J. W. Edmonds, New York.

Sweet Thought.

Whenever we find our temper ruffled toward a parent, a wife, a sister or a brother, we should pause and think, that in a few months or years they will be in the spirit land, watching over us, or perchance we shall be there watching over them, left behind. The intercourse of life between dear ones should be like that between guardian angels. As charming Hunt sings:

How sweet it were, if without feeble fright, Or dying of the dreadful beauteous sight, An angel came to us, and we could bear To see him issue from the air At evening in our room, and bend on ours His eyes divine, and bring as from his bowers, News of our dear friends, and children who have never

Been dead indeed-as we shall know forever. Alas! we think not what we daily see About our hearths-negels that are to be Or may be if they will, and we prepare Their souls and ours to meet in happy air-A child, a friend, a wife whose soft heart sings In unison with ours, breeding its future wingr.

" Behold I make all things NEW."

S. C. HEWITT, Editor & Proprietor. OFFICE 25 CORNHILL.

"Hereafter ye shall see HEAVEN OPENED."

ISSUED EVERY WEDNESDAY.

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BOSTON, WEDNESDAY, SEPT. 14, 1853.

One Year Ago.

One year ago the Spiritual Movement was in a very different state from what it is at present. Then both the secular and the religious press assailed it with much clamor and without scruple; now they seem disposed to accord to it some degree of importance. Negatively, to say the least, they are decently respectfuli. e. the majority of them. Now and then, we are startled somewhat disagreeably, by some snarling theological cur, or some growling secular bull-dog-ism, which suddenly comes across our track, and seems to threaten much injury to our sensitive nerves; but invariably in these cases, is fulfilled the old adage, that "Barking dogs never bife." Let such bark on, then; we can afford to have some thorns among the many beautiful and fragrant roses of Spiritual Truth. They also serve to confirm our convictions in the right direction. Great and world-wide ideas never lose anything by contrast with the pigmy thoughts of sectarian and selfish dogmatists.

We thank Heaven for opposition. But does not this approve and excuse the opposition? "Thank God for that!" said an aged minister of theological reform, when the pulpit of a bigoted Christian class was refused him and his brethren .-"How can you be thankful for such conduct?" said a friend who heard the exclamation. "I thanked God," said he, "hat no thouse to them." We thank Heaven for opposition, but we have no that excellent medium, Charles Ramsfeeling of obligation for the opposition- dell, ists—neither do we approve or excuse them. On their own heads be the judgments of their own voluntary misconceptions and ill treatment of the Truth and now spreading from East to West, and its beneficent aims.

The Truth has made great progress within a year, and the opposition has contributed no small share of influence in mands of our spiritual and inner man this direction. The latter " meant it unto evil, but God meant it unto good." No thanks to the former, but all praise to the

" Divinity which shapes our ends-Rough hew them as we will."

The opposition has lately brought forth | till 6 o'clock in the evening, and I asa Gov. Tallmadge and a Judge Edmonds and to the suffering millions, might justly have remained, perhaps in retired contemplation and serene enjoyment of the opening glories of Eternal Life! And through these and similar labors, it is very safe to say, that thousands have been enabled to throw off the already bursting shackles of an old hoary superstition, and a bloated and plethoric Formalism. Blessed is he who sees the Providence of all things, while, at the same time, he scans, with eagle eye, and condemns with strictest justice, the low and interested motives of all who hate the high, the beautiful and the true.

sation has become more positive. It has now less chaff and dross, and more wheat and gold. There is less darkness and more light about it. The day of it begins to brighten rapidly, and its night is fast passing away. "But we have been telling you all along," says a croaker, "what you here acknowledge-that Spiritualism had chaff and dross-that darkness and night attended it; or, in other words, that it was full of contradictions, tom-fooleries and nonsense." True, friend, you have been telling us all this; but at the same time you forgot to be true and noble in the acknowledgment of a much better and more genial side to the matter. Like the scavenger beast, you have all along been seeking for putridity alone, and had no appetite or taste for that "living bread which I will forward in due time. nourishes unto everlasting Life." You also forgot to give us any proper reason for the existence of the dark side of what is called Spiritualism. Little did you think, perhaps, that you, yourselves, have,

in great part, furnished that reason by your own unworthy motives-your own ignoble, dogged and mulish skepticism. You did not seem to see that counter forces, while at war, are incompatible with peace; and you therefore virtually called upon us to perform the miracle of bringing symmetry out of deformity, when in the latter, there was no objective basis of the former; and when, too, i it were possible to do that, your own eyes were so blurred and hazy, that, had it been done, you would have been utterly incapable (willingly so) of seeing and acknowledging the reality.

But enough,-for we rejoice in the assurance, that, ere long, the mission of Opposition will be accomplished, and her votaries, with a newly awakening joy, join in the anthem of deliverance and praise. HEAVEN SPEED THE DAY!

From the Lawrence Spirit Circle.

Lawrence, Aug. 21, 1853.

MR. EDITOR :-I have been requested by the Lawrence Spiritual Circle and the Spirits in attendance, to draw up, and forward to you for publication a report of a meeting held at the house of a Mr. Morrill, a Philosophical believer in Spiritualism. Vist numbers were unable to gain comfortable places from the pressure of anxious spectators who had gone there for the purpose of seeing and hearing something of the marvelous phenomena attending such associations. The house is situated in a conspicuous part of the mountain side, which commands a splendid view of our young city and surrounding parts. The bright luminary of day had arisen, and was scattering his rays of light abroad in his progress to his meridian splendor. All nature was vocal with praise. All creatures (homely and fair) presumed a share in the .chorus of rejoicing Nature. Whilst external nature was thus uniting in a song of joyful ascription to the great God and Father of spirits, the Circle had met within its wooden enclosures for the purpose of holding conscious communion with the departed loved ones. The wishes of the circle and spectators were gratified in receiving correct answers to mental questions through writing mediums. After this a very excellent Lecture was given through

topics, viz., a reference to past experience, observations on the light that is from North to South, pointing the lost wanderer of Earth to a happier destiny. The necessity of attending to the dewas emphatically urged. The lecture was concluded by lengthy remarks on the happiness that would pervade society when the whole was one harmonial Brotherhood. The meeting adjourned sure you, Brother Hewitt, that it wou'd -men of eminent moral and intellectual have done you good to have seen the nuability-into the field of Spiritual devel- merous and respectable gathering at the opment and progress, who, had they not time appointed; and truly may it be said keenly felt the insult offered to Heaven to have been a time of refreshing from the spirit-world. The spirit which pervaded the circle was truly harmonious. Miss F. was the first who was taken into the Superior state. She was made the medium of an excellent address from the spirit of the immortal Channing, in which it was shown that the world had unconsciously confessed a belief in future Spiritual identity and called them to a realization of the sentiments they professed. After this Mr. Charles Ramsdell, medium, was taken into the superior state and was used for purposes of personification, which were carried to such a degree of perfection in every minutiæ, that it Within a year, too, the New Dispen- reached with power the heart of many

The personification being over, the company were favored with a most eloquent and brilliant Lecture from the spirit of the immortal Daniel Webster. It was in every respect highly characteristic of the great man, and powerful orator. The Lecture consisted of an analytical examination of the human character as modified by external agency, etc,

After the close of the Lecture, which occupied near two hours in its delivery G. Keteredge examined two cases of disease, through Mr. Ramsdell, and we hope (as in many other cases) they will have the effect of removing the maladies. Other beautiful communications were written by other mediums, one of which

In conclusion, I would inform you that the cause of Spiritualism is progressing steadily in Lawrence.

Yours in Spiritual faith,

Beacon Light" Brotherhood.

NUMBER TWO. Its General Character and Tendencies.

The "Beacon Light" Brotherhood is

designed to unfold and illustrate the true

conception of what a Christian or Spirit-

ual profession, communion and organiza-

tion should be. It is emphatically a sys-

tem of Church Unity-or, more proper-

ly, it is a Church System, founded on the idea that the Church, in its original and most legitimate acceptaton, is nothing more nor less than the People confederated with God, Christ and Angels, in the spirit and in the exercise of celestial Faith and Love. The better to express this distinctive idea, the Brotherhood is constitutionally and distinctively denominated, The Confederated Church of Christ. It embraces within its circle of membership, also, the whole family, in Earth or Heaven-not a soul is there whose inherent claim to an interest in the Spiritual Household of the Redeemer is not recognized. Even those who have never heard of Christ or Christianitythe irreligious and the profane, the skeptical, the heathen-all, in fact, on whom the leaven of Light and Love is yet to operate-all who are yet to be brought in, are ranked, under the Constitution as Elect Members; while the "innumerable company of angels," and the " spirits of just men made perfect," have their connection acknowledged under the appellation of Ministrant Members; and those who give in their adhesion to the Constitution and Covenant, are appropriately denominated, according to their respective relations, Constitutional or Covenant Members. The provisions and arrangements of the Constitution likewise exhibit a perfect adaptation to the various relations which the various members (of all classes,) sustain to each other. The Universal Brotherhood of every race, for instance, is admirably and fully expressed in the fact that all who have not entered avowedly into the connection, even those who may despise and shun it, are adopted as Elect Members. Elect members, too, have many advantages and benefits accruing from the organization, though they take no active part in it; they are even eligible to office under certain circumstances and conditions. To them also the Constitutional and Covenant Members hold the relation of friends and benefactors, as well as assistants to each other; while, associated with all, the angels, or Ministrant Members appear, in their true sphere, as the helpers of all. Constitutional Members need not be Covenant Members till they are sufficiently prepared, and those who, for the time being, are not ready to abide by the Constitution in all things, can become Covenant Members without enrolling themselves under the Constitution. Nor can there be any excommunication or discharge from membership under this Constitution. Should a Constitutional or Covenant member disgrace his calling, he will simply be resolved back into Elect membership; while the principle of Reformatory Restraint, or Guardianship, will be applied to the refractory of all classes; and even the vilest of the vile, though he be in prison and loaded with chains, will, under the Elect membership be held on to as a brother, with a view to his redemption; and letters and missives, and kindly regards and tokens of affection, will be frequently sent him from his brethren at home, or from those dwelling in the vicinity where the crime was committed; and they will visit and counsel him too, whenever they have occasion to go near the place of his confinement. In fact, the world is here presented with a system whose whole intention and province are, to give the broadest possible expression to that divine and sublimely practical element of action which is appropriately denominated the spirit of Christ-to bring the refined and pure minded into the most kindly, conciliatory and regenerative relations with the depressed and unfortunate, and even with the debased and malignant,-realizing that period of which inspired prophecy has long ago so beautifully spoken, when "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den ;"-(Isa. xi: 6-8): exhibiting also the fulfillment of another prediction of the same prophet, in the same chapter, where he assures us that the Lord "shall set up an

ble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth,"-and, finally, developing in its completest grandeur, that most eloquent conception of the apostle Paul, where, .expatiating on the true principle of Church Unity, and declaring the world to be the elect of the Church, as the Church is the elect of Christ and Christ of God, he says-1 Cor. iii: 22, 23: "Therefore let no man glory in men; for all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's and Christ is

From the above description of the "Beacon Light" Brotherhood, the reader will at once judge that it is all-embracing in its bearings, and adapted to regulate society in all its departments. It is indeed its peculiar claim, to be the People's System of religious life, good will and unity, especially intended and arranged to unfold itself gradually among the nations, and supersede all Political Systems with one of Principle. Introduced in its elementary developments into neighborhoods, it will, by the gradual ingathering of the People, expand itself into parish organizations, and then by the appointment of the requisite Boards of Officers, for Town, County, State, Nation, etc., (in carrying into effect its various helpful and benevolent purposes,) it will silently, surely and ultimately, embrace the world in its protecting folds of security, fraternity and peace.

As this epistle is already rather long, I will reserve a more particular notice of the Constitution and Covenant to the next communication.

D. J. MANDELL.

Athol, Mass.

Medium Experience.

Rural Dale, Aug. 18,1853. FRIEND HEWITT :-

It is with great satisfaction that I inform you that I have become a writing medium. Three months ago I had the promise through a tipping medium, that I would be a mediam in three months. About a week ago, a thought came across me to try and see if I could write, when to my surprise my hand began to shake, and start off to making motions somewhat similar to a writing-master's first lessons to his popils. Soon I discovered a means of asking, and getting answers to questions and was told that on the next Saturday I should write an eligible sentence, and the name of the Spirit would be given, which was all fulfilled according to promise. This caused a great excitement in the place. Some said I was drunk, others that I was crazy, &c.; but I hope soon to convince many of the reality of the Spiritual manifestations: and I hope thereby to enlarge the list of your subscribers. I encounter many persecutions, but the joy and comfort that I experience more than pays me for all

Perhaps I may send you further account of my Spiritual experience. If you think proper to give this a place in the Era you may do so.

> Yours in truth, ENOS T. HALL.

Bees at War.

Ezra Dibble, a well-known citizen of this town, and for many years engaged extensively in the management of bees. communicates to us the following interesting particulars of a battle among his

He has seventy swarms of bees, about equally divided on the east and west sides of his house. On Sunday, August 14, about three o'clock, the weather being warm, and the windows open, his house was suddenly filled with bees, which forced the family to flee at once to the neighbors. Mr. D., after getting well protected against his assailants, proceeded to take a survey, and, if possible, learn the cause which had disturbed them. The seventy swarms appeared to be out, and those on one side of the house were arrayed in battle against those on the other side; and such a battle was perhaps never before witnessed. They filled the air, covering a space of more than one acre of ground, and fought desperately for some three hours-not for "spoils" but for conquest; and while at war no living thing could exist in the vicinity. They stung a large flock of Shanghai chickens, nearly all of which died, and persons passing along the roadside were obliged to make have to avoid their sting. A little after six o'clock quiet was restored, and the living bees returnensign for the nations, and shall assem- ed to their hives, leaving the slain almost

literally covering the ground, since which but few have appeared around the hives, and those apparently stationed as sentinels to watch the enemy. But two young swarms were entirely destroyed, and aside from the terrible slaughter of bees and loss of chickens no other injury was done. Neither party was victorious, and they only ceased on the approach of night, and from utter prostration. The occasion of this strange war among the bees is not easily accounted for; and those most conversant with their management never before witnessed or heard of such a spectacle as si here narrated .- Conneaut (O.) Reporter.

> Local Histories. NUMBER ELEVEN. Very Interesting Facts.

BR! HEWITT :

At the risk of being considered infected with the disease called " Carothes Scribendi," I proceed to nar-Tate a few more facts tending to prove the beautiful doctrine of Interior Impression. When I was about eighteen years of age I heard a sermon by a worthy and venerated Clergyman of the Methodist persuasion. The principal object the preacher seemed to have in view, was to enforce the utility of prayer and subjection to the will of our Heavenly Father at all times, but more especially in cases of emergency. To illustrate the wisdom of this course, he cited a case, at the same time, vouching for its truth; and as for its importance it speaks for itself. He then stated that a melancholy bereavement took place in a certain family, whereby they were deprived of their head, their guide, and their principal support. The suddenness of the event was peculiarly distressing for the reasons which follow: - The business of the departed one was that of basket making. When pursuing this occupation, the Wife and the older children occasionally assisted, but always left the finishing part to be completed by the Father. He, like many others, perhaps expected to live yet many years, and did not perceive the necessity of imparting to his wife and children the knowledge he possessed as to finishing the biskets. After his death the family found that their best chance of support was, by the continuance of the business with which they were partially acquainted. Accordingly, they went to work, but found to their sorrow that they could not put on the baskets the finishing touch. The mother then became truly sensible of her situation, and could not picture to herself any thing but distress and privation for the family. In this almost hopeless emergency, she was deeply impressed to submit her case to her Heavenly Protector, and expressly implored that the assistance which she needed might be imparted to her in a dream; and so it was, for the next morning she found herself capable of finishing the baskets sufficiently vell for all purposes. This affecting story, notwithstanding my youth, made a deep

Not very long after I heard this story I met with some difficulty in my own business,- so much so as to seriously affect my earnings, which were necessary for the sustenance of the family, which then consisted of Mother, Sister, and myself, my Father having been dead some three or four years. I had undertaken to perform a certain piece of work for which I was not fully competent. I battled with my difficulties for the space of two or three weeks but with little success. My experiments seemed to answer no other purpose than to exhaust my patience. On retiring to my rest one evening, and being extremely anxious about my business, the above story of the basket maker recurred to my mind with a peculiar force. I was seriously impressed to follow the example of the woman, and seek assistance from the Fountain of all goodness. And with all the confidence and the sincerity I could command, I earnestly entreated my Heavenly Father to make known to me in my dream the course I should pursue, Singular as this may seem to some, I was carefully instructed, so that on the next morning early I found myself completely master of the business I had undertaken. Besides the ease and facility I experienced, my earnings had increased more than one hundred per cent in consequenc of the information obtained in my

impression on my mind.

The friends and enemies of Spiritualism are earnestly invited to these two facts-the friends for their encouragement and the enemies for their conviction. Mark, the prayers in both cases were made to God. The answers are pre-

sumed to come through his instrumentalities, viz., the spirits of the Basket Maker, and my kind and indulgent earthly Father. How could they be better employed? Does this construction rob God of any of his attributes? Is not his wisdom just as conspicuous as if he had directly furnished these answers himself? Are not all his works by instrumentalities? Is not this the mode by which all great works are accomplished?

As to the truths of these two stories, the first will hardly be questioned on account of its orthodox authority. The latter has been told a hundred times, many years ago, and to persons also, who will probably see this article, so that I cannot be charged with getting it up to subserve the doctrine of Spiritualism.

North Adams, Sept. 1, 1853.

Letter from Ohio

Aurora, O., April 10, 1853.

I have had the privilege, recently, of reading a few numbers of your Paper, the New Era, and am astonished at the facts and revealments, communications, &c., they contain. The facts I have no grounds for questioning. The principles and sentiments taught, are to me, to a considerable extent, intuitive articles of belief. Moral principles-the moral laws of the universe, have their basis in the nature of mind-are inherent or constituent parts of mind .- Moral Law exists because God exists and mind exists. The nature of such law is not because of the will of any being; but because God is what he is, and mind is what it is. There is no such thing as arbitrary moral law. The idea is absurd. Each individual mind is possessed of the same ficulties, or attributes, and each is an epitome-fac simile or miniature likeness of the mind of God. The moral government of the universe is an emanation, or reflection of the character of God, and the same principles-the same Government emanates, reflects from, or originates in all harmoniously developed minds. At this point the conception of the existence of not only a universal blending of mental sympathy, but also of the existence of a natural channel, or means of communication of mind with mind, &c., is easy. I have been strongly impressed with the belief that a near the clairvoyant came to the mark!" would mind need only to be naturally developed to be in harmony with God, the Universal Mind, and the constant recipient of divine impressions. "God is Love." Love is the governing attribute. Man is Love. Love is the governing faculty of mind. What ails the people of this world, then? Well, what but inharmonies can be looked for, in a community of minds possessed of, and exhibiting, ten thousand different grades or phases of inharmonious development? But enough of this. I did not intend to give you my creed in detail. Suffice it to say I am rejoiced to believe that, soon, evidence will not be wanting of the com-

mencement of a New Era. Yours Truly,

Myron Eggleston.

The Power of Words.

Words have an intrinsic power. Cast out as waifs to wander unfathered over the world, they may be arrestive and weighty, but they never come with their full force upon us, till they come with the authority and influence of a great or good man. It is the man who makes his words potent. It is the man that speaks. Words that come from one are as the idle wind that kisses our cheek as it passes; coming from another, they are as the cannon shot, that pierces the target in the bull's eye. It makes all the difference in the world whence the words we hear or read come from. The man fills out, yea crowds them with meaning, and sends them out to do giant's work, or he makes them void and empty, impotent to reach their destination, or to effect aught if they should. There is in character a force which is felt as much, and which is often as irresistible as the mightiest physical force, and character propels words and makes them do their function. It is strange often, what an efficiency a plain word has, as it comes from some quarter. It seems to smite us like an electric buttery. It does so because there is a character behind it to give momentum. The same word issuing from other lips, gains no audience - produces no result. It is merely enunciated, and it comes from nothing and ends in nothing. Character is wealth, is power, and will make itself felt in its words and acts .- Lewiston Journal.

Another Medical Clairvoyant.

A Correspondent of the Palmer Journal (Br. D. J. Mandell.) speaks in very high terms of the Spiritually Clairvoyant powers of Mrs. Mary A Brown, wife of Dr Warren Brown of Ware, Mass,, and gives a case in ilustration of his statement. After speaking of Mrs. B as having been, till recently, a worthy member of the Methodist connexion, and "a woman of exalted Christian," character, he proceeds to narrate an instance which exhibits her remarkable powers. It is as follows :-

Mr. R. L. Roys, of Meriden, Conn. an entire stranger to myself, wrote to me sometime ago, to obtain for him an examination in behalf of a young lady residing at the West, in whom he was deeply interested, but of the particulars of whose case he said nothing. Having had an introduction to Mrs. Brown recently, I presented her a slip of paper, containing a few stanzas of pencil writing, by the young lady in question, sent in the letter from Mr. Roys. Immediately, on taking the paper, the hand of Mrs. Brown moved in a direction towards the distant patient, and she began the state-

"The nervous system of this lady is exceedingly debilitated-there is pain through her right side to her shoulders-a pressure in her head-she suffers greatly from neuralgia all over-has a morbid, inactive stomach-bowels sometimes costive and sometimes the reverse-there is a rush of blood to the brain-labors under a difficulty of breathing-is subject to hysterical affections. Oh, what a poor, weak, debilitated being! in pain from the crown of her head to the sole of her foot. Disappointed affection is the rause of it and the mind has a very great effect on the system in this case-her mind must be raised above the material -she must have good, cheerful company and pure air-this light from the spirit world will be peculiarly beneficial in her case-Belladonna (homeopathically administered) will relieve her head-passes-manipulations from head to foot will be of great benefit to her, but she will never be fully restored-can't be cured till she lays off the form."

The above description was sent to Mr. Roys, and its accuracy may be judged of from his reply given below:-

Meriden, Ct., May 25, 1853. BR MANDELL :- Vours of the 21st inst. is say that much-perhaps all of it-is too true Her nervous system is very much debilitated -She is troubled with a pain in her right side. also with hysterical symptoms. The mind does appear to have a good deal to do in this case, and from an intimation from a lady with whom she staid most of the time during her visit to Ct. I have formed the conclusion that it is the result of disappointed affection. During her stay in the family above mentioned I tried those gentle manipulations-long passes from head to foot-with the most beneficial results. Once, after making these passes, she voluntarily exclaimed it was the first time she had felt like herself since she came from lome. I will seek further information and send to you as soon as obtained

Frateinally and cordially thine, R L Rois.

I would here remark, additionally, that Mrs. Brown, who examined the above case, is remarkably skilled, in administering homeopathic remedies, and all who apply to her will find her a sympathizing friend and true-hearted adviser. Her terms for examination, etc., I have not yet learned. In to stoom ton oh I as

D. J. MANDELL.

My Past and Present.

I was for many years a worshiper at the shrine of superstition. Not cold and heartless were my attempts to walk in the strait and narrow path, but day by day and night by night did I narrowly scrutinize my conduct lest I Rochester, N. Y. was the right place, should grieve away the Holy Spirit, or and one uttered that about the first of prevent its operation on the hearts of others. Always active in the ranks of the believers, I obtained a reputation for peculiar devotedness and sanctity. I faithfully studied the theological doctrines I professed to believe, until the Atonement, Regeneration, Foreordination and the bodily Resurrection grew into solemn mysteries which my reason vainly sought to penetrate, and from which I at last withdrew my sacrilegious fingers, as matters too vast, too profound, too holy for their polluting touch. The Bible was an object of the deepest veneration, and prayer a stated duty, the omission of which brought down the lash of conscience on my trembling soul. My own sins and those of others were constant sources of torture, and Heaven only knows the agony of soul I suffered lest those I loved on earth should be lost to me hereafter. 'A heavy gloom settled upon my spirit, and this beautiful earth. now so radiant with joy and promise, will be sent when desired.

seemed little better than one great charnel house. brown rob bus

A change at length came. The light which beamed so gently from the Celestial Spheres reached my vision too, and when at last I dared to gaze into the opening Heavens, the tempest and darkness, the shroud and pall all vanished, and I saw only the angels, with their calm deep eyes, so full of beauty and tenderness. Then, like the rushing of mighty waters, came over my suol a sense of harmony and glory, and of the all-pervading love of the Infinite Father Could I longer mourn the lost? None, none in the vast Universe of God were lost to Him. I could stretch out my arms and gather in their embrace the great living heart of Humanity and feel it throb against my own. The poor, the desolate, and the outcast were my brothers and my sisters, and I could see the

"All rainbowed in the far-off future time," when the shrivelled and deformed spirit of every suffering child of earth would expand in the free sunlight of a Father's all-embracing love. God be praised for that revelation! may the day speedily come when thousands who are now bound by sectarian fetters will be set free, that they too may go out beneath the radiant stars and revel in the haunts of Nature, knowing that the gentle sigh of the evening breeze, the murmur of the rivulet, the singing of birds and the answering tones of human love, are all tokens of the presence of that glorious Being whose mighty heart-throbs send the pulses of Infinite Life through the vast arteries of the Universe.

M. F. L. Randolph, N. Y., Aug. 30.

Letter from the the West.

THE CAUSE IS ONWARD.

The cause is progressing here steadily, and we are having some very good medi ums developed. The darkness is so far fled from the minds of the people that we have procured a hall, and hold meetings every Sabbath, with respectable assemblies. Our cause is advancing, and Truth is gaining the ascenden y. Error, with all her benighted train, is fast fleeing away. Soon will the strong battlements of supersition give way, before the strong and mighty arm of Truth, which seems at the present time to hang over us. Then will we rejoice in the liberty of that Truth which has made us free. Indeed we have had many hard struggles in getting thus far with our cause. Now we feel that Love, Will and Wisdom will find their way to the hearts

Hon, Warren Chase will be here on Tuesday, Wednesday and Thursday eve nings, to lecture on Spiritualism. Do with this as you think proper.

Yours in the bonds of affection, D. CRAWFORD.

Elgin, Ill.

The General Convocation Again.

BR. HEWITT:

I'see there is a difficulty in fixing the time and place of the National Convocation, proposed at the Convention in April. Let us refer to first

be guided by Spiritual monition. Let us not depart from obedience to this without good and satisfactory reasons for so do ing. The motion to hold such a Convocation was in the first place from a Spirit, through Br. Spear. In the Committee to consider and report, if I remember rightly, were three Mediums, of which M-s was one, who had monitious that October was the right time.

Are Spiritualists, then, to be forever at the same loss in reference to their affairs as others, and never be able to decide anything rightly? Let Rochester be the place, and Thursday, Sept. 29th, the time of holding said Convocation, and see if it produce no good.

JOHN S. WILLIAMS, A Medium-one of the Committee. Medford, Aug. 17.

Subscriptions to The New Era, Can begin with any number. Every week we are permitted to give our readers much interesting matter from various parts of the United States and occasionally from Europe. And each number. therefore, becomes a magazine of facts, philosophy etc., which cannot otherwise than be of the most valuable character to all who are interested in the great subject of which it treats. Back numbers

Lecture on Spiritual Manifestations.

Allen Putnam Esq., at the request of several Gentlemen residing in Roxbury, will deliver a free public lecture at the City Hall, Wednesday evening Sept. 21. on the above subject, commencing at 71 o'clock.

Sept. 8th 1853.

Charles Ramsdell, Spirit Medium For Writing Prescriptions for the sick, Haverhill, Mass.

MEETINGS For the exposition and dissemination of Truth, as taught by the Book of Nature and the Living Dead, will be held Every Sabbath Afternoon, at 3 c'clock,

At Institute Hall, Chapman Place, BOSTON. Discourses may be expected relative to the rinciples of the Progressive or Harmonial Phi-

losophy.

F Seats free. Expenses defrayed by voluntary contribution. MISS SARAH J. IRISH.

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Sittings of One Hour each-from 8 o'clock u.m. till 6 o'clock p.m. Evening Circles for those desiring it. Boston, June 15.

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TO THE AFFLICTED. James T. Paterson has opened an office at 103

Court street, where he will make internal examinations and treat all diseases of the human system by the powerful method of Spiritual Magnetic Influence. Fee one dollar. Free advice to those anable

Boston, July 31.

Healing Medinm.

C. C. York,

Claremont, N. H.

Another Pamphlet.

The undersigned issued, Aug 15th, a pamphlet entitled, " A Review of the Criticisms of "THE CONGREGATIONALIST" upon the "Letter to the Edwards Church," including the Reply rejected by that Journal, with a truthful Exhibition of the Unfairness, Injustice, Dogmatism and Pharisseism of its Editors; and a thorough Refutation of the Great Argument-the 'Puzzling Hypothesis'-of Orthodoxy against

Modern Communications from the Spirit-World. Friends of Spiritual Truth will doubtless wish to aid in giving this Review a circulation, especially in localities where "The Congregationalist" is read in order that its readers may see the Reply which was most unjustly excluded from

that paper. Price 10 cts. per copy; 75 cts. per dozon; \$6 per hundred. Sold by Bela Marsh, 25 Cornbill, and by the writer at 5 Washington St.

A. E. NEWTON.

THE SPIRITUAL UNIVERSE.

THE SPIRITUAL UNIVERSE is designed to be medium for the dissemination of the spirit of DIVINE HUMANITY, which amidst the changes and revolutions of society, inspires the hope of a better day, when the ideal of Christianity may become actual, and MANKIND become united in a Universal Brotherhood.

This paper will be published weekly, and will rest on the SPIRITUAL PHILOSOPHY as its basis .- Well written articles on this PHILOS-OPHY, and communications from the SPIRIT WORLD, will be given in each number.

Though devoted principally to Spiritualism: it will be free for the admission of well written articles on any of the reforms of the day, advecating progression in al ihings. As promiuent and attractive characteristics of this work, may

1. PRINCIPLES OF NATURE; embracing a natural and philosophical explanation of the various phenomena of Nature; and a disclogive revealment of Celestial Realities as obtained by Intuition and sanctioned by Reason.

2. VOICES FROM THE SPIRIS-LAND; AS Teceived by mankind at the present day; the natu-We profess to be Spiritualists, and to ral fruits of the New DISPENSATION. 3. CLAIRVOYANCE; well attested instances

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The Spiritual Universe will be published weekly, at \$1 a year in advance. A. V. VALENTINE. Cleveland, Ohio.

of mankind, to holy aspirations and Harmonious

A NEW VOLUME COMMENCED. 125,000 Copies Printed.

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Subscribers in any part of the United States may now receive the Magazine by mail, either

from the Pablishers, the Booksellers, or Periodical Agents, at three cents a number, or thirtysix cents a year postage, payable at the postoffice where it is received.

Each number of the Magazine will contain 144 octavo pages, in double columns; each year thus comprising nearly two thousand pages of the choicest Miscellaneous Literature of the day. Every number will contain amerous Pictorial Illustrations, accurate Plates of the fushions, a copious Chronicle of current events, and impartial notices of the important books of the Month. The volumes commence with the numbers for Jone and December; but subscriptions may commence with any number.

TERMs.-The Magazine may be obtained of Booksellers, Periodical Agents, or from the Paslishers at three dollars a year, or twenty-five cents a number. The Semi-annual Volumes, as completed, neatly bound in cloth, are sold at two dollars each, and muslin covers are furnished to those who wish to have their back numbers uniformly bound, at twenty-five cents each. Six volumes are now ready bound.

The Publishers will supply Specimen numbers gratuitously to Agents and Postmasters, and will make liberal arrangements with them for circu-lating the Magazine. Numbers from the commencement can still be supplied.

Exchange newspapers and periodicals are requested to direct to "Hurper's Mugazine, New

The Publishers would give notice that they have no Agents for whose contracts they are responsible. Those ordering the Magazine from Agents or Dealers must look to them for a supply of the Work. June 1, 1953.

SPIRITUAL TELEGRAPH.

The general character of this Paper is already so well known, as to preclude the neces. sity for a lengthy description. Suffice it to ay, that it will continue to foster a spirit of calm inquiry and rational investigation, neither prescribing limits for human thought nor seeking, in a dogmatic spirit, to enforce the peculiar views of its Proprietors. While it will carefully avoid all acrimonious disputations, if will tolerate great freedom, imposing no checks except when liberty is made the occasion of offense. Desiring that the Divine kingdom of peace and righteousness may come on earth, and be established in the inmost heart, and exemplified in the practical life of the world, it will endeavor to preserve the most amicable relations with all men, that it may aid, in some humble manner, to realize the great Divine Order and approaching her mony of the Race.

It is hoped that the character of this Paper will be such as to induce the most vigorous and successful efforts, on the part of its friends, to give it a wide circulation. To this end, the immediate co-operation of all Spiritualists, and others who may regard our objects with favor, is respectfully and carnestly solicited.

The Spiritual Telegraph will be published weekly, t No. 300 Broadway, New York, at \$2 00 I annum, invariably in advance,

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Song of the Spirits.

BY JOHN CRAIG ESQ., F. G. S.

Do not think we have left you 'midst sorrows and dangers;

No, no, we are with you wherever you go; Or that we to your joys and affections are stran-

Or sympathise less than we did with your woe. A light, though unseen, on your pathway is shin-

Spirits for you wreaths immortal are twining: Know, then, ye mortals, oh, cease your repining, Your home is a land which no sorrow can

Then sigh not, oh weep not, though life's path seem dreary-

The clouds that lower o'er it will soon pass away;

The bright star of Truth has arisen to cheer you, And herald the fullness of Spiritual Day. Then mourn not although your mortality cumber, We still are around you, awake or in slumber, And watch you till you join the blest number, Which basks in the light of Eternity's ray.

No longer must earth be the scene of blind Error, The palace of tyrants, the crib of the slave; Nor vile superstition darken by terror

The regions of love beyond death and the Truth has shone forth to enlighten the dreary

And desolate sonl, to strengthen the weary; And guardian spirits are whispering to cheer you, Who long have been tossed upon Doubt's dreary wave.

No longer shall man grope his way 'midst confu-

And doubt and dismay heavenly hope over-No longer the slave of unholy delusion,

His hours in the darkness of mystery be past: Truth, science and love forever shall flourish,-The rank weeds of error eternally perish The blossom of Hope every bosom shall nourish, While Time here below and Eternity last.

To my Mother.

Sleep on, little one, sleep on, Nor pain, nor danger needst thou fear; Thou art at rest in the bosom of thy God. Mother, angels have borne her away; Then mourn not now for thy child, For she is in heaven at rest-No sin to blight her growth in love. Then think not as you stand Around that little mound, That is all of your child: Oh no, her spirit has gone to her Father's

Home. In that bright band of spirits She chants her Redeemer's praise; Then mourn not, mother, for your child, For she looks down from heaven her home, And whispers, God is Love. Spirit of SARAH E. ROWE. Miss Susan A. Morgan, Medium.

Facts from my Experience. BY E. E. GIBSON.

In the month of March, 1852, I was impressed, that the spirit of C. W. Ainsworth, who had seemed to have me particularly under his care for my development, and as a means of promoting good to the world, would not for a short time, be with me, as formerly, to influence me, and I felt as if transferred to the charge of another.

When thus informed I did not question, for that was not my practice, but to receive, and not seek to know beyond what seemed easy to impart, or for me to comprehend.

I accordingly, as usual, wondered not, but calmly waited the issue, feeling that all would be made plain in due time.

A few weeks after this, I was one day called upon by Rev. Mr. Lewis, pastor of the M. E. church in Fitchburg, Mass., where I was then residing. He was accompanied by his brother,-Rev. B. W. Lewis, pastor also of a M. E. church in one of the lower towns. He had ten days previous been called to part from his wife in a most sudden and unexpected manner.

He inquired of me after conversing upon the subject of Spiritual Manifestations, "You think you have communications, or hold communion with the spirit of Br. Charles Ainsworth, do you not?" I replied in the affirmative. He then asked, "Do you suppose, that you could, through him, receive a communication from another spirit?" I immediately understood his wish, but hesitatingly replied, as I felt his delicacy upon the subject. "Perhaps I could, or the individual spirit itself might be able to communicate." He answered, something like this, as nearly as I can recollect, though I abridge his account for fear of extending the statement to an unwarrantable length, "I inquired for this reason. When my wife was lying to appearance insensible, and ready to depart, I endeavored to make her recognize me by speaking to her, 'Abby, do you k low me? If you do, speak my reached the stream there was no stream

again addressed her, but she did not recognize me. I turned her towards me and her eyes were opened, but her gaze seemed to be directed beyond me upward. I again spoke to her endeavoring to fix her attention and draw her eyes to my countenance, but in vain; she still looked past me, gazing upwards. Finally, on inquiring, 'Who do you see?' she exclaimed, Brother Ainsworth, as if she saw him, and relapsed into unconsciousness;" and I think he said she expired in a few moments.

I calmly and quietly replied, though the tears stood in my eyes, "His spirit came for hers and bore it away." I felt in a moment impressed that such was the fact, and that the absence of this spirit friend from my bed-side, was explained, for he had been with the sick one, whose spirit he had assisted in its final departure to the land of souls. As an intimate friend and acquaintance of hers, (as I was informed by Mr. L., that he had been while upon earth,) I could perceive that he was a fit liberator of her to whom he had a strong affinity while in the form, and to whom he had been drawn in her sickness by the sympathetic cords of congeniality and

Mr. L. suggested that if I could obtain anything relative to the subject he would be happy to hear it, but added that he would call and receive it at some future time, as he should leave town to be absent a few days, and again return before he took his leave for his own residence, and that if previous to that period I should have any impressions, I could then impart them to him. Some little diversity of opinion occurred with him and his brother as to the propriety of the movement, and its influence upon the church, &c.; but the matter was thus adjusted and they left.

On the third day after their departure, I was at eve sensible of an increased calm heavenly influence, not unlike my usual experience and feeling, but sensibly more hallowed and holy, more pure and elevating, and as I lay in soothing transports, these words were sung in an unknown voice .-

"On Jordan's stormy banks I stand, And cast a wishful eye, To Canaan's fair and happy land, Where my possessions lie.

Sweet kelds beyond the swelling flood, Stand dressed in living green, So to the lews old Canaan stood. While Jordan rolled between."

While these words were sung, I felt a glow of sacred love pass over my spirit, unlike any sensation earth scenes, or earth songs could produce, and I felt the presence of my spirit friend, C. Ains-

He then seemed to approach, and by the hand bring forward and introduce a most lovely female spirit as his friend, the wife of the brother before mentioned. To describe the sacred stillness of this awe-felt, though impressive and pleasant interview, would be impossible, therefore I will not attempt it, but confine myself to the impression.

I was shown by impression, I think, a view of the spirit passing from the body, as I would be impressed with a view of any past fact in a clairvoyant state, though to me it seemed like present reality, as all past facts ever must at the time of receiving the impression.

They at first, with hands united, and accompanied by several other spirits, ascended slowly, while sweet music seemed to float on the ear, chanted in strains no mortal may ever hear, unless in a superior state, and which seemed to be an echo to the lines already sung by the spirit on its first approach.

They continued to ascend more rapidly and pass into the distance, though not beyond my view. There appeared no floods to cross, no streams to ford, no gates to open, but a glorious rising and elevating of spirit with its proper ele-

ment, and condition. When arrived at a certain hight, this female spirit, as if overwhelmed by the beauties that burst upon her sight, broke forth in singing praise and songs of glory, too redolent with divinity for me to appreciate in my low condition, and only with a sigh could I anticipate the hight of her adoration of the enfoldments she was beginning to enjoy in her higher life. But soon she returned to me, and began to communicate. She first spoke of her departure-of the pleasantness of the change, and never shall I forget her glowing countenance, as with an angel's voice and a seraph's love she took my hand in hers and said, with a smile, "When I came to the Jordan, no Jordan was there; when I

bridge, for angel wings buoyed me above alone can impart or receive, O that all waters dark, and downward. I could could feel this blessed influence and apnot even look, so bright was the scene above, and water's dread, and death's cold flood could not fright, for I beheld them not, but in my transports forgot that ever in my heart they existed, or that aught else but happiness and peace was ever for one moment indulged by as I was lying one Sabbath day, imme. This sainted one, then with all a wife's first young affection, and a moth- myself by the table. I was immediately er's first dawning love, spoke of her husband and new-born babe. Comfort to him she whispered, and solace in his bereavement. But a few shortmonths previous had their mutual love been recognized, and then so soon to part, with the bridal wreath yet green around her brow, and quit the scenes she loved before, husband, friends, and all, yes all, even the little one, who but a few days before she had first beheld, with a mother's fond delight and a parent's warm blessing.

Consolation to the loved husband, and young bereaved widowed father, she strove to administer in cheering words, which I do not now recollect. But with him she said she still would be, and by his side still stand, to aid him in his duties and support him in his trials.

The ensuing morning, Mr. Lewis called, and, as far as I was capable, I gave him the substance of my impression. He left for the cars, but soon returned, saying he was two minutes too late. I was then impressed in his presence, and he seemed quite anxious to learn her wishes respecting the future care of the child. This subject seemed to be difficult for me to obtain any definite response to, and twice was waived by her spirit, by introducing some other. The third time he alluded to it, all a mother's fond affection for a darling offspring, left to the mercy of a cold and uncharitable world, without the kind maternal watch of its rightful protector, was breathed into me, and in the soft desire of a loving paternal heart, she watched the little one in her arms with these impressions: I wish no one to have it, I want it with me, I want it with its mother?

Instantly the conviction came that the child would soon join the mother, and that no directions for its disposition were necessary. And such proved the result; for a few weeks after I was casually looking over a paper, and among the deaths there recorded, I read the departure of this little one!

Mr. Lewis I have never since seen, and am not sensible that he so understood the interpretation of the mother bearing away her infant daughter. When the spirit of Mrs. Lewis first came to me, she impressed me that her infant was named for her, and her late departed sister-in-law, the wife of her husband's brother, who called with him, and who had passed away only four weeks previous, Abby Lorinda was the name, but still I could not understand precisely about it; there seemed to be a confusion, a contradiction I could not reconcile. I accordingly inquired of him whether the infant was named. He replied, "Yes, she named it for her sister-in-law, with the name of Eva, which was Eva Lorinda; but after her death it was changed to Abby Eva, as we wished to have her own name attached to it." Thus the mistake was rectified. While conversing with her spirit, he inquired if she was present when it was named. I immediately felt that she was, and that the infant was baptized over her body, which was the fact.

This is but a brief outline of the facts connected with this impression. It is extremely difficult to give even a faint conception of the depth of the truth of these revealments, as my own feelings are the most sensitive and susceptible to truth to be realized, and consequently cannot be conveyed to any one in language as it appears to me. The reality of the feelings of the spirit, by whom I | than to its own legitimate cause-spirit am impressed for the time, is as though my own, though distinguished unmistakably as such. The personification may seem perfect to witnesses, but compared to the feeling that accompanies it, and which enables me to discern the true character and feelings of the individual, I feel that it bears no comparison, but is as "sounding brass or a tinkling cymbal." Therefore, in charity would I regard those who feel not, and know not by truthful feeling and inward experience, the internal voice and manifestation, but can only behold the external in its more remote, and, as it appears to me, less significant signs and sureties. And often I feel, when touched by the spirit, and my whole soul is warmed with a higher love,

preciate its harmonizing effects; then would they believe its presence and acknowledge its power.

A similar fact occurred to me in the

early part of my experience. In a few days after I discovered my mediumship, pressed, I was moved to rise and seat under a strong impression and my head fell backwards. A form appeared before me, which I instantly recognized as a deceased Uncle, who had left the earth ten or twelve years previous. I had but little acquaintance with him, and had not thought of him particularly for years. He appeared as when in the body, and repeated with sadness and concern, several times, with much emphasis, "My daughter Caroline!" I was impressed to inquire "what of her," and felt that he wished to send a communication. My hand was moved to write, and penned a few lines, commencing with, "you are soon to join me in the spirit world," and giving her some advice as to her preparation for that event. I then inquired of him, is not cousin Mary present (a daughter who passed away some months previous), and would not she like to add a word? I wrote a few lines more, and her name was signed "Mary," I was somewhat surprised at the information received. Caroline was a cousin with whom I had little acquaintance, having never met her but once since a child, and of whom I knew nothing excepting that she had become the wife of Rev. Dudley Leavitt, a M. E. Clergyman, then stationed in Chesterfield, N. H. True, several months previous, I had casually received intelligence that she was afflicted with a severe cough and fears were entertained, that she would soon follow her sister Mary to the spirit world. More recently, however, I had heard that her cough was better, and her recovery probable. Therefore, I placed but little conand bore it away with her, leaving me fidence in the communication, though I felt it was not of myself; but being so little acquainted with the manifestations, with me; where should a child be but I did not feel safe to send it to her, consequently I laid it aside and it has since been destroyed.

But a few weeks after I took a copy of the same paper before spoken of-(Zion's Herald,) into my hand, and was somewhat surprised on reading the death of this cousin, there recorded! No words were needed to enforce the truth, that that uncle and father did communicate through me to his daughter, with the intention that this communication should be forwarded to her. I have never seen one of the family since, and have never made known to them the circumstance. Had I possessed the trust that I now do in spirit information I should not have

Another fact, also, I will record. Shortly after I became conscious of being a medium. I was writing to a friend, at the Wesleyan University, Middletown, Ct. Before this letter was concluded, the spirit of Rev. C. W. Ainsworth, and the spirit of Rev. Dr. Olin, (late President of the University) each wrote a short communication to Professor True of that Institution. The first signed his article, 'The angel of Wisdom," the latter "The angel of Faith." In one of these, I do not recollect which, as I took no copy, these words occurred, " Do you remember ever preaching from this text, Without Holiness no man shall see the Lord?" I was requested to enclose these in my letter and sen'd them to Professor True, which I did. The answer, to my letter, contained the following :-"I gave these communications to Dr. True. He was much amazed? He said he preached from the text you mentioned in Boston, some months since. He thought it marvelous how you should hear of it. He is an unbeliever!"

Thus it was easier for him to attribute a knowledge of this fact to me, origin. Much easier, to suppose that I had heard of every trivial circumstance connected with his life, (while an invalid, confined to my own room, reading but little and hearing less, away in Fitchburg, some forty miles from Boston, and farther from Middletown, ignorant of all parties concerned,) was it for him, than to believe the fact that my hand had been taken, while under spirit influence, and that impressed by these spirits who governed my mind, I had written the fact without any previous knowledge. True, I might have heard of it, but I know I had not. To the minds of others, however, I could not prove this fact. On testimony, and reliance upon my word, must it be received. And thus it is with name, which she did. Shortly after I to be found; I cared not for boat or and sweetened with a charm that spirits much of my experience. It is too in-

ward to be confirmed by external tests. Much, however, that I receive, is capable of proof.

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WHOLE NO. 98.

Jesus of Nazareth.

We have invited the preparation for our columns of the series of articles of which the following is the first, not because we expect the author to express our own ideas, or those which we can coincide with; but because the subject is one of interest and importance, concerning which we think much valuable truth may be elicited by discussion. Spiritualists widely differ in their estimates of the distinguished personage whose life and teachings are the subject of remark; and we presume there are none among our readers who have not learned, (at least theoretically,) that mutual toleration and amicable interchange of opinion is the only way to arrive at harmony of views. We have long since ceased to be afraid of either truth or error, on any subject; we are quite willing they should be held up side by side, and that every mind should choose between them, according to its own perceptions. If the character and teachings of Christ are what has been claimed for them by Christendom, they will only appear the more resplendent by a close and appre-

ciative scrutiny. There are statements or inferences in the following article to which we might take exceptions, but we prefer withholding any criticisms of our own for the present. If any correspondent sees fit to take up the matter, our columns will be open for any well-written rejoinder .- A. E. N. to stand another and rate

Elmira, N. Y., Aug. 13, 1854.

EDS. OF NEW ERA :-In the Era of Aug. 9th, A. E. N. asks, "Where are those proposed articles on the Example and Precepts of Christ?" My reasons for not sooner giving your readers some of the results of my thoughts and investigations are better known than given, and would not interest. 'The principal one however, is, that I have been waiting from week to week for some one to take up the challenge in an article sent to your paper some weeks ago, headed, "Borrowed Light-perhaps." I was in hopes it would receive the attention of some one, and only because I fancied that facts and truth might be better adduced thereby-yet I am not disposed to complain. My health also has been such as to make me question the propriety of much mental effort.

In this age of unbounded veneration and idolatry toward the character that will form the subject of my thoughts, it will be exceedingly difficult to bring clearly to the minds of many my real sentiments, simply because prejudice, with the unseen and unrealized force of education, will prevent many from following simply and easily my thread of argument or deductions. Such is the tendency of the present-day teachings. Like the Papists, the Protestant teachers have fastened well the idea upon the public mind that all is wrong that opposes their teachings. Again, some will feel their very religion's self bruised and injured in what may be said; whereas, I could hope they would "forsake all" and seek only after the Truth.

For the present, the line of my subject must run through the negative rather than the positive side of the character, al and mental organization; and was pe- most to work. And in my esteem, all Jesus Christ. Doubtless some of your readers, Messrs. Editors, will at this point intended to make the real principles of Christianity, is the demonstration in him, relax their hold of the paper and with a Philosophy an every day reality-a mat- that we can live truthful, useful and hap- for it. Others look within-some to in shrinking, shuddering sensation running ter-of-fact, practical thing-a something py lives. That if we will act as he actover their being, say, Why who can even to be done, not simply talked about. He ed, there will be no more disease, no All agree in the fact of Inspiration, but suppose Christ had a negative side to was Plato worked out-Plato demonstrat- more weeping, no more sighing, no more disagree in the mode of operation and his character? Be patient and read,

alone is asked-forget that you ever tonian system: "History has often to reheard a sermon or read a book but the Gospels or New Testament, with what of early history may have fallen in your Way, satt is is separed it evol a W

To be continually mindful of brevity shall be the aim; and therefore it is premised that Jesus was a man-was man in the same sense that the reader, the editors and writer, with every other human being, is man. It below to be a

Also that He was the "Son of God," as you, my reader, and every one is the "Son of God;"-we were born of woman like him; -our very life with our corporeity were the results of laws that were with God "from before the foundation of the world." Known unto God have ever been and will ever be all his ways and our ways.

Also, that our history of Him is reliable as is the version of Virgil, of Homer, of the works of Plato, of the early history of the world, and its great and good men. For nowhere do the writers of the Gospels, or the Acts, or Epistles, claim any inspiration. It is claimed for Homer, Plato, Cicero, Luther, Milton. Henry Ward Beecher, Theodore Parker, I have no doubt. That every one is inspired, to an extent more or less plenary, in their thoughts, speech, and writings, I have no doubt, toro are egod has , but

That Error may exist is clearly to be seen, as well in the New Testament as in other writings. It is the legitimate phase of man's constitution. Finite, finite, in every direction, is the order of God's designs toward man. I verily doubt if God himself could, even if He would-(and He never will, for it is not His way-"His ways are not our ways") make man write out just what He wanted -(for even God would be using an imperfect thing to write with; and what is the certainty that He could write perfectly with imperfection? No, He must do His own writing, if He would do it exactly right. So you see my "plenary inspiration" notions are somewhat loose.

That the Gospel writers were honest men, and wrote what they were told or saw, and wrote it honestly, I have not a question, and to me their writings are precious, and authority in a great degree or in a similar sense as is Bancroft's History of the United States.

These premises being given, I will go forward to my work.

Various schools of Philosophy had risen previous to the time of Jesus of Nazareth, and there is good cause for supposing that the Platonian was the general system of that day. Indeed, the very teachings of Christ were those of the sages prior to his advent. His miracles, socalled, were the practical demonstration of the perfections of the physical and mental man-a Philosophy embodied and reduced to practice. Both Mosheim and Neander, prejudiced and pledged as they were to write in a given direction, clearly carry the mind along through the various schools, and give their influence upon the popular mind, till at last the life. While Plato talked and wrote Phi-Platonian becomes the prevalent school, losophy, as do some in these days, and in its light came Jesus.

a peculiar and most highly gifted physic- purpose of his whole life. He loved culiar in this, that he seems to have been there is of any value in Christ or

seeing what you shall see, and only this Says Neander, in speaking of the Pla- degree of mental perfection.

philosophy (Platonian) was efficacious towards exciting and animating more spiritual feelings of religion, and in some degree assisted the preparation for the appearance of Christianity. It led man to the consciousness of possessing a nature akin to the Divinity; and, of a connection with a more exalted system from which all that is true and good descends upon the divine portion of man's nature; a system, the revelation of which this godlike nature affords him the organs to perceive and to appropriate to himself, from which the divine portion of his in-

peat this same statement, that in times

of superstition and of scepticism, this

ward nature bursts forth, for which it must develop itself independently, and into which it must again enter, freed from everything of foreign essence, as an integral member of that system. * * * This philosophy considered the life of the individual, not a mere purposeless game in the succession of the world's perfections, to avoid many of the errors events, but it recognized in it a stage of of such as were less perfectly constitutpurification and preparation for a more them. That they were inspired as was lofty existence. It required from man no suppression of his purer human feelings; on the contrary, it allowed him to seek and to expect the satisfaction of them. It pointed his attention to a higher state of existence, in which the soul freed from all foreign admixture, might arrive at a clear contemplation of truth 2ns cool and la olst yloo silt, you

How much short of all this, or rather how much beyond all this does Christianity go? Really, had it been stated that this was the Christian and not the Platonian school of philosophy, would any one have said, it is not enough?

Neander is a church historian, and have quoted him at length at this point, because he seems to have rendered justice and only justice to the Platonian school. He is a sectarian writer, and to such, of course, authority.

The Nazarene came upon the stage with the light of this philosophy all about him. His own was a natural, simple, the perceptions of to-day-while I verhonest, intuitional mind. He suppress- ily think a day will come, when every ed none of his "purer human feelings," but expected "satisfaction" in their natural workings.

That Christ has admitted himself a Platonian, I claim not, or that his historians did so admit; yet this much, nei- which was known even before the world ther he or we should or can question: If Christ taught the truth, and if what ent, however, there is a "glory of the he taught was the same as was taught by sun, and another glory of the moon, and Plato and others, and if what He taught another glory of the stars; for one star was from God, then were the teachings differeth from another star in glory," and of Plato and others from God. And in- it is sufficient for our purpose that seeing asmuch as Plato lived some two hun- the good, we accept it, whether of Paul dred years before Christ, and his teach- or Cephas, of Christ or Plato, or any ings were generally disseminated among other. the wise in Christ's time, and Christ's teachings the same, we surely should ascribe the glory to Plato, at least, in so far as originality may go-or to others instead of to Christ. What I would. make as the sun and center of Christ's mission, is, His Practical every-day CHRIST ACTED PHILOSOPHY, as but few Christ seems to have been possessed of do now. This is the grand object and

This may be too entire in its expression, for I know not that he suffered Inspiration? either from physical or mental transgressions. On the contrary his historians give us good cause for placing him among men, inasmuch as all the laws of body or mind seem to have been true in his case as in ours. He suffered bodily pains incredible; he also experienced mental agonies, and these were in the exact line of pain and suffering in the case of any one, save this; few may have ever lived whose physical system was so nicely adjusted and whose sympathies were so active as his. His laws were our laws, except in degree. All such as by the order of causes possess constitutional peculiarities like him, do by their very nature avoid many of the errors of such as are less harmoniously endowed, and are thereby more nearly righteous-right acting. I cheerfully grant him as being a very perfect being, and able by the virtue of his hereditary ed. To such, therefore, he gave his hand, and God-force, magnetism; and by it raised them up from a position from which they were unable to raise themselves. So did the good who lived in the days before him and since his day. Yet not many had such wonderful magnetic power-such control over the elements as he had-nor have there been any, in my esteem, who possessed such wonderful powers to eliminate truth and make darkness to flee away as had Plato. Nor has the world known but one Plato, one Christ, one Napoleon, one Washington, one Howard, one A. J. Davis, one Theodore Parker, or one Ralph Waldo Emerson, who said "Philosophy is Plato-Plato is Philosophy." and I

Christ came to fill one niche in Goo's GREAT TEMPLE OF HUMANITY. Reader, you will fill one, too; so will the Editors who have kindly allowed me to talk so plainly; so will every one-and no two shall fill the same niche. Nor shall every niche be conspicuous alike, to one shall see that he was born with a destiny, and that had his destiny been left out the Universe were chaos. Thus rendering every one a "Son of God," and having a purpose to accomplish was-in its present form. For the pres

I must ask your indulgence, for the present, as I can but enter upon the subject; and also toward the manner of treating the matter; for I really have not the time so to systematize my remarks as] could like. I must therefore beg leave to throw out my ideas as they may occur without a close regard to order.

mend ed - My Yours, saverebne politic Hen ed as " unievo. I a Au M. POTTER. with Colvinstier and Pointerine

Inspiration, all and sall What is Inspiration? What are its claims? Some look to Heaven, to God,

Spiritualist .- What do you mean by Shaker .- God speaking through us,

directly, using our voice, &c.

Sp .- Then you believe mankind may be mediums of spiritual communications; but, friend, Do you really believe that the Eternal Godhead, who fills the universe, concentrates himself in a mere

man, so as to speak to us? Shaker .- Yea, and we may know it is God speaking to us.

Sp .- Do you pretend to say that we may know a man is inspired? If so, please give me your evidence. Shaker .- Consciousness of it.

Sp .- Now suppose you or the prophet are conscious; how can I or others be conscious of the fact before we hear the

communication?

speaking you must believe it. Sp.-I may believe your word on al matters where you are not liable to be deceived, but I can see a liability to demay be nothing more than the effects of a previous conviction that you were inspired, or were going to be. But admitting you may know you are inspired how can I know it, so as to yield a full conviction that whatever you say is in-

Shaker,-I think we must first prove a person is inspired, and then receive his message, whether we can comprehend it or you will be ruined. It is God that

Sp .- I know that is the old way, and if some can be satisfied that Paul was inspired in any one hour or day after his conversion, or wrote one epistle under inspiration, then, forsooth, all Paul's letters are inspired of God, and every opinion he expresses about any thing was divine because Paul, they say, is an inspired man. It must be pure. Their conclusion is false because the premises are false. Now, dear brother, I can never know that a created being is employed to communicate from God or the spirit world except by the communication itself. In that I find my evidence, even to found an opinion upon, of his qualification. must submit every message I read or hear to the great test of Nature, Reason, and Intuition, or in other words, to the light of God within me. I cannot blindly take the assertion of any caeature, however solemnly made; for in so-doing I may be led astray and deceived, as thousands have been. I cannot belivee that tap root of the Old Theology be that God himself personally speaks cut, and the tree will fall of its own through any man. He speaks in the weight. Had he tarried I should have laws of the universe to all beings, and no one can mistake his voice for another, as no other lives in that vital sense in the laws of the universe as God does. I can believe God may impress some intelligences in the highest spheres and they may convey their thoughts to others below them, and by this law of nature we may receive some impressions from the Godhead, and even did I know angels conveyed the impressions to earth, I could not take their testimony as absolute, could you, brother? It of the salling

Shaker. Yea, and it is divine. I acknowledge you have some great minds on your side, but I cannot believe it hey expect, and have they not experied

Sp I take no man for authority. Truth is its own authority. But you must not think me infidel on this subject. Think of Gabriel and Daniel, Angel and Joseph, Angel and St. John, the divine. This last was once a dweller on the transgression of physical laws, and a high its claims. Let us reason upon the subvoice in the heavens proclaiming a mes-

sage to the inhabitants of the earth, you might call it the voice of God. I should call it the action of some developed creature dwelling in some of the spheres of spiritual existence. My ideas of God would not allow me to attribute it to him personally. I should hear the message and then judge. If it harmonized with the great principles of eternal righteousness and the laws of God in Nature, I should call it good, and not without; however glorious the attending circumstances of its delivery. So in regard to all the messages from spiritual beings, through whatever channel they come.

Shaker. Brother, I believe your course is ruinous, and if you pursue such views they will lead you away from God and heaven. I must be going.

Sp. One thing I wish you to remem-Shaker .- When I tell you that God is ber, as you leave me, and think of it when away, you have said that Angelic testimony was absolute and divine. believe nothing absolute but God, and his face no man can see, any more than ception in this case, though not intend- I can see you. True I see your outer torm. I must depend upon the ideas communicated for my evidence of inspiration; for were you Ezekiel or Isaiah, and should tell me you had a message for me, I could not take your declaration as evidence that you were inspired truly; but must wait till I hear your message.

Shaker. You must take the Bible for your guide, throw away your reasonings, speaks.

Sp. I cannot be satisfied with Moses' idea of God, neither are you. No doubt the divine impression rested on Moses that there was a God, but what faint and childish ideas of God he had. Be calm, Brother, I have uttered no denunciations against you, have I?

Shaker. Did you not say I was in

Sp. An infant unborn is in darkness: but that is no denunciation against it; it is in its undeveloped condition.

Shaker. I cannot stay. This is the substance of a conversation between me and a Shaker, an old and tried friend, who believes in spiritual intercourse, I think, and will ere long receive an expansion which will break his sectarian bands, and free him from the cable chains of popular theology. In that conversation the true point of difference between the Old and New Theology was brought to view. Let applied the rule to Bible inspiration, but time would not allow. I am inclined to the sentiment uttered by the Apostle of Nature, A. J. Davis, that the different dispensations have been developed from man by natural law, and that the series will continue on and on forever. It appears to me that the old notion of selecting particular persons for mediums of inspiration will soon be done away and forgotten, and the privilege recognized by all upon certain conditious. There is no respect of persons with God. How beautifully truths harmonize; they seem almost to recognize each other. How much we need higher conceptions of God. How they would improve our piety and elevate our spiritual being. May the agencies of God in the universe work on, doing their utmost to shed light upon our world, while we may be ready to receive the light and in our sphere shed

some light, on those below us,
NATHAN RICE,
Natick, July 29, 1854.

The Aelv Ern.

"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 5 Washington-st.

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BOSTON, WEDNESDAY, SEP. 13, 1854.

IMPORTANT CHANGE.

Heretofore, as many of our subscribers are aware, the "New Era" has been printed out of the city, while it has been published in it. This has been a matter of necessity with us, owing to the fact that we had no capital to begin with, except Faith, and were enabled to balance the want of means, somewhat, by the economy of having the work done where the cost of doing it has been reduced to a minimum. But while, for the time being, this arrangement (the only one that seemed feasible under the circumstances) has been an essential one to our success, it has, on the other hand, been quite disadvantageous in some other respects, which we will not stop here

But the time has now come, the opportunity is now afforded, and the circumstances seem to demand, that both the printing and the publishing should be done in Boston. The printing will henceforward be done under the immediate supervision of Mr. Newton-our assistant Editor-who, like many other editors, is also a practical printer, and has long had charge of that business, in connexion with the editorship of both a weekly and a monthly publication. The Era will also, by this change, be furnished with New Type throughout-will have a New Head-more space for reading matter, and about me-third more matter to be read,-to all of which, our readers will not, of course, object.

This change in the whole face of the Era, together with the very great and obvious convenience, in business matters, of having the quarterly issues of the paper correspond with the regular quarters of the year, has induced us to begin the THIRD VOLUME of this Journal with the first publication day in October, which will be on Saturday, Oct. 7. And in order to gain time to make the contemplated change, to settle up the old affairs of the paper, and begin the new year with clean hands and a light heart, we have concluded to finish the present volume with this number (46); and as there are six numbers more due on the 2d volume, we shall credit each subscriber six numbers ahead on Volume 3. We shall, however, issue the first number of the next volume more than a week in advance of its date, in order to give our numerous friends, everywhere, the opportunity to circulate the specimen number for the New Year, for the purpose of adding to our list, all the names possible, in season to regulate the edition of the second number. All those friends who wish to see the ERA live without being cramped, in these "Hard Times"-live for the expression of free and earnest thought-live for the EMANCIPATION OF THE HUMAN SPIRIT, will now step forward and lend us a helping hand. Our increased expenses will demand an increased list of subscribers, and for these we depend mainly upon our friends who already take the paper. Of these, we know we have many and warm ones, if we may judge by their past efforts in our behalf, and the many kind and encouraging words they have uttered in their frequent correspondence.

That we have pleased all of our readers thus far, or even all of our subscribers, it would be presumption in us to suppose; but that we have tried hard to do so, and have succeeded as fully as our disadvantageous circumstances, on the one hand, and our sense of right on the other, would allow, we very well know. We are very well aware also, that the Era has its peculiarities. We know, too, that it has them for a purpose-a worthy one, we thinkwhich is more or less recognized by the friends of the paper, and approbated by them. Those who are not attracted by these peculiarities, although they sit in judgment upon us, are, nevertheless, quite lenient in their criticisms-much more so than we should suppose they warmly, at the same time, we shall ever pectation, that the Angels will do up all regard as sincere objectors, and shall this desirable work of regeneration for found him backing up his over-wrought therefore be ever ready (if they will) to them and the world, before they are imaginings, by calling in the aid of tions, in Charlestown, Boston, and take them heartily by the hand, and bid hardly aware of it, as Mr. Ballou repressions, and the spiritual elsewhere—take not such unwarrantable

to see the exact truthfulness of their have had too much hard work to do alviews of our sayings and doings, we shall, nevertheless, always respect their honesty of purpose. As for those who are disposed to treat us in a different way, (and we have thought we had a very few such), why, all we can say is, that we wish them no greater harm than they are inflicting on themselves. We hope, or at least, could wish, that they might soon see, that while we must necessarily differ in our sight of Truth, it is far better for us always and everywhere, to "agree to disagree." For this obviously wise course of procedure, we shall ever strive to hold ourself in readiness .- Will they do the same ?

It is very well known, that Spiritualism has very many phases; and it is human nature, somewhat, for those who have to do with these, to think the part of the work they may have in hand, the most important of all. In one view of the matter, this, perhaps, is well, as it oftentimes inspires to more earnest action; but, at the same time, it is liable to excess and abuse. That would seem to be the most truthful position, in the absolute sense of it, which enables one to see and allow the equal use of each class of minds, at least, in all prominent and important matters. In this way only can those variously attracted, work together for good, and accomplish the desired end. And while the Era may still continue, as it ever has done, to represent. more prominently than otherwise, some particular phases of Spiritual unfolding, it will always be its aim to seek the Union of all the scattered fragments of Truth, and as much as is possible in the nature of things, the union also of all those who so variously represent

This being our earnest purpose, friends, and having the valuable Editorial aid we are now having, and to have, together with the circumstances and facilities of a much better mechanical execution of this Journal, shall we not also have your earnest and efficient aid in extending, and giving us the needed means of extending the Light and the Love of THE NEW DISPENSATION? We know from the past, what will be the response of many old and well-tried friends of the ERA; but may we not be allowed to invite the co-operation, also, of those more recent ones, who are now rejoicing in the ever-rising life and light of the Inner Universe? To one and all, we would say, let that be done which the spirit of an earnest and living Faith, and the consequent co-operative effort shall determine, and all desirable and needed results will speedily follow.

REPLY TO BALLOU. Concluded.

Last week we gave our readers the criticism of Adin Ballou on "Modern Spiritualism," etc., together with our reply to his two leading objections. We now call the attenion of the reader to the two remaining points of objections and then we have done with the matter till something more substantially truthful in that direction shall make its appearance.

3. FALSE RELIANCE, ETC. Mr. Ballou represents Spiritualists generally as relying implicitly on the "taking place of some wonderful and unparalleled event, to be brought about mainly by spirits for the regeneration and harmonization of the world." And he also says that in consequence of this "many are indisposed to undertake anything important in the way of human improvement," etc. Now, this is very far from being true; for, in the first place, the great mass of the leading and influential minds among us, are persons who think for themselves-who are quite distrustful, even of spirits, when anything like particular and specific statements are made by them, as to what is to transpire, and especially so when the thing predicted. is very "wonderful," or "unparalleled." We speak here from our own direct observation, and know full well what we say to be true, that the leading influence among Spiritualists is the very opposite of what Mr. Ballou represents. Indeed. it may be said, that so far as the major part of spiritual thinkers is concerned. in relation to the matter in hand, there is not unfrequently an unwarrantable degree of skepticism. But how stands the matter as to the few who have had, and are still having some considerable degree would be, considering the radical dif- of influence—as, for illustration, John ference there is in our powers of seeing M. Spear and his coadjutors? Do not things; —and for the charity these have they expect, and have they not expected manifested in our behalf, we are very that Heaven would drop down very soon inthankful. Those of them who criticise to their midst without any trouble on their in good spirit, though earnestly and part? Are they not on the tiptoe of ex-

ready; they have borne the scoffs and ridicule of both the outsiders and the insiders; they have sacrificed too much reputation, and too much money, besides other external and ordinary advantages; they have been too often and too plainly told, in the most emphatic manner possible, by the spirit intelligences with whom it has been and still is their joy and their crown to co-operate in philo- relation to the question, that the very sophical revelations and suggestions, and proposition to discuss this question, is their practical application, that sorrows on sorrows, and sacrifice after sacrifice mount to Licentiousness. Now, we need might still be demanded and continue to not say to those who know us, that we ere the foundations of a Divine Society on Earth would be fairly laid. They have an "easy time of it." They are not looking for that, for they understand human nature and the philosophy of human progress too well, to either desire or expect it.

But have not these a New Motor in view? And do they not expect this to be the "Physical Savior" of the racedoing the world's work for it, and letting the world go free? True, a few friends believe that highly Philosophic spirits of the Higher Life have already been successful in revealing and embodying the principles of a New Motive Power, which will ultimately do the majority of the world's work. They have the philosophy of that matter to stand upon, and they have seen the principle of the thing actually demonstrated, so that while the world scorns and despises the "day of small things," in this direction, they are firm and calm in the conviction that Heaven has something here worth while for the human race. But they are very far from supposing, as they always have been, that any very marked results in the way of working power, will be realized for some considerable time to come. They who misconceive this matter, seem determined to have it, that we expect things which never entered our heads to expect. True, we hope for rather more than we find characteristic of them; but then we are very far from fathering, or being willing to father all the crude imaginings which others seem disposed to heap upon us. And we should think that Adin Ballou | be sifted; and the question of Marriage, had been often enough, and long enough among many others, has been and is still very peculiar moral and social views, spiritual papers have published, and are which he holds as sacred truth, to be still publishing criticisms upon the instiquite so forward and quite so sure, in playing a similar game in such a case as this. However, this seems to be a prominent characteristic of Human Nature, and therefore, in some sense, a law of nature, we suppose; and consequently we must, perhaps, expect it to work out such results.

But Mr. B. thinks we should not look for the reformation of the world except in a "plain up-hill way," and that any other way is not the "method by which God works." In reply to this, we may say, that, at best, according to the anticpations of those concerned, the work will be quite "plain" and "uphill" enough any way, even with all the aids we have ever imagined possible. And as to the "method by which God works"how is it known, but that God may sometimes have new methods by which to work out new and desirable ends?-Were the methods of God exhausted in the olden time, so that He is obliged to follow in the self-same track in all the future ages? Doubtless we shall yet see methods of doing things, of which we little dream now; and, perchance, we may see the wisdom of the Infinite in those very methods, though they be new and strange to us, and therefore, inat the first sight of them.

But enough of this. Were Mr. Ballou intimate with the experiences and in the matters and ways, under notice; did he understand, minutely, the trials through which they have passed; and were he acquainted with the nature of those instructions which have been given of practical matters, in laying the doctrines and act upon them. Give us, foundations of a New Social Order, we are sure his judgment would not have found expression in such exaggerated and misconceived ways, as those under

4. THE MARRIAGE QUESTION. Mr. Ballou endeavors to identify the licentiousness of "Free Loveism," as he calls it, with Spiritualism and Spiritualists. But here he is still more wide of the mark than ever. We were really never more surprised at anything in our life, than to see him running such a rig in this direction,-especially when we

while ever so ready to discredit them absolutely in other matters of equal importance, and of infinitely more intrinsic at- position to licentiousness, or would counwards a "false mliance" on spirits. But so radical is the question of Marriage itself; so deep is the hell of the Mar- tious. Take not mere hearsay evidence, riage institution, as it is; and so sore, and then mount the steed of imaginatherefore, does almost everybody feel in considered, in certain quarters, as tanta- dence the more distorted and monstrousbe demanded for a long time to come, have no sympathy with either of these reliable data of a perfectly truthful judgextremes. We cannot but view any system of licentiousness with horror and neither have had, nor do they expect to disgust, and would not knowingly give suggested, and we will not complain. the least intimation, which should even But when wholesale charges are made, seem to encourage any hypothesis or on mere hearsay, and this, perhaps, not practice in opposition to the strictest purity and the true sacredness and peace performed, we do most decidedly obof the Family-the Home, and all legit- ject to them-especially when, from our imate domestic relations. The view we take of a Divine Society on earth, together with all the arrangements of living-as the separate cottage Homes for families-and made sacred to the family -and the affiliation of these with the Unitary Mansions-repudiates at once and forever, any theory or practice of promiscuity and licentiousness, which would dare to cross the threshold of the Family Heaven. At the same time we are free to say that the marriage institution as it is, and for the most part, is exceedingly corrupt—the very hot-bed of half. We love it because it is the very amative license, and of every consequent epitome of all things lovely. It is the foul disease. We are also free to say, that in our opinion, the Marriage Institution, per se, as an institution of Nature, and not merely of arbitrary law, is not and never can be responsible for these sengers of its glad tidings; and through consequences, for true Marriage is Divine, and therefore its results are legitimate and normal. But the grand difficulty lies somewhere-where, precisely, we will not now pretend to say-and the discussion of the question (for discussed it must be) will most assuredly find the source of the virus.

> Now, it is very well known that Spiritualists are somewhat forward in discussing all questions of importancenot deeming any subject too sacred to tution as it now is, and hold their columns open and ready for any well conducted reply from the other side. But it not unfrequently happens that a course like this, (which it must be confessed, is not a little unique, as the world goes) tells to those who wish it to tell such a story, the only tale of free love and licentiousness. Now, in the name of justice and truth, we protest against any such judgment. All we ask for, is to be treated

fairly, and then we shall not demur. Are Spiritualists and Spiritualism, then, justly chargeable with holding li centious views of Marriage? This is an important question, and the charge,if made, is a serious charge. Mr. Ballou makes that charge without qualification. Yea, more, he not only charges them with holding such views, but also with practising upon them. No one can mistake his language on this point. All the peculiar terms he uses, the illustrations he gives, and the supposed similar cases he cites, show very plainly, that he charges, and means to charge the Spiritualists and Spiritualism, mainly, with holding and teaching licentions views, and with being a licentious people. Is that charge true, and can it be sustained? We do not believe a word of it. If we credible, like all new and strange things did, we would leave them instantly and repudiate them forever. We cannot consent to give the best years of our life, and the best energies of our being to the views of those he attempts to criticise, propagation of principles and views, which either propose, or involve and result in such consequences.

> Let it be shown, then, that Spiritualism teaches licentious doctrines. Let i be shown that Spiritualists accept such ious society or body in Christendom, as evidence in the case; but give us the proof that is worth our while-worth talking about. Take not the action of the officials of a certain city, in reference to a congregation of Spiritualistswhich action implicated the said congregation, because a few individuals of that body circulated certain books of questionable morality, in the opinion of the authorities referred to-worse things than which have doubtless been done by individuals connected with other congrega-

that; for, although we may not be able ing of the kind. Those concerned, readiness to believe "the spirits" here, people, or any considerable part thereof -at least, the substantial and influential part of it-either have any peculiar distractiveness, shows, at least, a somewhat | tenance the same in others-Especially morbid sensibility, if not a tendency to- take not such evidence as proof that the leading influence of Spiritualism, throughout the United States, is licention, and ride the animal to death, in search of ideas, feelings and terms whereby, in reality, to make such evily absurd. Above all things, do not substitute your own ipse dixit, for the ment in the premises. Let Spiritualists and Spiritualism be treated as here a little overgrown by the journey it has own intimate knowledge of persons and principles, we have every reason to believe the charges false.

We have spoken plainly, and somewhat warmly, perhaps, in reply to the four leading objections of Mr. Ballou's criticism. We have replied from conviction and from duty-because we have deeply and truly felt the matter to be greatly misconceived. Spiritualism, we love, as we do our life, and therefore. cannot consent to see it misstated without saying what is in us to say in its bevery focus of all Truth-the concentration of all good, and the soul of all purity It is the offspring of God; and therefore Heaven-descended. Angels are the mesit, they, with human co-operation, and constant Divine Inspiration, hope and strive to redeem the world. They will triumph yet in the glorious and happy union of a now divided and distracted Humanity, and the Anthem of Love, of Wisdom and of Joy shall then ascend to the redeemed and ever redeeming Spheres-to God, THE CENTER and SOUL OF ALL SPHERES.

"THE PRACTICAL CHRISTIAN."

Since the first part of our reply to Adin Ballou was published, the above misunderstood, with respect to those being very freely handled. The leading paper comes to us with a somewhat sharp of indulging or manifesting any such spirit in that reply, as would instigate such a rejoinder. But we did feel conscious of saying the truth. Perhaps, however, we were mistaken, for we claim no infallibility in anything. Nevertheless we do feel, and hope we ever shall feel like being true to our own convictions, striving ever to be ready for reproof and correction, wherein those convictions may be

> We wish to say here, in the most hearty good will, that notwithstanding our differences in opinion, Adin Ballou is a man whom we very highly respect, and with whom we have no personal differences, however antagonistic we may appear in respect to the question we have been discussing. We have long been personal friends, and our friendship has been grounded on principles and sympathies as radical as nature, as eternal as God, and as capable of satisfying the deepest wants of the soul, as the soul is of conceiving and feeling those wants. Our convictions in that direction have undergone no change, and the old grounds of personal friendship still remaining, we trust that whatever difference of opinion we may chance to entertain or express, the friendship itself will prove to be superior to such difference.

We say these things here, because most people have yet to learn, that consistently with the endless variety of mind, which is so eminently characteristic of the human race, a somewhat free toleration of opinion may exist, and personal friendships find free play notwithstanding. We are as glad of differences as we are of unities, for the one great function of the former is to elicit higher and still higher truth, while in its turn, the not a few straggling cases, which might latter are made more comprehensive, be abundantly paralleled by any relig- deep and lasting, by this very process. And the thing we need to be most careful about, is the spirit and temper with which we differ. If we have erred in this respect, or in any respect, we most truly and humbly beg the pardon of all the aggrieved. We have no other purpose to subserve than that of truth and the permanent well-being of man.

THE TERMS OF THE ERA.

We invite the attention of all who wish to aid us, and at the same time, serve themselves, to the Terms of this paper. As the remittance of a single subscription, is somewhat inconvenient, them God Speed in such criticism as sents? No!—emphatically, we say, noth- statements of Mrs. Thomas. His great action as evidence that 800 or 1000 in very many cases, two persons can made a prescription for the child, such

put their money together, and send \$3.00 Now there are many persons who can very easily obtain from seven to ten subscribers, and send us from \$9,00 to \$12,00, which are convenient sums to remit. When a single friend wishes the paper, and can find no other one to unite with him, he can enclose a \$1,00 bill and 17 postage stamps. And as we are now having considerable extra expense, may we not expect to hear soon from those who began with No. 1 Vol. 2. Their subscriptions will be duly entered six numbers in advance, so as to give them their just dues.

Festival at Framingham.

The Second Festival or Picnic of Spiritualists, at Harmony Grove in Framingham, was held on the last day of August, and was an occasion of much interest, pleasure and profit to a large concourse of friends. The company from this city numbered nearly 700, and filled an extra train of thirteen long cars. They were met on the grounds by several hundreds more from Worcester, Natick, and adjoining towns, swelling the assembly to more than 1000 persons. The day was fine, and, with the exception of the parched and dusty condition of the earth, everything contributed to the joyousness of the occasion.

The early part of the day was spent by the happy throng in such divertisements as suited the tastes of each. Rambling in the adjacent woods, sailing upon the beautiful lake, music, dancing in the verandah, private circles for spiritual communion, partaking of refreshments, etc., occupied the hours until two o'clock, when the company were summoned to the amphitheater, to listen to speeches and join in singing.

Mr. John C. Cluer first took the stand, and delighted the audience with one of his characteristic and unreportable off-hand efforts. He dwelt particularly upon the reformatory power of Spiritualism, both upon individuals and upon society-the restraining, elevating and encouraging influence which the realized presence of loved departed ones must necessarily have over those who enjoy it. [The speaker had evidently felt something of this softening, love-infusing power over his own spirit, for we could not help contrasting the tone of these remarks with that of about the last public speech we recollect to have reply. Now, we were not conscious heard from him previous to this occasion. It was some three or four years since when he was a disbeliever and opponent of Spiritualism, and alluded to it in a very different spirit from that which characterized this effort.]

> Dr. CRAGIN, of Washington, D. C., was next introduced to the assembly, and after felicitating himself upon being able to meet so many believers in the unpopular but glorious truth of Spiritual Communion, in his native state, proceeded to make some interesting statements as to the progress of investigation and conviction among the leading minds of the nation, who reside or assemble at Washington. He did not feel at liberty to give names, as many were not yet prepared to bear the odium of public avowal, but he had personal knowledge that numbers of the most cultivated and capacious minds among the scientific men engaged in the public service, as well as members of Congress, were full believers in the fact of Spiritual Communication. A mighty influence in favor of this truth is preparing and concentrating, which will ere long shake this nation from center to circumference.

DR. GARDNER, Chairman of the Committee, announced that Judge Edmonds had been prevented from attendance by illness, but he had the pleasure of introducing his associate,

DR. DEXTER, of New York. He congratulated himself on being among friends, mostly inhabitants of his native city of Boston, and that he had been naturally most interested in that aspect of Spiritualism which relates to the revelation of the means and forces available for the removal of disease. He had recently been called on a professional tour to the South, and though he had hardly expected to hear the subject of Spiritualism mentioned after leaving New York, yet wherever he went he was continually pressed upon for information in relation to it. "The whole thinking, moving, active mind of this nation is agitated on this question. From the forest and the prairie, as well as the town and the city, all are demanding to be told these mighty truths." He was called to East Tennessee, to see a child that had been afflicted with partial paralysis from birth, and was subject to epileptic fits as often as five or six times in a day. On examining the case, he had no hope; but was encouraged by Spirit-attendants to go forward. They

as he had never thought of for such a case. The whole boundless universe of agencies seems to be at their disposal. Under the treatment prescribed, the little sufferer is rapidly improving, the fits have nearly disappeared, and there is a fair prospect of health and soundness. In another recent case, insanity of a violent and distressing type, was made to yield to remedies, spiritually prescribed. in the space of twentyfour hours. When we have such demonstrations, constantly recurring, of the power of the Spiritworld to affect our highest interests, is it not time for us to be looking to some arrangement for bringing this power to bear upon the skepticism of men? There is something more designed in the Spiritual Movement, than pleasant conversation with departed friends. It is to bring about the time when man will cast off the bonds of authority and of arbitrary government, and be united in the bonds of universal brotherhood. The Dr. spoke with ease and eloquence, and much to the interest of the audience.

MR. JOHN ORVIS, of this city, was next introduced, and spoke of practical measures which had already been commenced for the purpose of realizing the results to which the preceding speaker had alluded. He proceeded to unfold the plan which the united wisdom of the superior and mundane spheres is now seeking to consummate, in the establishment of a Spiritualists' Home in Boston, which shall be a nucleus for the concentration of Spiritual Power for the conviction of the world, and also a center for the organization of the true and DIVINE SOCIAL ORDER among men. He narrated a long and remarkable personal experience, which had resulted in taking him unwillingly from his business. and placing him in a position in this work, from which he could not retreat without doing violence to his deepest convictions of duty and his clearest perceptions of truth. He described the process which he had been instructed to use in developing media, and the success which had attended it; and showed the necessity of accommodations, where media can be taught how to live, so as to attain the most perfect conditions for becoming channels of angelic Wisdom and beneficence to the world. He stated that the plan included the establishment of a Publishing House, for the dissemination of Spiritual Wisdom, by the issue of books and papers, and as a practical step towards the accomplishment of this part of the measure, invited the audience to contribute on the spot for the relief of the New Era from a slight debt, contracted the first year of its existence, in order that that paper might be the more easily brought into the arrangement. Accordingly, a collection was immediately taken, to the amount of -, for this purpose.

MISS E. J. KENNY then made some statements in regard to the proposed Ladies' Fair, and solicited contributions and pledges for that object. The request was promptly responded to upon the spot.

Dr. J. H. Robinson was then called to the stand, and spoke with great energy and eloquence in favor of individuality of effort, and in deprecation of reliance upon organizations and special ministers of God. All have missions to fulfill, and each must labor on his own responsibility for the regeneration of himself and of humanity.

MR. J. S. LOVELAND thought that the establishment of a true Social Organization among men was the grand desideratum of the age,-a problem which is yet to be solved, and one which Spiritualism only is competent to solve. He hoped the highest Wisdom might guide in the present movement, and that it might be crowned with success.

Mr. Orvis, to show that there was no disagreement between himself and other speakers, defined what he meant by or ganizaton, showed its universality in nature, and its necessity among men; but that, to be true and lasting, it must be based upon individual responsibility, and proceed according to natural affinities and adaptations.

was appointed to arrange for another similar festival next year. As the company were about dispersing, a colored man ascended the platform, and besought opportunity to make a personal appeal to the assembly. He stated that he had been many years a slave in the South, that he had bought his own freedom, and was now seeking the means of every soul reflect, with various shades of procuring that of his three children now in bondage. His pathetic appeal brought out a still further contribution from pockets already well drained, to the amount of upwards of twenty dollars.

The assembly then proceeded to take

parently well satisfied with the enjoyments of the day.

We were particularly pleased with the practical turn which was so unexpectedly given to the occasion, and regard it as a token that Spiritualists realize some extent that sacrifice and workmighty work for humanity-as well pure and elevated enjoyment for themselves, are among the privileges of the New Dispensation.-A. E. N.

Human Development_Mediumship.

The term Development has been brought into frequent and general use by Spiritualists, yet there are those, among the believers and subjects of the Spiritual phenomena, as well as among skeptics, who have little or no idea of what is involved in the term. We have been often asked what we mean by it and why we employ such unusual technicalities. Our reply is, that we use this word, because it expresses precisely the idea we wish to convey-which we will endeavor to make apparent.

We (and Spiritualists generally, we suppose) adopt the philosophy which as sumes that human existence commences, like all other forms of existence with which we are acquainted, both vegetable and animal, in a germ, or nucleus, which contains the principles or rudiments of all the capacities, functions and powers that may thereafter be exhibited-and that, in the process of growth, these capacities, functions and powers are gradually expanded, unfolded, or developed into activity and use. The seed or germ of the apple expands, unfolds, developes into a tree-a thing of beauty and of use, capable of re-producing its own kind. So with the egg of the bird, and the germs of all animal life. We shall not stop to prove that this is the case with human beings-for if the truth is not self-evident to every mind, no argument that we can employ will be likely to make it so. The word Development, then, is just the term to describe the progressive advancement or growth of the human being, both physically and spiritually; and it properly applies to the attainment of any and every power which is natural to and inherent in the human body and spirit.

So much being premised, it is equally evident that the degrees of develop- sensible perspiration," and so far as ment of the several capacities will be varied by the conditions or circumstances under which the development takes place. If you take seeds from the same apple and plant one in a congenial soil. with suitable sunshine, air and moisture, and all other conditions of the most favorable character, it will be developed into a far different tree from one planted in a sterile, shady, frigid, ill-adapted spot. The one may produce fair and luscious fruit, while the product of the other may be crude and worthless. So also the different parts or branches of the same tree may be variously brought out by culture. One tree may be trained to assume a form of proportion and beauty, another to be misshapen and offensive. One tree can be made to produce blossoms and fruits, while the vital fluids of another can be so directed as to ultimate in nothing but leaves. Thus with human trees. However alike the original germs from which they grow, the conditions under which human germs are first warmed into life and afterwards developed to maturity are sufficiently various and potent to produce an endless variety of forms, dispositions, and grades of capacity in all departments of the being.

We may suppose, then, that all human germs are essentially alike as to their rudiments-that each and all, as the offspring of the Universal Parent, are made in His likeness, and in the likeness of each other-or, in other words, that each human being has the elements of all faculties, capacities and susceptibilities which any other ever has possessed or ever will possess, and, in a finite measure, all which Deity Himself comprehends.

This being so, it follows that by appropriate means, under proper conditions, and in due time, either in this The speaking ended, and a committee stage of existence or the future, all the faculties and susceptibilities which belong to humanity (and to Deity)-however unconscious the majority may be of their possession while yet remaining dormant-may be developed to a greater or less degree of activity in every individual; so that all characters may become balanced and symmetrical, andexpression, the complete image of the One Father. This is the great end of all development - namely, individual partments. The physical body, whose harmonization, symmetry, perfection.

The powers and susceptibilities brought into exercise in Mediumship, we apprethe cars for their respective homes, ap- hend belong to all humanity, under simi- physical foods. The spiritual body, so how much, and in what way they will aid?—

lar conditions. They are neither miraculous (in the popular sense of the term), abnormal, nor unhealthful; but are naturally appropriate to certain stages of physical and spiritual growth, and vary with the varying bodily, mental, and spiritual characteristics of individuals. All are mediums, in their way, and to the extent of their capacities; but all under the laws of growth, and the influences which surround them, are constantly changing from one phase to another-in other words, all are in process of development, and capable of becoming better, purer, and more complete instruments for the manifestation of the Higher Life, Love, and Wis-

But some may wish to know how this process of mediumistic development or spiritual growth is carried forward. What is its mode? On this subject we profess to know but little, and wish what we offer to be received as suggestions, rather than as dogmatic assertions. Analogy, unquestionably will furnish true light upon the question. How do plants, animals, and human physical bodies grow? We all know that it is by a continued series of accretions and rejections, of appropriations and expenditures, of taking in and giving out-in other words, of eating appropriate foods and excreting effete and worn out matters. Scientific minds now concede the processes of life in all living things to be bat a series of chemical combinations and analyses, and all living organisms, whether mineral, vegetable, animal or human, to be but chemical laboratories. So, unquestionably it is with the interior or spiritual organism of man. Its life and growth are sustained by continually taking in appropriate nutriments, and giving off that which is no longer serviceable. Thus a constant circulatory process of absorptions and emanations is ever kept up, and is essential to al

These emanations constitute the 'sphere" or "aura" which surrounds every human and spiritual being, and as they partake of all the peculiarities. physical, mental, moral and spiritual, of the organism from which they proceed they of course differ in every individual So far as they proceed from the physical organism, they have been known as "inthey proceed from the more refined o interior departments of the being, they partake somewhat of the nature of electricity or magnetism, and have been called "vital electricity," "animal magnetism," etc. These emanations are very distinctly recognized, and their individnal peculiarities perceived, by persons of keen susceptibilities; while all are more or less sensitive to them, as is evinced by the fact of general consciousness, that in the presence of certain persons we feel uncomfortable sensations, while in that of others we experience agreeable feelings, even though no word is uttered. Even the dog is able to trace his master's course by sensing the emanations which have fallen from his person to the ground as he has passed along.

Certain grades of mediumship seem to be dependent on the quality of these emanations. Rappings, and movements of physical bodies by invisible agencies, are not often known to take place, except in the presence of certain individuals, who are therefore called "rapping" and "tipping" mediums, and the like. This is plainly for the reason that their organisms furnish the peculiar qualities of emanations which are made use of in producing those phenomena. These qualities of magnetism may be natural to some persons in their usual mode of life, or their organism may be brought, by proper regimen, into such conditions that these emanations will be naturally and healthfully produced. These conditions. however, so far as we have observed, are often transient, and these grades of mediumship usually pass away as higher stages of development are reached. This suggests a plain reason why some are. and others are not, mediums of these

The higher grades of mediumship such as clairvoyance, (both physical and spiritual), clairaudience, psychometry, intuitive perception, symbolic vision, impression, inspiration, etc., appear to be merely the exercise of higher or more interior faculties, brought into activity by spiritual growth or development; and must be attained, like all other growth, by means of proper nutriments, regimen and discipline of every kind.

But the foods or nutriments for the different departments of our being, must, of course, be appropriate to those deelements are drawn from the mineral kingdom, indirectly through the vegeta-

far as it is elaborated from the mineral kingdom, is supplied from the more refined portions of this same physical food -the external body serving as a laboratory for the refinement of the materials, and a sort of staging on which they are carried to their appropriate places in the inner structure. But the inmost nature, subsisting in emotions, sentiments, affections, etc., must be fed from the universe of thought, of love-it must draw the materials which contribute to its growth and expansion from spiritual and celestial sources.

In another article we may attempt to give some definite practical suggestions as to the manner in which this interior development may be promoted, and perhaps some illustrations of the extent to which it may be carried in this life, and the advantages and enjoyments which pertain to these higher grades of spiritual attainment.

MEETINGS IN BOSTON-A press of other matters has prevented our usual reports of the Conference meetings in the city for two or three weeks. The subject of Psychometry has been up for discussion, and has elicited much interesting and instructive information. The speakers were agreed that the power by which character is delineated from handwriting, etc., is normal to the human mind, and the majority were of opinion that it was always exercised independently of Spirit-agency, while some facts were presented going to show that in some cases spirits assist in the delinea-

On Sunday, Sept. 3, the meetings were addressed by Mr. J. H. W. Toohey of New York, Agent for the "Society for the diffusion of Spiritual Knowledge,' partly in exposition of the characters and designs of that association. Also, Mrs. Thomas, a medium from Ohio, or rather the intelligences who employ her as a communicator, made some remarks, and expressed a desire for opportunity to give a course of lectures in the city on metaphysical and philosophical subjects. The few observations made were indicative of ability to communicate in an instructive and profitable matter, and we trust the opportunity may be afforded her.-A. E. N.

Token of Approbation.

A few days ago, we were by no means unpleasantly greeted with a good-sized box, well filled with some of the nicest apples and pears of the season. It was accompanied with the following conaise and appreciative note: S. C. HEWITT:

Dear Sir :- Please accept the present I send you, as a mark of approbation of the principles you are striving to disseminate through the colamns of your truly Spirtual Organ-The New Era. May you live long to unfold those elevating truths which point the wanderers of earth to a happier Home.

Yours truly, wire cold its AMASA S. WELCH.

Lawrence, Sept. 8, 1854.

We assure our friend, who has so kindly thought of us in this instance, that such tokens of remembrance and marks of approbation, will be duly appreciated and not soon forgotten. We shall ever regard it as a mark of that kind friendship which is based on principle, and which, when the surges of error and of human selfiishness beat against the bark of ever-rising thought, and a life that is seeking a 'happier Home,' shall stand firm against the mightiest shocks of the tempest, and reach its destined haven in safety and in peace. Thios

To Correspondents.

We have to apologize to our numerous correspondents, and to some of them in particular, for the long delay of their favors. We have a large amount of interesting matter on hand, and shall emember our friends as soon as possible.

BE. WILSON .- Your communications all duly received, and some of them should have appeared long before this, but various things have prevented. They will appear in due order soon, and much, we hope, to the satisfaction and profit of our readers.

PROF. CRAIG,-Your communication was handed to our assistant Editor, soon after its reception; he found great difficulty in reading itthe chirography being quite obscure. I: was herefore laid aside for the time, and undesigndly overlooked. It will appear soon.

BR. Webster .- Your favors are duly appreciated, and will be attended to, as soon as we can

Br. Loveland .- Your third article on "Marriage," we could not possibly find room for in this number. It will appear in our next,

PROFESSOR HARE Of Philadelphia, wil be at the Convention in this

City, in October. So says the "Christian Spiritualist."

Fair in Aid of the Spiritualists' Home.

A fair to aid in opening rooms in the city of Boston, where the public may at all times witness the phenomena of Spiritual Manifestations, under the most favorable conditions, will be held at some convenient place, on Monday evening Oct. 2, and continue thro' the succeeding day and evening, and onward, as shall be deemed advisable. All persons Ev-ERYWHERE, are invited to cooperate in the attainment of this object. Will not some person in every place, make it their business to call ble and animal, must be nourished by the friends together, and thereby ascertain

Donations in money or articles, either useful or ornamental, are solicited, which may be forwarded to the care of Mrs. LUTHER PARKS No. 6 Chesnut St. Boston. Refreshments, such as bread, pies, cakes, fruits, etc. are also

Rooms will be opened where Manifestations may be witnessed during the Fair. Any person desiring information in relation to the Fair may address E. J. KENNY, No. 6 Chestnut-st. E. J. KENNY, Pres.

S. B. BUTLER, Sec.

CALL FOR A CONVENTION OF SPIRITUALISTS, To be held in Boston, October 1st, 2d

and 3d, proximo. TO THE FRIENDS OF TRUTH AND PROG-

It has been the general belief and expectation among advanced minds interested in the Spiritual developments of the day, that these unfoldings are to ultimate in the successful in stitution of practical measures for the elevation

and benefit of mankind, in physical and social as

well as spiritual relations

At the present stage of the movement, ur gent needs are felt in the following among oth

There is need of more abandant opportani ies for the witnessing of Spirit Manifestations, available to the public.

There is need of more reliable mediums for giving tests and truthful communica-

There is need of more highly unfolded and capable mediums for the transmission of elevated philosophy and practical wisdom.

There is need of more highly spiritualized mediums for the more powerful exercise of the gift of healing by the impartation of magnet-

There is need in order to meet these requirements, of a central institution, where mediums can be scientifically and practically taught how to live in order to develop the highest exercise of their various gifts, and brought under harmonic physiological and psychological conditions for the promotion of healthful development ;where also investigating minds of all classes can have full opportunities for personal satisfaction; and where the poor, the disconsolate and the suffering may partake of the rich blessings of the New Gospel.

There is need, also, of a Common Home, or center of Social interests and attractions, where congenial associations can always be enjoyed by mediums; where board can be furnished to individuals and families, on economical and physiological principles; and where transient visitors interested in Spiritualism may find agreeable entertainment.

For the purpose of supplying these and oth er urgent requisites of the present juncture, THE CIRCLE OF BROTHERS AND SISTERS OF TRUTH, in Boston, acting in accordance with the highest dictates of their united judgment, and in conjunction with the wisdom of higher circles of intelligence, have already taken the prein this city for a Spiritualists' Horse. Within this they hope may be gathered the materials from which, sooner or later, may be developed, according to the laws of affinity, a New Social Organization, to expand in due time into various harmonic industrial, instructional and beneficiary departments-in short, the establishment of the Divine Social Order on earth.

In taking this advance step-one in which al are equally interested with ourselves-individuals among us have been obliged to assume pe cuniary responsibilities greater than it is just that they should bear, and which there is no doubt the great body of Spiritualists throughout the country will gladly share with them, when fully made acquainted with the nature of the undertaking. It is proper to add, that it is designed that the Institution, when once started, shall be wholly self snstaining.

They therefore fraternally invite all friends of Spiritualism and progression to assemble in Convention at the time above-mentioned, to listen to a more full exposition of this whole matter, and to render such aid in the furtherance of the measure, as their own judgments shall then

It is proposed that the Convention meet for purposes of general speaking, etc., on Sunday, Oct. 1st. at 10 1-2 oclock, A. M., in the Melodeon. On the afternoon of that day, exercises appropriate to the opening of the Melodeon for meetings of Spiritualists, are to take place, under direction of the Boston Conference. These are expected to be of more than ordinary inter-

The Convention will meet for business on Monday, Oct. 2, at 10 A. M., at the same place. and continue its sessions two days.

Also on Monday, Oct. 2, the FOUNTAIN House, (at the corner of Beach-st. and Harrison Avenue.) will be opened as a SPIRITUAL-ISTS' HOME, and a LADIES'FAIR, for the benefit of the enterprise, will commence on that day, (the place to be hereafter designated) to continue day and evening as long as may be de

It is thus seen that the occasion will be one of unprecedented interest and importance to all who are looking for the consolation and elevation of Humanity, in the now opening Dispensation. The enterprise has been entered upon with zeal, deliberation and unflinching determination; and the fraternal co-operation of minds enlightened by superior wisdom, and energized by a spiritual faith, will unquestionably carry it forward to a triumphant issue. I limit

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Boston, Sept. 5, 1854. And valled med 1

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He also wishes it to be distinctly understood, that no subscriber, writer or reader of this Journal, will be considered as committed to its principles, views and measures, any farther than he voluntarily and willingly commits himself, independently of his subscription or his reading He wishes it to be constantly borne in mind that this is the AGE OF FREE THOUGHT, and of Individual Responsibility; and that, in connection with what, for the time being, is perhaps, somewhat peculiarly denominated Spiritualism, the ERA will be, as it everhas been, the uncompromising advocate of free thought,-and the free expression of thought-for in that way only, as one essential element of advancement, can any true progress be made.

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Woburn, June 15, 1854.

Poetry.

The Spiritual World. That is not first which is spiritual. - 1 Con,xv

The way into the holiest of all was not yet made manifest.-HEB. iv. S. This world I deem But a beautiful dream, Of shadows that are not what they seem; Where visions rise,

Giving dim surmise Of the things that shall meet our waking eyes. Hardly they shine

Through the outer shrine, As beneath the veil of that flesh divine Beamed forth the light, Which were else too bright For the feebleness of a sinner's sight.

I gaze aloof On the tissued roof. Where time and space are the warp and woof: Which the King of kings, As a curtain flings O'er the dreadfulness of eternal things.

A tapestried tent. To shade us meant, From the brave everlasting firmament, When the blaze of the skies Comes soft to the eyes, Through the vale of mystical imageries.

But could I see, As in truth they be, The glories of heaven that encompass me, I should lightly hold The tissued fold Of that marvelous curtain of blue and gold

Soon the whole. Like a parched scroll, Shall before my amazed sight uproll ; And without a screen, At one burst seen-The presence wherein I've ever been.

Oh! who shall bear The blinding glare Of the majesty that shall meet us there? What eye may gaze On the unveiled blaze Of the light- girdled throne of the Ancient of

Eureka.

BY LUCY LARCOM.

Days?

I ran through a garden of roses at morning, Uncaring the whither or why, When, sudden as light, came a musical warning. That thrilled in my heart like a sigh: "Seek! seek!"-one low word-and there followed no other!

I gathered a white lily bell; A doveling I caught, newly left by its mother; I stooped for a pebble, a shell-But just as a joyous "Eureka" replied, My dove flew away, and my white lily died My pebble and shell lost the light of the wave, And "I have not found" was the answer I gave.

Then outward I sally, a fearless crusader, With "Seek" as a herald before; On Error's dominion I march, an invader, To earn myself laurels and gore. I stride, an impatient Goliath, to battle-My foes are but pigmies to-day: "Eureka!" I shout-while the war-thunders rat-

The victor rides forth from the fray. "Eureka!"-why palsies my tongue at the word? Chimera yields not to a mortal's dull sword; Lo! giants arise from the blood of the slain; Alike, were the search and the struggle in vain.

Now bring me my staff, for the pilgrim sees yonder z

An altar, a Mecca of rest; Beside that calm shrine I will seat me, and ponder,

And be in my solitude blest. There Peace shall bend over me-Peace, the pure

There Love shall stay, folding his wings: "Eureka !" I hear it, a soothing evangel-'Tis brooding Reflection that sings. Still cheated! still Ixion is grasping a cloud; The white robe of peace, see! it is but a shroud:

My Mecca I leave, for I vainly have sought: The garden, the battle, the shrine-they are nought.

Now pausing, a wanderer restless yet weary, "Seek! seek!" how it sounds like a moan! Oh, where? for around all is barren and dreary; Beyond lies the dread, the unknown!

And upward-oh joy! what a glory is breaking Why looked I not upward before? My soul, like a planet, in sunlight is waking, To suffer eclipse never more.

"Eureka!" all dazzled with splendor I stand; Light upward and inward, a Father at hand; A crown overhead, that ere long I shall win; "Eureka!" the Kingdom of God is within!

National Era.

Something New.—Paper made of been frequently informed through the press that such things have been attemptful experiment of making paper entirely ful of small change—and may God bless nitely intelligent Being, have distinctly of wood. The paper is strong, quite white, and had we not the most convinc
As I took t ing evidence that it was made of wood, could hardly credit the assertion. Perters would be likely to suppose it made of rags in the usual manner. The patentee is Mr. Julius A. Roth, of Philadelphia, and the paper was made at the mill of Messrs. Planter & Smith, of Lee. Mr. Roth has been experimenting on this for the last six years, and has finally succeeded as above. Our patrons will not therefore be surprised if we should 'one of these days,' issue our sheet on paper made of wood .- Berkshire Eagle."

Remarkable Previsions and Impres-

MESSRS. EDITORS OF THE JOURNAL :-I am not over-credulous; I admire the character of Thomas of old, who was not willing to believe, without ocular and tangible demonstration, that one who was nailed to the cross, pierced in the side, dead, and baried, was standing before

He very reasonably required the most convincing proof of an occurence so marvelous, so unparalleled. But what should we think of him if, after he had thrust his own hand into the wounded side, and placed his own fingers into the prints of the nails, he had still refused to acknowledge the identity of the person before him? In such a case, a man capable of appreciating evidence would be compelled to believe-to believe in spite of all his prejudices and preconceived notions.

tigate mind, soul-the thinking, immortal part of man. 'Too long has this great theme been neglected, but the day is now dawning for its more perfect elucidation. May God, through the exertions of man, speed the day when I (for one) shall know more of myself!

Now, Sirs, (after this premising,) wil you please, through the medium of your Journal, in which I see you have recorded some marvelous previsions, &c., shed some light upon the (to me) unaccountoperations of my own mind.

From my earliest recollection at different times, when in natural sleep, (without mesmerism, which, strange to say, has no effect on me,) views of future events have passed before me in their minuteness, and left their indelible impressions; views of unanticipated, unthought-of events, and only such. In some instances the vision or impression has been realized in a few days, and in others not till many years after. For instance, when but a boy, fifteen or twenty years ago, in a vision or dream, (call it what you may, but I can always tell these presentiments from an ordinary, vague, and unmeaning dream,) I was in a strange city, no one that I knew. Oh! how plainly I can even now see the streets, parks, pavement-every particular feature of that city as it then appeared! In my vision I was troubled, for I had no money, and to make it still worse, my last and only pair of boots had ripped from the insole. While thus musing and walking, I felt that something had collected between the sole of my boot and foot; upon examination, I found that the old boot which had troubled me so much was crammed with small changesome three or four dollars. Then, thought I, "it is well the sole was loose, so as to shovel up the money as I walked along, for what could I do away from home without one cent?" Nothing can be more vivid to my mind than the appearance of the money. Two-shilling peices, shillings, ten cents, six cents, five cents; but the greater part of it was in peices about half as large as six-cent pieces, with three straight marks on one side and a star on the other. What their value was I did not know: I had never seen any like them before. In the morning I told my dream. FULFILMENT OF THE VISION.

The principle part of last fall and winter I spent in lecturing upon the subject of temperance, &c., passing through a portion of New Jersey, New York, and Connecticut. Traveling you are aware costs something. When I came to Newark, N. J., where I was to lecture, meeting with some extra expenses, I paid out my last shilling. It appeared to me very strange (as I had never been there before, or given any particular attention to the history of the place) that every tree, house and street looked so familiar. I could not account for it. I kept walking around through curiosity, and after awhile found that my boots were giving way, ripping from the insole. At first I thought I would pawn my watch to raise money to take me home, to do as I had often done before, earn some more money, and then walk into the Rummies again; but upon further reflection I came to the conclusion that I would tell my necessities to my audience, and give them an oppor-Wood. We have been shown and have tunity to administer to my wants. At the now at our office two sheets of paper close of my lecture I mentioned the matmade entirely of wood. The public have ter, and the noble-hearted NewJerseymen (and ladies too-probably they gave the ed but we believe this is the first success-

As I took the money in my hand, the whole soene of the vision rushed upon my sons not much experienced in such mat- mind with a vividness and force which

Professors! what do you think of such

ANOTHER CASE. I am so anxious to know more of these of coin, and to the other scenes forestrange previsions and impressions, that shadowed, that the vision in all its parts that you will excuse me for relating one was presented to the mind of the dreamer. of recent date. On the morning of the The doctrine of archetypes formed an

on the New York and Harlem Railroad, phers, [w. F.] - Phren. Journae. about half a mile distant. It was raining very hard, and was very dark. Thought I, " For what shall I go there? the water can do no damage there; no streams are near the place." I found myself involuntarily hasting. Upon opening the door, I found it too dark to attempt the journey without a lantern. Not knowing where the lantern was, I awoke my father and mother to inquire. They asked me where I was going. Upon telling them, and not being able to give a reason for going, they remonstrated with me, and told me the people would think me crazy. They said there was no oil for the lantern-whereupon I started without a light; but found it so dark, and so much Your province, Mr. Editor, is to inves- water in the roads in deep gulleys, &c. that I returned, procured an old tin lanern and a piece of candle, then started again. I felt more hurried than before, and found myself running at full speed; I knew no reason why. About two o'clock I found myself at the depot. All was silent and dark save the low murmer of many waters. The thought flashed across my mind, "W hat answer shall I give if asked why here?" I stopped not until I arrived at the rear basement of the house kept by James S. Hall, Esq, formerly P. M. of this place. Here I saw a light which could not be seen without going around the house, there being no windows to the basement except in the rear. I called at the window, but received no answer: I heard the crackling of fire, but could see nothing distinctly, the windows were so foggy; I thought I smelled fire; put my hand upon the window; found it quite hot. I then burst in the window the air rushing in enabled me to see the flames. The house was on fire near the center. Mr. Hall and others, wrapped in profound sleep, unconscious of any danger, were over the devouring element. It was only beating the house and calling at the top of my voice that I awoke hem just in time to extinguish the flames

> and save their lives. The fire originated from a barrel of ime which sat against a door near the wall and under the stairs, and had communicated the flames to all around it. The water leaking into the basement slacked the lime and caused the fire.

> You are at liberty to make such use of the above as you may best please Yours very respectfully,

ZADOCK HUBBEL. Mount Kisho. Westchester Co., N. Y.

REMARKS .- Both cases here related by our correspondent are sufficiently remarkable; but that which will strike the general reader as most difficult of explication is the presentation in the vision of the coin so exactly answering the description of the now current three-cent pieces, though the vision occurred many years before that coin was issued or propably even conceived of by man. The elements of that portion of the imagery could not have preëxisted in the mind of the dreamer, nor could they have been received magnetically or sympathetically from any mind in this world, inasmuch as the three-cent pieces thus minutely pictured had not yet become even the property of human thoughts. Whence, then, did the dreamer receive the image of the coin? We can conceive of no other way to solve this mystery than by having recourse to the doctrine of archetypes or divine spiritual patterns, preceding and determining all outer creations, which idea has been frequently hinted in our articles in previous numbers of this Journal. It may be thus illustrated: The architect before he proceeds to the construction of a building, has the ideal or archetype of that building in his mind. He mentally sees it in all its parts, and in constructing it he only embodies in material form the image which he sees in his mind. Now, could a clairvoyant come fully en rapport with the mind of that architect before he constructed his building, he would see the building just as the architect conceived it, and from his vision he might correctly predict the future construction of the build-

ing in its material form. So then we may say that the Great Architect of the universe must, as an infiand developments, from the highest and grandest to the lowest and minutest plane of being. It was, then, we apprehend, of the divine archetypal or preconceptive Boat. world which had relation to the future development of that particular description

great rain, I awoke between the hours of Plato. It is connected with numerous one and two, with an irresistible impres- important corollaries, and merits the caresion to rise and go to the Newcastle depot, ful attention of all psychological philloso-

> LETTER. . Ohio, Aug., 17, 1854.

It is indeed refreshing to witness the retiring form of Old Theology, grown gray with the bigotry and superstition of ages,-under whose fostering care have thrived the misery and degradation that now oppress the world; as the vigorous genius of the New Dispensation -clothed with the beauty and consistency of truth-advances to the relief of suffering humanity and of a sinful explanation of the Celestial Spheres, as given world. The fetters are fast falling from by the Spirits, at J. Koon's Spirit Room, in the minds of the people, which priestcraft and ignorance have been so long forging. At every step in his downward course Orthodoxy groans beneath his grievous weight, and the outraged Truth revives. Decidedly the most interesting symptom it has for some time been my good fortune to witness, was in the character of a picnic in Concord, Lake Co., Aug. 12. There in the grove, one of "God's first temples," were assembled such from the surrounding country, as dared to stray from the folds of their beloved shepherds, and such as do not commit their consciences to the keeping of any particular class of persons. As the gentle breeze murmured among

the leaves, it almost seemed to waft angels from the supernal spheres. The "temple" indeed clothed in living green, seemed a fit place to listen to the counsel of ministering spirits. The first address to the assembled multitudes from the spirit world, was through Miss Sarah Giles, a young lady from Bainbridge, Geauga Co. The subject of her discourse was the evils that now rest like an incubus upon our country. As the glowing words of truth fell in rich pathos from her lips, as she commented upon the evils of Slavery and Intemperance, it seemed as though none could doubt but they were listening io the instructions of the "spirits of the just made perfect." Truth after truth was brought home to the minds of all, with a force none could resist. Miss Giles' manner of speaking is perfect. The eloquence of her clear, musical tones, at times soft and gentle as the evening zephyrs, cannot fail of sending conviction to every heart unshackled by bigotry and superstition. As a speaker, she will admit of a comparison with those of either sex who are considered as ornaments to any so-

Mrs. Hunt also contributed much to make the occasion a "feast of reason and a flow of soul," by her clear, logical reasoning. Whether one is ready to admit that spirits thas use her organism, or believe that it is her own talents to which he is listening, he cannot easily withstand the force of her reasoning upon whatever subject she speaks. The meeting was also briefly addressed by Mr. Hall an ex Rev. and graduate from the Presbyterian Church.

The dinner was decidedly interesting, and spoke well for the good taste of the

Every part of the meeting was conducted with perfect order and decorum, with none of the fanatical and ridiculous that too often in some places attend spiritual meetings. Many who never before have dared to attend a meeting of the kind, went away with the determination of knowing more upon the subject. The good resulting from such meetings, cannot be over estimated.

Fraternally thine,

OMICRON.

Words of Cheer .- "There is a good time coming," when it will appear more plainly than it now does that the persecutions and trials of to-day are but the labor-pains of new-born capacities for enjoyment in the future. To such as realize the certainty of this, there can be no terror in Death-no despair in Life. Halos of glory will surround every cross-rainbows span every cloud."

When the Hindoo priest is about to baptize an infant, he utters the following beautiful sentiment -" Little babe, thou enterest the world weeping, while all around thee smile; contrive so to live that you may depart in smiles, while all around you weep."

Aud yet these Hindoos are called heathpreconceived the form of the future work ens by our American religionists, who are of creation in all its parts, m ovements, begging money of widows and orphans, to introduce among them a fighting religion, which kills not only men and women, but inocent children, to obtain gold or enlarge territory, or defend what they by coming into rapport with that portion falsely call national honor!—Pleasure

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WHOLE NO. 98.

Jesus of Nazareth.

We have invited the preparation for cause we expect the author to express way. our own ideas, or those which we can coincide with; but because the subject shall be the aim; and therefore it is preis one of interest and importance, con- mised that Jesus was a man-was man appearance of Christianity. It led man truth may be elicited by discussion. editors and writer, with every other hu- ture akin to the Divinity; and, of a con-Spiritualists widely differ in their esti- man being, is man. mates of the distinguished personage whose life and teachings are the subject of remark; and we presume there are tual toleration and amicable interchange were with God "from before the founda- from which the divine portion of his inof opinion is the only way to arrive at harmony of views. We have long since ceased to be afraid of either truth or er- ways and our ways. ror, on any subject; we are quite willing that every mind should choose between mer, of the works of Plato, of the early This philosophy considered the life of grant him as being a very perfect being, more resplendent by a close and appre-

for the present. If any correspondent I have no doubt, sees fit to take up the matter, our columns will be open for any well-written rejoin-

Elmira, N. Y., Aug. 13, 1854. EDS. OF NEW ERA :-

In the Era of Aug. 9th, A. E. N. asks, "Where are those proposed articles on the Example and Precepts of Christ?" My reasons for not sooner giving your readers some of the results of my thoughts and investigations are better known than given, and would not interest. The principal one however, is, that I have been waiting from week to week for some one to take up the challenge in an article sent to your paper some weeks ago, headed, "Borrowed Light-perhaps," I was in hopes it would receive the attention of some one, and only because I fancied that facts and truth might be better adas to make me question the propriety of much mental effort.

In this age of unbounded veneration and idolatry toward the character that will be exceedingly difficult to bring sentiments, simply because prejudice, with the unseen and unrealized force of education, will prevent many from followdency of the present-day teachings. Like the Papists, the Protestant teachers have fastened well the idea upon the publie mind that all is serong that opposes

suppose Christ had a negative side to his character? Be patient and read, bis character? Be patient and read, ed. Natural transgression of physical laws, and a high its character and color of the Plant transgression of physical laws, and a high its character and color of the Plant transgression of physical laws, and a high its character and color of the Plant transgression of physical laws, and a high its character and color of the Plant transgression of physical laws, and a high its character and color of the Plant transgression of physical laws, and a high its character and color of the Plant transgression of physical laws, and a high its character and color of the physical laws, and a high its character and color of the physical laws, and a high its character and color of the physical laws, and a high its character and color of the physical laws, and a high its character and color of the physical laws, and a high its character and color of the physical laws, and a high its character and color of the physical laws. his character? Be patient and read, ed.
seeing what you shall see, and only this Says Neander, in speaking of the Pladegree of mental perfection.

which the following is the first, not be- of early history may have fallen in your philosophy (Platonian) was efficacious

as you, my reader, and every one is the upon the divine portion of man's nature; none among our readers who have not an like him; -our very life with our godlike nature affords him the organs to

might take exceptions, but we prefer spired, to an extent more or less plenary, them. It pointed his attention to a highwithholding any criticisms of our own in their thoughts, speech, and writings, er state of existence, in which the soul,

> seen, as well in the New Testament as truth." in other writings. It is the legitimate How much short of all this, or rather God's designs toward man. I verily this was the Christian and not the Platodoubt if God himself could, even if He would-(and He never will, for it is not have said, it is not enough? His way-"His ways are not our ways") make man write out just what He wanted -(for even God would be using an imperfect thing to write with; and what is the certainty that He could write perfectly with imperfection? No, He must do His own writing, if He would do it exactly right. So you see my "plenary inspiration" notions are somewhat loose.

men, and wrote what they were told or saw, and wrote it honestly, I have not a complain. My health also has been such precious, and authority in a great degree ural workings. or in a similar sense as is Bancroft's History of the United States.

go forward to my work. will form the subject of my thoughts, it previous to the time of Jesus of Nazareth, he taught was the same as was taught by sun, and another glory of the moon, and and there is good cause for supposing Plato and others, and if what He taught another glory of the stars; for one star clearly to the minds of many my real that the Platonian was the general sys- was from God, then were the teachings different from another star in glory," and tem of that day. Indeed, the very teach- of Plato and others from God. And in- it is sufficient for our purpose that seeing ings of Christ were those of the sages asmuch as Plato lived some two hun- the good, we accept it, whether of Paul prior to his advent. His miracles, so- dred years before Christ, and his teach- or Cephas, of Christ or Plato, or any ing simply and easily my thread of argu- called, were the practical demonstration ings were generally disseminated among other. ment or deductions. Such is the tenmental man-a Philosophy embodied teachings the same, we surely should asand reduced to practice. Both Mosheim | cribe the glory to Plato, at least, in so and reduced to practice. Both Mosheim cribe the glory to Plato, at least, in so pect; and also toward the manner of treat-and Neander, prejudiced and pledged as far as originality may go—or to others and the manner of treatthey were to write in a given direction, instead of to Christ. What I would tame so to systematize my remarks as I their teachings. Again, some will feel their clearly carry the mind along through the make as the sun and center of Christ's could like. I must therefore beg leave very religion's self bruised and injured in various schools, and give their influence mission, is, His Practical every-day to throw out my ideas as they may occur what may be said; whereas, I could hope upon the popular mind, till at last the life. While Plato talked and wrute Pasthey would "forsake all" and seek only Platonian becomes the prevalent school, losophy, as do some in these days, and in its light came Jesus.

To be continually mindful of brevity spiritual feelings of religion, and in some nection with a more exalted system from Also that He was the "Son of God," which all that is true and good descends "Son of God;"-we were born of wom- a system, the revelation of which this freed from all foreign admixture, might power-such control over the elements spired? That Error may exist is clearly to be arrive at a clear contemplation of a as he had-nor have there been any, in

hase of man's constitution. Finite, how much beyond all this does Christianfinite, in every direction, is the order of ity go? Really, had it been stated that nian school of philosophy, would any one

Neander is a church historian, and 1 Plato is Philosophy." have quoted him at length at this point, because he seems to have rendered jus- GREAT TEMPLE OF HUMANITY. Reader, tice and only justice to the Platonian school. He is a sectarian writer, and to such, of course, authority.

with the light of this philosophy all about ery niche be conspicuous alike, to That the Gospel writers were honest him. His own was a natural, simple, the perceptions of to-day-while I verhonest, intuitional mind. He suppress- ily think a day will come, when every ed none of his "purer human feelings," question, and to me their writings are but expected "satisfaction" in their nat- destiny, and that had his destiny been

That Christ has admitted himself a rendering every one a "Son of God," Platonian, I claim not, or that his histor and having a purpose to accomplish, These premises being given, I will rians did so admit; yet this much, wei- which was known even before the world ther he or we should or can question: was-in its present form. For the pres-Various schools of Philosophy had risen If Christ taught the truth, and if what ent, however, there is a "glory of the CHRIST ACTED PHILOSOPHY, as but few For the present, the line of my subject | Christ seems to have been possessed of do now. This is the grand object and must run through the negative rather a peculiar and most highly gifted physic- purpose of his whole life. He laund than the positive side of the character, all and mental organization; and was pe- most to work. And in my esceem, all Jesus Christ. Doubtless some of your culiar in this, that he seems to have been there is of any value in Christ or readers, Messrs. Editors, will at this point intended to make the real principles of Christianity, is the demonstration in hom, chains? Some look to Heaven, to God, Truth is its own authority. But you the agencies of God in the universe work relax their hold of the paper and with a Philosophy an every day reality—a mat- that we can live truthful, useful and hop- for it. Others look within—some to in- must not think me infidel on this subject. on, doing their utmost to shed light upshrinking, shuddering sensation running ter-of-fact, practical thing-a something py lives. That if we will act as he actover their being, say, Why who can even to be done, not simply talked about. He ed, there will be no more disease, as All agree in the fact of Inspiration, but Joseph, Angel and St. John, the divine. receive the light and in our sphere shed

alone is asked-forget that you ever tonian system: "History has often to reheard a sermon or read a book but the peat this same statement, that in times sion, for I know not that he suffered Inspiration? our columns of the series of articles of Gospels or New Testament, with what of superstition and of scepticism, this either from physical or mental transgressions. On the contrary his historians directly, using our voice, &c. towards exciting and animating more give us good cause for placing him Sp.—Then you believe mankind may spiritual existence. My ideas of God among men, inasmuch as all the laws of be mediums of spiritual communications; would not allow me to attribute it to him body or mind seem to have been true in but, friend, Do you really believe that personally. I should hear the message his case as in ours. He suffered bodily the Eternal Godhead, who fills the uni- and then judge. If it harmonized with cerning which we think much valuable in the same sense that the reader, the to the consciousness of possessing a namental agonies, and these were in the man, so as to speak to us? exact line of pain and suffering in the Shaker .- Yea, and we may know it is should call it good, and not without; howcase of any one, save this; few may God speaking to us. have ever lived whose physical system Sp.-Do you pretend to say that we es of its delivery. So in regard to all was so nicely adjusted and whose sympa- may know a man is inspired? If so, the messages from spiritual beings, thies were so active as his. His laws please give me your evidence. learned, (at least theoretically,) that musuch as by the order of causes possess tion of the world." Known unto God ward nature bursts forth, for which it constitutional peculiarities like him, do are conscious; how can I or others be they will lead you away from God and have ever been and will ever be all his must develop itself independently, and by their very nature avoid many of the conscious of the fact before we hear the heaven. I must be going. into which it must again enter, freed errors of such as are less harmoniously communication? Also, that our history of Him is reli- from everything of foreign essence, as endowed, and are thereby more nearly they should be held up side by side, and able as is the version of Virgil, of Ho- an integral member of that system. * * * righteous-right acting. I cheerfully speaking you must believe it. them, according to its own perceptions. history of the world, and its great and the individual, not a mere purposeless and able by the virtue of his hereditary If the character and teachings of Christ good men. For nowhere do the writers game in the succession of the world's perfections, to avoid many of the errors deceived, but I can see a liability to deare what has been claimed for them by of the Gospels, or the Acts, or Epistles, events, but it recognized in it a stage of of such as were less perfectly constitut-Christendom, they will only appear the claim any inspiration. It is claimed for purification and preparation for a more ed. Your present emotions and thoughts form. I must depend upon the ideas them. That they were inspired as was lofty existence. It required from man hand, and God-force, magnetism; and may be nothing more than the effects of communicated for my evidence of inspir-Homer, Plato; Cicero, Luther, Milton. no suppression of his purer human feel- by it raised them up from a position from a previous conviction that you were in- ation; for were you Ezekiel or Isaiah, Henry Ward Beecher, Theodore Parker, ings; on the contrary, it allowed him to which they were unable to raise themin the following article to which we I have no doubt. That every one is in- seek and to expect the satisfaction of selects. So did the good who lived in the mitting you may know you are inspired; sage for me, I could not take your decdays before him and since his day. Yet how can I know it, so as to yield a full laration as evidence that you were in-

my esteem, who possessed such wonderhas the world known but one Plato, one

Christ came to fill one niche in Goo's you will fill one, too; so will the Editors who have kindly allowed me to talk so plainly; so will every one-and no two The Nazarene came upon the stage shall fill the same niche. Nor shall evone shall see that he was born with a left out the Universe were chaos. Thus

without a close regard to order.

A. M. POTTER.

Inspiration.

matters where you are not liable to be believe nothing absolute but God, and spired, or were going to be. But ad- and should tell me you had a mesnot many had such wonderful magnetic conviction that whatever you say is in- spired truly; but must wait till I hear

a person is inspired, and then receive his your guide, throw away your reasonings, ful powers to eliminate truth and make message, whether we can comprehend it or you will be ruined. It is God that

Christ, one Napoleon, one Washington, some can be satisfied that Paul was inspired idea of God, neither are you. No doubt one Howard, one A. J. Davis, one The- in any one hour or day after his conversion, the divine impression rested on Moses odore Parker, or one Ralph Waldo Em- or wrote one epistle under inspiration, that there was a God, but what faint and erson, who said "Philosophy is Plato- then, forsooth, all Paul's letters are in- childish ideas of God he had. Be calm, spired of God, and every opinion he ex- Brother, I have uttered no denunciations presses about any thing was divine be- against you, have I? cause Paul, they say, is an inspired man. It must be pure. Their conclusion is darkness? false because the premises are false. Now, dear brother, I can never know but that is no denunciation against it; that a created being is employed to com- it is in its undeveloped condition. municate from God or the spirit world except by the communication itself. In that I find my evidence, even to found tion between me and a Shaker, an old an opinion upon, of his qualification. I and tried friend, who believes in spiritual must submit every message I read or intercourse, I think, and will ere long hear to the great test of Nature, Reason, receive an expansion which will break and Intuition, or in other words, to the his sectarian bands, and free him from light of God within me. I cannot blind- the cable chains of popular theology. ly take the assertion of any caeature, In that conversation the true point of however solemnly made; for in so-doing difference between the Old and New I may be led astray and deceived, as Theology was brought to view. Let thousands have been. I cannot belivee that tap root of the Old Theology be that God himself personally speaks cut, and the tree will fall of its own through any man. He speaks in the weight. Had he tarried I should have laws of the universe to all beings, and no applied the rule to Bible inspiration, but one can mistake his voice for another, as time would not allow. I am inclined to no other lives in that vital sense in the the sentiment uttered by the Apostle of laws of the universe as God does. I can Nature, A. J. Davis, that the different believe God may impress some intelli- dispensations have been developed from gences in the highest spheres and they man by natural law, and that the series may convey their thoughts to others be- will continue on and on forever. It aplow them, and by this law of nature we pears to me that the old notion of selectmay receive some impressions from the ing particular persons for mediums of in-Godhead, and even did I know angels spiration will soon be done away and forconveyed the impressions to earth, I gotten, and the privilege recognized by could not take their testimony as abso- all upon certain conditions. There is lute, could you, brother?

> knowledge you have some great minds almost to recognize each other. How on your side, but I cannot believe it much we need higher conceptions of yet?

voice in the heavens proclaiming a mos- Natick, July 29, 1854.

might call it the voice of God. I should ture dwelling in some of the spheres of ness and the laws of God in Nature, I ever glorious the attending circumstancthrough whatever channel they come.

Shaker. Brother, I believe your course Sp.—Now suppose you or the prophet is ruinous, and if you pursue such views

Sp. One thing I wish you to remem-Shaker .- When I tell you that God is ber, as you leave me, and think of it when away, you have said that Angelic Sp.-I may believe your word on all testimony was absolute and divine. I your message.

Shaker .- I think we must first prove | Shaker. You must take the Bible for

Sp. - I know that is the old way, and if | Sp. I cannot be satisfied with Moses'

Shaker. Did you not say I was in

Sp. An infant unborn is in darkness;

Shaker. I cannot stay. This is the substance of a conversano respect of persons with God. How Shaker. Yea, and it is divine. I ac- beautifully truths harmonize; they seem God. How they would improve our pie-What is Inspiration? What are its Sp I take no man for authority. ty and elevate our spiritual being. May

The Rew 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 5 WASHINGTON-ST.

TERMS--\$1 50 Per Annum, in Advance

SSUED EVERY WEDNESDAY.

IMPORTANT CHANGE.

Heretofore, as many of our subscribers are aware, the "New Era" has been printed out of the city, while it has been published in it. This has been a matter of necessity with us, owing to the fact that we had no capital to begin with, except Faith, and were enabled to balance the want of means, somewhat, by the economy of having the work done where the cost of doing it has been reduced to a minimum. But while, for the time being, this arrangement (the only one that seemed feasible under the circumstances) has been an essential one to our success, it has, on the other hand, been quite disadvantageous in some other respects, which we will not stop here

But the time has now come, the opportunity is now afforded, and the cirbe done in Boston. The printing will henceforward be done under the immeassistant Editor-who, like many other has long had charge of that business, in connexion with the editorship of both a Era will also, by this change, be fur- Truth. nished with New Type throughout-will have a New Head-more space for reading matter, and about one-third more matter to be read,-to all of which, our readers will not, of course, object.

This change in the whole face of the obvious convenience, in business matters, of having the quarterly issues of the paper correspond with the regular quarters of the year, has induced us to begin the THIRD VOLUME of this Journal with the first publication day in October, which will be on Saturday, Oct. 7. And in order to gain time to make the contemplatclean hands and a light heart, we have concluded to finish the present volume ume, we shall credit each subscriber six needed results will speedily follow. numbers ahead on Volume 3. We shall, however, issue the first number of the next volume more than a week in advance of its date, in order to give our criticism of Adin Ballou on "Modern numerous friends, everywhere, the op- Spiritualism," etc., together with our reportunity to circulate the specimen num- ply to his two leading objections. We in season to regulate the edition of the and then we have done with the matsecond number. All those friends who ter till something more substantially wish to see the ERA live without being truthful in that direction shall make its cramped, in these "Hard Times"-live appearance. for the expression of free and earnest | 3. FALSE RELIANCE, ETC. Mr. Balthought-live for the EMANCIPATION OF lou represents Spiritualists generally as THE HUMAN SPIRIT, will now step for- relying implicitly on the "taking place increased expenses will demand an in- event, to be brought about mainly by already take the paper. Of these, we that in consequence of this "many are know we have many and warm ones, if indisposed to undertake anything imporwe may judge by their past efforts in our tant in the way of human improvement," behalf, and the many kind and encourage etc. Now, this is very far from being ing words they have uttered in their fre- true; for, in the first place, the great quent correspondence.

ference there is in our powers of seeing M. Spear and his coadjutors? Do not it, with Spiritualism and Spiritualists. things; -and for the charity these have they expect, and have they not expected But here he is still more wide of the manifested in our behalf, we are very that Heaven would drop down very soon in- mark than ever. We were really never thankful. Those of them who criticise to their midst without any trouble on their more surprised at anything in our life. in good spirit, though earnestly and part? Are they not on the tiptoe of ex- than to see him running such a rig in thorities referred to-worse things than warmly, at the same time, we shall ever pectation, that the Angels will do up all this direction,—especially when we regard as sincere objectors, and shall this desirable work of regeneration for found him backing up his over-wrought therefore be ever ready (if they will) to them and the world, before they are imaginings, by calling in the aid of tions, in Charlestown, Boston, and therefore be ever ready (if they will) to the hard, and bid take them heartily by the hand, and bid them God Speed in such criticism as sents? No?—emphatically, we say, noth-statements of Mrs. Thomas. His great statements of Mrs. Thomas.

BOSTON, WEDNESDAY, SEP. 13, 1854. essarily differ in our sight of Truth, it is sophical revelations and suggestions, and proposition to discuss this question, is whereby, in reality, to make such eviness .- Will they do the same ?

the matter, this, perhaps, is well, as it or expect it. oftentimes inspires to more earnest action; but, at the same time, it is liable absolute sense of it, which enables one to see and allow the equal use of each and important matters. In this way only can those variously attracted, work tocumstances seem to demand, that both gether for good, and accomplish the desirthe printing and the publishing should ed end. And while the Era may still continue, as it ever has done, to represent, more prominently than otherwise, some diate supervision of Mr. Newton-our particular phases of Spiritual unfolding, it will always be its aim to seek the Uneditors, is also a spractical printer, and ion of all the scattered fragments of Truth, and as much as is possible in the nature of things, the union also of weekly and a monthly publication. The all those who so variously represent

This being our earnest purpose, friends, and having the valuable Editorial aid we are now having, and to have, together with the circumstances and facilities of a much better mechanical execution of this Journal, shall we not also Era, together with the very great and have your earnest and efficient aid in extending, and giving us the needed means of extending the Light and the Love of THE NEW DISPENSATION? We know from the past, what will be the response of many old and well-tried friends of the ERA; but may we not be allowed to invite the co-operation, also, of those more recent ones, who are now ed change, to settle up the old affairs of rejoicing in the ever-rising life and light the paper, and begin the new year with of the Inner Universe? To one and all, we would say, let that be done which the spirit of an earnest and living Faith, with this number (46); and as there and the consequent co-operative effort are six numbers more due on the 2d vol- shall determine, and all desirable and

REPLY TO BALLOU.

Last week we gave our readers the ber for the New Year, for the purpose of now call the attenion of the reader to adding to our list, all the names possible, the two remaining points of objection?

ward and lend us a helping hand. Our of some wonderful and unparalleled creased list of subscribers, and for these spirits for the regeneration and harmoniwe depend mainly upon our friends who zation of the world." And he also says, mass of the leading and influential minds That we have pleased all of our among us, are persons who think for readers thus far, or even all of our themselves-who are quite distrustful, subscribers, it would be presump- even of spirits, when anything like partion in us to suppose; but that we have ticular and specific statements are made tried hard to do so, and have succeeded by them, as to what is to transpire, and as fully as our disadvantageous circum- especially so when the thing predicted, stances, on the one hand, and our sense is very "wonderful," or "unparalleled." of right on the other, would allow, we We speak here from our own direct obvery well know. We are very well servation, and know full well what we aware also, that the Era has its peculiar- say to be true, that the leading influence were he acquainted with the nature of ism teaches licentious doctrines. Let it ities. We know, too, that it has them for among Spiritualists is the very opposite those instructions which have been giva purpose-a worthy one, we think- of what Mr. Ballou represents. Indeed. which is more or less recognized by the it may be said, that so far as the major friends of the paper, and approbated by part of spiritual thinkers is concerned, them. Those who are not attracted by in relation to the matter in hand, there found expression in such exaggerated ious society or body in Christendom, as these peculiarities, although they sit in is not unfrequently an unwarrantable de- and misconceived ways, as those under judgment upon us, are, nevertheless, gree of skepticism. But how stands the review. quite lenient in their criticisms-much matter as to the few who have had, and 4. THE MARRIAGE QUESTION. Mr. more so than we should suppose they are still having some considerable degree Ballou endeavors to identify the licenwould be, considering the radical dif- of influence—as, for illustration, John tiousness of "Free Loveism," as he calls ence to a congregation of Spiritualists—

to be the most truthful position, in the doing the world's work for it, and letting ing-as the separate cottage Homes for class of minds, at least, in all prominent the Higher Life have already been suc- Unitary Mansions-repudiates at once viction that Heaven has something here results in the way of working power, this matter, seem determined to have it. that we expect things which never enhope for rather more than we find char- source of the virus. acteristic of them; but then we are very far from fathering, or being willing to had been often enough, and long enough misunderstood, with respect to those quite so forward and quite so sure, in

> in a "plain up-hill way," and that any other way is not the "method by which fairly, and then we shall not demur. God works." In reply to this, we may say, that, at best, according to the anticipations of those concerned, the work at the first sight of them.

But enough of this. Were Mr. Balin the matters and ways, under notice; did he understand, minutely, the trials sult in such consequences. through which they have passed; and en of practical matters, in laying the doctrines and act upon them. Give us, foundations of a New Social Order, we not a few straggling cases, which might are sure his judgment would not have be abundantly paralleled by any relig-

shall, nevertheless, always respect their ridicule of both the outsiders and the inway, (and we have thought we had a other external and ordinary advantages; wards a "false reliance" on spirits. But leading influence of Spiritualism, very few such), why, all we can say is, they have been too often and too plainly so radical is the question of Marriage throughout the United States, is licenthat we wish them no greater harm than told, in the most emphatic manner pos- itself; so deep is the hell of the Mar- tious. Take not mere hears ay evidence, they are inflicting on themselves. We sible, by the spirit intelligences with riage institution, as it is; and so sore, and then mount the steed of imaginamight soon see, that while we must nec- and their crown to co-operate in philo- relation to the question, that the very search of ideas, feelings and terms, far better for us always and everywhere, their practical application, that sorrows considered, in certain quarters, as tanta- dence the more distorted and monstrousto "agree to disagree." For this ob- on sorrows, and sacrifice after sacrifice mount to Licentiousness. Now, we need ly absurd. Above all things, do not viously wise course of procedure, we might still be demanded and continue to not say to those who know us, that we substitute your own ipse dixit, for the shall ever strive to hold ourself in readi- be demanded for a long time to come, have no sympathy with either of these reliable data of a perfectly truthful judgere the foundations of a Divine Society extremes. We cannot but view any sys- ment in the premises. Let Spiritualists It is very well known, that Spiritual- on Earth would be fairly laid. They tem of licentiousness with horror and and Spiritualism be treated as here ism has very many phases; and it is neither have had, nor do they expect to disgust, and would not knowingly give suggested, and we will not complain. human nature, somewhat, for those who have an "easy time of it." They are the least intimation, which should even But when wholesale charges are made, have to do with these, to think the part not looking for that, for they understand seem to encourage any hypothesis or on mere hearsay, and this, perhaps, not of the work they may have in hand, the human nature and the philosophy of humost important of all. In one view of man progress too well, to either desire rity and the true sacredness and peace performed, we do most decidedly obof the Family-the Home, and all legit- ject to them-especially when, from our But have not these a New Motor in imate domestic relations. The view we view? And do they not expect this to take of a Divine Society on earth, to- principles, we have every reason to beto excess and abuse. That would seem be the "Physical Savior" of the race- gether with all the arrangements of livthe world go free? True, a few friends families-and made sacred to the family believe that highly Philosophic spirits of -and the affiliation of these with the cessful in revealing and embodying the and forever, any theory or practice of principles of a New Motive Power, which promiscuity and licentiousness, which will ultimately do the majority of the would dare to cross the threshold of the world's work. They have the philoso- Family Heaven. At the same time we phy of that matter to stand upon, and are free to say that the marriage instituthey have seen the principle of the tion as it is, and for the most part, is ex- out saying what is in us to say in its bething actually demonstrated, so that ceedingly corrupt-the very hot-bed of half. We love it because it is the very while the world scorns and despises amative license, and of every consequent the "day of small things," in this direc- foul disease. We are also free to say, tion, they are firm and calm in the con- that in our opinion, the Marriage Institution, per se, as an institution of Nature, worth while for the human race. But and not merely of arbitrary law, is not they are very far from supposing, as they and never can be responsible for these always have been, that any very marked | consequences, for true Marriage is Divine, and therefore its results are legitiwill be realized for some considerable mate and normal. But the grand diffitime to come. They who misconceive culty lies somewhere-where, precisely, we will not now pretend to say-and the discussion of the question (for discussed tered our heads to expect. True, we it must be) will most assuredly find the

Now, it is very well known that Spiritualists are somewhat forward in father all the crude imaginings which discussing all questions of importanceothers seem disposed to heap upon us. not deeming any subject too sacred to And we should think that Adin Ballou be sifted; and the question of Marriage, among many others, has been and is still being very freely handled. The leading very peculiar moral and social views, spiritual papers have published, and are which he holds as sacred truth, to be still publishing criticisms upon the institution as it now is, and hold their colplaying a similar game in such a case as umns open and ready for any well conthis. However, this seems to be a prom- ducted reply from the other side. But inent characteristic of Human Nature, it not unfrequently happens that a course and therefore, in some sense, a law of like this, (which it must be confessed, is nature, we suppose; and consequently we not a little unique, as the world goes) must, perhaps, expect it to work out such tells to those who wish it to tell such a story, the only tale of free love and licen-But Mr. B. thinks we should not look tiousness. Now, in the name of justice for the reformation of the world except and truth, we protest against any such judgment. All we ask for, is to be treated

Are Spiritualists and Spiritualism, then, justly chargeable with holding licentious views of Marriage? This is will be quite "plain" and "uphill" an important question, and the charge,to the "method by which God works" tion. Yea, more, he not only charges how is it known, but that God may some- them with holding such views, but also times have new methods by which to with practising upon them. No one work out new and desirable ends? can mistake his language on this point. Were the methods of God exhausted in All the peculiar terms he uses, the illusthe olden time, so that He is obliged to trations he gives, and the supposed simifollow in the self-same track in all the lar cases he cites, show very plainly, that future ages? Doubtless we shall yet see he charges, and means to charge the Spirmethods of doing things, of which we itualists and Spiritualism, mainly, with little dream now; and, perchance, we holding and teaching licentions views, may see the wisdom of the Infinite in and with being a licentious people. Is those very methods, though they be that charge true, and can it be sustained? new and strange to us, and therefore, in- We do not believe a word of it. If we credible, like all new and strange things did, we would leave them instantly and repudiate them forever. We cannot consent to give the best years of our life, lou intimate with the experiences and and the best energies of our being to the views of those he attempts to criticise, propagation of principles and views, which either propose, or involve and re-

Let it be shown, then, that Spiritualevidence in the case; but give us the proof that is worth our while-worth talking about. Take not the action of the officials of a certain city, in referwhich action implicated the said congregation, because a few individuals of that body circulated certain books of questionable morality, in the opinion of the auwhich, have doubtless been done by individuals connected with other congrega-

own intimate knowledge of persons and lieve the charges false.

We have spoken plainly, and somewhat warmly, perhaps, in reply to the four leading objections of Mr. Ballou's criticism. We have replied from conviction and from duty-because we have deeply and truly felt the matter to be greatly misconceived. Spiritualism, we love, as we do our life, and therefore, cannot consent to see it misstated withepitome of all things lovely. It is the very focus of all Truth-the concentration of all good, and the soul of all purity. It is the offspring of God; and therefore Heaven-descended. Angels are the messengers of its glad tidings; and through it, they, with human co-operation, and constant Divine Inspiration, hope and strive to redeem the world. They will triumph yet in the glorious and happy union of a now divided and distracted Humanity, and the Anthem of Love, of Wisdom and of Joy shall then ascend to the redeemed and ever redeeming Spheres-to God, THE CENTER and SOUL OF ALL SPHERES.

"THE PRACTICAL CHRISTIAN."

Since the first part of our reply to Adin Ballou was published, the above paper comes to us with a somewhat sharp reply. Now, we were not conscious of indulging or manifesting any such spirit in that reply, as would instigate such a rejoinder. But we did feel conscious of saying the truth. Perhaps, however, we were mistaken, for we claim no infallibility in anything. Nevertheless we do feel, and hope we ever shall feel like being true to our own convictions, striving ever to be ready for reproof and correction, wherein those convictions may be

We wish to say here, in the most hearty good will, that notwithstanding our differences in opinion, Adin Ballou is a man whom we very highly respect, and with whom we have no personal differences, however antagonistic we may apenough any way, even with all the aids if made, is a serious charge. Mr. Bal- pear in respect to the question we have pared to bear the odium of public avowe have ever imagined possible. And as lou makes that charge without qualifica- been discussing. We have long been per- al, but he had personal knowledge that sonal friends, and our friendship has been grounded on principles and sympathies as radical as nature, as eternal as God, and as capable of satisfying the deepest wants of the soul, as the soul is of conceiving and feeling those wants. Our convictions in that direction have undergone no change, and the old grounds of personal friendship still remaining, we trust that whatever difference of opinion we may chance to entertain or express, the friendship itself will prove to be superior to such dif-

We say these things here, because most people have yet to learn, that consistently with the endless variety of mind, which is so eminently characteristic of the human race, a somewhat free toleration of opinion may exist, and personal friendships find free play notwithstanding. We are as glad of differences as we are of unities, for the one great func- for the removal of disease. He had retion of the former is to elicit higher and still higher truth, while in its turn, the latter are made more comprehensive, deep and lasting, by this very process. And the thing we need to be most careful about, is the spirit and temper with which we differ. If we have erred in this mation in relation to it. "The whole respect, or in any respect, we most tru- thinking, moving, active mind of this ly and humbly beg the pardon of all the aggrieved. We have no other purpose to subserve than that of truth and the permanent well-being of man.

THE TERMS OF THE ERA.

wish to aid us, and at the same time, ject to epileptic fits as often as five or six serve themselves, to the Terms of this times in a day. On examining the case, paper. As the remittance of a single he had no hope; but was encouraged by

that; for, although we may not be able ing of the kind. Those concerned, readiness to believe "the spirits" here, people, or any considerable part thereof put their money together, and send \$3,00. to see the exact truthfulness of their have had too much hard work to do al- while ever so ready to discredit them ab- -at least, the substantial and influential Now there are many persons who can views of our sayings and doings, we ready; they have borne the scoffs and solutely in other matters of equal imporscribers, and send us from \$9,00 to honesty of purpose. As for those who siders; they have sacrificed too much tractiveness, shows, at least, a somewhat tenance the same in others—Especially \$12,00, which are convenient sums to are disposed to treat us in a different reputation, and too much money, besides morbid sensibility, if not a tendency to- take not such evidence as proof that the remit. When a single friend wishes the paper, and can find no other one to unite with him, he can enclose a \$1,00° bill and 17 postage stamps. And as we are now having considerable extra exhope, or at least, could wish, that they whom it has been and still is their joy therefore, does almost everybody feel in tion, and ride the animal to death, in pense, may we not expect to hear soon, from those who began with No. 1 Vol. 2. Their subscriptions will be duly entered six numbers in advance, so as to give them their just dues.

Festival at Framingham.

The Second Festival or Picnic of Spiritualists, at Harmony Grove in Framingham, was held on the last day of August, and was an occasion of much interest, pleasure and profit to a large concourse of friends. The company from this city numbered nearly 700, and filled an extra train of thirteen long cars. They were met on the grounds by several hundreds more from Worcester, Natick, and adjoining towns, swelling the assembly to more than 1000 persons. The day was fine, and, with the exception of the parched and dusty condition of the earth, everything contributed to the joyousness of the occasion.

The early part of the day was spent by the happy throng in such divertisements as suited the tastes of each. Rambling in the adjacent woods, sailing upon the beautiful lake, music, dancing in the verandah, private circles for spiritual communion, partaking of refreshments, etc., occupied the hours until two o'clock, when the company were summoned to the amphitheater, to listen to speeches and join in singing.

Mr. JOHN C. CLUER first took the stand, and delighted the audience with one of his characteristic and unreportable off-hand efforts. He dwelt particularly upon the reformatory power of Spiritualism, both upon individuals and upon society-the restraining, elevating and encouraging influence which the realized presence of loved departed ones must necessarily have over those who enjoy it. [The speaker had evidently felt something of this softening, love-infusing power over his own spirit, for we could not help- contrasting the tone of these remarks with that of about the last public speech we recollect to have heard from him previous to this occasion. It was some three or four years since when he was a disbeliever and opponent of Spiritualism, and alluded to it in a very different spirit from that which characterized this effort.]

Dr. CRAGIN, of Washington, D. C., was next introduced to the assembly, and after felicitating himself upon being able to meet so many believers in the unpopular but glorious truth of Spiritual Communion, in his native state, proceeded to make some interesting statements as to the progress of investigation and conviction among the leading minds of the nation, who reside or assemble at Washington. He did not feel at liberty to give names, as many were not yet prenumbers of the most cultivated and capacious minds among the scientific men engaged in the public service, as well as members of Congress, were full believers in the fact of Spiritual Communication. A mighty influence in favor of this truth is preparing and concentrating, which will ere long shake this nation from center to circumference.

DR. GARDNER, Chairman of the Committee, announced that Judge Edmonds had been prevented from attendance by illness, but he had the pleasure of introducing his associate,

DR. DEXTER, of New York. He congratulated himself on being among friends, mostly inhabitants of his native city of Boston, and that he had been naturally most interested in that aspect of Spiritualism which relates to the revelation of the means and forces available cently been called on a professional tour to the South, and though he had hardly expected to hear the subject of Spiritualism mentioned after leaving New York, yet wherever he went he was continually pressed upon for infornation is agitated on this question. From the forest and the prairie, as well as the town and the city, all are demanding to be told these mighty truths." He was called to East Tennessee, to see a child that had been afflicted with We invite the attention of all who partial paralysis from birth, and was sub-

case. The whole boundless universe of ments of the day. in the space of twentyfour hours. When New Dispensation .-- A. E. N. we have such demonstrations, constantly recurring, of the power of the Spiritworld to affect our highest interests, is it not time for us to be looking to some much to the interest of the audience.

next introduced, and spoke of practical measures which had already been commenced for the purpose of realizing the had alluded. He proceeded to unfold the plan which the united wisdom of the superior and mundane spheres is now ment of a Spiritualists' Home in Boston, which shall be a nucleus for the conviction of the world, and also a center for the organization of the true and DIVINE SOCIAL ORDER among men. He narrated a long and remarkable personal experience, which had resulted in taking him unwillingly from his business, and placing him in a position in this work, from which he could not retreat without doing violence to his deepest convictions of duty and his clearest perceptions of truth. He described the process which he had been instructed to use in developing media, and the success which had attended it; and showed the necessity of accommodations, where media can be taught how to live, so as to attain the most perfect conditions for becoming channels of angelic Wisdom and beneficence to the world. He stated that the plan included the establishment of a Publishing House, for the dissemination of Spiritual Wisdom, by the issue of books and papers, and as a practical step towards the accomplishment of this part of the measure, invited the audience to contribute on the spot for the relief of the New Era from a slight debt, contracted the first year of its existence, in order that that paper might be the more easily brought into the arrangement. Accordingly, a collection was immediately taken, to the amount of -, for this purpose.

Miss E. J. Kenny then made some statements in regard to the proposed Ladies' Fair, and solicited contributions and pledges for that object. The request was promptly responded to upon the spot.

Dr. J. H. Robinson was then called to the stand, and spoke with great energy and eloquence in favor of individuality of effort, and in deprecation of reliance upon organizations and special ministers of God. All have missions to fulfill, and each must labor on his own responsibility for the regeneration of himself and of humanity.

MR. J. S. LOVELAND thought that the establishment of a true Social Organization among men was the grand desideratum of the age,-a problem which is yet to be solved, and one which Spiritualism only is competent to solve. He hoped the highest Wisdom might guide in the present movement, and that it might be crowned with success.

Mr. Orvis, to show that there was no disagreement between himself and other speakers, defined what he meant by organizaton, showed its universality in na- possessed or ever will possess, and, in a ture, and its necessity among men; but that, to be true and lasting, it must be based upon individual responsibility, and proceed according to natural affinities and adaptations.

similar festival next year. As the com- long to humanity (and to Deity)—how- pression, inspiration, etc., appear to be City, in October. So says the "Christian Spiritpany were about dispersing, a colored ever unconscious the majority may be of merely the exercise of higher or more ualist." man ascended the platform, and be- their possession while yet remaining sought opportunity to make a personal dormant-may be developed to a greater appeal to the assembly. He stated that or less degree of activity in every indihe had been many years a slave in the vidual; so that all characters may be- by means of proper nutriments, regimen witness the phenomena of Spiritual Manifes-South, that he had bought his own free- come balanced and symmetrical, and- and discipline of every kind. dom, and was now seeking the means of every soul reflect, with various shades of procuring that of his three children now expression, the complete image of the different departments of our being, must, Monday evening Oct. 2, and continue thro' the ately at the Pathfinder Office, No. 5 Washingin bondage. His pathetic appeal brought One Father. This is the great end of of course, be appropriate to those deout a still further contribution from all development — namely, individual partments. The physical body, whose pockets already well drained, to the harmonization, symmetry, perfection.

Under the treatment prescribed, the practical turn which was so unexpectedurally appropriate to certain stages of —the external body serving as a laboralittle sufferer is rapidly improving, the ly given to the occasion, and regard it physical and spiritual growth, and vary tory for the refinement of the materials, desired. fits have nearly disappeared, and there is as a token that Spiritualists realize to with the varying bodily, mental, and and a sort of staging on which they are a fair prospect of health and soundness. some extent that sacrifice and work - spiritual characteristics of individuals. carried to their appropriate places in the tions may be witnessed during the Fair. In another recent case, insanity of a vio- mighty work for humanity—as well as All are mediums, in their way, and inner structure. But the inmost nature, Any person desiring information in relation lent and distressing type, was made to pure and elevated enjoyment for them- to the extent of their capacities; but all, subsisting in emotions, sentiments, af- to the Fair may address E. J. Kenny, No. 6 yield to remedies, spiritually prescribed, selves, are among the privileges of the under the laws of growth, and the influ-fections, etc., must be fed from the uni- Chestnut-st.

Human Development-Medi-

The term Development has been arrangement for bringing this power to brought into frequent and general use complete instruments for the manifesta- give some definite practical suggestions bear upon the skepticism of men? There by Spiritualists, yet there are those, tion of the Higher Life, Love, and Wis- as to the manner in which this interior is something more designed in the Spir- among the believers and subjects of the dom itual Movement, than pleasant conversa- Spiritual phenomena, as well as among tion with departed friends. It is to skeptics, who have little or no idea of process of mediumistic development or which it may be carried in this life, and Spiritual developments of the day, that these bring about the time when man will what is involved in the term. We have spiritual growth is carried forward. the advantages and enjoyments which unfoldings are to ultimate in the successful incast off the bonds of authority and of ar- been often asked what we mean by it, What is its mode? On this subject we pertain to these higher grades of spiritbitrary government, and be united in and why we employ such unusual tech- profess to know but little, and wish what ual attainment. the bonds of universal brotherhood. The | nicalities. Our reply is, that we use this Dr. spoke with ease and eloquence, and word, because it expresses precisely the rather than as dogmatic assertions. idea we wish to convey-which we will Analogy, unquestionably will furnish true MR. John Orvis, of this city, was endeavor to make apparent.

results to which the preceding speaker like all other forms of existence with jections, of appropriations and expendiseeking to consummate, in the establishments of all the capacities, functions ters. Scientific minds now concede the ited-and that, in the process of growth, concentration of Spiritual Power for the these capacities, functions and powers developed into activity and use. The man, to be but chemical laboratories. seed or germ of the apple expands, unfolds, developes into a tree-a thing of beauty and of use, capable of re-producthe bird, and the germs of all animal life. We shall not stop to prove that this is the case with human beings-for if the truth is not self-evident to every mind, no argument that we can employ will be likely to make it so. The word Development, then, is just the term to describe the progressive advancement or growth of the human being, both physically and spiritually; and it properly applies to the attainment of any and every power which is natural to and inherent they of course differ in every individual. in the human body and spirit.

> y evident that the degrees of develop- sensible perspiration," and so far as ment of the several capacities will be varied by the conditions or circumstances under which the development takes partake somewhat of the nature of elecplace. If you take seeds from the same tricity or magnetism, and have been callapple and plant one in a congenial soil, ed "vital electricity," "animal magnetwith suitable sunshine, air and moisture, and all other conditions of the most fa- distinctly recognized, and their individvorable character, it will be developed nal peculiarities perceived, by persons of into a far different tree from one plant- keen susceptibilities; while all are more ed in a sterile, shady, frigid, ill-adapted or less sensitive to them, as is evinced spot. The one may produce fair and by the fact of general consciousness, that truths which point the wanderers of earth to a als among us have been obliged to assume peluscious fruit, while the product of the in the presence of certain persons we other may be crude and worthless. So feel uncomfortable sensations, while in also the different parts or branches of that of others we experience agreeable the same tree may be variously brought feelings, even though no word is uttered. out by culture. One tree may be train. Even the dog is able to trace his master's ed to assume a form of proportion and course by sensing the emanations which beauty, another to be misshapen and have fallen from his person to the offensive. One tree can be made to ground as he has passed along. produce blossoms and fruits, while the Certain grades of mediumship seem as to ultimate in nothing but leaves. emanations. Rappings, and movements and a life that is seeking a happier Home, Thus with human trees. However alike of physical bodies by invisible agencies, shall stand firm against the mightiest shocks of the the original germs from which they grow, the conditions under which hu- in the presence of certain individuals, man germs are first warmed into life, who are therefore called "rapping" and and afterwards developed to maturity, are sufficiently various and potent to produce an endless variety of forms, dispositions, and grades of capacity in anations which are made use of in proall departments of the being.

We may suppose, then, that all human germs are essentially alike as to their rudiments-that each and all, as the offspring of the Universal Parent, are made in His likeness, and in the likeness of each other-or, in other words, that each human being has the elements of all faculties, capacities and susceptibilities which any other ever has finite measure, all which Deity Himself

This being so, it follows that by appropriate means, under proper conditions, and in due time, either in this The speaking ended, and a committee stage of existence or the future, all the was appointed to arrange for another faculties and susceptibilities which be-

The assembly then proceeded to take into exercise in Mediumship, we appre- ble and animal, must be nourished by the friends together, and thereby ascertain the cars for their respective homes, ap- hend belong to all humanity, under simi- physical foods. The spiritual body, so how much, and in what way they will aid?-

as he had never thought of for such a parently well satisfied with the enjoy- lar conditions. They are neither mirac- far as it is elaborated from the mineral Donations in money or articles, either useful ulous (in the popular sense of the term), kingdom, is supplied from the more reagencies seems to be at their disposal. We were particularly pleased with the abnormal, nor unhealthful; but are nat- fined portions of this same physical food ences which surround them, are con- verse of thought, of love-it must draw stantly changing from one phase to the materials which contribute to its another-in other words, all are in growth and expansion from spiritual and process of development, and capable celestial sources. of becoming better, purer, and more In another article we may attempt to

> we offer to be received as suggestions, light upon the question. How do We (and Spiritualists generally, we plants, animals, and human physical suppose) adopt the philosophy which as. bodies grow? We all know that it is by sumes that human existence commences, a continued series of accretions and rewhich we are acquainted, both vegeta- tures, of taking in and giving out-in ble and animal, in a germ, or nucleus, other words, of eating appropriate foods which contains the principles or rudit and excreting effete and worn out matand powers that may thereafter be exhib- processes of life in all living things to be bat a series of chemical combinations and analyses, and all living organisms, are gradually expanded, unfolded, or whether mineral, vegetable, animal or hu-So, unquestionably it is with the interior or spiritual organism of man. Its life and growth are sustained by continually ing its own kind. So with the egg of taking in appropriate nutriments, and giving off that which is no longer serviceable. Thus a constant circulatory process of absorptions and emanations is ever kept up, and is essential to all

> These emanations constitute the "sphere" or "aura" which surrounds every human and spiritual being, and as they partake of all the peculiarities, physical, mental, moral and spiritual, of the organism from which they proceed, So far as they proceed from the physical So much being premised, it is equal- organism, they have been known as "inthey proceed from the more refined or interior departments of the being, they ism," etc. These emanations are very

ted to be dependent on the quality of these ne are not often known to take place, except "tipping" mediums, and the like. This is plainly for the reason that their organisms furnish the peculiar qualities of emducing those phenomena. These qualities of magnetism may be natural to ly received, and some of them should have apsome persons in their usual mode of life, peared long before this, but various things have or their organism may be brought, by proper regimen, into such conditions that these emanations will be naturally and healthfully produced. These conditions, handed to our assistant Editor, soon after its rehowever, so far as we have observed, are ception; he found great difficulty in reading itoften transient, and these grades of me- the chirography being quite obscure. It was diumship usually pass away as higher therefore laid aside for the time, and undesignedly overlooked. It will appear soon. stages of development are reached. This suggests a plain reason why some are, ated, and will be attended to, as soon as we can and others are not, mediums of these get at them. classes.

The higher grades of mediumship, such as clairvoyance, (both physical and spiritual), clairaudience, psychometry, intuitive perception, symbolic vision, im- Of Philadelphia, wil be at the Convention in this interior faculties, brought into activity by spiritual growth or development; and must be attained, like all other growth,

development may be promoted, and per-But some may wish to know how this haps some illustrations of the extent to tion among advanced minds interested in the

MEETINGS IN BOSTON-A press of other matters has prevented our usual reports of the Conference meetings in the city for two or three weeks. The sub- available to the public. ject of Psychometry has been up for discussion, and has elicited much interesting and instructive information. The speakers were agreed that the power by which character is delineated from handwriting, etc., is normal to the human mind, and the majority were of opinion that it was always exercised independently of Spirit-agency, while some facts were presented going to show that in some cases spirits assist in the delinea-

On Sunday, Sept. 3, the meetings were addressed by Mr. J. H. W. Toohey of New York, Agent for the "Society for the diffusion of Spiritual Knowledge," partly in exposition of the characters and designs of that association. Also, Mrs. Thomas, a medium from Ohio, or rather the intelligences who employ her center of Social interests and attractions, where as a communicator, made some remarks, and expressed a desire for opportunity to give a course of lectures in the city on metaphysical and philosophical subjects. The few observations made were indicative of ability to communicate in an instructive and profitable matter, and we trust the opportunity may be afforded her.-A. E. N.

Token of Approbation.

A few days ago, we were by no means unpleasantly greeted with a good-sized box, well filled with some of the nicest apples and pears of the season. It was accompanied with the following conaise and appreciative note:

S. C. HEWITT: Dear Sir :-- Please accept the present I send you, as a mark of approbation of the principles you are striving to disseminate through the columns of your truly Spirtual Organ-The New Era. May you live long to unfold those elevating happier Home.

Yours truly, AMASA S. WELCH.

Lawrence, Sept. 8, 1854.

We assure our friend, who has so kindly thought of us in this instance, that such tokens of remembrance and marks of approbation, will be duly appreciated and not soon forgotten. We shall be scholty self sustaining. shall ever regard it as a mark of that kind friendship which is based on principle, and which, when the surges of-error and of human selfiishtempest, and reach its destined haven in safety and in peace.

To Correspondents.

We have to apologize to our numerous correspondents, and to some of them in particular, for the long delay of their favors. We have a large amount of interesting matter on hand, and shall remember our friends as soon as possible.

BR. WILSON .- Your communications all duprevented. They will appear in due order soon, and much, we hope, to the satisfaction and profit of our readers.

PROF. CRAIG.-Your communication was

BR. Webster .- Your favors are duly appreci-BR. Loveland .- Your third article on "Mar-

riage," we could not possibly find room for in sation. The enterprise has been entered upon this number. It will appear in our next.

PROFESSOR HARE

Fair in Aid of the Spiritualists' Home-

A fair to aid in opening rooms in the city of Boston, where the public may at all times tations, under the most favorable conditions, But the foods or nutriments for the will be held at some convenient place, on elements are drawn from the mineral amount of upwards of twenty dollars. The powers and susceptibilities brought kingdom, indirectly through the vegeta- son in every place, make it their business to call

such as bread, pies, cakes, fruits, etc. are also

Rooms will be opened where Manifesta.

E. J. KENNY, Pres. S. B. BUTLER, Sec.

CALL FOR A CONVENTION OF SPIRITUALISTS, To be held in Boston, October 1st, 2d

and 3d, proximo. TO THE FRIENDS OF TRUTH AND PROG-

It has been the general belief and expectaand benefit of mankind, in physical and social as well as spiritual relations.

At the present stage of the movement, urgent needs are felt in the following among oth-

There is need of more abandant opportunities for the witnessing of Spirit Manifestations,

There is need of more reliable mediums for giving tests and truthful communica-

There is need of more highly unfolded and capable mediums for the transmission of elevaed philosophy and practical wisdom.

There is need of more highly spiritualized nediums for the more powerful exercise of the gift of healing by the impartation of magnet-

There is need in order to meet these requirements, of a central institution, where mediums can be scientifically and practically taught how to live in order to develop the highest exercise of their various gifts, and brought under harmonic physiological and psychological conditions for the promotion of healthful development ;where also investigating minds of all classes can have full opportunities for personal satisfaction and where the poor, the disconsolate and the suffering may partake of the rich blessings of the New Gospel.

There is need, also, of a Common Home, or congenial associations can always be enjoyed by mediums; where board can be furnished to individuals and families, on economical and physiological principles; and where transient visitors interested in Spiritualism may find agree able entertainment.

For the purpose of supplying these and other urgent requisites of the present juncture, THE CIRCLE OF BROTHERS AND SISTERS OF TRUTH, in Boston, acting in accordance with the highest dictates of their united judgment, and in conjunction with the wisdom of higher circles of intelligence, have already taken the preliminary steps so far as to secure a suitable building in this city for a Spiritualists' Horse. Within this they hope may be gathered the materials from which, sooner or later, may be developed, according to the laws of affinity, a New Social Organization, to expand in due time into various harmonic industrial, instructional and benefic iary departments-in short, the establishment of the Divine Social Order on earth-

In taking this advance step-one in which all are equally interested with ourselves-individucuniary responsibilities greater than it is just that they should bear, and which there is no doubt the great body of Spiritualists throughout the country will gladly share with them, when fully made acquainted with the nature of the undertaking. It is proper to add, that it is de- O. King, as above, will be promptly attended signed that the Institution, when once started,

They therefore fraternally invite all friends of Spiritualism and progression to assemble in Convention at the time above-mentioned, to list the bark of ever-rising thought, ten to a more full exposition of this whole matter, and to render such aid in the furthers the measure, as their own judgments shall then

> It is proposed that the Convention meet for purposes of general speaking, etc., on Sunday, Oct. 1st, at 10 1-2 oclock, A. M., in the Melodeon. On the afternoon of that day, exercises appropriate to the opening of the Melodeon for meetings of Spiritualists, are to take place, under direction of the Boston Conference. These are expected to be of more than ordinary inter-

The Convention will meet for business on Monday, Oct. 2, at 10 A. M., at the same place, and continue its sessions two days.

Also on Monday, Oct. 2, the FOUNTAIN House, (at the corner of Beach-st, and Harrison Avenue.) will be opened as a SPIRITUAL-ISTS' HOME, and a LADIES'FAIR, for the benefit of the enterprise, will commence on that day, (the place to be hereafter designated) to continue day and evening as long as may be de-

It is thus seen that the occasion will be one of Situated in a pleasant, retired spot, on Frankunprecedented interest and importance to all lin St., Woburn Center, a short distance from who are looking for the consolation and eleva- depot, and conducted by Charles Ramsdell, tion of Humanity, in the now opening Dispen- Clairvoyant, Writing and Psychometric Mediwith zeal, deliberation and unflinching determination; and the fraternal co-operation of minds enlightened by superior wisdom, and energized by a spiritual faith, will unquestionably carry it rating on the Medium in the trance state, or by forward to'a triumphant issue.

ALBERT BINGHAM, A. E. Newton, ELIZA J. KENNY, SOPHRONIA B, BUTLER, JOHN ORVIS. Committee.

Boston, Sept. 5, 1854.

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Two female Compositors are wanted immedi-

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THE NEW ERA.

The third Volume of this Journal commences forwarded to the care of Mrs. LUTHER PARKS; Oct. 7, 1854. It will still be the advocate of hensive, and most tolerant sense, according to the best understanding and conviction of its Editor and Proprietor, who, while he recognizes his own proper individual responsibility to the Pubic for what he himself may utter through its colimns, and for the general character and tone of the paper, at the same time wishes it to be distinctly understood, that he is not responsible for many individual convictions and statements, he may feel free to publish from others, in accordance with the obviously just demands of a truly FREE PAPER.

He also wishes it to be distinctly understood, that no subscriber, writer or reader of this Journal, will be considered as committed to its principles, views and measures, any farther than he voluntarily and willingly commits himself, independently of his subscription or his reading. He wishes it to be constantly borne in mind that this is the Age of FREE THOUGHT, and of Individual Responsibility; and that, in connection with what, for the time being, is perhaps, somewhat peculiarly denominated Spiritualism, the ERA will be, as it everhas been, the uncompromising advocate of free thought,-and he free expression of thought-for in that way only, as one essential element of advancement, can any true progress be made.

THE ERA will still be the vehicle of the prominent FACTS of the Spiritual Movement, of the various phases of its PHILOSOPHY, and of such suggestions of a PRACTICAL nature, as may with justice and propriety come within its own province to present and discuss. In short, while it will ever and earnestly strive to be true o its own convictions, it will as truly endeavor to do its whole duty to the Public.

The new Volume will begin with entire NEW TYPE and a NEW HEAD,-and will contain rom week to week, about one third more reading matter than it ever has before. And yet for this, among other additions to its expenses, there will be no addition to the price of the paper. Thankful for the past efforts of its many friends, in its behalf, it may be said the ERA still needs, lesires and CONFIDENTLY EXPECTS the continuance of those efforts in thefuture, that it may not only be enabled to lice, but to appear from week to week, in the most attractive garb of Truth itself, and thereby exert an influence for good, which otherwise it would be greatly incapable of doing.

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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.

Poetry.

But a beautiful dream Of shadows that are not what they seem

Of the things that shall meet our waking eyes.

Hardly they shine As beneath the veil of that flesh divine Which were else too bright For the feebleness of a sinner's sight.

I gaze aloof On the tissued roof, Where time and space are the warp and woof Which the King of kings, As a curtain flings
O'er the dreadfulness of eternal things.

A tapestried tent, From the brave everlasting firmament, When the blaze of the skies Through the vale of mystical imageries.

But could I see, As in truth they be, The glories of heaven that encompass me I should lightly hold The tissued fold Of that marvelous curtain of blue and gold.

Soon the whole, Like a parched scroll, Shall before my amazed sight uproll And without a screen, At one burst seen-The presence wherein I've ever been.

Oh! who shall bear The blinding glare Of the majesty that shall meet us there? What eye may gaze On the unveiled blaze Of the light- girdled throne of the Ancient of Days?

Eureka.

BY LUCY LARCOM.

I ran through a garden of roses at morning, Uncaring the whither or why, When, sudden as light, came a musical warning, That thrilled in my heart like a sigh: "Seek! seek!" -- one low word-and there fol-

lowed no other! I gathered a white lily bell; A doveling I caught, newly left by its mother; I stooped for a pebble, a shell-But just as a joyous "Eureka" replied, My dove flew away, and my white lily died, My pebble and shell lost the light of the wave,

Then outward I sally, a fearless crusader, With "Seek" as a herald before; On Error's dominion I march, an invader, To earn myself laurels and gore. I stride, an impatient Goliath, to battle-My foes are but pigmies to-day: "Eureka!" I shout-while the war-thunders rat-

The victor rides forth from the fray. "Eureka!" -- why palsies my tongue at the word? Chimera yields not to a mortal's dull sword; Lo! giants arise from the blood of the slain; Alike, were the search and the struggle in vain.

An altar, a Mecca of rest; Beside that calm shrine I will seat me, and pon-

And be in my solitude blest. There Peace shall bend over me-Peace, the pure

There Love shall stay, folding his wings: "Eureka!" I hear it,a soothing evangel-'Tis brooding Reflection that sings. Still cheated! still Ixion is grasping a cloud; The white robe of peace, see! it is but a

My Mecca I leave, for I vainly have sought: The garden, the battle, the shrine-they are

Now pausing, a wanderer restless yet weary, "Seek! seek!" how it sounds like a moan Oh, where? for around all is barren and dreary; Beyond lies the dread, the unknown! And upward-oh joy! what a glory is breaking!

Why looked I not upward before? My soul, like a planet, in sunlight is waking,

To suffer ectipse never more.
"Eureka!" all dazzled with splendor 1 stand; Light upward and inward, a Father at hand; "Eureka!" the Kingdom of God is within!

SOMETHING NEW .- Paper made of been frequently informed through the press that such things have been attemptd but we believe this is the first successful experiment of making paper entirely ful of small change-and may God bless nitely intelligent Being, have distinctly of wood. The paper is strong, quite white, and had we not the most convince As I took the money in my hand, the ters would be likely to suppose it made of rags in the usual manner. The patentee is Mr. Julius A. Roth, of Philatentee is Mr. Julius A. Roth of Phila delphia, and the paper was made at the things ? mill of Messrs. Planter & Smith, of Lee. Mr. Roth has been experimenting on this I am so anxious to know more of these of coin, and to the other scenes forefor the last six years, and has finally succeeded as above. Our patrons will not

we think of him if, after he had thrust the lantern was, I awoke my father and that now oppress the world; as the vighis own hand into the wounded side, and mother to inquire. They asked me where orous genius of the New Dispensation own hands; also Oral Communications spoken placed his own fingers into the prints of the nails, he had still refused to acknowledge the identity of the person before him? In such a case, a man capable of appreciating evidence would be compelation. They said there was no oil for the appreciating evidence would be compelation. prejudices and preconceived notions.

tigate mind, soul-the thinking, immortal that I returned, procured an old tin lanpart of man. Too long has this great ern and a piece of candle, then started Decidedly the most interesting symptom Chart of the Celestial Spheres, and specitheme been neglected, but the day is now again. I felt more hurried than before, it has for some time been my good for- mens of Spirit Writing, which was odawning for its more perfect elucidation. and found myself running at full speed; tune to witness, was in the character of riginally published without the appendix, for May God, through the exertions of man,

I knew no reason why. About two o'clock a picnic in Concord, Lake Co., Aug. 12.

I found myself at the depot. All was a concord, Lake Co., Aug. 12.

I found myself at the depot. All was a concord, Lake Co., Aug. 12. speed the day when I (for one) shall know I found myself at the depot. All was There in the grove, one of "God's first the former price. And to farther extend the more of myself!

you please, through the medium of your my mind, "What answer shall I give if Journal, in which I see you have recorded asked why here?" I stopped not until I and such as do not commit their consome marvelous previsions, &c., shed arrived at the rear basement of the house sciences to the keeping of any particusome light upon the (to me) unaccountoperations of my own mind.

From my earliest recollection at different times, when in natural sleep, (without around the house, there being no wingels from the supernal spheres. The nesmerism, which, strange to say, has no effect on me,) views of future events have I called at the window, but received no seemed a fit place to listen to the counpassed before me in their minuteness, and left their indelible impressions; views of unanticipated, unthought-of events, and were so foggy; I thought I smelled fire; the spirit world, was through Miss Sarah only such. In some instances the vision put my hand upon the window; found it Giles, a young lady from Bainbridge, or impression has been realized in a few quite hot. I then burst in the window; Geauga Co. The subject of her disdays, and in others not till many years after. For instance, when but a boy, fifteen or twenty years ago, in a vision or dream, (call it what you may, but I can always tell these presentiments from an ordinary, vague, and unmeaning dream,) I was in a strange city, no one that I knew. Oh! how plainly I can even now see the streets, parks, pavement-every particular feature of that city as it then appeared! In my vision I was troubled, for I had no money, and to make it still worse, my last and only pair of boots had ripped from the insole. While thus musing and walking, I felt that something had collected between the sole of my boot and foot; upon examination, I found that And "I have not found" was the answer I gave. the old boot which had troubled me so much was crammed with small changesome three or four dollars. Then, thought I, "it is well the sole was loose, so as to. shovel up the money as I walked along, for what could I do away from home without one cent?" Nothing can be more vivid to my mind than the appearance of the money. Two-shilling peices, shillings, ten cents, six cents, five cents; but the greater part of it was in peices about half as large as six-cent pieces, with three straight marks on one side and a star on New bring me my staff, for the pilgrim sees younot know: I had never seen any like them before. In the morning I told my dream.

FULFILMENT OF THE VISION. The principle part of last fall and winmy last shilling. It appeared to me very strange (as I had never been there before, or given any particular attention to the history of the place) that every tree, house found that my boots were giving way, ripping from the insole. At first I thought to take me home, to do as I had often made entirely of wood. The public have ter, and the noble-hearted New Jerseymen ing in its material form. (and ladies too—probably they gave the greater part), contributed from the mode-hearted NewJerseymen and ing in its material form.

So then we may say that the Great Ar- all around thee smile; contrive so to live greater part) contributed a whole hand- chitect of the universe must, as an infa-

ing evidence that it was made of wood, whole szene of the vision rushed upon my and developments, from the highest and grandest to the leavest to the leaves sons not much experienced in such mat-

The Spiritual World.

That is not first which is spiritual—I Con.xv.

The way into the holiest of all was not yet and manifest.—Here, iv. 8.

This world I deem

This world I deem

This world I deem

The Spiritual World.

The way into the holiest of all was not yet and manifest.—Here, iv. 8.

This world I deem

This world I deem

The Spiritual World.

The way into the holiest of all was not yet and manifest.—Here, iv. 8.

This world I deem

The spiritual World.

The way into the holiest of all was not yet and manifest.—Here, iv. 8.

This world I deem

This world I deem

The Spiritual World.

The spiritual World.

The way into the holiest of all was not yet and manifest.—Here, iv. 8.

The way into the holiest of all was not yet and buried, was standing before him.

The way into the holiest of all was not yet and buried, was standing before him.

The way into the holiest of all was not yet and buried, was standing before him. near the place," I found myself involun-He very reasonably required the most tarily hasting. Upon opening the door, I convincing proof of an occurrence so mar- found it too dark to attempt the journey light; but found it so dark, and so much At every step in his downward course. Your province, Mr. Editor, is to invess water in the roads, in deep galleys, &c., Orthodoxy grouns beneath his grievous kept by James S. Hall, Esq., formerly lar class of persons. P. M. of this place. Here I saw a light

and save their lives. nicated the flames to all around it. The of her clear, musical tones, at times soft the lime and caused the fire.

of the above as you may best please. Yours very respectfully,

ZADOCK HUBBEL. Mount Kisho, Westchester Co., N. Y.

REMARKS.—Both cases here related by kable ; but that which will strike the gen- a flow of soul," by her clear, logical reaeral reader as most difficult of explication soning. Whether one is ready to admit is the presentation in the vision of the that spirits thus use her organism, coin so exactly answering the description or believe that it is her own talents to of the now current three-cent pieces, which he is listening, he cannot easily though the vision occurred many years withstand the force of her reasoning upbefore that coin was issued or propably on whatever subject she speaks. The even conceived of by man. The elements meeting was also briefly addressed by Pond'; and nearly that distance from the shore of Vineyard Sound, where we are presented with have preëxisted in the mind of the the Presbyterian Church. dreamer, nor could they have been re- The dinner was decidedly interesting, ceived magnetically or sympathetically and spoke well for the good taste of the from any mind in this world, inasmuch ladies. ter I spent in lecturing upon the subject as the three-cent pieces thus minutely Every part of the meeting was conof temperance, &c., passing through a pictured had not yet become even the ducted with perfect order and decorum, portion of New Jersey, New York, and property of human thoughts. Whence, with none of the fanatical and ridiculous Connecticut. Traveling you are aware then, did the dreamer receive the image that too often in some places attend costs something. When I came to New- of the coin? We can conceive of no spiritual meetings. Many who never beark, N. J., where I was to lecture, meeting with some extra expenses, I paid out having recourse to the doctrine of archetypes or divine spiritual patterns, preceding and determining all outer creations, which idea has been frequently hinted in our articles in previous numbers of this and street looked so familiar. I could Journal. It may be thus illustrated: The not account for it. I kept walking architect before he proceeds to the conaround through curiosity, and after awhile struction of a building, has the ideal or I would pawn my watch to raise money in constructing it he only embodies in material form the image which he sees enjoyment in the future. To such as done before, earn some more money, and in his mind. Now, could a clairvoyant realize the certainty of this, there can then walk into the Rummies again; but come fully en rapport with the mind be no terror in Death-no despair in upon further reflection I came to the conclusion that I would tell my necessities his building, he would see the building ry cross—rainbows span every cloud." to my audience, and give them an oppor- just as the architect conceived it, and Wood. We have been shown and have tunity to administer to my wants. At the from his vision he might correctly pre- to baptize an infant, he utters the follownow at our office two sheets of paper close of my lecture I mentioned the mat-

world which had relation to the future development of that particular description

retiring form of Old Theology, grown gray with the bigotry and superstition of ages,-under whose fostering care velous, so unparalleled. But what should without a lantern. Not knowing where have thrived the misery and degradation entitled, "A Book for Skeptics!" being Comand ignorance have been so long forging titled, weight, and the outraged Truth revives. silent and dark save the low murmer of temples," were assembled such from the sale of it, I will send it, postpaid to any ad-Now, Sirs, (after this premising,) will many waters. The thought flashed across surrounding country, as dared to stray dress on receipt of 50 cts. Address from the folds of their beloved shepherds,

> As the gentle breeze murmured among which could not be seen without going the leaves, it almost seemed to waft andows to the basement except in the rear. "temple" indeed clothed in living green, answer; I heard the crackling of fire, but sel of ministering spirits. The first adcould see nothing distinctly, the windows dress to the assembled multitudes from the air rushing in enabled me to see the course was the evils that now rest like an flames. The house was on fire near the incubus upon our country. As the glowcenter. Mr. Hall and others, wrapped in ing words of truth fell in rich pathos profound sleep, unconscious of any dan- from her lips, as she commented upon the ger, were over the devouring element. evils of Slavery and Intemperance, it It was only beating the house and call- seemed as though none could doubt but ing at the top of my voice that I awoke they were listening io the instructions of hem just in time to extinguish the flames the "spirits of the just made perfect." Truth after truth was brought lime which sat against a door near the none could resist. Miss Giles' manner wall and under the stairs, and had commu- of speaking is perfect. The eloquence stition. As a speaker, she will admit of street, and by a comparison with those of either sex who are considered as ornaments to any so-

Mrs. Hunt also contributed much to our correspondent are sufficiently remar- make the occasion a "feast of reason and Smith, ald not Mr. Hall an ex Rev. and graduate from

Fraternally thine,

OMICRON.

Words of Cheer .- "There is a good archetype of that building in his mind. time coming," when it will appear more He mentally sees it in all its parts, and plainly than it now does that the persecutions and trials of to-day are but the labor-pains of new-born capacities for

When the Hindoo priest is about

around you weep And yet these Hindoos are called heathpreconceived the form of the future work ens by our American religionists, who are begging money of widows and orphans, to introduce among them a fighting religion, which kills not only men and women, but inocent children, to obtain gold

HEALING MEDIUMS.

GEORGE ATKINS, Clairvoyant, W/riting, and strange previsions and impressions, that shadowed, that the vision in all its parts Healing Medium, and BENJAMIN A. GLEAceeded as above. Our patrons will not that you will excuse me for relating one was presented to the mind of the dreamer. Son, Healing Medium and Visionist, would interefore be surprised if we should one therefore be surprised if we should one that you will excuse me for relating one was presented to the mind of the dreamer. The deptation of recent date. On the morning of the of these days, issue our sheet on paper of recent date. On the morning of the The doctrine of archetypes formed an they will attend to the Healing of the Sick, under 1st of May inst., which was the last of the important element in the philosophy of Spiritual Direction, at 103 Court st., near the A Chart exhibiting the Outline of Progressive opened." Price 75 cts. Postage 10 cts.

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by coming into rapport with that portion falsely call national honor!—Pleasure The Philosophy of Spiritual Intercourse A. J. Davis. price 50 cts. postage 9 cts.

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