

NEW

ERA

OR HEAVEN

OPENED TO MAN.

DEVOTED TO THE NEW DISPENSATION.

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WHOLE NO. 56.

Spiritual Philosophy.

St. Louis, Sept. 25, 1853.

DEAR BRO. HEWITT:—

The following communication is long, but I think one will find fault with it on that account. It was received on Sunday afternoon last, during the hour of the lecture by the spirits through our Sister Brit, at Concert Hall; and as a grain of evidence (if more is required) of spiritual presence and power, I will state, that although several squares were both used of the same moment to dwell not only upon the same ideas, but to convey them, in many instances in the same words! In our city, however, this has been done on many occasions, by various mediums.

Yours, for Liberty and Truth,

WM. H. MANTZ.

From the Spirit-Land.

WM. H. MANTZ, MEDIUM.

Oh, my brother! Did you but see and feel and realize what we do, you would not wonder at the joy with which we surround you. Your mind to us is a garden, wherein we watch the growth of Principle—of Knowledge—of Truth—over the cold lessons of Faith and Doubt and ignorant Hope. How gladly, dear brother, do we cling to your hand, while your mind is quickened by our impressions! How gladly, at this moment, do we move that hand in opposition to the conclusions and commands of the olden leaders of your people! But we are with you when your mind is not our own: We are around and over you when your hand is silent to our touch. We are with you in your earthly trials,—when the unfeeling arm of Prejudice is out upon you. We bend with you beneath the weight of public opinion, and exert your meekness even while the world would crush. We are with you when your brow burns with disease, and when suffering is upon you.

Tell the world, then, my brother, it wrongs itself much, when it turns from the still small voice of this Age. Tell it, moreover, it mistakes our purposes much, when it says no good can come out of an intercourse with the residents of the second sphere.

Be passive, while we impress upon your spirit, and through you convey to the world, a few of the thoughts that fill our minds. It is not the desire of spirits to excite the people of Earth. Harmony is the song of Heaven, and where this song is heard, whether on earth or in the second sphere, there is Heaven. We come to earth to unfold truth, but not to surround it with confusion. While we behold and acquaint ourselves with the errors to which the world now yields, we study the organs through which they find utterance, and read well the minds wherein they find a home. We desire to be bold, but not stern; we can be free, without being rash; we can be wise, without being vain. It may, then, my brother, be stated as a fact, that the condition of the societies of earth is a pleasant study of the intelligent Spirit. We see it is useless to attempt to compel the blind to see, or the deaf to hear. The light, however, is over those eyes,—our sweet whispers are ever about those ears. A little while, and the blind will see; a little while, again, and the deaf will hear. Be patient, therefore, with us, and all will come right. One thing we can assure you: That light and voice will never be withdrawn.

The object of progressed spirits, my brother, as your guide feels and understands it, is to relieve man of the fetters that hold him to the fashions and requirements of a darker day, and to impress him with the great truth, that he

lives in the Present. They are the more anxious to establish this truth, because of the fact that in proportion as minds become freed of historical slavery, historical bigotry, historical ignorance, and historical prejudice, better scenes are presented. The religious past should hold no sway over the destiny of new-born souls. The grasp of tyrants should not be felt in an age of freedom and mental tranquility. Superstition and idolatry should be driven back and covered from the face of reason and intelligence. Ignorance should be crippled, and free, untrammelled Spirits should move and act in the human frame. This be it understood, is what messengers from higher realms proclaim should be done; and what they say should be done, that they aid in doing. The pages of old are useful, but only as silent monitors, instructing you, by their tales of the times, in a new and brighter path of life.

In order that many minds may be arrested in their hasty and ungenerous conclusions upon what has just been revealed, it may be stated that those who dictate have a true and just regard for the histories of the past. The good and noble deeds and healthy lessons therein recorded will ever live in the memories of congenial spirits; while the gloomy realities to which they have, as it were, been compelled to refer, can never be presented in any other than their own painful attitudes.

As we leave the volumes of men—as we turn from the weak inconsistencies, the bungling recitals, the dark decrees, the vulgar habits, the shallow conclusions of the men of that day, it rests with a satisfaction and pleasure (that cannot be told by mortal words) upon that other Book, in which the lapse of time and the progress of mind has never been able to detect a single flaw—a book in which the first discrepancy is yet to be found—a book in which is mirrored the lowest and the loftiest, the darkest and the brightest intellect—and in which each can see the effect, trace the cause and find a remedy, for the thousand ills that fret, perplex, and wound the human family! Principle—Law—is impressed in that volume.—Progression is stamped on its every page!

Ah! my brother, here we might well rest you; but we do love to dwell. As we spread this book, let every friend of Truth—let every friend of Reason—read and be wise: Call forth the honest Atheist, and as his lips move the inquiry, "Where is God?" let him hear the sweet notes of the early warbler. Let him hear the gentle but distinct reply of the morning breeze, or the shrill peals of the distant thunder. Tell him, my brother, or let us tell him through your hand, to look in silence from his window upon the laughing sod when the cooling shower is upon it. "Where is God?" Go stand, where we oft do stand, o'er the struggling bud, as it awaits the strength of the morning sun to bring it forth into the developed and fragrant rose! "Where is God?" Go look where we have looked; upon the melting heart, as the lingering hand received the grain of charity. "Where is God?" Go seek as we have sought, the evening shade, and meditate upon the boundless grandeur that enveloped a moving universe! It is in this wise that spirits behold their God. From this volume would they desire to see their brothers of earth read more.

(To be concluded.)

Henry Ward Beecher on Spiritualism.

It has passed into a proverb, that "A Beecher never speaks without saying something;" and there is no question that, between father, sons and daughters, this royal family of giants has held and now holds a more extended sway over the opinions and hearts, at least, of the human race, than has ever been exercised by any regal household that has inhabited a palace. The commotion occasioned by the frank and unexpected avowal of CHARLES, that modern Spirit Manifestations are produced by the agency of departed human beings;—and the still greater commotion that now prevails in consequence of EDWARD's unlooked-for and utterly resistless assault upon the main pillar of Calvinistic Theology,—are unmistakable evidences of the power they wield over the theological world. HENRY WARD stands unquestionably foremost, at the present time, in popular influence. He is the giant among giants; and consequently there has been, since the position of Charles was made known, much inquiry as to where he stands in regard to the great movement of the age. He has seen fit, recently, to declare himself in the columns of the INDEPENDENT, and here is where we find him:

"Those who, in any measure, have in charge the instruction of the public mind, will be obliged to meet this question. It is easy to rail at the superstition, but that does not cure it. It is easy to pronounce the men engaged in it charlatans and impostors, and their disciples dupes. The number of men of some distinction—blameless in life and morals, and with a reputation for intelligence is so great; and especially the number of civilians, supposed to be adepts at sifting evidence, and, by the quicksilver of sagacity, eliminating the truth from ore and dirt, who have embraced, substantially, the views propounded in Judge Edmond's book—is such that it is not probable that the matter will soon fall to the ground.

"There are thousands of honest men who believe more or less in Spiritualism. The number of those who are inquisitive and who are prying into it, is still increasing. It is not among the ignorant peculiarly, that the curiosity spreads. So far as we have seen, on the contrary, the most intelligent circles have been the most affected.

"Neither can it be denied that there is some sort of basis for this curiosity in physical facts. There are phenomena which are unusual, hitherto, which can be accounted for by no theory or natural law at present known or developed. To deny the facts, to refuse any evidence of their existence, and yet to assume to judge of the matter for others, is a course which will inevitably produce increased mischief. If this was a thing that would die away by neglect, neglect would be the best remedy. But as it is, we think neglect will no more meet the exigency, than neglect will cleanse a growing crop of weeds. The only question is, *How shall this investigation be carried on? who are the men fitted to prosecute this branch of knowledge?*

"It is our strong impression—it is more, it is our conviction, so far as belief can be entertained in respect to things not yet ascertained,—that when this subject shall have been thoroughly explored, and we come out the other side, that it will be found simply and

only, that a new range of natural science has been opened—not a whit more of heaven, only a little more of earth.

"It is a long line that these men are pulling in, and from a deep sea; and though we believe that they are far from having on their hook the fish which they think they have, we have no doubt whatever, that they have got something. They think the spheres have intersected the spirit of this world and let in new light; we believe that men are finding out physical laws that have always existed and been variously active, but which have never been investigated.

"Now, both for the discovery of what is true and for the prevention of great mischief by the adoption of false theories, we think the matter should undergo scientific investigation."

This, so far as it goes, is frank and manly—just what might have been expected from an independent and expanded mind, that has not yet sufficiently investigated to form an opinion. "The question must be met"—"the phenomena thoroughly explored." How mean and cowardly, beside such declarations, up far the exhortations of that class of dignities and editors who deprecate all investigation, and denounce all inquiry! Such being his position, we can not but regard Mr. Beecher's conversion, with that of his brother Charles, (and, in fact, of all intelligent and honest minds) as merely a question of time. The facts on which Spiritualism is based challenge investigation; and those acquainted with the higher and more significant demonstrations, know full well that it is not in the nature of the human mind to resist the evidence of their celestial-spiritual origin, when it is properly presented and candidly weighed. "Thorough scientific investigation" is all that is asked for, and all that is required to establish the truth of Spiritualism throughout the world. Dare our theologians and scientific men venture upon it? N.

Short Sermons.

NUMBER TWO.

I shall take for my text, at this time, the following words of Jesus:

"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." (Mark xvi: 16-18.)

My remarks will be particularly directed to those who place themselves before the race as teachers, who pretend to stand as mediums between the sinner and his God—the expounders of theology—deniers of present revelation, who receive the Bible as the *only written* word of inspiration divine.

First, then, where, when, and from whom did you receive your authority thus to teach and expound on subjects of so vast and momentous importance to the race? With one accord you respond by citing me to those words of Jesus, "Go ye into all the world," &c. "That," say you, "is our authority; that our commission; that command was not only given to the twelve and the seventy, but remains in full force in all the world, in all time, so long as there exists an offending sinner, and a mercy-seat; and consequently we, like Paul, exhort you, *in Christ's stead*, to be reconciled to God." Very well; I will admit your authority, and accept your commission so far. You

preach the gospel, because Jesus said to the twelve, eighteen centuries since, "Go ye." So far we understand each other; and to decrease the difficulties which might arise in this investigation, I will, for the argument, admit that (which I do not believe for a moment) you preach the same gospel that Jesus preached, and commanded his disciples to preach. What next? Let us turn to your commission and read: "He that believeth and is baptized shall be saved." Is that still in full force, my clerical friends? Is salvation in heaven still offered and received on the event of believing and practicing the gospel you preach? To this question I also hear the unanimous response, Yes. Well, this I must admit is consistent. What next? Let us read again: "And he that believeth not shall be damned." Is this also still in force? Will those who neglect and disobey still suffer the penalties spoken of in the commission? To this question I also hear an unequivocal answer in the affirmative; while from the most of you I hear the fearful sentiment, that the unbeliever shall suffer the pains of an eternal hell of torment—pains never to cease—fires never to be quenched; damnation is still in full force.

Well, I can find no fault with you, for thus your commission reads; and you, to be true, honest and consistent, must fulfill the same.

Now to sum up, we have the commission, the gospel, final salvation, and damnation, all remaining in force; and thousands among us holding this commission, empowered to officiate and execute the same.

Well, let us go on. Please hand me your commission again: "And these signs shall follow them that believe; they shall cast out devils—lay hands on the sick, and they shall recover," &c. Do these signs follow them that believe the gospel which you preach? Ah! I see you conferring one with another. What is the difficulty? You seem not to agree among yourselves. Have you no answer? Yes, one of your number has an answer. "Those signs were for the purpose of establishing the gospel, and followed the apostles and some of the believers in that day; but are all done away, being no longer needed!"

This then is your answer, is it? "Yes." But is this not attached to your commission, the *only* document you have to show your authority? Have you not declared that this commission was for all time? and do you not threaten damnation to its fullest extent to all who turn a deaf ear to your preaching—because the document thus reads, and dare you deny the blessings offered on condition of obedience, found in the same document? Dare you divide the commission? No longer needed, are they? Are there no infidels to convince in the land?—no devils to cast out? Has not one of your most eminent ones, after a searching and critical examination, declared that these thousands of so-called spiritual mediums, are all possessed of evil spirits?

To establish the gospel, were they? Does the gospel not need establishing now? Ask your foreign missionary societies. And are there no sick to be healed now?

Away, away! you have obtained a commission given to another people, in another age! You cannot get it renewed, because you reject present inspiration! You are weighed in the balance and found wanting! Your own mouths have condemned you, and not I—yes,

your own lips have testified against you. "You have preached for hire, and divined for money, and leaned upon the Lord, and said, is not the Lord with us, when the Lord has not sent you." You are of those spoken of by one, who truly held this commission, and whom the signs followed, when he said there would arise teachers who should retain the form of godliness but deny the power; and you fulfill your mission by fulfilling this prophecy. Call me not harsh. I have tried you by your own standard, judged you by your own commission, and by it you are condemned.

These signs shall follow them that believe in the principles of the true gospel—the same that Jesus preached. Yes, present inspiration, present revelation from the Celestial World, present assistance from the angels. Your document is all correct, except in this simple fact, it is a *FORGED* one. That being the case, and as you spurn present inspiration, you cannot get another. Consequently these "signs" do not, cannot, and will not follow. One said anciently, "I have tried those who have called themselves apostles, and have found them liars." How did he try them, pray, but by the "signs"—signs of true authority—signs of apostleship—signs of the true gospel—signs of present inspiration?

That you may be converted to the truths of the gospel, that you may receive new and present revelations from the higher Spheres, and thereby obtain a commission for yourselves, and go forth teaching and preaching, with the signs following, is the prayer of your present preacher. J. H.

Can Man Make Gold?

The following is going the rounds of the papers, and is, at least, a matter of curiosity, if not of fact. But why should not chemistry sometime arrive at that point where it will be able, in human hands, to so combine those specific elements which naturally constitute gold, diamonds, and other precious stones and metals? We see no reason against it, whether Dr. Dods is the lucky Discoverer or not:

In 1821 Dr. Dods was again at Washington when Mr. Clay remarked in relation to his seventh lecture, "If what you have contended for be true, then gold is not a simple substance, and why do you not artificially produce it, and politically and religiously regenerate the world?" Since that period, Dr. Dods has been almost constantly engaged in studying and experimenting to produce gold by artificial means. In his seventy-first experiment, in February, 1853, he succeeded in producing gold in all its qualities save one. This he has frequently spoken of to his friends, and it was published in several papers before M. Teffereau's article appeared.

Dr. Dods, we are assured, has now accomplished his task, and can produce gold equal in quality to any found in California; but the process is slow—this he is now laboring to overcome, and he thinks that in less than a year he will be able, by the assistance of ten men's labor, to manufacture one if not two tons of gold per day! Teffereau believes there are very few simple substances in nature. Dr. Dods believes there are none; that is, in a solid and visible state. In all other respects he coincides with the Frenchman in his statements.

As the above is the most astonishing discovery of the age, and as the question as to priority may hereafter arise, the doctor requests editors throughout the United States, and also in France and England, to publish the above as an act of justice to both parties.

He who attends to his interior self,
Who has a heart and keeps it, has a mind
Which hungers, and supplies it, and that seeks
A social, not a dissipated life.
Has business.

The New Era.

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

S. C. HEWITT
Editor and Proprietor:
OFFICE 25 CORNHILL.

TERMS—\$1 50 Per Annum, in Advance.
ISSUED EVERY WEDNESDAY.

THE BOSTON CONFERENCE.

The Spiritual Conference of this city, was formed more than a year ago; and with the exception of an interim during the past summer, it has held its meetings weekly, for the presentation of facts, and the discussion of Philosophical principles. The meetings are truly free ones—free for the discussion of principles which have relation to human well-being, and the permanent joy of the Race.

Some of these meetings it has been our privilege to attend, but from the major part of them, our duties have called us away. Being attracted thither, however, last Wednesday evening, we met a large gathering of earnest souls, who are generally in the habit of listening to, and thinking of, what is said. We also met quite a number of speakers who entertained us most excellently and profitably, some two hours and a half. The speeches were interspersed with singing (as they generally are) to both the pleasure and profit of all concerned.

REFUS ELMER of Springfield, who knows very well how to tell a story, and make it tell, was the first speaker of the evening. He did not volunteer to speak, but being notified that he was expected to do so, he arose and said, that he did not wish to stand or sit in the way of others; but being called upon, he would occupy a brief time in the utterance of his thought. Mr. E. then gave a general statement of the wonderful Spirit Exhibitions at Springfield lately, which may be found detailed at length in another column, by our friend and brother, John D. Lord, of that city. After this account the speaker went on to say, that he did not know whether the present Spiritual Movement was anything like that which began the Christian Era—whether it was so marked and prominent or not; but one thing, nevertheless, is true, and that is, that these things are not a mere matter of curiosity. Men will soon ask, "What do ye more than others?" In other words, Spiritualism, to be worth anything, must set us earnestly to work. He said he used to be puzzled exceedingly with that Scripture which talks of making "friends of the unrighteous mammon," so that when ye fail, they may receive you into everlasting habitations." But now he could understand it. To make such friends, the "unrighteous mammon" is to be used in blessing the poor, the needy and the suffering. They will yet enter the mansions above—the "everlasting habitations" on high. You have made them your friends—firm and fast—by bestowing your substance upon them in their greatest need; and now, as all earthly things are failing you, and the spirit is about emerging from the earthly body, these redeemed objects of your charity, stand ready at the heavenly portals, with overflowing hearts, to welcome and receive you into the joys of the upper life. Thus you have made to yourself friends worth having, of, or with, the "unrighteous mammon."

Mr. E. now gave us a glimpse of that ancient Spiritual Manifestation, where Angels appeared to the Shepherds on Judea's plain, and sang "Glory to God in the highest; on Earth peace, good will to men." He said there was no miracle about this circumstance—it was the most natural thing in the world. But how so? Simply because the Shepherds were in a truly natural condition, and therefore quite receptive of their influence. They were almost always in the open air, which formed one favorable circumstance. Then they were not wedded to the artificial customs and dwarfing influences of the Scribes and Pharisees, and all like unto them. Their moral and spiritual natures were expanded and free, and therefore the Celestials could easily approach them and make their glorious and most useful demonstrations.

Mr. Brown of Virginia gave some account of Spiritualism in his locality. He said it was mostly confined to Table Moving and some other physical exhibitions. One man that he met with was very earnestly engaged in the former, but had no faith that it was the work of Spirits; if he thought it was, he would have nothing to do with it. It was his opinion that it was the result of some hidden force, hitherto undiscovered. Others that he met with, gave the Devil

all the credit of it. But he had been instrumental in introducing some Spiritual Works there which were having a good effect—particularly one of the Books of Mr. Hammond.

Mr. B. said he was a Healing Medium; and he gave us several interesting accounts of his healing power. A severe case of lameness was, on one occasion cured by him in a very short time. Another case, not quite so severe, was accomplished in only ten minutes. The latter was the result of a (then) recent, and very severe bruise; yet the man was entirely relieved in that short space of time. An aggravated case of Tumor, at the present time under his care, had been very much reduced, or nearly cured.

Sometime ago, Mr. B. met with Marshall Tukey on board a western steam-boat, but he was not aware that it was the Marshall, till he had cured him of a severe acute disease. He saw a gentleman and lady near him, the former of whom appeared to be very unwell, and was greatly prostrated. Mr. B. communicated readily with the spirits without the usual methods; and when he saw the suffering man, he said to his guardian spirit, (mentally,) "If you wish to heal that man through me, make him look me in the face the next time I turn towards him." The medium soon turned himself towards the Marshall, and the latter immediately gave him a full and open look. The former now approached the sick man, and remarked that, if he was willing, he thought he might be able to relieve him of his trouble. Mr. T. assented, and three passes only were required to relieve him entirely, so that he remarked that he was "as well as he ever was in the world." Soon after this the Marshall's wife became quite sea-sick, and two passes only, over the region of the throat and stomach, gave immediate relief.

Several other striking cases of cure were related by Mr. B., which we have not the time or the space now to present. Next week we shall briefly sketch the interesting observations of Mr. Partridge of New York., Dr. Robinson, John Orvis and others of this city and elsewhere.

Mr. Putnam's Lecture.

The Salem Observer speaks of Mr. Putnam and his Lecture, as follows:

"This lecture was prepared at the request of several of the neighbors and friends of Mr. Putnam, and was read to an audience of several hundred in Roxbury. The author says he decided to print it, in consequence of his inability to repeat its delivery in the many places, where he has been invited to deliver it. The author is by no means unknown in this vicinity, being a native and for many years a resident of Danvers, the son of one of her most estimable and respected citizens, and descended from one of her oldest and most honored families. He is known as a man of superior mental culture and attainments, a scholar and a man of letters. His opinions on any subject are therefore worthy of careful consideration, and are not to be thrown aside with a sneer, or rejected as the lucubrations of an ignorant or incompetent person. They deserve to be investigated and to receive just as much confidence and respect as they may themselves be worth. We cannot resist the conviction that when the believers in spiritual intercourse gained Mr. Putnam as a proselyte, they made a decidedly able convert, and achieved a considerable triumph. We have read his lecture with some care, and though we are by no means convinced by his arguments, are free to confess that his theory of spiritual intercourse is almost too refined and ethereal for our perfect comprehension; yet our confidence in the man is such, that we cannot doubt the truth of the facts which he states as having occurred within his own observation, inexplicable as they indeed seem. We have no suspicion of such a thing as humbug in him;—if there is any deception, it is he who is himself deceived.

A considerable portion of the lecture is occupied with the narration of his own experience, and it concludes with the statement of a kind of theory, most of which is derived from the dissertations of Dr. Franklin's spirit, as revealed through Andrew Jackson Davis, the "Poughkeepsie seer." Of this latter we have nothing to say at present and can only recommend those interested to procure and peruse the Lecture."

The following, also, on the same subject, we clip from the Puritan Recorder of this city. Considering the source whence it emanates, it is no slight compliment to the Man and the Cause, while at the same time, it reveals the significant fact of an actual skepticism in the (so called) most genuine part of the Old Church. How a genuine Christian Believer can call Spirits and Angels, and intercourse with them,

"shadowy and intangible things, which are, at best, no better than the stuff that dreams are made of," we see utterly at a loss to determine. However, every one has his own way of seeing and dealing with the facts of Nature and Spirit. But let us listen to the "Puritan."

"The author of this pamphlet has gratified his readers by prefixing to his lecture a sort of autobiography, from which we learn that he is a graduate of Harvard College, and that he has been a Unitarian preacher, a farmer, an editor, and a dealer in wood and coal. We cannot but think that he would have served his generation better, if he had continued to deal in these substantial, palpable, and really useful commodities, rather than turn his hand to those shadowy, intangible things, which, at best, are no better than 'the stuff that dreams are made of.' It is needless to say that he is a real spirit rapper of the most intense sort."

Spirit Reading of Hon. Warren Chase.

THROUGH JOHN M. SPEAR.

The following unique delineation of the Hon. Warren Chase of Wisconsin, was lately delivered in presence of several friends, at the Pinnacle of High Rock Tower, in Lynn, entirely unexpected to any one. It contains some striking points—though quaintly expressed. Those who know Mr. C. best, will, of course be the best judges of its truthfulness:

This man possesses, in an eminent degree, several very important elements of character, which, when combined, help to the formation of a very remarkable person. These elements of character will now be somewhat elaborately and quite critically delineated. And,

I. This man is not what he is thought to be. Quite erroneous judgments have been formed of him, inasmuch that he has been strongly condemned when he should have been highly approved. He is thought to have a disregard of sacred things; but this is not true. He very highly regards sacred things; but things which some denominate sacred, do not appear to his mind to be sacred. For illustration: Men and women regard the Bible, as a book, sacred; but this man does not so esteem the book. But he opens it, and examines critically its interiors, and perceives the sacred which are in the interiors. As it were, he does not regard the outer covering of the nut, but picks and picks and picks, until he extracts the meats from the outer covering. So he extracts the meats from the book, and they are sacred to him. But he don't much care about the outside, if he can get the sacred of the book.

II. This man does not seem to care to talk much about God. He does not much care whether there is a God or not; but he sees certain laws by which he discovers that the universe, or universes are controlled. And he sees that these laws are just like a fiddle, and that they will play such and such tunes. And he hears the music which they make; and he is enraptured with the music of Nature's great fiddle. But he don't much concern himself about the Fiddle Maker, if the thing plays good tunes. And any body may have the fiddle, if he can have the tunes. He is very peculiar in this respect.

III. If there is any one thing which this man abhors more than another thing, it is dissimulation. He is a very rare specimen of honest speech. He don't much care whether he is liked or disliked. Tell him that he must not say a thing; and he replies—"Who are you?"—what business have you to tell me what I must not say?—*Putnam says it.*—and he'll say it all the stronger.

This man is a thorough student. That which he most studies is mind. And whenever he can get a thought of mind, it is a great treasure. He examines persons, and forms correct opinions of minds. He reads mind with the greatest possible accuracy. And he does this by a large unfoldment of the intuitions. Ordinarily he would not be considered a student; but he is a perpetual student of mind.

This man calls forth large quantities of respect, because of strictest integrity. He never stoops to conquer; but he conquers because he refuses to stoop. He is a gigantic man in this particular. Give him ample time, and he will entirely silence all opposers. Let twenty rise up against him, and when he has silenced the nineteenth, the twentieth will slink away, muttering as he goes, "how did the fellow contrive to do that?"

He is a most adroit manager in the polemics. He plants himself on certain fixed principles, and no one can move him. And this is the secret of his polemical success.

This man is also a great admirer of the beautiful, as exhibited in laws. In a high sense, he is a Student of Laws. While he is celebrated as a polemic, yet he

knows not of bitterness. With greatest delight, when he had overcome his opposer, he would feed, clothe and instruct him. And this is a remarkable trait to be exhibited in connection with the polemics.

This man has an important mission to perform; and that mission he will faithfully execute to the utmost of his ability.

SPIRIT POWER AND INTELLIGENCE.

THE WONDERS INCREASE.

Under the head of "Spirits and Music," we last week made reference to the remarkable communication which follows. At that time we had not read the document below, but supposed it to be what our friend and co-laborer—Rufus Elmer of Springfield—had but a short time before related to us, and partly promised for the readers of the Era, concerning a remarkable musical performance, executed by spirits, without acting directly through a medium. However, as the reader will find in the following account, vastly more than was last week suggested, our slight misconception will, of course, be entirely harmless.

Our friend Elmer, to whom the following narration of facts was addressed, thus modestly introduces the author:

Springfield, Nov. 13, 1853.

FRIEND HEWITT:—

Although the narrator of the following Spiritual facts may be much better known than myself, as he certainly ought to be, I beg leave to say that he is a gentleman of the highest respectability; and to know him is to love him, and render it impossible to doubt any statement he may make.

Thine Fraternally,

RUFUS ELMER.

Springfield, Mass., Nov. 14, 1853.

MR. ELMER:—

Dear Sir:—I cheerfully comply with your request, and give you a description, as well as I can, of the manifestations witnessed by myself and others, at Mr. Jonathan Bang's house, on Friday evening, Nov. 11th 1853.

I called into Mr. Bang's, whose daughter is a medium, and found Mr. William Hume present, exhibiting a singular drawing, or little Chart executed by himself as medium. While speaking with Mr. Bangs, and remarking upon spirit manifestations, the raps were heard upon the table, in response, to our remarks (we were not seated in a circle, but promiscuously about the room.) It was asked if the Spirits would give us some manifestations of music, if we would go into the other room near the piano. And the answer was "Yes." We therefore repaired to the other room—five of us—Mr. Bangs, his wife and daughter—Mr. Hume and myself, and seated ourselves in front of and near the piano—laying our hands upon the instrument, but not so as to move any of the keys. Soon the rapping commenced—at first lightly, then louder—calling for the alphabet, and requesting us to sing. We did so; and while singing, the strings of the piano began vibrating (as if touched like a guitar) to the tune, without any movement of the keys. The music was loud and distinct—might have been heard in the street by any one listening. This was repeated several times to the different tunes sung. Mr. Bangs then asked if the spirits would give us an imitation of a battle upon the instrument—such as he had before been gratified with. The answer was "yes," and the raps were very loud. Soon there was a sudden rap or report on one of the heavy bass strings—resembling heavy cannon, then a double and a treble report, like heavy guns in quick succession. Soon again a heavy report of cannon was heard, followed by repeated volleys of small arms upon the different strings of the instrument. Then came volleys of small arms, intermingled with heavy booming of cannon, until soon there seemed to be a general engagement. There were seemingly volleys of musketry, heavy guns in quick succession, a general clashing of warlike instruments in close and hot engagement. While this was going on, Mr. Hume was entranced, and described the scene in a life-like manner, amid the curling smoke and din of arms, in language and manner that I am not competent to set forth, but leave for the fertile imaginations of others to supply.

A brief silence now ensued, and then it was announced that they would give us a little imitation of the battle of Waterloo. This commenced with heavy reports of cannon at intervals and in the distance—growing nearer and heavier, as the engagement became more general—Mr. Hume as before vividly entranced, giving a most vivid description,—while the roaring cannon, and the rage of battle resounded upon the ear—the effect of which I will not attempt to describe, for it can only be realized by those present and hearing it.

There was now another cessation, with occasionally a few raps on different parts

of the instrument. Then the question was asked, if they wished to change any of the conditions; and loud raps answered "yes." The alphabet being called it was spelled—"Let Mr. Hume and Elizabeth change places with each other—one being on the extreme right, the other on the extreme left of the circle, or half circle—the position of the instrument being close to the side of the room, across and close against the folding or sliding doors, which divided the parlor and sitting room where we then were; so that our circle would only form an ellipsis on one side. These conditions being completed, rappings commenced in different parts of the room, when the door leading to the front Hall or entry was suddenly opened—startling some, if not all in the room. We closed the door, but it was repeatedly opened during the evening. It was now asked if spirits opened the door. Answer, "Yes." And through Mr. Hume, "It was your father, (Mr. Bangs)." The rappings were very loud, resembling a person striking with his fist or hand

doubled up; and they were made upon both sides of the room, upon the folding doors in front of us and also upon the instrument—and all at the same time—as if we were surrounded by persons rapping in all directions and simultaneously. The cover of the piano now rose up and turned back against the door; and soon the piano itself began to rise up in front, and to tip backward and forward several times—seemingly as easy as any one would tip a table. Mr. Hume was again entranced, and said "I can see them; they are sending down a stream or column of fluid!—Don't you see it strike the piano? Oh! how beautifully it rolls and envelops the instrument—Don't you see it?" Now, again, there was a brief silence; then the medium said "They want you to ask them to exhibit their power when you are ready." At first we did not seem to understand what was meant, or wanted; and the medium repeated, "they want you to ask them to exhibit their power when you are ready." One of us then said, "We are all ready; will you be kind enough to exhibit your power?" And in a twinkling the piano was raised—one end up and down, up and down, up and down—resting only upon the legs at the opposite end—apparently with as much ease as one would raise and lower a common table. But when it struck the floor it seemed as if it would go through, such was its force.

It was remarked by some one, "they will break the instrument." But the reply, through the entranced medium was, "Have no fears, we will not damage it." One of the circle then asked if they could raise the piano up bodily. Answer, by loud raps, "yes." Now the alphabet was called for and spelled, "We can, but should have to prepare our philosophical apparatus." Ques., "Would it take you long?" Ans., "Yes." Ques., "Would it take longer than we should like to sit this evening?" Ans., "Yes." (It was somewhat late at this time.) They then called for the alphabet, and spelled, "We can, and will at some other time."

Now again was a little space of silence; but soon, one of the sliding doors rolled back, giving us a view of the parlor in its silent, moonlight appearance, exposing us to the gaze of some life-like portraits, hanging upon the decorated walls. There we sat gazing with astonishment at the scene before us; and our skepticism was swept away, as with a tornado. The unbolting, and opening of the prison door, when Peter was chained and doubly guarded, was no longer a perplexing mystery.

It was now asked if they could shut the door again,—and it rolled up within about an inch, where it seemed to bind a little; but a sudden power closed it snug in its place—shutting us out from those pale and shadowy walls, as if to bid good night to the silent watchmen, hanging upon their face. While we were remarking upon these wonderful and mysterious manifestations, the door again slid back and forward, back and forward, back and forward—repeating the operation several times, as if to give us an opportunity to satisfy ourselves, that there was no deception. And there we sat;—no one could reach the door, for the piano was between us and it, and the knob or handle was down behind the instrument, where no one could touch it. And there it was—rolling back and forward, and the invisibles rapping all around, above and below, and on all sides, resembling somewhat a work-shop of mechanics.

It was now getting late: we had sat some two and a half, or three hours in wonder, amazement and admiration, looking and listening to the different manifestations of power and intelligence; the piano moved and rose up almost like

a feather; its musical strings were operated upon, from their full capacity, down to their finest, faintest, softest touch; the doors swung and rolled back and forward at our bidding, as by machinery or magic; and more than all, the intelligence displayed through the sounds and by trance—all this we had witnessed, and then it was asked if we had not better adjourn? And we were kindly and affectionately bid good night by our invisible visitors. Now the entranced medium says, "O, I saw them take their little box of apparatus—he has just put it under his arm." Again we bid good night, and slowly left these scenes, to meditate upon, and relate to our friends the wonders we have been permitted to witness. And still we are told, that we have hardly entered upon the threshold of what is in store for those who investigate.

Yours Respectfully,

JOHN D. LORD.

Convention at Lawrence.

LETTER FROM WARREN CHASE.

Boston, Nov. 17, 1853.

BR. HEWITT:—

On Saturday last by invitation and impression I left your city of narrow, short, crooked, but neat and crowded streets, and by means of the "Iron horse with a wooden tail," that never "gets up a steam" by drinking rum or eating grain, I was soon in what many call the new city of Lawrence, where our friends, who live in the World of Spirits, had appointed a meeting for all who chose to come from both worlds and participate. The meeting was one of a series of monthly Conferences, and the second of the series. The next is to be at Woburn Mass., on Saturday and Sunday four weeks from the last, where all who feel an interest are invited to attend. I had some friends in Lawrence, and now found myself in the midst of many new friends and elevated Spiritualists in the body, surrounded by many more from the Spirit-home. Saturday evening about one hundred brethren and sisters met in a Hall which the friends had procured. The media formed a circle around a large table; then another circle of partial media was formed around them, and then another imperfect one of candid inquirers and believers, and then came mainly, at one end of the Hall, the curiosity seekers, etc. The hand of a Mr. Ramsdell, a fully developed medium, was soon moved, and about twenty Spirits wrote their names as present and willing to participate. There were several partially developed media manifesting slight spasmodic jerkings etc., which astonished the ignorant, and amused the curious, and thus aroused the pity of those who knew what was being done. The evening was very pleasantly and usefully spent. On the Sabbath following, two meetings were held in the same place—were fully attended and conducted in nearly the same manner. Several media were sufficiently controlled to speak (both long and short) and give much interesting and instructive matter. The last meeting closed by a very interesting discussion between four Spirits, through four media—a Pagan, a Swedenborgian, an Infidel and a Unitarian. Their subject was Man as he is now on earth, and what can be done to get him out of the follies of Idolatry, superstition, etc. They did not advocate each his old opinions; but all were now agreed in a new light, and anxious to shed it upon us. It was very interesting, as was the whole meeting, and fully satisfactory to our worthy and ardent friends who were engaged in it.

The friends have planted a vine in Lawrence, which if properly nurtured and pruned, may rapidly spread and flourish until even the Cotton Mills may be shaded by its foliage and nourished by its fruits. Mr. Ramsdell has removed to Haverhill; but our friends visiting Lawrence, and wishing to make inquiry, may inquire of Israel Merrill on Graves Hill, Lawrence, or of Jacob Jenkins, Andover.

From Lawrence, I visited that other city of looms and spindles—Manchester, where I lectured to a large audience on Monday evening, and found many friends and a ready welcome, and also many enquiries after the welfare of our esteemed Brother Loveland of Charlestown, who has occasionally addressed them on this Gospel of to-day. After spending a day visiting with my old acquaintances, in my native State, I returned to Boston and met at the Conference last evening, Br. Partridge of N. Y., Br. Elmer of Springfield, Br. Brown of Virginia, and many other friends from a distance, and as you well know, (for I saw you enjoying it, and taking notes) we had an excellent time.

I shall now soon set my face to the westward, and slowly wend my way toward my prairie home in Wisconsin, with my soul refreshed and heart cheered

By the friends of the Spirit-home. Saturday evening about one hundred brethren and sisters met in a Hall which the friends had procured. The media formed a circle around a large table; then another circle of partial media was formed around them, and then another imperfect one of candid inquirers and believers, and then came mainly, at one end of the Hall, the curiosity seekers, etc. The hand of a Mr. Ramsdell, a fully developed medium, was soon moved, and about twenty Spirits wrote their names as present and willing to participate. There were several partially developed media manifesting slight spasmodic jerkings etc., which astonished the ignorant, and amused the curious, and thus aroused the pity of those who knew what was being done. The evening was very pleasantly and usefully spent. On the Sabbath following, two meetings were held in the same place—were fully attended and conducted in nearly the same manner. Several media were sufficiently controlled to speak (both long and short) and give much interesting and instructive matter. The last meeting closed by a very interesting discussion between four Spirits, through four media—a Pagan, a Swedenborgian, an Infidel and a Unitarian. Their subject was Man as he is now on earth, and what can be done to get him out of the follies of Idolatry, superstition, etc. They did not advocate each his old opinions; but all were now agreed in a new light, and anxious to shed it upon us. It was very interesting, as was the whole meeting, and fully satisfactory to our worthy and ardent friends who were engaged in it.

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New Inventions.

☞ All subscriptions and communications to be addressed to L. K. Lippincott, Philadelphia.

Poetry.

The Better Land.

There is a better land than this,
A world of peace, and love and joy,
Where happy spirits dwell in bliss,
And pleasures bloom that never cloy.

There is a world divinely fair,
A land of love and dear delight—
And the bright glories beaming there,
Forever fill the enraptured sight.

No pains, no cares, no sorrows grow,
In that glad sphere of light and love;
But healing plants for every woe
Immortal bloom where'er we rove.

O could its beauties all unfold,
Could grovelling mortals on it gaze,
The dazzling sight could they behold—
Would fill with wonder and amaze.

Fly up, my soul, on wings of light;
I long to see this blessed shore;
Where not a pain nor ill can blight
The joys that live forevermore.

CONVENE.

Sonnet.

BY G. HILSON.

My Ellen sleeps the last cold sleep of Death,
Where gold-tinged leaves are rustling on the plain,
For Autumn, cold and drear, has come again,
And leaves and flowers are withered by its breath.

My hours of joy are turned to lasting pain,
And yet the voices of the spirit saith—
"Be calm, and hope for thee shall yet remain
To light thy pathway down the course of time,
And make thy darkened soul rejoice again."
O, how such words on the ear will chime,
And fill the ardent soul with thoughts sublime,
Or cause the mind to seek that foreign land,
Where loved ones dwell, and with a seraph's hand
Make heavenly music for a heavenly band.
Worcester, Oct., 1853.

Correspondence.

Local Histories.

NUMBER THIRTEEN.

BR. HEWITT:—

I have been prevented from continuing the narration of facts pertaining to "Spiritual Impressions" by indisposition which has lasted several weeks, but from which I have for the time being recovered. I shall recommence with the relation of one fact, which occurred in the Spring of 1832 in South Carolina, my place of residence at that time. Some of the circumstances were peculiar, and were set down by me at the time as purely accidental. With the aid of Spiritualism or in other words the New Philosophy, I now think otherwise, and can review this affair as perfectly consistent with, and illustrative of "Spiritual Impressions."

On this occasion I had been spending most of the day with a gentleman who resided about ten miles distant, and on my return home I overtook several teams loaded with cotton on their way to Market. The roads in that region being extremely sandy and the ruts very deep, I found it difficult to pass the teams and contented myself by following slowly in the same track. After travelling some distance in this manner I was for some cause (then unknown to me) induced to look down from my seat on the deep ruts ploughed up by the preceding teams and then and there saw a Pocket Book, apparently just emerging from the sand and somewhat injured by its peculiar situation. On examination, I found it contained about One Hundred and Twenty Dollars, but no memorandum or bill by which I could trace the owner. I caused it to be advertised the next day in the Edgefield Paper, and about a week afterward, two gentlemen arrived at my residence inquiring for me. Their names were Cunningham, Father and Son, whom I soon discovered were the owners of the property I had found. On its restoration to its owners the old gentleman became very much affected, and for some time was incapable of explaining the cause of his deep emotion. The tears flowed freely down his mantled cheeks, indicating the struggle at work in his bosom. As soon as he could recover his tranquility, he stated the cause of his extreme agitation. He said it was not merely the recovery of the money, for that was paltry and trifling compared with other circumstances connected with this affair. Dollars and cents, he said, was a standard too base by which to measure a transaction of this kind. The reputation of his son was involved—a reputation which up to the time he reported his loss, was one to be envied for honesty, integrity and exemplary conduct. A considerable part of this money belonged to different individuals in the neighborhood, who had sent their property to market by this young man. With almost one accord they disbelieved his story, and in their wisdom guessed how a young man might lose his Pocket

Book in the dissipated scenes of a large City. No wonder that a tender father's feelings were outraged on seeing his son (whom he believed to be perfectly innocent) so unceremoniously disrobed and stripped, as it were, of those virtues without which life itself is a burden. The finding of the Pocket Book, the manner, the place and the time—being four days after it was lost—all concurring as a halo of circumstances to restore the young man's reputation, it was not a matter of wonder why an indulgent father, should so feelingly appreciate the restoration of this property. Doubtless he then considered all those circumstances as among the accidents and coincidences of the day. So thought I at the time, and just so very probably will the opposers of this "New Dispensation" decide this question at this time. But *Light* is now emerging from behind the dark clouds of Ignorance and Bigotry, inviting our investigations and our reasoning faculties into the wide fields of Spiritualism, by which we learn with unerring precision that Guardian Angels are constantly watching over us.—The Guardian Angel of the young man above alluded to was most certainly watching and protecting that Pocket Book until a suitable opportunity occurred to expose it.

North Adams, Oct. 21, 1853.

Mourning for the Dead.

We mourn when those we love turn from earth. It is well. There is beauty, poetry, sacredness in the sorrow we feel when Death unclasp the links that bind our cherished ones to earth. They were our counsellors, participants in our joys and griefs; our spirits are bound by tendrils that will not be sundered. When a friend dies we know that a star has left our way, that we are henceforth to walk amid shadows with a living sorrow weighing upon the soul.

The bereaved husband weeps and it is well, for one who loved as no other loves, is not here to welcome his coming. She, whose smile dispelled the gloom, whose words of tenderness strengthened the heart, grown weary with the world's conflict is quiet and cold in the sepulcher now. Her earnest-hearted truthfulness, and her genuine love of the good and the beautiful taught him faith in man, and strengthened his hopes of heaven. Weep on, tears are but an out-gushing love-grief. They relieve the surcharged soul. Weep that death opened the gates of Life to thine and not to thee. Weep that she walks an unseen seraph at thy side and that thou art still warring with the world's passions.

Mother, weep for the staff on which you hoped to lean is broken. The large soft eyes brimful of love are closed; the joyous laugh is hushed; you will listen in vain for the step that is dearest, for your darling is dead—not dead—the bud has been transplanted to bloom 'neath softer skies; to be nurtured and watered by the breath and dew of Heaven.

Friends will tell you of the chill and midwife of the earth, and of the beauty of the Better Land where your child has gone; but idle as the wind will words like these fall upon your wounded, broken spirit. Your way is here, and you would shield him from the blight and the storm. You hoped to send him pure in spirit and strong of heart, into Humanity's vineyard to work for the great Master and to write upon Time's archives a name immortal.

Mourner, have you who have seen the dearest of earth buried from your sight, learned, or sought solace in that better philosophy which teaches there is no death—no sundering of affection's ties—no going out to dwell in darkness till the trump calls the buried forth! There is a balm for the bruised spirit—a sublimity in sorrow, when we remember that a beautiful spirit in the olden time slumbered not in the sepulcher, dwelt not in the far off heavens; but with those whom he loved in life he sought companionship when that dark valley seemed to divide.

Cleveland, Ohio.

Spiritualism in Canada.

They seem to be just beginning to have something of the New Mysteries in Canada West. The Journal and Express, published in Hamilton, comes to us with several accounts of "Table Moving," etc., which reveal the *newness* of the subject there; and the following which we take from that paper, shows the crude notions and the state of feverish interest, with which one person, at least, has lately been led to contemplate the phenomenon. It is not a little curious that the inhabitants of monarchical countries should almost (if not quite) uniformly have the "Table Turning"

manifestations, as the *first act* of the Great Drama. And why is it? There seems to be great adroitness in all these exhibitions; but in none does it appear more conspicuous than in the particular named above. The lovers of Monarchy, in the sense of tyranny, would doubtless take the hint *too soon*, had these modern exhibitions begun as they did in the United States. Wisely therefore as we view it, have the Powers Above managed the matter—permitting faith, for the time, in some occult, and hitherto latent power of the human system, rather than a clear perception of Spiritual reality. The first step being taken fairly and firmly the next will be more easy. But to the article in question—

THE SPIRIT RAPPINGS.

To the Editor of the Journal and Express:

SIR:—In company with a few friends, I sat on a lady at the Astor House, on Saturday last for the purpose of witnessing table moving. I went there under the impression that there was collusion practiced, and with the view, it possible, of convincing myself of the absurdity of the whole affair. I shall vouch for the correctness of the statements which I make of what I saw. Five persons placed the *palms* of their hands upon a dressing table, and at the expiration of seven minutes, one side of the table rose clear up from the floor and subsequently my side requested by the Medium. Having our suspicions, we requested the Lady to retire from the table, which she did, but still the same mysterious movements proceeded, and questions were correctly answered by risings of the table. I shall not express any belief as to intervention of spirits, but I defy contradiction to the fact that a table can be moved without the application of any known agency on the part of the performers. There is, however, a systematic course of procedure which is necessary to be observed to obtain the required results. As to the movement of the table, I hesitate not to ascribe it to some natural agency with which science is not yet acquainted; but how questions are answered correctly, is beyond my comprehension. Although beyond my comprehension, I am not yet so superstitious as to attribute it to supernatural agency. Before we parted on the evening in question I requested my friends to join me in an experiment, which they did. The table was very large and heavy, and it required 25 minutes to elapse, ere I brought it under my influence. As soon as the table appeared most voluntary in its movements, several questions were propounded through me, which were answered by the table; the answers, I was since told, were quite correct. Questions mentally asked, received correct answers also. Hoping that if the whole affair is a humbug, it will be exposed, and that if it is not, it will, at least, not be hooted down.

I remain your Obedt. Servant.

SPES.

Hamilton, 16th Oct. 1853.

Convention at Haverhill.

The following should have appeared two weeks ago, but in the Editor's absence was overlooked. We beg the pardon of our worthy brother Greenough and of all the friends concerned, for this seeming neglect. In another part of this number, will be found an interesting account of a similar meeting at Lawrence. These meetings promise to be the most interesting and useful of our gatherings:

We have received a somewhat lengthy account of the Convention of Spiritualists held in Haverhill Mass. on Saturday and Sunday, Oct. 15 and 16 agreeably to announcement previously made through the columns of the Era and otherwise. It is from the pen of our faithful earnest brother and co-laborer George G. Greenough, and for his sake as well as for the sake of the friends of the cause generally, we should be glad to give it entire in our columns. But a great press of other and in many respects, more important matter, forbids our doing so at present. And as it is of a nature to lose its freshness and interest by age, we trust our brethren in Haverhill and vicinity will excuse us for giving but a brief synopsis of the communication, rather than the whole of it.

The Convention met at 7½ o'clock in the evening of Saturday, and was composed of a goodly number of mediums and Spiritualist believers, who had come together from Lawrence, Andover, Reading, Charlestown, Boston, Georgetown, Amesbury, Haverhill, and Great Falls, N. H. The exercises of this, and of the subsequent sessions were conducted for the most part by the inhabitants of the unseen world, and to the very great satisfaction of those who were in attendance. Meetings were held on the day following, Sunday, commencing at 10 o'clock A. M. and at 6 P. M. There were four mediums who were the principal visible actors, at the Convention, and who, went into the superior condition, one by one, during each of the three sessions, speaking as controlled by the spirit agents, with great earnestness, clearness and power; so that even unbelievers have since confessed to the interest and intellectuality of the occasion. N. P. Rogers, John Knox, Wm. Eustis, and others of the Spirit World, purported to be present and address the audience. Other phenomena besides speaking were exhibited—such as personifying the departed, healing the sick, &c. Another Convention to be held at Lawrence was recom-

mended, and it was declared that this meeting was one of a series to be held in that vicinity for the purpose of harmonizing those who should attend them, and of aiding in the progress of the Great Work. Our Br's. letter closes as follows:

So regular and orderly was our meeting, that it seemed as though superior intelligences had it all planned before we met. We asked not for manifestations, but waited, and they came regular and convincing. Our ministering spirits previously told us they would carry it through, would we but get the Hall, and true to their promise they did—and gloriously too. We feel happier for meeting our friends and greatly encouraged in the good work, as our meeting has excited an intense interest among the doubting. We hope our Spiritual friends went away rejoicing, and that they will never regret gathering with us in Haverhill—May we all meet again in bonds of union, harmony and love.

GEORGE G. GREENOUGH.

The Waters are Troubled.

A friend writes us from Palmer (this state) as follows:

Our cause is steadily onward in this region. "Old Theology" kicks some, but not long in the same place. Its "water" is much "troubled," and at times, much "riley;" but the genial sun and showers imparted by the Harmonial Philosophy, will, in good time, settle and tranquilize these inharmonious elements, which now foam and dash so much from the popular gale. The storm shall then give place to the peaceful zephyr, which shall ere long, fan and refresh the whole earth.

Should anything of moment transpire in this vicinity, touching our common cause, I will notice it for the Era. We have just organized our "circle;" and for the next six months, we anticipate much improvement from the past.

Yours for Humanity,

A. C. BILLINGS.

The Truth Still Triumphs.

So. Woodstock, Vt., Nov. 5.

BR. HEWITT:

As our subscriptions have nearly expired for which we were to take your beautiful paper, The New Era, I send you the sum of Three Dollars, and wish you to continue the same, that we may be "posted up" on the progress of the glorious Spiritual Truth with us. It is progressing quite rapidly, in spite of the opposition of the great and wise D. Ds. and M. Ds.; for be it known, every step taken by them to retard its progress, puts it one or two steps in advance of their calculations and arguments. Thus are they baffled in all their attempts to smother the Spirit of Truth, which is "mighty and will prevail." One very wise M. D. (in his own conceit) lately attempted an exposé of the "Spiritual Humbug," as he calls it; and being a man who has a large share of Approbation assigned to his little head, he found it quite hard to deliver his written stuff before his small audience, (composed mainly of Spiritualists,) he was obliged to abridge, amend, etc. etc., till even his attempts at an exposition were smothered. And even some of the greatest opposers to the Spiritual doctrine remarked that he made out very poorly. And surely it was a perfect piece of mud and water—nothing for, nothing against. Yet we must pity the brother, for he succeeds as well as most others in that line of business.

Yours in truth,

JOHN H. LAKE.

The Cause is Onward.

Gorham, Ohio, Nov. 9, 1853.

S. C. HEWITT:

Dear Sir:—Although I have never seen your face, I have nevertheless been a reader of your valuable paper from its commencement. And I have been much pleased with its contents, from time to time, inasmuch as it gives intelligence of wonderful spirit manifestations in various parts of our country. I take the liberty to inform you that the ice is now broken in these parts; and the Sun of Righteousness is beginning to shine, and to illuminate the minds of many superstitious and bigoted ones. They begin to groan now and yield to the truth.

There is quite a number of mediums in this place; and there are few who are not willing to acknowledge that the present phenomena are produced by the power of God. And I am willing that He should go on conquering till the whole world is illuminated.

Respectfully, your friend,

JACOB MATTERN.

The New Era in Philadelphia

will be found at No. 89 South Sixth street, a few doors north of Spruce street. Benjamin Percival is agent there, for the sale of our Paper. Messages from the Superior State, etc. Mr. Percival also keeps on hand a large assortment of other spiritual Works.

Good News for the Invalid!

LA ROY SUNDERLAND'S Pamphlet on "Healing by NUTRITION, without Drugs," will be sent to you free of Postage, on the receipt of one letter stamp pre-paid. Address "New Method of Cure," Boston, Mass.

TO THE AFFLICTED.

James T. Paterson has opened an office at 103 Court street, where he will make internal examinations and treat all diseases of the human system by the powerful method of Spiritual Magnetic Influence.

Fee one dollar. Free advice to those unable to pay.
Boston, July 31.

THE SPIRITUAL UNIVERSE.

THE SPIRITUAL UNIVERSE is designed to be a medium for the dissemination of the spirit of DIVINE HUMANITY, which should change the character and revolutions of society, inspire the hope of a better day, when the ideal of Christianity may become actual, and MASKING become united in a Universal Brotherhood.

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

Through 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 discursive revelation 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.

THE SHEKINAH.

Volume II.

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