

THE NEW ERA.

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

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WHOLE NO., 110.

Thoughts of the Age.

Man's Circle.

BY A. M. POTTER.

THAT MAN'S CIRCLE, is of itself finite in every direction, who doubts? That he is the created, and not the Creator none will question. That finiteness and imperfection pervade all that is known or recognised as man, is palpable, apparent, suggestive, and holds the very principle we have sought to unfold—and that renders man no longer a mystery; gives laws to disorder, and makes confusion and discord like notes from a well tuned instrument.

GOD'S CIRCLE, as is shown by a previous article, is everywhere infinite, and His infinites are in all respects perfect infinites. His wisdom runs in all the smoothness of the most highly finished mechanism—perfect in every part and every part perfect in its relations to itself and to every other part, so that no jar can be heard or jostling be seen. His power leaves nothing undone that His wisdom approves. His presence is everywhere, so that nothing is left displaced or disarranged. His attributes are perfect in every line and feature, like so many God-begotten existences, to do His will.

MAN, the work of His hands, is given a circle, not less the gift of God, than is his being, of itself. That circle, reaches so far as it hath been bounded by God, and no farther. When man begins, God begins in him; when man leaves off, God leaves off also, in him. When man acts, it is God, in him. When man sees, hears, it is as if God did lend him eyes and ears. Not a lineament of body, or soul, or spirit, or even the breath of his nostrils, but is the very present bestowment, and handiwork of God. Then is MAN'S CIRCLE, just what God has made it and none other. What man has done is what God has done in and for him.

Out, then, upon the dogma that man is not as God has decreed and executed. Not a hair of his head but grows, thrives, and falls when and as God did by law say it should. If his hair, how much more his whole system as well, spiritual and physical. If man by his laws has sinned, and come short of the glory his imagination has pictured forth, by whom received he his laws? Is God not able to give man laws, such as he may not crush and trample upon? Is man grown so beyond his Maker's control? If man has finiteness for his very insignia and imperfection as his everywhere present attendant, and yet has never made his finiteness and imperfection apparent, would he not be doing violence to his very charter whose delineator was God? If a locomotive was made, even in man's wisdom, to keep close to its iron line, and would depart from it of its own accord, should it be harmonious with its design? Would it be consistent with its laws? Again, if a locomotive were made whose sole purpose it should be to depart from the road of iron at every turn, and it should hold steadily on its way, would not it be as discordant with the purposes of its maker as the other? If man then being finite, demonstrates his finiteness, does he more than God willed, or less? If God being perfect, calls into existence imperfection, and imperfection goes smoothly on its orbit, is it not virtually as much a harmony as even God's own perfection? Did it not abide faithful to its laws, well might the Universe mourn and go into sackcloth and ashes, for the end of all things were nigh, even at the door.

BUT "God reigns," let earth rejoice. Man—that was said by what man called the voice of God speaking in him—to be "very good," has had no after visitation of God, nor any deduction or addition in his circle. Its circumference then, is its circumference now. As if God had placed one foot of his creative compasses at the centre or beginning of man, and with the other had swept round an area, whose extent his wisdom did direct, and which cut the infinites, that, like radii from his own periphery, did converge toward this embryo thing, and gave, in kind, that life to it God had in himself. Thus every infinity has in man its own likeness. Being begun thus, does not man resemble a sun, from which emanate the rays of light at every point, as it goes swinging in its own brilliance, and supported in its orbit by the unseen forces of attraction and repulsion? Shall we depreciate the metaphor when we say, man is the Son of God whose face bespeaks his origin, yet is but a child still, and not a God, full grown and infinite?

Shutting the eyes for a moment while passing from the outer or God's circle, and opening them in our own, or man's circle, yet forgetting not the lessons learned out there—it is well to begin, by saying—"So God created man, in his own image; in the image of God created he him; and God saw everything he had made, and behold it was very good." The italicising is not the translators here, but my own for thereby I make my point more visible.

From what was visible in the former article so now again, be it kept in mind that the diagram of two circles, one within the other; one, the outer, being God's circle; the inner, being man's circle, is important to a clear understanding of my theory. That in the outer or God's circle, there can be no evil, no wrong, no negative—that only good, only

positive good, only right, is of necessity present. That man as a part of this circle has never done and can never do wrong, can never suffer and has never suffered any evil, that good and right are about him and in him and result from aught he may think, say, or do. But this is true, only when man is observed from God's circle.

When in man's circle, how changed the contemplation of what was just outside it! Now is seen, what seems good and evil; right and wrong; pleasure and pain; happiness and misery; high and low; health and disease; life and death; heaven and hell! By man's comprehension these are ever in a dizzy whirl, and so fast is the movement, and so rapid the waltzing, that the one seems the other. Or, what to one seems good, is to another unmitigated evil. Right to-day, wears the face of wrong to-morrow, next day resumes its first look. Such is the masquerade, that one knows not, whether he is keeping company with friend or foe.

It takes not long to find that relatively, good and bad change places and that man's comprehension is truly limited, finite, imperfect. That "appearances are deceitful," that what seems to be, is no certain index of what is. That man's wisdom is foolishness, that he knows nothing—not even what or when he shall eat or drink as he ought—or as it would seem he ought.

Having lost sight of God's circle, there appear to be two at least, ever present and opposing forces, which man has deified or exalted above himself. Whether or not these two are principles or existences, is a subject that has been fruitful of long and bitter controversies.

If I mistake not, scarce a nation but has, from out these principles, recognised a Being in each, and ages and nations have also differed in their estimates of the relative powers of these contending Gods. At one time the good God rose to the throne and the evil God and earth put on sackcloth and did penance.

Thus has a false estimate of God been the source of untold error, and one general condition of misapprehension of man's relations to God, and yet greater evils in misunderstanding himself and his fellow beings. Through this error has grown nearly or quite all the monstrosities and distorted souls; destroying systems of religion. Were there no other argument for my hypothesis, a speculation—for such I call these written thoughts of mine—is the fact, that man has from age to age so demonstrated his finiteness, and that earth and the race still move steadily onward in progress; while yet no visible and definite sign is anywhere, in language, such as a God can use; even suggesting that the Creator, and mover and sustainer, of all things, has ever known, or at all expressed; what man calls anger, jealousy, repentance, or aught but the same ever present, helping hand of law, and sure results from cause. When once the mind takes hold of God and his counsels, by the light of the necessity; that if ever aught was impossible with God, it is the certainty that it is impossible for evil to find a place for even existence in all the Universe; and when once this principle is made a part of oneself by a full digestion, will the effects on the mind be transforming and it were almost well, to say of such a man he is "born again."

BUT I regard it not strange, that the race incline to polytheism; for from the prologue of man as found in the Bible, or from the dictates of reason, it is easy to see that man at first was taught only by experience of his own, such as that fire burned, that heat and cold, night and day, and the ever opening field of events were in their unvarying round, what are now called laws. That these laws affected him as the direct results of his acts; and that also he was the victim of yet other conditions, over which he had no control, and that affected him for good or evil; that these conditions were not always the same to his comprehension, and hence was suggested to his mind the possible agency of some higher or more powerful existence than himself. It were easy, too, that he should call that Being good that ministered to his happiness, and that evil that gave him pain and disquiet. As the mind expanded, these exterior agencies grew more numerous, therefore the idea of many deities.

Out of this have grown the many and mighty fabrics of religion; and afterward rites, from the notion that man might influence these Gods by his various acts and devices. None more natural than that of peace-offerings or bribes in shape of sacrifices. Every day is this seen among men and especially from a child to a parent. And the fact that man is so influenced, suggests the same as regards these various fictions of man's mind.

Upon this ground is the Christian religion based. Man has sinned; he needs to have a peace offering; seeks a bribe, and for a time animals of every description were his sacrifices, their life for his sins. Nations vied with nations in the vastness of their religious rites; as time wears on, man himself is the sacrifice. Then with one final stretch, even God himself is the sacrifice. It has ever been, so far as I can learn, a very common trait in man to seek for some one to lay his sins upon—"I did it,"—but if it hadn't been for such a one I shouldn't," so too, it is like our finiteness, to let another suffer for our wrong doings, and not ourselves. Hence in order to give an imposing character to reli-

gious systems various schemes are built upon these simple every day principles. The Christian religion would have a God, to take the acts of his beings or a few of them, and let the actors escape the results—a convenience which seems not very apparent in nature and every day life. A poor, pitiable soul that, indeed, that can have the disposition to ask another to carry his burdens, and can be willing another, better than himself, should die a death most horrid, to wipe out his own wrongs! For shame. Be a man, bear the burdens of thine own begetting, nor ask a better than thee to let you go loadless. If you have done what is worthy of death, die, and have the immortal satisfaction that you bore your own fate and not another in your stead, while like a coward and shrinking—I find no fitting word for you—you think you have escaped your dues. Be not deceived, they are yours still, and the debt must be paid and thou art the debtor. Run up the account then, as against thyself alone. But learn of a Pagan. Ovid said before the Nazarene lived, "When thou thyself art guilty, why should a victim die for thee? What folly is it, to expect salvation, from the death of another!"

Rather let it be your life-purpose to follow the good, having sought it everywhere, as the honey bee seeks honey. If the Nazarene seems lovely to thee, let him win you to right-acting by his love and self-denial, or charm you by his simplicity into a better way; which shall be a salvation truly from the sins you might else have done. For the sake of your own soul's peace, do not strike the spear deeper by your acts, or add nail to nail in his sympathising, suffering body, by your own short comings. Better keep as many nails out as you can; for their pains may yet be yours.

But my feelings have overcome my sense of a shortening space. One word in answer to an anticipated reply to the position just taken and I pass along. Says one, Suppose man is not able to carry his sins and another volunteers to do so?

If man has the ability to sin, he has the ability to stop sinning; or if he has not, it is no longer a sin to him, or if a sin, another cannot help him bear it. And I suspect another cannot feel the smartings of my burns, though he may volunteer even so much, and the same of every other result of my acts where they take effect on myself, as does fire when I am exposed to it. If, all your life, you have been fancying that somebody else was to feel your smartings, I am sorry for you; for I fear your account is larger than if you had realized it was only yourself must smart.

To return to our former position, that found no evil, no wrong, no error; but only relative evil, wrong, error; and not even that, in fact, but the legitimate result of man's finiteness and imperfection, and which is the direct action of Infinite Wisdom; that to man's comprehension only, which of itself varies with individual endowments; the world is one lazar-house of every species of sins. The effect of this principle when once appreciated, as a whole, would be as the dawn of the millennial era of the old prophets, and as the "good time coming" of the later. Once man as an individual or race, realizes and is persuaded by the "better judgment" that though confusion, discord, disease, and death, are but the ministers of God in restments of unpleasant exterior, what large faith shall fill the soul and make earth another sphere than now.

When once it comes to be the conscious result of men's conduct that cause and effect are ever in company—though effects be not seen—and that no unlet, or token, or charm, or any other thing, can separate one from the other, and a change will pass over this now restless sea of life.

Man's finiteness must and will be always clearly manifest, yet a man's belief can but order his conduct to a large extent. Take away man's fear of penalty as the result of sin, and sin abounds, even though grace much more abounds, as may be seen in ages past. As for instance, the Romish Church has sold indulgences, has promised to avert penalties, a grace abounding; and did ever sin abound more? I grant that no priest can do this in reality, but the poor papist so believed, and so acted as if it were a fact. So now, too, in a lesser degree perhaps, yet in some good extent, is the belief held that penalty is averted if conditions be accepted; "grace abounds" and sin all the more. I say not this should be so; God forbid, yet such is the present condition of man's mind. Let sin and penalty be certain, and sin shall go out as fast as wisdom can find the way to avoid sinning. By sin comes experience, and experience is a good schoolmaster driving us to wisdom. Once it is the one general belief—and I wonder all do not see it every day—that penalty carries not nor mistakes the sinner; and again that heathen word shall come to be the grand study, "Know thyself."

As now, man is taught to know another than himself; to rely upon another, not his own merits; to be carried, and not by his own God given powers; and true to the law of cause and effect, the world has a poor, sickly, sentimental race, little better than hypocrites, ever complaining and groaning about their own and others' troubles, yet having no release from their incubus; living, yet as invalids; doing, yet only by

words without wisdom. It is the legitimate effect of having some one else to do what we should do ourselves. Enervation is the result of an idle life; nations and individuals die from this, their sin.

Once man rouses to the work of redeeming himself from the imperfections of his character, and seeking to make his finite powers take hold of the infinite, and who that will not see a result to that man's efforts. Working and getting, like cause and effect, seem partners. That man's redemption draws near, who so works; and who doubts it?

It is my present and highest source of enjoyment, that from out the present era of universal intelligence and consequent disposition to ask questions, shall come the salvation of man from the darkness of religious mysticism; and the clear perception of man's true relations to himself, to his fellows, and to his God. My confidence in another and a better dispensation, and its how gray of dawn, is stronger than I can tell. That dispensation shall give man to himself, and God shall be in him a well-spring of water, and they shall flow on in their ever expanding beauty till lost to the present comprehension, and if they are not finally absorbed in the one great ocean of God, they shall make the circuit of eternity together, ever seeking such absorption. At another time I may follow out this thought more fully. At present, I have only to say, that however imperfect is my effort or success in developing my ideas, whose ideals are now shaping me in my weakness, let this be remembered, "I count not myself to have apprehended; but this one thing I do, forgetting the things which are behind and reaching forth unto those things which are before," I make it my "mark" to reach the "prize" which shall develop in me more and more the way of life, looking unto God, "who is the author and finisher of my faith."

ELMIRA, Dec. 3d, 1854.

THE CERESCO UNION.

The following document will be interesting to such of our readers as take an interest in the social question, as indicative of the efforts now making to begin a new social order.

CERESCO, Nov. 24th 1854.

Editors of the New Era:—Being a reader of the "Era," I notice the favourable view you seem to entertain of the social tendencies of the progressive elements, and I send you a copy of our Constitution, hoping you will notice it in the "Era" if you deem it of sufficient interest.

I regard the prospect of a harmonious gathering to our beautiful Ceresco as very flattering. We are not all sticklers for forms or ceremonies—every free man or woman will have a chance to make his or her mark when they come among us. There can be no possible loss in coming here and making investments pecuniarily. We are near a village that is growing very rapidly, and the price of property is constantly rising, and likely to rise more. It is important that persons wishing to join us should immediately open a correspondence, stating their condition and aspirations plainly, so that we can make our establishment accordingly. One thing we wish to have emphatically understood, that harmony, peace, and happiness cannot immediately be expected here or elsewhere so long as there is so much confusion and agitation in the "mental atmosphere" generally! There are many grave and important questions to discuss and agitate, and we intend to go about it reasonably, calmly and fearlessly! We also intend to "grind our own axes," and for a reasonable consideration, will occasionally set an edge for any who may fetch their old iron to us. We have had a little indignation manufactured expressly for our own use, on account, partly of a course of lectures delivered by Dr. Newberry, touching the marriage question and the perfection of offspring; but although there was a good deal of disgusting smoke, there was nobody hurt, for the reason that the coarsest kind of powder was used without anyball! Much good has been the result, as the reathief is the first to cry "stop thief!"—we have learned who's who. Your brother,

M. E. MORSE.

To the Friends of Progress and Freedom.

A brief statement of the views, objects, and plan of the "Ceresco Union," at Ceresco, Fond du Lac County, Wisconsin, together with their Constitution.

The project of organizing an Industrial and Educational Association having been entertained by the subscribers for some time past, they have devoted much time and thought to the discussion of the principles and plan for future action. Most of them having had several years' experience in the late "Wisconsin Phalanx," and being familiar with the history and progress of the various attempts of Socialists, Communists, and Equitists, to establish a better state of society, they feel that the publication of their Constitution and Declaration of Principles will attract the attention of minds having kindred objects and aspirations, and lead to their co-operation with us. Our desire is to combine the best features of the Equitists, Socialists, and Communists—the "Sovereignty of the Individual," the self-hood of "Joint Stock" and the Brotherhood of Communism.

PREAMBLE.

Whereas, Human laws and the present

constitution of society tend to obstruct the development, growth and progress of mental and spiritual powers, causing discord, poverty, disease and starvation, of both soul and body in the mass:—

And whereas, All human beings are by nature entitled to the free and legitimate use of all their powers, physical and mental, to freely speak, think and act their own thoughts, sentiments and feelings, live their own lives, and be their own sovereigns, as far as they can so do and so act, at their own cost, amenable only to the highest light within them:—

And whereas, The wealth of the world is now used to oppress and enslave the producers of it, by its destructive competition, its giant monopolies, its withering, blighting effect upon the soul, in cultivating the selfish and sensual nature, neglecting the noble aspirations of the moral and spiritual powers, preventing the freedom to follow our attractions and affinities as God designed we should:—

And whereas, The light of experience, the light of science, and more, the light now beaming from the higher spheres, has prepared and is now preparing hundreds of souls, scattered here and there, who are anxiously awaiting the word "go forward" and establish a condition of society in which justice, purity and freedom shall dwell, where nature's laws written in man, shall assert their way, and take the place of creeds and statutes—where the rights of all, without regard to condition, sex, or color, shall be acknowledged and established—and believing that our time for action has come—we therefore put forward, (not arbitrarily, but intending to alter, amend, and change as we develop in wisdom and knowledge,) the following "Constitution," and invite all true progressive minds to visit or correspond with us.

CONSTITUTION AND BY-LAWS.

ARTICLE I.—§1. The name of this association shall be "The Ceresco Union."

ART. II.—§1. The officers of the Union shall be a President, Vice President, Secretary, Treasurer, and five Councilmen. The President and Vice President shall be ex-officio members of the Council. All of which officers shall hold their term of office one year, or until others are elected, except in case of removal as hereinafter provided.

§2. All officers shall be elected by a majority of all the votes cast—voting by ballot. Resident members, male and female, above the age of twenty-one years, alone having the right to vote.

§3. The President shall preside at all meetings of the members for important business, sign all papers and documents for the Union, and make out and present at each annual meeting of the Union a general report of its affairs and progress, subject at all times to the direction of the Council.

§4. The Vice President shall be President of the Council, and in the absence or disability of the President, shall perform all the duties devolving upon him; in which case the Council will elect a president pro-tem, and if from their own number they elect one, then they shall have the power to appoint a member to the Council for the time being.

§5. The Secretary shall keep all records, books and papers for the Union and Council, and do such other writing as the Union or Council may direct.

§6. The Treasurer shall receive, keep, disburse, and pay over all moneys belonging to the Union, keep an account of all moneys received and paid out, and furnish a copy of the same to the Secretary weekly. Before entering upon the duties of his office he shall execute a bond to the corporation, with sufficient sureties, to be approved by the Council, in such sum as they shall deem proper, which bond shall be conditioned for the security, faithful keeping, and disbursement of all moneys coming into his hands, pursuant to the direction of the Council.

§7. The President, Vice President, and Councilmen shall constitute a Board of Managers, two thirds of which shall constitute a quorum for the transaction of business. The Council shall determine upon applications for stock, and no person shall be admitted to become a stockholder or member without the consent of all composing the Board of Managers. The Council shall determine and arrange all business for the Union, both financial and industrial, and they shall have power to remove the Secretary, Treasurer, or any member of their Board for neglect or mismanagement of their official duties, by a vote of three-fourths of all the members composing the Board—in which case it shall be the duty of the President to call a meeting of the members of the Union to elect a substitute to fill vacancies.

§8. There shall be an annual meeting of the members and stockholders on the first Monday of December at nine o'clock, A. M., for the election of officers, the revision of the Constitution, the establishment of by-laws, or any other business touching general interests. Previous to the annual meeting a general settlement with all the members shall take place, immediately preceding which the Council shall make or cause to be made, an appraisal of all the property, real and personal, belonging to the Union, and if said appraisal shall exceed the cost and last appraisal of said property, the increase shall be divided as follows: after paying the expenses of education, the charity fund, and all other public benefits, physical and mental, the remainder shall be divided to labor in the most equitable manner that the wisdom of the Council can devise—but no interest or dividend shall be paid to stock.

§9. Persons may be stockholders without being members, and members without being stockholders.

§10. The stock shall consist of shares of twenty-five dollars each, and be transferable at the will of the holder, but no transfer shall be effectual until recorded upon the books of the Union by the Secretary.

§11. The evidence of stock in this Union shall be kept in a book denominated a stock book, which book shall at all times be sufficient evidence of any person or persons title to stock or interest in the corporation, and shall be a public record of the same.

§12. The Union or its officers shall have no power to contract any debt in the name

of the corporation, or issue any notes, scrips or evidences of debt whatever, with any person or persons not members of the Union. But they may own and hold real estate and personal property, purchase and transfer property, real and personal, at pleasure, using the common seal and signature of the corporation, but in no case shall the Union or its officers sell and convey real estate without the consent of seven-eighths of all the members and stockholders.

§13. The Council shall from time to time make such provisions for education and for realizing the economies, conveniences, and pure, exalted pleasures of a unitary and co-operative life, as the means of the Union and the wants of its members shall dictate or warrant.

§14. Any person wishing to become a member of this Union, after the first organization, shall reside upon the domain six months previous to becoming a member, co-operating with and enjoying all the privileges of the members, after which, if the applicant still desires to become a member, the consent of all the members of the board of managers shall constitute him or her such.

§15. Any person wishing to withdraw from the Union can have a settlement and their stock refunded, by giving six months notice for a less sum than four shares, one year for a less sum than twelve shares, and eighteen months for any sum over twelve shares.

§16. No distinction shall be made between the sexes in relation to rights and privileges, females being eligible to office, having an equal right to vote or hold property, or to engage in any branch of business they choose, the same as males.

§17. This Constitution may be altered or amended at any annual meeting by a two-thirds majority of all the members present.

No institution having its origin in the present or past constitution of society will be considered too sacred for examination and dissection—thorough and critical—and we here announce our intention to act in accordance with our highest convictions of right, individually recognizing the light within us as the standard; therefore we warn all weak and conservative minds, as well as the ignorant and selfish, to take ample time to reflect upon the nature and character of our enterprise, before embarking, as we may go farther out to sea than they are prepared to; we want true hearts and brave, who are not afraid to stand before the artillery of combined ignorance, superstition, and a heartless public opinion without flinching.

Not wishing to establish arbitrary rules, but exercising our individual right of sovereignty, we hereby declare our uncompromising opposition to the practice of all evil habits, such as disturb the health or harmony of the individual or collective members of society, such as intemperance, the use of tobacco, the rearing and eating of swine, profanity, licentiousness, vulgarity, continual fault finding, &c., &c.; and we desire to be aided, and in our turn to aid our associates in overcoming habits contracted in the present false state of society, by instruction in the laws of health, by generous criticism, by persuasion and influence—in short, we desire to strengthen and be strengthened in every good resolve, aspiration and effort; to do good and be good, to elevate, develop, harmonize and perfect ourselves, individually and socially.

OUR PRESENT LOCATION.

Ceresco is a most beautiful, well watered and healthy locality, (formerly owned by the "Wisconsin Phalanx," and a considerable portion of which is now in the hands of the Socialists.) Good pine lumber in any quantity can be obtained ten miles distant, from seven to fifteen dollars per thousand; stone, lime, sand, and brick in abundance, on the ground; the only obstruction is the high price of land, being village property, and within half a mile of the growing village of Ripon.

We have made a temporary organization according to the Constitution, and intend to re-organize in the Spring, and commence practical operations, either here or elsewhere, as inducements offer, and wisdom directs.

M. E. MORSE, Secretary.
G. H. BAKER, President.

For the New Era.

Abuses of Legislation, &c.

BY C. HAMMOND—MEDIUM.

Human society is at war with itself. As the members differ in their wants and wisdom, so no law, or rules, can impart satisfaction to all. Hence, the customs, rules, and laws, designed for the good of the greatest number, are often cruel and unjust, as applied and enforced, to the minority. The circumstances of the minority, being so widely different from those of the majority, render their situation oppressive and intolerable. It is law, custom, rule, as administered under the government of numerical strength, that often disregards the personal rights and liberties of the oppressed minority.

In the society of varied conditions—such as appears on earth—there can be no equitable administration of justice without due regard to all conditions of human life. Any law, therefore, which denies to any person the natural, inalienable right to do good, to pursue the path and adopt the means which are requisite to his or her mental, moral, or social enjoyment, or the mental, moral, and social enjoyment of others, provided such means do not invade the natural rights of any other member, should be annulled forever from all human creeds and statutes.

Legislation has sought to promote human virtue; but virtue will take care of itself. It needs no legislation to give it vitality and acceptance among mankind. All such efforts are like throwing dust in the face of beauty and purity. Better far, that all legislation be restricted to the vindication of personal rights, and the maintenance of private liberty. Protect each member from wrong, from

tyranny, and from vice, and virtue will grow without legal advisers. Abolish all laws except those that secure all in the free enjoyment of their rights, and society will become more virtuous and happy.

Mankind need no other laws than such as secure to all, individually, the just and equitable exercise of their inalienable rights. Any disorder, occasioned by members intent upon assuming jurisdiction over the rights of others, should be treated in such a way as will cause the aggressor never to repeat the act again. It should be such correction as will revive an eternal shame for the wrong.

There is no crime but such as consists in usurpation. Usurpation is an invasion of personal rights. All vices are such because harm is done to persons. Such harm is an assault upon individual rights. Those rights consist in the application of means for one's own and others' good, without injury to any other being.

There should be no legislation requiring the surrender of personal rights, because all rights are inalienable, and no person has a right to surrender them. Neither has any person a right to accept of such tender. It is sin to accept of such offer. It is fraud in the face of natural justice. Human weakness has done both, and the bitter penalty is now being administered to the guilty in the form of discords and wrongs in human society.

When all human law shall be repealed, and all human rights respected, there will be no longer a need of jails, or almshouses, or pensioned officers, to govern men and women; for no such crisis can come until all persons are governed by principles of justice and right. It is, therefore, necessary under the existing condition of men, to recognize by mutual agreement the right to protect each other by statute laws in the peaceable enjoyment of all natural rights. But all government, exercising power beyond the limits of mutual protection of personal rights, is wrong, and the sooner such statutes are repealed the better.

Combinations of men to advance or promote each other's good are beneficent, when no trespass is meditated against persons not belonging to such compact. As an individual has a right to do good in himself without harming another, so have members in an organized association. It matters not whether such association embrace a nation, or simply a neighborhood. What an individual has a right to do, associations of persons may do, and what a nation may do, each person may do. Human rights cannot be multiplied by numbers. Associations or nations have no more rights in the aggregate than what belong to the persons composing such body. And when it shall be seen that no person has a right to wrong another, it will be also seen, that no association or combination of persons can justly exercise such power. If the people in their personal rights do not possess the right to harm, they do not possess it in their associated capacity. No government, therefore, has a right to injure a single individual; and when it exercises such power, it is usurpation and tyranny, and should receive no support from its subjects.

All government among men should recognize the rights of all the governed. No legislative power should be acknowledged that invades those rights. Combinations of men should not surrender those rights; for it is a sad mistake, that such surrender is necessary for the good of the whole.

The doctrine which requires a surrender of personal rights is the legitimate cause of wrong and discord. It bequeaths instantly an acknowledged inequality. Whatever one person confessedly relinquishes, another receives. In this way, superiority in the shape of acknowledged rights has gained a footing. On this footing rests the tyranny that is exercised. But, it will be seen that all such claims rest upon the assumption, that men have had a right to part with their liberty—to barter away their personal rights—than which nothing can be more false and unphilosophical.

When associations concentrate their wisdom to oppress and control the personal rights of others, it is unjust, for in such capacity they have no more rights than an individual. And all force and restraint, all power and authority, which such associations or nations may exercise, harming nations or individuals, are acts unjustifiable and cruel. By such acts individuals are cursed; by such usurped authority and power are men and women abused, and from this cause originate all the poverty and crime that now degrade society and distract the harmony of a common brotherhood. Men exist in their acknowledged right to make war and desolate countries and cities, beggar widows and orphans, estrange brother from brother, and father from children, because ignorance of personal freedom has encouraged the idea of superiority, and allowed ambitious men to make them slaves to do their will and wisdom, to aggrandize themselves.

A Christian Community.

Efforts are now being made to establish a Christian Community in the town of Jerusalem, State of New York, a central and fertile section of the country. Those engaged in this movement profess to be eclectic in their principles. The first number of a periodical has already been issued, devoted to this enterprise, called the *Morning Star*. We hope they will not be disappointed in their design, for Christian communities are very scarce.

Spiritualism is a pure and beautiful gift from Heaven; but men often, in their grossness, see it do otherwise, than as a rocket of lurid fire, shot straight from Hell. Such "turn the truth into a lie."

RESPECTABILITY.—If any one expects to go to heaven on the ground of being respectable, he will find himself mistaken. It is character alone that saves.

THE NEW ERA.

"BEHOLD! I MAKE ALL THINGS NEW."
S. C. HEWITT, Editor and Proprietor.
OFFICE, 15 FRANKLIN STREET.
Terms, \$1.50 per Annum, in Advance.
ISSUED EVERY SATURDAY.

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The Editorship of the New Era.

As the principal editorship of this journal now falls back upon myself, we may say to our readers, that all those articles under the editorial head which have no name or initials signed to them, may hereafter be considered our own, and as appearing on our responsibility alone. But, as we intimated last week, we are to be abundantly helped in this department, by able, devoted and generous advocates of Spiritualism.

S. C. HEWITT.

The Genius of the Spiritual Movement.

Some narrow minds, backed up by selfish hearts, among the outsiders, have imagined that the Spiritual movement was the mere movement of a sect. They have, however, merely revealed themselves in that conjecture, showing an entire misapprehension of the true spirit of Spiritualism, and catching no glimpses at all of its true genius. Being sectarians themselves, they cannot otherwise than think that everybody else should be the same. This, however, by no means follows, as a matter of course. It is true, that there may be more or less tendency to mere clanship, on the part of individuals among us, and on the part of certain classes of minds also, who take very narrow views of this broad subject, and who, perhaps, are so connected with the old order of things, and so influenced by it, as to run into the same errors. Such may attempt to get up organizations of a mere arbitrary character—having no nature in them—and they may for a time, seem to succeed. As, however, they have, and can have no other than an unwarrantably selfish purpose in view, they and their work will soon fade away before the spirit and genius of the New Dispensation. Besides, that spirit that animates them, in this clannish tendency, is rather the "old leaven" than the new. They have seen how the old order of things has succeeded by its kind of organization, and being governed, in good measure, for the time being, by similar considerations, they forthwith become imitators of their "illustrious predecessors." Their life, however, if life it may be called, will be only ephemeral, for two reasons—1—because they are not original—they are mere imitators. And—2—they stand in a very different relation to Truth than that which characterizes the sects of the old school. Spiritualism is universal, free and genial. It has no cramps and is not cramping. It is all-sided, and therefore, its whole tendency is to take off the fetters, instead of putting them on. Now, those Spiritualists whose present tendencies are towards a mere sectarian organization—and we must confess there are some such—have those tendencies in the light and under the influence of the great Sun of Spiritualism, and in opposition to these. Not so with the old sectarists. Clanship was and is the highest thing for them to see, till, as Swedenborg would say, they should become "rastated," when they, whatever, from the influence of the old leaven, might be their continued tendencies, for a time, towards mere arbitrary and monstrously outlandish affiliations, will begin a new and improved course. But clanship makes no part of Spiritualism proper. It comes under the head of the "doctrine of Remains" inverted or perverted, whichever way the reader may please to have it, and is not to be palmed off upon a movement, whose whole free spirit and whose mighty genius will bear no chains, and consent to no proposition of union with works of darkness.

Such, then, is the genius of the Spiritual movement, and we have very greatly mistaken the disposition of Spiritualists generally if this is not their feeling and conviction on this important subject. They have had their souls hampered long enough, and they will not consent to be thus "humbogged" again. We now speak of the people generally—the "common people," for the most part, who hear the free word of Truth gladly. We know they are one with us on this important subject, and we are only happy in being a humble advocate with them, of this great, good, and more genial and truly enfranchising spirit, which is evermore the only fire on the altar of true hearts, that burns clear and pure, and is saving in its results.

Whatever, therefore, may be the disposition and efforts of certain persons or cliques, in reference to sectism, within the bounds of the Spiritual movement, and however much they may, for a time, seem to prosper, in effecting their designs, as sure as there is a God in Heaven, or wise Spirits there either, they will find themselves sooner or later foiled—their arbitrary attempts to bind free thought, free speech and free action, rebounding on themselves, and their own littleness exposed to the laugh and scorn, which is always the proper part to be enacted by an outraged Liberty and a just Wisdom. This is our first note of warning to all true Spiritualists. We may have occasion to give them another and a sharper one ere long.

OUR POSTICAL COLUMN.—There seems to be a somewhat extensive misunderstanding among our readers concerning the articles which appear in our postical column; as we have received several communications from our friends, informing us that several articles which appeared there were not original; whereas those articles were not printed as such. We would now say, in order to prevent any further misunderstanding of this sort, that all articles that appear therein

which are original, have placed over the top, "For the New Era."

Contradictions.

Spiritual philosophy teaches us very plainly, that contradictions, discrepancies and the like, in the revelations of the times, instead of being valueless, or worse, are of the very highest importance, in their own time and way. What, then, is their great use, if they have a use? We may in turn, ask—What is the use of the differences of statement, where matters of fact are concerned, in the Bible? All acknowledge that these differences do exist in that book. And the common argument in reference to them is, that they serve to show the honesty of the writers, for had they been dishonest, they would have sought diligently, to make out their several stories in exact correspondence with each other. As it is, they seem to have told each one his own story, in his own way, as he understood the matter, without mutual consultation and agreement. And this is so evident, from the bare reading of the Bible, that there is almost, if not quite, a universal agreement among intelligent adherents to that book, as commonly accepted, in regard to this point. Well, the same consideration covers a part of the ground in the modern revelations. If mediums are themselves the proper authors of the communications they give, they are, by the same mode of reasoning that applies to the Bible, at least, proved to be honest. There is no concert—no agreement to make each others' statements coincide. And therefore there can be no doubt but that those concerned are honest. So far, then, very well.

But there is another important consideration here. The great use of contradiction in Spiritual communications, so far as that exists, which is only incidentally at most, is to make all concerned think for themselves. Suppose everything professing to come from the Spirit World were in perfect agreement with everything else—no discrepancy, no flaw could possibly be found. What then would be the result? Why, everybody would accept, under such circumstances, everything that was said, on the simple ground of revelation alone—take everything for granted—"pin their faith to the sleeve" of the spirits, instead of their "minister," which would be only a transfer, involving the same principle, without any advancement—without growth and self-reliance. The old principle of outside authority would simply take a step in advance—a step higher, and therefore a still more fatal step, because more out of sight, and where the conviction is, at least, of a far greater infallibility. Under such circumstances, the soul reposes—does not trouble itself to think and thereby make principles, truths, ideas, its own, whereby it can attain a superior growth and a superior joy. It is only in exercising one's own faculties and powers, that growth, energy, and true vigor are attained. We know this is so in respect to the body. Why not, then, with respect to the soul, the spirit, the mind? The same law applies to one as to the other, and the same law, of course, demands the same results.

But how do contradictions produce this result? By observing discrepancies, we are led to search out the cause of them, that they may be reconciled, because the soul instinctively seeks harmony and consistency. Now, by seeking for the real ground of contradiction, or what seems such, the mind is expanded, principles come to be understood, and a true advance is made. The discrepancy first agitated thought. That was an important step taken, and a valuable point gained, for "the agitation of thought is the beginning of wisdom,"—or, as the Bible has it, "the fear of the Lord,"—fear being that which starts, and therefore agitates. But the first shock being over, and the elements of mind being awakened from their latent state, the mind is now prepared to pursue the work of investigation for itself, and thus to "work out its own salvation with fear and trembling,"—for that is certainly a delicate position for one to be in, who has always permitted others to think for him, when he should have thought for himself. He sometimes hardly knows what to do, he is so weak—so much like a child. He witnesses the contradictions; he sees the startling facts; he cannot deny his own senses; and yet, so weak is he—never having permitted himself to go alone, intellectually, that he half resolves to turn back to his "minister," who has previously done his thinking for him, and thus given him no trouble on that score. But as he attempts to return thus, like the "dog to his vomit, or the sow to her wallowing in the mire," the wonderful works he has seen stare him full in the face, the Angel of truth flashes glimpses of light on his mind, and he hesitates. And thus between the two forces, he "fears and trembles," and thus "works out his own salvation." And after he gets fairly started on this new journey, he begins to realize that it is "God that worketh in him, both to will, and to do, of his own good pleasure," at the same time.

As Spiritualism is more and more investigated and understood, the great uses of its multifarious phases, and its all-sided realities, will be more clearly seen and appreciated. It will then be seen that what seemed evils and discordances, in the earlier stages of one's thought on the subject, were so only in a superficial sense—really so, however, in that sense; but more deeply and comprehensively viewed, they become links in the great chain of causes and effects, which, at first, were only seen, as links, but now as a part of the chain itself.

The Ceresco Union.

Many readers of the Era are now taking a deep interest in the Social Question. All such will find the Constitution of the "Ceresco Union," with the appended remarks, which we publish this week on our first page, quite suggestive. We believe in the doctrine of SUGGESTION—not in DICTATION. We accept no man's word as law, but

we will listen patiently to his suggestions, if we find him driving that way. It will be seen that the movers in that "Ceresco" affair repudiate all arbitrary organization, and that they make the sexes equal. These are important considerations, neither of which should be overlooked. Those of our readers who do not take an interest in this phase of Spiritualism, it is hoped will find other matter in this journal, of sufficient variety and interest to satisfy the demands of their wandering natures. Our aim is to meet the real needs of all.

"If they Drink any Deadly Thing," etc.

We met a medium a few weeks ago, from New York city, who lately took poison enough (by mistake,) to kill five men, but who was saved by spirits alone. Some of the first physicians in that city were called to the case, and decided that the man must die! After this, the suffering one had a "vision of angels," who asked him if he was ready to depart. "No," was his response, for he loved life much, and still clung to it with a mighty grasp. But the pains caused by the "deadly thing" grew keener and still more keen, as the subtle poison coursed through the life-currents of that agonized organism. And again came the angel-quest, "Are you ready to come to us?" But no, the agony is not great enough yet, and he still refuses to be an angel-guest. Now comes that torture, to which all former pain seemed pleasure, and with it, that angel-scene grew brighter, and still more beautiful and attractive. "Will you come with us, now?" said the angels, in sweet and winning accents. "Into thy hands, O God! I commit my spirit!" said the now willing spirit of the dying one. And with that beautiful resignation, the outer senses closed on the world—its beauties, its utilities and its toys, and gentle and serene slumber stole over the delicate nerves of both body and spirit. It was the influx of that circle of angels, whose power neutralized the otherwise deadly effects of the poison. And that influx could only penetrate the life-currents of the sufferer and effect the results, when the spirit was willing to go. A few hours of gentle sleep served to give nature her own harmony again, and he who drank that "deadly thing" was entirely unharmed.

To Correspondents.

JONATHAN KOONS. Your favor is received and will be attended in our next.

ORRIS BARNES. Your letters all received—each was attended to as it came. Can't think why things didn't work better. Hope they will hereafter. Please "write" when they do not, and we'll make them, if we can. Jonathan Koons lives in Millfield, Athens, Co., Ohio. Your company had better go there.

We have received several well written articles on "Marriage" lately, in addition to those already published, but some of them, at least, we must defer for a time. Surfeits are not healthy. We thank the writers, however, for their kind favors.

Spiritualists' Festival.

We attended the Spiritualists' Festival, at Chapman Hall, on the evening of the 14th, at which there was a goodly number gathered, for the purpose of a few hours enjoyment. The exercises commenced by an address from J. S. Loveland, upon the benefit which might be derived from such enjoyment, after which the music, by Jordan & Marsh's Quadrille Band, seemed to inspire the company, and a large portion of them entered into the pleasures of dancing, until half past ten o'clock, when there was an intermission, and an address by Hon. Warren Chase. Dancing was then again resumed, until about midnight, when all retired to their homes, satisfied as far as we know, that they had passed a pleasant evening. It was also announced, by Bro. Atkins, one of the Managers of the Festival, that another would be held, at the same place, on Thursday evening, January 5th, which, we have no doubt, will be another occasion of much interest and enjoyment.

THE DUNGEON ROCK ENTERPRISE.—We were favored last week with a call from Mr. Marble, the excavator of Dungeon Rock, at Lynn, of whose extraordinary proceedings we gave some account in the Era. We found him to be a plain but intelligent man,—by nature skeptical to the last degree, so much so that, to use his own words, he never would believe there was a spirit until he couldn't help it,—and the very last person we should have selected to engage in an enterprise so chimerical as this would seem to be. He gave us some account of the experience which has led him forward in this undertaking, and it has been extraordinary enough to justify some effort to put to the test the truthfulness of the intelligences who have communicated to him. He is still going forward faithfully with his work, and we are not sure but that—shrewd Yankee as he is—he will "make it pay" in one way, if not another—which is a very important consideration among skeptics at the present. He showed us an antique knife and an ancient coin—the latter a French piece, bearing date "1656"—which had turned up at different times, as previously foretold by spirits, to give him encouragement of final success. At his request, we correct our previous statement, inasmuch as, instead of certificates of stock, he issues bonds, payable "when he is able," to those who are willing to aid him forward in his singular experiment.

APPOINTMENTS.—Rev. Moses Stoddard, of Somerville, Conn., wishes us to give notice, (which we do with pleasure,) that after the first of January, he will be at liberty one half the Sundays, to lecture on the Harmonical Philosophy, wherever the friends may desire. He will be at liberty the 2d and 3d Sundays in each month. He will lecture at Collins Depot on the 4th Sunday of the present month, at 1 o'clock, P.M., and at South

Wilbraham, at 7 in the evening, as the friends may appoint. His address is "Somerville, Conn."

Cats, Dogs, and Horses.

While on a visit to Nashua, N. H., it was our lot to hear much of the Rev. Mr. Drew, of Wisconsin, and of his unconquerable tirades against Spiritualism and Spiritualists, in that city lately. We have also heard of him and his doings in other places, and know about how to estimate the man. But we commenced this article for the purpose of saying a word concerning the caption of it—"cats, dogs, and horses." We were told while at Nashua, that the Rev. gentleman had said in his lectures, and made the matter quite a point too, against Spiritualism, that communications could just as well be obtained from the spirits of these animals and others, as from those of men, women, and children. He also said that the spirit of a tree would give responses and detail its history just as readily as other spirits. Very well; and then what? Why, the thing is all a psychological phenomenon, and not Spiritual. Such, we were informed, was the very sage and theological (not scientific, by any means) conclusion of our Wisconsin preacher. He had tried the thing time and again and found it so. We hope the reader will bear that fact especially in mind.

This, of course, was thought by the weak ones to be too much for poor Spiritualism to bear. It could not be answered, of course. And so the child, not yet seven years of age, had to bear the laugh, for the time being, of those who were "wise in their own conceit."

And now, what shall we do with these "cats, dogs, and horses," together with "trees"? We are half inclined to give them up, and let our Rev. antagonist enjoy his triumph. Who knows but that he might "grow fat" on it? He doubtless knows enough of the stage, clergyman, though he is, to realize the nature of that allusion, and to act upon it too. He also seems to delight in such animal society. He evidently has no small attraction for such creatures. On the ground, therefore, that "like attracts like," and the further supposition, that the spirits of animals exist after the death of their bodies, as his own favorite Dr. Clarke himself taught, it may be possible, after all, that these spirit animals, having such a nice affinity for our theological philosopher, might return and hold communion with him. Who knows? "Birds of a feather will flock together," in spite of fate; and therefore, it would seem quite probable. The only thing that causes us any misgiving concerning this view of the subject, is our own doubt of the absolutely perfect infallibility of the Dr.'s opinion on that, or any other subject. But we could suppose—in case the idea of immortal animals should fail us, and, therefore, we be made to fail in that part of our argument—that inasmuch as there are some men, so-called, in this life, who are not very far removed from animals, in their nature and dispositions, and who, according even to Methodist theology, have "no change after death" these might be led under the circumstances to seek communion, and have a "good time" with their reverend brother,—all from sheer attraction and most delightful affinity—for that is the law! A somewhat ancient, though not very unwise spirit (though it must be confessed, not a little blunt in his manner) coming suddenly to our side, as we finished that word "law," whispered in our ear and said, "Write as follows:—'That it might be fulfilled which was spoken by the mouth of Solomon,' 'answer a fool according to his folly.' We conclude by saying, with Spurzheim, that we are 'intimately convinced,' that when the Rev. Mr. Drew sits down to a table to get communications from 'cats, dogs, and horses,' and has good success, he certainly ought to be proud of his company."

Communications.

Of the Art of Living.

BRO. HEWITT.—The following being one of a late series of twelve discourses on Arts, which have been communicated through me, may interest some of the readers of the New Era, who desire to be informed of the Art of Living.

JOHN M. SPEAR.

There is a little book usually placed in the hands of youth by affectionate persons, in which a series of questions are propounded. Several of these relate to distinguished personages whose names have been preserved in the ancient records. Among these questions the following is proposed: "Who was the oldest man?" The answer is given as recorded in the ancient records. If there be reference to hours, days, years, or one's sojourn on this earth, that answer is true, at least as far as the ancient records may be considered as high and satisfactory authority.

But there is an Art of Living which does not so much relate to length of days, or number of years, as it does to the quality of living. In a not far distant day, an author wrote a fictitious work which he entitled "The Fool of Quality." This hero was ever uttering quaint thoughts, presenting important incentives to a high, noble, useful life. Unintelligent persons think vastly more of quantity, of distance, than of quality, and of the real spice, or essence of things. It has been wittily said that "variety is the spice of life." It rather may be said, that quality is truly the spice or essence of life—for the spices are but essences.

A discourse of the Art of Living must be exceedingly useful to all persons, because all persons have a certain sort of life, and the quality in many instances may be very much improved. The being may be raised up to a much higher plane of thought, of life, of activity, of aspiration.

A few simple rules will now be presented, designed to aid persons in acquiring a better knowledge of the Art of Living. Although these rules are primarily given to a few persons, yet they will answer for very general

uses, and they will be perfectly free. The author not having obtained a copyright, each person is at perfect liberty to print and publish them at will, being careful, however, that he or she who may publish them does not claim that they are original writings. They are selected with much care from the speeches, maxims, proverbs or sayings of eminent persons, some of whom have passed from this planet, and some continue here yet to remain. The student is requested to receive them as a liberal donation. They are truly treasures. They are pictures beautifully set in precious stones. The framework is of gold, and the coloring will never fade away, but it is composed of such ingredients that it becomes brighter and more bright.

RULE I. Man is a living being. He did not bring himself into existence, and he cannot destroy that existence. He is bound to live forever, whether he will or not.

RULE II. Inasmuch as he cannot shorten life, but must forever exist in some form, it is the part of true wisdom to make the most of life.

RULE III. The way to make the most of life is to devote one's self to a thorough study of the Art of Living.

RULE IV. That one may thoroughly study the Art of Living, he should strive to become thoroughly acquainted with himself, with his surroundings, and with his capacity for future unfoldings.

RULE V. That one may learn his capacity for unfolding, it is only necessary that he should travel back, become intimately acquainted with past unfolding, and he will be able to judge, with considerable accuracy, of man's capacity for future unfoldings.

RULE VI. That man may be wisely unfolded, he must begin with his interiors, and push himself, as it were, out, working from the centre to the circumference.

RULE VII. That he may work easily from the centre to the circumference, he must make his surroundings comfortable, convenient, social, euphonious, harmonious.

RULE VIII. That he may make his surroundings comfortable, easy, agreeable, he must consult the good, the happiness, and the well being of every intelligent person within that circumference.

RULE IX. That he may consult the highest good of each intelligent person in that circumference, he must, to the extent of his ability, instruct them thoroughly of individual, social and spiritual laws.

RULE X. That he may instruct other persons of individual, social and spiritual laws, he must himself have thoroughly acquired a knowledge of those laws, so that he may speak, like one in a former age, as having authority.

RULE XI. That he may speak as one having authority, he must be within himself a living model of all he attempts to teach others.

RULE XII. That he may be a living model, he must be acquainted with the choicest foods, the best drinks, seek the purest air, be most wisely garmented, and live in the most harmonious relations.

These several Rules of the Art of Living should be engraved on the tablets of the mind. They form a whole. They are a perfect code. The student of life will find it exceedingly difficult to add to this little book. He will also find it difficult to take out a single rule without so jostling the whole, that the parts would fall to pieces.

In closing a book, in a former age, it was said, "Whosoever shall add to this book, there shall be added to him certain plagues," "Whosoever shall take away from this book, his name shall be taken away from the book of life." Now the author of this little book does not desire to frighten persons, but there is no danger apprehended but that a person will be plagued to add to these Rules; and, moreover, if one takes away one of these Rules, he will deprive himself of an essential part of the Art of Living.

Man and Woman.

FRIEND HEWITT.—Man is styled Lord of Creation; but he comes far short of meriting this Heaven-born title, while Woman is left on the back ground with but little encouragement towards elevating her mind and drawing forth the nobler powers of her soul, which become stunted by the multiplicity of household duties, and the many cares which naturally devolve upon her. Why is it we see the shade of sorrow upon the face of two thirds of the females which have become wives and mothers? Is it because they are not joined to their Spiritual companions, and have not that love and sympathy which is so essential for the peace and happiness of every individual? Now, these things ought not so to be. Let Man put forth every effort to help bear the burdens which hang so heavily, and weigh down her drooping spirit. May he help to hasten the day, which is beginning to dawn, when she will be raised above the low plane which she at present occupies, and be so taught that she can wield a mighty influence in harmonizing mankind, and bringing the world into that state where they can feel that they are one common brotherhood. Then shall we be enabled to so teach our offspring, that they may know how to choose the good and refuse the evil. Then will they have noble aspiring minds, well qualified to lead in the path of virtue and of wisdom. If Spiritualism is to redeem our race from all evil, may its banner be unrolled in the atmosphere of pure love, and be wafted on the breeze of heavenly Truth.

"Till every land and nation,—
Till every tribe and tongue
Shall learn this great salvation,
And join the happy throng."

LIFE SAVED BY PRESENTMENT.—Charles Lever, the distinguished novelist, was coming over to the United States in the Arctic, the trip that she was lost, and was persuaded by his wife to defer his visit on account of a very remarkable presentment that she had against it.—*Telegraph*.

Record of Phenomena.

From the New York Dispatch.

Astounding Predictions.

REVELATIONS FROM THE SPIRIT-WORLD!

The following letter sufficiently explains itself. The non-believers in Spiritualism will now have an opportunity of testing the reliability of communications from the Spirit-World.

WILLIAMSBURG, Dec. 4, 1854.

DEAR SIR:—In the New York Daily Times of the 2d inst., there appeared a few disjointed extracts from some prophetic disclosures purporting to have come from the spirit of Napoleon the 1st. It was never intended by the "Association of Spiritualists," at whose rooms these prophecies were received, that they should have been made public. One member, however, at whose suggestion the spirit of Napoleon was invited, and who indulged the faith that the predictions were to be depended upon, gave the Times a copy of the communications received at the first and second sittings of the circle, from which that paper selected the extracts referred to. Since then another circle has been held and further prophecies made.

As Secretary of the "Association" above named, and also as having been the "medium" through whom these disclosures were made, I feel it my duty, since the matter has been pressed before the public, to give all the facts together, so that a clearer and more just opinion may be formed of their worth and truthfulness than can be elicited from the brief quotations in the Times. It has frequently been asserted by Spiritualists—after the occurrence of some event has been made known to the world—that the fact had been predicted weeks before by the spirits. To these assertions the public very naturally reply by asking why the prediction is not made known before the actual event takes place, through the usual channels? It is for the purpose of answering such queries that I now submit to the world a series of manifestations, which a few months will verify or falsify. As for the predictions, I cannot say that I adopt them, nor can I say I have much faith in their fulfillment. I spoke as I was impressed to speak. After falling from my lips they were no longer my property. If, however, these declarations are untruthful, one of three things must be proved—either that I am an unreliable medium; or that a dishonest spirit impressed me; that my own mind is under the influence, at certain times, of some mysterious power of which I have no conscious knowledge. In either case, I shall hold to the opinion that the world will still revolve on its axis, as usual.

These disclosures were made at three sittings or circles. At the first, held on Wednesday evening, Nov. 22nd, I was impressed to sit in the middle of the circle and to submit to the members—about twenty-five being present—that if they would concentrate their minds upon any particular spirit and invite his presence, their desires would be complied with. Many spirits were mentioned, and at the suggestion of Mr. Azor Hoyt, the spirit of Napoleon was unanimously agreed upon.

I seated myself as I was impressed to do, and endeavored to compose my mind to that state of calm passivity so desirable on such occasions. I was now—very unexpectedly to me—impressed to speak upon the subjects of Peace and Love, by a spirit assuming to be George Whitefield. The soft and pleasing influence of these themes served to bring me to the proper state of quietude, for as soon as this spirit left me, I arose suddenly to my feet, thrust my right hand in my bosom, threw my left hand behind me, and commenced walking the room in that thoughtful, abstracted manner so frequently observed in Napoleonic pictures. Mr. Hoyt then asked—If this is the spirit of Napoleon, will he tell us what were his motives when on earth—whether it was ambition or love of the people that prompted him in all great enterprises? To which I was impressed to reply as follows:

"From my earliest youth I was a child of destiny. I felt a divinity within me, pushing me on to deeds beyond my own belief of my capability and power of action. If men could have read my heart, and could have known the promptings under which it moved, they would have called me superstitious. I consulted my oracles with as much devotion as ever Caesar did. The world acknowledges my inspiration, but does not know when my inspiration ceased. Napoleon the General, Napoleon the Consul, and Napoleon the Emperor, in the early part of his career, was a quite different personage from the Napoleon of later years.

"While I followed my inspirations, I was successful. When I moved myself, I was beaten with my own weapons. I can see it now, but I could not see it then. I knew my inspiration in my youth. My first impression when a boy, was, that I was not in my own keeping. Solutions of difficult themes were instinctively impressed upon my mind. I leaped to conclusions without any effort of my own. When I first observed this phenomenon I heard an internal voice saying, 'Do as you are prompted.' I followed these impressions whenever opportunity permitted. My only motive was to obey. I early felt that no mortal foe could affect my life. On many occasions I unnecessarily exposed my person in scenes of imminent peril, but I recognized no danger and felt no fear.

"In all my great battles in which I was successful, there was no effort of my own. There seemed to be stamped upon my brain a complete map and plan of the battle before it occurred, and when it was fought it was found to correspond.

"Napoleon won every battle that he fought for him, but lost every one that he fought himself.

(Here a member questioned Napoleon again as to his motives being personal or for the benefit of mankind.) "You speak of

motives! I had no motives. I had no motive but to follow the impulse that moved me. 'Tis true that I hoped that good would result. I felt like the faithful courier who at the will of his master leaps on and never stops until the rein be pulled. I leaped forth as the spirit prompted me. But when I grew impatient, grasped the bit between my teeth and essayed to guide myself, I lost the race. I tell you again that Napoleon had no motive but to follow the impressions that strived within him. He was successful so long as he was true to his impressions, but when he became selfish and moved alone, he began to lose the game. When the man forgot his mission, he ceased to be the medium and became the man again. It was not Napoleon who made himself emperor, but the spirit that placed him there. But having gained that seat, I might have kept it securely. The combined efforts of my enemies could not have driven me from it if I had staid at home. After having become Emperor I never should have fought a battle save from behind the walls of Paris.

"I confess now that the greatest and best deeds of my life were not my own. You cannot know the struggles that the heart feels that has misused the gifts of God. I was like a man who, not satisfied with having done the best he could, strives to do better and undoes all he before accomplished.

"I sought divorce from Josephine without inspiration. I sought without inspiration—or rather the causes which resulted, in Waterloo.

"When I threw off the scholar and became the teacher I lost all I had before gained.

"You may attribute my success to the spirit that prompted me. My defeats attribute to Napoleon. When my star first began to rise there was danger of my becoming infatuated by the destiny which governed my every action. There was need of a soothing and correcting influence to curb the passions of my wild nature. It was then that inspiration first introduced me to Josephine. France could not have produced a woman better suited to my wants. Had I possessed the wisdom of Solomon it would have taken me to her door. Her extraordinary power over my unruly nature fitted her for my companion.

"What am I now? I am not rewarded for what I have done by its quantity, but for its quality—not for how much I have done, but for how well I have done it. The lowliest peasant in my kingdom may rise above me if he does the little he has to do well. * * * I could make you a prophecy if I could find organs through which to make it. * * * You shall see great things in Europe ere long. Europe too large hangs on a hair. Oh! I could now ride upon the storm and direct the lightning. (In answer to a question if he approved of the course of his nephew, Louis Napoleon, he replied with great warmth—) He is no nephew of mine! He has carried France back half a century, and what angers me most, he has carried her back on my shoulders. There was need of an Emperor in my day. There is no need of an Emperor to-day. I can say no more now."

On Wednesday evening, 20th ult., another circle was held at the Rooms of the Association. After sitting about five minutes, a spirit purporting to be my father, spoke as follows: "My son, let your mind be entirely passive. When you feel an impression, give utterance to it without question—leave that for after consideration. If you fail you lose nothing, if you are successful you gain much, and at no cost to yourself. Feel that you are isolated and alone within the sanctity of your own chamber. Breathe forth every thought that is impressed upon your mind."

(Napoleon then influenced me to speak the following—) "The map of Europe lies before me. Premature conclusions have somewhat tended to frustrate the designs of wise and acute minds who are moulding the destinies of Europe to their proper proportions. All appears dark, with the exception of the centre, where a light, faint and not yet well defined, is described by the watchmen on the walls; and though the world at large may not see cause for hope in the faint glimmer, yet sage minds rejoice because it comes from where it should come, from the centre and not from the outskirts.

"Ere three months have come, dating from this hour, the assassination of a crowned head will astonish and bewilder the magnates of Europe, and overturn an Empire. In another quarter, a traitor to his king, but a loyal man to his God and to his fellows, will turn his sword against his master and raise the banner of the people. This will occur sometime after the first event spoken of. No more to-night."

On Friday evening we held a private meeting at the Rooms of the Association, seven or eight persons being present. As at the previous circle, the spirit of my father first took possession of me and said:

"Whatever doubts may linger in the minds of those present, let them be removed, if possible; for doubt has an evil influence. Bid Faith rise in your hearts. Faith is like the opening flower, whose outspread leaves invite the morning dew to its embrace; while Doubt goes with folded arms and admits no one to the privacy of its chamber."

After a few minutes of entire silence I was made to rise and pace the floor *a la Napoleon* for a short time. I was then impressed to say—

"Napoleon is here. A third of a century has not sufficed to release me from the captivity of St. Helena. When confined to that lone Rock, my heart was with France, and with France my heart still beats. The Spirit Emperor seeks the welfare of his people even more earnestly than did the Emperor of Earth. The power of Napoleon the Spirit is far greater than was the power of Napoleon the Man. Napoleon the Man sailed with the tide; Napoleon the Spirit can control the tide. Napoleon the Spirit can a thousand times out-general Napoleon the Man. But Napoleon the Spirit finds it harder to

impress his people than did Napoleon the Man. This is the great obstruction to be surmounted. I know that I have the hearts of my people; but they do not know where to find me—they do not know that I still live. Let me but assure them of this great truth, and I am again at the head of my army. My heroes of Italy—of Egypt—of Austria—are with me now. Ney, the man of five hundred battles, is with me. Murat is with me—Bernadotte, Canino, Lucien, are with me. They are now, as when on earth, looking to Napoleon. My Marshals, like myself, still love France, and Liberty more. They, like myself, now perceive the errors of our former policy, and, like myself, wish to repair our former errors. Having put off the earth-form, we have also put off earthly tastes and desires. We now perceive with spirit eyes and love with spirit hearts. We now feel the truth of that great precept embodied in your declaration of human rights, that—All men are born free and equal."

(Allusion was here made to the prophecies of the previous evening, and the spirit was asked if they would really be fulfilled. To which was answered:—)

"We will come to that directly. What I am now saying is principally intended to bring the medium to the proper state to make a further communication of great moment. His mind is unfortunately too active, and by making these general remarks, I hope to succeed in calming it to that state of evenness which is necessary for my purpose. * * *

"When I was in Egypt, I remember having dreamed that I was playing the part of an Atlas, and that I carried one of the Pyramids on my back. After my return to France, I mentioned this to Josephine, observing that, of all my dreams, this was the most improbable; for though I might command armies, and overturn kingdoms, and break thrones in pieces, I could not, with all my soldiers at my back, lift that monument from its base. To which Josephine replied:—But how, if you directed your force to the removing one stone at a time, would not time and perseverance remove it from its foundation? I had never thought of that before—of moving it piecemeal. My ambition was, with one gigantic effort to lift it from its bed. And so I became Emperor by moving one stone at a time. And thus will we now move Europe—one stone at a time—impressing one, guiding another, and whispering to still another mind, until the whole Continent is in motion."

"The top stone is already in motion—yea, the earth around the very base is loosened every day. Nicholas is the top stone of the European Pyramid. For thirty years he has lain quietly in his bed. We have just succeeded in moving him.

"There is trouble brewing between Nicholas and Menschikoff. Nicholas will soon see that there is more than one mind in Russia. I'll tell you more of this some other time. Only remember my words. There is trouble brewing between Nicholas and his general."

"The people of Europe are wondering now—when they have done wondering, they will think, and they will think but a little while when they will begin to act. Then will the spirits strike!"

"Nicholas is stubborn and haughty—Francis is petulant and arrogant. Louis is dyspeptic and fantastic. Victoria is placid and self satisfied."

"At a private circle held on Sunday evening, 3d inst., the following singular verification of the truthfulness of the above predictions was given through the tipplings of a table—one letter at a time. Mr. Deane of Williamsburg, was the medium. The spirit communicating purported to be Win. Young, a Moravian Minister, who left the form thirty years ago:

"My friend! Tell your folks that there is no fear but that the predictions will be fulfilled. There is a band of men who have sworn to release their land from willing slavery. Oh! my friends! tell your Association that they must not be frightened at the shadow of a witless laugh. Fools laugh when they cannot reason. What will the world think when they tell the knell for the death of the tyrant? What will they think when they hear of the trouble between Nicholas and Menschikoff. They will then look upon spirit prophecy with respect—What will they say when they see the Russian General turn his army against the Emperor, and raise the banner of Liberty! This will surely happen between the first of next month and the last of the month following. What will the world think when they hear that Sevastopol is taken—by the friends of universal freedom! The Russian General with his officers will turn Republican, and go help the Hungarians. I have good reason to know that this will happen from true and reliable information that I can depend upon. Under the laws of God we can tell a truthful spirit when we see him. You may depend upon these predictions. I would not for worlds deceive you."

J. F. COLES.

Mr. Constantine of Lawrence, Mass., formerly a Baptist preacher in England, and until recently a member of a Baptist church in L., a short time before he became a Spiritualist, had his boots pulled from his feet on one occasion, and thrown up near the ceiling by spirit power. He put them on again, and held them on tightly by the straps. They were then pulled off again by the same power, leaving the straps on his fingers. Isn't Electricity powerful! And how very singular of force!

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TO THE SUFFERING. STEPHEN CUTTER, of Woburn, Mass., is induced again to offer his services as a Healing Medium to those who may be suffering under any form of disease. He is located at Central Square, about a mile from Woburn Centre, and has accommodations for a limited number of patients at his house. He has the assistance of other Healing Mediums in his family, and avails himself of the remedial virtues of the magnetic machine, water, etc., and has been very successful in the treatment of rheumatism, fevers, and inflammatory diseases generally.

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Special attention given to Chronic diseases.

Boston, Dec. 10, 1854.

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work is quite unique in the line of Spirit literature; quite soothing in its tone, and exalting in its influence. All who are fond of gems, will not be disappointed in possessing themselves of this book.

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DR. HAYDEN of this city, spoke recently at Portland, on Spiritualism, illustrating his subject with several unique and very attractive diagrams of Mr. Koons' establishment and apparatus, in Ohio, which he recently visited. He has also a picture of that wonderful fulfillment in the process of writing, which has been so often seen and handled at the "Spirit Rooms" there. And besides these, he exhibits a picture of a Spirit in full form, which presented itself to the beholders at that place, in fulfillment of a promise so to do. All these are painted on large canvases so as to be distinctly seen by the whole audience. The Dr. speaks again at Springfield, on Sunday, the 24th inst., and at Hartford, the Monday evening following. In the course of the same, or the following week, he will speak at Weymouth, Charlestown, Natick, and Chelsea.

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H. F. GARDNER.

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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 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.

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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

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. 12.

BOSTON, SATURDAY, DECEMBER 23, 1854.

WHOLE NO., 110.

Thoughts of the Age.

For the New Era.
Man's Circle.
BY A. M. POTTER.

That man's circle, is of itself finite in every direction, who doubts? That he is the created, and not the Creator none will question. That finiteness and imperfection pervade all that is known or recognised as man, is palpable, apparent, suggestive, and holds the very principle we have sought to unfold—and that renders man no longer a mystery; gives laws to disorder, and makes confusion and discord like notes from a well tuned instrument.

God's circle, as is shown by a previous article, is everywhere infinite, and His infinities are in all respects perfect infinities. His wisdom runs in all the smoothness of the most highly finished mechanism—perfect in every part and every part perfect in its relations to itself and to every other part, so that no jar can be heard or jostling be seen. His power leaves nothing undone that His wisdom approves. His presence is everywhere, so that nothing is left displaced or disarranged. His attributes are perfect in every line and feature, like so many God-begotten existences, to do His will.

Man, the work of His hands, is given a circle, not less the gift of God, than is his being, of itself. That circle, reaches so far as it hath been bounded by God, and no farther. When man begins, God begins in him; when man leaves off, God leaves off also, in him. When man acts, it is God, in him. When man sees, hears, it is as if God did lend him eyes and ears. Not a lineament of body, or soul, or spirit, or even the breath of his nostrils, but is the very present bestowment, and handiwork of God. Then is man's circle, just what God has made it and none other. What man has done is what God has done in and for him.

Out, then, upon the dogma that man is not as God has decreed and executed. Not a hair of his head but grows, thrives, and falls when and as God did by law say it should. If his hair, how much more his whole system as well, spiritual and physical. If man by his laws has sinned, and come short of the glory his imagination has pictured forth, by whom received his laws? Is God not able to give man laws, such as he may not crush and trample upon? Is man grown so beyond his Maker's control? If man has finiteness for his very insignia and imperfection as his everywhere present attendant, and yet has never made his finiteness and imperfection apparent, would he not be doing violence to his very character whose delineator was God? If a locomotive was made, even in man's wisdom, to keep close to its iron line, and would depart from it of its own accord, should it be harmonious with its design? Would it be consistent with its laws? Again, if a locomotive were made whose sole purpose it should be to depart from the road of iron at every turn, and it should hold steadily on its way, would not it be as discordant with the purposes of its maker as the other? If man then being finite, demonstrates his finiteness, does he more than God willed, or less? If God being perfect, calls into existence imperfection, and imperfection goes smoothly on its orbit, is it not virtually as much a harmony as even God's own perfection? Did it not abide faithful to its laws, well might the Universe mourn and go into sackcloth and ashes, for the end of all things were nigh, even at the door.

But "God reigns," let earth rejoice. Man—that was said by what man called the voice of God speaking in him—to be "very good," has had no after visitation of God, nor any deduction or addition in his circle. Its circumference then, is its circumference now. As if God had placed one foot of his creative compasses at the centre or beginning of man, and with the other had swept round an area, whose extent his wisdom did direct, and which out the infinities, that, like radii from his own periphery, did converge toward this embryo thing, and gave, in kind, that life to it God had in himself. Thus every infinity has in man its own likeness. Being begun thus, does not man resemble a sun, from which emanate the rays of light at every point, as it goes swinging in its own brilliance, and supported in its orbit by the unseen forces of attraction and repulsion? Shall we depreciate the metaphor when we say, man is the Son of God whose face be speaks his origin, yet is but a child still, and not a God, full grown and infinite?

Shutting the eyes for a moment while passing from the outer or God's circle, and opening them in our own, or man's circle, yet forgetting not the lessons learned out there—it is well to begin, by saying—"So God created man, in his own image; in the image of God created he him; and God saw everything he had made, and behold it was very good." The italicising is not the translators here, but my own for thereby I make my point more visible.

From what was said in the former article so now again, be it kept in mind that the diagram of two circles, one within the other; one, the outer, being God's circle; the inner, being man's circle, is important to a clear understanding of my theory. That in the outer or God's circle, there can be no evil, no wrong, no negative—that only good, only

positive good, only right, is of necessity present. That man as a part of this circle has never done and can never do wrong, can never suffer and has never suffered any evil, that good and right are about him and in him and result from aught he may think, say, or do. But this is true, only when man is observed from God's circle.

When in man's circle, how changed the contemplation of what was just outside it! Now is seen, what seems good and evil; right and wrong; pleasure and pain; happiness and misery; high and low; health and disease; life and death; heaven and hell! By man's comprehension these are ever in a dizzy whirl, and so fast is the movement, and so rapid the waltzing, that the one seems the other. Or, what to one seems good, is to another unmitigated evil. Right to-day, wears the face of wrong to-morrow, next day resumes its first look. Such is the masquerade, that one knows not, whether he is keeping company with friend or foe.

It takes not long to find that relatively, good and bad change places and that man's comprehension is truly limited, finite, imperfect. That "appearances are deceitful," that what seems to be, is no certain index of what is. That man's wisdom is foolishness, that he knows nothing—not even what or when he shall eat or drink as he ought—or as it would seem he ought.

Having lost sight of God's circle, there appear to be two at least, ever present and opposing forces, which man has deified or exalted above himself. Whether or not these two are principles or existences, is a subject that has been fruitful of long and bitter controversies.

If I mistake not, scarce a nation but has, from out these principles, recognised a Being in each, and ages and nations have also differed in their estimates of the relative powers of these contending Gods. At one time the good God rose to the throne and the earth seemed to rejoice. Again the evil God and earth put on sackcloth and did penance.

Thus has a false estimate of God been the source of untold error, and one general condition of misapprehension of man's relations to God, and yet greater evils in misunderstanding himself and his fellow beings. Through this error has grown nearly or quite all the monstrosities and distorted soul destroying systems of religion. Were there no other argument for my hypothesis, a speculation—for such I call these written thoughts of mine—is the fact, that man has from age to age so demonstrated his finiteness, and that earth and the race still move steadily onward in progress; while yet no visible and definite sign is anywhere, in language, such as a God can use; even suggesting that the Creator, and mover and sustainer, of all things, has ever known, or at all expressed; what man calls anger, jealousy, repentance, or aught but the same ever present, helping hand of law, and sure results from cause. When once the mind takes hold of God and his counsels, by the light of the necessity; that if ever aught was impossible with God, it is the certainty that it is impossible for evil to find a place for even existence in all the Universe; and when once this principle is made a part of oneself by a full digestion, will the effects on the mind be transforming and it were almost well, to say of such a man he is "born again."

But I regard it not strange, that the race incline to polytheism; for from the prologue of man as found in the Bible, or from the dictates of reason, it is easy to see that man at first was taught only by experience of his own, such as that fire burned, that heat and cold, night and day, and the ever opening field of events were in their unvarying round, what are now called laws. That these laws affected him as the direct results of his acts; and that also he was the victim of yet other conditions, over which he had no control, and that affected him for good or evil; that these conditions were not always the same to his comprehension, and hence was suggested to his mind the possible agency of some higher or more powerful existence than himself. It were easy, too, that he should call that Being good that ministered to his happiness, and that evil that gave him pain and disquiet. As the mind expanded, these exterior agencies grew more numerous, therefore the idea of many deities.

Out of this have grown the many and mighty fabrics of religion; and afterward rites, from the notion that man might influence these Gods by his various acts and devices. None more natural than that of peace-offerings or bribes in shape of sacrifices. Every day is this seen among men and especially from a child to a parent. And the fact that man is so influenced, suggests the same as regards these various fictions of man's mind.

Upon this ground is the Christian religion based. Man has sinned; he needs to have a peace offering; seeks a bribe, and for a time animals of every description were his sacrifices, their life for his sins. Nations vied with nations in the vastness of their religious rites; as time wears on, man himself is the sacrifice. Then with one final stretch, even God himself is the sacrifice. It has ever been, so far as I can learn, a very common trait in man to seek for some one to lay his sins upon—"I did it,"—but if it hadn't been for such a one I shouldn't," so too, it is like our finiteness, to let another suffer for our wrong doings, and not ourselves. Hence in order to give an imposing character to reli-

gious systems various schemes are built upon these simple every day principles. The Christian religion would have a God, to take the acts of his beings or a few of them, and let the actors escape the results—a convenience which seems not very apparent in nature and every day life. A poor, pitiable soul that, indeed, that can have the disposition to ask another to carry his burdens, and can be willing another, better than himself, should die a death most horrid, to wipe out his own wrongs! For shame. Be a man, bear the burdens of thine own begetting, nor ask a better than thee to let you go loadless. If you have done what is worthy of death, die, and have the immortal satisfaction that you bore your own fate and not another in your stead, while like a coward and shrinking—I find no fitting word for you—you think you have escaped your dues. Be not deceived, they are yours still, and the debt must be paid and thou art the debtor. Run up the account then, as against thyself alone. But learn of a Pagan. Ovid said before the Nazarene lived, "When thou thyself art guilty, why should a victim die for thee? What folly is it, to expect salvation, from the death of another!"

Rather let it be your life-purpose to follow the good, having sought it everywhere, as the honey bee seeks honey. If the Nazarene seems lovely to thee, let him win you to right-acting by his love and self-denial, or charm you by his simplicity into a better way; which shall be a salvation truly from the sins you might else have done. For the sake of your own soul's peace, do not strike the spear deeper by your acts, or add nail to nail in his sympathising, suffering body, by your own short comings. Better keep as many nails out as you can; for their pains may yet be yours.

But my feelings have overcome my sense of a shortening space. One word in answer to an anticipated reply to the position just taken and I pass along. Says one. Suppose man is not able to carry his sins and another volunteers to do so?

If man has the ability to sin, he has the ability to stop sinning; or if he has not, it is no longer a sin to him, or if a sin, another cannot help him bear it. And I suspect another cannot feel the smartings of my burns, though he may volunteer even so much, and the same of every other result of my acts where they take effect on myself, as does fire when I am exposed to it. If, all your life, you have been fancying that somebody else was to feel your smartings, I am sorry for you; for I fear your account is larger than if you had realized it was only yourself must smart.

To return to our former position, that found no evil, no wrong, no error; but only relative evil, wrong, error; and not even that, in fact, but the legitimate result of man's finiteness and imperfection, and which is the direct action of Infinite Wisdom; that to man's comprehension only, which of itself varies with individual endowments; the world is one lazar-house of every species of sins. The effect of this principle when once appreciated, as a whole, would be as the dawn of the millennial era of the old prophets, and as the "good time coming" of the later. Once man as an individual or race, realizes and is persuaded by the "better judgment" that though confusion, discord, disease, and death, are but the ministers of God in vestments of unpleasant exterior, what large faith shall fill the soul and make earth another sphere than now.

When once it comes to be the conscious result of men's conduct that cause and effect are ever in company—though effects be not seen—and that no amulet, or token, or charm, or any other thing, can separate one from the other, and a change will pass over this now restless sea of life.

Man's finiteness must and will be always clearly manifest, yet a man's belief can but order his conduct to a large extent. Take away man's fear of penalty as the result of sin, and sin abounds, even though grace much more abounds, as may be seen in ages past. As for instance, the Romish Church has sold indulgences, has promised to avert penalties, a grace abounding; and did ever sin abound more? I grant that no priest can do this in reality, but the poor papist so believed, and so acted as if it were a fact. So now, too, in a lesser degree perhaps, yet in some good extent, is the belief held that penalty is averted if conditions be accepted; "grace abounds" and sin all the more. I say not this should be so; God forbid, yet such is the present condition of man's mind. Let sin and penalty be certain, and sin shall go out as fast as wisdom can find the way to avoid sinning. By sin comes experience, and experience is a good schoolmaster driving us to wisdom. Once it is the one general belief—and I wonder all do not see it every day—that penalty carries not nor mistakes the sinner; and again that heathen word shall come to be the grand study, "Know thyself."

As now, man is taught to know another than himself; to rely upon another, not his own merits; to be carried, and not by his own God given powers; and true to the law of cause and effect, the world has a poor, sickly, sentimental race, little better than hypochondriacs, ever complaining and groaning about their own and others' troubles, yet having no release from their incubus; living, yet as invalids; doing, yet only by

words without wisdom. It is the legitimate effect of having some one else to do what we should do ourselves. Enervation is the result of an idle life; nations and individuals die from this, their sin.

Once man rouses to the work of redeeming himself from the imperfections of his character, and seeking to make his finite powers take hold of the infinite, and who that will not see a result to that man's efforts. Working and getting, like cause and effect, seem partners. That man's redemption draws near, who so works; and who doubts it?

It is my present and highest source of enjoyment, that from out the present era of universal intelligence and consequent disposition to ask questions, shall come the salvation of man from the darkness of religious mysticism; and the clear perception of man's true relations to himself, to his fellows, and to his God. My confidence in another and a better dispensation, and its now gray of dawn, is stronger than I can tell. That dispensation shall give man to himself, and God shall be in him a well-spring of water, and they shall flow on in their ever expanding beauty till lost to the present comprehension, and if they are not finally absorbed in the one great ocean of God, they shall make the circuit of eternity together, ever seeking such absorption. At another time I may follow out this thought more fully. At present, I have only to say, that however imperfect is my effort or success in developing my ideas, whose ideals are now shaping me in my weakness, let this be remembered, "I count not myself to have apprehended; but this one thing I do, forgetting the things which are behind and reaching forth unto those things which are before," I make it my "mark" to reach the "prize" which shall develop in me more and more the way of life, looking unto God, "who is the author and finisher of my faith." ELMIRA, Dec. 3d, 1854.

THE CERESCO UNION.

The following document will be interesting to such of our readers as take an interest in the social question, as indicative of the efforts now making to begin a new social order:—

CERESCO, Nov. 24th 1854.

Editors of the New Era:—Being a reader of the "Era," I notice the favorable view you seem to entertain of the social tendencies of the progressive elements, and I send you a copy of our Constitution, hoping you will notice it in the "Era" if you deem it of sufficient interest.

I regard the prospect of a harmonious gathering to our beautiful Ceresco as very flattering. We are not all sticklers for forms or ceremonies—every free man or woman will have a chance to make his or her mark when they come among us. There can be no possible loss in coming here and making investments pecuniarily. We are near a village that is growing very rapidly, and the price of property is constantly rising, and likely to rise more. It is important that persons wishing to join us should immediately open a correspondence, stating their condition and aspirations plainly, so that we can make our establishment accordingly. One thing we wish to have emphatically understood, that harmony, peace, and happiness cannot immediately be expected here or elsewhere so long as there is so much confusion and agitation in the "mental atmosphere" generally! There are many grave and important questions to discuss and agitate, and we intend to go about it reasonably, calmly and fearlessly! We also intend to "grind our own axes," and for a reasonable consideration, will occasionally set an edge for any who may fetch their old iron to us. We have had a little indignation manufactured expressly for our own use, on account, partly of a course of lectures delivered by Dr. Newberry, touching the marriage question and the perfection of offspring; but although there was a good deal of disgusting smoke, there was nobody hurt, for the reason that the coarsest kind of powder was used without any ball! Much good has been the result, as the rethief is the first to cry "stop thief!"—we have learned who's who. Your brother,

M. E. MORSE.

To the Friends of Progress and Freedom.

A brief statement of the views, objects, and plan of the "Ceresco Union," at Ceresco, Fond du Lac County, Wisconsin, together with their Constitution.

The project of organizing an Industrial and Educational Association having been entertained by the subscribers for some time past, they have devoted much time and thought to the discussion of the principles and plan for future action. Most of them having had several years' experience in the late "Wisconsin Phalanx," and being familiar with the history and progress of the various attempts of Socialists, Communists, and Equitists, to establish a better state of society, they feel that the publication of their Constitution and Declaration of Principles will attract the attention of minds having kindred objects and aspirations, and lead to their co-operation with us. Our desire is to combine the best features of the Equitists, Socialists, and Communists—the "Sovereignty of the Individual," the selfhood of "Joint Stock" and the Brotherhood of Community.

PREAMBLE.

Whereas, Human laws and the present

constitution of society tend to obstruct the development, growth and progress of mental and spiritual powers, causing discord, poverty, disease and starvation, of both soul and body in the mass:—

And whereas, All human beings are by nature entitled to the free and legitimate use of all their powers, physical and mental, to freely speak, think and act their own thoughts, sentiments and feelings, live their own lives, and be their own sovereigns, as far as they can so do and so act, at their own cost, amenable only to the highest light within them:—

And Whereas, The wealth of the world is now used to oppress and enslave the producers of it, by its destructive competition, its giant monopolies, its withering, blighting effect upon the soul, in cultivating the selfish and sensual nature, neglecting the noble aspirations of the moral and spiritual powers, preventing the freedom to follow our attractions and affinities as God designed we should:—

And whereas, The light of experience, the light of science, and more, the light now beaming from the higher spheres, has prepared and is now preparing hundreds of souls, scattered here and there, who are anxiously awaiting the word "go forward" and establish a condition of society in which justice, purity and freedom shall dwell, where nature's laws written in man, shall assert their sway, and take the place of creeds and statutes—where the rights of all, without regard to condition, sex, or color, shall be acknowledged and established—and believing that our time for action has come—we therefore put forward, (not arbitrarily, but intending to alter, amend, and change as we develop in wisdom and knowledge,) the following "Constitution," and invite all true progressive minds to visit or correspond with us.

CONSTITUTION AND BY-LAWS.

ARTICLE I.—§1. The name of this association shall be "The Ceresco Union."

ART. II.—§1. The officers of the Union shall be a President, Vice President, Secretary, Treasurer, and five Councilmen. The President and Vice President shall be ex-officio members of the Council. All of which officers shall hold their term of office one year, or until others are elected, except in case of removal as hereinafter provided.

§2. All officers shall be elected by a majority of all the votes cast—voting by ballot. Resident members, male and female, above the age of twenty-one years, alone having the right to vote.

§3. The President shall preside at all meetings of the members for important business, sign all papers and documents for the Union, and make out and present at each annual meeting of the Union a general report of its affairs and progress, subject at all times to the direction of the Council.

§4. The Vice President shall be President of the Council, and in the absence or disability of the President, shall perform all the duties devolving upon him; in which case the Council will elect a president pro-tem, and if from their own number they elect one, then they shall have the power to appoint a member to the Council for the time being.

§5. The Secretary shall keep all records, books and papers for the Union and Council, and do such other writing as the Union or Council may direct.

§6. The Treasurer shall receive, keep, disburse, and pay over all moneys belonging to the Union, keep an account of all moneys received and paid out, and furnish a copy of the same to the Secretary weekly. Before entering upon the duties of his office he shall execute a bond to the corporation, with sufficient sureties, to be approved by the Council, in such sum as they shall deem proper, which bond shall be conditioned for the security, faithful keeping, and disbursement of all moneys coming into his hands, pursuant to the direction of the Council.

§7. The President, Vice President, and Councilmen shall constitute a Board of Managers, two thirds of which shall constitute a quorum for the transaction of business. The Council shall determine upon applications for stock, and no person shall be admitted to become a stockholder or member without the consent of all composing the Board of Managers. The Council shall determine and arrange all business for the Union, both financial and industrial, and they shall have power to remove the Secretary, Treasurer, or any member of their Board for neglect or mismanagement of their official duties, by a vote of three-fourths of all the members composing the Board—in which case it shall be the duty of the President to call a meeting of the members of the Union to elect a substitute to fill vacancies.

§8. There shall be an annual meeting of the members and stockholders on the first Monday of December at nine o'clock, A. M., for the election of officers, the revision of the Constitution, the establishment of by-laws, or any other business touching general interests. Previous to the annual meeting a general settlement with all the members shall take place, immediately preceding which the Council shall make or cause to be made, an appraisal of all the property, real and personal, belonging to the Union, and if said appraisal shall exceed the cost and last appraisal of said property, the increase shall be divided as follows: after paying the expenses of education, the charity fund, and all other public benefits, physical and mental, the remainder shall be divided to labor in the most equitable manner that the wisdom of the Council can devise—but no interest or dividend shall be paid to stock.

§9. Persons may be stockholders without being members, and members without being stockholders.

§10. The stock shall consist of shares of twenty-five dollars each, and be transferable at the will of the holder, but no transfer shall be effectual until recorded upon the books of the Union by the Secretary.

§11. The evidence of stock in this Union shall be kept in a book denominated a stock book, which book shall at all times be sufficient evidence of any person or persons title to stock or interest in the corporation, and shall be a public record of the same.

§12. The Union or its officers shall have no power to contract any debt in the name

of the corporation, or issue any notes, scrips or evidences of debt whatever, with any person or persons not members of the Union. But they may own and hold real estate and personal property, purchase and transfer property, real and personal, at pleasure, using the common seal and signature of the corporation, but in no case shall the Union or its officers sell and convey real estate without the consent of seven-eighths of all the members and stockholders.

§13. The Council shall from time to time make such provisions for education and for realizing the economies, conveniences, and pure, exalted pleasures of a unitary and co-operative life, as the means of the Union and the wants of its members shall dictate or warrant.

§14. Any person wishing to become a member of this Union, after the first organization, shall reside upon the domain six months previous to becoming a member, co-operating with and enjoying all the privileges of the members, after which, if the applicant still desires to become a member, the consent of all the members of the board of managers shall constitute him or her such.

§15. Any person wishing to withdraw from the Union can have a settlement and their stock refunded, by giving six months notice for a less sum than four shares, one year for a less sum than twelve shares, and eighteen months for any sum over twelve shares.

§16. No distinction shall be made between the sexes in relation to rights and privileges, females being eligible to office, having an equal right to vote or hold property, or to engage in any branch of business they choose, the same as males.

§17. This Constitution may be altered or amended at any annual meeting by a two-thirds majority of all the members present.

No institution having its origin in the present or past constitution of society will be considered too sacred for examination and dissection—thorough and critical—and we here announce our intention to act in accordance with our highest convictions of right, individually recognizing the light within us as the standard; therefore we warn all weak and conservative minds, as well as the ignorant and selfish, to take ample time to reflect upon the nature and character of our enterprise, before embarking, as we may go farther out to sea than they are prepared to; we want true hearts and brave, who are not afraid to stand before the artillery of combined ignorance, superstition, and a heartless public opinion without flinching.

Not wishing to establish arbitrary rules, but exercising our individual right of sovereignty, we hereby declare our unimpaired opposition to the practice of all evil habits, such as distorting the health or harmony of the individual or collective members of society, such as intemperance, the use of tobacco, the rearing and eating of swine, profanity, licentiousness, vulgarity, continual fault finding, &c., &c.; and we desire to be aided, and in our turn to aid our associates in overcoming habits contracted in the present false state of society, by instruction in the laws of health, by generous criticism, by persuasion and influence—in short, we desire to strengthen and be strengthened in every good resolve, aspiration and effort; to do good and be good, to elevate, develop, harmonize and perfect ourselves, individually and socially.

OUR PRESENT LOCATION.

Ceresco is a most beautiful, well watered and healthy locality, (formerly owned by the "Wisconsin Phalanx," and a considerable portion of which is now in the hands of the Socialists,) good pine lumber in any quantity can be obtained ten miles distant, from seven to fifteen dollars per thousand; stone, lime, sand, and brick in abundance, on the ground; the only obstruction is the high price of land, being village property, and within half a mile of the growing village of Ripon.

We have made a temporary organization according to the Constitution, and intend to re-organize in the Spring, and commence practical operations, either here or elsewhere, as inducements offer, and wisdom directs.

M. E. MORSE, Secretary.
G. H. BAKER, President.

For the New Era. Abuses of Legislation, &c.

BY C. HAMMOND—MEDIUM.

Human society is at war with itself. As the members differ in their wants and wisdom, so no law, or rules, can impart satisfaction to all. Hence, the customs, rules, and laws, designed for the good of the greatest number, are often cruel and unjust, as applied and enforced, to the minority. The circumstances of the minority, being so widely different from those of the majority, render their situation oppressive and intolerable. It is law, custom, rule, as administered under the government of numerical strength, that often disregards the personal rights and liberties of the oppressed minority.

In the society of varied conditions—such as appears on earth—there can be no equitable administration of justice without due regard to all conditions of human life. Any law, therefore, which denies to any person the natural, inalienable right to do good, to pursue the path and adopt the means which are requisite to his or her mental, moral, or social enjoyment, or the mental, moral, and social enjoyment of others, provided such means do not invade the natural rights of any other member, should be annulled forever from all human creeds and statutes.

Legislation has sought to promote human virtue; but virtue will take care of itself. It needs no legislation to give it vitality and acceptance among mankind. All such efforts are like throwing sand in the face of beauty and purity. Better far, that all legislation be restricted to the vindication of personal rights, and the maintenance of private liberty. Protect each member from wrong, from

THE NEW ERA.

"BEHOLD! I MAKE ALL THINGS NEW."

S. C. HEWITT, EDITOR AND PROPRIETOR.

OFFICE, 15 FRANKLIN STREET.

Terms, \$1.50 per Annum, in Advance.

ISSUED EVERY SATURDAY.

BOSTON: SATURDAY, DECEMBER 23, 1854.

The Editorship of the New Era.

As the principal editorship of this journal now falls back upon myself, we may say to our readers, that all those articles under the editorial head which have no name or initials signed to them, may hereafter be considered our own, and as appearing on our responsibility alone. But, as we have intimated last week, we are to be abundantly helped in this department, by able, devoted and generous advocates of Spiritualism.

S. C. HEWITT.

The Genius of the Spiritual Movement.

Some narrow minds, backed up by selfish hearts, among the outsiders, have imagined that the Spiritual movement was the mere movement of a sect. They have, however, merely revealed themselves in that conjecture, showing an entire misapprehension of the true spirit of Spiritualism, and catching no glimpses at all of its true genius. Being sectarians themselves, they cannot otherwise than think that everybody else should be the same. This, however, by no means follows, as a matter of course. It is true, that there may be more or less tendency to mere clanship, on the part of individuals among us, and on the part of certain classes of minds also, who take very narrow views of this broad subject, and who, perhaps, are so connected with the old order of things, and so influenced by it, as to run into the same errors. Such may attempt to get up organizations of a mere arbitrary character—having no nature in them—and they may for a time, seem to succeed. As, however, they have, and can have no other than an unwarrantably selfish purpose in view, they and their work will soon fade away before the spirit and genius of the New Dispensation. Besides, that spirit that animates them, in this clannish tendency, is rather the "old leaven" than the new. They have seen how the old order of things has succeeded by its kind of organization, and being governed, in good measure, for the time being, by similar considerations, they forthwith become imitators of their "illustrious predecessors." Their life, however, if life it may be called, will be only ephemeral, for two reasons—1—because they are not original—they are mere imitators. And—2—they stand in a very different relation to Truth from that which characterizes the sects of the old school. Spiritualism is universal, free and genial. It has no cramps and is not cramping. It is all-sided, and therefore, its whole tendency is to take off the fetters, instead of putting them on. Now, those Spiritualists whose present tendencies are towards a mere sectarian organization—and we must confess there are some such—have those tendencies in the light and under the influence of the great Sun of Spiritualism, and in opposition to these. Not so with the old sectarians. Clanship was and is the highest thing for them to see, till, as Swedenborg would say, they should become "rastated," when they, whatever, from the influence of the old leaven, might be their continued tendencies, for a time, towards mere arbitrary and monstrously outlandish affiliations, will begin a new and improved course. But clanship makes no part of Spiritualism proper. It comes under the head of the "doctrine of Remains" inverted or perverted, whichever way the reader may please to have it, and is not to be palmed off upon a movement, whose whole free spirit and whose mighty genius will bear no chains, and consent to no proposition of union with works of darkness.

Such, then, is the genius of the Spiritual movement, and we have very greatly mistaken the disposition of Spiritualists generally if this is not their feeling and conviction on this important subject. They have had their souls hampered long enough, and they will not consent to be thus "humbly-ged" again. We now speak of the people generally—the "common people," for the most part, who hear the free word of Truth gladly. We know they are one with us on this important subject, and we are only happy in being a humble advocate with them, of this great, good, and more genial and truly enfranchising spirit, which is evermore the only fire on the altar of true hearts, that burns clear and pure, and is saving in its results.

Whatever, therefore, may be the disposition and efforts of certain persons or cliques, in reference to sectarianism, within the bounds of the Spiritual movement, and however much they may, for a time, seem to prosper, in effecting their designs, as sure as there is a God in Heaven, or wise Spirits there, they will find themselves sooner or later foiled—their arbitrary attempts to bind free thought, free speech and free action, rebounding on themselves, and their own littleness exposed to the laugh and scorn, which is always the proper part to be enacted by an outraged Liberty and a just Wisdom. This is our first note of warning to all true Spiritualists. We may have occasion to give them another and a sharper one ere long.

OUR POETICAL COLUMN.—There seems to be a somewhat extensive misunderstanding among our readers concerning the articles which appear in our poetical column; as we have received several communications from our friends, informing us that several articles which appeared there were not original; whereas those articles were not printed as such. We would now say, in order to prevent any further misunderstanding of this sort, that all articles that appear therein

which are original, have placed over the top, "For the New Era."

Contradictions.

Spiritual philosophy teaches us very plainly, that contradictions, discrepancies and the like, in the revelations of the times, instead of being valueless, or worse, are of the very highest importance, in their own time and way. What, then, is their great use, if they have a use? We may in turn, ask—What is the use of the differences of statement, where matters of fact are concerned, in the Bible? All acknowledge that these differences do exist in that book. And the common argument in reference to them is, that they serve to show the honesty of the writers, for had they been dishonest, they would have sought diligently, to make out their several stories in exact correspondence with each other. As it is, they seem to have told each one his own story, in his own way, as he understood the matter, without mutual consultation and agreement. And this is so evident, from the bare reading of the Bible, that there is almost, if not quite, a universal agreement among intelligent adherents to that book, as commonly accepted, in regard to this point. Well, the same consideration covers a part of the ground in the modern revelations. If mediums are themselves the proper authors of the communications they give, they are, by the same mode of reasoning that applies to the Bible, at least, proved to be honest. There is no concert—no agreement to make each others' statements coincide. And therefore there can be no doubt but that those concerned are honest. So far, then, very well.

But there is another important consideration here. The great use of contradiction in Spiritual communications, so far as that exists, which is only incidentally at most, is to make all concerned think for themselves. Suppose everything professing to come from the Spirit World were in perfect agreement with everything else—no discrepancy, no flaw could possibly be found. What then would be the result? Why, everybody would accept, under such circumstances, everything that was said, on the simple ground of revelation alone—take everything for granted—"pin their faith to the sleeve" of the spirits, instead of their "minister," which would be only a transfer, involving the same principle, without any advancement—without growth and self-reliance. The old principle of outside authority would simply take a step in advance—a step higher, and therefore a still more fatal step, because more out of sight, and where the conviction is, at least, of a far greater infallibility. Under such circumstances, the soul reposes—does not trouble itself to think and thereby make principles, truths, ideas, its own, whereby it can attain a superior growth and a superior joy. It is only in exercising one's own faculties and powers, that growth, energy, and true vigor are attained. We know this is so in respect to the body. We know, then, with respect to the soul, the spirit, the mind! The same law applies to one as to the other, and the same law, of course, demands the same results.

But how do contradictions produce this result? By observing discrepancies, we are led to search out the cause of them, that they may be reconciled, because the soul instinctively seeks harmony and consistency. Now, by seeking for the real ground of contradiction, or what seems such, the mind is expanded, principles come to be understood, and a true advance is made. The discrepancy first agitated thought. That was an important step taken, and a valuable point gained, for "the agitation of thought is the beginning of wisdom,"—or, as the Bible has it, "the fear of the Lord,"—fear being that which starts, and therefore agitates. But the first shock being over, and the elements of mind being awakened from their latent state, the mind is now prepared to pursue the work of investigation for itself, and thus to "work out its own salvation with fear and trembling,"—for that is certainly a delicate position for one to be in, who has always permitted others to think for him, when he should have thought for himself. He sometimes hardly knows what to do, he is so weak—so much like a child. He witnesses the contradictions; he sees the startling facts; he cannot deny his own senses; and yet, so weak is he—never having permitted himself to go alone, intellectually, that he half resolves to turn back to his "minister," who has previously done his thinking for him, and thus given him no trouble on that score. But as he attempts to return thus, like the "dog to his vomit, or the sow to her wallowing in the mire," the wonderful works he has seen stare him full in the face, the Angel of truth flashes glimpses of light on his mind, and he hesitates. And thus between the two forces, he "fears and trembles," and thus "works out his own salvation." And after he gets fairly started on this new journey, he begins to realize that it is "God that worketh in him, both to will, and to do, of his own good pleasure," at the same time.

As Spiritualism is more and more investigated and understood, the great uses of its multifarious phases, and its all-sided realities, will be more clearly seen and appreciated. It will then be seen that what seemed evils and discordances, in the earlier stages of one's thought on the subject, were so only in a superficial sense—really so, however, in that sense; but more deeply and comprehensively viewed, they become links in the great chain of causes and effects, which, at first, were only seen, as links, but now as a part of the chain itself.

The Ceresco Union.

Many readers of the Era are now taking a deep interest in the Social Question. All such will find the Constitution of the "Ceresco Union," with the appended remarks, which we publish this week on our first page, quite suggestive. We believe in the doctrine of SUGGESTION—not in DICTATION. We accept no man's word as law, but

we will listen patiently to his suggestions, if we find him driving that way. It will be seen that the movers in that "Ceresco" affair repudiate all arbitrary organization, and that they make the sexes equal. These are important considerations, neither of which should be overlooked. Those of our readers who do not take an interest in this phase of Spiritualism, it is hoped will find other matter in this journal, of sufficient variety and interest to satisfy the demands of their wanting natures. Our aim is to meet the real needs of all.

"If they Drink any Deadly Thing," etc.

We met a medium a few weeks ago, from New York city, who lately took poison enough (by mistake,) to kill five men, but who was saved by spirits alone. Some of the first physicians in that city were called to the case, and decided that the man must die! After this, the suffering one had a "vision of angels," who asked him if he was ready to depart. "No," was his response, for he loved life much, and still clung to it with a mighty grasp. But the pains caused by the "deadly thing" grew keener and still more keen, as the subtle poison coursed through the life-currents of that agonized organism. And again came the angel-query, "Are you ready to come to us?" But no, the agony is not great enough yet, and he still refuses to be an angel-guest. Now comes that torture, to which all former pain seemed pleasure, and with it, that angel-scene grew brighter, and still more beautiful and attractive. "Will you come with us, now?" said the angels, in sweet and winning accents. "Into thy hands, O God! I commit my spirit!" said the now willing spirit of the dying one. And with that beautiful resignation, the outer senses closed on the world—its beauties, its utilities and its toys, and gentle and serene slumber stole over the delicate nerves of both body and spirit. It was the influx of that circle of angels, whose power neutralized the otherwise deadly effects of the poison. And that influx could only penetrate the life-currents of the sufferer and effect the results, when the spirit was willing to go. A few hours of gentle sleep served to give nature her own harmony again, and he who drank that "deadly thing" was entirely unharmed.

To Correspondents.

JONATHAN KOONS. Your favor is received and will be attended in our next.

ORRIS BARNES. Your letters all received—each was attended to as it came. Can't think why things didn't work better. Hope they will hereafter. Please "write" when they do not, and we'll make them, if we can. Jonathan Koons lives in Millfield, Athens, Co., Ohio. Your company had better go there.

We have received several well written articles on "Marriage" lately, in addition to those already published, but some of them, at least, we must defer for a time. Surfeits are not healthy. We thank the writers, however, for their kind favors.

Spiritualists' Festival.

We attended the Spiritualists' Festival, at Chapman Hall, on the evening of the 14th, at which there was a goodly number gathered, for the purpose of a few hours enjoyment. The exercises commenced by an address from J. S. Loveland, upon the benefit which might be derived from such enjoyment, after which the music, by Jordan & Marsh's Quadrille Band, seemed to inspire the company, and a large portion of them entered into the pleasures of dancing, until half past ten o'clock, when there was an intermission, and an address by Hon. Warren Chase. Dancing was then again resumed, until about midnight, when all retired to their homes, satisfied as far as we know, that they had passed a pleasant evening. It was also announced, by Bro. Atkins, one of the Managers of the Festival, that another would be held, at the same place, on Thursday evening, January 5th, which, we have no doubt, will be another occasion of much interest and enjoyment.

THE DUNGEON ROCK ENTERPRISE.—We were favored last week with a call from Mr. Marble, the excavator of Dungeon Rock, at Lynn, of whose extraordinary proceedings we gave some account in the Era. We found him to be a plain but intelligent man,—by nature skeptical to the last degree, so much so that, to use his own words, he never would believe there was a spirit until he couldn't help it,—and the very last person we should have selected to engage in an enterprise so chimerical as this would seem to be. He gave us some account of the experience which has led him forward in this undertaking, and it has been extraordinary enough to justify some effort to put to the test the truthfulness of the intelligences who have communicated to him. He is still going forward faithfully with his work, and we are not sure but that—shrewd Yankee as he is—he will "make it pay" in one way, if not another—which is a very important consideration among skeptics at the present. He showed us an antique knife and an ancient coin—the latter a French piece, bearing date "1656"—which had turned up at different times, as previously foretold by spirits, to give him encouragement of final success. At his request, we correct our previous statement, inasmuch as, instead of certificates of stock, he issues bonds, payable "when he is able," to those who are willing to aid him forward in his singular experiment.

APPOINTMENTS.—Rev. Moses Stoddard, of Somerville, Conn., wishes us to give notice, (which we do with pleasure,) that after the first of January, he will be at liberty one half the Sundays, to lecture on the Harmonical Philosophy, wherever the friends may desire. He will be at liberty the 2d and 3d Sundays in each month. He will lecture at Collins Depot on the 4th Sunday of the present month, at 1 o'clock, P.M., and at South

Wilbraham, at 7 in the evening, as the friends may appoint. His address is "Somerville, Conn."

Cats, Dogs, and Horses.

While on a visit to Nashua, N. H., it was our lot to hear much of the Rev. Mr. Drew, of Wisconsin, and of his unconscionable tirades against Spiritualism and Spiritualists, in that city lately. We have also heard of him and his doings in other places, and know about how to estimate the man. But we commenced this article for the purpose of saying a word concerning the caption of it—"cats, dogs, and horses." We were told while at Nashua, that the Rev. gentleman had said in his lectures, and made the matter quite a point too, against Spiritualism, that communications could just as well be obtained from the spirits of these animals and others, as from those of men, women, and children. He also said that the spirit of a tree would give responses and detail its history just as readily as other spirits. Very well; and then what? Why, the thing is all a psychological phenomenon, and not Spiritual. Such, we were informed, was the very sage and theological (not scientific, by any means) conclusion of our Wisconsin preacher. He had tried the thing time and again and found it so. We hope the reader will bear that fact especially in mind.

This, of course, was thought by the weak ones to be too much for poor Spiritualism to bear. It could not be answered, of course. And so the child, not yet seven years of age, had to bear the laugh, for the time being, of those who were "wise in their own conceit."

And now, what shall we do with these "cats, dogs, and horses," together with "trees"? We are half inclined to give them up, and let our Rev. antagonist enjoy his triumph. Who knows but that he might "grow fat" on it! He doubtless knows enough of the stage, clergyman, though he is, to realize the nature of that allusion, and to act upon it too. He also seems to delight in such animal society. He evidently has no small attraction for such creatures. On the ground, therefore, that "like attracts like," and the further supposition, that the spirits of animals exist after the death of their bodies, as his own favorite Dr. Clarke himself taught, it may be possible, after all, that these spirit animals, having such a nice affinity for our theologian-philosopher, might return and hold communion with him. Who knows! "Birds of a feather will flock together," in spite of fate; and therefore, it would seem quite probable. The only thing that causes us any misgiving concerning this view of the subject, is our own doubt of the absolute perfect infallibility of the Dr.'s opinion on that, or any other subject. But we could suppose—in the case of immortal animals should fail us, and, therefore, we be made to fail in that part of our argument—that inasmuch as there are some men, so-called, in this life, who are not very far removed from animals, in their nature and dispositions, and who, according even to Methodist theology, have "no change after death" these might be led under the circumstances to seek communion, and have a "good time" with their reverend brother,—all from sheer attraction and most delightful affinity—for that is the law! A somewhat ancient, though not very unwise spirit (though it must be confessed, not a little blunt in his manner) coming suddenly to our side, as we finished that word "law," whispered in our ear and said, "Write as follows: 'That it might be fulfilled which was spoken by the mouth of Solomon,' 'answer a fool according to his folly.' We conclude by saying, with Spurzheim, that we are 'intimately convinced' that when the Rev. Mr. Drew sits down to a table to get communications from 'cats, dogs, and horses,' and has good success, he certainly ought to be proud of his company."

Communications.

For the New Era.

Of the Art of Living.

BRO. HEWITT.—The following being one of a late series of twelve discourses on Arts, which have been communicated through me, may interest some of the readers of the New Era, who desire to be informed of the Art of Living.

JOHN M. SPEAR.

There is a little book usually placed in the hands of youth by affectionate persons, in which a series of questions are propounded. Several of these relate to distinguished personages whose names have been preserved in the ancient records. Among these questions the following is proposed: "Who was the oldest man?" The answer is given as recorded in the ancient records. If there be reference to hours, days, years, of one's sojourn on this earth, that answer is true, at least as far as the ancient records may be considered as high and satisfactory authority.

But there is an Art of Living which does not so much relate to length of days, or number of years, as it does to the quality of living. In a not far distant day, an author wrote a fictitious work which he entitled "The Fool of Quality." This hero was ever uttering quaint thoughts, presenting important incentives to a high, noble, useful life. Unintelligent persons think vastly more of quantity, of distance, than of quality, and of the real spice, or essence of things. It has been wittily said that "variety is the spice of life." It rather may be said, that quality is truly the spice or essence of life—for the spices are but essences.

A discourse of the Art of Living must be exceedingly useful to all persons, because all persons have a certain sort of life, and the quality in many instances may be very much improved. The being may be raised up to a much higher plane of thought, of life, of activity, of aspiration.

A few simple rules will now be presented, designed to aid persons in acquiring a better knowledge of the Art of Living. Although these rules are primarily given to a few persons, yet they will answer for very general

uses, and they will be perfectly free. The author not having obtained a copyright, each person is at perfect liberty to print and publish them at will, being careful, however, that he or she who may publish them does not claim that they are original writings. They are selected with much care from the speeches, maxims, proverbs or sayings of eminent persons, some of whom have passed from this planet, and some continue here yet to remain. The student is requested to receive them as a liberal donation. They are truly treasures. They are pictures beautifully set in precious stones. The framework is of gold, and the coloring will never fade away, but it is composed of such ingredients that it becomes brighter and more bright.

RULE I. Man is a living being. He did not bring himself into existence, and he cannot destroy that existence. He is bound to live forever, whether he will or not.

RULE II. Inasmuch as he cannot shorten life, but must forever exist in some form, it is the part of true wisdom to make the most of life.

RULE III. The way to make the most of life is to devote one's self to a thorough study of the Art of Living.

RULE IV. That one may thoroughly study the Art of Living, he should strive to become thoroughly acquainted with himself, with his surroundings, and with his capacity for future unfoldings.

RULE V. That one may learn his capacity for unfolding, it is only necessary that he should travel back, become intimately acquainted with past unfolding, and he will be able to judge, with considerable accuracy, of man's capacity for future unfoldings.

RULE VI. That man may be wisely unfolded, he must begin with his interiors, and push himself, as it were, out, working from the centre to the circumference.

RULE VII. That he may work easily from the centre to the circumference, he must make his surroundings comfortable, convenient, social, euphonious, harmonious.

RULE VIII. That he may make his surroundings comfortable, easy, agreeable, he must consult the good, the happiness, and the well being of every intelligent person within that circumference.

RULE IX. That he may consult the highest good of each intelligent person in that circumference, he must, to the extent of his ability, instruct them thoroughly of individual, social and spiritual laws.

RULE X. That he may instruct other persons of individual, social and spiritual laws, he must himself have thoroughly acquired a knowledge of those laws, so that he may speak, like one in a former age, as having authority.

RULE XI. That he may speak as one having authority, he must be within himself a living model of all he attempts to teach others.

RULE XII. That he may be a living model, he must be acquainted with the choicest foods, the best drinks, seek the purest air, be most wisely garmented, and live in the most harmonious relations.

These several Rules of the Art of Living should be engraved on the tablets of the mind. They form a whole. They are a perfect code. The student of life will find it exceedingly difficult to add to this little book. He will also find it difficult to take out a single rule without so jostling the whole, that the parts would fall to pieces.

In closing a book, in a former age, it was said, "Whosoever shall add to this book, there shall be added to him certain plagues," "Whosoever shall take away from this book, his name shall be taken away from the book of life." Now the author of this little book does not desire to frighten persons, but there is no danger apprehended but that a person will be plagued to add to these Rules; and, moreover, if one takes away one of these Rules, he will deprive himself of an essential part of the Art of Living.

Man and Woman.

FRIEND HEWITT.—Man is styled Lord of Creation; but he comes far short of meriting this Heaven-born title, while Woman is left on the back ground with but little encouragement towards elevating her mind and drawing forth the nobler powers of her soul, which become stunted by the multiplicity of household duties, and the many cares which naturally devolve upon her. Why is it we see the shade of sorrow upon the face of two thirds of the females which have become wives and mothers? Is it because they are not joined to their Spiritual companions, and have not that love and sympathy which is so essential for the peace and happiness of every individual? Now, these things ought not so to be. Let Man put forth every effort to help bear the burdens which hang so heavily, and weigh down her drooping spirit. May he help to hasten the day, which is beginning to dawn, when she will be raised above the low plane which she at present occupies, and be so taught that she can wield a mighty influence in harmonizing mankind, and bringing the world into that state where they can feel that they are one common brotherhood. Then shall we be enabled to so teach our offspring, that they may know how to choose the good and refuse the evil. Then will they have noble aspiring minds, well qualified to lead in the path of virtue and of wisdom. If Spiritualism is to redeem our race from all evil, may its banner be unrolled in the atmosphere of pure love, and be wafted on the breeze of heavenly Truth,

"Till every land and nation,
Till every tribe and tongue
Shall learn this great salvation,
And join the happy throng."

LIFE SAVED BY PRESENTMENT.—Charles Lever, the distinguished novelist, was coming over to the United States in the Arctic, the trip that she was lost, and was persuaded by his wife to defer his visit on account of a very remarkable presentment that she had against it.—Telegraph.

tyranny, and from vice, and virtue will grow without legal advisers. Abolish all laws except those that secure all in the free enjoyment of their rights, and society will become more virtuous and happy.

Mankind need no other laws than such as secure to all, individually, the just and equitable exercise of their inalienable rights. Any disorder, occasioned by members intent upon assuming jurisdiction over the rights of others, should be treated in such a way as will cause the aggressor never to repeat the act again. It should be such correction as will revive an eternal shame for the wrong.

There is no crime but such as consists in usurpation. Usurpation is an invasion of personal rights. All vices are such because harm is done to persons. Such harm is an assault upon individual rights. Those rights consist in the application of means for one's own and others' good, without injury to any other being.

There should be no legislation requiring the surrender of personal rights, because all rights are inalienable, and no person has a right to surrender them. Neither has any person a right to accept of such tender. It is sin to surrender any personal right, and sin to accept of such offer. It is fraud in the face of natural justice. Human weakness has done both, and the bitter penalty is now being administered to the guilty in the form of discords and wrongs in human society.

When all human law shall be repealed and all human rights respected, there will be no longer a need of jails, or almshouses, or pensioned officers, to govern men and women; for no civil crisis can come until all persons are governed by principles of justice and right. It is, therefore, necessary under the existing condition of men, to recognize by mutual agreement the right to protect each other by statute laws in the peaceable enjoyment of all natural rights. But all government, exercising power beyond the limits of mutual protection of personal rights, is wrong, and the sooner such statutes are repealed the better.

Combinations of men to advance or promote each other's good are beneficent, when no trespass is meditated against persons not belonging to such compact. As an individual has a right to do good in himself without harming another, so have members in an organized association. It matters not whether such association embrace a nation, or simply a neighborhood. What an individual has a right to do, associations of persons may do, and what a nation may do, each person may do. Human rights cannot be multiplied by numbers. Associations or nations have no more rights in the aggregate than what belong to the persons composing such body. And when it shall be seen that no person has a right to wrong another, it will be also seen, that no association or combination of persons can justly exercise such power. If the people in their personal rights do not possess the right to harm, they do not possess it in their associated capacity. No government, therefore, has a right to injure a single individual; and when it exercises such power, it is usurpation and tyranny, and should receive no support from its subjects.

All government among men should recognize the rights of all the governed. No legislative power should be acknowledged that invades those rights. Combinations of men should not surrender those rights; for it is a sad mistake, that such surrender is necessary for the good of the whole.

The doctrine which requires a surrender of personal rights is the legitimate cause of wrong and discord. It bequeaths instantly an acknowledged inequality. Whatever one person confessedly relinquishes, another receives. In this way, superiority in the shape of acknowledged rights has gained a footing. On this footing rests the tyranny that is exercised. But, it will be seen that all such claims rest upon the assumption, that men have had a right to part with their liberty—to barter away their personal rights—than which nothing can be more false and unphilosophical.

When associations concentrate their wisdom to oppress and control the personal rights of others, it is unjust, for in such capacity they have no more rights than an individual. And all force and restraint, all power and authority, which such associations or nations may exercise, harming nations or individuals, are acts unjustifiable and cruel. By such acts individuals are cursed; by such usurped authority and power are men and women abused, and from this cause originate all the poverty and crime that now degrade society and distract the harmony of a common brotherhood. Men exist in their acknowledged right to make war and desolate countries and cities, beggar widows and orphans, estrange brother from brother, and father from children, because ignorance of personal freedom has encouraged the idea of superiority, and allowed ambitious men to make them slaves to do their will and wisdom, to aggrandize themselves.

A Christian Community.

Efforts are now being made to establish a Christian Community in the town of Jerusalem, State of New York, a central and fertile section of the country. Those engaged in this movement profess to be eclectic in their principles. The first number of a periodical has already been issued, devoted to this enterprise, called the Morning Star. We hope they will not be disappointed in their design, for Christian communities are very scarce.

SPIRITUALISM is a pure and beautiful gift from Heaven; but men often, in their grossness, see it no otherwise, than as a rocket of lurid fire, shot straight from Hell. Such "turn the truth into a lie."

RESPECTABILITY.—If any one expects to go to heaven on the ground of being respectable, he will find himself mistaken. It is character alone that saves.

Record of Phenomena.

From the New York Dispatch.

Astounding Predictions.

REVELATIONS FROM THE SPIRIT-WORLD!

The following letter sufficiently explains itself. The non-believers in Spiritualism will now have an opportunity of testing the reliability of communications from the Spirit-World.

WILLIAMSBURG, Dec. 4, 1854.

DEAR SIR:—In the New York Daily Times of the 2d inst., there appeared a few disjointed extracts from some prophetic disclosures purporting to have come from the spirit of Napoleon the 1st. It was never intended by the "Association of Spiritualists," at whose rooms these prophecies were received, that they should have been made public. One member, however, at whose suggestion the spirit of Napoleon was invited, and who indulged the faith that the predictions were to be depended upon, gave the Times a copy of the communications received at the first and second sittings of the circle, from which that paper selected the extracts referred to. Since then another circle has been held and further prophecies made.

As Secretary of the "Association" above named, and also as having been the "medium" through whom these disclosures were made, I feel it my duty, since the matter has been pressed before the public, to give all the facts together, so that a clearer and more just opinion may be formed of their worth and truthfulness than can be elicited from the brief quotations in the Times. It has frequently been asserted by Spiritualists—after the occurrence of some event has been made known to the world—that the fact had been predicted weeks before by the spirits. To these assertions the public very naturally reply by asking why the prediction is not made known before the actual event takes place, through the usual channels? It is for the purpose of answering such queries that I now submit to the world a series of manifestations, which a few months will verify or falsify. As for the predictions, I cannot say that I adopt them, nor can I say I have much faith in their fulfillment. I spoke as I was impressed to speak. After falling from my lips they were no longer my property. If, however, these declarations are untruthful, one of three things must be proved—either that I am an unreliable medium; or that a dishonest spirit impressed me; or that my own mind is under the influence, at certain times, of some mysterious power of which I have no conscious knowledge. In either case, I shall hold to the opinion that the world will still revolve on its axis, as usual.

These disclosures were made at three sittings or circles. At the first, held on Wednesday evening, Nov. 22nd, I was impressed to sit in the middle of the circle and to submit to the members—about twenty-five being present—that if they would concentrate their minds upon any particular spirit and invite his presence, their desires would be complied with. Many spirits were mentioned, and at the suggestion of Mr. Azor Hoyt, the spirit of Napoleon was unanimously agreed upon.

I seated myself as I was impressed to do, and endeavored to compose my mind to that state of calm passivity so desirable on such occasions. I was now—very unexpectedly to me—impressed to speak upon the subjects of Peace and Love, by a spirit assuming to be George Whitefield. The soft and pleasing influence of these themes served to bring me to the proper state of quietude, for as soon as this spirit left me, I arose suddenly to my feet, thrust my right hand in my bosom, threw my left hand behind me, and commenced walking the room in that thoughtful, abstracted manner so frequently observed in Napoleon pictures. Mr. Hoyt then asked—If this is the spirit of Napoleon, will he tell us what were his motives when on earth—whether it was ambition or love of the people that prompted him in all great enterprises? To which I was impressed to reply as follows:

"From my earliest youth I was a child of destiny. I felt a divinity within me, pushing me on to deeds beyond my own belief of my capability and power of action. If men could have read my heart, and could have known the promptings under which it moved, they would have called me superstitious. I consulted my oracles with as much devotion as ever Caesar did. The world acknowledges my inspiration, but does not know when my inspiration ceased. Napoleon the General, Napoleon the Consul, and Napoleon the Emperor, in the early part of his career, was a quite different personage from the Napoleon of later years.

"While I followed my inspirations, I was successful. When I moved of myself, I was beaten with my own weapons. I can see it now, but I could not see it then. I knew my inspiration in my youth. My first impression when a boy, was that I was not in my own keeping. Solutions of difficult themes were instinctively impressed upon my mind. I leaped to conclusions without any effort of my own. When I first observed this phenomenon I heard an internal voice saying, 'Do as you are prompted.' I followed these impressions whenever opportunity permitted. My only motive was to obey. I early felt that no mortal force could affect my life. On many occasions I unnecessarily exposed my person in scenes of imminent peril, but I recognized no danger and felt no fear.

"In all my great battles in which I was successful, there was no effort of my own. There seemed to be stamped upon my brain a complete map and plan of the battle before it occurred, and when it was fought it was found to correspond.

"Napoleon won every battle that was fought for him, but lost every one that he fought himself.

(Here a member questioned Napoleon again as to his motives being personal or for the benefit of mankind.) "You speak of

motives! I had no motives. I had no motive but to follow the impulse that moved me. 'Tis true that I hoped that good would result. I felt like the faithful courier who at the will of his master leaps on and never stops until the rein be pulled. I leaped forth as the spirit prompted me. But when I grew impatient, grasped the bit between my teeth and essayed to guide myself, I lost the race. I tell you again that Napoleon had no motive but to follow the impressions that strived within him. He was successful so long as he was true to his impressions, but when he became selfish and moved alone, he began to lose the game. When the man forgot his mission, he ceased to be the medium and became the man again. It was not Napoleon who made himself emperor, but the spirit that placed him there. But having gained that seat, I might have kept it securely. The combined efforts of my enemies could not have driven me from it if I had staid at home. After having become Emperor I never should have fought a battle save from behind the walls of Paris.

"I confess now that the greatest and best deeds of my life were not my own. You cannot know the struggles that the heart feels that has misused the gifts of God. I was like a man who, not satisfied with having done the best he could, strives to do better and undoes all he before accomplished.

"I sought divorce from Josephine without inspiration. I sought without inspiration—or rather the causes which resulted, in Waterloo.

"When I threw off the scholar and became the teacher I lost all I had before gained.

"You may attribute my success to the spirit that prompted me. My defects attribute to Napoleon. When my star first began to rise there was danger of my becoming infatuated by the destiny which governed my every action. There was need of a soothing and correcting influence to curb the passions of my wild nature. It was then that inspiration first introduced me to Josephine. France could not have produced a woman better suited to my wants. Had I possessed the wisdom of Solomon I would have taken me to her door. Her extraordinary power over my unruly nature fitted her for my companion.

"What am I now? I am not rewarded for what I have done for its quantity, but for its quality—not for how much I have done, but for how well I have done it. The lowliest peasant in any kingdom may rise above me if he does the little he has to do well. * * I could make you a prophecy if I could find organs through which to make it. * * You shall see great things in Europe ere long. Europe today hangs on a hair. Oh! I could now ride upon the storm and direct the lightning. (In answer to a question if he approved of the course of his nephew, Louis Napoleon, he replied with great warmth.) He is no nephew of mine! He has carried France back half a century, and what angers me most, he has carried her back on my shoulders. There was need of an Emperor in my day. There is no need of an Emperor today. I can say no more now."

On Wednesday evening, 20th ult., another circle was held at the Rooms of the Association. After sitting about five minutes, a spirit purporting to be my father, spoke as follows: "My son, let your mind be entirely passive. When you feel an impression, give utterance to it without question—leave that for after consideration. If you fail you lose nothing, if you are successful you gain much, and at no cost to yourself. Feel that you are isolated and alone within the sanctity of your own chamber. Breathe forth every thought that is impressed upon your mind."

(Napoleon then influenced me to speak the following—) "The map of Europe lies before me. Premature conclusions have somewhat tended to frustrate the designs of wise and acute minds who are moulding the destinies of Europe to their proper proportions. All appears dark, with the exception of the centre, where a light, faint and not yet well defined, is described by the watchmen on the walls; and though the world at large may not see cause for hope in the faint glimmer, yet sage minds rejoice because it comes from where it should come, from the centre and not from the outskirts.

"Ere three months have come, dating from this hour, the assassination of a crowned head will astonish and bewilder the magistrates of Europe, and overturn an Empire. In another quarter, a traitor to his king, but a loyal man to his God and to his fellows, will turn his sword against his master and raise the banner of the people. This will occur sometime after the first event spoken of. No more to-night."

On Friday evening we held a private meeting at the Rooms of the Association, seven or eight persons being present. As at the previous circle, the spirit of my father first took possession of me and said:

"Whatever doubts may linger in the minds of those present, let them be removed, if possible; for doubt has an evil influence. Bid Faith rise in your hearts. Faith is like the opening flower, whose outspread leaves invite the morning dew to its embrace; while Doubt goes with folded arms and admits no one to the privacy of his chamber."

After a few minutes of entire silence I was made to rise and pace the floor *à la Napoleon* for a short time. I was then impressed to say—

"Napoleon is here. A third of a century has not sufficed to release me from the captivity of St. Helena. When confined to that lone rock, my heart was with France, and with France my heart still beats. The Spirit Emperor seeks the welfare of his people even more earnestly than did the Emperor of Earth. The power of Napoleon the Spirit is far greater than was the power of Napoleon the Man. Napoleon the Man sailed with the tide; Napoleon the Spirit can control the tide. Napoleon the Spirit can a thousand times out-general Napoleon the Man. But Napoleon the Spirit finds it harder to

impress his people than did Napoleon the Man. This is the great obstruction to be surmounted. I know that I have the hearts of my people; but they do not know where to find me—they do not know that I still live. Let me but assure them of this great truth, and I am again at the head of my army. My heroes of Italy—of Egypt—of Austria—are with me now. Ney, the man of five hundred battles, is with me. Murat is with me—Bernadotte, Canino, Lucien, are with me. They are now, as when on earth, looking to Napoleon. My Marshals, like myself, still love France, and Liberty more. They, like myself, now perceive the errors of our former policy, and, like myself, wish to repair our former errors. Having put off the earth-form, we have also put off earthly tastes and desires. We now perceive with spirit eyes and love with spirit hearts. We now feel the truth of that great precept embodied in your declaration of human rights, that—All men are born free and equal."

(Allusion was here made to the prophecies of the previous evening, and the spirit was asked if they would really be fulfilled. To which was answered—)

"We will come to that directly. What I am now saying is principally intended to bring the medium to the proper state to make a further communication of great moment. His mind is unfortunately too active, and by making these general remarks, I hope to succeed in calming it to that state of evenness which is necessary for my purpose. * * *"

"When I was in Egypt, I remember having dreamed that I was playing the part of an Atlas, and that I carried one of the Pyramids on my back. After my return to France, I mentioned this to Josephine, observing that, of all my dreams, this was the most improbable; for though I might command armies, and overturn kingdoms, and break thrones in pieces, I could not, with all my soldiers at my back, lift that monument from its base. To which Josephine replied:—But how, if you directed your force to the removing one stone at a time, would not time and perseverance remove it from its foundation? I had never thought of that before—of moving it piecemeal. My ambition was, with one gigantic effort to lift it from its bed. And so I became Emperor by moving one stone at a time. And thus will we now move Europe—one stone at a time—impressing one, guiding another, and whispering to still another mind, until the whole Continent is in motion.

"The top stone is already in motion—yea, the earth around the very base is loosened every day. Nicholas is the top stone of the European Pyramid. For thirty years he has lain quietly in his bed. We have just succeeded in moving him.

"There is trouble brewing between Nicholas and Menschikoff. Nicholas will soon see that there is more than one mind in Russia. I'll tell you more of this some other time. Only remember my words, 'There is trouble brewing between Nicholas and his general.'"

"The people of Europe are wondering now—when they have done wondering, they will think, and they will think but a little while when they will begin to act. Then will the spirits strike!"

"Nicholas is stubborn and haughty—Francis is petulant and arrogant. Louis is dyspeptic and fantastic. Victoria is placid and self-satisfied. "NAPOLEON."

At a private circle held on Sunday evening, 3d inst., the following singular verification of the truthfulness of the above predictions was given through the tipplings of a table—one letter at a time. Mr. Deane of Williamsburgh, was the medium. The spirit communicating purported to be Wm. Young, a Moravian Minister, who left the form thirty years ago:

"My friend! Tell your folks that there is no fear but that the predictions will be fulfilled. There is a band of men who have sworn to release their land from willing slavery. Oh! my friends! tell your Association that they must not be frightened at the shadow of a witless laugh. Fools laugh when they cannot reason. What will the world think when they tell the knell for the death of the tyrant? What will they think when they hear of the trouble between Nicholas and Menschikoff. They will then look upon spirit prophecy with respect—What will they say when they see the Russian General turn his army against the Emperor, and raise the banner of Liberty? This will surely happen between the first of next month and the last of the month following. What will the world think when they hear that Sevastopol is taken—by the friends of universal freedom? The Russian General with his officers will turn Republican, and go help the Hungarians. I have good reason to know that this will happen from true and reliable information that I can depend upon. Under the laws of God we can tell a truthful spirit when we see him. You may depend upon these predictions. I would not for worlds deceive you."

J. F. COLES.

Mr. Constantine of Lawrence, Mass., formerly a Baptist preacher in England, and until recently a member of a Baptist church in L., a short time before he became a Spiritualist, had his boots pulled from his feet on one occasion, and thrown up near the ceiling by spirit power. He put them on again, and held them on tightly by the straps. They were then pulled off again by the same power, leaving the straps on his fingers. Isn't Electricity powerful? And how very singular of force is!

NEW PUBLICATIONS.

THE LILY-WREATH of Spiritual communications; received chiefly through the mediumship of Mrs. J. S. Adams. By A. B. Child, M. D. New York: Partridge & Brittan. Dancers: Crosby, Nichols & Co.

We have been very much pleased with a hasty glance at this book, whose mechanical execution is beyond all praise, and whose thought and spirit are most excellent. The

work is quite unique in the line of Spirit literature; quite soothing in its tone, and exalting in its influence. All who are fond of *grms*, will not be disappointed in possessing themselves of this book.

Dr. Hayden in the Field.

Dr. HAYDEN of this city, spoke recently at Portland, on Spiritualism, illustrating his subject with several unique and very attractive diagrams of Mr. Koons' establishment and apparatus, in Ohio, which he recently visited. He has also a picture of that wonderful hand in the process of writing, which has been so often seen and handled at the "Spirit Rooms" there. And besides these, he exhibits a picture of a Spirit in full form, which presented itself to the beholders at that place, in fulfillment of a promise so to do. All these are painted on large canvases so as to be distinctly seen by the whole audience. The Dr. speaks again at Springfield, on Sunday, the 24th inst., and at Hartford, the Monday evening following. In the course of the same, or the following week, he will speak at Weymouth, Charlestown, Natick, and Chelsea.

Special Notices.

A NEW MACHINE FOR SPIRIT COMMUNICATIONS.

A new pattern designed for writing or moving medium, and found to be superior to any hitherto invented, for sale at Harmony Hall, 103 Court street. All orders for the same by mail to be directed to William P. Spear, 15 Franklin street: price 75 cts. 12tf

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Every afternoon and evening, circles convene here for the physical demonstrations, which are often of the most remarkable character. Hours, 4-7 and 8-9 P. M. Boston, No. 13, Auburn Court. 12tf

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. H. F. GARDNER.

REGULAR MEETINGS IN BOSTON.

Sunday meetings at the Melodeon, afternoons and evenings 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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LIST OF LECTURERS.

The following persons are now prepared to lecture on the subject of Spiritualism wherever and whenever their services may be desirable and circumstances permit. They may be addressed at this office, No. 15 Franklin st., Boston, Mass. J. S. LOVELAND. A. E. NEWTON. R. P. WILSON. S. C. HEWITT. J. H. FOWLER.

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MRS. W. R. HAYDEN, having postponed her return to England for the present, has taken rooms at No. 5 Hayward Place, near the 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. 10-1m

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TO THE AFFLICTED.

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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.

It also wishes it to be distinctly understood, that no subscriber, writer, or reader of this journal will be considered as committed to its principles, views, and measures, any farther than he voluntarily and willingly commits himself, independently of his subscription or his reading. He wishes it to be constantly borne in mind that this is the AGE OF FREE THOUGHT, and of Individual Responsibility; and that in connection with what for the time being is, perhaps, somewhat peculiarly denominated Spiritualism, the era will be, as it 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.

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PUTNAM'S MONTHLY MAGAZINE.

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. 12.

BOSTON, SATURDAY, DECEMBER 23, 1854.

WHOLE NO., 110.

Thoughts of the Age.

Man's Circle.

BY A. M. POTTER.

That MAN'S CIRCLE, is of itself finite in every direction, who doubts? That he is the created, and not the Creator none will question. That finiteness and imperfection pervade all that is known or recognised as man, is palpable, apparent, suggestive, and holds the very principle we have sought to unfold—and that renders man no longer a mystery; gives laws to disorder, and makes confusion and discord like notes from a well tuned instrument.

God's CIRCLE, as is shown by a previous article, is everywhere infinite, and His infinites are in all respects perfect infinites. His wisdom runs in all the smoothness of the most highly finished mechanism—perfect in every part and every part perfect in its relations to itself and to every other part, so that no jar can be heard or jostling be seen. His power leaves nothing undone that His wisdom approves. His presence is everywhere, so that nothing is left displaced or disarranged. His attributes are perfect in every line and feature, like so many God-begotten existences, to do His will.

MAN, the work of His hands, is given a CIRCLE, not less the gift of God, than is His being, of itself. That circle, reaches so far as it hath been bounded by God, and no farther. When man begins, God begins in him; when man leaves off, God leaves off also, in him. When man acts, it is God, in him. When man sees, hears, it is as if God did lend him eyes and ears. Not a lineament of body, or soul, or spirit, or even the breath of his nostrils, but is the very present bestowment, and handiwork of God. Then is MAN'S CIRCLE, just what God has made it and none other. What man has done is what God has done in and for him.

Out, then, upon the dogma that man is not as God has decreed and executed. Not a hair of his head but grows, thrives, and falls when and as God did by law say it should. If his hair, how much more his whole system as well, spiritual and physical. If man by his laws has sinned, and come short of the glory his imagination has pictured forth, by whom received he his laws? Is God not able to give man laws, such as he may not crush and trample upon? Is man grown so beyond his Maker's control? If man has finiteness for his very insignia and imperfection as his everywhere present attendant, and yet has never made his finiteness and imperfection apparent, would he not be doing violence to his very charter whose delineator was God? If a locomotive was made, even in man's wisdom, to keep close to its iron line, and would depart from it of its own accord, should it be harmonious with its design? Would it be consistent with its laws? Again, if a locomotive were made whose sole purpose it should be to depart from the road of iron at every turn, and it should hold steadily on its way, would not it be as discordant with the purposes of its maker as the other? If man then being finite, demonstrates his finiteness, does he more than God willed, or less? If God being perfect, calls into existence imperfection, and imperfection goes smoothly on its orbit, is it not virtually as much a harmony as even God's own perfection? Did it not abide faithful to its laws, would might the Universe mourn and go into sackcloth and ashes, for the end of all things were nigh, even at the door.

But "God reigns," let earth rejoice. Man—that was said by what man called the voice of God speaking in him—to be "very good," has had no after visitation of God, nor any deduction or addition in his circle. Its circumference then, is its circumference now. As if God had placed one foot of his creative compasses at the centre or beginning of man, and with the other had swept round an area, whose extent his wisdom did direct, and which cut the infinites, that, like radii from his own periphery, did converge toward this embryo thing, and gave, in kind, that life to it God had in himself. Thus every infinites has in man its own likeness. Being begun thus, does not man resemble a sun, from which emanate the rays of light at every point, as it goes swinging in its own brilliance, and supported in its orbit by the unseen forces of attraction and repulsion? Shall we depreciate the metaphor when we say, man is the Son of God whose face be-speaks his origin, yet is but a child still, and not a God, full grown and infinite?

Shutting the eyes for a moment while passing from the outer or God's circle, and opening them in our own, or man's circle, yet forgetting not the lessons learned out there—it is well to begin, by saying—"So God created man, in his own image; in the image of God created he him; and God saw everything he had made, and behold it was very good." The italicising is not the translators here, but my own for thereby I make my point more visible.

From what was said in the former article so now again, be it kept in mind that the diagram of two circles, one within the other; one, the outer, being God's circle; the inner, being man's circle, is important to a clear understanding of my theory. That in the outer or God's circle, there can be no evil, no wrong, no negative—that only good, only

positive good, only right, is of necessity present. That man as a part of this circle has neverdone and can never do wrong, can never suffer and has never suffered any evil, that good and right are about him and in him and result from him he may think, say, or do. But this is true, only when man is observed from God's CIRCLE.

When in man's circle, how changed the contemplation of what was just outside it! Now is seen, what seems good and evil; right and wrong; pleasure and pain; happiness and misery; high and low; health and disease; life and death; heaven and hell! By man's comprehension these are ever in a dizzy whirl, and so fast is the movement, and so rapid the waiting, that the one seems the other. Or, what to one seems good, is to another unmitigated evil. Right to-day, wears the face of wrong to-morrow, next day resumes its first look. Such is the masquerade, that one knows not, whether he is keeping company with friend or foe.

It takes not long to find that relatively, good and bad change places and that man's comprehension is truly limited, finite, imperfect. That "appearances are deceitful," that what seems to be, is no certain index of what is. That man's wisdom is foolishness, that he knows nothing—not even what or when he shall eat or drink as he ought—or as it would seem he ought.

Having lost sight of God's circle, there appear to be two at least, ever present and opposing forces, which man has deified or exalted above himself. Whether or not these two are principles or existences, is a subject that has been fruitful of long and bitter controversies.

If I mistake not, scarce a nation but has, from out these principles, recognised a Being in each, and ages and nations have also differed in their estimates of the relative powers of these contending Gods. At one time the good God rose to the throne and the earth seemed to rejoice. Again the evil God and earth put on sackcloth and did penance.

Thus has a false estimate of God been the source of untold error, and one general condition of misapprehension of man's relations to God, and yet greater evils in misunderstanding himself and his fellow beings. Through this error has grown nearly or quite all the monstrosities and distorted soul-destriving systems of religion. Were there no other argument for my hypothesis, a speculation—for such I call these written thoughts of mine—is the fact, that man has from age to age so demonstrated his finiteness, and that earth and the race still move steadily onward in progress; while yet no visible and definite sign is anywhere, in language, such as a God can use; even suggesting that the Creator, and mover and sustainer, of all things, has ever known, or at all expressed; what man calls anger, jealousy, repentance, or ought but the same ever present, helping hand of law, and sure results from cause. When once the mind takes hold of God and his counsels, by the light of the necessity; that if ever aught was impossible with God, it is the certainty that it is impossible for evil to find a place for even existence in all the Universe; and when once this principle is made a part of oneself by a full digestion, will the effects on the mind be transforming and it were almost well, to say of such a man he is "born again."

But I regard it not strange, that the race incline to polytheism; for from the prologue of man as found in the Bible, or from the dictates of reason, it is easy to see that man at first was taught only by experience of his own, such as that fire burned, that heat and cold, night and day, and the ever opening field of events were in their unvarying round, what are now called laws. That these laws affected him as the direct results of his acts; and that also he was the victim of yet other conditions, over which he had no control, and that affected him for good or evil; that these conditions were not always the same to his comprehension, and hence was suggested to his mind the possible agency of some higher or more powerful existence than himself. It was easy, too, that he should call that Being good that ministered to his happiness, and that evil that gave him pain and disquiet. As the mind expanded, these exterior agencies grew more numerous, therefore the idea of many deities.

Out of this have grown the many and mighty fabrics of religion; and afterward rites, from the notion that man might influence these Gods by his various acts and devices. None more natural than that of peace-offerings or bribes in shape of sacrifices. Every day is this seen among men and especially from a child to a parent. And the fact that man is so influenced, suggests the same as regards these various fictions of man's mind.

Upon this ground is the Christian religion based. Man has sinned; he needs to have a peace offering; seeks a bribe, and for a time animals of every description were his sacrifices, their life for his sins. Nations vied with nations in the vastness of their religious rites; as time wears on, man himself is the sacrifice. Then with one final stretch, even God himself is the sacrifice. It has ever been, so far as I can learn, a very common trait in man to seek for some one to lay his sins upon—"I did it,"—but if it hadn't been for such a one I shouldn't, so too, it is like our finiteness, to let another suffer for our wrong doings, and not ourselves. Hence in

order to give an imposing character to reli-

gious systems various schemes are built upon these simple every day principles. The Christian religion would have a God, to take the acts of his beings or a few of them, and let the actors escape the results—a convenience which seems not very apparent in nature and every day life. A poor, pitiable soul that, indeed, that can have the disposition to ask another to carry his burdens, and can be willing another, better than himself, should die a death most horrid, to wipe out his own wrongs! For shame. Be a man, bear the burdens of thine own begetting, nor ask a better than thee to let you go loadless. If you have done what is worthy of death, die, and have the immortal satisfaction that you bore your own fate and not another in your stead, while like a coward and shrinking—I find no fitting word for you—you think you have escaped your dues. Be not deceived, they are yours still, and the debt must be paid and thou art the debtor. Run up the account then, as against thyself alone. But learn of a Pagan. Ovid said before the Nazarene lived, "When thou thyself art guilty, why should a victim die for thee? What folly is it, to expect salvation, from the death of another!"

Rather let it be your life-purpose to follow the good, having sought it everywhere, as the honey bee seeks honey. If the Nazarene seems lovely to thee, let him win you to right-acting by his love and self-denial, or charm you by his simplicity into a better way; which shall be a salvation truly from the sins you might else have done. For the sake of your own soul's peace, do not strike the spear deeper by your acts, or add nail to nail in his sympathising, suffering body, by your own short comings. Better keep as many nails out as you can; for their pains may yet be yours.

But my feelings have overcome my sense of a shortening space. One word in answer to an anticipated reply to the position just taken and I pass along. Says one, Suppose man is not able to carry his sins and another volunteers to do so?

If man has the ability to sin, he has the ability to stop sinning; or if he has not, it is no longer a sin to him, or if a sin, another cannot help him bear it. And I suspect another cannot feel the smartings of his burns, though he may volunteer even so much, and the same of every other result of my acts where they take effect on myself, as does fire when I am exposed to it. If, all your life, you have been fancying that somebody else was to feel your smartings, I am sorry for you; for I fear your account is larger than if you had realized it was only yourself must smart.

To return to our former position, that found no evil, no wrong, no error, but only relative evil, wrong, error; and not even that, in fact, but the legitimate result of man's finiteness and imperfection, and which is the direct action of Infinite Wisdom; that to man's comprehension only, which of itself varies with individual endowments; the world is one lazar-house of every species of sins. The effect of this principle when once appreciated, as a whole, would be as the dawn of the millennial era of the old prophets, and as the "good time coming" of the later. Once man as an individual or race, realizes and is persuaded by the "better judgment" that though confusion, discord, disease, and death, are but the ministers of God in vestments of unpleasant exterior, what large faith shall fill the soul and make earth another sphere than now.

When once it comes to be the conscious result of men's conduct that cause and effect are ever in company—though effects be not seen—and that no amulet, or token, or charm, or any other thing, can separate one from the other, and a change will pass over this now restless sea of life.

Man's finiteness must and will be always clearly manifest, yet a man's belief can but order his conduct to a large extent. Take away man's fear of penalty as the result of sin, and sin abounds, even though grace much more abounds, as may be seen in ages past. As for instance, the Romish Church has sold indulgences, has promised to avert penalties, a grace abounding; and did ever sin abound more! I grant that no priest can do this in reality, but the poor papist so believed, and so acted as if it were a fact. So now, too, in a lesser degree perhaps, yet in some good extent, is the belief held that penalty is averted if conditions be accepted; "grace abounds" and sin all the more. I say not this should be so; God forbid, yet such is the present condition of man's mind. Let sin and penalty be certain, and sin shall go out as fast as wisdom can find the way to avoid sinning. By sin comes experience, and experience is a good schoolmaster driving us to wisdom. Once it is the one general belief—and I wonder all do not see it every day—that penalty carries not nor mistakes the sinner; and again that heathen word shall come to be the grand study, "Know thyself."

As now, man is taught to know another than himself; to rely upon another, not his own merits; to be carried, and not by his own God given powers; and true to the law of cause and effect, the world has a poor, sickly, sentimental race, little better than hypochondriacs, ever complaining and grumbling about their own and others' troubles, yet having no release from their incubus; living, yet as invalids; doing, yet only by

words without wisdom. It is the legitimate effect of having some one else to do what we should do ourselves. Enervation is the result of an idle life; nations and individuals die from this, their sin.

Once man rouses to the work of redeeming himself from the imperfections of his character, and seeking to make his finite powers take hold of the infinite, and who that will not see a result to that man's efforts. Working and getting, like cause and effect, seem partners. That man's redemption draws near, who so works; and who doubts it!

It is my present and highest source of enjoyment, that from out the present era of universal intelligence and consequent disposition to ask questions, shall come the salvation of man from the darkness of religious mysticism; and the clear perception of man's true relations to himself, to his fellows, and to his God. My confidence in another and a better dispensation, and its now gray of dawn, is stronger than I can tell. That dispensation shall give man to himself, and God shall be in him a well-spring of water, and they shall flow on in their ever expanding beauty till lost to the present comprehension, and if they are not finally absorbed in the one great ocean of God, they shall make the circuit of eternity together, ever seeking such absorption. At another time I may follow out this thought more fully. At present, I have only to say, that however imperfect is my effort or success in developing my ideas, whose ideals are now shading me in my weakness, let this be remembered, "I count not myself to have apprehended; but this one thing I do, forgetting the things which are behind and reaching forth unto those things which are before," I make it my "mark" to reach the "prize" which shall develop in me more and more the way of life, looking unto God, "who is the author and finisher of my faith."

ELMIRA, Dec. 3d, 1854.

THE CERESCO UNION.

The following document will be interesting to such of our readers as take an interest in the social question, as indicative of the efforts now making to begin a new social order—

CERESCO, Nov. 24th 1854.

Editors of the New Era:—Being a reader of the "Era," I notice the favorable view you seem to entertain of the social tendencies of the progressive elements, and I send you a copy of our Constitution, hoping you will notice it in the "Era" if you deem it of sufficient interest.

I regard the prospect of a harmonious gathering to our beautiful Ceresco as very flattering. We are not all sticklers for forms or ceremonies—every live man or woman will have a chance to make his or her mark when they come among us. There can be no possible loss in coming here and making investments pecuniarily. We are near a village that is growing very rapidly, and the price of property is constantly rising, and likely to rise more. It is important that persons wishing to join us should immediately open a correspondence, stating their condition and aspirations plainly, so that we can make our establishment accordingly. One thing we wish to have emphatically understood, that harmony, peace, and happiness cannot immediately be expected here or elsewhere so long as there is so much confusion and agitation in the "mental atmosphere" generally! There are many grave and important questions to discuss and agitate, and we intend to go about it reasonably, calmly and fearlessly! We also intend to "grind our own axes," and for a reasonable consideration, will occasionally set an edge for any who may fetch their old iron to us. We have had a little indignation manufactured expressly for our own use, on account, partly of a course of lectures delivered by Dr. Newberry, touching the marriage question and the perfection of offspring; but although there was a good deal of disgusting smoke, there was nobody hurt, for the reason that the coarsest kind of powder was used without anyball! Much good has been the result, as the reathief is the first to cry "stop thief!"—we have learned who's who. Your brother,

M. E. MORSE.

To the Friends of Progress and Freedom.

A brief statement of the views, objects, and plan of the "Ceresco Union," at Ceresco, Fond du Lac County, Wisconsin, together with their Constitution.

The project of organizing an Industrial and Educational Association having been entertained by the subscribers for some time past, they have devoted much time and thought to the discussion of the principles and plan for future action. Most of them having had several years' experience in the late "Wisconsin Phalanx," and being familiar with the history and progress of the various attempts of Socialists, Communists, and Equitists, to establish a better state of society, they feel that the publication of their Constitution and Declaration of Principles will attract the attention of minds having kindred objects and aspirations, and lead to their co-operation with us. Our desire is to combine the best features of the Equitists, Socialists, and Communists—the "Sovereignty of the Individual," the self-hood of "Joint Stock" and the Brotherhood of Community.

PREAMBLE.

Whereas, Human laws and the present

constitution of society tend to obstruct the development, growth and progress of mental and spiritual powers, causing discord, poverty, disease and starvation, of both soul and body in the mass—

And whereas, All human beings are by nature entitled to the free and legitimate use of all their powers, physical and mental, to freely speak, think and act their own thoughts, sentiments and feelings, live their own lives, and be their own sovereigns, as far as they can so do and so act, at their own cost, amenable only to the highest light within them—

And whereas, The wealth of the world is now used to oppress and enslave the producers of it, by its destructive competition, its giant monopolies, its withering, blighting effect upon the soul, in cultivating the selfish and sensual nature, neglecting the noble aspirations of the moral and spiritual powers, preventing the freedom to follow our attractions and affinities as God designed we should—

And whereas, The light of experience, the light of science, and more, the light now beaming from the higher spheres, has prepared and is now preparing hundreds of souls, scattered here and there, who are anxiously awaiting the word "go forward" and establish a condition of society in which justice, purity and freedom shall dwell, where nature's laws written in man, shall assert their sway, and take the place of creeds and statutes—where the rights of all, without regard to condition, sex, or color, shall be acknowledged and established—and believing that our time for action has come—we therefore put forward, (not arbitrarily, but intending to alter, amend, and change as we develop in wisdom and knowledge,) the following "Constitution," and invite all true progressive minds to visit or correspond with us.

CONSTITUTION AND BY-LAWS.

ARTICLE I.—§1. The name of this association shall be "The Ceresco Union."

ART. II.—§1. The officers of the Union shall be a President, Vice President, Secretary, Treasurer, and five Councilmen. The President and Vice President shall be ex-officio members of the Council. All of which officers shall hold their term of office one year, or until others are elected, except in case of removal as hereinafter provided.

§2. All officers shall be elected by a majority of all the votes cast—voting by ballot. Resident members, male and female, above the age of twenty-one years, alone having the right to vote.

§3. The President shall preside at all meetings of the members for important business, sign all papers and documents for the Union, and make out and present at each annual meeting of the Union a general report of its affairs and progress, subject at all times to the direction of the Council.

§4. The Vice President shall be President of the Council, and in the absence or disability of the President, shall perform all the duties devolving upon him; in which case the Council will elect a president pro-tem., and if from their own number they elect one, then they shall have the power to appoint a member to the Council for the time being.

§5. The Secretary shall keep all records, books and papers for the Union and Council, and do such other writing as the Union or Council may direct.

§6. The Treasurer shall receive, keep, disburse, and pay over all moneys belonging to the Union, keep an account of all moneys received and paid out, and furnish a copy of the same to the Secretary weekly. Before entering upon the duties of his office he shall execute a bond to the corporation, with sufficient sureties, to be approved by the Council, in such sum as they shall deem proper, which bond shall be conditioned for the security, faithful keeping, and disbursement of all moneys coming into his hands, pursuant to the direction of the Council.

§7. The President, Vice President, and Councilmen shall constitute a Board of Managers, two thirds of which shall constitute a quorum for the transaction of business. The Council shall determine upon applications for stock, and no person shall be admitted to become a stockholder or member without the consent of all composing the Board of Managers. The Council shall determine and arrange all business for the Union, both financial and industrial, and they shall have power to remove the Secretary, Treasurer, or any member of their Board for neglect or mismanagement of their official duties, by a vote of three-fourths of all the members composing the Board—in which case it shall be the duty of the President to call a meeting of the members of the Union to elect a substitute to fill vacancies.

§8. There shall be an annual meeting of the members and stockholders on the first Monday of December at nine o'clock, A. M., for the election of officers, the revision of the Constitution, the establishment of by-laws, or any other business touching general interests. Previous to the annual meeting a general settlement with all the members shall take place, immediately preceding which the Council shall make or cause to be made, an appraisal of all the property, real and personal, belonging to the Union, and if said appraisal shall exceed the cost and last appraisal of said property, the increase shall be divided as follows: after paying the expenses of education, the charity fund, and all other public benefits, physical and mental, the remainder shall be divided to labor in the most equitable manner that the wisdom of the Council can devise—but no interest or dividend shall be paid to stock.

§9. Persons may be stockholders without being members, and members without being stockholders.

§10. The stock shall consist of shares of twenty-five dollars each, and be transferable at the will of the holder, but no transfer shall be effectual until recorded upon the books of the Union by the Secretary.

§11. The evidence of stock in this Union shall be kept in a book denominated a stock book, which book shall at all times be sufficient evidence of any person or persons' title to stock or interest in the corporation, and shall be a public record of the same.

§12. The Union or its officers shall have no power to contract any debt in the name

of the corporation, or issue any notes, scrips or evidences of debt whatever, with any person or persons not members of the Union. But they may own, purchase, at pleasure, property, real and personal, at pleasure, using the common seal and signature of the corporation, but in no case shall the Union or its officers sell and convey real estate without the consent of seven-eighths of all the members and stockholders.

§13. The Council shall from time to time make such provisions for education and for realizing the economies, conveniences, and pure, exalted pleasures of a unitary and co-operative life, as the means of the Union and the wants of its members shall dictate or warrant.

§14. Any person wishing to become a member of this Union, after the first organization, shall reside upon the domain six months previous to becoming a member, co-operating with and enjoying all the privileges of the members, after which, if the applicant still desires to become a member, the consent of all the members of the board of managers shall constitute him or her such.

§15. Any person wishing to withdraw from the Union can have a settlement and their stock refunded, by giving six months notice for a less sum than four shares, one year for a less sum than twelve shares, and eighteen months for any sum over twelve shares.

§16. No distinction shall be made between the sexes in relation to rights and privileges, females being eligible to office, having an equal right to vote or hold property, or to engage in any branch of business they choose, the same as males.

§17. This Constitution may be altered or amended at any annual meeting by a two-thirds majority of all the members present.

No institution having its origin in the present or past constitution of society will be considered too sacred for examination and dissection—thorough and critical—and we here announce our intention to act in accordance with our highest convictions of right, individually recognizing the light within us as the standard; therefore we warn all weak and conservative minds, as well as the ignorant and selfish, to take ample time to reflect upon the nature and character of our enterprise, before embarking, as we may go farther out to sea than they are prepared to; we want true hearts and brave, who are not afraid to stand before the artillery of combined ignorance, superstition, and a heartless public opinion without flinching.

Not wishing to establish arbitrary rules, but exercising our individual right of sovereignty, we hereby declare our uncompromising opposition to the practice of all evil habits, such as disturb the health or harmony of the individual or collective members of society, such as intemperance, the use of tobacco, the rearing and eating of swine, profanity, licentiousness, vulgarity, continual fault finding, &c., &c.; and we desire to be aided, and in our turn to aid our associates in overcoming habits contracted in the present false state of society, by instruction in the laws of health, by generous criticism, by persuasion and influence—in short, we desire to strengthen and be strengthened in every good resolve, aspiration and effort; to do good and be good, to elevate, develop, harmonize and perfect ourselves, individually and socially.

OUR PRESENT LOCATION.

Ceresco is a most beautiful, well watered and healthy locality, (formerly owned by the "Wisconsin Phalanx," and a considerable portion of which is now in the hands of the Socialists,) good pine lumber in any quantity can be obtained ten miles distant, from seven to fifteen dollars per thousand; stone, lime, sand, and brick in abundance, on the ground; the only obstruction is the high price of land, being village property, and within half a mile of the growing village of Ripon.

We have made a temporary organization according to the Constitution, and intend to re-organize in the Spring, and commence practical operations, either here or elsewhere, as inducements offer, and wisdom directs.

M. E. MORSE, Secretary.

G. H. BAKER, President.

For the New Era.

Abuses of Legislation, &c.

BY C. HAMMOND—MEDIUM.

Human society is at war with itself. As the members differ in their wants and wisdom, so no law, or rules, can impart satisfaction to all. Hence, the customs, rules, and laws, designed for the good of the greatest number, are often cruel and unjust, as applied and enforced, to the minority. The circumstances of the minority, being so widely different from those of the majority, render their situation oppressive and intolerable. It is law, custom, rule, as administered under the government of numerical strength, that often disregards the personal rights and liberties of the oppressed minority.

In the society of varied conditions—such as appears on earth—there can be no equitable administration of justice without due regard to all conditions of human life. Any law, therefore, which denies to any person the natural, inalienable right to do good, to pursue the path and adopt the means which are requisite to his or her mental, moral, or social enjoyment, or the mental, moral, and social enjoyment of others, provided such means do not invade the natural rights of any other member, should be annulled forever from all human creeds and statutes.

Legislation has sought to promote human virtue; but virtue will take care of itself. It needs no legislation to give it vitality and acceptance among mankind. All such efforts are like throwing dust in the face of beauty and purity. Better far, that all legislation be restricted to the vindication of personal rights, and the maintenance of private liberty. Protect each member from wrong, from

THE NEW ERA.

"REHOLD! I MAKE ALL THINGS NEW."
S. C. HEWITT, EDITOR AND PROPRIETOR.
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The Editorship of the New Era.

tyranny, and from vice, and virtue will grow without legal advisers. Abolish all laws except those that secure all in the free enjoyment of their rights, and society will become more virtuous and happy.

Mankind need no other laws than such as secure to all, individually, the just and equitable exercise of their inalienable rights. Any disorder, occasioned by members intent upon assuming jurisdiction over the rights of others, should be treated in such a way as will cause the aggressor never to repeat the act again. It should be such correction as will revive an eternal shame for the wrong.

There is no crime but such as consists in usurpation. Usurpation is an invasion of personal rights. All vices are such because harm is done to persons. Such harm is an assault upon individual rights. Those rights consist in the application of means for one's own and others' good, without injury to any other being.

There should be no legislation requiring the surrender of personal rights, because all rights are inalienable, and no person has a right to surrender them. Neither has any person a right to accept of such tender. It is sin to surrender any personal right, and sin to accept of such offer. It is fraud in the face of natural justice. Human weakness has done both, and the bitter penalty is now being administered to the guilty in the form of discords and wrongs in human society.

When all human law shall be repealed and all human rights respected, there will be no longer a need of jails, or almshouses, or pensioned officers, to govern men and women; for no such crisis can come until all persons are governed by principles of justice and right. It is, therefore, necessary under the existing condition of men, to recognize by mutual agreement the right to protect each other by statute laws in the peaceable enjoyment of all natural rights. But all government, exercising power beyond the limits of mutual protection of personal rights, is wrong, and the sooner such statutes are repealed the better.

Combinations of men to advance or promote each other's good are beneficent, when no trespass is meditated against persons not belonging to such compact. As an individual has a right to do good in himself without harming another, so have members in an organized association. It matters not whether such association embrace a nation, or simply a neighborhood. What an individual has a right to do, associations of persons may do, and what a nation may do, each person may do. Human rights cannot be multiplied by numbers. Associations or nations have no more rights in the aggregate than what belong to the persons composing such body. And when it shall be seen that no person has a right to wrong another, it will be also seen, that no association or combination of persons can justly exercise such power. If the people in their personal rights do not possess the right to harm, they do not possess it in their associated capacity. No government, therefore, has a right to injure a single individual; and when it exercises such power, it is usurpation and tyranny, and should receive no support from its subjects.

All government among men should recognize the rights of all the governed. No legislative power should be acknowledged that invades those rights. Combinations of men should not surrender those rights; for it is a sad mistake, that such surrender is necessary for the good of the whole.

The doctrine which requires a surrender of personal rights is the legitimate cause of wrong and discord. It bequeaths instantly an acknowledged inequality. Whatever one person confessedly relinquishes, another receives. In this way, superiority in the shape of acknowledged rights has gained a footing. On this footing rests the tyranny that is exercised. But, it will be seen that all such claims rest upon the assumption, that men have had a right to part with their liberty—to barter away their personal rights—than which nothing can be more false and unphilosophical.

When associations concentrate their wisdom to oppress and control the personal rights of others, it is unjust, for in such capacity they have no more rights than an individual. And all force and restraint, all power and authority, which such associations or nations may exercise, harming nations or individuals, are acts unjustifiable and cruel. By such acts individuals are cursed; by such usurped authority and power are men and women abused, and from this cause originate all the poverty and crime that now degrade society and distract the harmony of a common brotherhood. Men exist in their acknowledged right to make war and desolate countries and cities, beggar widows and orphans, estrange brother from brother, and father from children, because ignorance of personal freedom has encouraged the idea of superiority, and allowed ambitious men to make them slaves to do their will and wisdom, to aggrandize themselves.

A Christian Community.

Efforts are now being made to establish a Christian Community in the town of Jerusalem, State of New York, a central and fertile section of the country. Those engaged in this movement profess to be eclectic in their principles. The first number of a periodical has already been issued, devoted to this enterprise, called the *Morning Star*. We hope they will not be disappointed in their desire, for Christian communities are very scarce.

SPIRITUALISM is a pure and beautiful gift from Heaven; but men often, in their grossness, see it do otherwise, than as a rocket of lurid fire, shot straight from Hell. Such "turn the truth into a lie."

RESPECTABILITY.—If any one expects to go to heaven on the ground of being respectable, he will find himself mistaken. It is character alone that saves.

which are original, have placed over the top, "For the New Era."

Contradictions.

Spiritual philosophy teaches us very plainly, that contradictions, discrepancies and the like, in the revelations of the times, instead of being valueless, or worse, are of the very highest importance, in their own time and way. What, then, is their great use, if they have a use? We may in turn, ask—What is the use of the differences of statement, where matters of fact are concerned, in the Bible? All acknowledge that these differences do exist in that book. And the common argument in reference to them is, that they serve to show the honesty of the writers, for had they been dishonest, they would have sought diligently, to make out their several stories in exact correspondence with each other. As it is, they seem to have told each one his own story, in his own way, as he understood the matter, without mutual consultation and agreement. And this is so evident, from the bare reading of the Bible, that there is almost, if not quite, a universal agreement among intelligent adherents to that book, as commonly accepted, in regard to this point. Well, the same consideration covers a part of the ground in the modern revelations. If mediums are themselves the proper authors of the communications they give, they are, by the same mode of reasoning that applies to the Bible, at least, proved to be honest. There is no concert—no agreement to make each others' statements coincide. And therefore there can be no doubt but that those concerned are honest. So far, then, very well.

But there is another important consideration here. The great use of contradiction in Spiritual communications, so far as that exists, which is only incidentally at most, is to make all concerned think for themselves. Suppose everything professing to come from the Spirit World were in perfect agreement with everything else—no discrepancy, no flaw could possibly be found. What then would be the result? Why, everybody would accept, under such circumstances, everything that was said, on the simple ground of revelation alone—take everything for granted—"pin their faith to the sleeve" of the spirits, instead of their "minister," which would be only a transfer, involving the same principle, without any advancement—without growth and self-reliance. The old principle of outside authority would simply take a step in advance—a step higher, and therefore a still more fatal step, because more out of sight, and where the conviction is, at least, of a far greater infallibility. Under such circumstances, the soul reposes—does not trouble itself to think and thereby make principles, truths, ideas, its own, whereby it can attain a superior growth and a superior joy. It is only in exercising one's own faculties and powers, that growth, energy, and true vigor are attained. We know this is so in respect to the body. Why not, then, with respect to the soul, the spirit, the mind? The same law applies to one as to the other, and the same law, of course, demands the same results.

But how do contradictions produce this result? By observing discrepancies, we are led to search out the cause of them, that they may be reconciled, because the soul instinctively seeks harmony and consistency. Now, by seeking for the real ground of contradiction, or what seems such, the mind is expanded, principles come to be understood, and a true advance is made. The discrepancy first agitated thought. That was an important step taken, and a valuable point gained, for "the agitation of thought is the beginning of wisdom,"—or, as the Bible has it, "the fear of the Lord,"—fear being that which startles, and therefore agitates. But the first shock being over, and the elements of mind being awakened from their latent state, the mind is now prepared to pursue the work of investigation for itself, and thus to "work out its own salvation with fear and trembling,"—for that is certainly a delicate position for one to be in, who has always permitted others to think for him, when he should have thought for himself. He sometimes hardly knows what to do, he is so weak—so much like a child. He witnesses the contradictions; he sees the startling facts; he cannot deny his own senses; and yet, so weak is he—never having permitted himself to go alone, intellectually, that he half resolves to turn back to his "minister," who has previously done his thinking for him, and thus given him no trouble on that score. But as he attempts to return thus, like the "dog to his vomit, or the sow to her wallowing in the mire," the wonderful works he has seen stare him full in the face, the Angel of truth flashes glimpses of light on his mind, and he hesitates. And thus between the two forces, he "fears and trembles," and thus "works out his own salvation." And after he gets fairly started on this new journey, he begins to realize that it is "God that worketh in him, both to will, and to do, of his own good pleasure," at the same time.

As Spiritualism is more and more investigated and understood, the great uses of its multifarious phases, and its all-sided realities, will be more clearly seen and appreciated. It will then be seen that what seemed evils and discordances, in the earlier stages of one's thought on the subject, were so only in a superficial sense—really so, however, in that sense; but more deeply and comprehensively viewed, they become links in the great chain of causes and effects, which, at first, were only seen, as links, but now as a part of the chain itself.

The Ceresco Union.

Many readers of the Era are now taking a deep interest in the Social Question. All such will find the Constitution of the "Ceresco Union," with the appended remarks, which we publish this week on our first page, quite suggestive. We believe in the doctrine of *Suocession*—not in *Dictation*. We accept no man's word as law, but

we will listen patiently to his suggestions, if we find him driving that way. It will be seen that the movers in that "Ceresco" affair repudiate all arbitrary organization, and that they make the *sexes equal*. These are important considerations, neither of which should be overlooked. Those of our readers who do not take an interest in this phase of Spiritualism, it is hoped will find other matter in this journal, of sufficient variety and interest to satisfy the demands of their wandering natures. Our aim is to meet the real needs of all.

"If they Drink any Deadly Thing," etc.

We met a medium a few weeks ago, from New York city, who lately took poison enough (by mistake), to kill five men, but who was saved by spirits alone. Some of the first physicians in that city were called to the case, and decided that the man *must die*! After this, the suffering one had a "vision of angels," who asked him if he was ready to depart. "No," was his response, for he loved life much, and still clung to it with a mighty grasp. But the pains caused by the "deadly thing" grew keener and still more keen, as the subtle poison coursed through the life-currents of that agonized organism. And again came the angel-query, "Are you ready to come to us?" But no, the agony is not great enough yet, and he still refuses to be an angel-guest. Now comes that torture, to which all former pain seemed pleasure, and with it, that angel-scene grew brighter, and still more beautiful and attractive. "Will you come with us, now?" said the angels, in sweet and winning accents. "Into thy hands, O God! I commit my spirit!" said the now willing spirit of the dying one. And with that beautiful resignation, the outer senses closed on the world—its beauties, its utilities and its toys, and gentle and serene slumber stole over the delicate nerves of both body and spirit. It was the influx of that circle of angels, whose power neutralized the otherwise deadly effects of the poison. And that influx could only penetrate the life-currents of the sufferer and effect the results, when the spirit was *willing to go*. A few hours of gentle sleep served to give nature her own harmony again, and he who drank that "deadly thing" was *entirely unharmed*.

To Correspondents.

JONATHAN KOONS. Your favor is received and will be attended in our next.

ORRIS BARNES. Your letters all received—each was attended to as it came. Can't think why things didn't work better. Hope they will hereafter. Please "write" when they do not, and we'll make them, if we can. Jonathan Koons lives in Millfield, Athens, Co., Ohio. Your company had better go there.

We have received several well written articles on "Marriage" lately, in addition to those already published, but some of them, at least, we must defer for a time. *Surfrits* are not healthy. We thank the writers, however, for their kind favors.

Spiritualists' Festival.

We attended the Spiritualists' Festival, at Chapman Hall, on the evening of the 14th, at which there was a goodly number gathered, for the purpose of a few hours enjoyment. The exercises commenced by an address from J. S. Loveland, upon the benefit which might be derived from such enjoyment, after which the music, by Jordan & Marsh's Quadrille Band, seemed to inspire the company, and a large portion of them entered into the pleasures of dancing, until half past ten o'clock, when there was an intermission, and an address by Hon. Warren Chase. Dancing was then again resumed, until about midnight, when all retired to their homes, satisfied as far as we know, that they had passed a pleasant evening. It was also announced, by Bro. Atkins, one of the Managers of the Festival, that another would be held, at the same place, on Thursday evening, January 5th, which, we have no doubt, will be another occasion of much interest and enjoyment.

THE DUNGEON ROCK ENTERPRISE.—We were favored last week with a call from Mr. Marble, the excavator of Dungeon Rock, at Lynn, of whose extraordinary proceedings we gave some account in the Era. We found him to be a plain but intelligent man,—by nature skeptical to the last degree, so much so that, to use his own words, he *never would believe there was a spirit until he couldn't help it*,—and the very last person we should have selected to engage in an enterprise so chimerical as this would seem to be. He gave us some account of the experience which has led him forward in this undertaking, and it has been extraordinary enough to justify some effort to put to the test the truthfulness of the intelligences who have communicated to him. He is still going forward faithfully with his work, and we are not sure but that—shrewd Yankee as he is—he will "make it pay" in one way, if not another—which is a very important consideration among skeptics at the present. He showed us an antique knife and an ancient coin—the latter a French piece, bearing date "1656"—which had turned up at different times, as previously foretold by spirits, to give him encouragement of final success. At his request, we correct our previous statement, inasmuch as, instead of certificates of stock, he issues bonds, payable "when he is able," to those who are willing to aid him forward in his singular experiment.

APPOINTMENTS.—Rev. Moses Stoddard, of Somerville, Conn., wishes us to give notice, (which we do with pleasure,) that after the first of January, he will be at liberty one-half the Sundays, to lecture on the Harmonical Philosophy, wherever the friends may desire. He will be at liberty the 2d and 3d Sundays in each month. He will lecture at Collins Depot on the 4th Sunday of the present month, at 1 o'clock, P. M., and at South

Wilbraham, at 7 in the evening, as the friends may appoint. His address is "Somerville, Conn."

Cats, Dogs, and Horses.

While on a visit to Nashua, N. H., it was our lot to hear much of the Rev. Mr. Drew, of Wisconsin, and of his unconvictional tirades against Spiritualism and Spiritualists, in that city lately. We have also heard of him and his doings in other places, and know about how to estimate the man. But we commenced this article for the purpose of saying a word concerning the caption of it—"cats, dogs, and horses." We were told while at Nashua, that the Rev. gentleman had said in his lectures, and made the matter quite a point too, against Spiritualism, that communications could just as well be obtained from the spirits of these animals and others, as from those of men, women, and children. He also said that the spirit of a tree would give responses and detail its history just as readily as other spirits. Very well; and then what? Why, the thing is all a *psychological* phenomenon, and not *Spiritual*. Such, we were informed, was the very sage and *theological* (not *scientific*, by any means) conclusion of our Wisconsin preacher. *He had tried the thing time and again and found it so*. We hope the reader will bear that fact especially in mind.

This, of course, was thought by the weak ones to be too much for poor Spiritualism to bear. It could not be answered, of course. And so the child, not yet seven years of age, had to bear the laugh, for the time being, of those who were "wise in their own conceit."

And now, what shall we do with these "cats, dogs, and horses," together with "trees"? We are half inclined to give them up, and let our Rev. antagonist enjoy his triumph. Who knows but that he might "grow fat" on it? He doubtless knows enough of the stage, *clergyman*, though he is, to realize the nature of that allusion, and to act upon it too. He also seems to delight in such animal society. He evidently has no small attraction for such creatures. On the ground, therefore, that "like attracts like," and the further supposition, that the spirits of animals exist after the death of their bodies, as his own favorite Dr. Clarke himself taught, it may be possible, after all, that these spirit animals, having such a nice affinity for our theological-philosopher, might return and hold communion with him. Who knows? "Birds of a feather will flock together," in spite of fate; and therefore, it would seem quite probable. The only thing that causes us any misgiving concerning this view of the subject, is our own doubt of the *absolutely perfect infallibility* of the Dr.'s opinion on that, or any other subject. But we could suppose—in case the idea of immortal animals should fail us, and, therefore, we be made to fail in that part of our argument—that inasmuch as there are some men, so-called, in this life, who are not very far removed from animals, in their nature and dispositions, and who, according even to Methodist theology, have "no change after death" these might be led under the circumstances to seek communion, and have a "good time" with their *reverend brother*,—all from sheer attraction and most delightful affinity—for that is the *law*! A somewhat ancient, though not very unwise spirit (though it must be confessed, not a little blunt in his manner) coming suddenly to our side, as we finished that word "law," whispered in our ear and said, "Write as follows:—"That it might be fulfilled which was spoken by the mouth of Solomon," "answer a fool according to his folly." We conclude by saying, with Spurzheim, that we are "intimately convinced," that when the Rev. Mr. Drew sits down to a table to get communications from "cats, dogs, and horses," and has good success, he *certainly ought to be proud of his company*.

Communications.

Of the Art of Living.

BRO. HEWITT.—The following being one of a late series of twelve discourses on Arts, which have been communicated through me, may interest some of the readers of the New Era, who desire to be informed of the Art of Living.

JOHN M. SPEAR.

There is a little book usually placed in the hands of youth by affectionate persons, in which a series of questions are propounded. Several of these relate to distinguished personages whose names have been preserved in the ancient records. Among these questions the following is proposed: "Who was the oldest man?" The answer is given as recorded in the ancient records. If there be reference to hours, days, years, of one's sojourn on this earth, that answer is true, at least as far as the ancient records may be considered as high and satisfactory authority.

But there is an Art of Living which does not so much relate to length of days, or number of years, as it does to the *quality* of living. In a not far distant day, an author wrote a fictitious work which he entitled "The Fool of Quality." This hero was ever uttering quaint thoughts, presenting important incentives to a high, noble, useful life. Unintelligent persons think vastly more of quantity, of distance, than of quality, and of the real spice, or essence of things. It has been wittily said that "variety is the spice of life." It rather may be said, that quality is truly the spice or essence of life—for the spices are but essences.

A discourse of the Art of Living must be exceedingly useful to all persons, because all persons have a certain sort of life, and the quality in many instances may be very much improved. The being may be raised up to a much higher plane of thought, of life, of activity, of aspiration.

A few simple rules will now be presented, designed to aid persons in acquiring a better knowledge of the Art of Living. Although these rules are primarily given to a few persons, yet they will answer for very general

uses, and they will be perfectly free. The author not having obtained a copyright, each person is at perfect liberty to print and publish them at will, being careful, however, that he or she who may publish them does not claim that they are original writings. They are selected with much care from the speeches, maxims, proverbs or sayings of eminent persons, some of whom have passed from this planet, and some continue here yet to remain. The student is requested to receive them as a liberal donation. They are truly treasures. They are pictures beautifully set in precious stones. The framework is of gold, and the coloring will never fade away, but it is composed of such ingredients that it becomes brighter and more bright.

RULE I. Man is a living being. He did not bring himself into existence, and he cannot destroy that existence. He is bound to live forever, whether he will or not.

RULE II. Inasmuch as he cannot shorten life, but must forever exist in some form, it is the part of true wisdom to make the most of life.

RULE III. The way to make the most of life is to devote one's self to a thorough study of the Art of Living.

RULE IV. That one may thoroughly study the Art of Living, he should strive to become thoroughly acquainted with himself, with his surroundings, and with his capacity for future unfoldings.

RULE V. That one may learn his capacity for unfolding, it is only necessary that he should travel back, become intimately acquainted with past unfoldings, and he will be able to judge, with considerable accuracy, of man's capacity for future unfoldings.

RULE VI. That man may be wisely unfolded, he must begin with his interiors, and push himself, as it were, out, working from the centre to the circumference.

RULE VII. That he may work easily from the centre to the circumference, he must make his surroundings comfortable, convenient, social, euphonious, harmonious.

RULE VIII. That he may make his surroundings comfortable, easy, agreeable, he must consult the good, the happiness, and the well being of every intelligent person within that circumference.

RULE IX. That he may consult the highest good of each intelligent person in that circumference, he must, to the extent of his ability, instruct them thoroughly of individual, social and spiritual laws.

RULE X. That he may instruct other persons of individual, social and spiritual laws, he must himself have thoroughly acquired a knowledge of those laws, so that he may speak, like one in a former age, as having authority.

RULE XI. That he may speak as one having authority, he must be within himself a living model of all he attempts to teach others.

RULE XII. That he may be a living model, he must be acquainted with the choicest foods, the best drinks, seek the purest air, be most wisely garmented, and live in the most harmonious relations.

These several Rules of the Art of Living should be engraved on the tablets of the mind. They form a whole. They are a perfect code. The student of life will find it exceedingly difficult to add to this little book. He will also find it difficult to take out a single rule without so jostling the whole, that the parts would fall to pieces.

In closing a book, in a former age, it was said, "Whosoever shall add to this book, there shall be added to him certain plagues," "Whosoever shall take away from this book, his name shall be taken away from the book of life." Now the author of this little book does not desire to frighten persons, but there is no danger apprehended but that a person will be plagued to add to these Rules; and, moreover, if one takes away one of these Rules, he will deprive himself of an essential part of the Art of Living.

Man and Woman.

FRIEND HEWITT.—Man is styled Lord of Creation; but he comes far short of meriting this Heaven-born title, while Woman is left on the back ground with but little encouragement towards elevating her mind and drawing forth the nobler powers of her soul, which become stunted by the multiplicity of household duties, and the many cares which naturally devolve upon her. Why is it we see the shade of sorrow upon the face of two thirds of the females which have become wives and mothers? Is it because they are not joined to their Spiritual companions, and have not that love and sympathy which is so essential for the peace and happiness of every individual? Now, these things ought not so to be. Let Man put forth every effort to help bear the burdens which hang so heavily, and weigh down her drooping spirit. May he help to hasten the day, which is beginning to dawn, when she will be raised above the low plane which she at present occupies, and be so taught that she can wield a mighty influence in harmonizing mankind, and bringing the world into that state where they can feel that they are one common brotherhood. Then shall we be enabled to so teach our offspring, that they may know how to choose the good and refuse the evil. Then will they have noble aspiring minds, well qualified to lead in the path of virtue and of wisdom. If Spiritualism is to redeem our race from all evil, may its banner be unrolled in the atmosphere of pure love, and be wafted on the breeze of heavenly Truth,

"Till every land and nation,
Till every tribe and tongue
Shall learn this great salvation,
And join the happy throng."

LIFE SAVED BY PRESENTMENT.—Charles Lever, the distinguished novelist, was coming over to the United States in the Arctic, the trip that she was lost, and was persuaded by his wife to defer his visit on account of a very remarkable presentiment that she had against it.—*Telegraph*.

Record of Phenomena.

From the New York Dispatch.
Astounding Predictions.

REVELATIONS FROM THE SPIRIT-WORLD!

The following letter sufficiently explains itself. The non-believers in Spiritualism will now have an opportunity of testing the reliability of communications from the Spirit-World.

WILLIAMSBURG, Dec. 4, 1854.

DEAR SIR:—In the New York Daily Times of the 2d inst., there appeared a few disjointed extracts from some prophetic disclosures purporting to have come from the spirit of Napoleon the 1st. It was never intended by the "Association of Spiritualists," at whose rooms these prophecies were received, that they should have been made public. One member, however, at whose suggestion the spirit of Napoleon was invited, and who indulged the faith that the predictions were to be depended upon, gave the Times a copy of the communications received at the first and second sittings of the circle, from which that paper selected the extracts referred to. Since then another circle has been held and further prophecies made.

As Secretary of the "Association" above named, and also as having been the "medium" through whom these disclosures were made, I feel it my duty, since the matter has been pressed before the public, to give all the facts together, so that a clearer and more just opinion may be formed of their worth and truthfulness than can be elicited from the brief quotations in the Times. It has frequently been asserted by Spiritualists—after the occurrence of some event has been made known to the world—that the fact had been predicted weeks before by the spirits. To these assertions the public very naturally reply by asking why the prediction is not made known before the actual event takes place, through the usual channels! It is for the purpose of answering such queries that I now submit to the world a series of manifestations, which a few months will verify or falsify. As for the predictions, I cannot say that I adopt them, nor can I say I have much faith in their fulfillment. I spoke as I was impressed to speak. After falling from my lips they were no longer my property. If, however, these declarations are untruthful, one of three things must be proved—either that I am an unreliable medium; or that a dishonest spirit impressed me; that my own mind is under the influence, at certain times, of some mysterious power of which I have no conscious knowledge. In either case, I shall hold to the opinion that the world will still revolve on its axis, as usual.

These disclosures were made at three sittings or circles. At the first, held on Wednesday evening, Nov. 22nd, I was impressed to sit in the middle of the circle and to submit to the members—about twenty-five being present—that if they would concentrate their minds upon any particular spirit and invite his presence, their desires would be complied with. Many spirits were mentioned, and at the suggestion of Mr. Azor Hoyt, the spirit of Napoleon was unanimously agreed upon.

I seated myself as I was impressed to do, and endeavored to compose my mind to that state of calm passivity so desirable on such occasions. I was now—very unexpectedly to me—impressed to speak upon the subjects of Peace and Love, by a spirit assuming to be George Whitefield. The soft and pleasing influence of these themes served to bring me to the proper state of quietude, for as soon as this spirit left me, I arose suddenly to my feet, thrust my right hand in my bosom, threw my left hand behind me, and commenced walking the room in that thoughtful, abstracted manner so frequently observed in Napoleonic pictures. Mr. Hoyt then asked—If this is the spirit of Napoleon, will he tell us what were his motives when on earth—whether it was ambition or love of the people that prompted him in all great enterprises? To which I was impressed to reply as follows:

"From my earliest youth I was a child of destiny. I felt a divinity within me, pushing me on to deeds beyond my own belief of my capability and power of action. If men could have read my heart, and could have known the promptings under which it moved, they would have called me superstitious. I consulted my oracles with as much devotion as ever Caesar did. The world acknowledges my inspiration, but does not know when my inspiration ceased. Napoleon the General, Napoleon the Consul, and Napoleon the Emperor, in the early part of his career, was a quite different personage from the Napoleon of later years.

"While I followed my inspirations, I was successful. When I moved of myself, I was beaten with my own weapons. I can see it now, but I could not see it then. I knew my inspiration in my youth. My first impression when a boy, was, that I was not in my own keeping. Solutions of difficult themes were instinctively impressed upon my mind. I leaped to conclusions without any effort of my own. When I first observed this phenomenon I heard an internal voice saying, 'Do as you are prompted.' I followed these impressions whenever opportunity permitted. My only motive was to obey. I early felt that no mortal foe could affect my life. On many occasions I unnecessarily exposed my person in scenes of imminent peril, but I recognized no danger and felt no fear.

"In all my great battles in which I was successful, there was no effort of my own. There seemed to be stamped upon my brain a complete map and plan of the battle before it occurred, and when it was fought it was found to correspond.

"Napoleon won every battle that was fought for him, but lost every one that he fought himself.

(Here a member questioned Napoleon again as to his motives being personal or for the benefit of mankind.) "You speak of

motives! I had no motives. I had no motive but to follow the impulse that moved me. 'Tis true that I hoped that good would result. I felt like the faithful courier who at the will of his master leaps on and never stops until the rein be pulled. I leaped forth as the spirit prompted me. But when I grew impatient, grasped the bit between my teeth and essayed to guide myself, I lost the race. I tell you again that Napoleon had no motive but to follow the impressions that strived within him. He was successful so long as he was true to his impressions, but when he became selfish and moved alone, he began to lose the game. When the man forgot his mission, he ceased to be the medium and became the man again. It was not Napoleon who made himself emperor, but the spirit that placed him there. But having gained that seat, I might have kept it securely. The combined efforts of my enemies could not have driven me from it if I had staid at home. After having become Emperor I never should have fought a battle save from behind the walls of Paris.

"I confess now that the greatest and best deeds of my life were not my own. You cannot know the struggles that the heart feels that has misused the gifts of God. I was like a man who, not satisfied with having done the best he could, strives to do better and undoes all he before accomplished.

"I sought divorce from Josephine without inspiration. I sought without inspiration—or rather the causes which resulted, in Waterloo.

"When I threw off the scholar and became the teacher I lost all I had before gained.

"You may attribute my success to the spirit that prompted me. My defects attribute to Napoleon. When my star first began to rise there was danger of my becoming infatuated by the destiny which governed my every action. There was need of a soothing and correcting influence to curb the passions of my wild nature. It was then that inspiration first introduced me to Josephine. France could not have produced a woman better suited to my wants. Had I possessed the wisdom of Solomon it would have taken me to her door. Her extraordinary power over my unruly nature fitted her for my companion.

"What am I now? I am not rewarded for what I have done for its quantity, but for its quality—not for how much I have done, but for how well I have done it. The lowliest peasant in my kingdom may rise above me if he does the little he has to do well. * * I could make you a prophecy if I could find organs through which to make it. * * You shall see great things in Europe ere long. Europe to-day hangs on a hair. Oh! I could now ride upon the storm and direct the lightning. (In answer to a question if he approved of the course of his nephew, Louis Napoleon, he replied with great warmth—) He is no nephew of mine! He has carried France back half a century, and what angers me most, he has carried her back on my shoulders. There was need of an Emperor in my day. There is no need of an Emperor to-day. I can say no more now."

On Wednesday evening, 20th ult., another circle was held at the Rooms of the Association. After sitting about five minutes, a spirit purporting to be my father, spoke as follows: "My son, let your mind be entirely passive. When you feel an impression, give utterance to it without question—leave that for after consideration. If you fail you lose nothing, if you are successful you gain much, and at no cost to yourself. Feel that you are isolated and alone within the sanctity of your own chamber. Breathe forth every thought that is impressed upon your mind."

(Napoleon then influenced me to speak the following—) "The map of Europe lies before me. Premature conclusions have somewhat tended to frustrate the designs of wise and acute minds who are moulding the destinies of Europe to their proper proportions. All appears dark, with the exception of the centre, where a light, faint and not yet well defined, is descried by the watchmen on the walls; and though the world at large may not see cause for hope in the faint glimmer, yet sage minds rejoice because it comes from where it should come, from the centre and not from the outskirts.

"Ere three months have come, dating from this hour, the assassination of a crowned head will astonish and bewilder the magnates of Europe, and overturn an Empire. In another quarter, a traitor to his king, but a loyal man to his God and to his fellows, will turn his sword against his master and raise the banner of the people. This will occur sometime after the first event spoken of. No more to-night."

On Friday evening we held a private meeting at the Rooms of the Association, seven or eight persons being present. As at the previous circle, the spirit of my father first took possession of me and said:

"Whatever doubts may linger in the minds of those present, let them be removed, if possible; for doubt has an evil influence. Bid Faith rise in your hearts. Faith is like the opening flower, whose outspread leaves invite the morning dew to its embrace; while Doubt goes with folded arms and admits no one to the privacy of his chamber."

After a few minutes of entire silence I was made to rise and pace the floor *a la Napoleon* for a short time. I was then impressed to say—

"Napoleon is here. A third of a century has not sufficed to release me from the captivity of St. Helena. When confined to that lone Rock, my heart was with France, and with France my heart still beats. The Spirit Emperor seeks the welfare of his people even more earnestly than did the Emperor of Earth. The power of Napoleon the Spirit is far greater than was the power of Napoleon the Man. Napoleon the Man sailed with the tide; Napoleon the Spirit can control the tide. Napoleon the Spirit can a thousand times out-general Napoleon the Man. But Napoleon the Spirit finds it harder to

impress his people than did Napoleon the Man. This is the great obstruction to be surmounted. I know that I have the hearts of my people; but they do not know where to find me;—they do not know that I still live. Let me but assure them of this great truth, and I am again at the head of my army. My heroes of Italy—of Egypt—of Austerlitz—are with me now. Ney, the man of five hundred battles, is with me. Murat is with me—Bernadotte, Canino, Lucien, are with me. They are now, as when on earth, looking to Napoleon. My Marshals, like myself, still love France, and Liberty more. They, like myself, now perceive the errors of our former policy, and, like myself, wish to repair our former errors. Having put off the earth-form, we have also put off earthly tastes and desires. We now perceive with spirit eyes and love with spirit hearts. We now feel the truth of that great precept embodied in your declaration of human rights, that—All men are born free and equal."

(Allusion was here made to the prophecies of the previous evening, and the spirit was asked if they would really be fulfilled. To which was answered:—)

"We will come to that directly. What I am now saying is principally intended to bring the medium to the proper state to make a further communication of great moment. His mind is unfortunately too active, and by making these general remarks, I hope to succeed in calming it to that state of evenness which is necessary for my purpose. * * *"

"When I was in Egypt, I remember having dreamed that I was playing the part of an Atlas, and that I carried one of the Pyramids on my back. After my return to France, I mentioned this to Josephine, observing that, of all my dreams, this was the most improbable; for though I might command armies, and overturn kingdoms, and break thrones in pieces, I could not, with all my soldiers at my back, lift that monument from its base. To which Josephine replied—'But how, if you directed your force to the removing one stone at a time, would not time and perseverance remove it from its foundation?' I had never thought of that before—of moving it piecemeal. My ambition was, with one gigantic effort to lift it from its bed. And so I became Emperor by moving one stone at a time. And thus will we now move Europe—one stone at a time—impressing one, guiding another, and whispering to still another mind, until the whole Continent is motion."

"The top stone is already in motion—yea, the earth around the very base is loosened every day. Nicholas is the top stone of the European Pyramid. For thirty years he has lain quietly in his bed. We have just succeeded in moving him."

"There is trouble brewing between Nicholas and Menschikoff. Nicholas will soon see that there is more than one mind in Russia. I'll tell you more of this some other time. Only remember my words, 'There is trouble brewing between Nicholas and his general.'"

"The people of Europe are wondering now—when they have done wondering, they will think, and they will think but a little while when they will begin to act. Then will the spirits strike!"

"Nicholas is stubborn and haughty—Francis is petulant and arrogant. Louis is dyspeptic and fantastic. Victoria is placid and self-satisfied. * * NAPOLEON."

At a private circle held on Sunday evening, 3d inst., the following singular verification of the truthfulness of the above predictions was given through the tipplings of a table—one letter at a time. Mr. Deane of Williamsburgh, was the medium. The spirit communicating purported to be Wm. Young, a Moravian Minister, who left the form thirty years ago:

"My friend! Tell your folks that there is no fear but that the predictions will be fulfilled. There is a band of men who have sworn to release their land from willing slavery. Oh! my friends! tell your Association that they must not be frightened at the shadow of a witless laugh. Fools laugh when they cannot reason. What will the world think when they tell the knell for the death of the tyrant? What will they think when they hear of the trouble between Nicholas and Menschikoff. They will then look upon spirit prophecy with respect—What will they say when they see the Russian General turn his army against the Emperor, and raise the banner of Liberty! This will surely happen between the first of next month and the last of the month following. What will the world think when they hear that Sevastopol is taken—by the friends of universal freedom! The Russian General with his officers will turn Republican, and go help the Hungarians. I have good reason to know that this will happen from true and reliable information that I can depend upon. Under the laws of God we can tell a truthful spirit when we see him. You may depend upon these predictions. I would not for worlds deceive you."

J. F. COLE.

Mr. Constantine of Lawrence, Mass., formerly a Baptist preacher in England, and until recently a member of a Baptist church in L., a short time before he became a Spiritualist, had his boots pulled from his feet on one occasion, and thrown up near the ceiling by spirit power. He put them on again, and held them on tightly by the straps. They were then pulled off again by the same power, leaving the straps on his fingers. Isn't Electricity powerful! And how very singular of force is!

THE LILY-WREATH OF Spiritual communications; received chiefly through the mediumship of Mrs. J. S. Adams, by A. B. Child, M. D. New York: Partridge & Brittan. Boston: Crosby, Nichols & Co.

We have been very much pleased with a hasty glance at this book, whose mechanical execution is beyond all praise, and whose thought and spirit are most excellent. The

work is quite unique in the line of Spirit literature; quite soothing in its tone, and exalting in its influence. All who are fond of *genre*, will not be disappointed in possessing themselves of this book.

Dr. Hayden in the Field.

DR. HAYDEN of this city, spoke recently at Portland, on Spiritualism, illustrating his subject with several unique and very attractive diagrams of Mr. Koons' establishment and apparatus, in Ohio, which he recently visited. He has also a picture of that wonderful island in the process of writing, which has been so often seen and handled at the "Spirit Rooms" there. And besides these, he exhibits a picture of a Spirit in full form, which presented itself to the beholders at that place, in fulfillment of a promise so to do. All these are painted on large canvas so as to be distinctly seen by the whole audience. The Dr. speaks again at Springfield, on Sunday, the 24th inst., and at Hartford, the Monday evening following. In the course of the same, or the following week, he will speak at Weymouth, Charlestown, Natick, and Chelsea.

Special Notices.

A NEW MACHINE FOR SPIRIT COMMUNICATIONS.

A new pattern designed for writing or moving medium, and found to be superior to any hitherto invented, for sale at Harmony Hall, 103 Court street. All orders for the same by mail to be directed to William P. Spear, 15 Franklin street: price 75 cts. 124f

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Every afternoon and evening, circles convene for the physical demonstrations, which are often of the most remarkable character. Hours, 4-12, 7 and 8, P. M.
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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 authorised 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. H. F. GARDNER.

REGULAR MEETINGS IN BOSTON.

Sunday meetings at the Melodeon, afternoons and evenings 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 well known resort of Spiritualists is now open as a Reading Room, Book Store and Circulating Library.
The room will be open each day from 9 o'clock A. M. to 6 P. M.
Also Clairvoyant, Psychometric, and Medical examinations made during any of the above hours.
J. S. LOVELAND.
J. S. LOVELAND.
Dec. 10, 1854. GEORGE ATKINS.

LIST OF LECTURERS.

The following persons are now prepared to lecture on the subject of Spiritualism wherever and whenever their services may be desirable and circumstances permit. They may be addressed at this office, No. 15 Franklin st., Boston, Mass.
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R. H. WILSON. S. C. HEWITT,
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STEPHEN CUTLER, of Woburn, Mass., is induced again to offer his services as a Healing Medium to those who may be suffering under any form of disease. He is located at Central square, about a mile from Woburn Centre, and has accommodations for a limited number of patients at his house. He has the assistance of other Healing Mediums in his family, and avails himself of the remedial virtues of the magnetic machine, water, etc., and has been very successful in the treatment of rheumatism, fevers, and inflammatory diseases generally.

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SPIRITUAL PHENOMENA.

MRS. W. R. HAYDEN, having postponed her return to England for the present, has taken rooms at No. 5 Hayward Place, near the State 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 R. Cummings, M. D., Mendon, Mass., a particular description of the disease and symptoms, their age, occupation, temperament, whether single or otherwise, the last medical treatment, and their own address, may be greatly benefited.
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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 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.

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.

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Poetry.

A FRAGMENT.

What new delight is this my soul inhales—
That drives this vision now and now—
And hushes this faint heart's sweet sorrow's tale!
As now, from the spheres beyond, demands
And breathes upon and quickens latent powers,
And opens portals to an inner life.
A soul I stand; while from my wondering eyes
The vision falls off, there bursts upon my view
The living, moving, breathing Deity.
The vast remembrance which hid the unknown God,
One living soul, the trembling soul,
And was it to a Father's fond embrace,
That smile benign my thirsty soul drinks in
Through every sense, distilling into joy,
My powers thus quickened, dimly yet perceive
How vast the ocean of a Father's love;
How these, unfolding still while ages roll,
Through Nature's grand arena yet shall see
More clear disclosed the universal soul.
New York. SAMUEL OWEN.

THE CONSTANT STAR.

The darkest night has one bright star,
God's never-changing love;
Its beaming glows life's saddest hour,
And lifts the heart above.

That beacon light inspires with hope
The weary, fainting soul,
And dries its tears, and soothes its fears,
And leads it to its goal.
East Lexington. E. A. N.

LITTLE MARY.

Little Mary comes to greet me
With a smile sweet divine,
And her looks like angels meet me,
As she lays her hands in mine.
Fairest creature! ever straying
With a grace as light as day;
Like a lamb with sunbeams playing
In the perfumed folds of May.

Then she asks me if I love her,
And her little auburn curls
Fall in clusters, and half cover
Her sweet lips, enriched with pearls.
Then she smiles with grace so simple,
Half akin to heaven she seems;
Love plays round each moulded dimple,
Like a fairy in day-dreams.

'Tis not her household duties shining,
With a seraph's voice she talks;
And, the kindest praises winning,
Makes a heaven where she walks.
And at night, in the eternal,
Whispers forth her fondest prayer;
With her presence home is vernal,
Something like an angel's sphere.

Then she twines her arms around me,
Tells me how she learns to spell;
Till a power unseen has bound me,
Far too pure for tongue to tell.
Earthly graces come not near her,
Charm divine her ways imbue;
O ye watchful angels, spare her,
Guide her to the pure and true.

Quick and graceful as a fairy,
Type of what the lovely are,
Perfect is the form of Mary,
'Tis with beauty like a star;
And endowed with all the graces
Which the pleading angel gives;
I can see by outward traces
That the flower of Eden lives.

And her anxious eyes will gladden,
As she hears my footsteps near;
O to her sweet voice I listen,
Then home seems a music-sphere.
And her gambols ever teach me
Pleasure is not always vain;
Angel touches seem to reach me—
Then I feel a child again.

Then she tells me some bright story
Of the little feats she's done;
How she learnt the Saviour's glory—
How the prize at school she won:
And thus she talks through evening hours
With an air of sweet delight;
Then, with lips pressed to her flowers,
Breathes the tender words, "Good night."
S. H. BRADBURY.

KINDRED HEARTS.

Oh! ask not, hope not too much
Of sympathy below;
Few are the hearts whence one same touch
Bids the sweet fountains flow:
Few—and by still conflicting powers
Forbidden here to meet—
Such ties would make this life of ours
Too fair for aught so fleet!

It may be that thy brother's eye
Sees not as thine, which turns
In such deep reverence to the sky,
Where the rich sunset burns:
It may be that the breath of spring,
Forn amidst violets lone,
A rapture o'er thy soul can bring—
A dream, to his unknown!

The tune that speaks of other times—
A sorrowful delight!
The melody of distant chimes,
The sound of waves by night;
The wind that with so many a tone,
Some chord within can thrill—
These may have language all thine own,
To him a mystery still!

Yet scorn thou not for this the true
And steadfast love of years;
The kindly, that from childhood grew,
The faithful to thy tears!
If there be one that o'er the dead
Hath in thy grief borne part,
And watched through sickness by thy bed,
Call him a kindred heart!

But for those bonds all perfect made,
Wherein bright spirits blend,
Like sister flowers of one sweet shade,
With the same breeze that bend,
For that full bliss of thought allied,
Never to mortal given—
Oh! lay thy lovely dream, aside,
Or lift them unto heaven.

STAND FIRM.

There are moments when life's shadows,
Fall all darkly on the soul,
Hiding stars of hope behind them,
In a black, impenetrable scroll;
When we walk with trembling footsteps,
Scarcely knowing how or where
The dim paths we tread are leading
In our midnight of despair.

Not a gleam to cheer us onward—
Not a gleam from out the past—
While the roar of clashing waters
Comes to us upon each blast;
Ay! another step may plunge us
In the dread abyss below:
And another step may save us
From the very depths of woe.

Stand we firm in that dread moment—
Stand we firm, not shrink away;
Looking boldly through the darkness,
Wait the coming of the day;
Gathering strength while we are waiting
For the conflict yet to come;
Fear not, fall not, light will lead us
Yet in safety to our home.

Firmly stand—though sirens lure thee;
Firmly stand—though falsehood rail,
Holding Justice, Truth and Mercy,
Die we may—but cannot fail:
Fall!—it is the word of cowardice;
Fall!—the language of the slave;
Firmly stand, till duty beckons;
Onward then, e'en to the grave.

FRANCIS D. GAGE.

Miscellany.

The Immortal Fountain.

"Without a parable he spake not unto them."

Musing one day upon the state of things as it was in the Golden Age, and especially respecting the mode of instruction then, when there were no writings, and when man was taught what is true and holy by the opening of his spiritual sight, and thus frequently admitted into spiritual association with angels, who taught him the truths of heaven, just as God taught Adam, and angels the patriarchs, I fell into a sound and most delightful sleep, and dreamed that I was living in those peaceful and happy times. It seemed as if I was in one of the most beautiful districts of the earth that I ever beheld. The sun was rising with great glory above the eastern hills; the dewdrops were still upon the green pastures, and as the light fell upon them, it seemed as if the earth was covered with gems. In the distance there was a lofty range of hills, and on them, here and there, were planted fine tall trees. At their feet the flowing of a gentle pellucid stream murmured agreeable music, which harmonized with the voices of thousands of sweet feathered songsters.

On a gentle eminence there was a singularly beautiful house, embosomed within magnificent fruit-trees, that were all in full blossom. An extensive garden surrounded the house, in which were found shady walks that terminated in cool groves, to which the owner and his family retired, in the heat of the day, to discourse upon things of everlasting concern.

This gentleman (for we must speak after the manner of our times) had two daughters, called Chacune and Aucune. Chacune was extremely lovely, both in mind and body. Mild as a lamb, yet majestic and noble; full of benevolence and kindness; and, moreover, she possessed that delightful quality that always inspires pleasure in others. But Aucune was just the opposite. Always frowning and out of humor; wanting and getting, but never satisfied; and ill-tempered with herself and every one else. From long-continued indulgence in evil tempers, her body had lost its natural beauty, and had become the impress and form of the ugliness of her disposition. For a sweet mind always makes for itself, in some way or other, a beautiful body; and, though we sometimes find good and virtuous minds in deformed bodies, yet how completely is the deformity overshadowed and put comparatively out of view by the sweetness and beauty of the disposition!

Aucune's greatest desire was to be as beautiful and as much beloved as Chacune; and she could conceive of no way of being so, but by making her sister as ugly and as despised as herself. For some years she had been trying this plan, by beating and abusing her, tearing her dress, cutting off her lovely auburn hair, as she was sleeping in her room; and on several occasions she even struck her on the face, with the intention of making an ugly mark, which he hoped would destroy the charm that was about it. Besides all this she had been known to break into neighbors' gardens, and tread down the flowers, and bring some away, and lay them in her sister's bedroom, with the intention of throwing the blame upon Chacune.

These were some of the means she adopted; but some way or other, Chacune remained as beautiful, and even more beautiful than before; for every blow that she received from her sister seemed to make her still more amiable and lovely; for I must observe that in no case did she resent the unkind treatment of Aucune, and therefore to all her beauties she added that of patience, forbearance, forgiveness, and mercy, which are those that shine brightest in heaven. And, notwithstanding all the wicked and deceitful plans of Aucune, no one would believe that Chacune would injure any one. Thus poor Aucune had the mortification of seeing Chacune growing more beautiful and beloved every day, while she was becoming more and more deformed, and shunned, and disliked.

It was reported in the neighborhood that, during the time that Chacune slept in the grove of her father's garden, her spirit was admitted into the company of angels, with whom she talked, and strayed into fields of eternal green. It was also said that the angels bathed her in the Fountain of Beauty, which is situated on the summit of Mount Innocence, in the spiritual world, and which was the cause of her surpassing loveliness. Aucune, to whom nothing of the kind had ever occurred, had often heard such things reported of others, and when this was said of Chacune, she became much interested and curious to know the truth of the matter; "for perhaps," thought she, "I may be able to bathe in those waters too, and then I shall be as beautiful, and as much admired and beloved as sister!"

The next morning after she had heard the report, she hastened to Chacune's bedroom, and stole softly and silently along the passage, and listened at the door, expecting to hear angels conversing and playing with her. All was quiet, however, save the noise of some sweet singing birds, that came every morning and warbled their music from the boughs of a vine-tree, to awake Chacune from her peaceful slumbers.

As soon as she went in, Chacune, who had just awoke, asked "why she came so early!" "To see the angels," said Aucune. "To see angels!" said Chacune, with astonishment. "Why, sister, how is it that you look for them here! Do you not know that angels live in the spiritual world!" "But I have heard," observed Aucune, "that angels bathe you in the Fountain of Beauty; and do, sister, tell me where I can find them, for I long to bathe in those waters and be beautiful also!"

Chacune blushed and smiled at the ignorance and earnestness of her sister, and said, "My dear Aucune, you know that I love you, and would do anything for you that I am able; but I cannot show you angels on earth, for they have not, and never can have, material bodies. Their bodies are spiritual, and made of spiritual substances, and suited exactly to the spiritual world in which they live, and therefore can never be seen by material eyes."

"Then how must I see them?" said Aucune, with impatience. "I will explain it to you, sister. While here, you are an inhabitant of two worlds—this world of matter, and a world of spirit; and you have a body adapted to each; one, a material body for the material world; and the other a spiritual body for the spiritual world. (1 Cor. 15: 44.) Now listen, sister," continued Chacune, with earnestness; "each of these bodies has senses peculiar to themselves; and, what is remarkable, when the senses of the material body are active, you see men and material things; but when the senses of your spiritual body are active, and those of the material body quiescent, you can behold angels and spiritual things as plainly and palpably as you now do the things of earth; but you cannot see spiritual beings with material eyes. At what we call death, we put off the material body, and thus shut out the material world forever, and then live

eternally in our spiritual bodies in the spirit world, which will be as really and truly substantial as ever the material was. You perceive, therefore, dear Aucune, that, unless the Lord sees fit, in His good providence, to open the eyes of your spirit, you will not be able to see angels."

Aucune was sadly disconcerted at this information; for, though spiritual intercourse is said to have been a circumstance of frequent occurrence at this period, and for some time after, as is evident from many similar events being recorded in the Bible, yet she had been too much engrossed with herself to reflect upon the nature of such things. So frequent is such intercourse said to have been at that very ancient time, that angels were the common instructors of man. Indeed, to a very great extent, this is the case now, but with this difference: then, man was in open and manifest communion, and talked with angels as with his fellow-men; but now, doubtless for some wise and providential reason, they minister to us in an unseen manner. But, though unseen, it is not the less certain that they are, even now, our instructors; for how otherwise can we account for those new and beautiful truths which enter our minds in states of contemplation! Man cannot create truths; they must, therefore, be communicated from some source, and that source is clearly not any thing extraneous to us; for in such states we are more withdrawn from external objects than at other times, and elevated into the interior recesses of our minds. They must, therefore, come from within; and our conversation at such times must be in heaven if our thoughts be true, and in hell, if they be false. From this constant ministrations, and teaching, and nearness of angelic beings to us, it is nothing outrageous to suppose that God may, even at this day, for wise and eternal purposes, close the senses of the body, and open those of the spirit, as he did often to the patriarchs, to Elisha's young man, to the prophets, to the disciples, to the apostles, and particularly to the Revelator.

Aucune pondered over what her sister had said, and almost despaired of ever being able to bathe in the Fountain of Beauty. One day, however, after being more than usually anxious, she wandered up and down in her father's garden, and was quite overcome with her feelings, when suddenly she beheld a glorious being dressed in white garments. His face beamed with love and kindness; so much so, that Aucune could scarcely look upon it, for the glory that was about it.

"Young immortal," said he, as he approached Aucune, "we have perceived that you are anxious to have communion with angels, and to enter the spirit-land, and bathe in the Fountain of Beauty; your kind Father has granted your desire, and you are now in the world of spirits."

Aucune was astonished, and could not conceive how it could be; "for," said she, "I have a body, and garments, and here is solid earth!" "And for some time she could scarcely believe it; but in time she became convinced that she was not dwelling in the material world; for all her faculties were a thousand times more free and sensitive, and all the objects that surrounded her were so much in unison with herself, that they seemed as if they were the things of her own mind portrayed before her.

"Follow me," said the angel, after the surprise of Aucune had somewhat subsided; "follow me, and I will show you the way to the Immortal Fountain."

Aucune instantly followed, inwardly exulting at the thought of soon being as beautiful as her sister. So entirely did this occupy her mind, that she never once spoke to the angel; and they walked on in silence, until they arrived at a splendid massive gate of brass. Over the top was written, the "Gate of Obedience." Aucune thought it was a strange name, but supposed it was one of the peculiarities of the spirit-world, and made no inquiries.

"We must enter through this gate," said the angel, who immediately went up, and lifted a ponderous knocker, and struck three times. The gate was instantly opened by several glorious beings, clad in a similar manner to the conducting angel, and all equally benevolent.

"Welcome, welcome, welcome, welcome," "Welcome to the angel-land," said they, rejoicing, and in tones of sweetest music. "Immortal, enter our happy land," they continued. Aucune attempted; but as soon as she was fairly within the Gate, she felt an oppressive pain upon her forehead, her eyes became dim, fear and trembling came upon her, and she thought she was ceasing to live.

[To be continued.]

A Gem.

The following little gem we clip from Dickens's "David Copperfield":—

"She died," said Polly, "and was never seen again, for she was buried in the ground, where the trees grow."

"The cold ground," said the child, shuddering again.

"No, the warm ground," returned Polly, "where the ugly little seeds are turned into beautiful flowers, and where people turn into angels, and fly away to heaven."

THE VIRTUE OF LAUGHTER.—When one can give, and does give, a clear, honest laugh, or in any way shows forth a genial sympathy, there is still left something of the innocence of nature and the impulse of goodness. It is true, there are those, the intensity of whose inner life, and the circumstances of whose lot, may repress tumultuous joy; yet there is an attractiveness in them, as though that which in others breaks out in laughter, were distilled into spiritual serenity, and comes forth now and then in the sunburst of a smile. [Chapin.]

Adamant is a substance so extremely hard as to be able to polish the diamond. It is considered to bear the same relation to diamond which emery does to corundum. A few years ago, M. Dufresne exhibited before the Paris Academy of Sciences, a few pieces of adamant which were met with in the same alluvial formation whence the Brazilian diamonds are usually procured. The largest piece obtained weighed about 66 grains. Its edges were rounded by long continued friction; and it presented a slightly brownish, dull black color. When viewed with a microscope, it appeared riddled with small cavities, which separated very small irregular laminae, slightly transparent and iridescent. It cut glass readily, and scratched quartz and topaz. On analysis it was found that this adamant contains 96.8 to 90.8 per cent. of pure carbon; the remainder consisting of vegetable ash.

MAGNETIC IRON.—The Lake Superior Journal states that some very fine specimens of magnetic iron have been discovered on the shores of that lake, and that samples of it are to be tested in the manufacture of steel. If the test shows this iron to be what it is, it is of great importance, this discovery will be important and valuable.

Angels.

The common idea appears to be that before God created the Universe, at some point of the past eternity, when he was idle and alone, he made the angels, radiant cherubim and seraphim, to love and praise him. This was in heaven; which either existed of itself, or for the angels. As God made all things, he must have made heaven, and the angels, as well as the universe, and man, and other animals. "All things were made by him, and without him, was not any thing made, that was made." This was Logos, the word, but "the word was God." "God made the heavens and the earth;" and before the heavens and the angels were made, there was an entire eternity, in which God was alone, and an infinity, in which there was nothing.

The angels were made good—able free agents, and according to Milton, capable of envy and ambition; so not being satisfied with their position and destiny; tired, possibly, of having nothing to do, but to be good, and sing hallelujahs, which is rather dull music on earth, whatever it may be in heaven, they rebelled; "there was war in heaven;" and finally the hosts of rebel angels—wicked angels—devils, in fact, were turned out of heaven and turned into hell, which either had been made beforehand, to be ready for such a catastrophe, or else was created at the time, just when it was wanted; and this latter seems the most probable supposition, for why should there be a lonely hell, without so much as a single devil to inhabit it. This is the story of the popular theology, made out of a little Scripture and a good deal of Paradise Lost.

The natural history of angels, according to the popular faith, is sufficiently vague. They are commonly painted as mild, pretty-winged females. But the angels we read of are males or appeared as men, and the most distinguished bear masculine names. The fallen angels are all presumed to be of the masculine gender. The good angels are represented as white—the common idea of the bad ones is that they are black. All angels are presumed to have been created such, for their sexual generation appears not to have been thought of either in heaven or hell. Jesus, in his discourse on marriage, says, "for in heaven they neither marry nor are given in marriage, but are as the angels."

It was left for Swedenborg to give a true account of angels, and angel life, as he asserts, from actual observation, and frequent conversation during an intimate acquaintance of twenty years. He assures us that all the angels were born human, on this and other planets; they exist, male and female, in the conjugal relation, with great and continual enjoyment of the relations of love, but with no generation of angels, but only of "goods and truths." His account of the angel life fills several large volumes of memorable relations concerning heaven and hell, conjugal love, &c., to which we must refer the curious reader. [Nichols's New Philosophical Dictionary.]

Life after Freezing.

It is said that the scientific men of France are at present speculating on a recent instance of a young man brought to life after being frozen eleven months on the Alps. The blood of a living man was infused into the veins of the frozen youth, and he moved and spoke. The experiment was afterwards tried on a hare, frozen for the purpose, with complete success.

It has been the practice at the hospice of St. Bernard, for the monks to keep the frozen bodies of unknown travellers for months, that they might be recognized, and in Norway—according to the recent work on that country, published in England by Professor James D. Forbes—the people, in some of the valleys, during the long, weary winters, keep the bodies of deceased persons in a frozen state till spring, when they are borne to the church for the last time; but this is the first instance on record of resuscitation after death was for some time apparent.

In some parts of this State it is quite common to transfer fish from the waters of one locality to those of another, when they are frozen so hard that they may be broken like a stick by bending. In this state the Otsego bass has been packed in straw and conveyed to a considerable distance, and after being placed in cold water, gradually thawed to life again. Nearly all the fresh fish brought to our markets, and forwarded hence into the interior, are packed in ice. In this manner the Eastern people ship fish, meats, fruit, &c., to the East and West Indies, in their ice cargoes.

Some years ago, an entire mammoth was found on the northern coast of Russia, in an excellent state of preservation, to the very hide and hair, and after its discovery and displacement, animals partook heartily of its flesh. The tusks were brought to St. Petersburg, where they are still to be seen.

The *Mobile Tribune*, a few weeks since, published an account of a negro in that city, who, during the hottest weather of last summer, was loading a barge with ice for the up country, and to cool himself laid down upon the large blocks which were thinly covered with saw dust, and soon fell into a profound sleep. How the icy coldness gradually diffused itself through his system and crept into his very marrow, he could not tell, but when discovered he was found to be quite stiffly frozen. By the use of prompt measures, he was, in time, thoroughly thawed and ready for his usual routine of duties.

We need not despair of Arctic voyagers, after years of absence; even the lost Colony of Greenland may be found a thousand years hence, in a state of somnolent, though frigid hybernation. We must not even be surprised to see "a living mammoth," and no humbug at that, advertised for exhibition, and Rip Van Winkle's prototype thaw out, after a sleep of years with the frogs, some fine March morning. [Daily Times.]

MESMERISM A FANCY ARTICLE.—In an action brought in Massachusetts, against the husband, to recover compensation for mesmerism services and medicines furnished the wife, Mr. Justice Metcalf says:

"A married woman may, in the absence of her husband, procure for herself necessities, and among other things, necessary medical aid and advice, for which the husband will be liable. This is the general rule of law. The law does not recognize the dreams, visions, or revelations of a woman in a mesmeric sleep as necessities for a wife for which the husband, without his consent, can be held to pay. These are fancy articles, which those who have money of their own to dispose of may purchase if they think proper; but they are not necessities, known to the law, for which the wife can pledge the credit of her absent husband."

As small planets are nearest to the sun, so are little children nearest to God.

Nobility resideth not in the soul; nor is there true honor except in virtue.

PUNISHING ON PETER.—A clergyman somewhere in New England, while discoursing from the pulpit on Sunday, had occasion to refer to Peter's denial of the Master, and quite unaccountably to himself perpetrated a pun, in elucidation of the cause of Peter's weeping. "He wept bitterly," said the parson, "because he had committed a crying sin."

Telegraph.

BENEFIT OF SINGING.—The eminent Dr. Rush says that the exercise of the organs of the breast by singing, contributes to defend them from those diseases to which the climate and other causes expose them. The Germans are seldom afflicted with consumption—a fact attributed, in part, to the strength which their lungs acquire by exercising them frequently in vocal music. Nor is this the only benefit derived from singing. Digestion is greatly promoted thereby—the mind is tranquilized, so the laser passions are meliorated—and, we might go on, *ad infinitum*, in pointing out the advantages arising from the cultivation and exercise of the vocal powers.

God hath given to all mankind a common library—his works; and to every man a proper book—himself.

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