



THE NEW ERA

OR HEAVEN OPENED TO MAN.

VOL. I.

BOSTON, MASS., WEDNESDAY, SEPTEMBER 14, 1853.

NO. 46.

SPIRITUAL PHILOSOPHY.

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, 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 his remarks concerning it, my mind is still in an uncertain mood. Have you ever had things promised by the Spirits 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 Spirits attending 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?

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.

DEAR SIR:—

I have yours of the 24th, and, so far as I can, I will answer it.

Your difficulties seem to 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.

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 not 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 Apollon 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 fellow-men? 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 ahead?

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 thing until after long and carefully weighing it. I am satisfied I am right. I cannot get all knowledge at once. I must get a little at a time; and it is only as I get one point here and another there, firmly established as true, that I venture to attempt to do any good with it. Any other course renders me liable to the danger of uttering some crudity or some inconsistency, that, by-and-by, I may regret; and our New Philosophy has suffered enough from that cause already.

Now the substance of all this is, be

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 you!

Your other difficulty, the uncertainty of the communications, involves most 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 to expect them to be perfect and unvaryingly accurate in what they say. Can that be expected of anything but the Almighty? Spirits in that respect are like mortals, they can tell us only what they 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 know 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 can 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 attribute of the Deity, we have no right to expect 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 do not go. Will you condemn me as a falsifier of the truth before you learn the reasons of my change of purpose? The difficulty in all this matter lies in our expecting too much perfection in the Spirits, in looking upon them as knowing more than they do, and as being able to do more than they can; in other words, 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 is, however, another class which are in-

tended as deceiving and to mislead. I 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, if influenced 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 into the streets and ask of the passer-by an account of an affray, and see how many different accounts of it you get. No two will agree. Now what will you 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?

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 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 said—indeed 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 fraudulently, 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 chosen?

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 yours.

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 reason to believe that there is in the Spirit-

world much opposition to this intercourse with us, and that a combination has been formed to interrupt and, if possible, to overthrow 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 falsely, 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 in 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 to labor.

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 to become 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, Philadelphia.
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 are many others in the same situation

with yourself, to whom my advice to you 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 iniquity 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 society.

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 could 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 name of God. And still another thing—that 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 phenomenon.

In the mean 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

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 consciousness 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.

My Friend:—

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 yielding 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, for me it has done a blessed work. For twenty long years has 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 us 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—angels 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 union with ours, breeding its future wings.

NEW ERA.

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

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

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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 respectful—i. e. the majority of them. Now and then, we are startled somewhat disagreeably, by some snarling theological cur, or some growling secular bull-dogism, 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 bite." 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 pigny 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, "that he had sent me to you." We thank Heaven for opposition, but we have no feeling of obligation for the oppositionists—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 its beneficent aims.

The Truth has made great progress within a year, and the opposition has contributed no small share of influence in 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 a Gov. Tallmadge and a Judge Edmonds—men of eminent moral and intellectual ability—into the field of Spiritual development and progress, who, had they not keenly felt the insult offered to Heaven 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.

Within a year, too, the New Dispensation 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 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, if 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 that excellent medium, Charles Ramsdell.

The Lecture embraced the following topics, viz., a reference to past experience, observations on the light that is now spreading from East to West, and from North to South, pointing the lost wanderer of Earth to a happier destiny. The necessity of attending to the demands of our spiritual and inner man was emphatically urged. The lecture was concluded by lengthy remarks on the happiness that would pervade society when the whole was one harmonious Brotherhood. The meeting adjourned till 6 o'clock in the evening, and I assure you, Brother Hewitt, that it would have done you good to have seen the numerous and respectable gathering at the time appointed; and truly may it be said 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 minutiae, that it reached with power the heart of many present.

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., etc.

After the close of the Lecture, which occupied near two hours in its delivery G. Ketteredge 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 I will forward in due time.

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

Yours in Spiritual faith,

T. C. C.

"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 Spiritual profession, communion and organization should be. It is emphatically a system of Church Unity—or, more properly, it is a Church System, founded on the idea that the Church, in its original and most legitimate acceptation, 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 Christianity—the irreligious and the profane, the skeptical, the heathen—all, in fact, on whom the heaven 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 slout 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 fating 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 ensign for the nations, and shall assem-

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 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 God's."

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 medium 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 pupils. 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 these.

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 bees:

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 haste to avoid their stings. A little after six o'clock quiet was restored, and the living bees returned 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 is 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 "Cacothetis Scribendi," I proceed to narrate 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 baskets. 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 well for all purposes. This affecting story, notwithstanding my youth, made a deep impression on my mind.

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 consequence of the information obtained in my dream.

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 subvert the doctrine of Spiritualism.

T. H.

North Adams, Sept. 1, 1853.

Letter from Ohio.

Aurora, O., April 10, 1853.

DEAR SIR:

I have had the privilege, recently, of reading a few numbers of your Paper, the New Era, and am astonished at the facts and revelations, 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 faculties, 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 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 commencement of a New Era.

Yours Truly,

MYRON EGLESTON.

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 battery. 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.—*Leiston 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 illustration 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 statement:—

"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 cause 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: Yours of the 21st inst. is now before me. In answer to your inquiry, how near the clairvoyant came to the mark? I would 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 home. I will seek further information and send to you as soon as obtained.

Fraternally and cordially thine,

R. L. ROYS.

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.

D. J. MANDELL.

My Past and Present.

BR. HEWITT:

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 should grieve away the Holy Spirit, or 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 scrupulous 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,

seemed little better than one great charnel house.

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 soul 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 day,

"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 West.

THE CAUSE IS ONWARD.

The cause is progressing here steadily, and we are having some very good mediums 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 ascendency. Error, with all her benighted train, is fast fleeing away. Soon will the strong battlements of superstition 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 of mankind.

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

Yours in the bonds of affection,
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 principles.

We profess to be Spiritualists, and to be guided by Spiritual monition. Let us not depart from obedience to this without good and satisfactory reasons for so doing. 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 monitions that Rochester, N. Y. was the right place, and one uttered that about the first of 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 will be sent when desired.

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 7½ o'clock.

Sept. 21st 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 2 o'clock,
At Institute Hall, Chapman Place,
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Discourses may be expected relative to the principles of the Progressive or Harmonical Philosophy.
Seats free. Expenses defrayed by voluntary contribution.

MISS SARAH J. IRISH,

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May be found at
NO. 21 ALBANY-STREET,
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Sittings of One Hour each—from 8 o'clock a.m. till 6 o'clock p.m. Evening Circles for those desiring it.
Boston, June 15.

Penetrate the Mysteries of the Spirit Land.

MISS ANNETTE A. BURCH, MEDIUM,
No. 2 Elm Place, R. of No. 23 Portland St., Boston.

Sittings from 8 a.m. to 9 p.m.

TO THE AFFLICTED.

James T. Peters 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.
Free one dollar. Free advice to those unable to pay.
Boston, July 31.

Healing Medium.

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 Pharisaism 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 dozen; \$6 per hundred. Sold by Bela Marsh, 25 Cornhill, and by the writer at 5 Washington St.
A. E. NEWTON.

THE SPIRITUAL UNIVERSE.

THE SPIRITUAL UNIVERSE is designed to be a 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 the PHILOSOPHY, 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, advocating progress in all things. As prominent and attractive characteristics of this work, may be mentioned—

1. PRINCIPLES OF NATURE; embracing a natural and philosophical explanation of the various phenomena of Nature; and a dispositive refutation of Celestial Realities as obtained by Intuition and sanctioned by Reason.
2. VOICES FROM THE SPIRIT-LAND; as received by mankind at the present day; the natural fruits of the NEW DISPENSATION.
3. CLAIRVOYANCE; well attested instances of Spiritual Sight or perception, their benefits, results, and practical revelations.
4. PSYCHOMETRY; numerous facts and experiments in this science, of general interest, will be given.
5. MUSIC, an original piece of music with appropriate poetry will be published every month. The music and poetry are both composed by spirits.
6. SOCIAL REFORM, abolition of the Death Penalty; Temperance; Anti-Slavery; justice to labor; and universal Education.

This paper will seek as its end, the transformation of the selfish desires, and isolated interests of mankind, to holy aspirations and Harmonious Unity.

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

A NEW VOLUME COMMENCED.

125,000 Copies Printed.

The present number commences the fourth year and seventh volume of Harper's New Monthly Magazine. It has reached a monthly edition of one hundred and twenty-five thousand copies and the demand for it is still increasing with greater rapidity than ever. This unparalleled and unexpected success has compelled the Publishers to resort to extraordinary means for printing the work with the requisite rapidity, and at the same time preserving the typographical elegance by which it has always been distinguished. It is now electrotyped by a new process, which makes it easy to print any number of copies from the same plates, without in the least impairing the clearness and beauty of the impression. It will continue to present at the cheapest price, the most interesting and instructive literary matter, original and selected, domestic and foreign, in the most elegant and convenient style, and accompanied by the finest pictorial illustrations, which a lavish expenditure of money can command. They appeal to the past, as a guarantee that their promises for the future will be abundantly fulfilled.

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

from the Publishers, the Booksellers, or Periodical Agents, at three cents a number, or thirty-six cents a year postage, payable at the post-office 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 numerous Pictorial Illustrations, accurate Plates of the fashions, a copious Chronicle of current events, and important notices of the important books of the Month. The volumes commence with the numbers for June and December; but subscriptions may commence with any number.

TERMS.—The Magazine may be obtained of Booksellers, Periodical Agents, or from the Publishers 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 a volume, and in plain covers are furnished to those who wish to receive their back numbers uniformly bound, at twenty-five cents each. Six volumes are now ready for sale.

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

Exchange newspapers and periodicals are requested to direct to "Harper's Magazine, New York."

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, 1853.

SPIRITUAL TELEGRAPH.

The general character of this Paper is already so well known, as to preclude the necessity for a lengthy description. Suffice it to say, 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, it will tolerate great freedom, imposing no checks except when liberty is made the occasion of offence. 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 harmony 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 earnestly solicited.

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

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Volume IX of the SCIENTIFIC AMERICAN commences on the 18th of September. It is chiefly devoted to the advancement of the interests of *Mechanics, Inventions, Manufacturers, and Farmers*, by the diffusion of useful knowledge upon these important branches. It is edited by men practically skilled in the arts and sciences, and is widely regarded as a sound and able journal. Nearly all the VALUABLE PATENTS which issue weekly from the PATENT OFFICE are ILLUSTRATED WITH ENGRAVINGS, and the CLAIMS of the PATENTS are published in its columns; thus making the paper a perfect SCIENTIFIC AND MECHANICAL ENCYCLOPEDIA for future as well as present reference. The SCIENTIFIC AMERICAN is very extensively circulated—its circulation in the last Volume exceeding 18,000 copies per week. It is a forum for binding; each volume contains SEVERAL HUNDRED ENGRAVINGS and over FOUR HUNDRED PAGES of Reading Matter with an Index. The practical receipts alone are worth to any family more than the subscription price

POETRY.

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 strangers—

Or sympathize less than we did with your woe.
A light, though unseen, on your pathway is shining;
Spirits for you wreaths immortal are twining:

Know, then, ye mortals, oh, cease your repining,
Your home is a land which no sorrow can know.
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 bask 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 grave.

Truth has shone forth to enlighten the dreary
And desolate soul, 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 confusion,
And doubt and dismay heavenly hope overcast—
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 de-

velopment, and as a means of promoting
good to the world, would not for a short
time, be with me, as formerly, to influ-

ence me, and I felt as if transferred to
the charge of another.

When thus informed I did not ques-
tion, for that was not my practice, but
to receive, and not seek to know be-

yond 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 Manifesta-

tions, "You think you have communi-
cations, 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 communi-

cation from another spirit?" I imme-
diately understood his wish, but hesitat-
ingly replied, as I felt his delicacy upon

the subject. "Perhaps I could, or the
individual spirit itself might be able to
communicate." He answered, some-

thing like this, as nearly as I can recol-
lect, 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 recog-
nize me by speaking to her, 'Abby, do
you know me? If you do, speak my

name, which she did. Shortly after I

again addressed her, but she did not re-
cognize me. I turned her towards me
and her eyes were opened, but her gaze
seemed to be directed beyond me up-
ward. 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. Fi-
nally, on inquiring, 'Who do you see?'
she exclaimed, Brother Ainsworth, as if
she saw him, and relapsed into uncon-

sciousness;" 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 ex-

plained, for he had been with the sick
one, whose spirit he had assisted in
his 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

affection.

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 ab-

sent a few days, and again returned 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 sensi



DEVOTED TO THE NEW DISPENSATION.

VOL. II.—NO. 46.

BOSTON, MASS., WEDNESDAY, SEPTEMBER 13, 1854.

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 appreciative 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.

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, Jesus Christ. Doubtless some of your readers, Messrs. Editors, will at this point relax their hold of the paper and with a shrinking, shuddering sensation running over their being, say, Why who can even suppose Christ had a negative side to his character? Be patient and read, seeing what you shall see, and only this

alone is asked—*forget* that you ever heard a sermon or read a book but the Gospels or New Testament, with what of early history may have fallen in your way.

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.

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 them. That they were inspired as was 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.

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, so-called, 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 Platonian becomes the prevalent school, and in its light came Jesus.

Christ seems to have been possessed of a peculiar and most highly gifted physical and mental organization; and was peculiar in this, that he seems to have been intended to make the real principles of Philosophy an every day reality—a matter-of-fact, practical thing—a something to be *done*, not simply *talked about*. He was *Plato worked out*—Plato demonstrated.

Says Neander, in speaking of the Platonian system: "History has often to repeat this same statement, that in times of superstition and of scepticism, this 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 inward 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 events, but it recognized in it a stage of purification and preparation for a more 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 a truth.

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 I 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, honest, intuitional mind. He suppressed 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, neither he or we should or can question: If Christ taught the truth, and if what he taught was the same as was taught by Plato and others, and if what He taught was from God, then were the teachings of Plato and others from God. And inasmuch as Plato lived some two hundred years before Christ, and his teachings were generally disseminated among 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 life*. While Plato *talked* and wrote Philosophy, as do some in these days, Christ *acted* Philosophy, as but few do now. This is the grand object and purpose of his whole life. He *loved* most to *work*. And in my esteem, all there is of any value in Christ or Christianity, is the demonstration in him, that we can live truthful, useful and happy lives. That if we will act as he acted, there will be no more disease, no more weeping, no more sighing, no more transgression of physical laws, and a high degree of mental perfection.

This may be too entire in its expression, for I know not that he suffered 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 perfections, to avoid many of the errors of such as were less perfectly constituted. 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."

Christ came to fill one niche in God'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 the perceptions of to-day—while I verily think a day will come, when every 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, which was known even before the world was—in its present form. For the present, however, there is a "glory" of the sun, and another glory of the moon, and another glory of the stars; for one, star differeth from another star in glory," and it is sufficient for our purpose that seeing the good, we accept it, whether of Paul or Cephas, of Christ or Plato, or any other.

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 I could like. I must therefore beg leave to throw out my ideas as they may occur without a close regard to order.

Yours, A. M. POTTER.

Inspiration.

What is Inspiration? What are its claims? Some look to Heaven, to God, for it. Others look within—some to intermediate beings between God and us. All agree in the fact of Inspiration, but disagree in the mode of operation and its claims. Let us reason upon the subject.

Spiritualist.—What do you mean by Inspiration?

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?

Shaker.—When I tell you that God is speaking you must believe it.

Sp.—I may believe your word on all matters where you are not liable to be deceived, but I can see a liability to deception in this case, though not intended. Your present emotions and thoughts may 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 inspired?

Shaker.—I think we must first prove a person is inspired, and then receive his message, whether we can comprehend it or not.

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. I 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 creature, however solemnly made; for in so-doing I may be led astray and deceived, as thousands have been. I cannot believe that God himself personally speaks through any man. He speaks in the 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?

Shaker.—Yea, and it is divine. I acknowledge you have some great minds on your side, but I cannot believe it yet.

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 Earth. Now suppose we should hear a voice 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 remember, as you leave me, and think of it when away, you have said that Angelic testimony was absolute and divine. I believe nothing absolute but God, and his face no man can see, any more than I can see you. True I see your outer form. 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, or you will be ruined. It is God that 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 darkness?

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 that tap root of the Old Theology be cut, and the tree will fall of its own weight. Had he tarried I should have 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 conditions. 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 New Era.

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

S. C. HEWITT,
 Editor and Proprietor:

OFFICE NO. 15 FRANKLIN ST.

A. E. NEWTON, Assistant Editor,
 ROOM AT 5 WASHINGTON ST.

TERMS—\$1.50 Per Annum, in Advance.

ISSUED EVERY WEDNESDAY.

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 to enumerate.

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 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 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 think—which is more or less recognized by the friends of the paper, and approved 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 would be, considering the radical difference there is in our powers of seeing things;—and for the charity these have manifested in our behalf, we are very thankful. Those of them who criticize in good spirit, though earnestly and warmly, at the same time, we shall ever regard as sincere objectors, and shall therefore be ever ready (if they will) to take them heartily by the hand, and bid them God Speed in such criticism as

that; for, although we may not be able to see the exact truthfulness of their views 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 ourselves 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 Truth.

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 attention of the reader to the two remaining points of objection, 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 of influence—as, for illustration, John M. Spear and his coadjutors? Do not they expect, and have they not expected that Heaven would drop down very soon into their midst without any trouble on their part? Are they not on the tiptoe of expectation, that the Angels will do up all this desirable work of regeneration for them and the world, before they are hardly aware of it, as Mr. Ballou represents? No!—emphatically, we say, noth-

ing of the kind. Those concerned, have had too much hard work to do already; 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 philosophical revelations and suggestions, and their practical application, that sorrows on sorrows, and sacrifice after sacrifice might still be demanded and continue to be demanded for a long time to come, ere the foundations of a Divine Society on Earth would be fairly laid. They neither have had, nor do they expect to 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 race—doing 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 scoffs 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 had been often enough, and long enough misunderstood, with respect to those very peculiar moral and social views, which he holds as sacred truth, to be quite 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 anticipations 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, incredible, like all new and strange things at the first sight of them.

But enough of this. Were Mr. Ballou intimate with the experiences and views of those he attempts to criticize, 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 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 review.

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 found him backing up his over-wrought imaginings, by calling in the aid of spirit predictions, and the spiritual statements of Mrs. Thomas. His great

readiness to believe "the spirits" here, while ever so ready to discredit them absolutely in other matters of equal importance, and of infinitely more intrinsic attractiveness, shows, at least, a somewhat morbid sensibility, if not a tendency towards a "false reliance" on spirits. But so radical is the question of Marriage itself; so deep is the hell of the Marriage institution, as it is; and so sore, therefore, does almost everybody feel in relation to the question, that the very proposition to discuss this question, is considered, in certain quarters, as tantamount to Licentiousness. Now, we need not say to those who know us, that we have no sympathy with either of these extremes. We cannot but view any system of licentiousness with horror and disgust, and would not knowingly give the least intimation, which should even seem to encourage any hypothesis or practice in opposition to the strictest purity and the true sacredness and peace of the Family—the Home, and all legitimate 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 amative license, and of every consequent 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 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 importance—not deeming any subject too sacred to be sifted; and the question of Marriage, among many others, has been and is still being very freely handled. The leading spiritual papers have published, and are still publishing criticisms upon the institution 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 licentious 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 licentious 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 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 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 it be shown that Spiritualists accept such doctrines and act upon them. Give us, not a few straggling cases, which might be abundantly paralleled by any religious 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 Spiritualists—which 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 congregations, in Charlestown, Boston, and elsewhere—take not such unwarrantable action as evidence that 800 or 1000

people, or any considerable part thereof—at least, the substantial and influential part of it—either have any peculiar disposition to licentiousness, or would countenance the same in others—Especially take not such evidence as proof, that the leading influence of Spiritualism, throughout the United States, is licentious. Take not mere hearsay evidence, and then mount the steed of imagination, and ride the animal to death, in search of ideas, feelings and terms, whereby, in reality, to make such evidence the more distorted and monstrous—absurd. Above all things, do not substitute your own ipse dixit, for the reliable data of a perfectly truthful judgment in the premises. Let Spiritualists and Spiritualism be treated as here suggested, and we will not complain. But when wholesale charges are made, on mere hearsay, and this, perhaps, not a little overgrown by the journey it has performed, we do most decidedly object to them—especially when, from our 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 behalf. We love it because it is the very epitome 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 wrong.

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 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 respect, or in any respect, we most truly and humbly beg the pardon of all the aggrieved. We have no other purpose to subvert 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 a single paper. As the remittance of a single subscription, is somewhat inconvenient, in very many cases, two persons can

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 diversions 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. CLVER 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-inspiring 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 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

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, 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 twenty-four hours. When we have such demonstrations, constantly recurring, of the power of the Spirit-world 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 \$100, 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 depreciation 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 organization, 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.

The speaking ended, and a committee 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 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 the cars for their respective homes, apparently 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 to some extent that sacrifice and work—mighty work for humanity—as well as 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.

Poetry.

The Spiritual World.

That is not first which is spiritual.—1 Cor. xv.
The way into the holiest of all was not yet made manifest.—Heb. ix. 8.
This world I deem
A beautiful dream,
Of shadows that are not what they seem;
Where visions rise,
Giving dim surmise
Of 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 certain fling
O'er the dreadfulness of eternal things.

A tapestried tent,
To shade as 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 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-
low'd 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 onward 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-
tle.
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 yon-
der
An altar, a Mecca of rest;
Beside that calm shrine I will seat me, and pon-
der,
And be in my solitude blest.
There Peace shall bend over me—Peace, the pure
angel;

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 Wood. We have been shown and have now at our office two sheets of paper made entirely of wood. The public have been frequently informed through the press that such things have been attempted but we believe this is the first successful experiment of making paper entirely of wood. The paper is strong, quite white, and had we not the most convincing evidence that it was made of wood, could hardly credit the assertion. Persons not much experienced in such matters 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 Impressions.

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 buried, was standing before him.

He very reasonably required the most convincing proof of an occurrence 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.

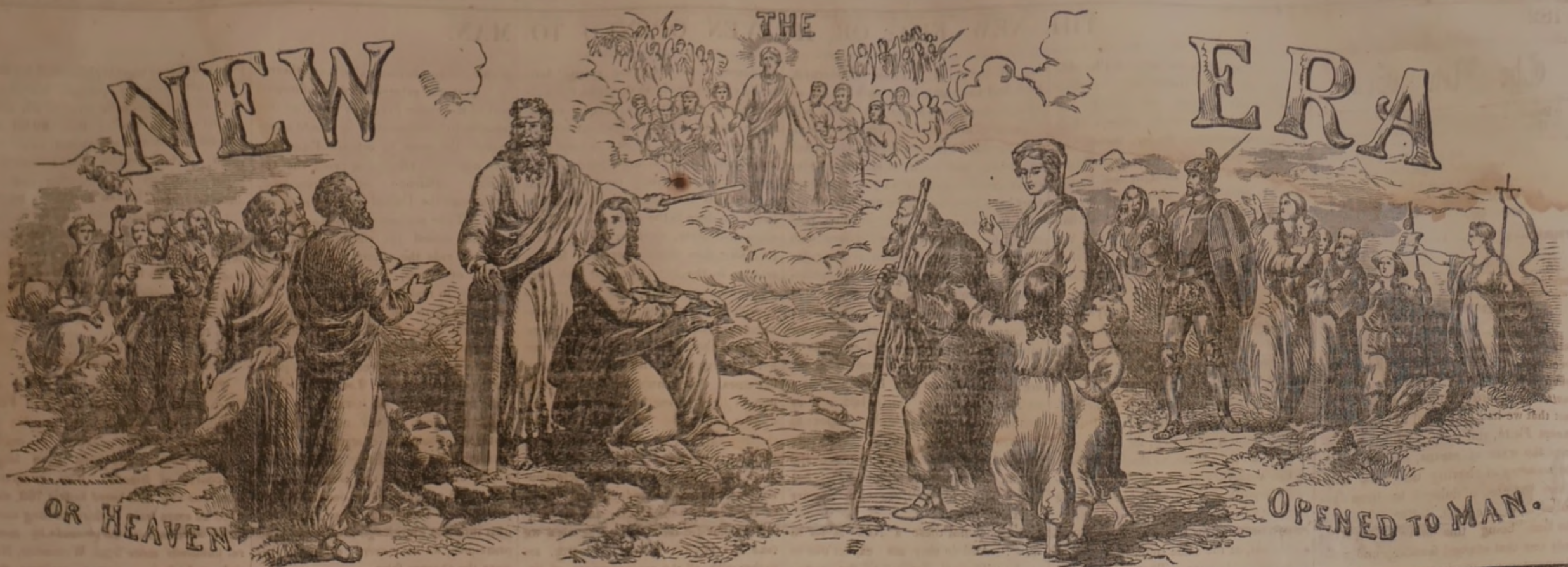
Your province, Mr. Editor, is to investigate mind, soul—the thinking, immortal part of man. Too long has this great theme been neglected, but the day is now dawning for its more perfect elucidation. May God, through the exertions of man, speed the day when I (for one) shall know more of myself!

Now, Sirs, (after this premising,) will 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) unaccountable operations 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 sole. 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 change—some 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 peices, 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.

FULFILLMENT 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 sole. 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 opportunity to administer to my wants. At the close of my lecture I mentioned the matter, and the noble-hearted New Jerseymen (and ladies too—probably they gave the greater part) contributed a whole handful of small change—and may God bless them for it!

As I took the money in my hand, the whole scene of the vision



DEVOTED TO THE NEW DISPENSATION.

VOL. II.—NO. 46.

BOSTON, MASS., WEDNESDAY, SEPTEMBER 13, 1854.

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 appreciative 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.

Elmira, N. Y., Aug. 13, 1854.
Eos, or 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 religious 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, Jesus Christ. Doubtless some of your readers, Messrs. Editors, will at this point relax their hold of the paper and with a shuddering sensation running over their being, say, Why who can even suppose Christ had a negative side to his character? Be patient and read, seeing what you shall see, and only this

alone is asked—*forget* that you ever heard a sermon or read a book but the Gospels or New Testament, with what of early history may have fallen in your way.

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.

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 them. That they were inspired as was 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.

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, so-called, 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 Platonian becomes the prevalent school, and in its light came Jesus.

Christ seems to have been possessed of a peculiar and most highly gifted physical and mental organization; and was peculiar in this, that he seems to have been intended to make the real principles of Philosophy an every day reality—a matter-of-fact, practical thing—a something to be done, not simply talked about. He was *Plato worked out*—Plato demonstrated.

Says Neander, in speaking of the Platonian system:

"History has often to repeat this same statement, that in times of superstition and of scepticism, this 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 inward 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 events, but it recognized in it a stage of purification and preparation for a more 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 a truth."

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 I 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, honest, intuitional mind. He suppressed 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 do so admit; yet this much, neither he or we should or can question: If Christ taught the truth, and if what he taught was the same as was taught by Plato and others, and if what He taught was from God, then were the teachings of Plato and others from God. And inasmuch as Plato lived some two hundred years before Christ, and his teachings were generally disseminated among 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 son and center of Christ's mission, is, His *Practical every-day life*. While Plato talked and wrote Philosophy, as do some in these days, Christ *acted* Philosophy, as few do now. This is the grand object and purpose of his whole life. He *lived* most to work. And in my esteem, all there is of any value in Christ or Christianity, is the demonstration in him, that we can live truthful, useful and happy lives. That if we will act as he acted, there will be no more disease, no more weeping, no more sighing, no more transgression of physical laws, and a high degree of mental perfection.

This may be too entire in its expression, for I know not that he suffered 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 perfections, to avoid many of the errors of such as were less perfectly constituted. 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."

Christ came to fill one niche in God'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 the perceptions of to-day—while I verily think a day will come, when every 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, which was known even before the world was—in its present form. For the present, however, there is a "glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory," and it is sufficient for our purpose that seeing the good, we accept it, whether of Paul or Cephas, of Christ or Plato, or any other.

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 I could like. I must therefore beg leave to throw out my ideas as they may occur without a close regard to order.

Yours,

A. M. POTTER.

Inspiration.

What is Inspiration? What are its claims? Some look to Heaven, to God, for it. Others look within—some to intermediate beings between God and us. All agree in the fact of Inspiration, but disagree in the mode of operation and its claims. Let us reason upon the subject.

Spiritualist.—What do you mean by Inspiration?

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?

Shaker.—When I tell you that God is speaking you must believe it.

Sp.—I may believe your word on all matters where you are not liable to be deceived, but I can see a liability to deception in this case, though not intended. Your present emotions and thoughts may 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 inspired?

Shaker.—I think we must first prove a person is inspired, and then receive his message, whether we can comprehend it or not.

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. I 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 creature, however solemnly made; for in so doing I may be led astray and deceived, as thousands have been. I cannot believe that God himself personally speaks through any man. He speaks in the 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?

Shaker.—Yea, and it is divine. I acknowledge you have some great minds on your side, but I cannot believe it yet?

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.

The New Era.

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

S. C. HEWITT,
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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 to enumerate.

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 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 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 think—which is more or less recognized by the friends of the paper, and approved 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 would be, considering the radical difference there is in our powers of seeing things;—and for the charity these have manifested in our behalf, we are very thankful. Those of them who criticise in good spirit, though earnestly and warmly, at the same time, we shall ever regard as sincere objectors, and shall therefore be ever ready (if they will) to take them heartily by the hand, and bid them God Speed in such criticism as

that; for, although we may not be able to see the exact truthfulness of their views 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 ourselves 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 Truth.

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 attention of the reader to the two remaining points of objection; 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 of influence—as, for illustration, John M. Spear and his coadjutors? Do not they expect, and have they not expected that Heaven would drop down very soon into their midst without any trouble on their part? Are they not on the tiptoe of expectation, that the Angels will do up all this desirable work of regeneration for them and the world, before they are hardly aware of it, as Mr. Ballou represents? No?—emphatically, we say, nothing of the kind. Those concerned, have had too much hard work to do already; 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 philosophical revelations and suggestions, and their practical application, that sorrows on sorrows, and sacrifice after sacrifice might still be demanded and continue to be demanded for a long time to come, ere the foundations of a Divine Society on Earth would be fairly laid. They neither have had, nor do they expect to 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 race—doing 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 scoffs 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 had been often enough, and long enough misunderstood, with respect to those very peculiar moral and social views, which he holds as sacred truth, to be quite 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 anticipations 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, incredible, like all new and strange things at the first sight of them.

But enough of this. Were Mr. Ballou intimate with the experiences and views of those he attempts to criticise, 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 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 review.

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 found him backing up his over-wrought imaginings, by calling in the aid of spirit predictions, and the spiritual statements of Mrs. Thomas. His great

readiness to believe "the spirits" here, while ever so ready to discredit them absolutely in other matters of equal importance, and of infinitely more intrinsic attractiveness, shows, at least, a somewhat morbid sensibility, if not a tendency towards a "false reliance" on spirits. But so radical is the question of Marriage itself; so deep is the hell of the Marriage institution, as it is; and so sore, therefore, does almost everybody feel in relation to the question, that the very proposition to discuss this question, is considered, in certain quarters, as tantamount to Licentiousness. Now, we need not say to those who know us, that we have no sympathy with either of these extremes. We cannot but view any system of licentiousness with horror and disgust, and would not knowingly give the least intimation, which should even seem to encourage any hypothesis or practice in opposition to the strictest purity and the true sacredness and peace of the Family—the Home, and all legitimate 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 amative license, and of every consequent 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 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

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 twenty-four hours. When we have such demonstrations, constantly recurring, of the power of the Spirit-world 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 \$100, 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 organization, 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.

The speaking ended, and a committee 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 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 the cars for their respective homes, apparently 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 to some extent that sacrifice and work—mighty work for humanity—as well as 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 assumes 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, *develops* into a tree—a thing of beauty and of use, capable of reproducing 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 development 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

Poetry.

The Spiritual World.

That is not first which is spiritual.—1 Cor. xv.

46. The way into the holiest of all was not yet made manifest.—Heb. ix. 8.

This world I deem

A beautiful dream,

Of shadows that are not what they seem;

Where visions rise,

Giving dim sunrise

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 drearfulness of eternal things.

A tapestried tent,

To shade us meant,

From the brave everlasting fragment,

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.

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 dawning 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 onward I sailed, 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 pygmies to-day:

"Eureka!" I shout—while the war-thunders rattle,

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