

THE NEW ERA.

DEVOTED TO THE NEW DISPENSATION, OR THE

INAUGURATION OF THE KINGDOM OF HEAVEN UPON EARTH,

THROUGH THE AID OF SPIRITUAL INTERCOURSE.

VOL. III.—NO. 10.

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WHOLE NO., 108.

Thoughts of the Age.

Two Circles.

I. GOD'S CIRCLE.

BY A. M. POTTER.

In pursuing the subject of my previous article—Jesus of Nazareth—I take the liberty of abandoning the plan there adopted, which would have led at this time to a consideration of the Precepts or Teachings of the Nazarene; and hope to establish substantially the same results by the present; while I can have a wide scope in which to indulge in some speculations of my own. I call them speculations, for really how much of truth is in them I say not. They seem true to me now, while writing; but whether a month, an hour, a year, or eternity, shall find them so, is more than I can promise. One thing I find, that how much soever philosophy or speculation is desired, it is the only road to truth; and that, in my case, it is eminently practical; as, when I change my views upon a point, I can do no less than change my every day life to suit. For myself, therefore, I regard our outward conduct as the legitimate fruit of our philosophy. Hence it is directly and positively essential to entertain right views, or those on which the mind has bestowed greatest effort; while it is exceeding folly to say, now I am right and will never change my mind again. My often expression is, I will change my entire philosophy even to the merest trifle, if I can only have the evidence that I am in error. Nor will I shut my eyes to evidence, for that would be folly. The very feeling that in any or all things I may be wrong, gives me open eyes and ears to see and hear in what.

But this talking of self, is in degree (and a large degree too, in one sense), foreign to the subject of my present writing. As a beginning or starting point, then, let me ask my readers to keep in mind, and hold it as highly important, too, a little diagram. Lying right of this diagram, you will accuse me of the sheerest wilfulness and confusion—if, keeping it in mind, you see not as I see, why then you have travelled not as I have travelled; or have travelled not in the same direction; or if in the same direction, have gone, it may be, beyond, and I must patiently plod on till I reach your present position.

This diagram is simply two circles, one within the other. If I were to draw them, I would have one larger than I could ever draw, and it would be the outer, and the other so small, so very small, it were next to impossible to draw it at all. In other words the inner circle I would have as man's circle, and the outer circle, the subject of this article, as

GOD'S CIRCLE.

How large a circle this should be is clearly out of my reach to tell, except by saying that it reaches incomprehensibility. I shall use words meaning what is more than I can measure—yet of which I may have some little perception.

This circle takes in the UNIVERSE. How large this is, or what is in it, I know not, any more than I know God's limits; yet I take this as an assumption. I may be wrong, but so I would run this diagrammatic circle. Understand me, then, the universe does not take in God as its circle, but God takes the universe in His circle. Nor do I mean the material universe alone; but ALL that is—mind, matter, all, and all their laws. This is my universe, and God encircles it. So says my diagram. Then again—

1. Infinity and Perfection are also assumed as belonging to God and His circle. All I know of infinity is, that it defies any description. Perfection likewise, when applied to the Perfections of God. To me they are synonyms, because I cannot imagine infinity as wanting anything, or being defective; and it is therefore perfect. Nor can I any better imagine anything perfect, that is not infinite, or endless, or whole, in its perfection. To say finitely perfect, would be to limit at once. Now the Perfection of God runs with His infinity. For is not that which is infinite, necessarily perfect in its infinity? And is not that which is perfect, infinite at least, in an absence of imperfection or defect; and therefore infinite, because of its perfectness? Of God, I cannot conceive of any limit, therefore he is what I call infinite. So too I cannot find in aught any defect, therefore I say he is perfect; and in this sense, I see these terms synonyms. To say infinite wisdom, or perfect wisdom, in this God-circle, would convey the same idea, it seems to me, to every mind. So of every other principle in this circle.

In the outset, let me say, I consider not impossibility as having to do with the bearings of my line of argument or thought. I know that, in one sense, even God cannot overcome impossibilities, and may be said to be finite and imperfect. Yet going out upon the very outer boundary of my perceptions, I seem to regard "all things as possible with God," in another sense. God invests the universe, and has ordered it;—he has therefore made, as well the impossibilities, as possibilities; so with him, "are all things possible." I might therefore have left out this, but that with most it is an established principle, and would seem a defect or entering point of finity in God's character. I, too,

have so thought till this hour, and have written out the explanation as it has arisen, or been thrown into the mind. Now I see God's Circle, as indeed INFINITE, PERFECT. It is my only wish to write what seems truth to me at the hour, and if I get higher or other views in the next hour, it is my highest enjoyment, and I write again. If wrong now—no matter, for I am confident that if my soul seeks after wisdom, it shall find wisdom.

2. God's circle is a whole. Not simply a whole circle, but embracing all that the circle surrounds. It is a perfect whole. Is globular—a circle in every direction. Like a world, the universe is a whole, and is wholly freighted—is perfect in everything—is infinite in everything, and in every direction. Travelling in any line, the journey is eternal, as round a circle, because of no end. An apple, as an apple, is perfect, is infinite—defective in nothing; in all respects just an apple. So of a mustard seed. Were a world imperfect, it could not be called (or but called, and not really be) a world, for it would be but part of a world. Did the apple want the pulp, it were scarce an apple; though it had an apple's covering and seed.

This is but another way of looking at God, as an Infinite, Perfect, Incomprehensible Being. 3. Again, a whole implies parts. Parts are requisite to a whole. Infinity is a succession of finities. Perfection is the result of throwing off imperfections. A part may be in its turn infinite as a part. As a part, it is defective or imperfect, if only in being a part. Yet may it be perfectly a part, and perfect in itself as a part. Indeed as a part of a perfect whole, it can be no less than perfect, else the whole as a whole, were imperfect, having a part imperfect. To illustrate: God's wisdom is a part of himself—is finite, because not having all the rest of God in it; yet infinite in its reach of wisdom—perfect wisdom, with not a bit of ignorance in it; yet imperfect, as relative to the whole of God, for it is of itself powerless to act. The same of God's power.

4. Attributes, as if veritable existences, are allowed to God, by his creation, man: This is only another way of comprehending more of God. A thing in pieces is more fully seen than as a whole. So of God, we say his attributes are Infinity, Perfection, All-Science, All-Power, All-Presence, and various other principles, or qualities, that are supposed or granted to him as God. Of God we know nothing, not even his existence or nature else—but we seem to think we know, and therefore accord to him various qualities. This accounts for the varieties of Gods in our world of humanity. Every age and nation, according, granting, by general consent, certain things as belonging to God, to their God. To the God-circle of my perceptions, therefore, I have ascribed attributes—and each of these as parts I perceive to be infinite and perfect in their respective qualities, finite and imperfect as standing alone; or as parts. Now I verily incline to the idea that the wisdom-attribute runs clear round God's whole circle—that it can solve all problems, even all of Euclid's! and rise upward till lost to our utmost intuitions; and will so be found by us forever.

So again of the power-attribute. There is not one thing that is to be accomplished, that is not accomplished; nor ever has there been anything undone that wisdom said should be done; nor ever will be. This leads easily to—

5. The laws of God. Remember we are in God's circle, reader, as you go on. In the opening of this point, let me say, I am in no wise disposed to the idea of some, that God exists by law—or that He is the result of law—the offspring of law. Law was not, before God was. Through the inherent nature of all things now, if anything is that was not once, it came by law. If ever God was not, then He too came by law. But not so runs our circle. But I see a necessity that law itself should have a law-maker—and this maker is God.

Each law—running whichever way, emanating from God, like a ray of light from the sun—is to my mind a perfect, infinite law, in itself considered, because emanating from an infinity of wisdom, and perfection of power—not an element wanting to give it perfection and infinity as a law. If God, being all-wise, which were enough of itself, can see and determine the exact necessities of everything taken together as a whole, he can, with equal certainty, see and determine the necessities of each thing of that whole, and its entire relations to the whole, making therefore not one error, but weaving all things and all principles into one grand fabric which we call the Universe.

6. If every and each law be infinite and perfect, what shall be said of the more manifest things of God, his works? Do the lesser universes or systems of worlds move minutely in infinite and perfect law? Does our system so roll also? What of our earth and its satellite, do they rub and jar anywhere? If so, we see it not. What of the creations of this earth? Is the mineral world clearly a defective one, having nothing of infinity in it? Does the vegetable world more visibly show the perfections of an infinite God in it?

What of the animal? Is it all ajar, and is the horse part robin, or the butterfly crossed with the mole? Is the horse's neck

too long or too short to reach easily its food? Is not the animal world in every way showing forth the hand of Infinity and Perfection? Is not the hawk a work of God; and may I not claim it as a perfect hawk, just because God was its author? If not, what is wrong in the laws of the hawk? Does it not act out its laws, as a hawk? Can you expect it to act like a dog, being but a hawk? Is it imperfect, if it swim not as a trout; when swimming is not among the laws of the hawk? If the trout could fly, would it not fly? But, flying does it not swim? Are not the animal, the vegetable, and mineral worlds, each perfect in their laws? Were they imperfect, could we say they were the creations of a perfect, infinite God? This point granted, that everything in so far as acts and is in keeping with its laws, let me pass along and look at—

7. Man and his laws. Is man a work of God? Has God ever had the arrangement of man and his laws? Is man an exception to God's laws and works? Is man in the Universe, and is the Universe God's? Does God order and control all the Universe, as well of animate as inanimate, ordering and controlling all their laws? And is man outside the Universe? or being in it, is he not as clearly a part of the whole as is the sun? or as is wisdom? If a part, is he not a perfect part, infinite part—infinite and perfect as a part? Did God's wisdom run out before man's laws were established; and God's power so fall, that man was left to do as he could, or would, with what he had? And after this bankruptcy of God in wisdom and power, did he by some way incline to the idea of making good his failure in man's case, by causing to be, for a little time, or dying, to gain for man what he lacked before?

Or was man really the result of the sum of God's every principle in science, and every effort of strength; and this science and strength infinite and perfect; while yet, in spite of all, man is not perfect as man? Can this be true? Rather let God be true and every man a liar. Rather be it thus:—"GOD MADE MAN"—made man, not God; but man—not a rock; but man—not a tree, but man—not a lamb, or oyster, but man. God made man, and made also his laws, to fit. Not a part of man, but all—not a part of his laws, but all. If man was perfectly made, and governed perfectly by his laws, then is he as perfect now, as the sun, or Universe, or rock, flower, animal, or I had nearly said, God. And I may say so, in this sense. Man, like the flower, is the result of a perfection of wisdom, of power, and all else of which God is; and as every part of God's Universe is perfect as a part, infinite as a part, and each part must be a perfect part, to make a perfect whole—and as man is a part of the Universe, even so must he too, be a perfect part, and perfect as a part; or else the Universe were not perfect as a whole, or a perfect Universe. Nor could God be perfect if he made man not perfect as man. I am not in man's circle now, but in God's; and hence above what man thinks of man. If man is finite, so is the sun, so is Omniscience, so is mind, so is matter. If man is imperfect, so is God's power, in itself considered, so is the earth, and all else in it. But if this very condition of things be what God has made, are not man's or the earth's imperfections no other than perfections? Are they not as God did make them, and perfect, because God did so make them?

8. Is there a law in the Universe, in all God's circle, that has not its origin in God, and that works not in accordance with wisdom? Is not every law of the tree, God's law for the tree? And every law of the tiger, God's law for the tiger? If the tree grows up, casts its leaves and dies—is it not exactly in the line of its laws? Would the tiger, as a tiger, be so, and be as the tree?

9. Can a law of God's work discordantly? If no law can, can any work of God's? Can the sun break, or set aside its laws? or in any respect do aught else than as God, by its laws, has said it should do? Is man less a work of God than the sun? Can man do what his laws say he shall not do, or do not what his laws say he shall do? If he can, then are the laws of man not of God; or God is not infinite and perfect. I have not here to ask what man does; but to inquire if man (and I mean as a race, and as an individual) has acted, or does, or will ever act, by or through any law or laws, that are not God's laws, for man, for a man. If any such law or laws of any man are anywhere; if any law is broken by man, or ever was; has not that man made God's wisdom and power to hide their faces in shame and confusion? Does man raise his hand, open his eyes, speak, think, be, except by the laws, and infinite and perfect laws, of God? If man can do, or think, or be, only by the laws of God, can he do, think, or be, contrary to those very laws? If man has a free agency, is it not God's law for man? And if he does by it or that, is it not by God's laws that he does it? Says one, "Then man is a machine." Well, call him what you like; I am only looking at this circle of God, as it sweeps over and through all things of the Universe, and that by infinities of every character. When I find man an exception to all things else, in all the infinities of a

Universe—man, poor, dependent, finite, man,—whose simplest want and every need is cared for no more and no less than are the wants of the grass in the field,—whose every fibre and every part, as well of mind as body, is not a whit more abundant in its testimonies to the wisdom and power of God than the sand-grain, or the leaf that floats by the breath of God,—when by any means man assumes in God's circle a position so high as to make even God shrink at his doings, and to look about for some way to get man to do better, and counts even the assumption of humanity by himself to be a necessity of any kind, and is the sport of his own works, even to man's death of the body—and all to bring man, if he can, back to himself; when I have found all this in God's circle, will I mourn that that circle is no larger,—that an infinity of infinities could do only so much and no more.

10. But is there then no sin, no transgression of God's laws, no evil? Not in God's circle. Absolutely none, or God is God no more. Had God been wanting in wisdom only, man may have been poorly planned, but admirably made; or had God wanted in power, man had been well ordered—very scientifically, even mathematically drafted and devised, but so put together as to be very shacking. If man be shacking and badly planned, God is to be pitied for having so unwisely endeavored to do what he could not—and the more to be pitied, as it turns out that man seems the same, as when first wrought, spite of any amendments for his benefit in God's ways of treating him. But this is not in God's circle. This is man's circle, of which more in due time.

Do we look for evil? Are we anxious to find it? Do we love it? Think you it is any part of God's property, or existing in His Universe? If it is, I have failed to find any good, and not evil. Good I can find everywhere, and nowhere evil. You may find it, I cannot. As to what is called evil, sin, devil, I hope to give you my views soon. I forbear any reflections upon the subject, as I have been already tedious, perhaps; and again, another article will more naturally admit of them.

ELMIRA, NOV. 20, 1854.

How Shall Labor be Redeemed?

MR. EDITOR.—In the proceedings of the Convention of Spiritualists as published in the *Telegraph* of the 14th October, I perceived the foreshadowing of a practical measure for the social and spiritual elevation of the human family. In a body as large as that of the Spiritualists, difference of opinion on subjects of importance must necessarily exist. Observing in the same paper the remarks of Dr. J. H. Robinson, in which I cordially agree, and having for years devoted much consideration to the matter, I beg leave to offer a few suggestions as the result of my reflections. Before proceeding, however, to unfold my views, let us determine what portion of the human family stand most in need of special efforts in their behalf. I presume I shall not differ widely from the general sentiment when I designate the laboring classes as the proper objects of the greatest solicitude. The wealthy can and do have times and opportunities for spiritual investigation if they only choose to employ them. Not so the laborer. But little improvement, spiritual or otherwise, can be expected from those whose necessities compel them to labor unceasingly for bread, until no other thought than labor and bread can enter their souls. Man only needs time and opportunity to surround himself with circumstances that will lead to the attainment of the highest degree of mental and spiritual excellence—time to think, time to reflect, time to study and analyze his own nature. This is now virtually denied to the working classes; with them all the hours are employed to support and maintain a mere animal existence. Essential to its full development, the mind requires to be brought into contact with mind; when it is d-barred this it becomes contracted and deformed. The minds of the laboring classes are crippled for want of a proper field of exercise. The lawyer, the merchant, and the preacher are each brought into continual conflict with the highest intellect, while the laborer is confined almost solely to inert matter; hence the difference. When it is considered that the laboring part of community are largely in the majority, it becomes an object of the first importance to cultivate and improve their intellects. It is not sufficient that the masses have better opportunities now than formerly, they are entitled to the best. Notwithstanding schools, lectures, and books are plentifully distributed, the laborer remains comparatively ignorant. What is the cause? Ask the workingman. The reply is, that the exertion necessary to a mere subsistence is so great, that body and mind are both unfitted for study. The most they can do is to rest their wearied frames and recruit strength for renewed labor. Thus their lives are spent. They work, eat, sleep, and return again to work, until worn down with toil they sink into the grave, having worked a lifetime and gained nothing; others have received the benefit.

The question occurs, why should this be; what cause can be assigned; is it the destiny of the million to toil and toil ever, that a few may be exalted? The answer, as I conceive it, consists in this: That labor is robbed on every hand. The laborer is the creator of wealth, the merchant a mere distributor. Yet the merchant obtains the largest share. What is the remedy? The only true and effectual remedy is for the laborer to become his own merchant, baker, and employer. He will then secure to himself all the avails of his capital, skill and labor, and then the complaint that he has no time for study will cease, the net proceeds of his labor will be doubled, and by his elevation in the social scale be correspondingly acknowledged.

It is now well understood, even by the working man, that capital controls and directs labor. Reverse the rule; make labor to control capital. The matter is of easier accomplishment than is generally supposed; it only requires confidence in themselves and in each other and a determination to succeed. The working man's true course lies in the direction of industrial unions, joint stock companies, co-operative and mutual in their character, embracing the essential qualities of savings banks, union societies, manufacturing associations, and relief societies. The mutual principle is the foundation; a mutual support in business affairs, mutual aid in obtaining the necessities of life at the smallest possible cost, a mutual relief in sickness or infirmity; let them combine together in making small contributions in payment of shares of stock to a general fund for procuring necessities of life and material to employ themselves; in this manner to supply the greatest needs of the greatest number. Persevering in this course, the laborer will emancipate himself from the thralldom of capital, and make rapid advances in physical and mental improvement and expansion.

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We take the foregoing from the columns of the *Spiritual Telegraph*. In the same number of that paper, was another able communication of considerable length, going to show the failure of all past religious and civilizations to institute a harmonious social state on earth, and concluding with the significant paragraph which we append below. These expressions are clearly indicative of a wide spread conviction among Spiritualists that the great movement of our age is tending to the institution of a practical and thorough revolution of the social state. (We trust the *Telegraph* will not be accused of having "a hobby," because it gives expression to these convictions.)

"In conclusion we would urge upon the *Association Spiritualists* to persevere steadily in their practical work of temporal and spiritual redemption, nor heed the idle prattlings of pretended friends or open foes. Your work, your aim and object is approved by Heaven, and by every really practical, doing philanthropist in the world. Should you fall in the first attempt, up and at it again; cowardice or faint-heartedness must not be known among you. Remember, Heaven and all good angels are at your side, and you must in the end be triumphant."

"Vox Populi" upon Spiritualism.

We find the following sensible observations upon the Spiritual phenomena in the *Lowell "Vox Populi,"*—"an influential and ably conducted weekly paper of that city. On another occasion, we design to examine the reasons which the editor gives for not accepting the Spiritual theory of the cause of these phenomena."

"And what, asks the reader, do you know about Spiritualism? We answer, nothing—absolutely nothing. We have heard much about it—thought much of it—and seen those manifestations which are called by that name, and of these things we propose to write. Persons called mediums have been seen, who, when in an apparently unconscious state would write and speak as if they were beings who once lived upon the earth, but were at the time spirits disembodied. Persons whose word we would not hesitate to take as truth on matters of most vital importance—in whom we would confide if on their testimony depended our lives—such men have told us that they have seen writing which was produced by no visible agency—the pencil moving above and upon the paper with no hand guiding it, that they have seen tables lifted from the floor and hung suspended to the very ceiling overhead, with no hand or visible power touching them; that they have seen a man taken up and carried over the heads of an audience, the full length of a large hall, no visible power touching or supporting him; and finally that they have seen a violinello played with all the power and accuracy of an accomplished master—the bow moving as if held in a skillful hand, yet no visible presence was within several feet of the instrument."

These things we are told, and many more of like character; and we must form some opinion in regard to them.

And first, as we cannot presume that our informants intend to speak falsely, can we suppose that they are deceived in regard to the phenomena they believe they have witnessed?

Let us be careful how we decide this question, for infidelity stands in expectancy, and will seek to profit by the decision. Do we say it must have been illusion? or that those who say they witnessed such manifestations were at the time in a mesmeric state? or finally, that there was some concealed agency which was the moving power, some machinery or slight of hand jugglery by which the writing was executed, the table lifted, the man carried through the air, and the instrument performed upon? If so, what reply can we make when the skeptic says that those who give us the record of Christ's miracles, and of the wonderful manifestations in the days of the Apostles were deceived in a similar manner?

We say that we have no reason to doubt the testimony of the Evangelists and Apostles, so have we no reason to doubt the truth of men who tell us they have seen those modern phenomena said to be connected with Spiritualism. We say that three, five, fifty, and even hundreds, in some instances, saw the miracles of which the New Testament furnishes a record, and therefore, we are bound to believe upon so great a weight of testimony. And who can controvert successfully that argument? Yet these modern manifestations have been witnessed by numbers as great, and we are in every-day communion with the individuals who testify they have seen them. If then, upon such evidence we believe of the ancient wonders, upon similar evidence, the credibility of which we cannot call in question, shall we doubt of these modern wonders?

We answer, no; consistently, we cannot.

The testimony of men that we know as honorable, high-minded and truth-telling individuals, is certainly as good as that of an equal number of men who lived eighteen hundred years ago.

What shall we say, then? If we cannot discredit the witnesses; if to believe they were deceived would open the way for a similar objection to the record of the ancient miracles, is it not wiser to say that the alleged phenomena are a reality, and then endeavor to seek out their cause or causes? If consistent, we must believe. To doubt after so much has been affirmed by intelligent and honorable men is downright obstinacy. And as the subject is one engaging the attention of a large and respectable class in this country, as well as elsewhere, in this and other countries, and as it stands in a position to affect either favorably or unfavorably the proofs of Christianity, or the record forming part of its history, we are wrong to turn aside from a fair and thorough investigation of all the facts alleged in regard to it.

The day when the cry of *humbug* will prove a sufficient refutation of any new theory or doctrine which is promulgated is now in the past, and the subject of Spiritualism, like all others which presents certain facts as the basis on which it rests, must be met and refuted, if at all, by other facts and arguments based upon the same.

We cannot doubt that men have seen most wonderful phenomena which they connect with Spiritualism. We have seen that of a like nature, which was most singular and mysterious. The facts we cannot laugh or scoff out of sight. Still, we do not believe in the Spiritualists' theory, and we think we can show a cause for the position we occupy in regard to it.

Problems.

FOR BELIEVERS IN MODERN SPIRITUALISM.

NUMBER II.

What is the true doctrine of Analogy? and is there any better authority in questions of philosophy than we find in its teachings? Now we know that in this world we are more or less governed by relations. It is, the authority, or influence which one has over another, depends always upon the relations that exist between them. The child yields obedience to the parents on account of his filial relation; and so of the husband and wife, the teacher and the pupil.

The relation between the governed and the government determines the bounds of authority and obedience. The relations between persons and parties in this world determine the nature and amount of communication between them. Thus I could not very well get a communication either to or from Queen Victoria, because there are no relations between us; and for the same reason I could not easily find access to General Scott. If I wanted to communicate with either of these personages, I should have to apply to some one who sustains an acknowledged relation with them. I could not communicate very well without a mediator. Nor is this all. Gen. Scott would not be very likely to offer a communication to me,—a person between whom and himself there was no previous acquaintance. That it is thus in respect to mortals in this world, we know.

Now apply this knowledge to the communications said to be received from distinguished personages in the spirit world. Daniel Webster is said to have had communication with obscure mortals immediately after his death, and with mortals with whom Webster never had any previous acquaintance whatever! And the same has been alleged of numerous other distinguished personages who have passed into the spirit world. They come, and without any circumlocution, announce themselves through mortals whom they never knew on earth, and often in obscure circles, between whom and themselves no previous acquaintance or relations ever existed.

It may be said that spirits of a high order may and do thus form relations with mediums through whom they wish to make communications to this world. But I answer, this is not according to the analogy of in this world; and how often have we been told by Swedenborg and by communicating spirits, that the spiritual world in all things answers by correspondences to this world? If so, then we have analogy against the authenticity of a vast amount of these alleged spiritual communications, even admitting that they do come from spirits out of the human body.

The subject of Psychometry is now attracting considerable attention. The writer of this attended a public exhibition of this power in Chapman Hall, Boston, Sept. 19th. The following experiment was performed. Mr. Wilson, the psychometrist, held in his hand the autograph of Mrs. H., but instead of describing her character, he described the character of Rufus Elmer, of Springfield, (who was in the Hall) as all acknowledged, and described it correctly. Another psychometrist (Mr. L.) present, stated that he had had experience of a similar kind; that is, while he held an autograph in his hand, another person sitting near impressed his mind; and getting into the sphere of that person, he described his character, and not the character of the person whose writing he held in his hand.

Now what does analogy teach here? If the minds of susceptible mediums are thus overcome and possessed by the sphere of mortals with whom they do not wish to come in rapport, for the time being, why may they not be overcome and possessed by spirits out of the body in the same manner? And thus

mediums may be influenced, and speak, while possessed by the spheres of mortals, while they think they are inspired by spirits out of the body. (And here, perhaps I may state that what purports to be a "spirit" has just communicated to me through a mortal, that the suggestions I have made above are true: that is, mediums have made above of cases, if not all, while in a great majority of cases, in the sphere of some mortal, present or absent, whose mind impresses the medium for the time being.) But, bear in mind, all this may come to pass without any direct relations of the parties concerned. In this way do the spheres of mortals get mixed together and influence one another; and mortals who do not understand the subject of Psychology, (much less that of Prematology,) really suppose all the while that such mental and nervous phenomena are the work of spirits out of the human body.

Again, all Psychometrists admit the improbability of identifying the persons whom they describe. They can tell the sex only problematically; and as to the real identity, they can tell nothing at all. Now, if mediums can tell nothing as to the identity of mortals in the body, how much more liable must they be to deception and misconception from spirits out of the body!

It may, perhaps, be asked whether the spheres of mortals may intermingle and influence mediums without any previous acquaintance or "relations"! Analogy answers in the affirmative, that is, if there be any reliability in Psychometry. As sure as we have had any truthful psychometrical descriptions at all, so sure is it that these descriptions have been of mortals without any direct volition of either party. A slight knowledge of the doctrine of spheres would show the probability of this conclusion. These may be mingled up together in a thousand ways, and hence the utter improbability of determining with respect to the identity of persons in the body or out, except in the regular normal way, by using our judgment through the exercise of our external senses. If we are sometimes deceived in the use of these senses, how much more liable must we be, in the nature of the case, to be deceived when we fall into an abnormal (or, as Davis terms it, *unhealthy*) condition, and one or more of our senses are suspended!

This is certainly a curious subject, and interesting to all. It deserves more attention than perhaps any of us may have given to it heretofore. I have been told by many, very many persons, that they have been entranced and exercised by the will of noted professors of psychology, when at the same time the said professors never had one thought of them at all. A case was related me by Mr. Sunderland, as follows: While he was lecturing in Salem, Mass., a woman called on him and charged him with bewitching her for years before; and she was a person whom Mr. Sunderland had never before seen. Also a lady in New York, who had never seen him, was "converted," as it was called, by a dream in which she saw Mr. S. and held a long communication with him, and it so happened that the next day but one after the dream she met him in public, and was so overcome by the recognition that she fainted, and was taken from the meeting.

Such are some of the phenomena occurring all around us, and which we should, perhaps, refer to the world in which we exist; as there cannot, we are told, be a sounder maxim than that which points out to us the error of attributing phenomena to remote and extraordinary causes, when they may with propriety be referred to causes which obviously exist, and the results of which we daily observe. JOHN HARDY.

[For remarks on the above article, see editorial columns.]

Marriage Dual and Eternal.

A friend writing us lately on matters of business, speaks of our late article on the "Marriage Question" thus:—

"Your last leader, on 'Marriage,' was admirable. I am sure it is the truth in regard to that subject. Marriage must be Dual and Eternal, or the future would be, in anticipation, more dark and shadowy than the past. Not that we can, because of legal union, or the assurance of present love, claim eternal companionship, but I believe there will be a spontaneous blending of the two that were made one. And because there are no identical creations, therefore no Wisdom will choose another's Love in a sphere where all are free. God is a Being of Order, and the souls He has made one will forever meet. Here we are limited in time and space; there the Love and Wisdom that constitute one soul must make its harmony complete and eternal."

These observations seem very just, and we thank our friend for their utterance. It is an elevated view of the divinest of all subjects, and is well calculated to inspire the loftiest views, and induce the noblest action.

Words of Encouragement.

MESSES. HEWITT AND NEWTON.—I can as well do with two meals a day, as do without the refreshing news from the Spirit-world contained in the Era from week to week. We are not getting along very fast in this place, there is so much fear about "what the people will say." I am quite sure the time is not far distant, however, when the "tables will be turned," and all that have ears to hear, will hear the joyful news from the Spirit-land. It is quite certain that some who are so steeped in superstition and bigotry will go into the Spirit-home blind and ignorant of this great light that is now shining upon us. Be not discouraged; the fields are all white, ready for the harvest. The laborers are few, indeed, but go ahead, trusting in the good-Lord and the Spirit-world. I take three papers and make them missionaries to the heathen and the dark ones in this

land of boasted light and intelligence. I wish you God speed in the great work in which you are engaged. SAMUEL BRITAIN. SOUTH HARTWICK, Vt.

THE NEW ERA.

"BEHOLD! I MAKE ALL THINGS NEW."

S. C. HEWITT, } EDITORS.
A. E. NEWTON, }

S. C. HEWITT, PROPRIETOR.

OFFICE, NO. 15 FRANKLIN STREET.

Terms, \$1.50 per Annum, in Advance.

ISSUED EVERY SATURDAY.

N.B.—The Editors, Correspondents, and Readers of this paper are all expected to do their own thinking, and no one is to be held responsible for the opinions of another. The Editors will indicate their principal productions by their proper initials, and will exercise their best judgment in selecting from the favors of correspondents; but it is desired that every thought expressed, whether old or new, from spirits in the flesh or out, should stand only on its intrinsic merits.

BOSTON: SATURDAY, DECEMBER 9, 1854.

Bro. Hardy's Problems.

We have always been disposed, from our first acquaintance with the modern phenomena, to give the most rigid scrutiny to all classes of manifestations, and to attribute nothing to a spiritual origin until all other, rational methods of accounting for them have failed. It has never seemed that it would be of any possible use to us or to others to be deceived in regard to this matter, and we have become a believer in Spiritualism only because we could not help it—because the evidences that have been presented to our personal consciousness are such as to compel conviction. We are left no choice in the matter, any more than in relation to our own existence. And we never ask others to believe, until they have received the same positive and unquestionable demonstration. We had rather see a dozen Spiritualists who are prepared to give an unwavering reason for their faith, or rather, in whom faith is superceded by knowledge, than a thousand who are doubting and wavering, in consequence of having taken a position before they have sufficient evidence on which to maintain it.

We have therefore given place in our columns to the "Problems" and queries of our friend Hardy, not from any sympathy with the skeptical state of mind under which he seems to be laboring, but because we think it can do none of our readers any harm to review and scrutinize more closely the foundations on which their faith stands. The severer the trial to which one's convictions are subjected, the greater the satisfaction and joy they will yield when justified.

We may say, however, that the difficulties presented by friend Hardy appear to us to have little weight on the general question of spiritual intercourse. His reasonings are, to our apprehension, mainly unsound and inconclusive in some respects contradictory, and not calculated to disturb at all convictions which have been intelligently formed.

In the first place, as to exalted spirits communicating with and through those with whom no previous acquaintance was established in this life. Analogy here teaches us the very opposite conclusion from that of Bro. Hardy. We think that all human history will show that wise, comprehensive and influential minds among men have been always wont to choose the best instruments they could find for the accomplishment of their purposes, whether previously mutually acquainted or not. It may often happen that one who had not such previous acquaintance might be, for that very reason, the better fitted for the object designed. It strikes us, if Bro. Hardy should receive a commission from the President of the United States, or the General-in-Chief of the Army, to perform a particular service, he would depend rather upon the intrinsic authority of his credentials, than upon the question whether Frank Pierce or General Scott were old acquaintances or not. It is true, spirits may often be obliged to take up with very imperfect instruments, and very seldom if ever are they able to communicate as perfectly through such partially developed and poorly organized media as the majority now are, as they were able to do through their own physical organs when in the flesh. And this is their constant complaint; they are ever apologizing for the imperfections with which they represent themselves, and urging mediums to such culture and development as shall make them better instruments for communication. No reasonable Spirit, however, can expect us to be convinced of his identity, unless he can succeed despite all the difficulties in the case, in presenting sufficient intrinsic evidence of his agency, to furnish rational ground for such conviction; and no rational Spiritualist can accept such a claim without this evidence. Still, it is not necessary to deny such agency, and to believe the spirits deceivers, or the mediums deluded, because satisfactory proof of identity is not or cannot be given in particular instances.

The objection that "distinguished personages" in the spirit-life would not be likely to approach "obscure" and humble mortals, looks too much like the old cavils of the Jews, "Can any good come out of Nazareth?" and "He has gone to be the guest of a man that is a publican," to be seriously used by a Spiritualist. These "distinguished personages" (or intelligences claiming to have been such on earth,) have often said in our presence, that they could not approach persons of their former acquaintance and standing in society, for purposes which they now see desirable to be accomplished, by reason of the unbelief and opposition which generally prevails among them; hence they are obliged to employ such as they can approach. That they should, however, voluntarily condescend to instruct and benefit the humble and the lowly, where they find opportunity, is to us an evidence of their exaltation rather than otherwise. What is more angelic and truly noble than condescension! True, no

one can be justified in believing or asserting that this or the other individual spirit communicates, on the mere claim of the invisible intelligence, unsupported by intrinsic evidence addressed to the reason and the moral sense. Yet different minds are satisfied with different kinds and degrees of evidence; and every one should be "fully persuaded in his own mind."

Further on, in speaking of Psychometry, we understand Bro. H. to assert directly the contrary of what he labors to establish in the first part of his communication. After having argued the improbability that spirits or mortals should communicate to or through persons with whom they had no previous acquaintance or relationship, he insists that "in a vast majority of cases, if not all, mediums while speaking or writing, under what they suppose to be spiritual influence, are in the sphere of some mortal, present or absent, whose mind impresses them for the time being," and adds, "bear in mind, all this may come to pass without any direct relations of the parties concerned," and much more to the same effect! We will leave these two statements to negative each other; while we would ask if it is at all reasonable to suppose that the sphere or the mind of "some mortal, present or absent," should assume a fictitious personality, and pretend to be a departed spirit, and carry on long conversations, hold arguments, narrate facts of the past life, write articles and books, and perform all sorts of acts pertaining to a distinct personal intelligence, while no such mortal has any consciousness of doing anything of the sort! The claim that minds or spheres, while yet connected with the body, are capable of unconsciously performing such pranks, we think vastly more incredible and incomprehensible, than any that have been set up in behalf of disembodied spirits.

Perhaps friend H. intends to be understood that though "mortals" or spirits in the body can thus approach and impress others in the body when no relations exist by acquaintanceship, yet spirits out of the body cannot do it; but here his own doctrine of analogy should correct him. If possible and probable in the one case, why not in the other?

Again, as to the difficulty of psychometrists in identifying the persons whom they describe: this does not always exist. We know psychometrists who usually if not always distinctly perceive the form, features, etc., of the persons delineated, describe them accurately, and recognize them at once if they are known, or afterwards on meeting them—There are those, too, whose sense of the peculiarities of spheres is so acute, that they recognize those of different individuals without the use of the external senses. Now this being the case in regard to mortals, why cannot the same thing be done as regards spirits with equal certainty? It seems to us a great mistake to suppose that the spiritual perceptions, when well developed, are less reliable than the physical. They should be far more certain and positive in their action, because they take cognizance of the internal and the real, rather than the external and the shadowy.

Therefore, however much of mistake and delusion there may be on the part of the imperfectly developed and the credulous, and there has doubtless been a vast deal,—it by no means follows that nothing like reliability can ever be arrived at under better conditions. Where these peculiar powers are highly developed, and have been tested to satisfaction as to their reliability,—and where their testimony is justified by other corroborative evidence, appealing to the reason and the judgment,—it appears to us that most conclusive proof both of spirit-agency and identity may be given. Our own investigations have furnished numerous instances of such proof; and if those of our brother have not afforded him equal satisfaction, we are sorry for him, and hope he may yet be more successful.

It appears to us another great mistake to consider the exercise of the spiritual senses as necessarily implying an "unhealthy" or "abnormal" condition. Their action under certain circumstances may be so; but their highest and best use, according to our observations, is perfectly natural, normal, and healthful—not requiring the "suspension" of any of the senses, but consisting in a higher and more exalted use of some. We are confident that Mr. Davis has never meant to be understood as characterizing such a condition as "unhealthy,"—and if he has, we are more confident that he is mistaken. Is the spirit-life an "unhealthy" condition? yet it must require the constant and exclusive use of the spiritual perceptions. That life must be regarded as normal and healthful, even to a higher degree than this; hence an approximation to that life, by the high development and activity of the spiritual perceptions while in the body, is not necessarily unhealthy. It is in the order of natural progression, and therefore "normal."

The facts in Psychology, related towards the close of Bro. Hardy's article, should give no real difficulty to a philosophical Spiritualist. All effects must have adequate causes; and if the phenomena of Psychology develop

and if the phenomena of Psychology develop any facts which show the action of a "will" or mind beyond that of the "Professor" and the subject, (and we think there are many such,) then such phenomena must be referred to the action of other wills or minds capable of producing them; and if they cannot be attributed to persons in the body, (as would sometimes seem to be the case,) what is to hinder their being referred to disembodied minds, now that we have learned that such exist? It seems to us that to this source we must look for the only adequate causes of numerous phenomena of the past. It may be said, indeed, that these phenomena have not claimed such an origin. Neither does a tree, a horse, a building, or a watch claim to have originated from an intelligent cause—nevertheless, most minds agree that such a cause only is adequate to their production.

The rational mind must seek an adequate cause for all phenomena, and while we would urge the utmost caution in attributing to

spirit-agency that which can, with any show of probability, be referred to other causes, yet when these phenomena exhibit all the characteristics of a disembodied personal spiritual existence, possessing independent intelligence, will, memory, power, wisdom, affection, etc., and claim to come from such a source, any other reference seems to us inadequate, contrary to analogy and to sound logic. To one who admits the existence of spirits, (and that we consider now a demonstrated fact,) the materialistic philosophy on this subject is far-fetched and really "extraordinary" in its conclusions, while the spiritual theory is most simple, natural, rational, and fully adequate to the purpose.

We are quite willing that all doubtful testimony should be ruled out of the case, or at best be regarded only as corroborative; yet stubborn facts of our own observation compel us to protest against the impression which friend Hardy's article is calculated to produce, that there is *none* but doubtful testimony. To us the evidences of spirit-agency have been *prima facie* and demonstrative.

The Claims of the Era.

That the "New Era" has strong claims on the good will and practical aid of the Spiritualist public, will appear from the following considerations.

1. It has, from the first, been a truly free paper—presenting all the leading and important phases of Spiritualism.

2. It has always been uncompromising, not only as a free paper, but also as an advocate of unpopular truth, often in opposition to its own interests. And for the sake of the expression of earnest and undying conviction, in opposition to mere worldly policy, it has been made to bear the odium of popular opinion and scorn.

3. It is the only Spiritualist journal that has either made, or is making any direct and positive propositions and efforts for comprehensive practical and social reform—the establishment of a Divine Social Order on earth, in addition to, and as growing out of the phenomena and philosophy of Spiritualism.

4. The Era contains, weekly, a very large amount of matter for the price, as compared with almost any other paper in the country.

5. It was commenced and has been continued, not with the hope of riches, but from the spontaneous love of, and desire to spread Spiritual truth, and thus bless the world.

6. It depends not on capital—except the capital of faith—for its support and extension, but on the native power of its principles, the prosperity of the Spiritual movement, and the special, earnest and unremitting efforts of its friends.

7. The times are hard, with a fair prospect of being harder; the cost, therefore, of printing, paper, etc., is much enhanced; while the natural tendency is, under such circumstances, to reduce our receipts to a minimum, except through the direct exertions of all those who love the principles of the New Era.

Here, friends, are seven direct and truthful considerations for you. Will you weigh them well? And then, will you respond to them? You may, perhaps, reply, that "the times are hard," and that it is, therefore, hard to raise subscriptions. But at the same time, you will remember that \$1.50 is not a large sum—that almost any Spiritualist can much better afford to spare that, than we can afford to do without it, and that the Truth and Good that the Era contains, from week to week, are as really among the necessities of life, as anything else, and much more so than many things in which people indulge, very much to their hurt. It is written in nature, as well as the Bible—"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

DIVERSITIES OF GIFTS.—We long ago admired that chapter of the New Testament, which talks so much, in detail, of the "diversities of gifts," etc.; for the doctrine is true, both in a general and special sense. It is true in reference to the ordinary capacities of mankind, and the aptitude of different individuals for different vocations. It is also true of those who are called mediums—in these times as well as in more ancient times. Indeed, all the "diversities of gifts" exists now, that thrived eighteen and a half centuries ago, in the time of Jesus and his followers. Had they the gift of "speaking with tongues," so have we. Had they "interpreters of tongues," we have the same. Had they the "gift of prophecy," we also have that gift. Had they "gifts of healing," our mediums cure the sick, oftentimes in the most wonderful manner. (Witness the article entitled, "CHARLES MAIN—GIFTS OF HEALING," in the present number, and thousands of other things all over the land.) Did they "work miracles," we work them as well, and so on to any extent. There is no gift, called Spiritual in the New Testament; but we can find its parallel in these times. We invite a contradiction.

MRS. DENISON, in the *Olive Branch* of Nov. 25, writes what she intends shall be her "last article" on Spiritualism—profiting, we trust, by our advice to become a "say-nothing," since she has confessed herself a "know-nothing." She retires from the field, however, with a bad grace, making no effort to justify the wholesale scandal which she has given currency to, nor to answer the arguments we have addressed to her better judgment. She persists in representing Spiritualism as antagonistic to Christianity and the Bible, which is a great mistake (although it is antagonistic to the use which some people make of them)—and retreats under cover of a few texts of Scripture, quoted in a manner which indicates no real appreciation of the sublime and saving truths which they embody. We take leave of her in full confidence that when her prejudices allow her to become better informed, she will see this whole matter in a different light.

The Asteroids—Something New.

Till a brief time ago there were only four asteroids known to astronomers. Now, thirty-three are discovered. The following from the *Boston Traveller*, it will be seen, indicates the discovery of two of these unique planets, and has some very just observations on the probably much greater multiplicity of these bodies:

"We understand that a letter was yesterday received by the Director of the Observatory at Cambridge, from M. Leverrier, one of the distinguished indicators of the planet Neptune, that on the night of the 28th October two additional asteroids were discovered in Paris by MM. Goldschmidt and Charconnet, for which the names of Pomona and Polymnia have been proposed. These two asteroids are the 32d and 33d now known to exist between Mars and Jupiter, and as twenty-nine of them have been discovered within the last ten years, the whole number of them is perhaps many times greater."

It is a strange fact in nature, that there should be such a set of planets as these asteroids; and the fact of their existence is calculated to give rise to various conjectures and curious speculations as to their origin and their destiny. We lately met with a very superior spiritual clairvoyant who talked to us very spontaneously about them on this wise: Said he, I have been there in clairvoyant vision. I have seen these asteroids. There are several hundred of them, and they are all different in some respects from each other. They are fragments of one great globe which formerly made its revolutions midway between Mars and Jupiter. That globe was torn asunder by a mighty convulsion, caused by one part of the planet becoming cool much sooner than the other parts. Like all the planets, it was projected from the sun in a liquid and intensely heated state, and such were the laws of and conditions under which it was sent whirling from its central source, that one part of it was much larger than the opposite part. Being thus unbalanced in its proportions, the cooling process was in like manner unbalanced also. (The natural use and legitimate result, under the circumstances, was the explosion of the globe: and if an explosion, what more supposable than that the fragments of that mighty convulsion should be very numerous. Such is the fact as I actually see it. So much for the origin of the asteroids. Now as to their destiny.)

The sun is preparing to send off another planet from its verge, and the period is somewhat rapidly approaching when this event will take place. The approximate course of this, as of all other and previous projections of planets, is found in the threefold constitution and trine function of the sun. The latter has an immense heart, so to say; then an intermediate element, and finally an external expression, atmosphere, or verge. These revolve *unequally*—the heart with a velocity far superior to the intermediate, and the latter with much greater speed than the verge. By this almost inconceivable and mighty motion of the sun's great heart, the verge of the sun is gradually, through long ages, being prepared by the intermediate agency of the mediatorial element, between the two extremes, and condensed so as at the proper moment to project a new planet, whose motion at first and until it receives the atmosphere of Mars, shall describe a parabola. The substance of this new planet will be considerably lighter than melted iron, and when it comes into contact with the ethereal sphere of Mars, it will be repelled by that sphere and compelled to take such a course as will send it directly into the midst of the asteroids. The result will be, first, to unite two of these small planets by a sort of cementing process, and afterwards somewhat gradually to draw them all together and thus make one globe of them a little larger than the earth.

All this will affect the earth in a very marked manner. The first result will be to bring our globe to a perpendicular position—so that the plane of the ecliptic and the earth's axis shall agree, and so that day and night shall be equal—the elements harmonious and all nature an Eden. The great polar ice shall be melted by the process, from which shall flow a mighty rush of waters towards both the poles and the equator. And the further result will be to produce such an action in the forces of the earth's interior as to sink the loftiest mountains of the earth nearly to a level with its plains, and up-heave new continents from the ocean. The banks of Newfoundland will then rise fairly out of water, and in time, become fruitful fields. Now, all extremes will be overcome; the great sun will shine with a new and more living lustre, having parted with its dense outer atmosphere, and a new and more beautiful creation will cover the whole face of our planet. Deserts, ice, marshes, volcanoes, earthquakes, tornadoes, tempests, ravenous beasts, noxious insects, vermin, malaria, and diseases will all vanish from the earth, as night flees before the bright face of day, and man will then begin fairly, strongly and hopefully, a new, noble, and joyous earthly career.

Charles Main—Gifts of Healing.

It has lately been our happy lot to become acquainted with the individual above named, to learn much of the beautiful simplicity of his character—his genuine Christianity, and the beneficent deeds he is daily performing among the sick and the unfortunate. If we have not an "age of miracles" now, when had we such an age! If such deeds are not Christian, when has the world been favored with those that might with propriety be termed such! See the account given in another column, by that faithful and correct detailer of facts, J. H. Fowler, author of "Ancient Miracles and Modern Miracles," as illustrative of these remarks.

Travelling Agent.

A. K. PEASE, of Lowell, is authorized to receive and remit subscriptions for the "New Era," wherever he may be. He will also furnish friends and enquirers with books on Spiritualism at the usual retail prices.

Fact and Philosophy.

A lady correspondent, of a highly philosophic cast of mind, of extensive culture, and of world-wide sympathies, speaks to us lately and briefly as follows:

"One thing I feel bound to say in relation to the 'New Era.' I am a full believer in Spiritualism, but I do not like the details of facts, for I am more of a philosopher than otherwise, and would cultivate the Spiritual with the highest order of thought and feeling, leaving each one to their own individual experience, for this, like every truth, must be felt to be accepted."

Another lady of cultivated mind and warm sympathies with the Spiritual cause, says, "Let there be more philosophy and less fact."

Now we thank these kind friends for their suggestions, well knowing that they mean the very best thing possible in these utterances. Nevertheless, we must beg leave to differ with them a trifle in this important matter. The great aim of the Era is to meet the actual needs of its own public, and who should better know these needs than ourselves? We are familiar with our own correspondents—we mingle much with all grades of minds who are interested in the Spiritual movement, and it is therefore fairly supposable that we see some phases of human nature, and know what its actual demands are, rather more lucidly than those who are placed in circumstances and occupy positions totally different from our own. Our great study is adaptation. We would seek to meet the greatest needs of the greatest number; and our own judgment is, from what we know in the premises, that the Era, for the most part, so balances its facts with its philosophy, as to come much nearer fulfilling its own proper function, than it would do should it reduce its report of facts to a mere cipher, while it should be filled almost entirely with philosophy. Still we respect the judgments of the friends whose views we are noticing, in so far as the needs of their own class of mind, are concerned. But they must remember that the many are not in their situation. There are very few, comparatively, who do not yet need facts to convince them of the great truths of Spiritualism, and thus give them an introduction to the philosophy and an experience of the inner life, which they cannot reach in any other way. Say what we will of the necessity of philosophy, very few care anything for that, till they get the facts. The great mass of men and women are decidedly *Baconian* in their methods of getting at nature. In these times of individual responsibility and of independent thought. The inductive method may not be the best for you and for me, but if we would do good and bless the world, we must look beyond ourselves, learn the needs of our fellows, and then work steadily, strongly and lovingly to meet those needs.

We had a letter from London the other day, and from a philosopher, too—an eminent scientific man—whose whole thought for the time, was centred on the physical demonstrations, or the most outward facts. Tables must be moved, and if they were *smashed up*! so much the better. Anything in the line of facts, to demonstrate Spirit existence and presence. True, this writer was a man, while those with whom we now hold special conference, are women. And this may account for the difference. Females are confessedly more spiritual than males. They are vastly more intuitive. They therefore need less of the outward, to convince them of Spiritual realities. Nevertheless, as a class, they need this outward element in some degree, and men need it eminently in the outset, because they are generally and constitutionally averse to the intuitional state.

We are thus obliged to make matters of fact an element of the Era, while, at the same time, we do not neglect philosophy. Above all are we earnestly looking for the practice of Spiritualism in both individual and social life. This is our Trinity, and with it we close,—FACTS, PHILOSOPHY, LIFE. H.

To Correspondents.

A. MILLINGER. Your observations are doubtless very much to the point. Every body should think for themselves, but everybody don't do it. A word or so may help them sometimes, by way of suggestion, at least, but this may, at the same time, be overdone not unfrequently. If you, my brother, do not need such, it is to be hoped that there may be sufficient other matter of interest in your line of thought. After all, we thank you for your hints, and may perchance be led to profit by them. We could not very well help replying to you.

We desire to be remembered by all our friends who are in the habit of contributing to the interest of our journal in the way of reporting facts of interest to the public, in as condensed a manner as may be consistent with an intelligible statement of things. We would also invite the aid of those whose special province it is, to think and to utter their thoughts for the public good. Give us a good share of philosophy along with fact. And ye who are not content to rest in phenomena, or are fond of living alone in the region of mere abstractions, please give us your thought, concerning the ultimatum of both fact and philosophy in real life, either individual, or social, or both. We want a large amount and a great variety of matter from which to select from week to week, and thus meet the multitudinous wants of our numerous readers.

KLOPSTOCK AND META.—The narrative of the interview of Klopstock, the German poet, with his wife, Meta, after her departure from the body, which will be found on our last page, we copy from *The Dial* for Jan., 1841. The account bears date, 1833, but the author's name is not given.

APPOINTMENT.—S. C. Hewitt will speak in Stoughton, Mass., on Saturday, Dec. 9, and three times, at the usual hours, on the following day.

Remarkable Manifestations of Healing Power.

For the New Era.

CHARLES MAIN.

From an intimate though brief acquaintance with Mr. Main, I feel assured that he is a man of the strictest integrity and purest devotion to the cause of humanity.

As a healing medium, I think he is surpassed by none. He employs no medicine, but yielding himself to the higher influences to which his chaste and pure life has rendered him peculiarly susceptible, he has the most speedy and wonderful success.

I had frequently heard him speak of his ability to know the sufferings and wants of persons at greater distances than that which separated Jesus and the sick Lazarus. He said he experienced their physical and mental afflictions in his own person, and was often compelled to "weep with those who weep," and bear others' burdens; and under the blessing of a good Providence, he generally found the means to relieve them; also, that he had possessed these powers for many years. I believed him sincere, but could not accept as facts all he related; hence I resolved to test his powers, and have for the past three weeks, given much attention to the subject, and find, so far, his statements fully corroborated.

1st case. Mrs. Sherman, of Waltham, had suffered much for the last three years from an internal disease, and severe neuralgic pains in the head and other parts of the system. Several physicians had tried in vain to relieve her. The last had tortured her with cruel instruments and applications of caustic, and finding she continued to grow worse, he intimated that she had a cancer. From his hands Mr. Main took her, on the 7th inst. (Tuesday). He has visited her four times, three of which I have accompanied him. The first time, after Mr. Main had made passes over her about three fourths of an hour, she came down from the chamber saying, "I feel like a new person—have no pain at all." That night, the first time for many weeks, she rested well, free from pain. She continued better till Thursday, when, by too much exposure, she took a severe cold. Friday, Mr. Main operated again, removing all her pain in a few minutes. From that time she has continued to recover very rapidly. Last Tuesday she said the pain had all gone from the seat of her disease, and she felt stronger and better than she had for a long time. She thought she should be entirely well in a short time, but could not expect so severe, long standing, and professionally mutilated a case as hers to be cured at once.

This case Mr. Main described to me correctly in all its particulars, while in Bela Marsh's store, in Boston, when, I am sure, he knew, by the ordinary earthly means, nothing concerning Mrs. Sherman, except what I had just told him, which was simply her age and residence. I also gave him a few words of her writing, which he placed to his forehead. Mr. Main takes the symptoms of the disease, and simply describes his own feelings.

2d case I give just as I wrote it at the time.

CAMBRIDGE, Mass., Sunday, Nov. 12, 1854.

This evening, about 8 o'clock, my sister Helen, lying on the bed, began to manifest the peculiar symptoms of persons while being entranced by Spirits. Soon, after considerable apparent effort, she called in very distinct tones, "Mother, mother, mother, O my dear mother." Mother came and took her hand; it seemed very difficult to command the voice, and after some hesitation she repeated these exclamations and said, "Mary speaks to you. Won't you be, be, be—she did not seem able to go on, and after several efforts to speak the influence left her. She then said she was perfectly conscious of the power acting upon her, but it was not herself. She said her mouth seemed to speak itself. What was very remarkable, as soon as the first syllable was uttered, and during the whole enunciation, we all—mother, two sisters and myself—recognized the voice of sister Mary, who died eight years before. It seemed like again being round her death-bed, and was very affecting.

Mr. Drew and my wife, who were present, noticed that the voice was in very different tone from hers, and was remarkably clear and distinct, which was characteristic of Mary. Now Helen has not before spoken in a clear tone for several months, having been very hoarse all the time—and is so now the influence has left her, though not so bad as before. She has arisen from the bed feeling much better.

Helen has been sick for a long time, and last Tuesday, after going with Mr. Main to Waltham, while coming home in the cars, I said to him, "I wish you to see my sister soon"; said nothing about the nature of her disease. He said she was troubled very much with pain in the side. I did not know this at the time, and thought only of her hoarseness and lung disease, which has been so bad as to create much alarm for her life. He agreed to come Friday. On that day I met him in Boston and walked with him from the Fountain House to the cars. He complained much of pain in the side, and was so much obstructed in his walk by this, that he did not arrive at the depot till the cars had left. We came out on the next train, and he operated on my sister by manipulations, to her great relief. He said she would become a much better medium—she had been a tipping and partial writing medium before, but never for speaking.

Mr. Main has visited this case three times, and given much relief and encouragement.

3d case. A lady in Roxbury had been confined to her bed between eight and nine weeks with the same disease, treatment and effect as in the case of Mrs. Sherman. I was assured by her friends who first mentioned the case to Mr. Main, that he took the symptoms of the disease and accurately described it before being told or otherwise informed of its nature by any of the ordinary

methods of communication among persons in the body.

Last Monday I called on this lady with Mr. Main, to ascertain the facts from her own mouth. She said she had returned from Boston. Said she did not feel any exhausted, and felt as well as ever. Only two weeks before, Mr. Main called on her the first time. In making passes a few moments, he removed all pain, which never returned in the least. She desired to rise from bed immediately, saying she felt well, but was persuaded to remain till the next day, when she arose for the first time for eight weeks, and to the great astonishment of her physician. But not being informed of the cause, he said it was "the wonderful effects of the ointment." When the lady asked him what he thought of Spiritualism, he was free to pronounce it a silly humbug, and kindly advised her never to trouble herself about it. She did not trouble him more about it, but left him like a fool in the enjoyment of his folly, and increased confidence in his own wonderful ointment, till he pronounced her well. Ridiculous indeed must have appeared his sapience to his patient when he was ridiculing the very means by which she knew herself being rapidly relieved from his worse than useless practice, to which he attributed all the credit. Such ludicrous positions on the part of their contemners often furnish much innocent merriment to Spiritualists and other reformers.

This lady does not wish her name to be made public, but those wishing further information or evidence, can obtain it by inquiring of Mr. and Mrs. Bates, of Roxbury, who well know the facts of the case, as I have given them.

4th case. At Mr. Kent's, 17 Arnold St., Roxbury, I saw two more of Mr. Main's patients. A small boy had been under the care of a physician, three weeks; he continued to grow worse till the mother thought he could not recover. It was a very severe case of bronchitis and rash. In this condition Mr. Main found him, about two weeks previous. By the first operation he removed all pain, and enabled him to swallow food without difficulty. He began to amend very rapidly from that hour, and is now looking very well. The other patient is an aged lady, who has had a very bad sore on her ankle joint since last May. The muscles of her feet were so contracted that she had not been able to bring her heel down to the floor for a long time, and the pain was most severe. This Mr. Main removed at once, so that it has not returned. Previously, she had been compelled to rise two or three times in the night to dress it, but since Mr. Main first made passes over it, two weeks ago, she has rested perfectly easy with it every night. The sore has healed a half inch all round, and looked very healthy last Monday when I saw it.

I called on several other persons who have been helped, or completely cured by Mr. Main, and have his own and other reliable testimony that he has had the same success with many others. At first I could not believe he possessed the remarkable sympathetic or psychometrical powers, which he professed, but having put them to several tests, I find them true in every instance, as have others. However, I do not think they can be infallible, and should not be surprised to learn that he had completely failed in attempting to describe or cure any disease, but no such failure has yet come to my knowledge. Thus we are enabled to realize by this much despised Spiritualism, by this "devil agency," "toology," "ghostology," "humbug," the real significance of "laying on the hands," which all the sermons and faiths of modern Christians could not begin to explain, much less to enable one to practice. And these signs shall follow them that believe. They shall lay hands on the sick, and they shall recover.

J. H. FOWLER.

CAMBRIDGE, Nov. 22, 1854.

Since receiving the above, the following has come to hand. It is the voluntary testimony of one who has been cured through the agency of Mr. Main:

I feel it a duty that I owe to the cause of Spiritualism, to inform the public of the benefit I have received from the Spirits of the departed, through my friend, Mr. Charles Main. I was lately taken sick with the rheumatic and brain fever, and the Spirits influenced Mr. M. to call at my sister's house, in Roxbury. He came, not knowing for whom he was sent, until he found himself in the house. I had, some two or three hours before, requested the Spirits to send some one to relieve me, and my request was granted by my unseen friends. This is one of the benefits derived from Spiritual intercourse. I found myself perfectly well in a very short time. I am very confident that had it not been for that friend, I should have remained sick for many weeks—perhaps left earth-sphere entirely. I trust my life was saved for some good purpose. I advise all who feel the need of a physician, to send for Mr. Charles Main.

H. M. FENLEY.

ROXBURY, Mass.

THE SPIRITS ON RUMSELLING.—A correspondent of the *Spiritual Telegraph* relates the following as having occurred at Parkburg, Pa.:

"On one occasion the spirit of a old fellow named Wiley, once a resident of the place and proprietor of a public house, announced himself. He said he was in *Zero*—the lowest of the spheres, and miserable. This was thought strange of old Wiley was a considered a right clever old fellow, and deserving of a better fate. To be sure he sold rum, but this was an honorable calling, inasmuch as it was legal. The next time that they called upon their spirit friends, who should be announced but the old landlord alluded to. 'I want to answer some inquiries upon your mind before you proceed further,' said he. 'You want to know why it is that I am in *Zero*. I'll tell you. I sold rum, and that here is considered murder.' The answer was thrilling, and sent a cold chill through the systems of the inquirers."

WARREN CHASE IN BOSTON.—This devoted laborer in the cause of Spiritualism arrived in Boston on Friday of last week, having spent several preceding days in Hartford, Springfield and Worcester. On Sunday last, he addressed the Spiritualists of Boston,

Extracts

FROM THE "LILY WREATH."

The following selections are from advance sheets of the "LILY WREATH," a beautiful religious gift book of Spiritual Communications, which will in a few days be issued by Partridge & Brittan, New York, and Crosby, Nichols & Co., Boston:

"We are planting a garden of Eden beauty, when we are gathering earth's blossoms to sweeten life's hours. We are building for ourselves a towering dome of wisdom, when we are cultivating the inner man. Self-culture rears a mighty dome, from which we can gaze around and behold brighter scenes than the eye could catch in the valley of ignorance. O, let us traverse mountains of thought. Stay not thy footsteps until the summit is thine to gaze from. Let the soul be ever a recipient of light."

Truth ever comes shrouded. That which brings light and wisdom we see not at the first. The darkened cloud precedes the tiny drops of rain that make the flowers grow forth. Wisdom may not be realized. He who waits of times in dark disguise, beneath the heavy robes he folds around, beneath the armor of his beauty's form, a graceful, gay robe, pure and refreshing for the eye to gaze upon. O, deem not the external sight but secondary to the clear, internal gaze that's given thee. The darkened mantle which wisdom wears at times, is but thrown on to shield the inner robe, that when she comes thy joyous guest, her garments may be pure and shining."

I would fill one little page on the

NATURAL FAITH OF MAN.

Man's faith by nature says, I have a home on high; I have a Parent kind in whose fond arms I can repose, and on whose breast I can lay my weary form. I have a Father of unbounded wisdom, who asks me no vain sacrifice, but the uplifted eye of faith, and the falling tear that is shed for human woes. In Him I have my life. I feel Him thrilling through my being; and I would carry back to Him all the gifts He has bestowed me with. When sorrow robs the soul, in beautiful faith I can say, my Father gives me comfort. I can go on trusting, for His all-seeing eye of wisdom has provided adequate means to meet every emergency in my pathway. Faith points me heavenward, she points me homeward. I will go to my Father in his bright chariot, leaving no duty undone. On the soft pillow of love I will repose, and faith shall bear me to my Father."

We change the picture of the natural faith, to the

PERVERTED FAITH OF MAN.

A distressed and uninvited guest comes to man's inner soul and whispers, "Thy Father's power is not all omnipotent to fulfill the great design; therefore has He provided Himself with an adversary of darkness to defeat what He in love and wisdom has designed. I would repose under His protecting eye, but the prince of darkness walks abroad, and I must keep the soul watchful or his works, thus dividing the gaze between good and evil, God and the Devil."

Nature would bid him read from out his Father's volume, fond lines of hope and trust, would call him daily to his God. But pre-established forms call him back to darkness, where his faith grows dim, and where his God shines only in part. He cannot take the trusting hand of love, that bids his spirit homeward fly to where his spirit would fain go, for that dread form, Imagination, has conquered; and educated error has fully stamped his impress on the face of this bright earth that his Father only hath made."

In the great created universe, the natural eye sees the works of Deity. Where is the little world, or many worlds, that darkened form has made; that image of Sin, the perverted eye of faith has brought.

He goes not homeward trustfully; his soul in doubt is shrouded. He knows not which shall be his home; whether he shall dwell in the soft atmosphere of God's love, or in the dark abodes of sin. His is not the happy life, nor his the joyous death. Bright faith is not his angel attendant, but dark distrust will bear his spirit homeward."

ANGEL HARVEST.

Angels shall gather ripened fruit of love and goodness, and it shall be garnered in golden sheaves. Faithful duties of earth's children shall be twined in garlands green to deck the reaper that bears his ripened sheaves to the great treasure-house of Immortality. Autumn's foliage rich, shall wave from out the forest once bursting with its spring-buds of life. Towering oaks shall spread their shady branches where once the infant-tree was growing. And many here shall gather, and rest beneath its deep shade. Rich, beautiful, full truths of life shall angels gather from earth's harvest. 'Tis now her spring time, let peeping buds spring forth. Plant ye roses for guardian spirits to pluck. Let the evening calm invite seraphs to repose. Let affection's vine twine around thy mansion, and in thy heart. Waft ye soft evening zephyrs, sing ye love's melody, whisper softened tones of beauty, prepare for the great eternal harvest of love."

Children of earth, your summer is nigh, let seeds of righteousness be sown to bloom 'mid the sunny bowers of summer glory, and to ripen in autumn grandeur."

An Epic of the Starry Heaven. Thomas L. Harris. "Hereafter ye shall see Heaven opened." Price 75 c.; postage 10 c.

A Lyric of the Morning Land. Thomas L. Harris. "In my Father's House are many mansions." Price 75 c.; postage 10 c.

The first of the above poems was dictated through Mr. Harris in just twenty-six notes and sixteen minutes. The second, in about thirty notes. The first is contained in 181, and the second in 247 pages. They are both very remarkable works, when the circumstances of their production are taken into the account; and intrinsically, they have great merits. They are also open to criticism, as works of art, and do not pretend to be otherwise. Indeed, their dictation from the inner spheres, follows the same law of every thing else—viz., the law of growth, which, of course, implies comparative imperfection in the beginning. And these two books are an illustration of this principle. The "Lyric of the Morning Land," is much sweeter, more flowing, natural and easy than the "Epic of the Starry Heaven," and yet the latter, take it all in all, is a very beautiful production. But we intend no review in this place—only a notice. Both books are for sale by Bela Marsh.

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at the Melodeon, afternoon and evening. Other engagements prevented our being present; but we are informed that his addresses were among the most able and interesting which have yet been given in that place. We regret our inability to present abstracts of them to our readers, but trust we shall have opportunities of listening to him on other occasions during his stay in this vicinity. He will receive applications for lectures in the adjoining towns and cities, for a season, and may be addressed at this office.

Remittances.

Some persons send us \$1.00, some \$1.50, and some \$5.00—more or less. Whatever sum is sent we give credit for, and if mistakes are made we cheerfully correct them as soon as we find them out.

When persons send \$1.50, they can send the odd change in three cent stamps. This will save them postage, and will be about as well for us. And our friends will remember that the larger the sum they send, the more they aid and strengthen our efforts. Some of our friends send us clubs of from seven to ten, and so on, according to our published terms. Will others do what they can to get us clubs, as well as single subscribers?

A Case of Psychological Treatment.

In April last, Mr. Cassander S. Flagg, of Newton, Lower Falls, paper maker, who resides in Grove street, in that flourishing town, was seized with a partial paralysis of the right side, from the hip downward. For two or three weeks he had been troubled with frequent and intense pains in his hip and in his right limb, the sciatic nerve was affected, and for weeks he was unable to lie in bed, so acute were the pains; he could not be moved during this time, and was obliged to stand up all the time, suffering, if he moved, the most intense agony. No relief was found from ordinary medical treatment. Two physicians were called, but to no purpose, the pains continued, and his right limb began to wither and become entirely useless and paralyzed. He had now been confined to his room about six weeks, and every day his sufferings were more acute. His family, friends, and neighbors, now despaired of his ever getting up again. His days were numbered, and death was looked for, as a relief from his intense suffering.

A friend mentioned to him that the science of Psychology practised by Dr. Cutter, was a remedial agent, in diseases of this kind, and recommended that Dr. C. should be called to examine the case. After some delay, Dr. E. W. Cutter was called; and visited Mr. Flagg at his residence. Dr. C. found him in bed, suffering from severe pain and great mental prostration. He also found that the sufferer was impressionable, and immediately entranced him. He went off into a fine state of trance, and in less than ten minutes was up and dressed, and walked about the room; the pain left him, his limbs began to function, and the sufferer was now a new man. From that moment his health began to improve, and in three weeks he was able to resume his work in the paper mill, and is now quite recovered. We saw Mr. Flagg and his interesting family a few days since at his residence in Newton Lower Falls, and heard from him and them the narrative of his sufferings, and of his relief and restoration to health from Psychological treatment. The whole neighborhood are willing to bear testimony to the foregoing facts, and the public are at liberty to call on Mr. Flagg for further particulars of his case, and he will take pleasure in imparting any information which will advance the science of Psychology, or afford relief to the afflicted.—[Sunday News.]

THE LILY WREATH will be printed in a superior manner, equal to that of the finest annuals, and in rich and durable binding, and in every way made in typographical and mechanical appearance, in keeping with the intrinsic value of its contents. Dealers and others can address PARTRIDGE & BRITTON, New York, 74t BELLA MARSH, Boston.

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Special Notices.

SPECIAL NOTICE.

The Co-partnership existing between HENRY F. GARDNER, of Boston, and JONAS DAVIS, of Roxbury, is by mutual consent this day dissolved. All persons having demands against said firm are requested to present them, and all persons indebted are called upon to make payment to H. F. GARDNER, who is alone authorized to settle the same.

H. F. GARDNER.

Jonas Davis.

Fountain House, Boston, Dec. 4th, 1854.

N. B. A few Spiritualists can be accommodated with board at the Fountain House, by applying soon.

H. F. GARDNER.

REGULAR MEETINGS IN BOSTON.

Sunday meetings at the Melodeon, afternoon and evening at the usual hours.

Conference meetings on Wednesday evenings, at the Hall in Chapman Place, and at Harmony Hall, 103 Court street.

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CIALISM, 650 pages large octavo. Price \$1.75. Just published and for sale by Bela Marsh, 15 Franklin street.

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SPIRITUAL PHENOMENA.

MRS. W. R. HAYDEN, having postponed her return to England for the present, has Adams House, and will be happy to wait upon those who may desire to investigate the subject of Spiritualism.

Hours at home, from 10 A. M. to 1 P. M.; from 3 to 5 and 7 to 9 P. M. Public Circles only in the evening.

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FOR PSYCHICISTS AND FRIENDS OF TRUTH.

Will be published on or about the 15th of Dec.,

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OF SPIRITUAL COMMUNICATIONS.

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By A. B. CHILDS, M. D.

THOSE who have read the manuscript of this work, pronounce it unsurpassed in purity and language of diction, in beauty and simplicity of style, in its correct and attractive presentation of truth.

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ECELECTICISM.

FOR THE RELIEF OF THE AFFLICTED.

DR. J. T. PATERNON having had considerable experience as a Medium, clairvoyant and psychometrist, which, of course, has led to a thorough analytical and scientific investigation of these and other forms of medical treatment, makes examinations as usual from 9 A. M. to 2 P. M., and adopts ECELECTICISM as a rule of practice. Office 25 Winter street, Boston.

Dr. P. lectures by engagement on Clairvoyance, Psychometry, Health, and Human Physiology, &c.

KNOW THYSELF.

SELF-KNOWLEDGE is of more importance than any other, because it is the index to the vast volume of wisdom and knowledge which exists in other minds, and in the external world around us. You can obtain this knowledge of your character and capabilities through the science of Psychometry. Having located myself for the present in Boston, I am prepared to give psychometrical readings at my room at the FOUNTAIN HOUSE, corner of Beach street and Harrison Avenue, by the autograph enclosed in an envelope. Terms, \$1.00. Address R. P. WILSON, Boston, Mass.

N. B. Persons desiring their ideal of the conjugal relation, in mental and spiritual adaptations, will please make it known. 31t

MRS. MET

Poetry.

[The following has appeared once in the columns of this paper, but we have so frequent calls for copies that we are induced to give it another insertion. An appreciative friend says that it ought to be re-published as often as every six weeks. We regard it as containing more than a body of elegy than any volume of sermons, or "body of divinity," we ever read. In more than one instance, within our personal knowledge, it has been the instrument of elevating apart the gloomy shadows of theological misconception, in which individuals have "walked daily at noon," and admitting a flood of glorious light. May many more, like the troubled Tauler, be able to learn from the old man's simple trust, that lesson of "wisdom the weary schoolmen never knew." N.]

TAULER.

Tauler the Preacher, walked, one autumn day,
Without the walls of Strasburg, by the Rhine,
Pondering the solemn Miracle of Life—
As one who, wandering in the starless night,
Feels momentarily the far of unseen waves,
And hears the thunder of an unknown sea,
Breaking along an unimagined shore.

And as he walked he prayed. Even the same
Old prayer with which for half a score of years,
Morning and noon and evening, lip and heart
Had groined: "O save pity on me, O Lord!
Thou seest, while I teach others, I am blind:
Send me a man that can direct my steps!"

Then, as he mused, he heard along his path
A sound as of an old man's staff among
The dry, dead linden leaves, and, looking up,
He saw a stranger, weak, and poor, and old.

"Peace be unto thee, father!" Tauler said,
"God give thee a good day!" The old man
Slowly his calm, blue eyes. "I thank thee, son;
But all my days are good, and none are ill."

Wondering thereat, the Preacher spoke again:
"God give thee happy life." The old man smiled;
"I never am unhappy."

Tauler laid
His hand upon the stranger's coarse gray sleeve,
"Tell me, old father, what thy strange words
Mean."

Surely man's days are evil, and his life
Sad as the grave it leads to. "Nay, my son,
Our times are in God's hands, and all our days
Are as we need; for shadow as for sun,
For cold as heat, for want as wealth, alike
Our thanks are due, since that is best which is,
And that which is not, sharing not his life,
Is evil only as devoid of good."

And for the happiness of which I speak,
I find it in submission to his will,
And calm trust in the holy Trinity
Of Knowledge, Goodness, and Almighty Power."

Silently wondering for a little space,
Shook the great Preacher; then he spoke as one
Who, suddenly grasping with a haunting thought
Which long has followed whispering through the
dark

Strange terrors, drags it, shrieking, into light:
"What if God's will consign thee hence to Hell?"

"Then," said the stranger, cheerily, "be it so,
What Hell may be I know not; this I know—
I cannot lose the presence of the Lord:
One arm, Humility, takes hold upon
His dear Humanity; the other, Love,
Clasps his Divinity. So, where I go,
He goes; and better far-walled Hell with Him
Than golden-gated Paradise without."

Tears sprang in Tauler's eyes. A sudden light,
Like the first ray which fell on chaos, drove
Apathy from his soul, and he had walked
Darkly at noon. And as the strange old man
Went his slow way, until his silver hair
Set like the white upon the hills of vine
Slope to the Rhine, he bowed his head and said:
"My prayer is answered. God hath sent the man
Long sought, to teach me by his simple trust,
Wisdom the weary schoolmen never knew."

So, entering with a changed and cheerful step
The city gates, he saw, far down the street,
A mighty shadow break the light of noon,
Which trailing backward till its airy lines
Hardened to stony pillars, he raised his eyes
O'er broad fountains and lofty pediments,
O'er architrave and frieze and painted niches,
Up the stone lace work chased by the wise
Brewin of Steinbach, directly up to where,
In the noon brightness the great Master's tower,
Jeweled with rubies on its mural crown,
Rose like a visible prayer. "Behold!" he said,
"The stranger's faith made plain before mine eyes."

As yonder tower outreaches to the earth
The dark triangle of its shade alone
When the clear day is shining on its top,
So darkness in the pathway of man's life
Is but the shadow of God's providence,
By the great Sun of Wisdom cast thereon;
And what is dark below is light in Heaven!"

JOHN G. WHITTIER.

THE ANGEL OF PATIENCE.

Patience is the key of Content.—MAHOMET.

To cheer, to help us, children of the Dust,
More than one angel has our Father given,
But one alone is faithful to his trust—
The best, the brightest exile out of heaven.

Her ways are not the ways of pleasantness,
Her paths are not the lightest paths of joy.
She walks with wrongs that cannot find redress,
And dwells in seasons Time and Death destroy.

She waits until her stern precursor, Care,
Has lodged on forehead, open as the morn,
To plough his deep, besieging trenches there,
The sign of struggles which the heart has borne.

But when the first cloud darkens in our sky,
And face to face with Life, we stand alone,
Silent and swift, behold she standeth nigh,
And mutely makes our sufferings her own.

Though with its bitterness the heart runs o'er,
No words the sweetness of her lips divide,
But when the eye looks up for light once more,
She turns the cloud and shows the golden side.

Unto rebellious souls, that, mad with fate,
To question God's eternal justice dare,
She points above with looks that whisper, "Wait—
What seems confusion here, is wisdom there."

To the vain challenges of doubt we send,
No answering comfort does she minister;
Her face looks ever forward to the end,
And we who see it not, are led by her.

She does not chide, nor in reproachful guise,
The griefs we cherish rudely thrust apart;
But in the light of her immortal eyes,
Reveals the courage of the manly heart.

Daughter of God! who walkest with us here,
Who mak'st our every tribulation thine,
Such light hast thou in earth's dim atmosphere,
How must thy seat in heaven excel shine.

How fair thy presence by those living streams,
Where sin and sorrow from their troubling cease,
Where on thy brow the crown of amaranth gleams,
And in thy hand the golden key of Peace.

BY ARD TAYLOR.

SPIRITUAL PRESENCE.

It is a faith sublime and sure,
That ever round our head
Are hovering, on invisible wing,
The spirits of the dead.

It is a faith sublime and sure,
When ended our career,
That it is our ministry
To watch o'er others here;

To bid the mourner cease to mourn,
The trembling be forgiven,
To bear away from hills of clay
The deathless soul to heaven.

J. H. PERKINS.

Miscellany.

Klopstock and Meta.

Meta, the wife of Klopstock, is probably known to many readers through her beautiful letters to Richardson, the novelist, or Mrs. Jansson's popular work, "The Loves of the Poets." It is said that Klopstock wrote to her continually after her death.

The poet had retired from the social circle. His mirth was to his sickened soul a noisy discord,—its sentiments a hollow mockery. With grief he felt that the recital of a generous action, the vivid expression of a noble thought, could only graze the surface of his mind; the desolate stillness of death lay brooding on its depths. The friendly smiles, the affectionate attentions, which had seemed so sweet in the days when Meta's presence was

"The boon prefigured in his earliest wish,
Crown of his cup, and garnish of his dish,"

could give the present but a ghastly similitude to that blessed time. While his attention, disobedient to his wishes, kept turning painfully inward, the voice of the singer suddenly started it back. A lovely maid, with moist clear eye, and pleading, earnest voice, was seated at the harpsichord. She sang a sad and yet not hopeless strain, like that of a lover who pines in absence, yet hopes again to meet his loved one. The heart of the listener rose to his lips, and natural tears suffused his eyes. She paused. Some youth of untouched heart, shallow as yet in all things, asked for a lively song, the expression of animal enjoyment, one of those mountain strains that call upon us to climb the most steep and rugged ascents with an untiring gaiety. She hesitated, and cast a sidelong glance at the mourner. Heedlessly the request was urged. She waited over the keys an airy prelude,—a cold rush of anguish came over the awakened heart—Klopstock rose and hastily left the room.

He entered his chamber and threw himself upon the bed. The moon was nearly at the full. A tree near the large window obscured the radiance, and cast into the room a flickering shadow, as its leaves kept away to and fro with the breeze. Vainly Klopstock sought to soothe himself in that soft and varying light. Sadness is always deepest at this hour of celestial calmness. The soul realizes its wants, and longs to be at harmony with itself far more than when any outward ill is arousing or oppressing it.

"Weak, fond wretch that I am," cried he, "I, the bard of Messiah. To what purpose have I nurtured my soul on the virtues of that sublime model for whom no renunciation was too hard. Four years an angel sojourned with me. Her presence brightened me into purity and benevolence like her own. Happy as the saints, who after their long struggle rest in the bosom of perfect love, I thought myself good because I sinned not against a God of so apparent bounty, because my heart could spare some drops of its overflowing oil and balm for the wounds of others."

Now what am I? My angel leaves me, but she leaves with me the memory of our perfect communion as an earnest of what awaits us, if I prove faithful to my own words of faith, to those religious strains which are even now cheering on many an inexperienced youth. And I,—the springs of life and love are frozen, here I lie sunk in grief as if a grave were the bourne to all my thoughts; the joys of other men seem an insult, their grief a dead level compared with mine own. Meta, Meta, could'st thou see me in mine hour of trial, thou would'st disdain thy chosen."

A strain of sweet but solemn music swelled on his ear—one of those majestic harmonies which, were there no other proof of the soul's immortality, would create the intellectual Paradise. It closed, and Meta stood before him. A long veil of silvery whiteness fell over her, through which might be seen the fixed but nobly serene expression of the large blue eyes, and a holy, a seraphic dignity of mien.

Klopstock knelt before her—his soul was awed to earth.

"Hast thou come, my adored," said he, "from thy home of bliss to tell me that thou canst no longer love thy unworthy friend?"

"O speak not thus," replied the softest and most penetrating of voices. "Can purified beings look with contempt or anger on those suffering the ills from which they are set free? O no, my love, my husband, I come to speak consolation to thy sinking spirit."

"When you left me to breathe my last sigh in the arms of a sister who, however dear, was nothing to my heart in comparison with you, I closed my eyes, wishing that the light of day might depart also. The thought of what thou must suffer convulsed my heart with one last pang. Once more I murmured the wish I had so often expressed, that the sorrows of the survivor might have fallen to my lot rather than to thine. In that pang my soul extricated itself from the body, a sensation like that from exquisite fragrance came over me, and with breezy lightness I escaped into the pure serene. It was a moment of feeling wildly free and unobscured. I had not yet passed the verge of comparison. I could not yet embrace the infinite; and my joy was like those of earth, intoxicating. Words cannot paint, even to thy eager soul, the hopefulness of my path through the fields of azure. I passed at length in a region of calm, bluish light, such as beams from Jupiter to thy planet on a mild October evening."

Here an immediate conviction pervaded me that this was home, was my appointed resting-place; a full tide of hope and satisfaction, similar to what I felt on first acquaintance with thy poem, flowed over this hour. Joyous confidence in Goodness and Beauty forbade me to feel the want even of thy companionship. The delicious clearness of every feeling exalted my soul into an entire life. Some time elapsed thus. The whole of my earthly existence passed in review before me. My thoughts, my actions, were brought in full relief before the cleared eye of my spirit. Beloved, thou wilt rejoice to know that thy Meta could then feel her worst faults sprung from ignorance."

"As I was striving to connect my present with my past state, and, as it were, posing myself on the brink of space and time, the breath of another presence came upon me, and, gradually evolving from the bosom of light, rose a figure, in grace, in sweetness, how excellent! Fixing her eyes on mine with the full gaze of love, she said in stately tones—

"Dost thou know me, my sister?"

"Art thou not," I replied, "the love of Petrarch?"

"I have seen the portraiture of thy mortal lineaments, and now I recognize that perfect beauty, the full violet flower which thy lover's genius was able to anticipate."

"Yes," she said, "I am Laura, on earth most happy, yet most sad, most rich and most poor. I come to greet her whom I recognize as the inheritor of all that was lovely in my earthly being, more happy than I in her earthly existence. I have sympathy with her, wife of Klopstock, in thy happiness, thy lover was thy priest and thy poet, thy model and oracle was thy bosom friend. All that one world could give was thine, and I joyed to think on thy fulfilled love, thy freedom of soul and unweakened faith. Follow me now; we are to dwell in the same circle, and I am appointed to show it to thee."

"She guided me towards the source of the light I have described. We paused before a structure of dazzling whiteness. This stood on a slope and overlooked a valley of exceeding beauty. It was shaded by trees, which had that peculiar calmness, that the shadows of trees have below in the high noon of summer moonlight.

"Trees which are as still
As the shade of trees below,
When they sleep on the lonely hill
In the summer moonlight's glow."

"It was decorated by sculptures of which I may speak at some future interview, for they in manifold ways of wonderful subtlety express one thought. I had not then time to examine them. Before rose a fountain, which seemed one silvery tree from off whose leaves that stream of light fell ever, and, flowing down the valley, divided into two unequal parts. The larger and farther from us seemed, as I first looked on it, populous with shapes beautiful as that of my guide. But when I looked more fixedly, I saw only the valley carpeted with large blue and white flowers which emitted a hyacinthine odor."

"Here Laura, turning round asked—
"Is not this a poetic home, Meta?"

"I paused a moment ere I replied—
"It is, indeed, a place of beauty;—yet more like the Greek Elysium than the home of Klopstock and I were wont to picture for ourselves beyond the gate of death."

"Thou sayest well," she replied, "nor is this thy final home. Thou wilt but wait here for a season the coming of thy friend."

"What!" said I, "alone! Alone in Eden?"

"Has not Meta then collected aught on which she might meditate? Hast thou never read, while I was musing, the fire burned?"

"Lily," said I, "spare the reproach. The love of Petrarch, whose soul grew up in golden fetters, whose strongest emotions, whose most natural actions were through a long life constantly repressed by the dictates of duty and honor, she might here pass long years in that contemplation, which was on earth her only solace. But I, whose life has all been breathed out in love and ministry, can I endure that existence to be reversed? Can I live without utterance of spirit, or would such be a stage of that progressive happiness we are promised?"

"True, little one," said she, with her first heavenly smile, "nor shall it be thus with thee. Thou art appointed to the same ministry which was committed to me while waiting for that friend whom below I was forbidden to call my own."

"She touched me, and from my shoulders sprang a pair of wings, white and azure, wide and glistening."

"Meta," she resumed, "Spirit of Love! Be this thine office. Wherever a soul pines in absence from all companionship, breathe in sweet thoughts of future sympathy to be deserved by steadfast virtue and mental growth. Bind up the wounds of hearts torn by bereavement, teach them where healing is to be found. Revive in the betrayed and forsaken that belief in virtue and nobleness, without which life is an odious, disconnected dream. Fan every flame of generous enthusiasm, and on the altars where it is kindled strew the incense of wisdom. In such a ministry, thou couldst never be alone, since hope must dwell with thee. But I shall often come hither to speak of the future glories of thy destiny. Yet more: seeest thou that marble tablet? Retire here when thy pinions are wearied. Give up the soul to faith, fix thy eyes on the tablet, and the deeds and thoughts which fill the days of Klopstock shall be traced on it. Thus shall ye not for an hour be divided. Hast thou, Meta, aught else to ask?"

"Messenger of peace and bliss," said I, "dare I make yet one other request? O is it not presumptuous to ask that Klopstock may be one of those to whom I minister, and that he may know it is Meta who consoles him?"

"Even this to a certain extent I have power to grant. Most pure, most holy were your lives; you taught one another only good things, and peculiarly are ye rewarded. Thou mayest occasionally manifest thyself to Klopstock, and answer his prayers with words, so long," she continued, looking fixedly at me, "as he shall continue true to himself and thee."

"O my beloved, why tell thee what were my emotions at such a promise!—Ah! I must now leave thee, for dawn is bringing back the world's doings. Soon shall I visit thee again. Farewell. Remember that thy every thought and deed will be known to me, and be happy."

She vanished. 1833.

The Excavation at Dungeon Rock, Lynn.

A correspondent of the *Boston Post* some weeks since gave an account of a visit to an interesting locality in Lynn, Mass., called "Dungeon Rock."

An ancient tradition says that at this place once existed a cave which was the resort of a noted French pirate named Thomas Veal, but that the entrance to the cavity was closed up by the great earthquake of 1658, burying the pirate and his ill-gotten treasures in a tomb of hard porphyry.

Several abortive attempts have been made, from time to time, by various parties, to penetrate to this supposed cavity with the hope of obtaining the treasures; but an enterprise is at present going forward of a character somewhat interesting to Spiritualists, and which is described in the *Post*, as follows. We do not copy the account because we have the slightest faith in the success of the enterprise; but because it presents a curious phase of the Spiritual developments of the day, with which intelligent investigators ought to be acquainted. The perseverance and self-sacrifice of the excavator, in thus putting to the test the invisible intelligences, are qualities which cannot fail to excite somewhat of admiration, whatever may be thought of the wisdom of the undertaking.

Some four years ago, Mr. Hiram Marble, of Southbury, Mass., received an intimation from a clairvoyant spirit medium that he was to go to Lynn and penetrate to the Pirate's Cave, telling him there were treasures there. He minded of it by a train of very singular coincidences, he brought him at last to regard it seriously. He applied to several mediums, and the directions he received from all drawings of what purported to be the cave, in which two skeletons were represented, and boxes in which the treasure was hid, and

these sketches purported to come from one who had the best means of knowing how the cave looked—from Veal himself. Mr. Marble said that if he would make him a medium, and would talk with him, directly, he would cave in and start for the cave. He soon after became a medium, and his last objection was thus removed. He visited Lynn, and finding the scenery to correspond with the drawing he had received of the location, he made application, in June, 1851, to the authorities of Lynn, for leave to experiment upon the rock. They received his application favorably, and granted him permission, the sole condition being that he should not injure the property of any one else.

He accordingly commenced operations, and placed his entering drill at the side of the fissure spoken of, near its mouth. The rock is, as I have said, of solid porphyry that yields fire by contact with steel, and the required effort to penetrate so obstinate a body may be imagined. He was enabled to make but two drill holes in a day, had to stop many times to sharpen and harden his drills, and in all of his last scarcely more than a half-dozen of chips could be blown out—in some none. His course at first was in, directly towards the centre of the rock, when, by direction from the superintending Veal, the course was taken obliquely downward, until, by a patience and perseverance that has known no abatement, winter or summer—except in times of indisposition,—a way has been forced sixty feet from the entrance into the very heart of the solid rock! with a direct depth of at least thirty feet from the surface of the earth. The aperture thus formed is some ten feet wide, with room to admit of the tallest man standing erect at ease. Our party entered this cave, and found ourselves in as wild a chamber as the imagination could have painted.

The interior, illuminated by a single lamp, was gloomy in the extreme, and the son of Mr. Marble and another man employed in drilling, looked wild and weird-like in its rays. The ragged points of rock were black with powder, and wet from the rains that trickled through the invisible veins in the rock, and the atmosphere was damp and heavy. Mr. M. was asked if the air ever became so bad as to be dangerous, and he replied, that when it became so they usually made up a fire in the cave and burnt it out.

Mr. Marble informed us that he was directed in every instance where the drill should be placed by the spirits. His hand would be compelled, often, to place it where his own opinion was that another place would be better, and showed the party the position of the next two days' blast.

Having learned from Mr. M. that he was a medium, a little conversation was carried on with the invisibles through him. We found, by mental questions that we were actually in the presence of Veal—as many are in cheap boarding-houses in May—and were sharing the quarters of Veal. He spoke, through vehement sobs on Mr. Marble's knee, encouragingly of the success of the undertaking, and gave partial assent to the traditional tales concerning himself. It was deemed a good augury for the truth of the spirit, that he should thus remain close by Mr. Marble's elbow, if he were deceiving him, when he might be off on viewless wings enjoying himself elsewhere to the top of his spiritual bent. That he had rather remain in the damp of Dungeon Rock is a strong presumptive of his honesty.

Veal had likewise given different tests of his identity, in encouragement of Mr. M. When he had penetrated twenty-seven feet he was told that he would soon find something that would encourage him, and in a day or two found, fallen from a shelf in the rock, an old fragment of a sword, about a foot long, in a sheath, bearing marks of great age. He found the spot where it had apparently lain, and had what he deemed unmistakable evidence that the weapon had belonged to Veal. Sometime before the visit of the party, he was told that after a while he would come to a mass of stone that would be something like earth, which would crumble at the touch. They had just reached a rock corresponding with this description, a piece of which is before me as I write. The verification of this prophecy greatly encouraged the drillers.

Mr. Marble since his commencement has had several partners, but one by one they have become disheartened and sold out. He is now bound to put it through alone, and says if he cannot find a cave, he will make one. He has purchased the ground upon which the rock is situated, measuring about seven acres, for some \$400, and says his whole life and fortune are set upon the work. He has expended about \$1500 dollars in money, and he reckons his time as swelling the amount of outlay, in dollars, to \$3000. He has lately cut a bridge road through the thicket to his territory, which will soon be availed of by thousands of visitors. As it is, with all the disadvantages of access, he is visited by hundreds every day, from all the adjacent towns. Mr. M. shrewdly calculates that there will be profit in his undertaking, whether he finds the cave or not, for the spot will be visited by the curious desirous of seeing how far or how deep human credulity can go. The charge of a small fee would soon fill his coffers, and no one would object to paying it.

Mr. Marble is a genuine specimen of the Yankee. He is a plain, unpretending man, of some fifty years of age—practically intelligent, with an eye that sees and a memory that retains everything—communicative and free in his conversation—laughing with the laughter at the apparent absurdity of his position, and yet, with an unswerving faith, pursuing the course marked out for him by what he conceives to be a superior intelligence. He disavows all predisposition to be credulous, and avows his belief in the matter only through the most stubborn evidence. He has constructed a little hut on the side of the hill where the cave is situated, in which he lives, with the man who works for him—who has his wife and a little child about two years old with him—and his son, a man of twenty-two years. He cultivates a small patch of ground, and the scene is as primitive, taken together, as anything that marked the early settlement of the land. Mr. Marble's family still lives in Southbury.

Though it be hard to associate anything rational with an undertaking that the world must believe absurd until it has had the fact knocked into it by actual discovery, yet it would be more hard to believe the shrewd, active, intelligent, feeling man insane who stood before us and told us of what he had done and seen and felt.

Speaking with one of our party as to the possibility of his failure, he said if he did fail he should consider that he had done the world a good work, as his labor would be a monument of folly that others might profit by, and that it would stand for ages to come to warn the too credulous. His tone was cheerful, and such evidence of faith has not been seen before in our Israel.

He has a site selected for a hotel near his rock, and the road that is to communicate therewith laid out—no engineer could have calculated better. Appropos to the latter,

which must have required a vast amount of labor, he informed the party that he had an attack of dysentery for a few days that disabled him to work in the cave, and so merely for recreation he commenced this road.

Mr. Marble thinks he is nearly through into the cave, as the sound has changed from the ringing and sharp tone it presented when he commenced, to a dull and hollow sound, as if striking upon a shell of rock. The sound can be heard distinctly at the opposite side from the entrance for some distance away. This fact has awakened new hope, and our party left Mr. Marble with the wish for his speedy reaching the object of his hopes.

We understand that for the purpose of raising funds to carry forward the enterprise, Mr. M. issues certificates of stock, which he sells at a small price to visitors, entitling them to shares in the treasures when reached. Many of them are taken, and may prove as valuable as "Hungarian Bonds."

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BOSTON, SATURDAY, DECEMBER 2, 1854.

WHOLE NO., 107.

Thoughts of the Age.

Miracles.

Miracles have been denied on the ground that they would be a departure from what are called *general laws*, or the laws of nature. It is said that such a departure would be derogatory to the wisdom of God, as implying that he had ordained laws for the government of the Universe which were so defective that under certain circumstances he was obliged to violate them in order to effect his purposes. I do not see, however, any soundness in this objection. For even admitting that there is such a thing as *general laws*, which I absolutely deny in the sense in which this term is used, they are but the expression of the will of God himself, as carried out in the production of certain effects in the Physical Universe. And this will may be changed if circumstances in his judgment should require it, and a different mode adopted by him to produce the same effects. There can be no law which shall operate upon and bind God himself, for he is the maker of the law, and can repeal or alter it at his pleasure. He is the Sovereign of the Universe, and can make and execute what laws he chooses.

But I deny that there is any such thing as *general laws*, in the sense in which the term *law* is properly used. By general laws, as applied to matter, is usually understood a uniform and invariable mode by which certain phenomena or effects are produced in the material world, and which effects are produced by some inherent energy imparted to matter acting in and of itself, and capable of so doing, without the immediate agency of any intelligent cause foreign to itself, whatsoever—and of course without the agency of God for this purpose. Now, in this sense, I contend that there are no *general laws*; and that matter in all its forms is of itself incapable of the effects that are produced, but that these effects depend altogether and always upon the direct agency of God himself, or of some intelligent being whom he has commissioned for this purpose. In other words, that these effects are always produced by *Spiritual agency* in some way or other. A law cannot execute itself, neither can matter be made capable of comprehending a law and governing itself by it. A Being, therefore, foreign to matter itself, must execute the law, who is capable of comprehending it, and of making it the rule of his operations—and this Being is God himself. In other words, what are called *general laws* are but *mere modes of operation*, according to which God chooses to conform himself, and which are usually uniform and immutable, but which may be changed if he should see fit to do it. His agency is the immediate and efficient cause of all the effects that take place in the Physical Universe, acting according to certain rules he has prescribed to himself, and not to matter, and which rules are for convenience termed, though improperly, *laws*.

It follows from the preceding views that if circumstances should arise requiring that the same effects should be produced in a different form from what they are usually produced, this can be done by varying the mode of operations. And this is done in the case of *miracles*, which is only another way of producing the same effect, when the end to be accomplished renders it necessary that it should be done. And the miracles which are related in the Bible as having occurred at different periods of the world, illustrate this position, and prove its truth.

To suppose matter to be made capable in itself of the effects produced, and that by an inherent energy imparted to it, all its operations are carried on without the constant and continued action of any external Power upon it, is to suppose matter to be endowed with *intelligence*. In other words, it is to make matter God himself,—and is asserting the doctrine of *Pantheism*. For to what does this amount? In all the operations of nature we discern contrivance, design and skill, means adapted to an end; and this end beneficent in itself, as contributing to the happiness of animate beings, whether brute or rational. Can inanimate matter be made to possess the power of continually carrying on itself these operations, by which these purposes are effected, and no wisdom nor power external to it at the time guiding it, and acting through it, to produce these results? To illustrate this matter, let us take a plant. It springs from a seed, and then by the process of growth is made to produce a flower, and afterwards fruit, which ministers to the gratification of man, and perhaps beast, who are endowed with senses to receive this gratification. Now can you suppose this process of growth to proceed from any inherent energy in the plant, imparted to it or not, which shall take that course exactly to answer the end which it does answer? This supposition would be as irrational as it would be, if the parts of a building were to take their places exactly where they should do to construct this house, to suppose that by some inherent energy imparted to these parts, they could be made to act in such a way as to produce a house. Can you suppose the bricks and the wood which compose a house could be endowed with a blind and undiscerning energy

which would enable them of themselves to shape themselves and take the place precisely that they should do to form a house, without the intervention of man for the purpose;—without the aid of his intelligence and contrivance? Yet, when you suppose a plant can come to maturity of itself, unaided by any intelligent power constantly operating upon it, you suppose something as remarkable and as unaccountable as in the case of a house. And as no one could suppose the house capable of forming itself, so no one ought to suppose the plant capable of itself alone of attaining to maturity, and reproducing its species in the way we see that they are reproduced. The same train of remarks may be applied to animals. And the conclusion is irresistible, in both classes of cases, that some Being having the requisite intelligence and power is employed, by his immediate and constant agency, in producing and rearing both the plant and the animal. And if in regard to them, so in regard to all the operations which are going on in the animate and the inanimate world. They are but the materials, and God is the Maker.

Again: in proof that *miracles*, properly so called, have taken place, without going to Scripture for the proof, we have only to look to the formation of our globe, and the productions it contained in its early stages. Miracles may be defined, I conceive, to be a departure from the usual way in which certain effects are produced in the material world,—to be a way different from the latter. Now the present mode of operations by which animals and plants are produced, could not always have been the mode in which they were produced. For there must have been a time when they could not have been so produced. There must have been a period when they were produced for the first time, and therefore could not have been produced by a course of successive propagation, in the way they are at the present time. The first animal could not have been produced by the preceding one, nor the first vegetable; and, therefore, some other than the present mode must have been used for producing them. There was a time when the animal was not produced by the ovary, nor the vegetable from the seed; for they did not exist. Therefore there must have been a time when *miracles*, as they are called, were performed,—when there must have been a departure from what is now the usual mode of operations, or from what are improperly called *general laws*. And if it was done once, why may it not have been done again, to produce the same effect, when the occasion should arise which should require it?

And this view of the subject is confirmed by Geology itself. Geology teaches that the different tribes of animals which have existed at different periods since the beginning of organized matter, could not have been produced by what has been considered a sort of progressive and spontaneous creation, carried on by matter itself, continually changing its forms, and producing a higher type of the animal tribes. For the remains of different tribes of animals are found in different strata of rocks, and so arranged that the subsequent ones could not have been produced in any possible way from the preceding ones, but must have been a new creation by God himself. And geology also teaches that the earth has been undergoing, from the creation itself, such changes as would fit it to be the abode of different tribes of animals at the time they should appear upon the earth, and not at any time preceding. In this way it proves that the changes in the material world were contrived and carried on by God himself, with a view to the production of these subsequent tribes of animals. And then coincidence in point of time clearly proves the wisdom and power of a *discerning Providence*, in adopting means to ends, and causes to effects.

And Geology also proves that *man* was produced at a period long subsequent to the other tribes of animals, and could not have been produced by them. And it would also be utterly absurd to suppose that *man* could have been produced by them, when *man* is possessed of a *rational and moral nature*, of which they are wholly devoid, and which of course could not have been imparted to him by them.

The conclusion from all which considerations, and an inevitable one, is, that God, at successive periods of the world, created by a *direct act* of his power, without any connection whatever with preceding tribes, or by their propagation, new tribes of animals, and at last *man* himself. And if he did so, he performed what are called *miracles* at each of these periods; for he produced them, not by successive propagation, or by what are termed *general laws*, but by a *special act* of his power in a manner altogether different from the usual mode. He produced them by a *new creation*, requiring a process altogether different from the former one.

Again: all effects in the mineral, vegetable and animal worlds, are produced by certain chemical or physiological processes, by which certain properties or elements are brought into combination. The mineral, the vegetable, and the animal are but the production of certain elements existing in nature, combined in certain ways. These combinations usually take place by the slow process of accretion or growth, because this is the way in which God usually sees fit to

produce them, to answer certain ends he has in view in their production. But the Being who knows exactly what these properties or elements are, and in what proportion they must be combined in order to produce a certain substance or animal, could, if he saw fit, produce them instantaneously, as well as gradually. He could produce an animal or a vegetable by an act of his power, full grown and at once, as well as by the slow process of growth; for it is only a combination of the elements in a certain way, which he knows how to bring about. He could produce "the loaves and the fishes" instantaneously, as well as by the slow process of growth, or by the physiological and chemical process by which they are now produced—and by what is called nature. For all he has to do is to bring into combination instantaneously those elements which compose them.

And one of our chemists could produce bread instantaneously, if he had the command of the elements or ingredients of which it is composed, and knew how to bring them into proper combination for the purpose. He knows no other way but by the slow process of raising corn and grinding it into meal, and then baking it. But God may know of a different way. And in the New Testament, he is said on one occasion to have adopted this way, when he multiplied "the loaves and the fishes." For in both cases it is only a combination of the same elements to produce the same substance—in the former case slowly and gradually, and in the other rapidly and instantaneously.

The objection has been made against the *modern Spiritual manifestations*, on the one hand, that they would be a departure from *general laws*, and for that reason they would be incredible, since it is asserted that God always acts by uniform and immutable laws. And on the other hand, it is asserted that these manifestations are in strict conformity to *general laws*, and for this reason are entitled to belief, if supported by a sufficient amount of evidence. But if the view I have taken upon the subject of *general laws* be a correct one, these manifestations are not produced by any conformity with *general laws*, for no such laws exist. But they are produced by the direct agency of Spirits themselves, who are endowed by God with the power of producing them, in the same way that he himself conducts all his own operations; that is, by a direct and immediate agency upon matter. It is true, material forces may be employed by Spirits in producing the phenomena, but they are employed as instruments put into operation and controlled by the Spirits themselves, at the time the phenomena take place. And not as acting by virtue of any inherent energy imparted to matter made capable of acting itself, without the intervention of any Spiritual action upon it for this purpose. They act in the same way when Spirits use them, as they do when God uses them, as materials and modes, and not as efficient of themselves alone.

It seems to be supposed by those who find the solution of all physical phenomena in the action of *general laws*, that God is restricted in the production of all effects in the material world, by what has hitherto been his accustomed mode of operations. They do not seem to consider that it would be possible for him to devise and carry into operation new modes of producing these effects—to invent *new forces*, and make them to act in a *new way*, when the occasion should seem to him to require it. Why may he not invent some other force, which is neither magnetism or electricity, nor any known power, to produce motion, and make it act in a way different from what these *old forces* are known to act? Because we ourselves know of no such way, it does not follow that he does not. This would be to raise our intelligence to a level with that of God himself, and to restrict him by the bounds of our short-sighted and feeble power of discernment and capability. It would be setting limits to his omniscience and omnipotence, and making him such an one as ourselves.

As a conclusion to this article, I would say, that those persons who contend that a *miracle* would be in derogation from the power and wisdom of God, and so altogether incredible under any supposable circumstances, only show their own fallibility, and reason from their own limited power and knowledge. They should be impressed with the conviction that these do not extend to God, with whom is all power and all knowledge, and who finds no more difficulty in performing what they call *miracles*, than they do their accustomed operations. Let such persons read that wonderful and sublime production, the Book of Job, and learn a lesson of humility in the estimation of their own understanding, and in the limits of power and wisdom they choose to assign to the Almighty. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?"

WILLIAM S. ANDREWS.

A man in the common walks of life, who has faith in perfection in the unfolding of the human spirit, as the great purpose of God, possesses more the secret of the universe, perceives more the harmonies or mutual adaptation of the world without and the world within him, is a wiser interpreter of Providence, and reads nobler lessons of duty in the events which pass before him, than the profoundest philosopher who wants this grand central truth.—CHANNING.

The Shaker Faith.

NEW LEBANON, NOV. 1st, 1851.

RESPECTED FRIEND HEWITT:—In the "New Era" of Sept. 13th, 1854, we notice an article under the head of "Inspiration," professing to be a dialogue between one of your correspondents and a Shaker. As the sentiments which the latter is made to utter, do not correctly represent those of our society, we feel it our duty, with your permission, through your valuable paper, to disabuse the public mind on this subject; and in the following article, propose to quote some of the questions and their answers, from the aforesaid article, or dialogue, making such remarks as best suit our present purpose.

To the question of the Spiritualist in the dialogue, "What do you mean by inspiration?" the sentiment put into the mouth of the Shaker in reply, is, "God, speaking through us directly, using our voice," &c. Now the Shakers cannot father, or accept this definition of inspiration. But, to our understanding, inspiration is, 1st, in its highest sense, the supernatural influence of the Spirit of God on the human mind or spirit, through appropriate media, by which prophets, apostles, and sacred writers, or speakers, are qualified to set forth divine things, in a manner which evidences their divine origin. 2d, in an inferior sense, inspiration is the infusion, or communication of ideas to the mind, or influences to the soul, by a foreign being, or power, or supposed presiding influence, either superior or inferior to the soul of man, and either good or evil. Hence, we have Divine inspiration, angelic inspiration, human inspiration, and satanic inspiration; and there are all grades of quality or degree, attachable to each of these varieties of inspiration, from plenary to a slight impression. But, in our estimation, it is not possible for a soul truly to follow Christ, in the regeneration, without a constant influx of a measure of wisdom, light, power, and goodness from God through media superior to unregenerate, fallen man.

"Spiritualist. 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."

Now the true Shaker faith on this subject is, God speaks to man through appropriate media, intelligences superior to, and between God and man.

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

To this answer the Shakers do not object, neither can any sane mind. But no soul can be conscious of the existence of such a thing without a demonstration to the soul made manifest, which in itself and of itself is declaratory of that thing, and manifest to the understanding in a way that it can recognize it.

"Spiritualist. 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."

Of this, we would remark: No Shaker, having an understanding of the Christian faith, ever claimed such an idea as this. No principle of Christianity was ever more thoroughly taught among the Shakers, than the principle of evidencing the qualities of all souls and of all sentiments and influences, by the fruits, agreeably to the teachings of Christ and his apostles; and that, to the true Christian is committed the seal of judgment, as Christ said, "As I hear I judge, and my judgment is just," John 8: 12. And to the Corinthians, Paul saith, "Know ye not that we shall judge angels?" Cor. 6: 3. And again, our Savior saith, "Why even of yourselves judge ye not what is right?" Luke 12: 57. Again, John 7: 51, "Dost our law judge any man before it hear him?" But, in relation to this sentiment, we understand that a creature sees and judges according to the influence he is under; if this be pure, holy, heavenly, just, and righteous, of God, the judgment will be just, and no man can in all cases judge justly, who does not obey every particle of godliness manifest to him; or, in other words, who does not please God; that is, become spiritual. "He that is spiritual judgeth all things," 1st Cor. 2: 15. "But they that are in the flesh cannot please God," (Rom. 8: 8) either in judgment, or anything else. And none can judge with righteous judgment, only inasmuch as they crucify the old sinful self, as said Jesus, "I judge no man," John 8: 15. And the Shakers recognize the propriety and Christianity manifest in the instructions of the Apostle John, "Believe not every spirit, but try the spirits, whether they be of God; because many false prophets are gone out into the world," 1st John 4: 1.

The Apostle James has given Christians a very good test, by which to determine the character of wisdom, whether it be worldly or heavenly, and the Shakers accept this as a standard—viz.: "The wisdom that is from above, is first pure, then peaceable, and easy to be entreated, full of mercy, and good fruits, without partiality, and without hypocrisy," James 3: 17. "But if ye have bitter envyings and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but

is earthly, sensual, devilish," James 3: 14, 15.

We recognize the fact that God has given to each soul of man, however debased, a particle of godliness, and this, however small, if listened to, will recognize that which is godly. Kindred elements flow together. It would be just as impossible for a soul, possessing anything of God, not to appreciate in some little degree, that which is godly, when presented to it, as for two drops of water to come in contact and not unite. The evidences, then, of the divinity, humanity, or satanicy of a communication, are in the communication itself; and it is only by hearing the communication, and feeling its import, that we can judge of its character. This is Shakerism. We can very well subscribe to the words of "Nathan Rice," "Truth is its own authority," because it appeals to the measure of truth each soul possesses for its sanction, and confirms its claim by a harmony with all those laws of righteousness revealed to man, through whatever media or messengers God may have been pleased to send it.

Further, in regard to the dialogue before me, from which we quote, the words put into the mouth of the Shaker, concerning reasoning, and the authority of the Bible, are as follows: "You must take the Bible for your guide, throw away your reasoning, or you will be ruined; it is God that speaks." With regard to Bible authority, the Shakers have a word to say. We understand that the work of God with man has been, and still is, a work of progression, and there have been progressive dispensations of it, and each dispensation had its authoritative revelations to man, by superior or equivalent and appropriate media. The revelations of the laws and will of God thus presented to man in each progressive dispensation were adapted to the sense and understanding of man, already in some degree developed, which would enable him, on hearing the revelation, and observing its effects, to determine its character, and to recognize its divinity; while the revelations thus made, if received and obeyed, have a progressive influence in developing man for the reception of still higher influences and revelations from God; and thus create in man, not only an ability to comprehend higher revelations, when made, adapted to a forward and elevating progress, but an earnest aspiration after such increasing revelations; and it is thus that the means, in man, for receiving and comprehending progressive revelations, are provided, against the time of need, when those revelations shall be made. The Bible, being a continuous record of the progressive revelations and dispensations made to man, consequently presents, to the undeveloped understanding, characteristics of God, his laws and way, adapted and presented to other men, in a less developed state, presenting a phase of revelations in dispensations past, with which man is not now satisfied. Jesus Christ, being the instrument for the institution of a "New Creation" which is the product of a phase of revelations from God, entirely superior to and in advance of those phases which have preceded it, though in harmony with them in the order of progress, enabled him, and enables his followers to comprehend and judge of the merits and demerits of the Bible, (to speak of it as a whole,) as adapted to man in the present dispensation of God's will to man, and to determine its whole character.

The wisdom of God revealed to man in the Christian dispensation, then, furnished a test for the general character of the Scriptures, and of all revelation, from whatever source. It was the revelations of this dispensation which enabled Jesus Christ authoritatively to declare a character of God and his laws, different from those revealed to Adam, Noah, or Abraham, or Moses. It is this pure, peaceable, merciful, and faithful wisdom which enabled Jesus and his followers to judge the Bible, and to learn that a portion of it is sacred history, and a portion less sacred; some of it a record of the word of *good men*, other portions a record of the word of *bad men*; some part a record of the word of the *angels of God*, and others still, a record of the word of *God*, which, as St. Paul expresses it, "is quick and powerful, and is sharper than any two-edged sword, piercing to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart," Heb. 4: 12. Now no portion of the Bible is this word, but simply a record of it. And it is the Shaker faith that the word of *God*, and the power of God, always have been, and always will be, dispensed to man through appropriate media, whom God is the chooser of; and we understand that although "God is no respecter of persons," He is yet not without order; and the whole creation evidences that there are superior and inferior beings, and to some God hath given capacity to lead, as the head for the body; to others simply to be led, and has adapted certain individuals to certain ends and purposes, for which others are not adapted. If the whole body of nations or societies were the head, where were the trunk, hands, and feet? Thus, different characters of constitution are adapted to different purposes in the work of God, and to receive peculiar gifts of God, adapted to the accomplishment of those purposes, as recognized by the apostle Paul—"For the body is not one member, but many," 1st Cor. 12: 14 to end.

Our friend, Nathan Rice, has suggested that "the old notion of selecting different persons for mediums will soon be done away and forgotten, and the privilege recognized by all upon certain conditions." But, he adds, "We may be ready to receive light, and, in our spheres, shed light on those below us." In other words, be God's instrumental mediums for the revelation of light to other souls. Thus it appears that "Nathan" recognizes that *some individuals, through some means*, have more light than others, even of their own times; but what have they that is not a gift or revelation of God to them, which they have been the instruments to receive?

This is the Shaker faith, and we also believe this light is a revelation of God through media to the most wise and superior, and those who are the humble instruments to transmit it to those below them, are God's media to the lowly. It is thus that there is a regular gradation of capacities and intelligences, between God and man, and the superior are the media of revelation to the inferior, which superiority is a gift of God to man, revealed to him in God's way.

The Shakers do not harmonize in belief with those Spiritualists who claim that the present development of Spiritualism is a dispensation of the power and will of God to man in advance of, and superior to, Christianity; but that it is simply an operative element of the Christ-dispensation, which is a perfect work, and limitless in its progressive development of wisdom, power, and goodness, for the elevation, redemption, and perfection of man.

GILES B. AVERY.

Thoughts on the Universe.

The Universe is a great circle, the centre of which is God, the Infinite Spirit, and the circumference of which is matter in its grossest form. As the circumference is turned to the centre, so all forms of creation turn to God and receive the radiations of his spirit. We cannot bound the Universe in any other way. The mineral kingdom is the outermost edge of creation. Its coldness, want of life and sensation, show its distance from the centre of light, warmth and animation, and as we rise in the scale of creation through the vegetable, animal, and intellectual conditions, we find more of the interior, and less of the grossness of the exterior organization. There are no *suns* or *stars* which form the outskirts of God's material creation, or stand as picket guards to the heavenly host. The dominions of the omnipotent power are not thus folded in the arms of "chaos and old night." There is no limit to the material expression of God's eternal thoughts. We cannot understand the infinite and eternal existence of mind, else we would be great as God: so it is not possible to comprehend the eternity of matter, the immensity, yea, the unbounded extent of the material universe. Yet it is no less true, that it can no more be confined by special limit, than eternal duration can be counted by years.

All space (which is *eternal*) is filled with stellar globes of life. God as the centre of this vast universe resides not in a fixed place. He is a movable centre—a centre to every sun, moon, and star—to every form of mineral, vegetable, animal, or spiritual existence—ever out-radiating his life-giving influences: ever modulating and refining, by light, heat and magnetism, all forms of matter; and ever evolving from the limitless depths of his mind, great thoughts which permeate through all grades of spiritual life, assimilating to their conditions, and affording to each, food, occupation, happiness; and progress.

There is not only a material, but there is a spiritual universe; and the material is contained in, and proceeds from the spiritual; yet is ever, by the law of *compensation*, approaching again the spiritual by endless circles of refining and purifying existence. This is illustrated by the harmony in the order of creation as appears on earth. First comes *inorganic* matter, represented by the mineral kingdoms; then *life without sensation*, as in the vegetable; then *organic life*, embracing both mineral and vegetable existence, but superadded sensation and volition; then the *ultimate man*, combining the mineral, vegetable and animal existences, so refined and purified as to be the recipient of *intellections*, and the temple of the *spirit*.

These two Universes are distinct, yet not separate, but are joined as body to soul in man, a union of life and action, the one ever vivifying, energizing and elevating the other. The Spiritual universe is positive, the material negative—the one active, the other receptive—the one is universal, the other local, defined, limited—the one representing the creative thought, the other its outward expression, its material garment—the one a world of causes, the other of effects—the one a fountain of wisdom, the other the adaptation of it to conditions, and both forming a material union, the great type of sexual relations in the spiritual and material kingdoms.

We have therefore but to look at our own globe, with its twofold existences of mind and matter, to obtain an elementary knowledge of the wondrous philosophy of the universe. The relations of man in his internal verse. The relations towards the Divine Essence, and his growth towards the Divine Essence, and his external development in connection with his

race, truthfully express the countless modifications of the great universal, of which it forms a part, and an almost perfect representation.

It would be highly instructive to observe the relations and correspondences that exist between the mental and material universes, the harmony of development that makes the contrasts exhibited in the different degrees of mental growth in the unfolded child and mature man, in the wonderful varieties of mental organization, but beautiful types of the material as presented in satellite, planet, sun—the dependence of the immature intellect on the mature, for spiritual light; each as planet and sun, being only reflections of rays from higher media of reflection, until the chain is completed in the central sun of the universe—and to regard the magnetic cords by which, in harmonious circles, all forms of spirit and matter, move in their orbits around the Infinite Centre.

It would be worthy the genius of a spiritual Newton, to probe the relations which exist between the body and the soul of the universe; to reduce to our comprehension the laws which govern this intimate and eternal connection; and to demonstrate the formula by which every star whose light in its travels has reached our globe, exerts on minerals, vegetables, animals, man, and each organ of his brain, its own peculiar virtue, and aids in unfolding their ultimate destiny as they are attracted along the pathway of progression.

But it is our province in this only to secure the key by which the intuitive mind may unlock the storehouse of Nature, and exhibit the rare gems of thought which shall yet sparkle in the adorning gaze of the human understanding. We may be impressed to pursue this subject, if we do not succeed in attracting to its investigation other minds more adapted by structure and development to expound its wonders.

H. H. GOODMAN.

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BOSTON: SATURDAY, DECEMBER 2, 1854.

Antiquity of Spiritualism.

It is well known as the belief of all intelligent Spiritualists, that manifestations and communications from the Spirit-life have been known in all past ages and in all countries of the world, whose history or literature has to any extent come down to us. They find in the Jewish and Christian Scriptures a storehouse of evidences on this point, extending back to very remote periods; and the writings of almost all other nations are replete with testimony to the same great fact. And Spiritualist books and publications have teemed with these evidences, collected with great research and erudition, by such as were qualified for the labor—and they have been brought to bear with great cogency against the materialism of the present day, which denies all manifestations from such a source in modern times. They have argued that what has been, may be; and that the evidence of our own senses is more conclusive to us than any testimony which has come down from the past. And they have furthermore insisted, that where the testimony of the past, and the experience of the present, so fully agree and corroborate each other, they form for Spiritualism a Gibraltar of Truth, against which the materialistic philosophy of the times may make its puny assaults in vain.

Such being the state of the case, we were not a little amused at finding, in a late number of the *Lynn Reporter*, a long and learned article, endeavoring to make against the "new doctrines of Spiritism and the rest," (including clairvoyance, mediumship, Spirit-communication, etc.) by showing that they existed in the world "centuries before Christ." The assailant who thus blunderingly turns his weapons in favor of the movement he seeks to oppose, rejoices in the somewhat egotistic title of the "Lynn Bard," and is well known in the City of Shoemakers as an aspirant for the fame of a literary savior and antiquarian. With great display of erudition, he quotes from Synesius, Macrobius, Solomon, Plato, Firmicus, Isidorus, Nymphodorus, Pliny, Apuleius, Cicero, Philostratus, Herodotus, Tacitus, Plutarch, Minutius, Paul, and many others, showing conclusively that phenomena identical with and very similar to many of those of our day, occurred in various nations of antiquity, and were then with one voice attributed to Spirit-agency. We thank him for his valuable service to the cause of Spiritualism, in thus bringing forward a number of witnesses to its truth, whose testimony had not come to our knowledge before. We shall treasure up this document beside those of Rev. Charles Beecher and others, who have opposed, or rather advocated, Spiritualism in the same way.

Near the close of his effort, our author very complacently assures us—"I am satisfied that these things are not consonant with Christianity, and that he who has the most of the spirit of Christ will turn them the least." The "Bard" is surely entitled to all the satisfaction which this conclusion affords him; but he ought not to think it strange if other people, when they find the testimony of the past fully corroborated by their own personal experience and observations, are com-

pelled to regard "these things" as facts; and to conclude that if they are "not consonant with Christianity," (as interpreted by the sectarians of our day,) it is only because such Christianity is not consonant with truth. We find that those generally, we might say universally, who are best acquainted with the Spiritual developments of our day, find them to be not only consonant with the facts of Christianity as recorded in the New Testament, but with all other unfoldings of truth, in all times and nations.

The "Bard" further charges that these "pretended new doctrines," (i. e., Spirit-agency and intercourse,) are "merely a revival of the old heathen belief, centuries before Christ; and that those who adopt them are not going forward but backward." So might the Atheist of to-day charge that the belief in a God, who governs the affairs of this world, is a heathen superstition as old as the human race, and that they who adopt it are not going forward but backward! The fact is, that a conviction of superior agency—of Spiritual existence, and of communication and aid granted to mortals from that source—runs through all human history, and is the basis of all systems of religion, heathen or Christian. Take away this, and Christianity itself is gone. Now if this conviction be well founded, as modern developments prove,—and if some ancient heathen nations or writers had a fuller belief in its truth, and comprehension of its philosophy, than have our modern Christian sects,—it only shows that the latter have not yet so far advanced, in this respect at least, as the "heathens" had centuries ago; and a coming to the knowledge of the truth on this interesting subject will be really a going forward on the part of our materialistic Christians!

We find no evidence that either Christ when on earth, or "the Spirit of Christ," since he left the earth-form, was or is opposed to the investigation of any truth, in any department of God's Universe,—as are those who claim to be his disciples now. On the contrary, after teaching his immediate followers all they could "bear," at that time, he promised to send them "the Spirit of truth," to lead them into "ALL TRUTH," without limit or restriction. (See John 16: 12-15.) Consequently "they who have most of the spirit of Christ" are evidently those who pay most "regard" to all manifestations, and engage most earnestly in all investigations, calculated to give them more expansive views of God's Universe, His creatures, and His kingdom of universal harmony.

We trust the "Lynn Bard" may yet rank among these, and thus be found "on the Lord's side."

Alleged Plagiarism.

We published recently a brief paragraph, forwarded to us by Mr. A. P. Price, of Philadelphia, purporting to have been written without human hands, at Mr. Koons's Spirit Room, to which was appended the words, "Written by the Spirit of Christ." The important fact in this case, to us, was the manner in which the writing was performed, and as we had other testimony on that point besides the statement of our correspondent, we did not hesitate to give it publicity. With regard to the authorship of the writing, which was quite another matter, there was to our mind no evidence that it was executed by the personage whose name was appended; and we intimated as much in our remarks, leaving each reader to form his own conclusions.

An anonymous correspondent has sent us a slip from a newspaper, containing the same paragraph, credited to the authorship of *De Witt Clinton*. He accompanies it by some facetious doggerel, in which he intimates that either Mr. Koons has imposed upon the community, or that Spirits "fulminate stolen thunder," and that we have shown too great credulity in the case.

With regard to Mr. K., we can only say that we have, from different sources, what appears to be satisfactory evidence that he has acted truthfully in the matter. There surely have been real wonders enough enacted at his place; to render it unnecessary, as well as extremely unwise, for him to attempt to fabricate any false stories.

As to disembodied Spirits using "stolen thunder," and assuming fictitious names, there is nothing about that which is either incredible or improbable to our apprehension—since it is so common a thing for many to do the same before they leave the body. Why should they not continue to amuse themselves with similar tricks, until they have advanced to higher wisdom?

If our correspondent will look again at our introductory remarks to the communication referred to, he will see that we manifested no credulity whatever in the matter. We simply gave the statement on the authority with which it came to us, and left it to the reader to form his own opinions.

Who are the Infidels?

An intelligent gentleman of this city, whose wife is now under discipline by the authorities of one of our popular churches, for entertaining a belief in Modern Spiritualism, said to us, a few days since, in remarking upon the circumstances, "This is a singular state of things. I have been what is called an infidel from my youth—unable to believe in the Bible on account of the marvellous and seemingly impossible nature of many occurrences narrated in its pages, which I could not accept on such doubtful testimony. The church members have labored long and unsuccessfully to convince me of their truth; but within a year or two I have witnessed with my own senses so many similar things, in what purport to be modern Spiritual Manifestations, that I have begun to believe in the truth of those recorded in the Bible. And now these church members turn around and tell me that all I have myself witnessed is a delusion or from the devil! I confess, I cannot understand them."

It is not evident that our friend is now the believer, and the church members the infidels!

Mr. Davis's Lectures.

From our notes of Mr. Davis's Lectures in the Melodeon, on Sunday, Nov. 18th, we make the following brief synopsis:

AFTERNOON.

Mr. D. announced as his topic, "The tendencies of Spiritualism—are they moral or immoral?" and said that he should take the liberty to select a text from the gospel according to St. Nature, in these words: "The second manifestation of the principle of Wisdom is Justice."

He would first inquire, what is Spiritualism? As now exhibited it is the outgrowth of the religious phase of the social element. The love of society draws people together in social intercourse. The social element is the basis of the family, of the church, of the school, of all our institutions. Without it our churches would at once go to pieces. But the social element has a religious department. It looks upward to superior beings, and years after those who have entered a higher life. On this upward yearning of the social nature, Spiritualism is based. Thus far the intercourse between this and the spiritual spheres has been mainly of a social character—communion between friend and friend, growing naturally out of our social and religious instincts. The religious community have misunderstood its nature—have conceived it to be impure and foul—and have persisted in slandering it, until some, no doubt, have come honestly to believe their slanders.

But Spiritualism, being based upon the aspirations and wants of man's nature, is as old as man himself. It is not the child of the nineteenth century; its foundation is lower down than the first verse of Genesis, and it reaches higher up than the last verse of Revelation. Every church in Christendom is based on Spiritualism. It is the doctrine of the Divine Influx—the universal conviction of the religious world, that men and women, associating together for high and holy purposes, and looking upward for superior influences, will receive the gift of the Divine Spirit—the communication of the Holy Ghost. Why should this be denied to us, when all religions claim it for themselves? All Spiritualism, in the Church and out, is based upon the idea that man can hold intercourse with the Divine through his higher aspirations, his religious nature. Can the tendency of this be otherwise than purifying, elevating, ennobling?

The Church, to be sure, has a habit of opposing all movements and all ideas which do not originate with itself. But what is the use of such opposition here? It is a losing warfare to the Church, for she is obliged to ignore and deny her own foundation. Spiritualists find themselves compelled to turn around and convince the church of the truth of what she always been preaching!

But Spiritualism has its difficulties and its individual trials. The speaker finds the Spiritualists of to-day working out each his peculiar experience—each building for himself or herself a ladder of communication with the unseen world. Many severe trials are endured, and some are on the point of giving up in despair. There are difficulties which must be met and explained on principles which will commend themselves to the instincts of human nature in all coming time, or they will not stand; but Spiritualists who are also philosophers will not shrink from meeting with such difficulties, and seeking with steady perseverance for their solution.

There are contradictions and apparent falsehoods in spiritual intercourse—what shall be said of them? These will be explained when we have more wisdom. Be patient. What if some fall and are crushed beneath the weight of these new experiences?

Because, in constructing a new railroad, a laborer sometimes gets buried beneath the falling earth, do we give up the undertaking and repudiate building railroads? These contradictions and difficulties all have their use, and when understood this will be seen. The speaker here narrated cases which had come under his own observation, where what was at first sight evil and false, resulted in great good. He defined morality to be—doing some good, no harm. Spirits often act on this principle—perhaps unwisely in some instances. In order to accomplish what they think to be good, they sometimes state what turns out to be untrue, and they often allow those whom they watch over to act under misapprehension and mistake, until such time as they can be undeceived without doing a greater harm. By such considerations as these, much that is apparently evil may be explained, and many of the difficulties of spiritual intercourse be solved, and its tendencies on the whole be shown to be good.

The time having expired, Mr. D. proposed to consider the same topic further in the evening.

EVENING.

Mr. Davis, in pursuing the general subject of his afternoon lecture, proceeded to speak of the tendency of Spiritualism to the institution of a New Order of Society.

Spiritualism, as already shown, is the outgrowth of the religious phase of the social element in human nature. The highest manifestation of religion is universal justice. It has been predicted in all ages that an era is to come on earth in which the best things shall preponderate—an age when universal justice shall prevail among men. The common notion has been that the first age of the world was such an age, but this was an error. Here the speaker dwelt upon the crudity and absurdity of the popular notions respecting Adam and Eve, and the primitive inhabitants of the world. The truth was that man started from a very low condition, and has ever been progressing towards the era of universal right and justice, ever climbing upward toward that which is still in the future.

But a great variety of opinions prevail as to what the kingdom of heaven is to be, and

how it is to be introduced. The Adventists, the Orthodox, the Swedenborgians, the Christian Fathers, the Hebrew Prophets, the Fouriers and the Phalansterians, the so-called Practical Christians, the Shakers, and the believers in Individual Sovereignty,—all have their different conceptions, and show their various paths; and we have ours also.

Spiritualism unquestionably furnishes a most potential agency to bring about a new social order—the reign of universal justice. Its grand central principle is that the soul of man is of divine origin, and therefore intrinsically pure, and constitutionally immortal. The dominant religious theories hold man to be depraved, and therefore not to be trusted, hence universal distrust prevails throughout society. This is unjust. This stigma is false, and must be uprooted before confidence and justice can prevail. There are sins in the world, it may be, but there are more evils than sins. Evils are but comparative stages of progression; they are not lesser goods. This fact is a great discovery, and it opens a new philosophy of reform. Evils are to be removed by unfolding greater good—error destroyed by making known truth.

Religious people pray in the beautiful words of the Lord's Prayer, yet have little idea that they have anything to do to bring it answer. The lawyer devoutly repeats in church, "Thy kingdom come;" but if the kingdom of universal love and peace were to reveal for one day in Boston, would not that be a dismal day for the lawyers? The physician prays, "Thy will be done;" but if all men were to do God's will, as revealed in their physical constitutions, and thus be in universal health, what would the doctor do? So of other professions and occupations.

Spiritualism, teaching that the soul of man is intrinsically pure and constitutionally immortal, and recognizing constant aid from above through intercourse with higher forms of life, tends necessarily to the promotion of social harmony and universal justice. But this harmony must commence within the individual. Be just to yourself, physically, mentally, spiritually, and then you will do most to promote justice in others.

The true social order must be a thing of slow growth—it may require a century for its unfolding. We must therefore work in patience, in the midst of society as it is; leading just and pure lives, until the principles of justice shall permeate all hearts, and bring Humanity into an universal brotherhood.

The remainder of the discourse was a spontaneous out-gushing of inspiration, laden with deep, stirring, manly and practical thought, to the expression of which the reporter's pencil could do no justice.

Spiritualism in Nashville, Tenn.

From the *Nashville Evening News*, of Nov. 11, we copy the following:

"The meetings of the 'Spiritual Conference' are held on Friday evenings of each week, Rev. J. B. Ferguson presiding. On last evening Odd Fellow's Hall was crowded almost to its utmost capacity, notwithstanding the inclemency of the weather, by an audience comprising scores of ladies and hundreds of gentlemen, embracing lawyers and doctors, ministers and people of every grade of talents and every position in society.

Whether the seeming interest of the large audience, as manifested in the marked and patient attention to the proceedings of the evening's session, was induced by a desire to investigate the matter and test the truth or falsity of the doctrines of the believers in Spiritual intercourse, or whether from a curiosity ever attendant upon the novel in the philosophic moral or material universe, much less the Spiritual, we cannot say. But a system of philosophy, or morals, or religion, as the case may be, claiming the authority, the respectability and origin of the doctrines of Spiritualism demands, and will receive, more or less attention in any community where its claims are presented, and we are not surprised to see that in this city a considerable degree of interest is manifested in it."

The editor then proceeds to remark that he knows nothing of the phenomena of Spiritualism, but will give "an opinion—perhaps too hastily formed and incorrect—of its doctrines and theory;"—the substance of which is that he understands the Spiritual doctrine to teach "the final salvation of all men, irrespective of moral and religious qualifications," while the Bible, which he accepts as "the word of God," teaches a different doctrine.

The editor was quite right in his admission that his opinion might be too hastily formed and incorrect. We have never yet found the intelligent Spiritualist who imagined it possible for any body to be saved, "irrespective of moral and religious qualifications." To a Spiritualist—to any mind that has any clear conception of what salvation is—such a statement is a contradiction of terms. To be saved, is to attain to certain "moral and religious qualifications"—without which there is no salvation, either present or final. So long as any mind is under the power of ignorance, error, or wrong of any kind, it is not saved from the evils of such a condition, nor can it be. But just so far as it is delivered from ignorance, error and wrong, in any degree, so far is it saved from such error or wrong, and of course from the consequences of wrong-doing; and when any mind shall, in its endless progression, become completely enlightened and purified by wisdom and love, then will it be completely saved, and not till then.

Such is, we think, the uniform "Spiritual doctrine" of salvation, and to us it seems eminently rational as well as spiritual. We trust that, in the light of this fact, the editor of the *News* will revise his opinion, and with an unprejudiced mind acquaint himself with both the facts and teachings of Spiritualism, that he may enjoy the "great salvation" which we experimentally know it will bring to him.

Bro. A. M. Potter's article was received too late for this number. It may be looked for in our next.

Communications.

Letter from Mrs. Randall.

Philadelphia, Nov. 20, 1854.

MR. NEWTON:—In my remarks upon Marriage, which appeared in the last *Era*, my great aim was to express in as few words as possible the essence, so to speak, of my present view of the Civil Institution of Marriage, preferring to be brief rather than smooth; but as you have found it expedient to make that expression a text for lengthy remarks, it is but justice to myself and those who hold these views with me, to extend still further that expression.

Those who read the Spiritual papers two years ago, will not need to be told here that I am a devout worshipper at the shrine of Love as manifested in a pure conjugal unchanging union of spirit; neither shall I be accused by those who have read much upon general Reform for the last ten years, of possessing an uncharitable spirit towards the great brotherhood—Man. But one thing I do plead guilty to—if guilty it be. This is an abrupt, outspoken devotion to truth, as it reveals itself to my perception. I am not *politic*, as the masses view policy, and fear I never shall be. I never yet could find it in my soul to express a hard truth over a fictitious signature; neither can I consent to bury an unwelcome truth under a haze of soft words. This may be the better way for others, but not for me. When I speak of my brothers and sisters, I speak of them gently, lovingly, for I love them all; but when I speak of those civil institutions which rivet chains upon them, which not only tear and lacerate their shrinking, quivering flesh, but also torture and dwarf their loving, aspiring spirits,—then it is that soft words are impotent in the expression of my spirit's earnest thought. Then it is that harshest epithets become tame. The expression may be *unwomanly* in the eye of those who love softness in woman; but when women learn to have independent thoughts, and express them, too, softness will not then be considered an essential female attribute. Let us apply all the hard words to hard subjects, and save all the gentle ones for each other, and we shall all grow more womanly and more manly, too.

My brother, you suggest, while bestowing a compliment for "intelligence" upon me, that I should not forget that "the true meaning of Doctor is Teacher," and that I qualify myself to teach upon this momentous subject. Now how can I do this? Shall I teach in harmony with my own convictions, and in my own language, or borrow, beg, or steal from others?

I was not so brief because I had nothing more to say; but because a small dose of unpleasant medicine is an important consideration when treating a sensitive patient; and will sometimes be received when a more dilute preparation would be rejected simply because of its quantity. While I could not carry this so far as to administer a bitter draught under the name of honey, and thus forfeit my reputation for honesty, still, my benevolence would prompt me to be as indulgent as the nature of the case would permit.

But should my gentle brother ever have occasion to call upon me to administer for a deep, foul ulcer, (which I hope he never will, as I do not fancy surgery,) methinks he would think it *unprofessional* at least to cover it over, and try to persuade him that there was no ulcer there, because a sharp knife looks savage and hurts too, when applied vigorously to an irritable nerve.

Ah! we are too squeamish about our pets. Do not let us be afraid of truth; it will not hurt us.

I would undertake to write a whole column to prove the truth of each sentence in my last article, were it necessary, citing facts and authority enough to fill your entire sheet; but which is the more noble, to make such an infliction upon you and your readers, or submit uncomplainingly to the imputation of insanity and impurity!

Those motives are not impugned, that dares to step out from the prescribed path of Church or State! and who ever dared to advance an unpopular thought, that was not insane in the eyes of the popular thinker! I have always been unpopular, and presume I always shall be; for I mean to be true to my highest convictions of truth; and truth is never accepted as truth until it is at least a century old in its external growth.

I have, within a few weeks, received some "Communications" upon true Earth-Marriage, which to my mind are new, beautiful, and in harmony with science, both natural and spiritual, so far as science is within my comprehension; and should you find it wise in your own judgment to allow me to "doctor" according to my own professional ability, I may be able to present them to you in an acceptable manner. If not, I can well afford to wait, and let me assure you that I shall wait in kindness.

MAREDA B. RANDALL.

REMARKS.—Those who read our observations on the previous communication of Mrs. Randall, which called forth the above, will perceive that she entirely fails to meet the point of our objections. We did not question the correctness of her views, nor ask that the truth should be withheld, or even buried "under a haze of soft words," because unwelcome or unpopular. Nothing of the sort. We only asked that truth should be stated so clearly, accurately and dispassionately, that it shall not appear to the mass of readers to be falsehood—that it shall not be made to look like a lie, because vehemently and imperfectly enunciated. Had all our readers been as well acquainted with the real views of Mrs. R. as we are, there would have been no danger of misapprehension; but such is probably far from being the case. It is as unworthy a true reformer to give needless occasion for misunderstanding, and to court unpopularity for the purpose of defying it, as it is to shrink from the declaration of truth at the proper time, through cowardice.

Our sister may be assured that we have no "pets" to be "squeamish" about—and not the slightest fear of truth on any subject. Nevertheless, it becomes every teacher who would be useful, to study the adaptation of truth, and never to indulge in denunciation, where instruction is more needed.

Should Mrs. Randall, when called to treat an ulcer as she supposes, approach the patient with a dissecting-knife, and proceed as if about to amputate a limb, or cut off the head, we should conceive that she was acting "unprofessionally," and that she would be likely to do more harm than good, by so terrifying the patient that the ulcer could not be touched.

If Mrs. R. has anything calculated to throw light upon the important subject of Earth-Marriage, and thus instruct humanity in the true nature and uses of that relation, we shall be most happy to give it a place in our columns.

For the New Era.

The Heart is Human.

HOWEVER DIVINE ITS HOPES MAY BE.

How much of truth is embodied in this sentiment! Yes, the heart is human, however strong our faith in immortality—however bright and beautiful our visions of the heavenly land—however lovely and pure may seem this haven of rest beyond the grave; and we may associate with this dear home, the loved ones of bygone days, and follow them in bright fancy to the land of beauty and repose—and we may in vision see them clothed with beautiful forms—forms which angels wear. And we may also hear their voices breaking upon our ears in dulcet tones, whispering words of touching melody. And we have bowed in resignation and said, "All is well." And yet there are times when we cannot forget the shroud and the coffin. We cannot forget that clay-cold form, which we had learned to love so well. We cannot forget that dear form was once radiant with life and beauty. We have seen the eye closed in death, and know it will beam on us no more as it has done. We have clasped the cold and lifeless hand, but felt no answering clasp to ours. We have kissed again and again, those clay-cold lips, but they heeded us not. And there we found the heart was indeed human still. Yes, we must feel this, when we reflect that they have gone from our mortal sight,—that we shall miss them by the fireside,—that we see the "vacant chair," the cast-off garment. Then in the loneliness of the chamber, where, associated with many things, are the memories of our loved ones, meditation calls up the face and form so dear to us; and we weep again, because they are not made manifest to our mortal sight.

There are those who argue that we ought not to mourn for the departed. Tell me, oh! tell me, ye that have stood by a loved and cherished friend, and have seen the beaming eye grow dim and sightless,—who have bent low to catch the last fond whisper ere the lips were forever closed in death,—who have in agony of soul knelt upon the grassy mound and wept because life's day seemed all desolate and bare,—can we who have seen and felt all this help mourning for the departed? There may be those who have never mourned—yes, and there may be those who never loved much. It is those that love most intensely, that mourn most deeply. There may be those who never suffer. If so, they are those who come and go from this earthly life, without their hearts feeling one holy throb of sympathy or thrilling with one note of sorrow—who can look upon the sensitive soul with coldness and indifference. But I am no subscriber to this doctrine of indifference. Oh! I would rather suffer still more, than love less. Let those boast of their stoical philosophy who have no hearts to feel. Let those who sneer and scoff at the loving, sensitive, affectionate soul still sneer on. They know not the holy calm that comes from the sorrowed heart, when angels have ministered to it. Those who have never been in Gethsemane, know not a Savior's joy.

There are many who think we ought not to mourn for the departed, because it is selfish so to do. It may be so. But can we reason thus, and dry up all our tears? We know that we weep for ourselves. And we must weep, because our ways seem so lonely, desolate and dark. And we know, also, that deeper and darker would be the gloom which would hang over all our earthly way, but for the thought that our loved ones still live—oh! and still watch around our earthly way. Oh! sweet and rapturous thought, we are not left alone! There is ever an unseen throng around us.

My faith is strong in the doctrine of Spirit-communication. It has ever seemed to me that Spirits from the spheres above were all about me. When a child, I fancied I heard angel voices. On every breeze there came a message of love. In every flower I could see an angel's smile. In every murmuring brook I thought I saw angel forms. I early learned to associate everything that was pure and beautiful with the angel-world. This was childhood's sunny days; and when dark hours came—hours so densely dark that I could not see one angel form, yet even then, in the distance, I could hear their sweet voices chanting in softest cadence some message of love; and my bowed soul would again look heavenward, dash aside the spray, and calmly breast the storm. My soul, adore the great and good Father for all his tender mercies, and know that though thy heart seems human, yet at times it lives in the unseen future, and lives also in God. Then its hopes are divine.

LIDA.

HOPEDALE.

The Right Spirit.

A correspondent in New York closes a business letter as follows:

"While I am writing, I want to say a word on the general subject. On reading a few of the articles in some of the recent numbers of the *Era*, something there, I regret to say, looked a little like crimination and re-

crimination, and I seemed to be led to inquire, does all this originate or flow from minds at all times sufficiently guided by Divine influences? I seemed likewise to be lost in a soliloquy on this wise: What if A. Ballou and others do make accusations or throw out insinuations that would seem injurious to Spiritualism? Let us, as true Spiritualists, live them down; always endeavoring to feel as Jesus felt, when he said, in reference to his persecutors, "Father, forgive them, for they know not what they do." If we do this, those who have expressed themselves, perhaps unguardedly, will soon outgrow the wrong, if any, that they have done to the cause. Again, when our opponents endeavor, by their arguments, to show that the Harmonical Philosophy tends to *degrade* rather than to *elevate*, let us calmly endeavor to show, by paramount reasoning, that they have not yet reached a plane so elevated as to discover all the beauty—the transcendent loveliness of Spiritualism, that has been revealed to those who have sought more opportunities to investigate and who have spent more time in reading the hand-writings, and tracing the results of immutable laws. These are engraved in indelible characters where those who look may read.

Fraternally yours, S. E.

A Clergyman struck dumb.

A correspondent sending us a Spiritual communication, prefaces it with the following singular statement:

Inclosed I send you a communication from Doct. S. Stanley, who left this sphere in August last. Doct. S. was educated for the ministry, and graduated at Auburn with high honors and great promise of usefulness, about twelve years since. Soon after entering upon his profession, his mouth was closed by a power unknown to himself. Although his wife and friends wept over him for months, yet whenever he attempted to preach "orthodox" doctrine a power stopped his utterance, and he was forced to seek other pursuits. He was a man of great dignity of character, a powerful mind, and was a fluent speaker on all subjects except partialism. This was as strange to him as to his friends. Upon the re-opening of intercourse with the Spirit-world, he sought an opportunity to investigate the subject, and the whole matter was fully explained. He became a full believer in Spirit-communication, and rejoiced that he was not permitted to teach a doctrine to his fellow-men so fraught with error. At the time of his death he was perfectly resigned, said he knew well the road he was about to travel, and the house he was to occupy. Yours truly, S. CHAMBERLIN.

A communication from Doct. Stephen Stanley, at the house of S. Chamberlin, through H. Bigelow, medium, Nov. 1st, 1854.

The covering which has kept the Spiritual from the earthly is now silently but surely melting away, and the future shall witness its total annihilation. The partition walls that have long separated the inhabitants of the two spheres are soon all to be removed, and a free and easy communication established.

In the past, the world has learned something of an after existence. The present has witnessed its almost entire obliteration—and you would certainly conceive it proper that angels in their heavenly home should come forth at the call of universal man, to teach him something of death and its consequences. They have toiled incessantly for you, and yet their labor has not been performed unwillingly. They have succeeded in becoming known and listened to, and their objects are fast being accomplished.

The falling rain is certain to ascend again to the clouds; and thus man, lying aside only his outward vestments, soars upwards, attracted by the same principles that govern all nature. For feeling is in all things, as it is by feeling that all things are impelled to move onwards as they do.

Have you not thought that the ascending water has feeling to ascend, obeying in this impulse the breathings of Him whose life is in all things? Think you that the tree in the forest would grow until it towered towards heaven, if there were no pleasant response to attraction therein? or that the springing grass would shoot upwards if not impelled by a desire existing throughout all nature? You mistake in calculating your own greatness, and not ascribing to all things their appropriate places. The wandering comet has a desire to go forward, and feeling exists in its action as surely as in yours. The stars twinkle because of their joy: for thought floweth through them, as the Infinite breathes into them the feeling. They obey His impulses, and look gladness upon all things and frowning upon none.

Ah! what selfish mortals ye are! and truths are yet to be revealed that will stagger the human understanding. Little have you known of what is around you, and little have you thought of the effects you have witnessed. Study the springing vegetation—the descending rain—the howling blast—the rushing torrent—and see in them all the human mind aspiring upwards, to a state of being not yet attained.

These exhibitions you behold all around you, and yet you seldom think how you are related to them. But a combination of nature hath produced you; and learn not to despise that combination; for see you not that you are despising yourselves when you do it? Life hath a charm for you. So it hath for the toiling bee, which you suppose only fits for a day, guided by no intelligence and destined to go out in oblivion.

Mistaken are ye to suppose that God worketh not in all these, and well may you ask, What are we without Him?

Rocked by the tempests of life, learn to regard these storms as under your own control, and a wise direction of them at your hands will cause you to subdue them, or turn them to account.

Rest assured you cannot find a home on earth to contain you long; for moved as you

are, you must ascend upwards, where a more beautiful abode, and one better suited to your situation, will be opened to you.

Signed,

STEPHEN STANLEY.

Problems

FOR SOLUTION BY BELIEVERS IN MODERN SPIRITUALISM.

1st. What constitutes a consistent Spiritualist in the modern acceptance of this word? What is the standard of Spiritualism? Have Spiritualists any book or creed by which to determine this question?

By some it is denied that Adin Ballou, J. H. Robinson, Laroey Sunderland, and even A. J. Davis, are true Spiritualists. Others, professing themselves to be Spiritualists, are also proscribed, censured, disfellowshipped. "It will not do to have them speak in our meetings," etc.

"This iron bedstead they do fetch To try our hopes upon; If we're too short we must be stretched,— Cut off, if we're too long."

What is the standard by which these things are done? What is the origin and character of that disposition which divides and scatters?—What is asceticism but exclusiveness, bigotry, and censoriousness? and if persons professing the new faith exhibit this spirit, what is the remedy?

2d. What is our duty as respects discrimination between the high and the low; between psychology and that which is truly Spiritual? If discrimination is attempted by some, and they give offence, what shall be done?

We have good authority for believing that persons of a certain temperament may be entranced by their own idea of an influence, real or imaginary. A. J. Davis has asserted this fact, and so has the author of the Book of Psychology. (p. 87.) Now when we see people constantly falling into a state of trance, and with their eyes closed, speaking and writing as if they were somebody else, how are we to distinguish between real cases and what we have all witnessed in experiments in Psychology, Mesmerism, etc.? If it is contended that spirits do these things, what is the evidence of it?

If I am to'd that spirits out of the body may entrance a medium as well as a mortal, I reply that the problem here is not what spirits may or may not do, but what the spirits *have done*; or how we are to distinguish between that which is self induced, or induced by external surrounding circumstances, and that which is professedly by spirits out of the body? If a spirit out of the body can "rap" on the table, why cannot a spirit in the body do the same?

In matters so purely speculative, ought we not to be careful how we dogmatize and censure.

If we believe in the sovereignty of the individual, and in the eternal progression of the race, is not the normal and regular way for searching for truth in respect to mortals and spirits, for each one to rely upon his own judgment? Is there any better way than this?

We may learn something of the Spiritual world from the exercise of our externals; but more in the development of the internal.

What is the difference between the external and the internal? Is not man's higher nature discreted from his lower or external? the external for the external world, the spiritual for the world of causes, and the celestial for the divine or highest? Can there be any higher standard of authority for what we believe than the dictates of an enlightened judgment?

What grade of mind is that which cannot discern the difference between the natural, external, and the purely spiritual? Can you unite the square and the circle? What state of mind is that which stigmatizes the doctrines of discreet and continuous degrees as "only a relic of Swedenborgianism?"

Discreet degrees measure altitude or height, the separation of the spiritual from the external. Can discreet degrees be united otherwise than by correspondence and influx?

What is the regular, natural way for developing an apple or walnut? Is it not by the life-element that flows in through the roots of the tree, and up through the limbs, into the inmost of the fruit? And yet in each fruit are there not three discreted degrees, comprising the inmost spirit or seed, the pulp, and the rind or skin? Are not these degrees discreted from each other, so that you cannot mix them up without destroying each other? And yet the life principle flows into the inmost, and from that up to the second, and thence to the third or external. But continuous degrees relate to extension without separation,—as light extends into shade and heat extends into cold. Hence may not some of our good brethren labor under mistaken notions, who judge of the purely spiritual by continuous degrees, as if the spiritual were a continuity of the external? Indeed, if one thing more than another may constitute a stumbling block of Spiritualism, may it not be the ignorance of the difference between continuous and discreet degrees? Viewing the spiritual as a continuation of the external, is putting the cart before the horse, "so to speak." And with a knowledge of these principles, and a willingness to apply them, Spiritualists especially may always be able to account satisfactorily to themselves, for phantasies, disorders, and contradictions.

JOHN HARDY.

REMARKS.—Bro. Hardy suggests some inquiries which it may be well for all Spiritualists to ponder; though we do not apprehend that much real difference of opinion exists among intelligent minds on these subjects. As to who are Spiritualists in the modern sense of the term, we have repeatedly indicated that we recognize as such all who believe that spirits exist, and that they communicate with mortals. Spiritualists, of course, hold a variety of opinions on all other subjects, moral, philosophical, and theological; and they are the last persons who

should indulge in anything like intolerance towards each other on account of these differences. Nevertheless, this intolerance is not to be wondered at, when we remember what sort of materials Spiritualists are necessarily made of—namely, just such men and women as the ignorance, bigotry, and sectarianism of the past have inevitably produced. We therefore have learned to look with toleration even upon this intolerance, in full confidence that as light increases, and minds expand, it will be outgrown like the fables of childhood.

Weekly Record of Phenomena.

More Modern Miracles.

Being in Lowell on Saturday evening, Nov. 18, for the purpose of speaking there on the following day, and being also present at a large public circle in one of the rooms of Classic Hall building, we heard Wm. Hulme, of Springfield, relate some of his more recent experience in those curious and often very astonishing exhibitions of Spirit-power, of which he seems to be no ordinary medium.

On one occasion, when away from home, and walking by himself, he felt something strike his forehead, like a large insect, to appearance, that had been flying swiftly through the air. He immediately put his hand to his forehead and felt there a *ten cent piece*. He tried hard to take it off, but found he could not remove it. So he went to a place farther on, where he knew a medium resided—went in and found that she also had a ten cent piece on her forehead in like manner. They looked at each other in mutual surprise, and attempted to speak, but, to their further astonishment, found themselves mutually *speechless*. Thus they remained some little time, when the pieces of money fell from their places simultaneously, and then they could both speak freely.

On another occasion, he was walking by himself, when a three cent piece came suddenly into his hand, slid gently along from the centre of the palm to the third and larger section of the thumb, where it remained for some time.

One day he was riding with a gentleman, when, all at once, he was literally taken from his seat in the wagon, lifted out over the hind wheels by some invisible power, set down in the road on his feet, and then made to run some distance smartly toward a large sand-bank. When he reached the bank, he was made to dig into it with both hands. After doing this a short time he was made to take a handful of sand, and return to the wagon, which was in waiting for him. He mounted the vehicle, and the man with whom he was riding took the end of his whip-handle and stirred the mass of earth in Mr. H.'s hand, when they both espied an old fashioned Mexican quarter! It was dated 1700 and some odd years, and was afterwards marked by Mr. Hulme, so that he would know it again if necessary. Not long after this, he was made to find another Mexican quarter, under similar circumstances.

A brief time after this, he was at a private circle where quite a company were gathered for the manifestations,—he having previously spent the money he had thus mysteriously obtained, in riding on the railroad to a place where it was necessary for him to go, and which the amount just about paid for,—when one of the company felt something fall into his hand. On looking, he found there a Mexican quarter, and having heard Mr. Hulme tell these money stories, he immediately asked him if he could identify the piece of money he formerly found in the sand-bank. Mr. H. said he could, and taking the quarter, he pointed out to him the identical private mark he had put upon it, and found it to be of the same date also. The window of the room where the company were assembled, was open when this event occurred, and the Spirit doubtless brought the piece of money through that opening, and put it into the hand of the man alluded to. When questioned, as to how they obtained the money, the Spirits replied, that they came by it honestly. And when asked how that could be in the case of the marked Mexican quarter, which had but lately been paid away as railroad fare, the reply was, that the man who last possessed it, previously to their finding it, had a hole in his pocket, through which he lost the piece of money.

The Spirit Lights.

Being at Barnard's Spirit-Room a short time since, we saw some very fine exhibitions of what are called Spirit lights. These occurred, we should judge, in as many as twenty instances, at intervals, and were, to us, a very marked demonstration of Spirit-presence, intelligence and power. The light appeared to be of a somewhat blue color—would come and go, more like the lightning than anything else, and yet it lacked both the vividness and the illuminating power of lightning. It would appear all about the apparatus, in connection with which the Spirits here make their exhibitions, and in one instance there seemed to us an evident attempt to exhibit the form of the Spirit. It was, altogether, the most interesting scene to us, that we have ever witnessed among the merely outward exhibitions of Spiritual power.

Beautiful Extract.

The following is from the proof sheets of "THE LILY WREATH," a work now in press and to be issued in a few days, by A. B. Child, M. D., written through the mediumship of Mrs. J. S. Adams. The work is filled with sparkling gems of beauty like the following:

"Life, life! how it beams with beauty! On the golden-winged hours of time, insert diamonds of beauty. Place there the true heart and hand of duty. Live for humanity, live not alone. Waft to the barren hills, the darkened valleys, the shady groves, waft the undying truth, the light of Spirit-progression. Penetrate the thick hedges of error. O, let thy soul be a beacon light; let many, many walk by thee. Life will be beautiful; death, O, how glorious!"

"Wipe the tear from sorrow's eye, hush the sigh of misery. Would'st thou then add

to the convoy of angels that shall welcome thee to those heavenly shores, when the spirit passes there, fill well the little sphere allotted thee, with deeds of love and duty.

"Thou need'st not turn aside for some mighty act; enough daily blossoms spring in thy pathway, for thee to culture. Thou wilt have strength equal to the deeds.—Freely give, and thou shalt receive the soul's equivalent. I now leave thee, but in spirit I am still, still hovering over thee."

An Exposition of Views respecting the principal Facts, Causes, and Peculiarities involved in Spirit Manifestations: together with interesting Phenomenal Statements and Communications. By Adin Ballou. Second Edition, with a Portrait. Price in cloth, 75 c., postage 12 c.; paper, 50 c.; postage 9 c.

The Religion of Manhood, or The Age of Thought. By J. H. Robinson; with Introduction by A. E. Newton. Price in cloth 75 c., in paper 50 c.; postage 12 c.

Familiar Spirits and Spiritual Manifestations; being a series of Articles by Dr. Knott Pond, Professor in the Bangor Theological Seminary; with a Reply by A. Bingham, Esq., of Boston. Price 15 c.; postage 3 c.

The Philosophy of Creation, unfolding the laws of the Progressive development of Nature, and embracing the Philosophy of Man, Spirit, and the Spirit World. By Thomas Paine, through the hand of Horace G. Wood, Medium. Price 35 c.; postage 6 c.

We find the above books on our table awaiting, as we suppose, a special introduction to the new public which is every day being made through the progress of Spiritualism; or, it may be, to the old public, perchance, who are troubled with "treacherous memories," (not judgments) and to whom a second introduction would, perhaps, prove nothing amiss.

The book by Adin Ballou is truly a standard work on Spiritualism, in its earlier stages, and will give the reader much discriminating thought on the subject, as well as numerous interesting and important facts, bearing upon and illustrating the main idea. It is especially adapted to inquirers.

The Religion of Manhood is another work of much interest, though totally different in its method, as well as much of its thought. The author is a writer of very vivid imagination and of warm and earnest sympathies; and these attributes give coloring, of course, to the ideas of which he was the medium by "impression." The coloring, however, is such as suits the fancy of a large class of readers who have already fed upon the thought and drank in the spirit of this book.

When one has read the work by Adin Ballou, he will be in a fit mood to take in hand the Religion of Manhood.

The little work on "Familiar Spirits" was one of the earlier pamphlet publications, presenting the pro and con in that particular department of Spiritualism which is indicated by its title. The part presented by Dr. Pond gives the reader the pith of the Orthodox view of Spiritualism, which is aptly replied to by Albert Bingham, Esq., of this city.

The Philosophy of Creation is purely a Spiritual communication, written by the hand of a mechanical medium, and is among the very best things of the kind it has been our good fortune to come in contact with. The reader may not always agree with the spirit-author but he will almost always come in connection with strong thought, well expressed and quite suggestive.

THE TRI-WEEKLY CIRCLE IN LOWELL.—At No. 112 Merrimac Street, Lowell, a circle of Spiritual believers convenes three times every week for specific and highly practical purposes. On Monday evenings, the Developing Circle meets, when all persons desirous of being developed as mediums, convene and sit for that purpose. On Wednesday evenings, they have what the Spirits call The School, at which time, instructions of various kinds are communicated from above. And on Saturday evenings, they have a Healing Circle, for curing the sick. Mr. L. D. Pike, a very pleasant and quiet young man of some twenty-three or four years of age, we should judge, is the medium through whom these circles are regulated, and one through whom many cures, we understand, have been performed. Mr. Pike may be consulted at the place above designated.

EVENINGS WITH THE SPIRITS.—Dr. Hayden's lecture, at the Melodeon on Sunday evening, detailing his observations at the Spirit-Room of Mr. Knott, in Ohio, was attended by a large and intelligent audience, who were deeply interested in the narration. The diagrams and paintings illustrative of the lecture, attracted much attention. We understand the Dr. will repeat this narrative in other places, if called upon to do so. Address Dr. Wm. R. Hayden, Boston.

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

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DR. CUTTER'S

Poetry.

NOT TO MYSELF ALONE.

"Not to myself alone,"
The little opening flower transported cries,
"Not to myself alone I rise and set;
With fragrant breath the breeze I perfume,
And gladden all things with my rainbow dyes.
The bee comes sipping, every erendide,
His dainty bill;
The butterfly with his cup doth hide
From the bright sun."
"Not to myself alone,"
The circling star with honest pride doth boast,
"Not to myself alone I rise and set;
I write upon night's coronal of jet
His power and skill who formed our myriad host;
A friendly beam at heaven's open gate,
I gild the sky.
That man might ne'er forget, in every fate,
His home on high."
"Not to myself alone,"
The heavy-laden bee doth murmuring hum,
"Not to myself alone from flower to flower,
I roam the wood, the garden and the bower,
And to the hive at evening weary come;
For man, for man, the luscious food I pile
With busy care,
Content if he repay my cheerless toil
With scanty share."
"Not to myself alone,"
The teardrop with lusty platoon sings,
"Not to myself alone I raise my song;
I cheer the drooping with my warbling tongue,
And bid the mourner on my viewless wings;
I bid the hymeneal churl my anthem learn,
And God adore;
I call the worldling from his dross to turn,
And sing and soar."
"Not to myself alone,"
The streamlet whispers on its pebbly way,
"Not to myself alone I sparkling glide;
I scatter health and life on every side,
And strew the fields with herb and floweret gay;
I sing unto the common bleak and bare,
My gladdest tune;
I sweeten and refresh the languid air
In droughty June."
"Not to myself alone,"
O man, forget not thou—earth's honored priest,
Thy tongue, thy soul, thy life, its pulse, its heart—
In earth's great chorus to sustain thy part!
Chiefest of guests at life's ungrudging feast,
Play not the mope, spurn thy native clod,
And self disown;
Live to thy neighbor, live unto thy God;
Not to thyself alone!

THE PHANTOM.

Again I sit within the mansion,
In the old familiar seat,
And shade and sunshine chase each other
O'er the carpet at my feet.
But the sweet-brier's arms have wrestled upwards
In the summers that are past,
And the willow trails its branches lower
Than when I saw them last.
They strive to shut the sunshine wholly
From out the haunted room;
To all the house, that once was joyful,
With silence and with gloom.
And many kind, remembered faces
Within the doorway come—
Voices, that wake the sweeter music
Of one that now is dumb.
They sing, in tones as glad as ever,
The songs she loved to hear;
They braid the rose in summer garlands,
Whose flowers to her were dear.
And still, her footsteps in the passage,
Her blushes at the door,
Her timid words of maiden welcome,
Come back to me once more.
And, all forgetful of my sorrow,
Unmindful of my pain,
I think she has but newly left me,
And soon will come again.
She stays without, perchance, a moment,
To dress her dark brown hair;
I hear the rustle of her garments—
Her light step on the stair!
O, fluttering heart! control thy tumult,
Lest eyes profane should see
My cheeks betray the rush of rapture
Her coming brings to me!
She tarries long; but lo! a whisper
Beyond the open door,
And, gliding through the quiet sunshine,
A shadow on the floor!
Ah! 'tis the whispering pine that calls me,
The vine, whose shadow strays;
And my patient heart must still await her,
Nor chide her long delays.
But my heart grows sick with weary waiting,
As many a time before;
Her foot is over at the threshold,
Yet never passes o'er.
BAYARD TAYLOR.

TO A BELOVED ONE.

Heaven hath its crown of stars, the earth
Her glory-robe of flowers—
The sea its gems—the grand old woods
Their songs and greenish showers:
The birds have homes, where leaves and blooms
In beauty wreath above;
High yearning hearts, their rainbow-dream—
And we, sweet! we have love.
We walk not with the jeweled great,
Where love's dear name is sold;
Yet have we wealth we would not give
For all their world of gold.
We revel not in corn and wine,
Yet have we from above;
Manna divine, and we'll not pine:
Do we not live and love?
I know, dear heart! that in our lot
May mingle tears and sorrow;
But love's rich rainbow's band from tears
To-day, with smiles to-morrow.
The sunshine from our sky may die,
The greenness from life's tree,
But ever, 'mid the warring storm,
Thy nest shall feathered be.
I see thee! Arrant of my life,
Smiling the waves above!
Thou hast 'et me victor in the strife,
And besooned me with love,
The world may never know, dear heart!
What I have found in thee;
But, though bought to the world, dear heart!
Thou'rt all the world to me.
GERALD MASSEY.

THINK OF ME.

Go where the water glideth gently ever,
Gildeth through meadows that the greenest be;
Go, listen to your own beloved river,
And think of me!
Wander in forests, where the small flower layeth
Its fairy gem beneath the giant tree!
List to the dim brook pining as it playeth,
And think of me!
And when the sky is silver-pale at even,
And the wind's sighing in the lonely tree,
Go out beneath the solitary heaven,
And think of me!

IV. G. CLARK.

Miscellany.

The First Engine in India.

The following account of the first introduction of the steam engine into India furnishes so admirable a parallel to the manner in which the modern developments of Spirit-agency are received in more civilized countries, that we cannot forbear its quotation:

A gentleman who had long labored indefatigably in India to introduce European thrift, notices the first introduction of the steam engine as follows:

In the district in which I lived there had been vague, mystical stories afloat respecting a strange machine said to be possessed by the Sahib people. It was said to be capable of running ten "cass" (twenty miles) an hour, with a hundred wagons at its heels; and ships were said to be propelled by it on the "Kella pance" (blackwater or sea) against both wind and tide. But these stories were considered by many as far away wonders with which the Sahibs delighted to magnify their own wisdom at the expense of the men of Hindoostan.

Great, therefore was the astonishment of these wise men when it was made known that one of these mysterious machines was about to make its appearance among them. Crowds of solemn-looking Brahmans, and grand-bearded Mussulmen might be seen examining and criticising the limbs of the huge creature as they lay scattered about on the wharf, where they had been just landed. During the time these "disjecta membra" were being put together, there was much speculation and curiosity as to what means of energy these uncouth looking pieces of iron could possess; and as I had occasion to consult the plans before giving instructions to the workmen—apply a pair of dividers, scale, and sometimes making calculations with a piece of charcoal on the nearest wall, I observed that the men ceased working, and looked on with open mouths, as if I had been going through a conjuring process.

After much labor and anxiety, I at length succeeded in getting the "monster" put together; and the day, just as the heat of the day was beginning to decline, I ordered the boiler to be filled with water, and soon had a roaring fire beneath it. The natives seemed to have an impression that something unusual was about to happen, and crowds from all directions began to assemble to witness the new "avatar." By dusk the steam was well up; and by the light of two flaring torches I could see curious looking faces peering in at the door and windows of the engine-house. The workmen who had assisted in its erection, laid by their tools, and were whispering to each other in wondering groups, when the safety-valve suddenly opened, and the new born Titan began to let his voice be heard. I shall never forget the terror and amazement depicted on the faces of those who were standing by me when this occurred. A great man ran away in sheer fright; but those who had been employed in putting the engine together, and, from daily familiarity, grown bolder, readily assisted in turning round the ponderous fly-wheel preparatory to starting. It was as much as a dozen of them could do to move it, and that very slowly; but when the steam began to act, and the massive iron rim to steal away from their aiding hands, they fairly screamed with delight. Faster and faster went the wheel; the pumps clanked, the steam roared through the escape pipe; and the heavy masses of iron they had experienced so much difficulty in lifting into their places, now seemed endowed with life and motion.

Some months after the engine had been at work and when I had become better acquainted with the language, I was at much pains in endeavoring to explain the principles of its action to the most intelligent of the workmen; but I found they had long ago provided themselves with what, to their thinking, was a complete theory of the whole matter. The doctrine was, that the boiler contained an English "booth" (spirit), that we made a fire beneath the boiler, and roasted the said "booth" until he called out "du-hago!" (mercy), through the safety-valve; and then only, and not before, would he go to work; and the water was merely given to quench his thirst!

The repeated injunctions given the man who attended to the boiler about the necessity of keeping it well supplied with water, and the consequences of the boiler bursting, which I attempted to explain as likely to follow any neglect of this precaution, led the poor fellow to imagine that if the booth was not "made pleasant" with plenty of water, he would certainly break loose and kill every body within his reach. They soon began, however, to have tolerably correct notions of its true character; and although no longer believing in its supernatural attributes, they allowed it was a "great contrivance."

Steamboats now ply between all the different stations on the Ganges; and it presents a curious contrast to witness the straight forward course and inflexible will of the English steamers, breasting wind and tide, as if impelled by fate, and the crazy, undecided motions of the native budgerows, creeping along the lee shores, tacking and tumbling about in the most bewildering uncertainty. Railways, too, are now in course of construction on some of the principal lines of traffic; and the time is not far distant when, by their means, the rich produce of Central India will be poured into Europe with a profusion and steam-engine is destined to do more for India than all her other teachers have yet effected. The iron apostle of civilization does not de-claim; it does not dispute nor vituperate, but it works and always succeeds.

A NEGRO CALCULATING BOY.—At the United States Hotel, a short time since, was stopping a colored boy, named William Mar-cy, whose extraordinary mathematical powers have greatly astonished all who have witnessed his demonstrations. He will add up columns of figures any length, divide any given sum, multiply millions by thousands, within five minutes of the time the figures are given to him, and with such exactness as to render it truly wonderful. Yesterday noon, in presence of a party of gentlemen, he added a column of figures eight in line, and 108 lines, making the sum total of sev-eral millions, in about six minutes. The feat was so astounding, and apparently in-credible, that several of the party went to their coats, and dividing the sum, went to work, and in two hours after they com-menced, produced identically the same an-swer. The boy is not quite seventeen years of age; he cannot read nor write, and in every other branch of an English education is entirely deficient. His parents reside in Kentucky, near Louisville. (Cincinnati Ga-zette.)

People who are jealous or particularly care-ful of their own rights and dignity, always find enough of those who do not care for either to keep them continually uncomforta-ble.

Socrates.

The following is the estimate put upon this wonderful man (who lived 470 years B. C.) by M. de Lamartine, the French histori-an and poet:

Not content with improving himself, So-crates was inspired with the more disinter-ested and divine passion of improving others. He employed every moment he could ab-tract from his domestic avocations in the instruction and correction of his fellow-ci-tizens of every class. Often, indeed, (and his wife justly complained of this), he forgot the necessities of his household, and would sit for whole days in dreamy abstraction, his head buried in his hands, or holding phi-losophical converse with the first stranger who demanded from him lessons in wisdom. By degrees, the profound truth of his re-marks, the novelty of his ideas, the pen-etrating, unexpected simplicity of his argu-ments, the familiarity of the images and parables which he borrowed from the com-monest employments of life, to elevate the minds of those with whom he was convers-ing to the most sublime conceptions of ge-nius, as the jeweller uses the vilest dust to polish the diamond—these combined attrac-tions drew around Socrates an extensive cir-cle of disciples. Athens was a free republic—rich, idle, and luxurious; given to doc-trines, controversies, sects, truths, sophis-tries, and even falsehood; the government, which was carried on in public, was little more than a perpetual conversation between the citizens, on politics, laws, religion, na-ture, and the Deities. In that lovely cli-mate—where men passed their lives in the sun—the porticoes of the temples, the stu-dios of the artists, the open shops of the tradespeople, the streets, the squares, the market-places, were so many academies or schools, where all discoursed together, and the most eloquent, the most seductive, or the most able carried away the greatest number of auditors from his rivals. Perpet-ual converse was, in fact, the leading insti-tution of Athens. It supplied the place of what the periodical press has become with us since the discovery of printing, with this distinction, that the press speaks separately to single readers, and allows neither dialogue nor reply; while the public conversations of Athens became to many animated discus-sions, and gathered together the idlers and the followers of the most popular speaker in a seat or college. Thus it was that Socrates, though always speaking, and on every sub-ject, wrote nothing; his lessons were all di-alogues with his listeners, and after his death Plato and Xenophon, his disciples, transcribed from memory, and under this constrained form, the doctrines which they had heard and noted during the life of their master.

For ourselves, while with Xenophon we admire the wisdom of the Grecian philoso-pher, we do not hesitate to prefer by a thou-sand degrees, the more divine inspirations of India, of China, and, above all, of the Christian revelation. The wisdom of So-crates was intelligence only, not sufficiently im-bued with love. It reflects justly, but fails in self-devotion. Personal sacrifice, the highest consummation of virtue and prize of de-ath, can scarcely be awarded to him, de-spite his punishment, which was entirely po-sitive and not religious. He is a sage, but lit-tle and not a martyr. He accommodates him-self to the manners, the faith, and even the fail-ings of his age and country. He delivers able and animated lectures on virtue to those who require them, but he also discourses on vice with youths and courtisans. He believes in one only God, the Creator and Regulator of the universe, but publicly worships the mul-titude and carnal divinities, formed after the conceptions of man. He dies heroically, but for himself as much as for truth. His very death is a fortunate incident in his destiny, which he turns to advantage with consum-mate intelligence. "I am old," says he to Xenophon, "and nothing remains for me but to decay in faculties and genius. This is the proper moment for me to die." Socrates exhibits little sympathy with human nature; he has no strong tenderness even for his wife and children; he is always a man of genius, rather than a being devoted to his fellow-creatures. His conversations, al-though occasionally sublime, attest this want of heavenly love in his nature and his wisdom. He banters sometimes, he ridicules often, he laughs always. Irony, which ren-ders truth offensive, is the inseparable fea-ture of his dialogues. He argues by teasing interrogatories, as if to force his antagonist to contradict himself; he draws him on from point to point, hiding with dexterity the end to which he proposes to lead him. Finally, he confounds him in his own admis-sions, as if truth itself might be entangled in a snare. He is always critical, scarcely ever imaginative. Plato, his divine disci-ple, has given him wings, without which he would often creep.

From this summary we conclude that So-crates was neither wiser, more virtuous, nor more religious than all the other philoso-phers of antiquity, but that he was the most witty and the most amiable of Athenian citi-zens; that he knew how to think well, to speak well, to die well; but that he also knew how to live well, and, according to our ideas, had too much prudence in his wisdom, and too much cleverness in his virtue. Char-ity (in its Christian sense) had not yet ap-peared in the world.

A Little German Story.

A countryman one day returning from the city, took home with him five of the finest peaches one could possibly desire to see, and as his children had never beheld the fruit be-fore, they rejoiced over them exceedingly, calling them the fine apples with rosy cheeks, and soft plum-like skins. The father divided them amongst his four children, and retained one for their mother. In the evening, ere the children had retired to their chamber, the father questioned them by asking—

"How did you like the soft, rosy apples?"
"Very much indeed, dear father," said the eldest boy; "it is a beautiful fruit—so acid, and yet so nice and soft to the taste; I have carefully preserved the stone, that I may cul-tivate a tree."
"Right, and bravely done," said the fa-ther; "that speaks well for regarding the fu-ture with care, and is becoming a young husbandman."
"I have eaten mine, and thrown the stone away," said the youngest; "besides which, mother gave me half of hers. Oh! it tasted so sweet, and so melting to my mouth!"
"Indeed," answered the father, "thou hast not been prudent. However, it was very natural and childlike, and displays wis-dom enough for your years."
"I have picked up the stone," said the second son, "which my little brother threw away, and cracked it, and eaten the kernel, it was as sweet as a nut to the taste; but my peach I have sold for so much money, that when I go to the city I can buy twelve of them."

The parent shook his head reprovingly, saying—

"Beware, my boy, of avarice. Prudence is all very well, but such conduct as yours is unchildlike and unnatural. Heaven guard thee, my child, from the fate of a miser. And you, Edmund!" asked the father, turning to his third son, who frankly and openly re-plied—

"I have given my peach to the son of our neighbor—the sick George, who has had a fever. He would not take it, so I left it on his bed, and I have just come away."
"Now," said the father, "who has done the best with his peach?"
"Brother Edmund!" the three exclaimed aloud, "brother Edmund!"
Edmund was still and silent, and the mother kissed him with tears of joy in her eyes.

BEAUTIFUL EXTRACT.—The editor of the Knickerbocker attributes the following to Ike Marvel, and it is certainly worthy of him:

"Last evening we were walking leisurely along, the music in the choir in three churches came floating out into the darkness around us, and they were all new and strange tunes but one; and that one—it was not sung as we have heard it, but awakened a train of long buried memories, that rose to us even as they were before the cemetery of the soul had a tomb in it."

It was the sweet old "Corinth" they were singing—strains we have seldom heard since the rose color of life was blanching; and we were in a moment back again to the old village church, and it was a summer afternoon, and the yellow sunbeams were streaming through the west windows, and the silver hair of the old deacon, who sat in the pulpit, was turned to gold in its light; and the minister, who we used to think could never die, so good was he, had concluded "application" and "exhorta-tion," and the village choir was singing the last hymn, and the tune was "Corinth."

It is years—we dare not think how many—since then, and "the prayers of David, the son of Jesse, are ended," and the choir are scattered and gone. The girl with blue eyes that sang alto, and the girl with black eyes that sang air—the eyes of the one were like a clear June heaven at noon.

They both became wives, and both moth-ers, and they both died. Who shall say they are not singing "Corinth" still, where Sab-bathus never wane and congregations never break up?

There they sat Sabbath after Sabbath, by the square column on the right of the "lead-er," and to our young ears their tones were "the very soul of music." That column bears still their pencilled names, as they wrote them in those days in life's June, 183—, before dreams or change had overcome their spirit like a summer's cloud.

Alas! that with the old singers most of the sweeter tones have died upon the air; but they linger in memory, and they shall yet be sung in the sweet reunion of song that shall take place by and by in a hall whose col-umns are beams of morning light, whose ceiling is pearl, whose floors are all gold, and where hair never turns silvery, and hearts never grow old. Then she that sang alto, and she that sang air, will be in their places once more."

RAILROAD STATION HOUSES.—There is nothing connected with railroads generally, where-in the comfort and convenience of the pas-sengers is less consulted and cared for than in the supply of station houses along our lines of road. The following account of a German one is commended to the attentive perusal of railroad directors.

"Arrived at the station, we found that we must wait till half past five in the afternoon for the train. This would have been an in-tolerable doom in the desolate precincts of an English or an American station, but not in a German one. As usual, this had a charming garden, laid out with exquisite taste, and all glowing and fragrant with plants of ver-bena and fuschias, heliotropes, mignonette, pan-sies, while rows of hot-house flowers, set under the shelter of neatly trimmed hedges, gave brightness to the scene. Among all these pretty grounds were seats and walks. If the Anglo-Saxons would imitate the lib-erality of the continent in the matter of rail-road stations, the traveller would find some-thing more agreeable than the grim, bare, forbidding places which now obtain in Eng-land and America."

TO GET CASTINGS OF MALLEABLE IRON.—Mr. R. A. Brooman, of London, has taken the patent for this invention, which consists of an improved method of preparing wrought iron so that it may be capable of being poured or cast into molds for the production of malleable castings, or articles which shall have all the strength and qualities due to wrought-iron. The invention is designed chiefly for the manufacture of railway wheels, but it is equally applicable to the production of other articles. Scrap or wrought iron may be employed, or bars or plates cut into small pieces, and it must be melted in cruci-bles such as are used for melting blister steel. To a charge suitable in amount to the crucible, one half of one per cent. of charcoal by weight, one per cent. of manga-nese and one of sal ammonia is added. The whole is covered from the atmosphere and melted in a temperature of about 1,500 de-grees Fahrenheit, which temperature is maintained for three hours. The metal is then poured into molds. Other carbonaceous matter may be substituted for charcoal. The iron thus cast will, it is stated, be mal-leable, so as to be capable of being treated under the hammer in the forge and formed into other shapes, and thus also part of the iron may be shaped in molds and part com-pleted by forging, so as to produce intricate shapes and ornamental work.—Spiritual Telegraph.

AERIAL NAVIGATION.—For some time past a new system of aerial navigation has been exhibited by a model in this city, the inven-tion of E. D. Tibbets, Esq., of Washington City, an old and respectable teacher and in-ventor. His plan is to have a condensing reservoir in the car of his balloon, connected with the inlet pipe and the balloon itself by two pipes. When the balloon is inflated, and has ascended, and it is desired to de-scend to another stratum of air for a favorable or less swift current, it is designed to employ an air pump to draw the gas out of the bal-loon and condense it in the reservoir, there-by, as he conceives, making the balloon de-scend by the gas being confined in a smaller space than in the balloon; when he wants to ascend again, he opens the faucet and al-lows the condensed gas in the reservoir to pass by the inlet tube into the balloon, and thus—by condensing and expanding the gas—arise and descend at pleasure. He also employs two propellers set towards one an-other, forming an angle of about 90 deg. for propelling the balloon. The successful navi-gation of the atmosphere is something much to be desired, and Mr. Tibbets' plan is the best we have yet seen for effecting this ob-ject. (Scientific American.)

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Thoughts of the Age.

For the New Era.

Two Circles. I. GOD'S CIRCLE.

BY A. M. POTTER.

In pursuing the subject of my previous articles—Jesus of Nazareth—I take the liberty of abandoning the plan there adopted, which would have led at this time to a consideration of the Precepts or Teachings of the Nazarene; and hope to establish substantially the same results by the present; while I can have a wide scope in which to indulge in some speculations of my own. I call them speculations,—for really how much of truth is in them I say not. They seem true to me now, while writing; but whether a month, an hour, a year, or eternity, shall find them so, is more than I can promise. One thing I find, that how much soever philosophy or speculation is desired, it is the only road to truth; and that, in my case, it is eminently practical; as, when I change my views upon a point, I can do no less than change my every day life to suit. For myself, therefore, I regard our outward conduct as the legitimate fruit of our philosophy. Hence it is directly and positively essential to entertain right views, or those on which the mind has bestowed greatest effort; while it is exceeding folly to say, now I am right and will never change my mind again. My often expression is, I will change my entire philosophy even to the merest trifle, if I can only have the evidence that I am in error. Nor will I shut my eyes to evidence, for that would be folly. The very feeling that in any or all things I may be wrong, gives me open eyes and ears to see and hear in what.

But this talking of self, is in degree (and a large degree too, in one sense,) foreign to the subject of my present writing. As a beginning or starting point, then, let me ask my readers to keep in mind, and hold it as highly important, too, a little diagram. Lying sight of this diagram, you will see the most of the sheerest wildness and confusion—if, keeping it in mind, you see not as I see, why then you have travelled not as I have travelled; or have travelled not in the same direction; or if in the same direction, have gone, it may be, beyond, and I must patiently plod on till I reach your present position.

The diagram is simply two circles, one within the other. I'll leave to draw them, I would have one larger than I could ever draw, and it would be the outer, and the other so small, so very small, it were next to impossible to draw it at all. In other words the inner circle I would have as man's circle, and the outer circle, the subject of this article, as

GOD'S CIRCLE.

How large a circle this should be is clearly out of my reach to tell, except by saying that it reaches incomprehensibility. I shall use words meaning what is more than I can measure—yet of which I may have some little perception.

This circle takes in the UNIVERSE. How large this is, or what is in it, I know not, any more than I know God's limits; yet I take this as an assumption. I may be wrong, but so I would run this diagrammatic circle. Understand me, then, the universe does not take in God as its circle, but God takes the universe in His circle. Nor do I mean the material universe alone, but ALL that is,—mind, matter, all, and all their laws. This is my universe, and God encircles it. So says my diagram. Then again—

I. Infinity and Perfection are also assumed as belonging to God and His circle. All I know of Infinity is, that it defies any description. Perfection likewise, when applied to the Perfections of God. To me they are synonyms, because I cannot imagine infinity as wanting anything, or being defective; and it is therefore perfect. Nor can I any better imagine anything perfect, that is not infinite, or endless, or whole, in its perfection. To say finitely perfect, would be to limit at once. Now the Perfection of God runs with His Infinity. For is not that which is infinite, necessarily perfect in its infinity? And is not that which is perfect, infinite at least, in an absence of imperfection or defect; and therefore infinite, because of its perfectness? Of God, I cannot conceive of any limit, therefore he is what I call infinite. So too I cannot find in aught any defect, therefore I say he is perfect; and in this sense, I see these terms synonyms. To say infinite wisdom, or perfect wisdom, in this God-circle, would convey the same idea, it seems to me, to every mind. So of every other principle in this circle.

In the outset, let me say, I consider not impossibility as having to do with the bearings of my line of argument or thought. I know that, in one sense, even God cannot overcome impossibilities, and may be said to be finite and imperfect. Yet going out upon the very outer boundary of my perceptions, I seem to regard "all things as possible with God," in another sense. God invests the universe, and has ordered it;—he has therefore made, as well the impossibilities, as possibilities; so with him, "are all things possible." I might therefore have left out this, but that with most it is an established principle, and would seem a defect or entering point of finity in God's character. I, too,

have so thought till this hour, and have written out the explanation as it has arisen, or been thrown into the mind. Now I see God's CIRCLE, as indeed INFINITY, PERFECT. It is my only wish to write what seems truth to me at the hour, and if I get higher or other views in the next hour, it is my highest enjoyment, and I write again. If wrong now—no matter, for I am confident that if my soul seeks after wisdom, it shall find wisdom.

2. God's circle is a whole. Not simply a whole circle, but embracing all that the circle surrounds. It is a perfect whole. Is globular—a circle in every direction. Like a world, the universe is a whole, and is wholly freighted—is perfect in everything—is infinite in everything, and in every direction. Travelling in any line, the journey is eternal, as round a circle, because of no end. An apple, as an apple, is perfect, is infinite—defective in nothing; in all respects just an apple. So of a mustard seed. Were a world imperfect, it could not be called (or but called, and not really be) a world, for it would be but part of a world. Did the apple want the pulp, it were scarce an apple; though it had an apple's covering and seed.

This is but another way of looking at God, as an Infinite, Perfect, Incomprehensible Being.

3. Again, a whole implies parts. Parts are requisite to a whole. Infinity is a succession of finities. Perfection is the result of throwing off imperfections. A part may be in its turn infinite as a part. As a part, it is defective or imperfect, if only in being a part. Yet may it be perfectly a part, and perfect in itself as a part. Indeed as a part of a perfect whole, it can be no less than perfect, else the whole as a whole, were imperfect, having a part imperfect. To illustrate: God's wisdom is a part of himself—is finite, because not having all the rest of God in it; yet infinite in its reach of wisdom—perfect wisdom, with not a bit of ignorance in it; yet imperfect, as relative to the whole of God, for it is of itself powerless to act. The same of God's power.

4. Attributes, as if veritable existences, are allowed to God, by his creation, man. This is only another way of comprehending more of God. A thing in pieces is more fully seen than as a whole. So of God, we say his attributes are Infinity, Perfection, All-Science, All-Power, All-Presence, and various other principles, or qualities, that are supposed or granted to him as God. Of God we know nothing, not even his existence or ought else—but we seem to think we know, and therefore accord to him various qualities. This accounts for the varieties of Gods in our world of humanity. Every age and nation, according, granting, by general consent, certain things as belonging to God, to their God. To the God-circle of my perceptions, therefore, I have ascribed attributes—and each of these as parts I perceive to be infinite and perfect in their respective qualities, finite and imperfect as standing alone, or as parts. Now I verily incline to the idea that the wisdom-attribute runs clear round God's whole circle—that it can solve all problems, even all of Euclid's! and rise upward till lost to our utmost intuitions; and will so be found by us forever.

So again of the power-attribute. There is not one thing that is to be accomplished, that is not accomplished; nor ever has there been anything undone that wisdom said should be done; nor ever will be. This leads easily to—

5. The laws of God. Remember we are in God's circle, reader, as you go on. In the opening of this point, let me say, I am in no wise disposed to the idea of some, that God exists by law—or that He is the result of law—the offspring of law. Law was not, before God was. Through the inherent nature of all things now, if anything is that was not once, it came by law. If ever God was not, then He too came by law. But not so runs our circle. But see a necessity that law itself should have a law-maker—and this maker is God.

Each law—running whichever way, emanating from God, like a ray of light from the sun—is to my mind a perfect, infinite law, in itself considered, because emanating from an infinity of wisdom, and perfection of power—not an element wanting to give it perfection and infinity as a law. If God, being all-wise, which were enough of itself, can see and determine the exact necessities of everything taken together as a whole, he can, with equal certainty, see and determine the necessities of each thing of that whole, and its entire relations to the whole,—making therefore not one error, but weaving all things and all principles into one grand fabric which we call the Universe.

6. If every and each law be infinite and perfect, what shall be said of the more manifest things of God, his works? Do the lesser universes or systems of worlds move minutely in infinite and perfect law? Does our system so roll also? What of our earth and its satellite; do they rub and jar anywhere? If so, we see it not. What of the creations of this earth? Is the mineral world clearly a defective one, having nothing of infinity in it? Does the vegetable world more visibly show the perfections of an infinite God in it?

What of the animal? Is it all ajar, and is the horse part robin, or the butterfly crossed with the mole? Is the horse's neck

too long or too short to reach easily its food? Is not the animal world in every way showing forth the hand of Infinity and Perfection? Is not the hawk a work of God; and may I not claim it as a perfect hawk, just because God was its author? If not, what is wrong in the laws of the hawk? Does it not act out its laws, as a hawk? Can you expect it to act like a dog, being but a hawk? Is it imperfect, if it swim not as a trout; when swimming is not among the laws of the hawk? If the trout could fly, would it not fly? But, flying not, yet able by its laws to swim, does it not swim? Are not the animal, the vegetable, and mineral worlds, each perfect in their laws? Were they imperfect, could we say they were the creations of a perfect, infinite God? This point granted, that everything in so far acts and is in keeping with its laws, let me pass along and look at—

7. Man and his laws. Is man a work of God? Has God ever had the arrangement of man and his laws? Is man an exception to God's laws and works? Is man in the Universe, and is the Universe God's? Does God order and control all the Universe, as well of animate as inanimate, ordering and controlling all their laws? And is man outside the Universe? or being in it, is he not as clearly a part of the whole as is the sun? or as is wisdom? If a part, is he not a perfect part, infinite part—infinite and perfect as a part? Did God's wisdom run out before man's laws were established; and God's power so fail, that man was left to do as he could, or would, with what he had? And after this bankruptcy of God in wisdom and power, did he by some way incline to the idea of making good his failure in man's case, by ceasing to be, for a little time, or dying, to gain for man what he lacked before?

Or was man really the result of the sum of God's every principle in science, and every effort of strength; and this science and strength infinite and perfect; while yet, in spite of all, man is not perfect as man? Can this be true? Rather let God be true and every man a liar. Rather be it thus:—"GOD MADE MAN"—made man, not God, but man—not a rock, but man—not a rose, but man—not a lamb, or oyster, but man. God made man, and made also his laws, to fit. Not a part of man, but all—not a part of his laws, but all. If man was perfectly made, and governed perfectly by his laws, then is he as perfect now, as the sun, or Universe, or rock, flower, animal, or I had nearly said, God. And I may say, in this sense, Man, like the flower, is the result of a perfection of wisdom, of power, and all else of which God is; and as every part of God's Universe is perfect as a part, infinite as a part—as the whole must be composed of parts, and each part must be a perfect part, to make a perfect whole—and as man is a part of the Universe, even so must he too, be a perfect part, and perfect as a part; or else the Universe were not perfect as a whole, or a perfect Universe. Nor could God be perfect if he made man not perfect as man. I am not in man's circle now, but in God's; and hence above what man thinks of man. If man is finite, so is the sun, so is Omnipotence, so is mind, so is matter. If man is imperfect, so is God's power, in itself considered, so is the earth, and all else in it. But if this very condition of things be what God has made, are not man's or the earth's imperfections no other than perfections? Are they not as God did make them, and perfect, because God did so make them?

8. Is there a law in the Universe, in all God's circle, that has not its origin in God, and that works not in accordance with wisdom? Is not every law of the tree, God's law for the tree? And every law of the tiger, God's law for the tiger? If the tree grows up, casts its leaves and dies—is it not exactly in the line of its laws? Would the tiger, as a tiger, be so, and be as the tree?

9. Can a law of God's work discordantly? If no law can, can any work of God's? Can the sun break, or set aside its laws? or in any respect do aught else than as God, by its laws, has said it should do? Is man less a work of God than the sun? Can man do what his laws say he shall not do, or do not what his laws say he shall do? If he can, then are the laws of man not of God; or God is not infinite and perfect. I have not now to ask what man does; but to inquire if man (and I mean as a race, and as an individual) has acted, or does, or will ever act, by or through any law or laws, that are not God's laws, for man, for a man. If any such law or laws of any man are anywhere; if any law is broken by man, or ever was; has not that man made God's wisdom and power to hide their faces in shame and confusion? Does man raise his hand, open his eyes, speak, think, be, except by the laws, and infinite and perfect laws, of God? If man can, do, think, or be, only by the laws of God, can he do, think, or be, contrary to those very laws? If man has a free agency, is it not God's law for man? And if he does by it this or that, is it not by God's laws that he does it? Says one, "Then man is a machine." Well, call him what you like; I am only looking at this circle of God, as it sweeps over and through all things of the Universe, and that by infinities of every character. When I find man an exception to all things else, in all the infinities of a

Universe,—man, poor, dependent, finite, man,—whose simplest want and every need is cared for no more and no less than are the wants of the grass in the field,—whose every fibre and every part, as well of mind as body, is not a whit more abundant in its testimonies to the wisdom and power of God than the sand-grain, or the leaf that floats by the breath of God,—when by any means man assumes in God's circle a position so high as to make even God shrink at his doings, and to look about for some way to get man to do better, and counts even the assumption of humanity by himself to be a necessity of any kind, and is the sport of his own works, even to man's death of the body—and all to bring man, if he can, back to himself; when I have found all this in God's CIRCLE, will I mount that that circle is no larger,—that an infinity of infinities could do only so much and no more.

10. But is there then no sin, no transgression of God's laws, no evil? Not in God's CIRCLE. Absolutely none, or God is God no more. Had God been wanting in wisdom only, man may have been poorly planned, but admirably made; or had God wanted in power, man had been well ordered—very scientifically, even mathematically drafted and devised, but so put together as to be very shackling. If man be shackling and badly planned, God is to be pitied for having so unwisely endeavored to do what he could not—and the more to be pitied, as it turns out that man seems the same, as when first wrought, spite of any amendments for his benefit in God's ways of treating him. But this is not in God's circle. This is man's circle, of which more in due time.

Do we look for evil? Are we anxious to find it? Do we love it? Think you it is any part of God's property, or existing in His Universe? If it is, I have failed in my search. I confess it is my desire to find only good, and not evil. God I can find everywhere, and nowhere evil. You may find it, I cannot. As to what is called evil, sin, devil, I hope to give you my views soon. I forbear any reflections upon the subject, as I have been already tedious, perhaps; and again, another article will more naturally admit of them.

ELMIRA, NOV. 20, 1854.

How Shall Labor be Redeemed?

MR. EDITOR.—In the proceedings of the Convention of Spiritualists as published in the *Telegraph* of the 14th October, I perceived the foreboding of a practical measure for the social and spiritual elevation of the human family. In a body as large as that of the Spiritualists, difference of opinion on subjects of importance must necessarily exist. Observing in the same paper the remarks of Dr. J. H. Robinson, in which I cordially agree, and having for years devoted much consideration to the matter, I beg leave to offer a few suggestions as the result of my reflections. Before proceeding, however, to unfold my views, let us determine what portion of the human family stand most in need of special efforts in their behalf. I presume I shall not differ widely from the general sentiment when I designate the laboring classes as the proper objects of the greatest solicitude. The wealthy can and do have times and opportunities for spiritual investigation if they only choose to employ them. Not so the laborer. But little improvement, spiritual or otherwise, can be expected from those whose necessities compel them to labor unceasingly for bread, until no other thought than labor and bread can enter their souls. Man only needs time and opportunity to surround himself with circumstances that will lead to the attainment of the highest degree of mental and spiritual excellence—time to think, time to reflect, time to study and analyze his own nature. This is now virtually denied to the working classes; with them all the hours are employed to support and maintain a mere animal existence. Essential to its full development, the mind requires to be brought into contact with mind; when it is d-barred this it becomes contracted and deformed. The minds of the laboring classes are crippled for want of a proper field of exercise. The lawyer, the merchant, and the preacher are each brought into continual contact with the highest intellect, while the laborer is confined almost solely to inert matter; hence the difference. When it is considered that the laboring part of community are largely in the majority, it becomes an object of the first importance to cultivate and improve their intellects. It is not sufficient that the masses have better opportunities now than formerly. They are entitled to the best. Notwithstanding schools, lectures, and books are plentifully distributed, the laborer remains comparatively ignorant. What is the cause? Ask the workman. The reply is, that the exertion necessary to a mere subsistence is so great, that body and mind are both unfitted for study. The most they can do is to rest their wearied frames and recruit strength for renewed labor. Thus their lives are spent. They work, eat, sleep, and return again to work, until worn down with toil they sink into the grave, having worked a lifetime and gained nothing; others have received the benefit.

The question occurs, why should this be; what cause can be assigned; is it the destiny of the million to toil on and toil ever, that a few may be exalted? The answer, as I conceive it, consists in this: That labor is robbed on every hand. The laborer is the creator of wealth, the merchant a mere distributor. Yet the merchant obtains the largest share. What is the remedy? The only true and effectual remedy is for the laborer to become his own merchant, baker, and employer. He will then secure to himself all the avails of his capital, skill and labor, and then the complaint that he has no time for study will cease, the net proceeds of his labor will be doubled, and by his elevation in the social scale be correspondingly acknowledged.

It is now well understood, even by the working man, that capital controls and directs labor. Reverse the rule; make labor to command capital. The matter is of easier accomplishment than is generally supposed; it only requires confidence in themselves and in each other and a determination to succeed. The working man's true course lies in the direction of industrial unions, joint stock companies, co-operative and mutual in their character, embracing the essential qualities of savings banks, union stores, manufacturing associations, and relief societies. The mutual principle is the foundation; a mutual support in business affairs, mutual aid in obtaining the necessities of life at the smallest possible cost, a mutual relief in sickness or infirmity; let them combine together in making small contributions in payment of shares of stock to a general fund for procuring necessities of life and material to employ themselves; in this manner to supply the greatest needs of the greatest number. Persevering in this course, the laborer will emancipate himself from the thralldom of capital, and make rapid advances in physical and mental improvement and expansion.

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We take the foregoing from the columns of the *Spiritual Telegraph*. In the same number of that paper, was another able communication of considerable length, going to show the failure of all past religions and civilizations to institute a harmonious social state on earth, and concluding with the significant paragraph which we append below. These expressions are clearly indicative of a wide spread conviction among Spiritualists that the great movement of our age is tending to the institution of a practical and thorough revolution of the social state. (We trust the *Telegraph* will not be accused of having "a hobby" because it gives expression to these convictions.)

"In conclusion we would urge upon the *Associative Spirituists* to persevere steadily in their practical work of temporal and spiritual redemption, nor heed the idle prattlings of pretended friends or open foes. Your work, your aim and object is approved by Heaven, and by every really practical, daring philanthropist in the world. Should you fall in the first attempt, up and at it again; cowardice or faintheartedness must not be known among you. Remember, Heaven and all good angels are at your side, and you must in the end be triumphant."

"Vox Populi" upon Spiritualism.

We find the following sensible observations upon the Spiritual phenomena in the *Lowell "Vox Populi"*—an influential and ably conducted weekly paper of that city. On another occasion, we design to examine the reasons which the editor gives for not accepting the Spiritual theory of the cause of these phenomena:—

"And what, asks the reader, do you know about Spiritualism? We answer, nothing—absolutely nothing. We have heard much about it—thought much of it—and seen those manifestations which are called by that name, and of these things we propose to write.

Persons called mediums we have seen, who, when in an apparently unconscious state would write and speak as if they were beings who once lived upon the earth, but were at the time spirits disembodied. Persons whose word we would not hesitate to take as truth on matters of most vital importance—in whom we would confide if on their testimony depended our lives—such men have told us that they have seen writing which was produced by no visible agency—the pencil moving above and upon the paper with no hand guiding it, that they have seen tables lifted from the floor and hung suspended to the very ceiling overhead, with no hand or visible power touching them; that they have seen a man taken up and carried over the heads of an audience, the full length of a large hall, no visible power touching or supporting him; and finally that they have seen a violinello played with all the power and accuracy of an accomplished master—the bow moving as if held in a skilful hand, yet no visible presence was within several feet of the instrument.

These things we are told, and many more of like character; and we must form some opinion in regard to them.

And first, as we cannot presume that our informants intend to speak falsely, can we suppose that they are deceived in regard to the phenomena they believe they have witnessed?

Let us be careful how we decide this question, for infidelity stands in expectancy, and will seek to profit by the decision. Do we say it must have been illusion? or that those who say they witnessed such manifestations were at the time in a mesmeric state? or finally, that there was some concealed agency which was the moving power, some machinery or slight of hand jugglery by which the writing was executed, the table lifted, the man carried through the air, and the instrument performed upon? If so, what reply can we make when the skeptic says that those who give us the record of Christ's miracles, and of the wonderful manifestations in the days of the Apostles were deceived in a similar manner?

We say that we have no reason to doubt the testimony of the Evangelists and Apostles, so have we no reason to doubt the truth of men who tell us they have seen those modern phenomena said to be connected with Spiritualism. We say that three, five, fifty, and even hundreds, in some instances, saw the miracles of which the New Testament furnishes a record, and, therefore, we are bound to believe upon so great a weight of testimony. And who can controvert successfully that argument? Yet these modern manifestations have been witnessed by numbers as great, and we are in every-day communion with the individuals who testify they believe of the ancient wonders, upon similar evidence, the credibility of which we cannot call in question, shall we doubt of these modern wonders?

We answer, no; consistently, we cannot.

The testimony of men that we know as honorable, high-minded and truth-telling individuals, is certainly as good as that of an equal number of men who lived eighteen hundred years ago.

What shall we say, then? If we cannot discredit the witnesses; if to believe they were deceived would open the way for a similar objection to the record of the ancient miracles, is it not wisest to say that the alleged phenomena are a reality, and then endeavor to seek out their cause or causes? If consistent, we must believe. To doubt after so much has been affirmed by intelligent and honorable men is downright obstinacy. And as the subject is one engaging the attention of a large and respectable class in this country, as well as elsewhere, in this and other countries, and as it stands in a position to affect either favorably or unfavorably the proofs of Christianity, or the record forming part of its history, we are wrong to turn aside from a fair and thorough investigation of all the facts alleged in regard to it.

The day when the cry of *humbus* will prove a sufficient refutation of any new theory or doctrine which may be promulgated is now in the past, and the subject of Spiritualism, like all others which presents certain facts as the basis on which it rests, must be met and refuted, if at all, by other facts and arguments based upon the same.

We cannot doubt that men have seen most wonderful phenomena which they connect with Spiritualism. We have seen that of a like nature, which was most singular and mysterious. The facts we cannot laugh or scoff out of sight. Still, we do not believe in the Spiritualists' theory, and we think we can show a cause for the position we occupy in regard to it.

For the New Era.

Problems FOR BELIEVERS IN MODERN SPIRITUALISM.

NUMBER II.

What is the true doctrine of Analogy? and is there any better authority in questions of philosophy than we find in its teachings? Now we know that in this world we are more or less governed by relations. This is the authority, or influence which one has over another, depends always upon the relations that exist between them. The child yields obedience to the parents on account of his filial relation; and so of the husband and wife, the teacher and the pupil.

The relation between the governed and the government determines the bounds of authority and obedience. The relations between persons and parties in this world determine the nature and amount of communication between them. Thus I could not very well get a communication either to or from Queen Victoria, because there are no relations between us; and for the same reason I could not easily find access to General Scott. If I wanted to communicate with either of these personages, I should have to apply to some one who sustains an acknowledged relation with them. I could not communicate very well without a mediator. Nor is this all. Gen. Scott would not be very likely to offer a communication to me,—a person between whom and himself there was no previous acquaintance. That it is thus in respect to mortals in this world, we know.

Now apply this knowledge to the communications said to be received from distinguished personages in the spirit world. Daniel Webster is said to have had communication with obscure mortals immediately after his death, and with mortals with whom Webster never had any previous acquaintance whatever! And the same has been alleged of numerous other distinguished personages who have passed into the spirit world. They come, and without any circumlocution, announce themselves through mortals whom they never knew on earth, and often in obscure circles, between whom and themselves no previous acquaintance or relations ever existed.

It may be said that spirits of a high order may and do thus form relations with mediums through whom they wish to make communications to this world. But I answer, this is not according to the analogy of this world; and how often have we been told by Swedenborg and by communicating spirits, that the spiritual world in all things answers by correspondences to this world? If so, then we have analogy against the authenticity of a vast amount of these alleged spiritual communications, even admitting that they do come from spirits out of the human body.

The subject of Psychometry is now attracting considerable attention. The writer of this attended a public exhibition of this power in Chapman Hall, Boston, Sept. 19th. The following experiment was performed. Mr. Wilson, the psychometrist, held in his hand the autograph of Mrs. H., but instead of describing her character, he described the character of Rufus Elmer, of Springfield, (who was in the Hall) as all acknowledged, and described it correctly. Another psychometrist (Mr. L.) present, stated that he had had experience of a similar kind; that is, while he held an autograph in his hand, another person sitting near impressed his mind; and getting into the sphere of that person, he described his character, and not the character of the person whose writing he held in his hand.

Now what does analogy teach here? If the minds of susceptible mediums are thus overcome and possessed by the sphere of mortals with whom they do not wish to come in rapport, for the time being, why may they not be overcome and possessed by spirits out of the body in the same manner? And thus

mediums may be influenced, and speak, while possessed by the spheres of mortals, while they think they are inspired by spirits out of the body. (And here, perhaps I may state that what purports to have been a spirit, that the suggestions I through a mortal, that the suggestions I have made above are true: that is, mediums have made above are true: that is, mediums in a great majority of cases, if not all, while speaking or writing under what they supposed to be spiritual influence, are in the sphere of some mortal, present or absent, whose mind impresses the medium for the time being.) But, bear in mind, all this may come to pass without any direct relations of the parties concerned. In this way do the spheres of mortals get mixed together and influence one another; and mortals who do not understand the subject of Psychology, (much less that of Prematology,) really suppose all the while that such mental and nervous phenomena are the work of spirits out of the human body.

Again, all Psychometrists admit the improbability of identifying the persons whom they describe. They can tell the sex only problematically; and as to the real identity, they can tell nothing at all. Now, if mediums can tell nothing as to the identity of mortals in the body, how much more liable must they be to deception and misconception from spirits out of the body!

It may, perhaps, be asked whether the spheres of mortals may intermingle and influence mediums without any previous acquaintance or "relations"? Analogy answers in the affirmative, that is, if there be any reliability in Psychometry. As sure as we have had any truthful psychometrical descriptions at all, so sure is it that these descriptions have been of mortals without any direct volition of either party. A slight knowledge of the doctrine of spheres would show the probability of this conclusion. These may be mingled up together in a thousand ways, and hence the utter improbability of determining with respect to the identity of persons in the body or out, except in the regular normal way, by using our judgment through the exercise of our external senses. If we are sometimes deceived in the use of these senses, how much more liable must we be, in the nature of the case, to be deceived when we fall into an abnormal (or, as Davis terms it, *unhealthy*) condition, and one or more of our senses are suspended!

This is certainly a curious subject, and interesting to all. It deserves more attention than perhaps any of us may have given to it heretofore. I have been told by many, very many, persons, that they have been entranced and exercised by the will of noted professors of psychology, when at the same time the said professors never had one thought of them at all. A case was related me by Mr. Sunderland, as follows: While he was lecturing in Salem, Mass., a woman called on him and charged him with bewitching her for years before; and she was a person whom Mr. Sunderland had never before seen. Also a lady in New York, who had never seen him, was "converted," as it was called, by a dream in which she saw Mr. S. and held a long communication with him, and it so happened that the next day but one after the dream she met him in public, and was so overcome by the recognition that she fainted, and was taken from the meeting.

Such are some of the phenomena occurring all around us, and which we should, perhaps, refer to the world in which we exist; as there cannot, we are told, be a sounder maxim than that which points out to us the error of attributing phenomena to remote and extraordinary causes, when they may with propriety be referred to causes which obviously exist, and the results of which we daily observe. JOHN HARDY.

[For remarks on the above article, see editorial columns.]

Marriage Dual and Eternal.
A friend writing us lately on matters of business, speaks of our late article on the "Marriage Question" thus:

"Your last leader, on 'Marriage,' was admirable. I am sure it is the truth in regard to that subject. Marriage must be Dual and Eternal, or the future would be, in anticipation, more dark and shadowy than the past. Not that we can, because of legal union, or the assurance of present love, claim eternal companionship, but I believe there will be a spontaneous blending of the two that were made one. And because there are no identical creations, therefore no Wisdom will choose another's Love in a sphere where all are free. God is a Being of Order, and the souls He has made one will forever meet. Here we are limited in time and space; but the Love and Wisdom that constitute one soul must make its harmony complete and eternal."

These observations seem very just, and we thank our friend for their utterance. It is an elevated view of the divinity of all subjects, and is well calculated to inspire the loftiest views, and induce the noblest action.

Words of Encouragement.

Messrs. HEWITT and NEWTON.—I can as well do with two meals a day, as do without the refreshing news from the Spirit-world contained in the Era from week to week.—We are not getting along very fast in this place, there is so much fear about "what the people will say." I am quite sure the time is not far distant, however, when the "tables will be turned," and all that have ears to hear, will hear the joyful news from the Spirit-land. It is quite certain that some who are so steeped in superstition and bigotry will go into the Spirit-home blind and ignorant of this great light that is now shining upon us. Be not discouraged; the fields are all white, ready for the harvest. The laborers are few, indeed, but go ahead, trusting in the good Lord and the Spirit-world. I take three papers and make them missionaries to the heathen and the dark ones in this

land of boasted light and intelligence. I wish you God speed in the great work in which you are engaged. SAMUEL BRITAIN.

SOUTH HARDWICH, VT.

THE NEW ERA.

"BEHOLD! I MAKE ALL THINGS NEW."

S. C. HEWITT, } EDITORS.
A. E. NEWTON, }

S. C. HEWITT, PROPRIETOR.

OFFICE, NO. 15 FRANKLIN STREET.

Terms, \$1.50 per Annum, in Advance.

ISSUED EVERY SATURDAY.

Readers of this paper are all expected to do their own thinking, and no one is to be held responsible for the opinions of another. The Editors will indicate their principal productions by their proper initials, and will exercise their best judgment in selecting from the favors of correspondents; but it is desired that every thought expressed, whether old or new, from spirits in the flesh or out, should stand only on its intrinsic merits.

BOSTON: SATURDAY, DECEMBER 9, 1854.

Bro. Hardy's Problems.

We have always been disposed, from our first acquaintance with the modern phenomena, to give the most rigid scrutiny to all classes of manifestations, and to attribute nothing to a spiritual origin until all other rational methods of accounting for them have failed. It has never seemed that it would be of any possible use to us or to others to be deceived in regard to this matter, and we have become a believer in Spiritualism only because we could not help it—because the evidences that have been presented to our personal consciousness are such as to compel conviction. We are left no choice in the matter, any more than in relation to our own existence. And we never ask others to believe, until they have received the same positive and unquestionable demonstration. We had rather see a dozen Spiritualists who are prepared to give an unwavering reason for their faith, or rather, in whom faith is superseded by knowledge, than a thousand who are doubting and wavering, in consequence of having taken a position before they have sufficient evidence on which to maintain it.

We have therefore given place in our columns to the "Problems" and queries of our friend Hardy, not from any sympathy with the skeptical state of mind under which he seems to be laboring, but because we think it can do none of our readers any harm to review and scrutinize more closely the foundations on which their faith stands. The severer the trial to which one's convictions are subjected, the greater the satisfaction and joy they will yield when justified.

We may say, however, that the difficulties presented by friend Hardy appear to us to have little weight on the general question of spiritual intercourse. His reasonings are, to our apprehension, mainly unsound and inconclusive in some respects contradictory, and not calculated to disturb at all convictions which have been intelligently formed.

In the first place, as to exalted spirits communicating with and through those with whom no previous acquaintanceship was established in this life. Analogy here teaches us the very opposite conclusion from that of Bro. Hardy. We think that all human history will show that wise, comprehensive and influential minds among men have been always wont to choose the best instruments they could find for the accomplishment of their purposes, whether previously mutually acquainted or not. It may often happen that one who had not such previous acquaintance might be, for that very reason, the better fitted for the object designed. It strikes us, if Bro. Hardy should receive a commission from the President of the United States, or the General-in-Chief of the Army, to perform a particular service, he would depend rather upon the intrinsic authority of his credentials, than upon the question whether Frank Pierce or General Scott were old acquaintances or not. It is true, spirits may often be obliged to take up with very imperfect instruments, and very seldom if ever are they able to communicate as perfectly through such partially developed and poorly organized media as the majority now are, as they were able to do through their own physical organs when in the flesh. And this is their constant complaint; they are ever apologizing for the imperfections with which they represent themselves, and urging mediums to such culture and development as shall make them better instruments for communication. No reasonable Spirit, however, can expect us to be convinced of his identity, unless he can succeed, despite all the difficulties in the case, in presenting sufficient rational evidence of his agency, to furnish rational ground for such conviction; and no rational Spiritualist can accept such a claim without this evidence. Still, it is not necessary to deny such agency, and to believe the spirits deceivers, or the mediums deluded, because satisfactory proof of identity is not or cannot be given in particular instances.

The objection that "distinguished personages" in the spirit-life would not be likely to approach "obscure" and humble mortals, looks too much like the old cavils of the Jews, "Can any good come out of Nazareth?" and "He has gone to be the guest of a man that is a publican," to be seriously used by a Spiritualist. These "distinguished personages" (or intelligences claiming to have been such on earth,) have often said in our presence, that they could not approach persons of their former acquaintance and standing in society, for purposes which they now see desirable to be accomplished, by reason of the unbelief and opposition which generally prevails among them; hence they are obliged to employ such as they can approach. That they should, however, voluntarily condescend to instruct and benefit the humble and the lowly, where they find opportunity, is to us an evidence of their exaltation rather than otherwise. What is more angelic and truly noble than condescension! True, no

one can be justified in believing or asserting that this or the other individual spirit communicates, on the mere claim of the invisible intelligence, unsupported by intrinsic evidence addressed to the reason and the moral sense. Yet different minds are satisfied with different kinds and degrees of evidence; and every one should be "fully persuaded in his own mind."

Further on, in speaking of Psychometry, we understand Bro. H. to assert directly the contrary of what he labors to establish in the first part of his communication. After having argued the improbability that spirits or mortals should communicate to or through persons with whom they had no previous acquaintance or relationship, he insists that "in a vast majority of cases, if not all, mediums while speaking or writing, under what they suppose to be spiritual influence, are in the sphere of some mortal, present or absent, whose mind impresses them for the time being," and adds, "bear in mind, all this may come to pass without any direct relations of the parties concerned," and much more to the same effect! We will leave these two statements to negative each other; while we would ask if it is at all reasonable to suppose that the sphere or the mind of "some mortal, present or absent," should assume a fictitious personality, and pretend to be a departed spirit, and carry on long conversations, hold arguments, narrate facts of the past life, write articles and books, and perform all sorts of acts pertaining to a distinct personal intelligence, while no such mortal has any consciousness of doing anything of the sort? The claim that minds or spheres, while yet connected with the body, are capable of unconsciously performing such pranks, we think vastly more incredible and incomprehensible, than any that have been set up in behalf of disembodied spirits.

Perhaps friend H. intends to be understood that though "mortals" or spirits in the body can thus approach and impress others in the body when no relations exist by acquaintanceship, yet spirits out of the body cannot do it; but here his own doctrine of analogy should correct him. If possible and probable in the one case, why not in the other?

Again, as to the difficulty of psychometrists in identifying the persons whom they describe: this does not always exist. We know psychometrists who usually if not always distinctly perceive the form, features, etc., of the persons delineated, describe them accurately, and recognize them at once if they are known, or afterwards on meeting them—There are those, too, whose sense of the peculiarities of spheres is so acute, that they recognize those of different individuals without the use of the external senses. Now this being the case in regard to mortals, why cannot the same thing be done as regards spirits with equal certainty? It seems to us a great mistake to suppose that the spiritual perceptions, when well developed, are less reliable than the physical. They should be far more certain and positive in their action, because they take cognizance of the internal and the real, rather than the external and the shadowy.

Therefore, however much of mistake and delusion there may be on the part of the imperfectly developed and the credulous, and there has doubtless been a vast deal, it by no means follows that nothing like reliability can ever be arrived at under better conditions. Where these peculiar powers are highly developed, and have been tested to satisfaction as to their reliability, and where their testimony is justified by other corroborative evidence, appealing to the reason and the judgment, it appears to us that most conclusive proof both of spirit-agency and identity may be given. Our own investigations have furnished numerous instances of such proof; and if those of our brother have not afforded him equal satisfaction, we are sorry for him, and hope he may yet be more successful.

It appears to us another great mistake to consider the exercise of the spiritual senses as necessarily implying an "unhealthy" or "abnormal" condition. Their action under certain circumstances may be so; but their highest and best use, according to our observations, is perfectly natural, normal, and healthful—not requiring the "suspension" of any of the senses, but consisting in a higher and more exalted use of some. We are confident that Mr. Davis has never meant to be understood as characterizing such a condition as "unhealthy,"—and if he has, we are more confident that he is mistaken. Is the spirit-life an "unhealthy" condition! yet it must require the constant and exclusive use of the spiritual perceptions. That life must be regarded as normal and healthful, even to a higher degree than this; hence an approximation to that life, by the high development and activity of the spiritual perceptions while in the body, is not necessarily unhealthy. It is in the order of natural progression, and therefore "normal."

The facts in Psychology, related towards the close of Bro. Hardy's article, should give no real difficulty to a philosophical Spiritualist. All effects must have adequate causes; and if the phenomena of Psychology develop any facts which show the action of a "will" or "mind" beyond that of the "Professor" and the subject, (and we think there are many such,) then such phenomena must be referred to the action of other wills or minds capable of producing them; and if they cannot be attributed to persons in the body, (as would sometimes seem to be the case,) what is to hinder their being referred to disembodied minds, now that we have learned that such exist? It seems to us that to this source we must look for the only adequate causes of numerous phenomena of the past. It may be said, indeed, that these phenomena have not claimed such an origin. Neither does a tree, a horse, a building, or a watch claim to have originated from an intelligent cause—nevertheless, most minds agree that such a cause is only adequate to their production.

The rational mind must seek an adequate cause for all phenomena, and while we would urge the utmost caution in attributing to

spirit-agency that which can, with any show of probability, be referred to other causes, yet when these phenomena exhibit all the characteristics of a disembodied personal spiritual existence, possessing independent intelligence, will, memory, power, wisdom, affection, etc., and claim to come from such a source, any other reference seems to us inadequate, contrary to analogy and to sound logic. To one who admits the existence of spirits, (and that we consider now a demonstrated fact,) the materialistic philosophy on this subject is far-fetched and really "extraordinary" in its conclusions, while the spiritual theory is most simple, natural, rational, and fully adequate to the purpose.

We are quite willing that all doubtful testimony should be ruled out of the case, or at best be regarded only as corroborative; yet stubborn facts of our own observation compel us to protest against the impression which friend Hardy's article is calculated to produce, that there is none but doubtful testimony. To us the evidences of spirit-agency have been *prima facie* and demonstrative.

The Claims of the Era.

That the "New Era" has strong claims on the good will and practical aid of the Spiritualist public, will appear from the following considerations.

1. It has, from the first, been a truly free paper—presenting all the leading and important phases of Spiritualism.

2. It has always been uncompromising, not only as a free paper, but also as an advocate of unpopular truth, often in opposition to its own interests. And for the sake of the expression of earnest and undying conviction, in opposition to mere worldly policy, it has been made to bear the odium of popular opinion and scorn.

3. It is the only Spiritualist journal that has either made, or is making any direct and positive propositions and efforts for comprehensive practical and social reform—the establishment of a Divine Social Order on earth, in addition to, and as growing out of the phenomena and philosophy of Spiritualism.

4. The Era contains, weekly, a very large amount of matter for the price, as compared with almost any other paper in the country.

5. It was commenced and has been continued, not with the hope of riches, but from the spontaneous love of, and desire to spread Spiritual truth, and thus bless the world.

6. It depends not on capital—except the capital of faith—for its support and extension, but on the native power of its principles, the prosperity of the Spiritual movement, and the special, earnest and unremitting effort of its friends.

7. The times are hard, with a fair prospect of being harder; the cost, therefore, of printing, paper, etc., is much enhanced, while the natural tendency is, under such circumstances, to reduce our receipts to a minimum, except through the direct exertions of all those who love the principles of the New Era. Here, friends, are seven direct and truthful considerations for you. Will you weigh them well? And then, will you respond to them? You may, perhaps, reply, that "the times are hard," and that it is, therefore, hard to raise subscriptions. But at the same time, you will remember that \$1.50 is not a large sum—that almost any Spiritualist can much better afford to spare that, than we can afford to do without it, and that the Truth and Good that the Era contains, from week to week, are as really among the necessities of life, as anything else, and much more so than many things in which people indulge, very much to their hurt. It is written in nature, as well as the Bible—"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

DIVERSITIES OF GIFTS.—We long ago admired that chapter of the New Testament, which talks so much, in detail, of the "diversities of gifts," etc.; for the doctrine is true, both in a general and special sense. It is true in reference to the ordinary capacities of mankind, and the aptitude of different individuals for different vocations. It is also true of those who are called mediums—in these times as well as in more ancient times. Indeed, all the "diversities of gifts" exists now, that thrived eighteen and a half centuries ago, in the time of Jesus and his followers. Had they the gift of "speaking with tongues," so have we. Had they "interpreters of tongues," we have the same. Had they the "gift of prophecy," we also have that gift. Had they "gifts of healing," our mediums cure the sick, oftentimes in the most wonderful manner. (Witness the article entitled, "CHARLES MAIN—GIFTS OF HEALING," in the present number, and thousands of other things all over the land.) Did they "work miracles," we work them as well, and so on to any extent. There is no gift, called Spiritual in the New Testament; but we can find its parallel in these times. We invite a contradiction.

Mrs. DENISON, in the Olive Branch of Nov. 25, writes what she intends shall be her "last article" on Spiritualism—profiting, we trust, by our advice to become a "say-nothing," since she has confessed herself a "know-nothing." She retires from the field, however, with a bad grace, making no effort to justify the wholesale scandal which she has given currency to, nor to answer the arguments we have addressed to her better judgment. She persists in representing Spiritualism as antagonistic to Christianity and the Bible, which is a great mistake (although it is antagonistic to the use which some people make of them)—and retreats under cover of a few texts of Scripture, quoted in a manner which indicates no real appreciation of the sublime and saving truths which they embody. We take leave of her in full confidence that when her prejudices allow her to become better informed, she will see this whole matter in a different light.

Travelling Agent.
A K. PEASE, of Lowell, is authorized to receive and remit subscriptions for the "New Era," wherever he may be. He will also furnish friends and enquirers with books on Spiritualism at the usual retail prices.

The Asteroids—Something New.

Till a brief time ago there were only four asteroids known to astronomers. Now, thirty-three are discovered. The following from the Boston Traveller, it will be seen, indicates the discovery of two of these unique planets, and has some very just observations on the probably much greater multiplicity of these bodies:

"We understand that a letter was yesterday received by the Director of the Observatory at Cambridge, from M. Leverrier, one of the distinguished indicators of the planet Neptune, that on the night of the 28th October two additional asteroids were discovered in Paris by MM. Goldschmidt and Charconne, for which the names of Pomona and Polymnia have been proposed. These two asteroids are the 32d and 33d now known to exist between Mars and Jupiter, and as twenty-nine of them have been discovered within the last ten years, the whole number of them is perhaps many times greater."

It is a strange fact in nature, that there should be such a set of planets as these asteroids; and the fact of their existence is calculated to give rise to various conjectures and curious speculations as to their origin and their destiny. We lately met with a very superior spiritual clairvoyant who talked to us very spontaneously about them on this wise: Said he, I have been there in clairvoyant vision. I have seen these asteroids. There are several hundred of them, and they are all different in some respects from each other. They are fragments of one great globe which formerly made its revolutions midway between Mars and Jupiter. That globe was torn asunder by a mighty convulsion, caused by one part of the planet becoming cool much sooner than the other parts. Like all the planets, it was projected from the sun in a liquid and intensely heated state, and such were the laws of and conditions under which it was sent whirling from its central source, that one part of it was much larger than the opposite part. Being thus unbalanced in its proportions, the cooling process was in like manner unbalanced also. The natural use and legitimate result, under the circumstances, was the explosion of the globe: and if an explosion, what more supposable than that the fragments of that mighty convulsion should be very numerous. Such is the fact as I actually see it. So much for the origin of the asteroids. Now as to their destiny.

The sun is preparing to send off another planet from its verge, and the period is somewhat rapidly approaching when this event will take place. The approximate course of this, as of all other and previous projections of planets, is found in the threefold constitution and trine function of the sun. The latter has an immense heart, so to say; then an intermediate element, and finally an external expression, atmosphere, or verge. These revolve *unequally*—the heart with a velocity far superior to the intermediate, and the latter with much greater speed, than the verge. By this almost inconceivable and mighty motion of the sun's great heart, the verge of the sun is gradually, through long ages, being prepared by the intermediate agency of the mediatorial element, between the two extremes, and condensed so as at the proper moment to project a new planet, whose motion at first and until it receives the atmosphere of Mars, shall describe a parabola. The substance of this new planet will be considerably lighter than melted iron, and when it comes into contact with the ethereal sphere of Mars, it will be repelled by that sphere and compelled to take such a course as will send it directly into the midst of the asteroids. The result will be, first, to unite two of these small planets by a sort of cementing process, and afterwards somewhat gradually to draw them all together and thus make one globe of them a little larger than the earth.

All this will affect the earth in a very marked manner. The first result will be to bring our globe to a perpendicular position—so that the plane of the ecliptic and the earth's axis shall agree, and so that day and night shall be equal—the elements harmonious and all nature an Eden. The great polar ice shall be melted by the process, from which shall flow a mighty rush of waters towards both the poles and the equator. And the further result will be to produce such an action in the forces of the earth's interior as to sink the loftiest mountains of the earth nearly to a level with its plains, and up-heap new continents from the ocean. The banks of Newfoundland will then rise fairly out of water, and in time, become fruitful fields. Now, all extremes will be overcome; the great sun will shine with a new and more living lustre, having parted with its dense outer atmosphere, and a new and more beautiful creation will cover the whole face of our planet. Deserts, ices, marshes, volcanoes, earthquakes, tornadoes, tempests, ravenous beasts, noxious insects, vermin, malaria, and diseases will all vanish from the earth, as night flees before the bright face of day, and man will then begin fairly, strongly and hopefully, a new, noble, and joyous earthly career.

Charles Main—Gifts of Healing.

It has lately been our happy lot to become acquainted with the individual above named, to learn much of the beautiful simplicity of his character—his genuine Christianity, and the beneficent deeds he is daily performing among the sick and the unfortunate. If we have not an "age of miracles" now, when had we such an age! If such deeds are not Christian, when has the world been favored with those that might with propriety be termed such! See the account given in another column, by that faithful and correct detailer of facts, J. H. Fowler, author of "Ancient Miracles and Modern Miracles," as illustrative of these remarks.

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Fact and Philosophy.

A lady correspondent, of a highly philosophical cast of mind, of extensive culture, and of world-wide sympathies, speaks to us lately and briefly as follows:

"One thing I feel bound to say in relation to the 'New Era.' I am a full believer in Spiritualism, but I do not like the details of facts, for I am more of a philosopher than otherwise, and would cultivate the Spiritual with the highest order of thought and feeling, leaving each one to their own individual experience, for this, like every truth, must be felt to be accepted."

Another lady of cultivated mind and warm sympathies with the Spiritual cause, says, "Let there be more philosophy and less fact."

Now we thank these kind friends for their suggestions, well knowing that they mean the very best thing possible in these utterances. Nevertheless, we must beg leave to differ with them a trifle in this important matter. The great aim of the Era is to meet the actual needs of its own public, and who should better know these needs than ourselves? We are familiar with our own correspondents—we mingle much with all grades of minds who are interested in the Spiritual movement, and it is therefore fairly supposable that we see some phases of human nature, and know what its actual demands are, rather more lucidly than those do who are placed in circumstances and occupy positions totally different from our own. Our great study is *adaptation*. We would seek to meet the greatest needs of the greatest number; and our own judgment is, from what we know in the premises, that the Era, for the most part, so balances its facts with its philosophy, as to come much nearer fulfilling its own proper function, than it would do should it reduce its report of facts to a mere cipher, while it should be filled almost entirely with philosophy. Still we respect the judgments of the friends whose views we are noticing, in so far as the needs of their own class of mind, are concerned. But they must remember that the many are not in their situation. There are very few, comparatively, who do not yet need facts to convince them of the great truths of Spiritualism, and thus give them an introduction to the philosophy and an experience of the inner life, which they cannot reach in any other way. Say what we will of the necessity of philosophy, very few care anything for that, till they get the facts. The great mass of men and women are decidedly *Baconian* in their methods of getting at nature. In these times of individual responsibility and of independent thought. The inductive method may not be the best for you and for me, but if we would do good and bless the world, we must look beyond ourselves, learn the needs of our fellows, and then work steadily, strongly and lovingly to meet those needs.

We had a letter from London the other day, and from a philosopher, too—an eminent scientific man—whose whole thought for the time, was centred on the physical demonstrations, or the most outward facts. Tables must be moved, and if they were *smashed up!* so much the better. Anything in the line of facts, to demonstrate Spirit existence and presence. True, this writer was a man, while those with whom we now hold special conference, are women. And this may account for the difference. Females are confessedly more spiritual than males. They are vastly more intuitive. They therefore need less of the outward, to convince them of Spiritual realities. Nevertheless, as a class, they need this outward element in some degree, and men need it eminently in the outset, because they are generally and constitutionally averse to the intuitional state.

We are thus obliged to make matters of fact an element of the Era, while, at the same time, we do not neglect philosophy. Above all are we earnestly looking for the practice of Spiritualism in both individual and social life. This is our Trinity, and with it we close.—FACTS, PHILOSOPHY, LIFE. H.

To Correspondents.

A. Millerberger. Your observations are doubtless very much to the point. Every body should think for themselves, but everybody don't do it. A word or so may help them sometimes, by way of suggestion, at least, but this may, at the same time, be overdone not unfrequently. If you, my brother, do not need such, it is to be hoped that there may be sufficient other matter of interest in your line of thought. After all, we thank you for your hints, and may perchance be led to profit by them. We could not very well help replying to you.

We desire to be remembered by all our friends who are in the habit of contributing to the interest of our journal in the way of reporting facts of interest to the public, in as condensed a manner as may be consistent with an intelligible statement of things. We would also invite the aid of those whose special province it is to think and to utter their thoughts for the public good. Give us a good share of philosophy along with fact. And yet who are not content to rest in phenomena, or are fond of living alone in the region of mere abstractions, please give us your thought, concerning the ultimatum of both fact and philosophy in real life, either individual, or social, or both. We want a large amount and a great variety of matter from which to select from week to week, and thus meet the multitudinous wants of our numerous readers.

KLOPSTOCK and META.—The narrative of the interview of Klopstock, the German poet, with his wife, Meta, after her departure from the body, which will be found on our last page, we copy from *The Dial* for Jan., 1841. The account bears date, 1833, but the author's name is not given.

APPOINTMENT.—S. C. Hewitt will speak in Stoughton, Mass., on Saturday, Dec. 9, and three times, at the usual hours, on the following day.

Remarkable Manifestations of
Healing Power.

CHARLES MAIN.

From an intimate though brief acquaintance with Mr. Main, I feel assured that he is a man of the strictest integrity and purest devotion to the cause of humanity.

As a healing medium, I think he is surpassed by none. He employs no medicine, but yielding himself to the higher influences to which his chaste and pure life has rendered him peculiarly susceptible, he has the most speedy and wonderful success.

I had frequently heard him speak of his ability to know the sufferings and wants of persons at greater distances than that which separated Jesus and the sick Lazarus. He said he experienced their physical and mental afflictions in his own person, and was often compelled to "weep with those who weep" and bear others' burdens; and under the blessing of a good Providence, he generally found the means to relieve them; also, that he had possessed these powers for many years. I believed him sincere, but could not accept as facts all he related; hence I resolved to test his powers, and have for the past three weeks, given much attention to the subject, and find, so far, his statements fully corroborated.

1st case. Mrs. Sherman, of Waltham, had suffered much for the last three years from an internal disease, and severe neuralgic pains in the head and other parts of the system. Several physicians had tried in vain to relieve her. The last had tortured her with cruel instruments and applications of caustic, and finding she continued to grow worse, he intimated that she had a cancer. From his hands Mr. Main took her, on the 7th inst. (Tuesday). He has visited her four times, three of which I have accompanied him. The first time, after Mr. Main had passed over her about three fourths of an hour, she came down from the chamber saying, "I feel like a new person—have no pain at all." That night, the first time for many weeks, she rested well, free from pain. She continued better till Thursday, when, by too much exposure, she took a severe cold. Friday, Mr. Main operated again, removing all her pain in a few minutes. From that time she has continued to recover very rapidly. Last Tuesday she said the pain had all gone from the seat of her disease, and she felt stronger and better than she had for a long time. She thought she should be entirely well in a short time, but could not expect so severe, long-standing and professionally mutilated a case as hers to be cured at once.

This case Mr. Main described to me correctly in all its particulars, while in Mrs. Marsh's store, in Boston, when, I am sure, he knew, by the ordinary earthly means, nothing concerning Mrs. Sherman, except what I had just told him, which was simply her age and residence. I also gave him a few words of her writing, which he placed to his forehead. Mr. Main takes the symptoms of the disease, and simply describes his own feelings.

2d case I give just as I wrote it at the time.

CAMBRIDGE, Mass., Sunday, Dec. 12, 1854.

This evening, about 8 o'clock, my sister Helen, lying on the bed, began to manifest the peculiar symptoms of persons while being entranced by Spirits. Soon, after considerable apparent effort, she called in very distinct tones, "Mother, mother, mother, O my dear mother." Mother came and took her hand; it seemed very difficult to command the voice, and after some hesitation she repeated these exclamations and said, "Mary speaks to you. Won't you be, be—she did not seem able to go on, and after several efforts to speak the influence left her. She then said she was perfectly conscious of the power acting upon her, but it was not herself. She said her mouth seemed to speak itself. What was very remarkable, as soon as the first syllable was uttered, and during the whole enunciation, we all—mother, two sisters and myself—recognized the voice of sister Mary, who died eight years before. It seemed like again being round her death-bed, and was very affecting.

Mr. Drew and my wife, who were present, noticed that the voice was in very different tone from hers, and was remarkably clear and distinct, which was characteristic of Mary. Now Helen has not before spoken in a clear tone for several months, having been very hoarse all the time—and is now the influence has left her, though not so bad as before. She has arisen from the bed feeling much better.

Helen has been sick for a long time, and last Tuesday, after going with Mr. Main to Waltham, while coming home in the cars, I said to him, "I wish you to see my sister soon." "I will," said Mr. Main, "I will see her." "I wish you to see my sister soon," said Mr. Main, "I will see her." "I wish you to see my sister soon," said Mr. Main, "I will see her."

Mr. Main has visited this case three times, and given much relief and encouragement.

3d case. A lady in Roxbury had been confined to her bed between eight and nine weeks with the same disease, treatment and effect as in the case of Mrs. Sherman. I was assured by her friends who first mentioned the case to Mr. Main, that he took the symptoms of the disease and accurately described it before being told or otherwise informed of its nature by any of the ordinary

methods of communication among persons in the body.

Last Monday I called on this lady with Mr. Main, to ascertain the facts from her own mouth. She had just returned from Boston. Said she did not feel any exhausted, and felt as well as ever. Only two weeks before, Mr. Main called on her the first time. In making passes a few moments, he removed all pain, which never returned in the least. She desired to rise from bed immediately, saying she felt well, but was persuaded to remain till the next day, when she arose for the first time for eight weeks, and to the great astonishment of her physician. But not being informed of the cause, he said it was "the wonderful effects of the ointment." When the lady asked him what he thought of Spiritualism, he was free to pronounce it a silly humbug, and kindly advised her never to trouble herself about it. She did not trouble him more about it, but left him like a fool in the enjoyment of his folly, and increased confidence in his own wonderful ointment, till he pronounced her well. Ridiculous indeed must have appeared his sapience to his patient when he was ridiculing the very means by which she knew herself being rapidly relieved from his worse than useless practice, to which he attributed all the credit. Such ludicrous positions on the part of their contemners often furnish much innocent merriment to Spiritualists and other reformers.

This lady does not wish her name to be made public, but those wishing further information or evidence, can obtain it by inquiring of Mr. and Mrs. Bates, of Roxbury, who well know the facts of the case, as I have given them.

4th case. At Mr. Kent's, 17 Arnold St., Roxbury, I saw two more of Mr. Main's patients. A small boy had been under the care of a physician three weeks; he continued to grow worse till the mother thought he could not recover. It was a very severe case of bronchitis and rash. In this condition Mr. Main found him, about two weeks previous. By the first operation he removed all pain, and enabled him to swallow food without difficulty. He began to amend very rapidly from that hour, and is now looking very well. The other patient is an aged lady, who has had a very bad sore on her ankle joint since last May. The muscles of her feet were so contracted that she had not been able to bring her heel down to the floor for a long time, and the pain was most severe. This, Mr. Main removed at once, so that it has not returned. Previously, she had been compelled to rise two or three times in the night to dress it, but since Mr. Main first made passes over it, two weeks ago, she has rested perfectly easy with it every night. The sore has healed a half inch all round, and looked very healthy last Monday when I saw it.

I called on several other persons who have been helped, or completely cured by Mr. Main, and have his own and other reliable testimony that he has had the same success with many others. At first I could not believe he possessed the remarkable sympathetic or psychometric powers which he professed, but having put them to several tests, I find them true in every instance, as have others. However, I do not think they can be infallible, and should not be surprised to learn that he had completely failed in attempting to describe or cure any disease, but no such failure has yet come to my knowledge. Thus we are enabled to realize by this much despised Spiritualism, by this "devil agency," "toology," "ghostology," "humbug," the real significance of "laying on the hands," which all the sermons and faiths of modern Christians could not begin to explain, much less to enable one to practice. And these signs shall follow them that believe. They shall lay hands on the sick, and they shall recover.

J. H. FOWLER.

CAMBRIDGE, Nov. 22, 1854.

Since receiving the above, the following has come to hand. It is the voluntary testimony of one who has been cured through the agency of Mr. Main:

I feel it a duty that I owe to the cause of Spiritualism, to inform the public of the benefit I have received from the Spirits of the departed, through my friend, Mr. Charles Main. I was lately taken sick with the rheumatic and brain fever, and the Spirits influenced Mr. M. to call at my sister's house, in Roxbury. He came, not knowing for whom he was sent, until he found himself in the house. I had, some two or three hours before, requested the Spirits to send some one to relieve me, and my request was granted by my unseen friends. This is one of the benefits derived from Spiritual intercourse. I found myself perfectly well in a very short time. I am very confident that had it not been for that friend, I should have remained sick for many weeks—perhaps left earth-sphere entirely. I trust my life was saved for some good purpose. I advise all who feel the need of a physician, to send for Mr. Charles Main.

H. M. FENLEY.

ROXBURY, Mass., Dec. 12, 1854.

THE SPIRITS ON RUMSELLING.—A correspondent of the *Spiritual Telegraph* relates the following as having occurred at Parkburg, Pa.:

"On one occasion the spirit of a old fellow named Wiley, once a resident of the place and proprietor of a public house, announced himself. He said he was in Zero—the lowest of the spheres, and miserable. This was thought strange of as old Wiley was a considered a right clever old fellow, and deserving of a better fate. To be sure he sold rum, but this was an honorable calling, inasmuch as it was legal. The next time that they called up their spirit friends, who should be announced but the old landlord alluded to. 'I want to answer some inquiries upon your mind before you proceed further,' said he. 'You want to know why it is that I am in Zero. I'll tell you. I sold rum, and that here is considered murder.' The answer was thrilling, and sent a cold chill through the systems of the inquirers."

Extracts
FROM THE "LILY WREATH."

The following selections are from advance sheets of the "LILY WREATH," a beautiful religious gift book of Spiritual Communications, which will in a few days be issued by Partridge & Brittan, New York, and Crosby, Nichols & Co., Boston:

"We are planting a garden of Eden beauty, when we are gathering earth's blossoms to sweeten life's hours. We are building for ourselves a towering dome of wisdom, when we are cultivating the inner man. Self-culture rears a mighty dome, from which we can gaze around and behold brighter scenes than the eye could catch in the valley of ignorance. O, let us traverse mountains of thought. Stay not thy footsteps until the summit is thine to gaze from. Let the soul be ever a recipient of light."

Truth ever comes shrouded. That which brings light and wisdom we see not at the first. The darkened cloud precedes the tiny drops of rain that make the flowers come forth. Wisdom may often be veiled; she walks oft-times in dark disguise, beneath the heavy robes she folds around. There is thrown around her beauteous form, a graceful, easy robe, pure and refreshing for the eye to gaze upon. O, deem not the external sight but secondary to the clear, internal gaze that is given thee. The darkened mantle which wisdom wears at times, is but thrown on to shield the inner robe, that when she comes thy joyous guest, her garments may be pure and shining."

I would fill one little page on the

NATURAL FAITH OF MAN.

Man's faith by nature says, I have a home on high; I have a Parent kind in whose fond arms I can repose, and on whose breast I can lay my weary form. I have a Father of boundless wisdom, who asks me no vain sacrifice, but the uplifted eye of faith, and the falling tear that is shed for human woes. In Him I have my life. I feel Him thrilling through my being; and I would carry back and restore to Him all the gifts He has endowed me with. When sorrow robes the soul, in beauteous faith I can say, my Father gives me comfort. I can go on trusting, for His all-seeing eye of wisdom has provided adequate means to meet every emergency in my pathway. Faith points me heavenward, she points me homeward. I will go to my Father in her bright chariot, leaving no duty undone. On the soft pillow of love I will repose, and faith shall bear me to my Father."

We change the picture of the natural faith, to the

PERVERTED FAITH OF MAN.

A distressed and uninvited guest comes to man's inner soul and whispers, "Thy Father's power is not all omnipotent to fulfill the great design; therefore has He provided Himself with an adversary of darkness to foil what He in love and wisdom has designed. I would repose under His protecting eye, but the prince of darkness walks abroad, and I must keep the soul watchful or he will snatch this dividing the gaze between good and evil, God and the Devil."

Nature would bid him read from out his Father's volume, fond lines of hope and trust, would call him daily to the God. But pre-established forms call him back to darkness, where his faith grows dim, and where his God shines only in part. He cannot take the trusting hand of love, that bids his spirit homeward fly to where his spirit would fain go, for that dread form, Imagination, has conquered; and educated error has fully stamped its impress on the face of this bright earth that his Father only had made.

In the great created universe, the natural eye sees the works of Deity. Where is the little world, or many worlds, that darkened faith has made; that image of Sin, the perverted eye of faith has brought.

He goes not homeward trustfully; his soul in doubt is shrouded. He knows not which shall be his home; whether he shall dwell in the soft atmosphere of God's love, or in the dark abodes of sin. His is not the happy life, nor his the joyous death. Bright faith is not his angel attendant, but dark distrust will bear his spirit homeward.

ANGEL HARVEST.

Angels shall gather ripened fruit of love and goodness, and it shall be garnered in golden sheaves. Faithful duties of earth's children shall be twined in garlands green to deck the reaper that bears his ripened sheaves to the great treasure-house of Immortality. Autumn's foliage rich, shall wave from out the forest once bursting with its spring-buds of life. Towering oaks shall spread their shady branches where once the infant-tree was growing. And many here shall gather, and rest beneath its deep shade. Rich, beautiful, full truths of life shall angels gather from earth's harvest. 'Tis now her spring time, let peeping buds spring forth. Plant ye roses for garden into garlands to pluck. Let the evening, calm into garlands to repose. Let affection's vine twine around the mansion, and in thy heart. Waft ye soft-sounding zephyrs, sing ye love's melody, whisper softened tones of beauty, prepare for the great external harvest of love."

Children of earth, your summer is high, let seeds of righteousness be sown to bloom 'mid the sunny bowers of summer glory, and to ripen in autumn grandeur."

An Epic of the Starry Heaven. Thomas L. Harris. "Hereafter ye shall see Heaven opened." Price 75 c.; postage 10 c.

A Lyric of the Morning Land. Thomas L. Harris. "In my Father's House are many mansions." Price 75 c.; postage 10 c.

The first of the above poems was dictated through Mr. Harris in just twenty-six hours and sixteen minutes. The second, in about thirty hours. The first is contained in 181, and the second in 247 pages. They are both very remarkable works, when the circumstances of their production are taken into the account; and intrinsically, they have great merits. They are also open to criticism, as works of art, and do not pretend to be otherwise. Indeed, their dictation from the inner spheres, follows the same law of every thing else—viz., the law of growth, which, of course, implies comparative imperfection in the beginning. And these two books are an illustration of this principle. The "Lyric of the Morning Land," is much sweeter, more flowing, natural and easy than the "Epic of the Starry Heaven," and yet the latter, take it all in all, is a very beautiful production. But we intend no review in this place—only a notice. Both books are for sale by Bela Marsh.

WARREN CHASE IN BOSTON.—This devoted laborer in the cause of Spiritualism arrived in Boston on Friday of last week, having spent several preceding days in Hartford, Springfield and Worcester. On Sunday last, he addressed the Spiritualists of Boston,

at the Melodeon, afternoon and evening. Other engagements prevented our being present; but we are informed that his addresses were among the most able and interesting which have yet been given in that place. We regret our inability to present abstracts of them to our readers, but trust we shall have opportunities of listening to him on other occasions during his stay in this vicinity. He will receive applications for lectures in the adjoining towns and cities, for a season, and may be addressed at this office.

Remittances.

Some persons send us \$1.00, some \$1.50, and some \$5.00—more or less. Whatever sum is sent we give credit for, and if mistakes are made we cheerfully correct them as soon as we find them out.

When persons send \$1.50, they can send the odd change in three cent stamps. This will save them postage, and will be about as well for us. And our friends will remember that the larger the sum they send, the more they aid and strengthen our efforts. Some of our friends send us clubs of from seven to ten, and so on, according to our published terms. Will others do what they can to get us clubs, as well as single subscribers?

A Case of Psychological Treatment.

In April last, Mr. Cossander S. Flagg, of Newton, Lower Falls, paper maker, who resides in Grove street, in that flourishing town, was seized with a partial paralysis of the right side, from the hip downward. For two or three weeks he had been troubled with frequent and intense pains in his hip and in his right limb, the sciatic nerve was affected, and for weeks he was unable to lie in bed, so acute were the pains; he could not be moved during this time, and was obliged to stand up all the time, suffering, if he moved, the most intense agony. No relief was found from ordinary medical treatment. Two physicians were called, the patient mistreated and physicked, but to no purpose, the pains continued, and his right limb began to wither and became entirely useless and paralyzed. He had now been confined to his room about six weeks, and every day his sufferings were more acute. His family, friends, and neighbors, now despaired of his ever getting up again. His days were numbered, and death was looked for, as a relief from his intense suffering.

A friend mentioned to him that the science of Psychology practised by Dr. Cutler, was a remedial agent, in diseases of this kind, and recommended that Dr. C. should be called to examine the case. After some delay, Dr. E. W. Cutler was called, and visited Mr. Flagg at his residence. Dr. C. found him in bed, suffering from severe pain and great mental prostration. He also found that the sufferer was impressionable, and immediately entranced him. He went off into a fine state of trance, and in less than ten minutes was up and dressed, and walked about the room; the pain left him, his limb resumed its natural functions, and the sufferer was now a new man. From that moment his health began to improve, and in three weeks he was able to resume his work in the paper mill, and is now quite recovered. We saw Mr. Flagg and his interesting family a few days since at his residence in Newton Lower Falls, and heard from him and them the narrative of his sufferings, and of his relief and restoration to health from Psychological treatment. The whole neighborhood are willing to bear testimony to the foregoing facts, and the public are at liberty to call on Mr. Flagg for further particulars of his case, and he will take pleasure in imparting any information which will advance the science of Psychology, or afford relief to the afflicted.—[Sunday News.]

Special Notices.

SPECIAL NOTICE.

The Co-partnership existing between HENRY F. GARDNER, of Boston, and JOHN ORVIS, of Roxbury, is by mutual consent this day dissolved. All persons having demands against said firm are requested to present them, and all persons indebted are called upon to make payment to H. F. GARDNER, who is alone authorized to settle the same.

H. F. GARDNER.
JOHN ORVIS.
Fountain House, Boston, Dec. 4th, 1854.

N. B.: A few Spiritualists can be accommodated with board at the Fountain House, by applying soon.

REGULAR MEETINGS IN BOSTON.

Sunday meetings at the Melodeon, afternoon and evening at the usual hours.

Conference meetings on Wednesday evenings, at the Hall in Chapman Place, and at Harmony Hall, 103 Court street.

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SPIRITUAL PHENOMENA.

MRS. W. H. HAYDEN, having postponed her return to England for the present, has Adams House, and will be happy to wait upon those who may desire to investigate the subject of Spiritualism.

Hours at home, from 10 A. M. to 1 P. M.; from 3 to 5 and 7 to 9 P. M. Public Circles only in the evening.

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TO THE AFFLICTED.

IT is with the greatest satisfaction that Dr. R. Cummings has received many testimonials of important service rendered to such of the afflicted as applied to him, in consequence of a notice in the New Era from February to June, 1854. Others now diseased who will send, postage paid, to Dr. Cummings, M. D., Mendon, Mass., a particular description of their disease and symptoms, their age, occupation, temperament, whether single or otherwise, the last medical treatment, and their own address, may be greatly benefited.

N. B. Those who apply to Dr. C. must pay postage, and for such medicine as is necessary. Advice free.

THE NEW ERA.

The Third Volume of this Journal has now commenced. It will still be the advocate of SPIRITUALISM in its broadest, most comprehensive, and most tolerant sense, according to the best understanding and conviction of its Editor and Proprietor, who, while he recognizes his own proper individual responsibility to the Public for what he may utter through its columns, and for the general character and tone of the paper, at the same time wishes it to be distinctly understood that he is not responsible for many individual convictions and statements he may feel free to publish from others, in accordance with the obviously just demands of a truly Free Press.

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

The Era will still be the vehicle of the prominent phases of the SPIRITUAL MOVEMENT, of the various phases of its PHILOSOPHY, and of such suggestions of a PRACTICAL nature as may with justice and propriety come within its own province to present and discuss. In short, while it will ever earnestly strive to be true to its own convictions, and it will as truly try to do its whole duty to the Public.

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Poetry.

The following has appeared once in the columns of this paper, but we have no frequent calls for copies that we are induced to give it another insertion. An appreciative friend says that it ought to be re-published as often as every six weeks. We regard it as containing more true words than any volume of sermons, or "body of divinity," we ever read. In more than one instance, within our personal knowledge, it has been the instrument of elevating and cheering the gloomy shades of theological misconception, in which individuals have "walked dully at noon," and admitting a flood of glorious light. May many more, like the troubled Tauler, be able to learn from the old man's simple truth, that lesson of "wisdom the weary schoolmen never knew." N.]

TAULER.

Tauler the Preacher, walked, one autumn day,
Without the walls of Strasburg, by the Rhine,
Pondering the solemn Miracle of Life—
As one who, wandering in the starless night,
Feels momentarily the jar of unseen waves,
And hears the thunders of an unknown sea,
Breaking along an unimagined shore.

And as he walked he prayed. Even the same
Old prayer with which for half a score of years,
Morning and noon and evening, lip and heart
Had groined: "Alas! pity on me, O Lord!
Thou seest, while teaching others, I am blind:
Send me a man that can direct my steps!"

Then, as he mused, he heard along his path
A sound as of an old man's staff among
The dry, dead linden leaves, and, looking up,
He saw a stranger, weak, and poor, and old.

"Peace be unto thee, father!" Tauler said,
"God give thee a good day!" The old man
raised
Slowly his calm, blue eyes. "I thank thee, son;
"But all my days are good, and none are ill."

Wondering, the Preacher spoke again:
"God give thee happy life!" The old man smiled,
"I never am unhappy."

Tauler laid
His hand upon the stranger's coarse gray sleeve,
"Tell me, oh father, what thy strange words
mean."

Surely man's days are evil, and his life
Sad as the grave it leads to. "Nay, my son,
Our times are in God's hands, and all our days
Are as our needs; for shadow as for sun,
For cold as heat, for want as wealth, which
Our thanks are due to him who bestows them;
And that which is not, sharing not his life,
Is evil only as devoid of good.

And for the happiness of which I speak,
I find it in submission to his will,
And calm trust in the holy Trinity
Of Knowledge, Goodness, and Almighty Power."

Silently waiting for a little space,
Stood the great Preacher; then he spoke as one
Who, suddenly grasping with a haunting thought
Which long has followed whispering through the
dark

"Strange horrors, drags it, shrieking, into light:
"What if God's will consign thee hence to Hell?"

"Then," said the stranger, cheerily, "be it so,
What Hell may be I know not; but I know—
I cannot lose the presence of the Lord:
One arm, Humility, takes hold upon
His dear Humanity; the other, Love,
Clasps his Divinity. So, where I go
He goes; and better far-walled Hell with Him
Than golden-gated Paradise without."

Tears sprang in Tauler's eyes. A sudden light,
Like the first ray which fell on dawn, shone
Upon the shadow wherein he had walked
Darkly at noon. And as the strange old man
Went his slow way, until his silver hair
Set like the white moon where the hills of vine
Slopes to the Rhine, he bowed his head and said:
"My prayer is answered. God hath sent the man
Long sought, to teach me by his simple trust,
Wisdom the weary schoolmen never knew."

So, entering with a changed and cheerful step
The city gates, he saw, far down the street,
A mighty shadow break the light of noon,
Which tracing backward till its line
Hardened to stony pillars, he raised his eyes
O'er broad facade and lofty pediment,
O'er architrave and frieze and sainted niche,
Up the stone lace-work chancel by the wise
Erwin of Steinbach, straight up to where,
In the noon brightness the great Minister's tower,
Jeweled with sunbeams on its mural crown,
Rose like a visible prayer. "Behold!" he said,
"The stranger's faith made plain before mine eyes."

As yonder tower outreaches to the earth
The dark triangle of its shade alone
When the clear day is shining on its top,
So darkness in the pathway of man's life
Is but the shadow of God's providence,
By the great Sun of Wisdom cast thereon;
And what is dark below is light in Heaven!"

THE ANGEL OF PATIENCE.

Patience is the key of Content.—MAHOMET.
To cheer, to help us, children of the Dust,
More than one angel has our Father given,
But none alone is faithful to her trust.
The best, the brightest exile out of heaven.

Her ways are not the ways of pleasantness,
Her paths are not the lightest paths of joy.
She walks with wrongs that cannot find redress,
And dwells in mansions Time and Death destroy.

She waits until her stern precursor, Care,
Has lodged on forehead, open as the moon,
To plough his deep, besieging trenches there,
The sign of struggles which the heart has borne.

But when the first cloud darkens in our sky,
And face to face with Life, we stand alone,
Silent and swift! behold she standeth nigh,
And mutely makes our sufferings her own.

Though with its bitterness the heart runs o'er,
No words the sweetness of her lips divide,
But when the eye looks up for light once more,
She turns the cloud and shows the golden side.

Unto rebellious souls, that, mad with fate,
To question God's edicts justice dare,
She points above with looks that whisper, "Wait—
What seems confusion here, is wisdom there."

To the vain challenges of doubt we send,
No answering comfort does she minister;
Her face looks ever forward to the end,
And we who see it not, are led by her.

She does not chide, nor in reproachful guise,
The griefs we cherish rudely thrust apart;
But in the light of her immortal eyes,
Reveals the courage of the manly heart.

Daughter of God! who walkest with us here,
Who mak'st our every tribulation thine,
Such light hath thou in earth's dim atmosphere,
How must thy seat in heaven exalt shine!

How fair thy presence by those living streams,
Where sin and sorrow from their troubling cease,
Where on thy brow the crown of amaranth gleams,
And in thy hand the golden key of Peace.

SPIRITUAL PRESENCE.

It is a faith sublime and sure,
That ever round our head
Are hovering, on noiseless wing,
The spirits of the dead.

It is a faith sublime and sure,
When ended our career,
That it will be our ministry
To watch o'er others here;

To bid the mourner cease to mourn,
The trembling cease to grieve,
To bear away from life of clay
The deathless soul to heaven.

J. H. PERKINS.

Miscellany.

Klopstock and Meta.

Meta, the wife of Klopstock, is probably known to many readers through her beautiful letters to Richardson, the novelist, or Mrs. Jameson's popular work, "The Loves of the Poets." It is said that Klopstock wrote to her continually after her death.

The poet had retired from the social circle. His birth was to his sickened soul a noisy discord, its sentiments a hollow mockery. With grief he felt that the recital of a generous action, the vivid expression of a noble thought, could only graze the surface of his mind; the desolate stillness of death lay brooding on its depths. The friendly smiles, the affectionate attentions, which had seemed so sweet in the days when Meta's presence was

"The boon prefigured in his earliest wish,
Crown of his cup, and garnish of his dish,"

could give the present but a ghastly similitude to that blessed time. While his attention, disobedient to his wishes, kept turning painfully inward, the voice of the singer suddenly started it back. A lovely maid, with moist clear eye, and pleading, earnest voice, was seated at the harpsichord. She sang a sad and yet not hopeless strain, like that of a lover who pines in absence, yet hopes again to meet his loved one. The heart of the listener rose to his lips, and natural tears suffused his eyes. She paused. Some youth of untouched heart, shallow as yet in all things, asked for a lively song, the expression of animal enjoyment, one of those mountain strains that call upon us to climb the most steep and rugged ascents with an untiring gaiety. She hesitated, and cast a sidelong glance at the mourner. Heedlessly the request was urged. She waited over the keys an airy prelude, a cold rush of anguish came over the awakened heart—Klopstock rose and hastily left the room.

He entered his chamber and threw himself upon the bed. The moon was heavily at the full. A tree near the large window obscured the radiance, and cast into the room a flickering shadow, as its leaves kept swaying to and fro with the breeze. Vainly Klopstock sought to soothe himself in that soft and varying light. Sadness is always deepest at this hour of celestial calmness. The soul realizes its wants, and longs to be at harmony with itself far more than when any outward ill is arousing or oppressing it.

"Weak, fond wretch that I am," cried he, "I, the bard of Messiah. To what purpose have I nurtured my soul on the virtues of that sublime model for whom no renunciation was too hard. Four years an angel sojourned with me. Her presence brightened me into purity and benevolence like her own. Words as the saints, who after their long strife lay in the bosom of perfect love, I thought myself good because I sinned not against a God of so apparent bounty, because my heart could spare some drops of its overflowing oil and balm for the wounds of others. Now what am I? My angel leaves me, but she leaves with me the memory of our perfect communion as an earnest of what awaits us, if I prove faithful to my own words of faith, to these religious strains which are even now cheering on many an inexperienced youth. And I—the springs of life and love are frozen, here I lie sunk in grief as if a grave were the bourne to all my thoughts; the joys of other men seem an insult, their grief a dead letter compared with mine own. Meta, Meta, could'st thou see me in mine hour of trial, thou would'st disdain thy chosen."

A strain of sweet but mournful music swelled on his ear—one of those majestic harmonies which, were there no other proof of the soul's immortality, would create the intellectual Paradise. It closed, and Meta stood before him. A long veil of silvery whiteness fell over her, through which might be seen the fixed but nobly serene expression of the large blue eyes, and a holy, a seraphic dignity of mien.

Klopstock knelt before her—his soul was awed to earth.
"Hast thou come, my adored," said he, "from thy home of bliss to tell me that thou canst no longer love thy unworthy friend?"
"O speak not thus," replied the softest and most penetrating of voices. "Can purified beings look with contempt or anger on those suffering the ills from which they are set free? O no, my love, my husband, I come to speak consolation to thy sinking spirit."

"When you left me to breathe my last sigh in the arms of a sister who, however dear, was nothing to my heart in comparison with you, I closed my eyes, wishing that the light of day might depart also. The thought of what thou must suffer convulsed my heart with one last pang. Once more I murmured the wish I had so often expressed, that the sorrows of the survivor might have fallen to my lot rather than to thine. In that pang my soul extricated itself from the body, a sensation like that from exquisite fragrance came over me, and with breezy lightness I escaped into the pure serene. It was a moment of feeling wildly free and unobscured. I could not yet pass the verge of comparison. I was like those of earth, intoxicating. Words cannot paint, even to thy eager soul, my friend, the winged witness, the glowing hopefulness of my path through the fields of azure. I paused at length in a region of bliss, bluish light, such as beams from Jupiter to thy planet on a mild October evening."

"Here an immediate conviction pervaded me that this was home, was my appointed resting-place, a full tide of hope and satisfaction, similar to what I felt on first acquaintance with thy poem, flowed over this hour. Joyous confidence in Goodness and Beauty forbade me to feel the want even of thy companionship. The delicious clearness of every feeling exalted my soul into an entire life. Some time elapsed thus. The whole of my earthly existence passed in review before me. My thoughts, my actions, were brought in full relief before the cleared eye of my spirit. Beloved, thou wilt rejoice to know that thy Meta could then feel her worst faults sprung from ignorance."

"As I was striving to connect my present with my past state, and as it were, joining myself on the brink of space and time, the breath of another presence came upon me, and, gradually evolving from the bosom of light, rose a figure, fixer her eyes on mine with the full gaze of love, she said in stately tones—
"Dost thou know me, my sister?"
"Art thou not," I replied, "the love of Petrarch? I have seen the portrait of thy mortal lineaments, and now I recognize that perfect beauty, the full violet flower which thy lover's genius was able to anticipate."
"Yes," she said, "I am Laura, on earth most happy, yet most sad, most rich and most poor. I come to greet her whom I recognize as the inheritor of all that was lovely in my earthly being, more happy than I in her earthly existence. I have sympathized, wife of Klopstock, in thy happiness, thy lover was thy priest and thy poet, thy model and oracle was thy bosom friend. All that one world could give was thine, and I joyed to think on thy fulfilled love, thy freedom of soul and unchecked faith. Follow me now; we are to dwell in the same circle, and I am appointed to show it to thee."

"She guided me towards the source of the light I have described. We paused before a structure of dazzling whiteness. This stood on a slope and overlooked a valley of exceeding beauty. It was shaded by trees, which had that peculiar chastity, that the shadows of trees have below in the high noon of summer moonlight.
"Trees which are as still
As the shade of trees below,
When they sleep on the lonely hill
In the summer moonlight's glow."

"It was decorated by sculptures of which I may speak at some future interview, for they in manifold ways of wonderful subtlety express one thought. I had not then time to examine them. Before rose a fountain, which seemed one silver tree from off whose leaves that stream of light fell ever, and, flowing down the valley, divided into two unequal parts. The larger and farther from us seemed, as I first looked on it, populous with shapes beauteous as that of my guide. But when I looked more fixedly, I saw only the valley carpeted with large blue and white flowers which emitted a hyacinthine odor."

"Here Laura, turning round asked—
"Is not this a poetic home, Meta?"
"I paused a moment ere I replied—
"It is, indeed, a place of beauty;—yet more like the Greek Elysium than the home Klopstock and I were wont to picture for ourselves beyond the gate of death."
"Thou sayest well," she replied, "nor is this thy final home. Thou wilt but wait here for a season the coming of thy friend."
"What!" said I, "alone? Alone in Eden?"
"Has not Meta then collected aught on which she might meditate? Hast thou never read, while I was musing, the fire burned?"
"Lady," said I, "spare the reproach. The love of Petrarch, whose soul grew up in golden fetters, whose strongest emotions, whose most natural actions were through a long life constantly repressed by the dictates of duty and honor, she might here pass long years in that contemplation, which has on earth her only solace. But I, whose life has been breathed out in love and ministry, can I endure that existence to be reversed? Can I live without utterance of spirit, or would such be a stage of that progressive happiness we are promised?"
"True, little one," said she, with her first heavenly smile, "nor shall it be thus with thee. Thou art appointed to the same ministry which was committed to me while waiting for that friend whom below I was forbidden to call my own."
"She touched me, and from my shoulders sprang a pair of wings, white and azure, wide and glistening."
"Meta," she resumed, "Spirit of Love! Be this thine office. Wherever a soul pines in absence from all companionship, breathe in sweet thoughts of future sympathy to be deserved by steadfast virtue and mental growth. Bind up the wounds of hearts torn by bereavement, teach them where healing is to be found. Revive in the betrayed and forsaken that belief in virtue and nobleness, without which life is an odious, disconnected dream. Run every flame of generous enthusiasm, and on the altars where it is kindled strew the incense of wisdom. In such a ministry, thou couldst never be alone, since hope must dwell with thee. But I shall often come hither to speak of the future glories of thy destiny. Yet more, seeest thou that marble tablet? Retire here when thy pinions are wearied. Give up the soul to faith, fix thy eyes on the tablet, and the deeds and thoughts which fill the days of Klopstock shall be traced on it. Thus shall we not for an hour be divided. Hast thou, Meta, might else to ask?"
"Messenger of peace and bliss," said I, "dare I make yet one other request? O is it not presumptuous to ask that Klopstock may be one of those to whom I minister, and that he may know it is Meta who consoles him?"
"Even this to a certain extent I have power to grant. Most pure, most holy were your lives; you taught one another only good things, and peculiarly are ye rewarded. Thou mayest occasionally manifest thyself to Klopstock, and answer his prayers with words, so long," she continued, looking fixedly at me, "as he shall continue true to himself and thee."
"O my beloved, why tell these what were my emotions at such a promise!—Ah! I must now leave thee, for dawn is bringing back the world's doings. Soon shall I visit thee again. Farewell. Remember that thy every thought and deed will be known to me, and be happy."
She vanished. 1833.

The Excavation at Dungeon Rock, Lynn.

A correspondent of the Boston Post some weeks since gave an account of a visit to an interesting locality in Lynn, Mass., called "Dungeon Rock." An ancient tradition says that at this place once existed a cave which was the resort of a noted French pirate named Thomas Veal, but that the entrance to the cavity was closed up by the great earthquake of 1658, burying the pirate and his ill-gotten treasures in a tomb of hard porphyry. Several abortive attempts have been made, from time to time, by various parties, to penetrate to this supposed cavity with the hope of obtaining the treasures; but an enterprise is at present going forward of a character somewhat interesting to Spiritualists, and which is described in the Post, as follows. We do not copy the account because we have the slightest faith in the success of the enterprise; but because it presents a curious phase of the Spiritual developments of the day, with which intelligent investigators ought to be acquainted. The perseverance and self-sacrifice of the excavator, in thus putting to the test the invisible intelligences, are qualities which cannot fail to excite somewhat of admiration, whatever may be thought of the wisdom of the undertaking.

Some four years ago, Mr. Hiram Marble, of Southbridge, Mass., received an intimation from a clairvoyant spirit medium that he was to go to Lynn and penetrate to the Pirate's Cave, telling him there were treasures there. He laughed at the idea, and forgot it, until he was reminded of it by a train of very singular coincidences, that brought him at last to regard it seriously. He applied to several mediums, and the directions he received from all of them were the same. He received several drawings of what purported to be the cave, and in which the skeletons were represented, and boxes in which the treasure was hid, and

these sketches purported to come from one who had the best means of knowing how the cave looked—from Veal himself. Mr. Marble said that if they would make him a medium, and would talk with him, directly, he would cave in and start for the cave. He soon after became a medium, and his last objection was thus removed. He visited Lynn, and finding the scenery to correspond with the drawing he had received of the location, he made application, in June, 1851, to the authorities of Lynn, for leave to experiment upon the rock. They received his application favorably, and granted him permission, the sole condition being that he should not injure the property of any one else.

He accordingly commenced operations, and placed his entering drill at the side of the fissure spoken of, near its mouth. The rock is, I have said, of solid porphyry that yields freely by contact with steel, and the required effort to penetrate so obstinate a body may be imagined. He was enabled to make but two drill holes in a day, had to stop many times to sharpen and harden his drill, and in any blast scarcely more than a half-full of chips could be blown out—in some none. His course at first was in, directly towards the centre of the rock, when, by direction from the superintending Veal, the course was taken obliquely downward, until, by a patience and perseverance that has known no abatement, winter or summer—except in times of indisposition—a way has been forced sixty feet from the entrance into the very heart of the solid rock! with a direct depth of at least thirty feet from the surface of the earth. The aperture thus formed is some ten feet wide, with room to admit of the tallest man's standing erect at ease. Our party entered this cave, and found ourselves in as wild a chamber as the imagination could have painted.

The interior, illuminated by a single lamp, was gloomy in the extreme, and the son of Mr. Marble and another man employed in drilling, looked wild and weird-like in its rays. The ragged points of rock were black with powder, and wet from the rain that trickled through the invisible veins in the rock, and the atmosphere was damp and heavy. Mr. M. was asked if the air ever became so bad as to be dangerous, and he replied, that when it became so they usually made up a fire in the cave and burnt it out.

Mr. Marble informed us that he was directed in every instance where the drill should be placed by the spirits. His hand would be compelled, often, to place it where his own opinion was that another place would be better, and showed the party the position of the next two days' blast.

Having learned from Mr. M. that he was a medium, a little conversation was carried on with the invisibles through him. We found, by mental questions that we were actually in the presence of Veal—as many as in cheap boarding-houses in May—and were sharing the quarters of Veal. He spoke, through vehement sobs on Mr. Marble's knees, encouragingly of the success of the undertaking, and gave partial assent to the traditional tales concerning himself. It was deemed a good augury for the truth of the spirit, that he should thus remain close by Mr. Marble's elbow, if he were deceiving him, when he might be off on viewless wings enjoying himself elsewhere to the top of his spiritual bent. That he had rather remain in the damp of Dungeon Rock is a strong presumptive of his honesty.

Veal has likewise given different tests of his identity, in encouragement of Mr. M. When he had penetrated twenty-seven feet he was told that he would soon find something that would encourage him, and in a day or two found, fallen from a shelf in the rock, an old fragment of a sword, about a foot long, in a sheath, bearing marks of great age. He found the spot where it had apparently lain, and had what he deemed unmistakable evidence that the weapon had belonged to Veal. Sometime before the visit of the party, he was told that after a while he would come to a mass of stone that would be something like earth, which would crumble at the touch. They had just reached a rock corresponding with this description, a piece of which is before me as I write. The verification of this prophecy greatly encouraged the drillers.

Mr. Marble since his commencement has had several partners, but one by one they have become disheartened and sold out. He is now bound to put it through alone, and says if he cannot find a cave, he will make one. He has purchased the ground upon which the rock is situated, measuring about seven acres, for some \$400, and says his whole life and fortune are set upon the work. He has expended about \$1500 dollars in money, and he reckons his time as swelling the amount of outlay, in dollars, to \$3000. He has lately out a bridge road through the thicket to his territory, which will soon be used by thousands of visitors. As it is, with all the disadvantages of access, he is visited by hundreds every day, from all the adjacent towns. Mr. M. shrewdly calculates that there will be profit in his undertaking, whether he finds the cave or not, for the spot will be visited by the curious desirous of seeing how far or how deep human credulity can go. The charge of a small fee would soon fill his coffers, and no one would object to paying it.

Mr. Marble is a genuine specimen of the Yankee. He is a plain, unpretending man, of some fifty years of age—practically intelligent, with an eye that sees and a memory that retains everything—communicative and free in his conversation—laughing with the laughers at the apparent absurdity of his position, and yet, with an unswerving faith, pursuing the course marked out for him by what he conceives to be a superior intelligence. He disavows all predisposition to be credulous, and avows his belief in the matter only through the most subtle and born evidence. He has constructed a little hut on the side of the hill where the cave is situated, in which he lives, with the man who works for him—who has his wife and a little child about two years old with him—and his son, a man of twenty-two years. He cultivates a small patch of ground, and the scene is as primitive, taken together, as anything that marked the early settlement of the land. Mr. Marble's family still lives in Southbridge.

Though it be hard to associate anything rational with an undertaking that the world must believe absurd until it has had the fact knocked into it by actual discovery, yet it would be more hard to believe the shrewd, active, intelligent, feeling man insane who stood before us and told us of what he had done and seen and felt.

Speaking with one of our party as to the possibility of his failure, he said he did not believe he should consider that he had done the world a good work, as his labor would be a monument of folly that others might profit by, and that it would stand for ages to come to warn the too credulous. His tone was cheerful, and such evidence of faith has not been seen before in our Israel.

He has a site selected for a hotel near his rock, and the road that is to communicate therewith laid out—no engineer could have calculated better. Appropos to the latter,

which must have required a vast amount of labor, he informed the party that he had an attack of dysentery for a few days that disabled him to work in the cave, and so merely for recreation he commenced this road.

Mr. Marble thinks he is nearly through into the cave, as the sound has changed from the ringing and sharp tone it presented when he commenced, to a dull and hollow sound, as if striking upon a shell of rock. The sound can be heard distinctly at the opposite side from the entrance for some distance away. This fact has awakened new hope, and our party left Mr. Marble with the wish for his speedy reaching the object of his hopes.

We understand that for the purpose of raising funds to carry forward the enterprise, Mr. M. issues certificates of stock, which he sells at a small price to visitors, entitling them to shares in the treasures when reached. Many of them are taken, and may prove as valuable as "Hungarian Bonds."

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THE NEW ERA.

DEVOTED TO THE NEW DISPENSATION, OR THE INAUGURATION OF THE KINGDOM OF HEAVEN UPON EARTH, THROUGH THE AID OF SPIRITUAL INTERCOURSE.

VOL. III.—NO. 10.

BOSTON, SATURDAY, DECEMBER 9, 1854.

WHOLE NO., 108.

Thoughts of the Age.

For the New Era.

Two Circles. I. GOD'S CIRCLE.

BY A. M. POTTER.

In pursuing the subject of my previous article—Jesus of Nazareth—I take the liberty of abandoning the plan there adopted, which would have led at this time to a consideration of the Precepts or Teachings of the Nazarene; and hope to establish substantially the same results by the present; while I can have a wide scope in which to indulge in some speculations of my own. I call them speculations,—for really how much of truth is in them I say not. They seem true to me now, while writing; but whether a month, an hour, a year, or eternity, shall find them so, is more than I can promise. One thing I find, that how much soever philosophy or speculation is desired, it is the only road to truth; and that, in my case, it is eminently practical; as, when I change my views upon a point, I can do no less than change my every day life to suit. For myself, therefore, I regard our outward conduct as the legitimate fruit of our philosophy. Hence it is directly and positively essential to entertain right views, or those on which the mind has bestowed greatest effort; while it is exceeding folly to say, now I am right and will never change my mind again. My often expression is, I will change my entire philosophy even to the merest trifle, if I can only have the evidence that I am in error. Nor will I shut my eyes to evidence, for that would be folly. The very feeling that in any or all things I may be wrong, gives me open eyes and ears to see and hear in what.

But this talking of self, is in degree (and a large degree too, in one sense), foreign to the subject of my present writing.

As a beginning or starting point, then, let me ask my readers to keep in mind, and hold it as highly important, too, a little diagram. Losing sight of this diagram, you will accuse me of the sheerest wilfulness and confusion—if, keeping it in mind, you see not as I see, why then you have travelled not as I have travelled; or have travelled not in the same direction; or if in the same direction, have gone, it may be, beyond, and I must patiently plod on till I reach your present position.

The diagram is simply two circles, one within the other. If I were to draw them, I would have one larger than I could ever draw, and it would be the outer, and the other so small, so very small, it were next to impossible to draw it at all. In other words the inner circle I would have as man's circle, and the outer circle, the subject of this article, as

GOD'S CIRCLE.

How large a circle this should be is clearly out of my reach to tell, except by saying that it reaches incomprehensibility. I shall use words meaning what is more than I can measure—yet of which I may have some little perception.

This circle takes in the UNIVERSE. How large this is, or what is in it, I know not, any more than I know God's limits; yet I take this as an assumption. I may be wrong, but so I would run this diagrammatic circle. Understand me, then, the universe does not take in God as its circle, but God takes the universe in His circle. Nor do I mean the material universe alone, but ALL that is,—mind, matter, all, and all their laws. This is my universe, and God encircles it. So says my diagram. Then again—

1. Infinity and Perfection are also assumed as belonging to God and His circle. All I know of infinity is, that it defies any description. Perfection likewise, when applied to the Perfections of God. To me they are synonyms, because I cannot imagine infinity as wanting anything, or being defective; and it is therefore perfect. Nor can I any better imagine anything perfect, than I can not imagine, or endles, or whole, in its perfection. To say finitely perfect, would be to limit at once. Now the Perfection of God runs with His Infinity. For is not that which is infinite, necessarily perfect in its infinity? And is not that which is perfect, infinite at least, in an absence of imperfection or defect; and therefore infinite, because of its perfectness? Of God, I cannot conceive of any limit, therefore he is what I call infinite. So too I cannot find in what I call defect, therefore I say he is perfect; and in this sense, I see these terms synonyms. To say infinite wisdom, or perfect wisdom, in this God-circle, would convey the same idea, it seems to me, to every mind. So of every other principle in this circle.

In the outset, let me say, I consider not impossibility as having to do with the bearings of my line of argument or thought. I know that, in one sense, even God cannot overcome impossibilities, and may be said to be finite and imperfect. Yet going out upon the very outer boundary of my perceptions, I seem to regard "all things as possible with God," in another sense. God invests the universe, and has ordered it—he has therefore made, as well the impossibilities, as possibilities; so with him, "are all things possible." I might therefore have left out this, but that with most it is an established principle, and would seem a defect or entering point of finity in God's character. I, too,

have so thought till this hour, and have written out the explanation as it has arisen, or been thrown into the mind. Now I see God's CIRCLE, as indeed INFINITY, PERFECT. It is my only wish to write what seems truth to me at the hour, and if I get higher or other views in the next hour, it is my highest enjoyment, and I write again. If wrong now—no matter, for I am confident that if my soul seeks after wisdom, it shall find wisdom.

2. God's circle is a whole. Not simply a whole circle, but embracing all that the circle surrounds. It is a perfect whole. Is globular—a circle in every direction. Like a world, the universe is a whole, and is wholly freighted—is perfect in everything—is infinite in everything, and in every direction. Travelling in any line, the journey is eternal, as round a circle, because of no end. An apple, as an apple, is perfect, is infinite—defective in nothing; in all respects just an apple. So of a mustard seed. Were a world imperfect, it could not be called (or but called, and not really be) a world, for it would be but part of a world. Did the apple want the pulp, it were scarce an apple; though it had an apple's covering and seed.

This is but another way of looking at God, as an Infinite, Perfect, Incomprehensible Being.

3. Again, a whole implies parts. Parts are requisite to a whole. Infinity is a succession of finities. Perfection is the result of throwing off imperfections. A part may be in its turn infinite as a part. As a part, it is defective or imperfect, if only in being a part. Yet may it be perfectly a part, and perfect in itself as a part. Indeed as a part of a perfect whole, it can be no less than perfect, else the whole as a whole, were imperfect, having a part imperfect. To illustrate: God's wisdom is a part of himself—is finite, because not having all the rest of God in it; yet infinite in its reach of wisdom—perfect wisdom, with not a bit of ignorance in it; yet imperfect, as relative to the whole of God, for it is of itself powerless to act. The same of God's power.

4. Attributes, as if veritable existences, are allowed to God, by his creation, man. This is only another way of comprehending more of God. A thing in pieces is more fully seen than as a whole. So of God, we say his attributes are Infinity, Perfection, All-Science, All-Power, All-Presence, and various other principles, or qualities, that are supposed or granted to him as God. Of God we know nothing, not even his existence or ought else—but we seem to think we know, and therefore accord to him various qualities. This accounts for the varieties of Gods in our world of humanity. Every age and nation, according, granting, by general consent, certain things as belonging to God, to their God. To the God-circle of my perceptions, therefore, I have ascribed attributes—and each of these as parts I perceive to be infinite and perfect in their respective qualities, finite and imperfect as standing alone, or as parts. Now I verily incline to the idea that the wisdom-attribute runs clear round God's whole circle—that it can solve all problems, even all of Euclid's! and rise upward till lost to our utmost intuitions, and will so be found by us forever.

So again of the power-attribute. There is not one thing that is to be accomplished, that is not accomplished; nor ever has there been anything undone that wisdom said should be done; nor ever will be. This leads easily to—

5. The laws of God. Remember we are in God's circle, reader, as you go on. In the opening of this point, let me say, I am in no wise disposed to the idea of some, that God exists by law—or that He is the result of law—the offspring of law. Law was not, before God was. Through the inherent nature of all things now, if anything is that was not once, it came by law. If ever God was not, then He too came by law. But not so runs our circle. But I see a necessity that law itself should have a law-maker—and this maker is God.

Each law—running whichever way, emanating from God, like a ray of light from the sun—is to my mind a perfect, infinite law, in itself considered, because emanating from an infinity of wisdom, and perfection of power—not an element wanting to give it perfection and infinity as a law. If God, being all-wise, which were enough of itself, can see and determine the exact necessities of everything taken together as a whole, he can, with equal certainty, see and determine the necessities of each thing of that whole, and its entire relations to the whole,—making therefore not one error, but weaving all things and all principles into one grand fabric which we call the Universe.

6. If every and each law be infinite and perfect, what shall be said of the more manifest things of God, his works? Do the lesser universes or systems of worlds move minutely in infinite and perfect law? Does our system so roll also? What of our earth and its satellite; do they rub and jar anywhere? If so, we see it not. What of the creations of this earth? Is the mineral world clearly a defective one, having nothing of infinity in it? Does the vegetable world more visibly show the perfections of an infinite God in it?

What of the animal? Is it all ajar, and is the horse part robin, or the butterfly crossed with the mole? Is the horse's neck

too long or too short to reach easily its food? Is not the animal world in every way showing forth the hand of Infinity and Perfection? Is not the hawk a work of God; and may I not claim it as a perfect hawk, just because God was its author? If not, what is wrong in the laws of the hawk? Does it not act out its laws, as a hawk? Can you expect it to act like a dog, being but a hawk? Is it imperfect, if it swim not as a trout; when swimming is not among the laws of the hawk? If the trout could fly, would it not fly? But, flying not, and yet able by its laws to swim, does it not swim? Are not the animal, the vegetable, and mineral worlds, each perfect in their laws? Were they imperfect, could we say they were the creations of a perfect, infinite God? This point granted, that everything in so far acts and is in keeping with its laws, let me pass along and look at—

7. Man and his laws. Is man a work of God? Has God ever had the arrangement of man and his laws? Is man an exception to God's laws and works? Is man in the Universe, and is the Universe God's? Does God order and control all the Universe, as well of animate as inanimate, ordering and controlling all their laws? And is man outside the Universe? or being in it, is he not as clearly a part of the whole as the sun? or as wisdom? If a part, is he not a perfect part, infinite part—infinite and perfect as a part? Did God's wisdom run out before man's laws were established; and God's power so fail, that man was left to do as he could, or would, with what he had? And after this bankruptcy of God in wisdom and power, did he by some way incline to the idea of making good his failure in man's case, by ceasing to be, for a little time, or dying, to gain for man what he lacked before?

Or was man really the result of the sun of God's every principle in science, and every effort of strength; and this science and strength infinite and perfect; while yet, in spite of all, man is not perfect as man? Can this be true? Rather let God be true and every man a liar. Rather be it thus:—

"GOD MADE MAN"—made man, not God, but man—not a rock, but man—not a rose, but man—not a lamb, or oyster, but man. God made man, and made also his laws, to fit. Not a part of man, but all—not a part of his laws, but all. If man was perfectly made, and governed perfectly by his laws, then is he as perfect now, as the sun, or Universe, or rock, flower, animal, or, I had nearly said, God. And I may so say, in this sense. Man, like the flower, is the result of a perfection of wisdom, of power, and all else of which God is; and as every part of God's Universe is perfect as a part, infinite as a part—as the whole must be composed of parts, and each part must be a perfect part, to make a perfect whole—and as man is a part of the Universe, even so must he too, be a perfect part, and perfect as a part; or else the Universe were not perfect as a whole, or a perfect Universe. Nor could God be perfect if he made man not perfect as man. I am not in man's circle now, but in God's; and hence above what man thinks of man. If man is finite, so is the sun, so is Omniscience, so is mind, so is matter. If man is imperfect, so is God's power, in itself considered, so is the earth, and all else in it. But if this very condition of things be what God has made, are not man's or the earth's imperfections no other than perfections? Are they not as God did make them, and perfect, because God did so make them?

8. Is there a law in the Universe, in all God's circle, that has not its origin in God, and that works not in accordance with wisdom? Is not every law of the tree, God's law for the tree? And every law of the tiger, God's law for the tiger? If the tree grows up, casts its leaves and dies—is it not exactly in the line of its laws? Would the tiger, as a tiger, be so, and be as the tree?

9. Can a law of God's work discordantly? If no law can, can any work of God's? Can the sun break, or set aside its laws? or in any respect do ought else than as God, by its laws, has said it should do? Is man less a work of God than the sun? Can man do what his laws say he shall not do, or can do what his laws say he shall do? If he can, then are the laws of man not of God; or God is not infinite and perfect. I have not here to ask what man does; but to inquire if man (and I mean as a race, and as an individual) has acted, or does, or will ever act, by or through any law or laws, that are not God's laws, for man, for a man. If any such law or laws of any man are anywhere; if any law is broken by man, or ever was; has not that man made God's wisdom and power to hide their faces in shame and confusion? Does man raise his hand, open his eyes, speak, think, be, except by the laws, and infinite and perfect laws, of God? If man can do, or think, or be, only by the laws of God, can he do, think, or be, contrary to those very laws? If man has a free agency, is it not God's law for man? And if he does by it this or that, is it not by God's laws that he does it? Says one, "Then man is a machine." Well, call him what you like; I am only looking at this circle of God, as it sweeps over and through all things of the Universe, and that by infinities of every character. When I find man an exception to all things also, in all the infinities of a

Universe,—man, poor, dependent, finite, man,—whose simplest want and every need is cared for no more and no less than are the wants of the grass in the field,—whose every fibre and every part, as well of mind as body, is not a whit more abundant in its testimony to the wisdom and power of God than the sand-grain, or the leaf that floats by the breath of God,—when by any means man assumes in God's circle a position so high as to make even God shrink at his doings, and to look about for some way to get man to do better, and counts even the assumption of humanity by himself to be a necessity of any kind, and is the sport of his own works, even to man's death of the body—and all to bring man, if he can, back to himself; when I have found all this in God's CIRCLE, will I mourn that that circle is no larger,—that an infinity of infinities could do only so much and no more.

10. But is there then no sin, no transgression of God's laws, no evil? Not in God's CIRCLE. Absolutely none, or God is God no more. Had God been wanting in wisdom only, man may have been poorly planned, but admirably made; or had God wanted in power, man had been well ordered—very scientifically, even mathematically drafted and devised, but so put together as to be very shackling. If man be shackling and badly planned, God is to be pitied for having so unwisely endeavored to do what he could not—and the more to be pitied, as it turns out that man seems the same, as when first wrought, spite of any amendments for his benefit in God's ways of treating him. But this is not in God's circle. This is man's circle, of which more in due time.

Do we look for evil? Are we anxious to find it? Do we love it? Think you it is any part of God's property, or existing in His Universe? If it is, I have failed in my search. I confess it is my desire to find only good, and not evil. Good I can find everywhere, and nowhere evil. You may find it, I cannot. As to what is called evil, sin, devil, I hope to give you my views soon. I forbear any reflections upon the subject, as I have been already tedious, perhaps; and again, another article will more naturally admit of them.

ELMIRA, Nov. 20, 1854.

How Shall Labor be Redeemed?

MR. EDITOR:—In the proceedings of the Convention of Spiritualists as published in the *Telegraph* of the 14th October, I perceived the foreboding of a practical measure for the social and spiritual elevation of the human family. In a body as large as that of the Spiritualists, difference of opinion on subjects of importance must necessarily exist. Observing in the same paper the remarks of Dr. J. H. Robinson, in which I cordially agree, and having for years devoted much consideration to the matter, I beg leave to offer a few suggestions as the result of my reflections. Before proceeding, however, to unfold my views, let us determine what portion of the human family stand most in need of special efforts in their behalf. I presume I shall not differ widely from the general sentiment when I designate the laboring classes as the proper objects of the greatest solicitude. The wealthy can and do have times and opportunities for spiritual investigation if they only choose to employ them. Not so the laborer. But little improvement, spiritual or otherwise, can be expected from those whose necessities compel them to labor unceasingly for bread, with no other thought than labor and bread can enter their souls. Man only needs time and opportunity to surround himself with circumstances that will lead to the attainment of the highest degree of mental and spiritual excellence—time to think, time to reflect, time to study and analyze his own nature. This is now virtually denied to the working classes; with them all the hours are employed to support and maintain a mere animal existence. Essential to its full development, the mind requires to be brought in contact with mind; when it is d-barred this it becomes contracted and deformed. The minds of the laboring classes are crippled for want of a proper field of exercise. The lawyer, the merchant, and the preacher are each brought into continual contact with the highest intellect, while the laborer is confined almost solely to inert matter; hence the difference. When it is considered that the laboring part of community are largely in the majority, it becomes an object of the first importance to cultivate and improve their intellects. It is not sufficient that the masses have better opportunities now than formerly, they are entitled to the best. Notwithstanding schools, lectures, and books are plentifully distributed, the laborer remains comparatively ignorant. What is the cause? Ask the workman. The reply is, that the exertion necessary to a mere subsistence is so great, that body and mind are both unfitted for study. The most they can do is to rest their wearied frames and recruit strength for renewed labor. Thus their lives are spent. They work, eat, sleep, and return again to work, until worn down with toil they sink into the grave, having worked a lifetime and gained nothing; others have received the benefit.

The question occurs, why should this be; what cause can be assigned; is it the destiny of the million to toil on and toil over, that a few may be exalted? The answer, as I conceive it, consists in this: That labor is robbed of every hand. The laborer is the creator of wealth, the merchant a mere distributor. Yet the merchant obtains the largest share. What is the remedy? The only true and effectual remedy is for the laborer to become his own merchant, baker, and employer. He will then secure to himself all the avails of his capital, skill and labor, and then the complaint that he has no time for study will cease, the net proceeds of his labor will be doubled, and by his elevation in the social scale be correspondingly acknowledged.

It is now well understood, even by the working man, that capital controls and directs labor. Reverse the rule; make labor to command capital. The matter is of easier accomplishment than is generally supposed; it only requires confidence in themselves and in each other and a determination to succeed. The working man's true course lies in the direction of industrial unions, joint stock companies, co-operative and mutual in their character, embracing the essential qualities of savings banks, union stores, manufacturing associations, and relief societies. The mutual principle is the foundation; a mutual support in business affairs, mutual aid in obtaining the necessities of life at the smallest possible cost, a mutual relief in sickness or infirmity; let them combine together in making small contributions in payment of shares of stock to a general fund for procuring necessities of life and material to employ themselves; in this manner to supply the greatest needs of the greatest number. Persevering in this course, the laborer will emancipate himself from the thralldom of capital, and make rapid advances in physical and mental improvement and expansion.

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We take the foregoing from the columns of the *Spiritual Telegraph*. In the same number of that paper, was another able communication of considerable length, going to show the failure of all past religious and civilizational to institute a harmonious social state on earth, and concluding with the significant paragraph which we append below. These expressions are clearly indicative of a wide spread conviction among Spiritualists that the great movement of our age is tending to the institution of a practical and thorough revolution of the social state. (We trust the *Telegraph* will not be accused of having "a hobby" because it gives expression to these convictions.)

"In conclusion we would urge upon the *Association of Spiritualists* to persevere steadily in their practical work of temporal and spiritual redemption, nor heed the idle prattlings of pretended friends or open foes. Your work, your aim and object is approved by Heaven, and by every really practical, doing philanthropist in the world. Should you fail in the first attempt, up and at it again; cowardice or faintheartedness must not be known among you. Remember, Heaven and all good angels are at your side, and you must in the end be triumphant."

"Vox Populi" upon Spiritualism.

We find the following sensible observations upon the Spiritual phenomena in the Lowell "Vox Populi,"—an influential and ably conducted weekly paper of that city. On another occasion, we design to examine the reasons which the editor gives for not accepting the Spiritual theory of the cause of these phenomena:—

"And what, asks the reader, do you know about Spiritualism? We answer, nothing—absolutely nothing. We have heard much about it—thought much of it—and seen those manifestations which are called by that name, and of these things we propose to write.

Persons called mediums we have seen, who, when in an apparently unconscious state would write and speak as if they were beings who once lived upon the earth, but were at the time spirits disembodied. Persons whose word we would not hesitate to take as truth on matters of most vital importance—in whom we would confide if on their testimony depended our lives—such men have told us that they have seen writing which was produced by no visible agency—the pencil moving above and upon the paper with no hand guiding it, that they have seen tables lifted from the floor and hung suspended to the very ceiling overhead, with no hand or visible power touching them; that they have seen a man taken up and carried over the heads of an audience, the full length of a large hall, no visible power touching or supporting him; and finally that they have seen a violinello played with all the power and accuracy of an accomplished master—the bow moving as if held in a skilful hand, yet no visible presence was within several feet of the instrument.

These things we are told, and many more of like character; and we must form some opinion in regard to them.

And first, as we cannot presume that our informants intend to speak falsely, can we suppose that they are deceived in regard to the phenomena they believe they have witnessed?

Let us be careful how we decide this question, for infidelity stands in expectancy, and will seek to profit by the decision. Do we say it must have been illusion? or that those who say they witnessed such manifestations were at the time in a mesmeric state? or finally, that there was some concealed agency which was the moving power, some machinery or slight of hand jugglery by which the writing was executed, the table lifted, the man carried through the air, and the instrument performed upon? If so, what reply can we make when the skeptic says that those who give us the record of Christ's miracles, and of the wonderful manifestations in the days of the Apostles were deceived in a similar manner?

We say that we have no reason to doubt the testimony of the Evangelists and Apostles, so have we no reason to doubt the truth of men who tell us they have seen those modern phenomena said to be connected with Spiritualism. We say that three, five, fifty, and even hundreds, in some instances, saw the miracles of which the New Testament furnishes a record, and, therefore, we are bound to believe upon so great a weight of testimony. And who can controvert successfully that argument? Yet these modern manifestations have been witnessed by numbers as great, and we are in every-day communion with the individuals who testify they have seen them. If then, upon such evidence we believe of the ancient wonders, upon similar evidence, the credibility of which we cannot call in question, shall we doubt of these modern wonders?

We answer, no; consistently, we cannot.

The testimony of men that we know as honorable, high-minded and truth-telling individuals, is certainly as good as that of an equal number of men who lived eighteen hundred years ago.

What shall we say, then? If we cannot discredit the witnesses; if to believe they were deceived would open the way for a similar objection to the record of the ancient miracles, is it not wisest to say that the alleged phenomena are a reality, and then endeavor to seek out their cause? If consistent, we must believe. To doubt after so much has been affirmed by intelligent and honorable men is downright obstinacy. And as the subject is one engaging the attention of a large and respectable class in this community, as well as elsewhere, in this and other countries, and as it stands in a position to affect either favorably or unfavorably the proofs of Christianity, or the record forming part of its history, we are wrong to turn aside from a fair and thorough investigation of all the facts alleged in regard to it.

The day when the cry of *humbly* will prove a sufficient refutation of any new theory or doctrine which may be promulgated is now in the past, and the subject of Spiritualism, like all others which presents certain facts as the basis on which it rests, must be met and refuted, if at all, by other facts and arguments based upon the same.

We cannot doubt that men have seen most wonderful phenomena which they connect with Spiritualism. We have seen that of a like nature, which was most singular and mysterious. The facts we cannot laugh or scoff out of sight. Still, we do not believe in the Spiritualists' theory, and we think we can show a cause for the position we occupy in regard to it.

Problems FOR BELIEVERS IN MODERN SPIRITUALISM. NUMBER II.

What is the true doctrine of Analogy? and is there any better authority in questions of philosophy than we find in its teachings? Now we know that in this world we are more or less governed by relations. That is, the authority, or influence which one has over another, depends always upon the relations that exist between them. The child yields obedience to the parents on account of his filial relation; and so of the husband and wife, the teacher and the pupil.

The relation between the governed and the government determines the bounds of authority and obedience. The relations between persons and parties in this world determine the nature and amount of communion between them. Thus I could not very well get a communication either to or from Queen Victoria, because there are no relations between us; and for the same reason I could not easily find access to General Scott. If I wanted to communicate with either of these personages, I should have to apply to some one who sustains an acknowledged relation with them. I could not communicate very well without a mediator. Nor is this all. Gen. Scott would not be very likely to offer a communication to me,—a person between whom and himself there was no previous acquaintance. That it is thus in respect to mortals in this world, we know.

Now apply this knowledge to the communications said to be received from distinguished personages in the spirit world. Daniel Webster is said to have had communication with obscure mortals immediately after his death, and with mortals with whom Webster never had any previous acquaintance whatever! And the same has been alleged of numerous other distinguished personages, who have passed into the spirit world. They come, and without any circumlocution, announce themselves through mortals whom they never knew on earth, and often in obscure circles, between whom and themselves no previous acquaintance or relations ever existed.

It may be said that spirits of a high order may and do thus form relations with mediums through whom they wish to make communications to this world. But I answer, this is not according to the analogy of this world; and how often have we been told by Swedenborg and by communicating spirits, that the spiritual world in all things answers by correspondences to this world?

If so, then we have analogy against the authenticity of a vast amount of these alleged spiritual communications, even admitting that they do come from spirits out of the human body.

The subject of Psychometry is now attracting considerable attention. The writer of this attended a public exhibition of this power in Chapman Hall, Boston, Sept. 19th. The following experiment was performed. Mr. Wilson, the psychometrist, held in his hand the autograph of Mrs. H., but instead of describing her character, he described the character of Rufus Elmer, of Springfield, (who was in the Hall) as all acknowledged, and described it correctly. Another psychometrist (Mr. L.) present, stated that he had had experience of a similar kind; that is, while he held an autograph in his hand, another person sitting near impressed his mind; and getting into the sphere of that person, he described his character, and not the character of the person whose writing he held in his hand.

Now what does analogy teach here? If the minds of susceptible mediums are thus overcome and possessed by the sphere of mortals with whom they do not wish to come in rapport, for the time being, why may they not be overcome and possessed by spirits out of the body in the same manner? And thus

mediums may be influenced, and speak, while possessed by the spheres of mortals, while they think they are inspired by spirits out of the body. (And here, perhaps I may state that what purports to be a "spirit" has just communicated to me through a mortal, that the suggestions I have made above are true: that is, mediums in a great majority of cases, if not all, while speaking or writing under what they supposed to be spiritual influence, are in the sphere of some mortal, present or absent, whose mind impresses the medium for the time being.) But, bear in mind, all this may come to pass without any direct relations of the parties concerned. In this way do the spheres of mortals get mixed together and influence one another; and mortals who do not understand the subject of Psychology, (much less that of Prematology,) really suppose all the while that such mental and nervous phenomena are the work of spirits out of the human body.

Again, all Psychometrists admit the improbability of identifying the persons whom they describe. They can tell the sex only problematically; and as to the real identity, they can tell nothing at all. Now, if mediums can tell nothing as to the identity of mortals in the body, how much more liable must they be to deception and misconception from spirits out of the body?

It may, perhaps, be asked whether the spheres of mortals may intermingle and influence mediums without any previous acquaintance or "relations"? Analogy answers in the affirmative, that is, if there be any reliability in Psychometry. As sure as we have had any truthful psychometrical descriptions at all, so sure is it that these descriptions have been of mortals without any direct volition of either party. A slight knowledge of the doctrine of spheres would show the probability of this conclusion. These may be mingled up together in a thousand ways, and hence the utter improbability of determining with respect to the identity of persons in the body or out, except in the regular normal way, by using our judgment through the exercise of our external senses. If we are sometimes deceived in the use of these senses, how much more liable must we be, in the nature of the case, to be deceived when we fall into an abnormal (or, as Davis terms it, *unhealthy*) condition, and one or more of our senses are suspended?

This is certainly a curious subject, and interesting to all. It deserves more attention than perhaps any of us may have given to it heretofore. I have been told by many, very many, persons, that they have been entranced and exercised by the will of noted professors of psychology, when at the same time the said professors never had one thought of them at all. A case was related me by Mr. Sunderland, as follows: While he was lecturing in Salem, Mass., a woman called on him and charged him with bewitching her for years before; and she was a person whom Mr. Sunderland had never before seen. Also a lady in New York, who had never seen him, was "converted," as it was called, by a dream in which she saw Mr. S. and held a long communication with him, and it so happened that the next day but one after the dream she met him in public, and was so overcome by the recognition that she fainted, and was taken from the meeting.

Such are some of the phenomena occurring all around us, and which we should, perhaps, refer to the world in which we exist; as there cannot, we are told, be a sounder maxim than that which points out to us the error of attributing phenomena to remote and extraordinary causes, when they may with propriety be referred to causes which obviously exist, and the results of which we daily observe. JOHN HARDY.

[For remarks on the above article, see editorial columns.]

Marriage Dual and Eternal.

A friend writing us lately on matters of business, speaks of our late article on the "Marriage Question" thus:

"Your last leader on 'Marriage,' was admirable. I am sure it is the truth in regard to that subject. Marriage must be Dual and Eternal, or the future would be, in anticipation, more dark and shadowy than the past. Not that we can, because of legal union, or the assurance of present love, claim eternal companionship, but I believe there will be a spontaneous blending of the two that were made one. And because there are no identical creations, therefore no Wisdom will choose another's Love in a sphere where all are free. God is a Being of Order, and the souls He has made one will forever meet. Here we are limited in time and space; there the Love and Wisdom that constitute one soul must make its harmony complete and eternal."

These observations seem very just, and we thank our friend for their utterance. It is an elevated view of the divinest of all subjects, and is well calculated to inspire the loftiest views, and induce the noblest action. n.

Words of Encouragement.

MISSISS. HEWITT AND NEWTON.—I can say well with two meals a day, as do without the refreshing news from the Spirit-world contained in the *New Era* from week to week. We are not getting along very fast in this place, there is so much fear about "what the people will say." I am quite sure the time is not far distant, however, when the "tables will be turned," and all that have ears to hear, will hear the joyful news from the Spirit-land. It is quite certain that some who are so steeped in superstition and bigotry will go into the Spirit-home blind and ignorant of this great light that is now shining upon us. Be not discouraged; the fields are all white, ready for the harvest. The laborers are few, indeed, but go ahead, trusting in the good Lord and the Spirit-world. I take three papers and make them missionaries to the heathen and the dark ones in this

land of boasted light and intelligence. I wish you God speed in the great work in which you are engaged. SAMUEL BRITAIN.

SOUTH HARDWICH, VT.

THE NEW ERA.

"BEHOLD! I MAKE ALL THINGS NEW."

S. C. HEWITT, } EDITORS.
A. E. NEWTON, }

S. C. HEWITT, PROPRIETOR.

OFFICE, NO. 15 FRANKLIN STREET.

Terms, \$1.50 per Annum, in Advance.

ISSUED EVERY SATURDAY.

N. B.—The Editors, Correspondents, and Readers of this paper are all expected to do their own thinking, and no one to be held responsible for the opinions of another. The Editors will indicate their principal productions by their proper initials, and will exercise their best judgment in selecting from the favors of correspondents; but it is desired that every thought expressed, whether old or new, from spirits in the flesh or out, should stand only on its intrinsic merits.

BOSTON: SATURDAY, DECEMBER 9, 1854.

Bro. Hardy's Problems.

We have always been disposed, from our first acquaintance with the modern phenomena, to give the most rigid scrutiny to all classes of manifestations, and to attribute nothing to a spiritual origin until all other rational methods of accounting for them have failed. It has never seemed that it would be of any possible use to us or to others to be deceived in regard to this matter, and we have become a believer in Spiritualism only because we could not help it—because the evidences that have been presented to our personal consciousness are such as to compel conviction. We are left no choice in the matter, any more than in relation to our own existence. And we never ask others to believe, until they have received the same positive and unquestionable demonstration. We had rather see a dozen Spiritualists who are prepared to give an unwavering reason for their faith, or rather, in whom faith is superceded by knowledge, than a thousand who are doubting and wavering, in consequence of having taken a position before they have sufficient evidence on which to maintain it.

We have therefore given place in our columns to the "Problems" and queries of our friend Hardy, not from any sympathy with the skeptical state of mind under which he seems to be laboring, but because we think it can do none of our readers any harm to review and scrutinize more closely the foundations on which their faith stands. The severer the trial to which one's convictions are subjected, the greater the satisfaction and joy they will yield when justified.

We may say, however, that the difficulties presented by friend Hardy appear to us to have little weight on the general question of spiritual intercourse. His reasonings are, to our apprehension, mainly unsound and inconclusive, in some respects contradictory, and not calculated to disturb at all convictions which have been intelligently formed.

In the first place, as to exalted spirits communicating with and through those with whom no previous acquaintance was established in this life. Analogy here teaches us the very opposite conclusion from that of Bro. Hardy. We think that all human history will show that wise, comprehensive and influential minds among men have been always wont to choose the best instruments they could find for the accomplishment of their purposes, whether previously mutually acquainted or not. It may often happen that one who had not such previous acquaintance might be, for that very reason, the better fitted for the object designed. It strikes us, if Bro. Hardy should receive a commission from the President of the United States, or the General-in-Chief of the Army, to perform a particular service, he would depend rather upon the intrinsic authority of his credentials, than upon the question whether Frank Pierce or General Scott were old acquaintances or not. It is true, spirits may often be obliged to take up with very imperfect instruments, and very seldom if ever are they able to communicate as perfectly through such partially developed and poorly organized media as the majority now are, as they were able to do through their own physical organs when in the flesh. And this is their constant complaint; they are ever apologizing for the imperfections with which they represent themselves, and urging mediums to such culture and development as shall make them better instruments for communication. No reasonable Spirit, however, can expect us to be convinced of his identity, unless he can succeed, despite all the difficulties in the case, in presenting sufficient intrinsic evidence of his agency, to furnish rational ground for such conviction; and no rational Spiritualist can accept such a claim without this evidence. Still, it is not necessary to deny such agency, and to believe the spirits deceivers, or the mediums deluded, because satisfactory proof of identity is not or cannot be given in particular instances.

The objection that "distinguished personages" in the spirit-life would not be likely to approach "obscure" and humble mortals, looks too much like the old evils of the Jews. "Can any good come out of Nazareth?" and "He has gone to be the guest of a man that is a publican," to be seriously used by a Spiritualist. These "distinguished personages" (or intelligences claiming to have been such on earth,) have often said in our presence, that they could not approach persons of their former acquaintance and standing in society, for purposes which they now see desirable to be accomplished, by reason of the unbelief and opposition which generally prevails among them; hence they are obliged to employ such as they can approach. That they should, however, voluntarily condescend to instruct and benefit the humble and the lowly, where they find opportunity, is to us an evidence of their exaltation rather than otherwise. What is more angelic and truly noble than condescension! True, no

one can be justified in believing or asserting that this or the other individual spirit communicates, on the mere claim of the invisible intelligence, unsupported by intrinsic evidence addressed to the reason and the moral sense. Yet different minds are satisfied with different kinds and degrees of evidence; and every one should be "fully persuaded in his own mind."

Further on, in speaking of Psychometry, we understand Bro. H. to assert directly the contrary of what he labors to establish in the first part of his communication. After having argued the improbability that spirits or mortals should communicate to or through persons with whom they had no previous acquaintance or relationship, he insists that "in a vast majority of cases, if not all, mediums while speaking or writing, under what they suppose to be spiritual influence, are in the sphere of some mortal, present or absent, whose mind impresses them for the time being," and adds, "bear in mind, all this may come to pass without any direct relations of the parties concerned," and much more to the same effect! We will leave these two statements to negative each other; while we would ask if it is at all reasonable to suppose that the sphere or the mind of "some mortal, present or absent," should assume a fictitious personality, and pretend to be a departed spirit, and carry on long conversations, hold arguments, narrate facts of the past life, write articles and books, and perform all sorts of acts pertaining to a distinct personal intelligence, while no such mortal has any consciousness of doing anything of the sort? The claim that minds or spheres, while yet connected with the body, are capable of unconsciously performing such pranks, we think vastly more incredible and incomprehensible, than any that have been set up in behalf of disembodied spirits.

Perhaps friend H. intends to be understood that though "mortals" or spirits in the body can thus approach and impress others in the body when no relations exist by acquaintance, yet spirits out of the body cannot do it; but here his own doctrine of analogy should correct him. If possible and probable in the one case, why not in the other?

Again, as to the difficulty of psychometrists in identifying the persons whom they describe: this does not always exist. We know psychometrists who usually if not always distinctly perceive the form, features, etc., of the persons delineated, describe them accurately, and recognize them at once if they are known, or afterwards on meeting them—There are those, too, whose sense of the peculiarities of spheres is so acute, that they recognize those of different individuals without the use of the external senses. Now this being the case in regard to mortals, why cannot the same thing be done as regards spirits with equal certainty? It seems to us a great mistake to suppose that the spiritual perceptions, when well developed, are less reliable than the physical. They should be far more certain and positive in their action, because they take cognizance of the internal and the real, rather than the external and the shadowy.

Therefore, however much of mistake and delusion there may be on the part of the imperfectly developed and the credulous, and there has doubtless been a vast deal, it by no means follows that nothing like reliability can ever be arrived at under better conditions. Where these peculiar powers are highly developed, and have been tested to satisfaction as to their reliability, and where their testimony is justified by other corroborative evidence, appealing to the reason and the judgment, it appears to us that most conclusive proof both of spirit-agency and identity may be given. Our own investigations have furnished numerous instances of such proof; and if those of our brother have not afforded him equal satisfaction, we are sorry for him, and hope he may yet be more successful.

It appears to us another great mistake to consider the exercise of the spiritual senses as necessarily implying an "unhealthy" or "abnormal" condition. Their action under certain circumstances may be so; but their highest and best use, according to our observations, is perfectly natural, normal, and healthful—not requiring the "suspension" of any of the senses, but consisting in a higher and more exalted use of some. We are confident that Mr. Davis has never meant to be understood as characterizing such a condition as "unhealthy," and if he has, we are more confident that he is mistaken. Is the spirit-life an "unhealthy" condition? yet it must require the constant and exclusive use of the spiritual perceptions. That life must be regarded as normal and healthful, even to a higher degree than this; hence an approximation to that life, by the high development and activity of the spiritual perceptions while in the body, is not necessarily unhealthy. It is in the order of natural progression, and therefore "normal."

The facts in Psychology, related towards the close of Bro. Hardy's article, should give no real difficulty to a philosophical Spiritualist. All effects must have adequate causes; and if the phenomena of Psychology develop any facts which show the action of a "will" or "mind" beyond that of the "Professor" and the subject, (and we think there are many such,) then such phenomena must be referred to the action of other wills or minds capable of producing them; and if they cannot be attributed to persons in the body, (as would sometimes seem to be the case,) what is to hinder their being referred to disembodied minds, now that we have learned that such exist? It seems to us that to this source we must look for the only adequate causes of numerous phenomena of the past. It may be said, indeed, that these phenomena have not claimed such an origin. Neither does a tree, a horse, a building, or a watch claim to have originated from an intelligent cause; nevertheless, most minds agree that such a cause only is adequate to their production.

The rational mind must seek an adequate cause for all phenomena, and while we would urge the utmost caution in attributing to

spirit-agency that which can, with any show of probability, be referred to other causes, yet when these phenomena exhibit all the characteristics of a disembodied personal spiritual existence, possessing independent intelligence, will, memory, power, wisdom, affection, etc., and claim to come from such a source, any other reference seems to us inadequate, contrary to analogy and to sound logic. To one who admits the existence of spirits, (and that we consider now a demonstrated fact,) the materialistic philosophy on this subject is far-fetched and really "extraordinary" in its conclusions, while the spiritual theory is most simple, natural, rational, and fully adequate to the purpose.

We are quite willing that all doubtful testimony should be ruled out of the case, or at best be regarded only as corroborative; yet stubborn facts of our own observation compel us to protest against the impression which friend Hardy's article is calculated to produce, that there is none but doubtful testimony. To us the evidences of spirit-agency have been *prima facie* and demonstrative.

The Claims of the Era.

That the "New Era" has strong claims on the good will and practical aid of the Spiritualist public, will appear from the following considerations.

1. It has, from the first, been a truly free paper—presenting all the leading and important phases of Spiritualism.

2. It has always been uncompromising, not only as a free paper, but also as an advocate of unpopular truth, often in opposition to its own interests. And for the sake of the expression of earnest and undying conviction, in opposition to mere worldly policy, it has been made to bear the odium of popular opinion and scorn.

3. It is the only Spiritualist journal that has either made, or is making any direct and positive propositions and efforts for comprehensive practical and social reform—the establishment of a Divine Social Order on earth, in addition to, and as growing out of the phenomena and philosophy of Spiritualism.

4. The Era contains, weekly, a very large amount of matter for the price, as compared with almost any other paper in the country.

5. It was commenced and has been continued, not with the hope of riches, but from the spontaneous love of, and desire to spread Spiritual truth, and thus bless the world.

6. It depends not on capital—except the capital of faith—for its support and extension, but on the native power of its principles, the prosperity of the Spiritual movement, and the special, earnest and unremitting effort of its friends.

7. The times are hard, with a fair prospect of being harder; the cost, therefore, of printing, paper, etc., is much enhanced, while the natural tendency is, under such circumstances, to reduce our receipts to a minimum, except through the direct exertions of all those who love the principles of the New Era.

Here, friends, are seven direct and truthful considerations for you. Will you weigh them well? And then, will you respond to them? You may, perhaps, reply, that "the times are hard," and that it is, therefore, hard to raise subscriptions. But at the same time, you will remember that \$1.50 is not a large sum—that almost any Spiritualist can much better afford to spare that, than we can afford to do without it, and that the Truth and Good that the Era contains, from week to week, are as really among the necessities of life, as anything else, and much more so than many things in which people indulge, very much to their hurt. It is written in nature, as well as the Bible—"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

DIVERSITIES OF GIFTS.—We long ago admired that chapter of the New Testament, which talks so much, in detail, of the "diversities of gifts," etc.; for the doctrine is true, both in a general and special sense. It is true in reference to the ordinary capacities of mankind, and the aptitude of different individuals for different avocations. It is also true of those who are called mediums—in these times as well as in more ancient times. Indeed, all the "diversities of gifts" exists now, that thrived eighteen and a half centuries ago, in the time of Jesus and his followers. Had they the gift of "speaking with tongues," so have we. Had they "interpreters of tongues," we have the same. Had they the "gift of prophecy," we also have that gift. Had they "gifts of healing," our mediums cure the sick, oftentimes in the most wonderful manner. (Witness the article entitled, "CHARLES MAIN—GIFTS OF HEALING," in the present number, and thousands of other things all over the land.) Did they "work miracles," we work them as well, and so on to any extent. There is no gift, called Spiritual in the New Testament, but we can find its parallel in these times. We invite a contradiction. n.

MRS. DENISON, in the *Olive Branch* of Nov. 25, writes what she intends shall be her "last article" on Spiritualism—profiting, we trust, by our advice to become a "sny-nothing," since she has confessed herself a "know-nothing." She retires from the field, however, with a bad grace, making no effort to justify the wholesale scandal which she has given currency to, nor to answer the arguments we have addressed to her better judgment. She persists in representing Spiritualism as antagonistic to Christianity and the Bible, which is a great mistake (although it is antagonistic to the use which some people make of them)—and retreats under cover of a few texts of Scripture, quoted in a manner which indicates no real appreciation of the sublime and saving truths which they embody. We take leave of her in full confidence that when her prejudices allow her to become better informed, she will see this whole matter in a different light.

The Asteroids—Something New.

Till a brief time ago there were only four asteroids known to astronomers. Now, thirty-three are discovered. The following from the *Boston Traveller*, it will be seen, indicates the discovery of two of these unique planets, and has some very just observations on the probably much greater multiplicity of these bodies:

"We understand that a letter was yesterday received by the Director of the Observatory at Cambridge, from M. Leverrier, one of the distinguished indicators of the planet Neptune, that on the night of the 28th October two additional asteroids were discovered in Paris by MM. Goldschmidt and Chacron, for which the names of Pomona and Polymnia have been proposed. These two asteroids are the 321 and 331 now known to exist between Mars and Jupiter, and as twenty-nine of them have been discovered within the last ten years, the whole number of them is perhaps many times greater."

It is a strange fact in nature, that there should be such a set of planets as these asteroids; and the fact of their existence is calculated to give rise to various conjectures and curious speculations as to their origin and their destiny. We lately met with a very superior spiritual clairvoyant who talked to us very spontaneously about them on this wise: Said he, I have been there in clairvoyant vision. I have seen these asteroids. There are several hundred of them, and they are all different in some respects from each other. They are fragments of one great globe which formerly made its revolutions midway between Mars and Jupiter. That globe was torn asunder by a mighty convulsion, caused by one part of the planet becoming cool much sooner than the other parts. Like all the planets, it was projected from the sun in a liquid and intensely heated state, and such were the laws of and conditions under which it was sent whirling from its central source, that one part of it was much larger than the opposite part. Being thus unbalanced in its proportions, the cooling process was in like manner unbalanced also. The natural use and legitimate result, under the circumstances, was the explosion of the globe: and if an explosion, what more supposable than that the fragments of that mighty convulsion should be very numerous. Such is the fact as I actually see it. So much for the origin of the asteroids. Now as to their destiny.

The sun is preparing to send off another planet from its verge, and the period is somewhat rapidly approaching when this event will take place. The approximate course of this, as of all other and previous projections of planets, is found in the threefold constitution and trine function of the sun. The latter has an immense heart, so to say; then an intermediate element, and finally an external expression, atmosphere, or verge. These revolve *unequally*—the heart with a velocity far superior to the intermediate, and the latter with much greater speed than the verge. By this almost inconceivable and mighty motion of the sun's great heart, the verge of the sun is gradually, through long ages, being prepared by the intermediate agency of the mediatorial element, between the two extremes, and condensed so as at the proper moment to project a new planet, whose motion at first and until it receives the atmosphere of Mars, shall describe a parabola. The substance of this new planet will be considerably lighter than melted iron, and when it comes into contact with the ethereal sphere of Mars, it will be repelled by that sphere and compelled to take such a course as will send it directly into the midst of the asteroids. The result will be, first, to unite two of these small planets by a sort of cementing process, and afterwards somewhat gradually to draw them all together and thus make one globe of them a little larger than the earth.

All this will affect the earth in a very marked manner. The first result will be to bring our globe to a perpendicular position—so that the plane of the ecliptic and the earth's axis shall agree, and so that day and night shall be equal—the elements harmonious and all nature an Eden. The great polar ice shall be melted by the process, from which shall flow a mighty rush of waters towards both the poles and the equator. And the further result will be to produce such an action in the forces of the earth's interior as to sink the loftiest mountains of the earth nearly to a level with its plains, and up-heave new continents from the ocean. The banks of Newfoundland will then rise fairly out of water, and in time, become fruitful fields. Now, all extremes will be overcome; the great sun will shine with a new and more living lustre, having parted with its dense outer atmosphere, and a new and more beautiful creation will cover the whole face of our planet. Deserts, ice, marshes, volcanoes, earthquakes, tornadoes, tempests, ravenous beasts, noxious insects, vermin, malaria, and diseases will all vanish from the earth, as night flees before the bright face of day, and man will then begin fairly, strongly and hopefully, a new, noble, and joyous earthly career. n.

Charles Main—Gifts of Healing.

It has lately been our happy lot to become acquainted with the individual above named, to learn much of the beautiful simplicity of his character—his genuine Christianity, and the beneficent deeds he is daily performing among the sick and the unfortunate. If we have not an "age of miracles" now, when had we such an age! If such deeds are not Christian, when has the world been favored with those that might with propriety be termed such? See the account given in another column, by that faithful and correct detailer of facts, J. H. Fowler, author of "Ancient Miracles and Modern Miracles," as illustrative of these remarks. n.

Travelling Agent.

A K. PEASE, of Lowell, is authorized to receive and remit subscriptions for the "New Era," wherever he may be. He will also furnish friends and enquirers with books on Spiritualism at the usual retail prices.

Fact and Philosophy.

A lady correspondent, of a highly philosophical cast of mind, of extensive culture, and of world-wide sympathies, speaks to us lately and briefly as follows:

"One thing I feel bound to say in relation to the 'New Era.' I am a full believer in Spiritualism, but I do not like the details of facts, for I am more of a philosopher than otherwise, and would cultivate the Spiritual with the highest order of thought and feeling, leaving each one to their own individual experience, for this, like every truth, must be felt to be accepted."

Another lady of cultivated mind and warm sympathies with the Spiritual cause, says, "Let there be more philosophy and less fact."

Now we thank these kind friends for their suggestions, well knowing that they mean the very best thing possible in these utterances. Nevertheless, we must beg leave to differ with them a trifle in this important matter. The great aim of the *Era* is to meet the actual needs of its own public, and who should better know these needs than ourselves? We are familiar with our own correspondents—we mingle much with all grades of minds who are interested in the Spiritual movement, and it is therefore fairly supposable that we see some phases of human nature, and know what its actual demands are, rather more lucidly than those who are placed in circumstances and occupy positions totally different from our own. Our great study is *adaptation*. We would seek to meet the greatest needs of the greatest number; and our own judgment is, from what we know in the premises, that the *Era*, for the most part, so balances its facts with its philosophy, as to come much nearer fulfilling its own proper function, than it would do should it reduce its report of facts to a mere cipher, while it should be filled almost entirely with philosophy. Still we respect the judgments of the friends whose views we are noticing, in so far as the needs of their own class of mind, are concerned. But they must remember that the many are not in their situation. There are very few, comparatively, who do not yet need facts to convince them of the great truths of Spiritualism, and thus give them an introduction to the philosophy and an experience of the inner life, which they cannot reach in any other way. Say what we will of the necessity of philosophy, very few care anything for that, till they get the facts. The great mass of men and women are decidedly *Baconian* in their methods of getting at nature. In these times of individual responsibility and of independent thought, the inductive method may not be the best for you and for me, but if we would do good and bless the world, we must look beyond ourselves, learn the needs of our fellows, and then work steadily, strongly and lovingly to meet those needs.

We had a letter from London the other day, and from a philosopher, too—an eminent scientific man—whose whole thought for the time, was centred on the physical demonstrations, or the most outward facts. Tables must be moved, and if they were *smashed up!* so much the better. Anything in the line of facts, to demonstrate Spirit existence and presence. True, this writer was a man, while those with whom we now hold special conference, are women. And this may account for the difference. Females are confessedly more spiritual than males. They are vastly more intuitive. They therefore need less of the outward, to convince them of Spiritual realities. Nevertheless, as a class, they need this outward element in some degree, and men need it eminently in the outset, because they are generally and constitutionally averse to the intuitional state.

We are thus obliged to make matters of fact an element of the *Era*, while, at the same time, we do not neglect philosophy. Above all are we earnestly looking for the practice of Spiritualism in both individual and social life. This is our Trinity, and with it we close.—FACTS, PHILOSOPHY, LIFE. n.

To Correspondents.

A. MILLERBERGER. Your observations are doubtless very much to the point. Every body should think for themselves, but everybody don't do it. A word or so may help them sometimes, by way of suggestion, at least, but this may, at the same time, be overdone not unfrequently. If you, my brother, do not need such, it is to be hoped that there may be sufficient other matter of interest in your line of thought. After all, we thank you for your hints, and may perchance be led to profit by them. We could not very well help replying to you.

We desire to be remembered by all our friends who are in the habit of contributing to the interest of our journal in the way of reporting facts of interest to the public, in as condensed a manner as may be consistent with an intelligible statement of things. We would also invite the aid of those whose special province it is to think and to utter their thoughts for the public good. Give us a good share of philosophy along with fact. And ye who are not content to rest in phenomena, or are fond of living alone in the region of mere abstractions, please give us your thought concerning the ultimatum of both fact and philosophy in real life, either individual, or social, or both. We want a large amount and a great variety of matter from which to select from week to week, and thus meet the multitudinous wants of our numerous readers. n.

KLOPFLOCK AND META.—The narrative of the interview of Klopstock, the German poet, with his wife, Meta, after her departure from the body, which will be found on our last page, we copy from *The Dial* for Jan., 1841. The account bears date, 1833, but the author's name is not given.

APPOINTMENT.—S. C. Hewitt will speak in Stoughton, Mass., on Saturday, Dec. 9, and three times, at the usual hours, on the following day.

Remarkable Manifestations of Healing Power.

CHARLES MAIN.

From an intimate though brief acquaintance with Mr. Main, I feel assured that he is a man of the strictest integrity and purest devotion to the cause of humanity.

As a healing medium, I think he is surpassed by none. He employs no medicine, but yielding himself to the higher influences to which his chaste and pure life has rendered him peculiarly susceptible, he has the most speedy and wonderful success.

I had frequently heard him speak of his ability to know the sufferings and wants of persons at greater distances than that which separated Jesus and the sick Lazarus. He said he experienced their physical and mental afflictions in his own person, and was often compelled to "weep with those who weep" and bear others' burdens; and under the blessing of a good Providence, he generally found the means to relieve them; also, that he had possessed these powers for many years. I believed him sincere, but could not accept as facts all he related; hence I resolved to test his powers, and have for the past three weeks, given much attention to the subject, and find, so far, his statements fully corroborated.

1st case. Mrs. Sherman, of Waltham, had suffered much for the last three years from an internal disease, and severe neuralgic pains in the head and other parts of the system. Several physicians had tried in vain to relieve her. The last had tortured her with cruel instruments and applications of caustic, and finding she continued to grow worse, he intimated that she had a cancer. From his hands Mr. Main took her, on the 7th inst. (Tuesday). He has visited her four times, three of which I have accompanied him. The first time, after Mr. Main had made passes over her about three fourths of an hour, she came down from the chamber saying, "I feel like a new person—have no pain at all." That night, the first time for many weeks, she rested well, free from pain. She continued better till Thursday, when, by too much exposure, she took a severe cold. Friday, Mr. Main operated again, removing all her pain in a few minutes. From that time she has continued to recover very rapidly. Last Tuesday she said the pain had all gone from the seat of her disease, and she felt stronger and better than she had for a long time. She thought she should be entirely well in a short time, but could not expect so severe, long standing and professionally mutilated a case as hers to be cured at once.

This case Mr. Main described to me correctly in all its particulars, while in Bela Marsh's store, in Boston, when, I am sure, he knew, by the ordinary earthly means, nothing concerning Mrs. Sherman, except what I had just told him, which was simply her age and residence. I also gave him a few words of her writing, which he placed to his forehead. Mr. Main takes the symptoms of the disease, and simply describes his own feelings.

2d case I give just as I wrote it at the time.

CAMBRIDGE, Mass., Sunday, Nov. 12, 1854.

This evening, about 8 o'clock, my sister Helen, lying on the bed, began to manifest the peculiar symptoms of persons while being entranced by Spirits. Soon, after considerable apparent effort, she called in very distinct tones, "Mother, mother, mother, O my dear mother." Mother came and took her hand; it seemed very difficult to command the voice, and after some hesitation she repeated these exclamations and said, "Mary speaks to you. Won't you be, be—she did not seem able to go on, and after several efforts to speak the influence left her. She then said she was perfectly conscious of the power acting upon her, but it was not herself. She said her mouth seemed to speak itself. What was very remarkable, as soon as the first syllable was uttered, and during the whole enunciation, we all—mother, two sisters and myself—recognized the voice of sister Mary, who died eight years before. It seemed like again being round her death-bed, and was very affecting.

Mr. Draw and my wife, who were present, noticed that the voice was in very different tone from hers, and was remarkably clear and distinct, which was characteristic of Mary. Now Helen has not been spoken in a clear tone for several months, having been very hoarse all the time—and is so now the influence has left her, though not so bad as before. She has arisen from the bed feeling much better.

Helen has been sick for a long time, and last Tuesday, after going with Mr. Main to Waltham, while coming home in the cars, I said to him, "I wish you to see my sister soon." said nothing about the nature of her disease. He said she was troubled with much pain in the side. I did not know this at the time, and thought only of her hoarseness and lung disease, which has been so bad as to create much alarm for her life. He agreed to come Friday. On that day I met him in Boston and walked with him from the Fountain House to the cars. He complained much of pain in the side, and was so much obstructed in his walk by this, that he did not arrive at the depot till the cars had left. We came out on the next train, and he operated on my sister by manipulations, to her great relief. He said she would become a much better medium—she had been a tipping and partial writing-medium before, but never for speaking.

Mr. Main has visited this case three times, and given much relief and encouragement.

3d case. A lady in Roxbury had been confined to her bed between eight and nine weeks with the same disease, treatment and effect as in the case of Mrs. Sherman. I was assured by her friends who first mentioned the case to Mr. Main, that he took the symptoms of the disease and accurately described it before being told or otherwise informed of its nature by any of the ordinary

methods of communication among persons in the body.

Last Monday I called on this lady with Mr. Main, to ascertain the facts from her own mouth. She had just returned from Boston. Said she did not feel any exhausted, and felt as well as ever. Only two weeks before, Mr. Main called on her the first time. In making passes a few moments, he removed all pain, which never returned in the least. She desired to rise from bed immediately, saying she felt well, but was persuaded to remain till the next day, when she arose for the first time for eight weeks, and to the great astonishment of her physician. But not being informed of the cause, he said it was "the wonderful effects of the ointment." When the lady asked him what he thought of Spiritualism, he was free to pronounce it a silly humbug, and kindly advised her never to trouble herself about it. She did not trouble him more about it, but left him like a fool in the enjoyment of his folly, and increased confidence in his own wonderful ointment, till he pronounced her well. Ridiculous indeed must have appeared his sapience to his patient when he was ridiculing the very means by which she knew herself being rapidly relieved from her worse than useless practice, to which he attributed all the credit. Such ludicrous positions on the part of their contemners often furnish much innocent merriment to Spiritualists and other reformers.

This lady does not wish her name to be made public, but those wishing further information or evidence, can obtain it by inquiring of Mr. and Mrs. Bates, of Roxbury, who well know the facts of the case, as I have given them.

4th case. At Mr. Kent's, 17 Arnold St., Roxbury, I saw two more of Mr. Main's patients. A small boy had been under the care of a physician three weeks; he continued to grow worse till the mother thought he could not recover. It was a very severe case of bronchitis and rash. In this condition Mr. Main found him, about two weeks previous. By the first operation he removed all pain, and enabled him to swallow food without difficulty. He began to amend very rapidly from that hour, and is now looking very well. The other patient is an aged lady, who has had a very bad sore on her ankle joint since last May. The muscles of her feet were so contracted that she had not been able to bring her heel down to the floor for a long time, and the pain was most severe. This, Mr. Main removed at once, so that it has not returned. Previously, she had been compelled to rise two or three times in the night to dress it, but since Mr. Main first made passes over it, two weeks ago, she has rested perfectly easy with it every night. The sore has healed a half inch all round, and looked very healthy last Monday when I saw it.

I called on several other persons who have been helped, or completely cured by Mr. Main, and have his own and other reliable testimony that he has had the same success with many others. At first I could not believe he possessed the remarkable sympathetic or psychometrical powers which he professed, but having put them to several tests, I find them true in every instance, as have others. However, I do not think they can be infallible, and should not be surprised to learn that he had completely failed in attempting to describe or cure any disease, but no such failure has yet come to my knowledge. Thus we are enabled to realize by this "devil agency," "teleology," "ghostology," "humbug," the real significance of "lying on the hands," which all the sermons and faiths of modern Christians could not begin to explain, much less to enable one to practice. And these signs shall follow them that believe. They shall lay hands on the sick, and they shall recover.

J. H. FOWLER.

CAMBRIDGE, Nov. 22, 1854.

Since receiving the above, the following have come to hand. It is the voluntary testimony of one who has been cured through the agency of Mr. Main:

I feel it a duty that I owe to the cause of Spiritualism, to inform the public of the benefit I have received from the Spirits of the departed, through my friend, Mr. Charles Main. I was lately taken sick with the rheumatic and brain fever, and the Spirits influenced Mr. M. to call at my sister's house, in Roxbury. He came, not knowing for whom he was sent, until he found himself in the house. I had, some two or three hours before, requested the Spirits to send some one to relieve me, and my request was granted by my unseen friends. This is one of the benefits derived from Spiritual intercourse. I found myself perfectly well in a very short time. I am very confident that had it not been for that friend, I should have remained sick for many weeks—perhaps left earth-sphere entirely. I trust my life was saved for some good purpose. I advise all who feel the need of a physician, to send for Mr. Charles Main.

H. M. FENLEY.

ROXBURY, Mass.

THE SPIRITS ON REMEDIES.—A correspondent of the *Spiritual Telegraph* relates the following as having occurred at Parkburg, Pa.:

"On one occasion the spirit of a old fellow named Wiley, once a resident of the place and proprietor of a public house, announced himself. He said he was in *Zero*—the lowest of the spheres, and miserable. This was thought strange of as old Wiley was a considered a right clever old fellow, and deserving of a better fate. To be sure he sold rum, but this was an honorable calling, inasmuch as it was legal. The next time that they called up their spirit friends, who should be announced but the old landlord alluded to, 'I want to answer some inquiries upon your mind before you proceed further,' said he. 'You want to know why it is that I am in *Zero*. I'll tell you. I sold rum, and that here is considered murder.' The answer was thrilling, and sent a cold chill through the systems of the inquirers."

Extracts

FROM THE "LILY WREATH."

The following selections are from advance sheets of the "LILY WREATH," a beautiful religious gift book of Spiritual Communications, which will in a few days be issued by Partridge & Brittan, New York, and Crosby, Nichols & Co., Boston:

"We are planting a garden of Eden beauty, when we are gathering earth's blossoms to sweeten life's hours. We are building for ourselves a towering dome of wisdom, when we here are cultivating the inner man. Self-culture rears a mighty dome, from which we can gaze around and behold brighter scenes than the eye could catch in the valley of ignorance. O, let us traverse mountains of thought. Stay not thy footsteps until the summit is close to gaze from. Let the soul be ever a recipient of light."

Truth ever comes shrouded. That which brings light and wisdom we see not at the first. The darkened cloud precedes the tiny drops of rain that make the flowers come forth. Wisdom may often be veiled; she walks oft-times in dark disguise, beneath the heavy robes she folds around. There's thrown around her beauties form, a graceful, easy robe, pure and refreshing for the eye to gaze upon. O, deem not the external sight but secondary to the clear, internal gaze that's given thee. The darkened mantle which wisdom wears at times, is but thrown on to shield the inner robe, that when she comes thy joyous guest, her garments may be pure and shining.

I would fill one little page on the NATURAL FAITH OF MAN.

Man's faith by nature says, I have a home on high; I have a Parent kind in whose fond arms I can repose, and on whose breast I can lay my weary form. I have a Father of unbounded wisdom, who asks me no vain sacrifice, but the uplifted eye of faith, and the falling tear that is shed for human woes. In Him I have my life. I feel Him thrilling through my being; and I would carry back and restore to Him all the gifts He has endowed me with. When sorrow robs the soul, in beauteous faith I can say, my Father gives me comfort. I can go on trusting, for His all-seeing eye of wisdom has provided adequate means to meet every emergency in my pathway. Faith points me heavenward, she points me homeward. I will go to my Father in her bright chariot, leaving no duty undone. On the soft pillow of love I will repose, and faith shall bear me to my Father.

We change the picture of the natural faith, to the

PERVERTED FAITH OF MAN. A distressed and uninvited guest comes to man's inner soul and whispers, "Thy Father's power is not all omnipotent to fulfill the great design; therefore has He provided Himself with an adversary of darkness to effect what He in love and wisdom has designed. I would repose under His protecting eye, but the prince of darkness walks abroad, and I must keep the soul watchful or his works, thus dividing the gaze between good and evil, God and the Devil."

Nature would bid him road from out his Father's volume, fond lines of hope and trust, would call him daily to his God. But pre-established forms call him back to darkness, where his faith grows dim, and where his God shines only in part. He cannot take the trusting hand of love, that bids his spirit homeward fly to where his spirit would fain go, for that dread form, Imagination, has conquered; and educated error has fully stamped his impress on the face of this bright earth that his Father only hath made.

In the great created universe, the natural eye sees the works of Deity. Where is the little world, or many worlds, that darkened form has made; that image of Sin, the perverted eye of faith has brought.

He goes not homeward trustfully; his soul in doubt is shrouded. He knows not which shall be his home; whether he shall dwell in the soft atmosphere of God's love, or in the dark abodes of sin. His is not the happy life, nor his the joyous death. Bright faith is not his angel attendant, but dark distrust will bear his spirit homeward.

ANGEL HARVEST.

Angels shall gather ripened fruit of love and goodness, and it shall be garnered in golden sheaves. Faithful duties of earth's children shall be twined in garlands given to deck the reaper that bears his ripened sheaves to the great treasure-house of Immortality. Autumn's foliage rich, shall wave from out the forest once bursting with its spring-buds of life. Towering oaks shall spread their shady branches where once the infant-trees were growing. And many here shall gather, and rest beneath its deep shade. Rich, beautiful, full truths of life shall angels gather from earth's harvest. 'Tis now her spring time, let peeping buds spring forth. Plant ye roses for guardian spirits to pluck. Let the evening calm invite seraphs to repose. Let affection's vine twine around thy mansion, and in thy heart. Waft ye soft evening zephyrs, sing ye love's melody, whisper softened tones of beauty, prepare for the great eternal harvest of love.

Children of earth, your summer is night, let seeds of righteousness be sown to bloom 'mid the sunny bowers of summer glory, and to ripen in autumn grandeur."

An Epic of the Starry Heaven. Thomas L. Harris. "Hereafter ye shall see Heaven opened." Price 75 c.; postage 10 c.

A Lyric of the Morning Land. Thomas L. Harris. "In my Father's House are many mansions." Price 75 c.; postage 10 c.

The first of the above poems was dictated through Mr. Harris in just twenty-six hours and sixteen minutes. The second, in about thirty hours. The first is contained in 181, and the second in 247 pages. They are both very remarkable works, when the circumstances of their production are taken into the account; and intrinsically, they have great merits. They are also open to criticism, as works of art, and do not pretend to be otherwise. Indeed, their dictation from the inner spheres, follows the same law of every thing else—viz., the law of growth, which, of course, implies comparative imperfection in the beginning. And these two books are an illustration of this principle. The "Lyric of the Morning Land," is much sweeter, more flowing, natural and easy than the "Epic of the Starry Heaven," and yet the latter, take it all in all, is a very beautiful production. But we intend no review in this place—only a notice. Both books are for sale by Bela Marsh.

WARREN CHASE IN BOSTON.—This devoted laborer in the cause of Spiritualism arrived in Boston on Friday of last week, having spent several preceding days in Hartford, Springfield and Worcester. On Sunday last, he addressed the Spiritualists of Boston,

at the Melodeon, afternoon and evening. Other engagements prevented our being present; but we are informed that his addresses were among the most able and interesting which have yet been given in that place. We regret our inability to present abstracts of them to our readers, but trust we shall have opportunities of listening to him on other occasions during his stay in this vicinity. He will receive applications for lectures in the adjoining towns and cities, for a season, and may be addressed at this office.

Remittances.

Some persons send us \$1.00, some \$1.50, and some \$5.00—more or less. Whatever sum is sent we give credit for, and if mistakes are made we cheerfully correct them as soon as we find them out.

When persons send \$1.50, they can send the odd change in three cent stamps. This will save them postage, and will be about as well for us. And our friends will remember that the larger the sum they send, the more they aid and strengthen our efforts. Some of our friends send us clubs of from seven to ten, and so on, according to our published terms. Will others do what they can to get us clubs, as well as single subscribers?

A Case of Psychological Treatment.

To April last, Mr. Cossander S. Flagg, of Newton, Lower Falls, paper maker, who resides in Grove street, in that flourishing town, was seized with a partial paralysis of the right side, from the hip downward. For two or three weeks he had been troubled with frequent and intense pains in his hip and in his right limb, the sciatic nerve was affected, and for weeks he was unable to lie in bed, so acute were the pains; he could not be moved during this time, and was obliged to stand up all the time, suffering, if he moved, the most intense agony. No relief was found from ordinary medical treatment. Two physicians were called, but to no purpose, the pains continued, and his right limb began to wither and became entirely useless and paralyzed. He had now been confined to his room about six weeks, and every day his sufferings were more acute. His family, friends, and neighbors, now despaired of his ever getting up again. His days were numbered, and death was looked for, as a relief from his intense suffering.

A friend mentioned to him that the science of Psychology practised by Dr. Cutter, was a remedial agent, in diseases of this kind, and recommended that Dr. C. should be called to examine the case. After some delay, Dr. E. W. Cutter was called, and visited Mr. Flagg at his residence. Dr. C. found him in bed, suffering from severe pain and great mental prostration. He also found that the sufferer was impracticable, and immediately entranced him. He went off into a fine state of trance, and in less than ten minutes was up and dressed, and walked about the room; the pain left him, his limbs resumed its natural functions, and the sufferer was now a new man. From that moment his health began to improve, and in three weeks he was able to resume his work in the paper mill, and is now quite recovered. We saw Mr. Flagg and his interesting family a few days since at his residence in Newton Lower Falls, and heard from him and them the narrative of his sufferings, and of his relief and restoration to health from Psychological treatment. The whole neighborhood are willing to bear testimony to the foregoing facts, and the public are at liberty to call on Mr. Flagg for further particulars of his case, and he will take pleasure in imparting any information which will advance the science of Psychology, or afford relief to the afflicted.—[Sunday News.

Special Notices.

SPECIAL NOTICE.

The Co-partnership existing between HENRY F. GARDNER, of Boston, and JOHN OLVIS, of Roxbury, is by mutual consent this day dissolved. All persons having demands against said firm are requested to present them, and all persons indebted are called upon to make payment to H. F. GARDNER, who is alone authorized to settle the same.

H. F. GARDNER.
JOHN OLVIS.
Fountain House, Boston, Dec. 4th, 1854.

N. B. A few Spiritualists can be accommodated with board at the Fountain House, by applying soon.

H. F. GARDNER.

REGULAR MEETINGS IN BOSTON.

Sunday meetings at the Melodeon, afternoon and evening at the usual hours.

Conference meetings on Wednesday evenings, at the Hall in Chapman Place, and at Harmony Hall, 103 Court street.

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This unique and highly useful instrument for communicating readily with spirits, and which is very highly recommended by Prof. H. M. March, of Philadelphia, may be had of BELA MARSH, Price \$2.00. Sent only by express or private conveyance. Address Bela Marsh, 15 Franklin street, Boston, Mass.

LIFE ILLUSTRATED, a new first-class Family Newspaper, devoted to News, Literature, Science, and the Arts; to Entertainment, Improvement, and Progress. Published weekly at two dollars a year, in advance, by Fowlers and Wells, New York.

THE AMERICAN PHRENOLOGICAL JOURNAL, devoted to Phrenology, Physiology, Human Nature; to Education, Biography, (with Portraits,) Mechanics, and the Natural Science. Monthly, at one dollar a year in advance.

THE WATER CURE JOURNAL, devoted to Physiology, Hydropathy, and the Laws of Health; with Engravings illustrating the Human System. It is, emphatically a guide to health and longevity. One dollar a year, in advance. H. M. March, 15 Franklin street, Boston, or 142 Washington Street, Boston.

Advertisements.

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SPIRITUAL PHENOMENA.

MRS. W. R. HAYDEN, having postponed her return to England for the present, has Adams House, and will be happy to wait upon those who may desire to investigate the subject of Spiritualism.

Hours at home, from 10 A. M. to 1 P. M.; from 3 to 5 and 7 to 9 P. M. Public Circles only in the evening.

Private sittings \$1 each person; public, 50 cts. each person. 10-11

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Dr. P. lectures by engagement on Clairvoyance, Psychometry, Health, and Human Physiology, &c.

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SELF-KNOWLEDGE is of more importance than any other, because it is the index to the vast volume of wisdom and knowledge which exists in other minds, and in the external world around us. You can obtain this knowledge of your character and capabilities through the science of Psychometry. Having located myself for the present in Boston, I am prepared to give psychometrical readings at my room at the FOUNTAIN HOUSE, corner of Beach street and Harrison Avenue, by the autograph enclosed in an envelope. Terms, \$1.00. Address R. P. WILSON, Boston, Mass.

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The Medium Clairvoyant, or Seer, will attend to the examination of the Sick, as above.

Office hours, from 9 to 12 A. M., and 2 to 5 P. M. August 16. 1f

TO THE AFFLICTED.

IT IS with the greatest satisfaction that Dr. R. Cummings has received many testimonials of the important service rendered to such of the afflicted as applied to him, in consequence of a notice in the New Era from February to June, 1854. Others now diseased who will send postage paid, to R. Cummings, M. D., Mendon, Mass., a particular description of their disease and symptoms, their age, occupation, temperament, whether single or otherwise, the last medical treatment, and their own address, may be greatly benefited.

N. B. Those who apply to Dr. C. must pay postage and for such medicine as is necessary. Advice free.

THE NEW ERA.

The Third Volume of this Journal has now commenced. It will still be the advocate of SPIRITUALISM in its broadest, most comprehensive, and most tolerant sense, according to the best understanding and conviction of its Editor and Proprietor, who, while he recognizes his own proper individual responsibility to the Public for what he may utter through its columns, and for the general character and tone of the paper, at the same time wishes it to be distinctly understood that he is not responsible for many individual convictions and statements he may feel free to publish from others, in accordance with the obviously just demands of a truly FREE PRESS.

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

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

The New Volume begins with entire NEW TYPE and a NEW HEAD,—and will contain from week to week about one third more reading matter than it ever has before. And yet for this, among other additions to its expenses, there will be no addition to the price of the paper. Thankful for the past efforts of its many friends in its behalf, it may be said the Era still desires, and confidently expects the continuance of these efforts in the future, that it may not only be enabled to live, but to appear from week to week in the most attractive garb of Truth itself, and thereby exert an influence for good which otherwise it would be greatly incapable of doing.

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