

# 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. 7.

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WHOLE NO., 105.

## Thoughts of the Age.

For the New Era.  
Jesus of Nazareth.—No. 7.

BROS. HEWITT AND NEWTON.—Having disposed, thus summarily as possible, of the life of Jesus of Nazareth in his acts or example, I wish the reader would follow me in some bold conclusions upon this part of our subject. I ask not that he assent *beyond his reason*, but that he fearlessly read.

Has the example of Christ saved the world from all sin? It is not so much as claimed by any. If it has not, can his example ever save earth from her pollutions and every transgression? No. And for this reason. His example can save only so far as it leads men to an observance of law. God can never be reconciled to a sinner, or one who breaks law. If Christ leads any one to an avoidance of transgression, in so far, he is their Savior. If his example will lead to an avoidance of transgression of every law of God, then is he the Savior of all men, and in all things, if so be men follow him.

I propose to look at this example from two directions. And by example I mean the acts, the doings of Christ.

The first point of view, will be to show in what he is not a Savior, and take a general look at Jesus of Nazareth, and his relations to the race, through his example.

1st. He was esteemed, and did so esteem himself, as a national or sectional Savior. He came unto his own (the Jews) and they received him not; and after, he turns also to the Gentiles. His course of action did not suit his own people, and they rejected him, nor tried at all to understand him. To such as would learn of him and become his disciples, he attached himself and gave his powers in large measure. It is natural—his love of his own people. It is hard to become a citizen of the world, and not of a nation; harder far than, than now. His solicitations for his own were proportionate to the depth of his being, yet he appeared unconscious that a world was about him as well as a nation. What he would have done, with the general consent of the people, is problematical, wholly so.

2nd. Being a national Savior, he was also a sectarian Savior. He wanted all men to learn of him; and his whole example has about it the tartness or dictation of, *my way is the right way*, yours—that of all of you—is wrong. Toleration was not a very prominent feature. Whether right or wrong, is not here the point; it is the simple fact that his example had in it, *do as ye see me do*. And this was resultant in a sect. It was a pulling down, a levelling, course. It was a building up also, of such a fabric as he thought best.

3d. His example has naught to do, or in very little measure, with science, or the sciences. He took the world as he found it, and went about to do a certain work. Not all the work of all the world. Not an exposition and demonstration of all the laws of God in which man is involved, but only some of the laws. The world has had other Saviors, and needs yet others, to show man the way of life fully—or a way to avoid the transgression of every law. However much his example did prove, it proved not all. And if I rightly learn of God, he would have me obey every law that reaches my conditions. Others I cannot of course obey, not having any relation to them. And law-breaking is as disastrous, just as disastrous in degree, in one direction as another. If, then, this example has no knowledge in it, by which man can avoid the transgression of every law, it fails in its entireness of salvation—man is not wholly saved, even if he "follow" Christ. For instance, this example in all its specific greatness and prospective good, gives not the race, nor individuals, the science or laws (and of course laws of God, as every law must emanate from God), of chemistry, of natural philosophy. It develops not, nor tames, the lightnings of that day and this. It cages not nor works the as yet omnipotent power of steam.

4. His example is destitute of attainments in the arts—any art save that of healing the sick, and of psychological and mediatorial or spirit-mediumship. There is in it no printing. It required a greater than he in a specific direction, to work out, and to give to the world a "do-as-ye-see-me-do," that should prove to the race a way of salvation in another direction, through the "do-as-ye-see-me-do," of Jesus of Nazareth. Faustus has scattered a knowledge of the saving powers and works of Jesus, like tree-leaves in falling time, everywhere. Other arts, full of the ways of God, are working out the salvation of the race, each in their "do-as-ye-see-me-do," yet are they altogether foreign to this example of Jesus. That example followed out, would carry the race backward, not forward, in some things where it must and will go. Practically, it was a *one idea* affair. A very good idea, however, and as essential to salvation in its place, as any other law of God.

5. In literature this example has some, not much, to attract. If literature has any of the laws of God in it, let every one judge.

6. His example is meagre indeed in commerce, and the laws of agriculture. If these are an actual good to the race, then are they

so, by the laws of God; and if this example is deficient therein, it lacks so much of a full salvation.

7. His example fully adopted—and such is his demand of such as would be his disciples—would make the generation in which all become Christ-ites, the last of the human family. If this family is perpetuated by God's laws, and if there is no change in these laws, then this example is an actual transgression of the laws of God. His example nullifies all marriages, for in his heaven is no marriage, but that of the soul to God; and in earth-life no marriage. The plea of speciality of mission, falls of its import at this point; for if his example is binding, or necessary to salvation, then it is all binding. If a part can be laid aside, who shall say what part? Then, too, it would be in part, super-essential. If his example was only for him, all his "do-as-ye-see-me-do" is mere talk, and useless—no salvation in it. Well, we should think this, in looking at the "way" Christ-ites look for salvation now-a-days. The doing part, is all nothing—good enough for Christ—no use to us, his disciples. Not so worked his disciples, under his own direction. The Romanists in their clergy are in this respect consistent in their doings—for it is a doing "as ye see me do."

8. His example goes forward of his generation, to some extent, but reaches very feebly into the future, from a want of that plain and practical information of the laws by which he worked. He may have shown, over and over to his disciples, but has left the world law-less, by his own actual failure or course of non-action, in giving the race the laws necessary to a healing of the sick, and even other acts of his. If these works were only effusions of his, to show his powers—were only his credentials of office,—it were well enough; but it cannot be that, he could assume that there would be no sick, except in his day. If man knows not the laws of health, and reaps the penalties of transgression, whether by ignorance or intention, and if Christ did know them, and gave them not to his fellow beings, then surely his salvation is of little benefit in our day.

To say, Keep the laws, is easy, but to unfold these laws, and by his example to avoid their being broken, is another matter;—to so simplify this way of salvation, to such as are less favorably endowed than he, would have been indeed a work of mercy; unless we are to suppose that sickness and penalties of broken laws are better for the race than are the avoidance of them. In this case, the works of Christ were only a sort of demonstration of his power, and in one sense did injury, if only by taking away the blessings, that the penalties of broken laws might have been exerted upon such as were healed. If ignorance of laws is better than knowledge, then is this example full of virtue; as it but shows us phenomena to astonish us, and like jugglery, it leaves us in the dark as to the way of doing them. It showed man what might be done. All I would mean here is this,—in all his doings he leaves no means of arriving at his laws of healing and the like, in case his disciples, at any time, might lose them—and they have. At this day, the sick are healed, but the laws have, as it were, been re-discovered.

I turn briefly to a look at this example in another direction, or in a positive view. Leaving the general consideration, I come to consider it in its speciality.

1. This example leads to good works. Scarce an act that was not running over with mercy and greatness of soul. Not one but seemed the result of the largest philanthropy and an unwavering integrity of life-purpose.

2. Jesus of Nazareth confined his works in a very large degree to the physical evils, or to the various physical sins or derangements of that day. To heal the sick, remove evils, (cast out devils,) give sight to the blind, with other similar benefits, would strike one as his most usual, and most loved occupation. His acts usually tended to the happiness of his fellow beings, while yet these acts embraced not all man's avenues to happiness, or inlets to pain and want.

This quality in his doings, therefore, is in part negative, and might have been introduced upon the other side of this question. Going about doing good, was indeed a trait most conspicuous, while he did good only in the line of his own faculties. Such as have his faculties will, by their very organization, do as he did. Those of a different combination of faculties are of necessity left, in one sense, without example, at least by one whom they are taught in their Savior from all sin. They might do as he did, or act up to their laws; yet suppose their doing led to a direct counter-course of Christ's, what then? Surely Christ's organization has in it no "way of life" but this for such; and will these others' doings, be without sin? To illustrate: A loves strong drink. Christ did not. Each is born with his or her different loves. One is by "inheritance a little below the angels," the other a great ways "below."—Now Christ of course drinks not of strong drink, and says, As ye see me do, so do ye. A says, What? Drink, or not drink? If he drinks, will he do wrong? If wrong; reader, do you say wrong? then, if Christ healed the sick, gave sight to the blind, by his laws; where are you, if you do

not as he did? See to it, you are not condemned in that thing which you allow. If then, A, by his laws is wrong, are you right, by your laws, in not doing as Christ has led you?—Is A wrong? Wrong by his laws! Is a horse wrong by his laws? Is he wrong in being a horse? Or, being a horse, is he wrong in drinking as a horse? If Christ was right by his laws—acted up to his laws, and A does the same by his laws, is not A right? Then A is right in doing what, by Christ's example is wrong? Do you allow this? It is the only way of escape for your course of action, or A's either. But again, suppose Christ's way is really the only way according to the laws of God. Must A relinquish his organization? Can he do so? "Can a leopard change his spots?" And A, in spite of his laws, is in transgression, by this supposition, of the laws of God. Can he follow Christ's laws and yet without the faculties for so doing? Must he do this or be damned? Then are you, reader, and me, too, damned most certainly, if we "heal not the sick," as he did, and work not his works, whether with or without his faculties. Has Christ's example a salvation in it, unfulfilled? Or can we "follow" him, and do not his doings? It seems to me every one will very readily crawl out of this dilemma, if he can, for it comes a little too close home. My own view of this matter is "plainly" this: I am not a Christian any more than I am a Platonist, or a Frankinite, a Morseite, or Fultonite, or Beecherite, or Parkerite. I am only a God-ite. Following to the best of my ability, the laws God gave me, and making them tell as closely to every other law as I can, or as close as God's laws will let me, I am content thus to work out my destiny, my salvation. This brings me briefly to—

3. The Christ-ites are, by the example of him they acknowledge as their pattern, obligated to do as he did. How many act this obligation? His disciples admitted this obligation, and were anxious and willing to do as he did, and they did so do—except "greater things" did they, than he. Are there no "sick" now? No "blind" now? No "devils" now? No "sleeping" dead now? Oh, plenty of them, if the pulpits are to be our authority; but alas! they are but soul-sick; spirit-blind; totally depraved devils; dead, not sleeping, in sins,—that's all. Christ, now, has no other sick ones, blind ones, but these.

Oh! hypocrites and anti-Christ, how can ye escape condemnation by your own example?

4. No man dare be a Christ-ite in this day. Not a man. If there is one, point him out, ye who can. He would see the lunatic asylum nearest at hand, sooner far than Peter did the "inner prison," even in this day of 1854. Try it, if you dishieve my words. Go into your streets, and begin the works of mercy to the lame, the blind—any or all you meet, heal them. Then go on, even of a Sabbath, in this way, and when you have reached the churches, go in and "whip" out the "money changers," the bankers, merchants, money lenders, and shavers and such like. Call the lawyers, doctors, clergy, the legion of sects, hypocrites, and of their father the devil, a wicked and perverse generation, vipers—and such like tender names; go into the corn fields, and upset law and order, as it would, in this day, as it did in that of 1800 years ago; and then report your experience. I would like to hear or see it.

5. By this example, how many Christians are there in Boston? Not many in Elmira, that's certain, of this stamp. Plenty of men and women labelled Christians, but not all the telegraphs, magnifying glasses, or powers of any kind, could find in what consists their Christianity of works; of the do-as-ye-see-me-do, of Christ; beyond those that say less—profess less.

I am done with the Example of Jesus of Nazareth. Very much might be said more, but I turn to the Precepts in my next.

Yours truly,  
A. M. POTTER.

ELMIRA, N. Y., Oct. 9, 1854.

## An Appendix to Br. Ballou's Modern Spiritualism.

MESSRS. EDITORS.—Notwithstanding the appropriateness of your strictures upon the article, entitled "Modern Spiritualism," from our friend Adin Ballou, there still seems to me to be some points unreplyed to, that demand consideration. Among the errors ascribed to many Spiritualists, is the idea that modern manifestations transcend those of the Christian dispensation, so that its believers regard the Christianity of Jesus with indifference or contempt. The Christianity of friend Ballou is one thing, and the Christianity which many Spiritualists regard with indifference, I apprehend, may be quite another thing. This word Christianity, has about as many significations as there are sects among us. How many Christians really believe, as does our friend Ballou, that Christianity is opposed to war, vindictive punishment, and physical bondage? May not many Spiritualists regard these great errors with indifference? And so long as Christianity, as it is, shall practically embrace the sins, and uphold the sinners in their wrongs, no matter what Jesus may have taught, I can see no serious error in casting away the Christianity that justifies

them. It may not be the Christianity of Hopedale that we should complain of, so much as the Christianity that riots in war and bloodshed. I am certainly looking for a reform in this direction, which I am sure Christianity has not accomplished, if it can. If this be an error, it must be acknowledged a harmless one; but fortunately I find that thousands upon thousands have been saved from their errors that Christianity did not or could not reach.

2. Our friend B. institutes a comparison between Scriptural and modern manifestations, and asks, "Were the manifestations from the spirit-world in those days, less striking, or less effective than our modern ones? Certainly not, if we accept the Scripture records." Suppose men and women do not accept the history, then what? Or suppose they do, which is the most striking, a record of events eighteen hundred years old, handed down to us through such channels as the Scriptures have passed through, or the tangible demonstrations witnessed by our own senses? Is there no superiority of facts over fairs? Surely, the manifestations of Scripture record are nothing but a record to us, while those of our day are tested, not by other men's senses, but by our own. What I see, and hear, and know, more than equals what others may testify or write about in a distant age of the world. And I have yet to learn that there exists a single Spiritualist who has not a greater faith, by reason of modern manifestations of spirits, than he or she ever had, or could have had, from the teachings of Scripture history. Spiritualism, therefore, does what Christian history has not, with all its means, been able to do. Whether modern manifestations shall excite a renewed veneration for the Christian religion or otherwise, will depend, I trust, upon what the character of that religion is—a question which eighteen centuries has not settled, and which seems to me not very likely to be determined in ages to come, unless something more tangible than the record itself shall occur to harmonize the conflicting opinions and practices of Christendom.

3. Friend B. says, "Among all the good communications received from spirits, not one inculcates a single better principle or practice than Jesus taught and exemplified." That Jesus taught and practiced principles which the Christian church fails to teach, or practically rejects, I will not attempt to deny. That spirits inculcate as good principles as Jesus taught, friend B. will not dispute, and that they reason more extensively upon the practical application of those principles, no one conversant with their teachings can gainsay. I can select good principles from the Scriptures, and I can select bad; but I confess that, in all direct communications from the spirit-world, I have not found a spirit direction to hate father, or mother, or brother, or sister, or my own life, in order to be a disciple of the Harmonical Philosophy. Nor would I have thrown this principle in the face of our friend, had he not seemingly challenged the modern communications to a comparison of principles with those of Scripture history. I have full reason to believe that with all his regard for the better principles of Jesus, he would not accept the one to which I have referred as best suited to the well-being of man. And if he has found none any better in modern revelation than those taught by Jesus, I think it will be difficult to find any more exceptional than some which are ascribed to him; for I can see no principle more repugnant to my sense of right, than hate toward parents and kindred. In this, I take the record as the received exposition of his principles, and hold myself under no special obligation to improve, amend, or repudiate the same, to make them conform to the other rules given by him. I may accept the commentaries of good men, or the explanations of theologians, which amount, so far as I have seen, to a denial of the words imputed to Jesus by the historian, and this is equivalent to a condemnation of the precept to hate.

4. Concerning Spiritualists, Br. Ballou says, "No one will presume to contend that their zeal, devotion, and martyr-like heroism have begun to rival those of Jesus, his apostles, and the early disciples." And why not say, the circumstances have not demanded it? The early disciples were persecuted and put to death by law, and is it not marvellous that our zeal cannot be displayed and our heroism vindicated beside the early disciples, when neither law nor policy will justify the acts suffered by them? It seems to us, it would be ludicrous to mention the cases as parallel to each other. But be the zeal and devotion of the early Christians what it may have been, the record declares that one denied, and another betrayed his Master, while "the love of many waxed cold." Their devotion and heroism was not universal, nor permanent, nor do I expect that it will be so with Spiritualists of this age.

5. Concerning the actual merits of the two dispensations, Br. B. says, "The Christian dispensation purposes to save all mankind from their sins, to prepare every struggling soul for the enjoyment of an indescribably blessed immortality with the spirits of the just made perfect," &c. Now I find nine-tenths of the Christian world affirming precisely the opposite opinion, and a still greater number out of Christian countries

neither believing nor acknowledging any faith whatever in such purpose. Br. B. judges for himself, and so do all the rest; yet all do not agree. If the scriptures were as emphatic and clear as is Br. B.'s mind on these points, the merits of the two dispensations might be easily determined, and we could afford to concede the superiority which he claims. But still, it is said that modern manifestations form "a mere appendix to the older revelations," and are of minor importance in comparison with them. Now, it will be seen by those familiar with Br. Ballou's principles, which he generously ascribes to "older revelations," that they do not include all the principles contained in the scripture record, but that he justifies himself in culling just such principles as meet the approbation of his discriminating judgment, and those that are obnoxious to his conscience and matured views of right, he discards. Having made a very judicious selection, he is prepared to challenge a comparison. He claims that his principles are fundamentals, while another individual adopts a different set, and insists that his are fundamentals. It certainly cannot be regarded as of "minor importance" to ascertain which is true among the many. This question has been before the world for eighteen hundred years, and is not yet decided. True, Br. B. has decided for himself, while others have decided for themselves, and mostly against the fundamentals of Br. B. Hence, I regard "the appendix" as of major importance in settling the long controverted question of fundamentals. There are, at least, as many Christians as there are sects; and the mournful lesson of history shows that they have very unanimously rejected the principle of peace, whatever the record may teach; and we deem it of the highest importance that a reform should take place, not likely to be realized without the tangible proofs afforded by modern manifestations.

A few questions, and I will pursue the review no further. Have the principles of Christianity, as recorded in the Bible, the power to convert the unbelieving, and sway such influences over them, as is done by the modern manifestations? Have not the revelations of "the appendix" done more than the "older revelations," within the last five years, to establish the confidence of men and women in the fundamentals—the immortality of the soul, and the conditions upon which happiness may reasonably be enjoyed hereafter? Did the principles taught by Jesus and his apostles succeed any better in reforming and making happy the world, for the first five years of their ministry, than have the modern manifestations for the same period? Were there no silly and absurd things said and done by those through whom the older revelations were made? If Christianity is the patron and source of all science, why is it that her followers so generally fight almost every important discovery, and cry out so lustily and ignorantly against the modern manifestations? Friend Ballou may say, it was and is because of their ignorance. And we say, because of their ignorance the modern manifestations are necessary. To overcome this no human wisdom has the power, unaided by the demonstrations of the spheres above. C. HAMMOND.

Rochester, N. Y., Oct. 18, 1854.

## An Hour with Miss Ellis.

FRIENDS:—As there are many persons enquiring for facts, calculated to establish the truth, or falsity, of the claims of Spiritualists, that we can do receive communications from our deceased or departed friends, I will, with your permission, give the result of an interview which I had, on the 24th ult., with Miss Ellis, at No. 5 Arch Place.

This young lady is, I believe, widely known as a rapping, writing and speaking medium; and I availed myself of her hand to obtain a communication from a long loved, warmly cherished friend, who departed from this sphere nearly fourteen years ago. It is proper for me to say here, that though I have visited this lady several times, yet she does not even know my name; and desiring to avoid all possible chance for collusion, I took my seat, at the table, opposite to the medium, and wrote my questions requiring answers, without her knowing what they were, and the following is a part of the communication given through her hand.

I first wrote, Any friend of mine present? The medium wrote, "Yes." Who? "Frances." Have you any interesting communication for me? "I have a communication, but it may not prove so interesting as you anticipate. It is on free love that I would speak."

I then wrote, I shall be pleased to hear anything you may have to say on that subject,—when it was written:

"In the spirit-world all are governed by the law of affinity; but in this sphere of causes, man must be governed by rigid laws, to curb his passions, and draw out the nobler properties of his mind. In the spirit-land the marriage vow may be violated without evil consequences; but on earth it is necessary to the happiness of the human family.

Your spirit feels instinctively the presence of a kindred spirit, but this sweet affinity should not be sullied by covering with it the worst passions of the heart. The all-seeing eye of Deity is upon you; stretch forth one hand to him for aid, the other cast to your fellow brethren. Be social in your intercourse with those around you, thus following our example; but O! beware, in plucking the

fruit from the tree of Spiritualism, that ye do not pluck the blighted bud. Humanity is frail: lean then upon us, who can sustain you. Let your deeds be good, and when you cast aside the mortal coil you may gaze back and see the avenue of light which follows every righteous deed. FRANCES."

Here I omit a page and a half of the manuscript, as it will probably not interest others as much as it did me, and pass to the closing scenes which were exceedingly interesting, at least to me and the medium. I wrote, Were you with me, at the circle at the Fountain House, last Thursday evening? and the medium wrote, "Your bright shadow, often throwing my reflection before you, brightening your pathway." But were you with me there? "Yes." Did you approve of the demonstrations? "Yes, and six others also. There are four spirits here, who claim the next hour, repulsive to me."

At this remark, I looked at the clock, and saw that the minute hand was at 12, indicating that my time was out, and that others were entitled to my place—but, as no human being was present, and as I had lost a quarter of an hour at the beginning, by the absence of the medium to examine a sick child, I requested my spirit-friend to ask permission of those who claimed the medium for the next hour, to allow her to continue her communication to me, when the medium wrote, "I will try—they say no. You are from the second sphere, and you see their politeness to a lady; then, reluctantly, I say good bye. FRANCES."

Immediately the medium made a large cross, and wrote, "I am glad to come, and save your soul, you heretic." I then wrote, I am gratified to meet you; will you give me good advice! upon which the medium drew another cross, and wrote beneath it:

"H. I. S. Pat O'Conner, Cork."

I then wrote, Well, Pat, I have had in my employ some of your countrymen whom I thought much of; when the medium wrote:

"Fath, you may well say that. It was a hard morning when I left Cork six blessed years ago, to seek me brother Tim, in America, where bread grows on trees, and gold lays about the strates; when I caught the faver—bad luck to the man who had the next hammock—and the next thing I know I was floating in the air like a piece of cotton wool—sure it's the truth I'm after telling you. Then a bright man, all shining, came to me, and said he to me, Pat, I'm your father. Och, but didn't I stare! Me father, said I, to him, is in his grave, poor man, how, then, can he be here, floating in the air, with that white gown, for all the world like Futher McDroy's holy gown he says mass in! Then he pointed upward to many bright spirits, and those near him I discovered were me Aunt Polly, who died in a fit, and me uncle James, and the old man of all, with a crown on. I felt joy trickling all through me. Tears gushed out of me eyes, but not tears of sorrow.

It would take too long to tell you all me happiness; but it is a land where gold grows sure enough—thanks be to that same man with a faver for coming so near me. I do not have to work in the bog now; and I do not have to study over me old spelling book; but I am as happy as a child with a treasure. I am a catholic still, and you are a decent gentleman for listening to me. Your friend in need, PAT."

I then wrote, Why did you call me a heretic? and received for answer, "Forgive me for that same. Your heart is so big that even Pat can have a little corner. I will pray to the Virgin to bless you."

A lady had entered the room, during the receipt of the preceding, who desired to make an examination of a sick person, and I wrote, I will now give way to the lady who is waiting—when the medium wrote,

"You are a gallant gentleman to give way to the lady. I will not plague her, as was me intent," and thus closed the interview, and I left.

I was deeply impressed by these communications. I had given thought to the subject termed "free love"—in the common acceptance of the term—only to abhor it; and such I believe to be the feelings of ninety-nine in every hundred of those who are Spiritualists; or those who believe that spirits can, and do, communicate with their friends in the form; and therefore I was surprised that it was presented to my consideration; and yet, I accept it as a confirmation of the correctness of my views on that subject. I was also surprised at the promptness of those spirits entitled to the use of the medium for the next hour; claiming at the minute, and persisting in that claim even though there was no friend of theirs present for them to communicate with.

So perfectly characteristic of the great mass of the Irish emigrants to this country, were the replies to my questions, that it seemed almost like being in familiar conversation with some of those who had been in my employ, and so unexpected was it to the medium that she was, at times, convulsed with laughter. Who can read these two communications, evidently from different spheres or planes, without the firm conviction that "to die"—or rather to be born again—"is gain" even to the most ignorant and vicious, who desire to progress? Even poor Pat, who at first anathematized "the man in the next hammock," for giving him "the faver," as does not now have to "dig in the bog," as when in this life, and is thankful "to that same man with the faver" for having been instrumental in relieving him from poverty

and hard labor. And the closing part of his communication exhibits one of the peculiar traits of the Irish character—gallantry—as the opening of it did the opposite. Now will any one explain the origin of these communications, if they are not, as they purport to be, from the spirits of those who have departed from this life? If they will do so, they will confer a favor on thousands who seek only for truth, and more especially upon Yours, respectfully, D. K. MINOR.

THE NEW ERA.

"BEHOLD! I MAKE ALL THINGS NEW." S. C. HEWITT, A. E. NEWTON, } EDITORS. S. C. HEWITT, PROPRIETOR. OFFICE, NO. 15 FRANKLIN STREET. TERMS, \$1.50 PER ANNUM, IN ADVANCE. ISSUED EVERY SATURDAY.

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

BOSTON: SATURDAY, NOVEMBER 18, 1854.

A Word about Organization.

We are aware that the very sound of the word organization is an offence to many Spiritualists, and among them some of our best, most respected, and most judicious friends. Nevertheless, we are disposed to invite them to a few minutes' conference on the subject, that by a comparison of views we may eliminate truth, and perhaps be able to see eye to eye.

An expression contained in the letter of Dr. Hayden, published last week, doubtless indicates a feeling very extensively prevalent, not only at the westward but also throughout New England. It seems to us very possible that this feeling, so far as it relates to the New York Society in particular, may arise in some degree from a misapprehension of the real purposes of that organization. We have the fullest confidence that its originators had a high and worthy purpose in view, and that they have sought to attain that purpose by the use of such measures as their highest wisdom dictated—and though these measures may not in all respects commend themselves to our judgment, yet we are quite willing they should accomplish all the good they can in their way. There seems no occasion for antagonism or unkind criticism in the case.

Furthermore, it seems evident to us that the prejudice against organization in general, arises from a misconception of its true nature and uses. It has become associated in the mind with creeds, limitations, bondage, and individual restraint—neither of which have any more necessary connection with it than error has with truth, darkness with light. True organization, so far from sinking individualities, gives them their fullest expression—so far from curtailing personal freedom, gives it wider and more complete scope. This we will endeavor to make evident. Let us begin at the bottom:

Organization is a fact of nature. It is seen everywhere around us, and within us. It is the necessary result of harmony and attraction; and without it there is no progression, no use, no beauty in the universe; but all is chaos and confusion. Just so fast as individualized particles of matter become so assimilated as to answer to the great law of attraction, they begin to arrange themselves in order, to take form, and to produce organizations. In this process, no one particle loses its identity or individuality, but it comes into such relations to other particles as to render its individuality of use, and thus give it its highest expression. That particle which, from its nature, is not adapted to help form the root of a plant, may go into the stalk—that which cannot become woody fibre may help constitute the bark—and that which is not adapted for any other position may find its place in the delicate flower;—and by virtue of finding and occupying its right relation to other particles, it can exhibit its own individual qualities and peculiar beauties with a freedom and completeness which would never be possible out of those relations. So is it throughout nature, and man forms no exception.

Men and women are not only individuals—"Individual Sovereigns" if you please—but they are related individuals. All are related to all—no one is complete in himself or herself without all others—and when each occupies his or her proper place, then universal harmony and universal organization is the result. While, therefore, no one should, or has a right to, go into an organization which shall sink his individuality, or narrow his personal freedom, it is evident that no one can arrive at the highest and most free use of his individual capacities but by using them in their proper relations to others.

Organization for a specific purpose, is simply a division of labor; and of the advantages of this, all our workshops and places of business furnish abundant illustrations. Suppose the workmen of a manufactory should refuse to recognize their relations to each other, and all undertake, as independent sovereigns, to do all kinds of labor. How much would be accomplished, compared with what is done where each wisely does that part which he is best adapted to do?

Now, to apply these plain principles to the case before us: Spiritualists everywhere, in so far as they see the same truths and embrace the same convictions, are to that extent assimilated or harmonized with each other; and a feeling of attraction, fraternization, brotherhood, springs up among them. They yearn to know each other, to sympathize, and to come into closer relationship. Their internal harmony

seeks an outward expression. This is natural and inevitable. All are more or less desirous, furthermore, to confer the light they have received on others, that others may rejoice with them. Here is an object to be accomplished—work to be done. Each labors to this end to the extent of his individual abilities; but soon it begins to be apparent that by a fraternal co-operation, a combination of means and efforts, and a division of labor, vastly more can be accomplished, and with a great economy of labor. One individual may be able to speak in public, to detail his experiences and use arguments to the conviction of others; but he may not have the means to pay the expenses of so doing—while others who have the means may lack the ability. One may be able to write, but unable to print or circulate his writings; while others, who cannot write, can furnish the means to do both. So of all other desirable measures. By systematized co-operation, however, these various individual abilities may be brought into proper relations to each other, and thus the ends be accomplished. This is organization, and as we view it, it is the most natural and proper thing in the universe.

In a true organization, nothing is arbitrary, forced or constrained. Its officers are but workmen, each performing his particular division of labor; and, if rightly chosen, each has the part he is best adapted to perform. So far from destroying individualities or restricting freedom, it places the individual in such relations that his peculiarities may be more fully exhibited, and his powers more freely exercised. The peculiar particles which go to form the petals of a flower, and impart its beauty and fragrance, could find no opportunity of expression, unless other particles had first constituted a root, a stalk, and a bud wherein these might develop themselves.

Of course, any organization must have before it a defined purpose to which its work as a body must be confined—whether it be simply a declaration of unity of sentiment, and thus merely a concentration of moral influence, or whether it include the carrying forward of practical labors; but in either case the sole bond of membership should be individual attraction. With an organization, however, which should have any thing to do with framing standards of faith, imposing creeds, tests of orthodoxy, or spiritual despotisms, or which should go into the manufacture of Procrustean bedsteads of any pattern, we as Spiritualists could have little sympathy. Such ideas belong to the dead past, and should be buried with it. While those who agree in sentiment and purpose may labor together harmoniously for the accomplishment of ends which to them seem desirable, it by no means follows that they should denounce and anathematize those who see not as they see, and therefore follow not with them. Mutual and cordial toleration of all differences of opinion, is among the first lessons of Spiritualism, as we have learned it.

Furthermore, no one should go into an organization of any sort, until its propriety and desirableness are both seen and felt. Deep conviction only can give life and energy. Where this does not exist, it is evident that the individual is not prepared for such a step. Living organizations only are wanted. Dead bodies are not only of no use, but are likely to become a "stench in the nostrils" of the community.

Such, imperfectly expressed, are our ideas of organization. And we have only to add, that while we could desire to see these ideas perfectly embodied in any attempt which shall be made at association, we do not feel obliged to refuse to act with any associative body, for a proper purpose, which shall approximate to this conception, even though it be imperfect in some of its details. It may be better to live in a body with a single hand, or an abbreviated limb, than not to live at all. It may be better to act with defective instruments, for a good end, than not to act. But of the extent to which this is judicious, each must judge for himself.

A. J. DAVIS IN BOSTON.—Mr. Davis is expected to spend the present week in this city, and to give public lectures on Tuesday and Thursday evenings, in the Lecture Room of the New Music Hall; also in the Melodeon on Sunday afternoon and evening next. To the evening lectures, a small admittance fee will be charged. We are not informed of the topics on which friend Davis designs to speak; but are sure that he will grapple with the living questions of to-day in his own vigorous manner. We are always pleased to listen to his calm and free thoughts, though we cannot always think with him.

MEETINGS IN BOSTON.—On Sunday the 5th inst., the meetings in the Melodeon were addressed by Mr. J. H. FOWLER, of Cambridge, in an able discourse on Human Brotherhood. Last Sunday, Mr. JAMES QUARTERMAN, of Flushing, L. I., spoke both afternoon and evening, on the general theme of Human Progression.

We have a full report of the remarks made in conference at Harmony Hall, on Wednesday evening of last week, but are obliged to defer them to the next paper. MR. BARNARD'S SPIRIT-ROOM.—The manifestations at this place are progressing very satisfactorily. We had the pleasure of being present a few evenings since, during the performance of some very striking and forcible demonstrations in the way of playing upon drums and various musical instruments, by intangible performers—the room being meanwhile wholly darkened. The exhibition of the illuminated spirit-hand, and the speaking through trumpets, as at Mr. Koons', has not yet been accomplished, although it is promised as soon as conditions become favorable. Skeptics may as well prepare to "surrender at discretion." Mr. Barnard's residence is at No. 13 Auburn court, Cambridge street, and admission is free to all who can be accommodated.

Bro. Ballou's Correction. In our reply to a correspondent of the Springfield Republican, two weeks ago, we intimated that Bro. Ballou's statement in regard to what he calls "free love developments" among Spiritualists, had "reference probably to matters in his own model community, at Hopedale." We gave this merely as a probable solution of his course on the matter, thinking that we had reason for such a supposition. But we have since been assured that we misapprehended our informant; and in the last Practical Christian, Bro. B. declares that he "had no such reference whatever, but rather to matters in Boston and vicinity, and in more remote quarters."

We are glad to give publicity to this correction, that no injustice may be done anywhere—though, as our remark was simply hypothetical, we did not suppose any harm could be done by it even if mistaken. But Bro. Ballou accompanies this correction with something that looks very much like a threat, as follows: "The New Era and some of its correspondents will be wiser for themselves not to compel me to defend myself on this point."

Now it may be that Bro. B. is better posted up in regard to matters of the kind referred to, in this city and vicinity, than ourselves. We have had neither leisure nor disposition to hunt up cases of individual dereliction, nor to establish a moral espionage over the Spiritualists of this region. We can only repeat, in all honesty and sincerity, that we have no knowledge of Spirits or Spiritualists who have taught or practiced the foul and abominable doctrines generally known as "free-loveism." So far as we know, these are and have been universally repudiated.

If instances of individual frailty and folly have occurred, it is not just that Spiritualism at large should be made responsible for them; nor can we see that any good, either public or private, is likely to result from their portrayal before the community. We have, however, not the slightest personal unwillingness that Bro. B. should make any defence which his view of the interests of truth demands; nor have we any anxiety as to the ultimate effects which will be produced upon the cause of Spiritualism. Truth and purity will stand approved through whatever scrutiny; and for these only do we contend. N.

Psychometrical Delineation of Mrs. Hayden.

The following description of this estimable lady, widely known for her superior mediumistic powers, was recently given by Bro. R. P. Wilson, in a public meeting, as a test of his abilities,—he, of course, being ignorant of the person delineated until after it was given.

This lady has strong will-power; scarcely any obstacle could be thrown in the way of her success; she would have an interior delight to battle with almost any one who would undertake to oppose her. It is not love of warfare and contention, yet if it must be met, she is the woman to meet it. She lives in sympathy with a great many minds—and there is strength and firmness in her friendship, which renders it impossible for persons to tear themselves away from her. She gets friends without effort. Though she has enemies, yet they are not personal enemies—not for anything that she is of herself, but something that she does. There is a positiveness about the love element which gives strength, force, executive decision, life-imparting much of energy and vitality in the manifestations of this divine element.

There is good deal of healing power communicated through her coming in contact with a sick person. Her sphere would be repelling to disease; she is also like a magnet, and will draw life from others without their knowing it—from her own spiritual positive nature. She seems to know the minds of others without any trouble. I think spiritual influence is with her a good deal—it must be in various forms of manifestation. Her sphere is very attracting, dignified and elevating. She is of an aspiring tendency.

PROGRESSION.—The Christian Register, of this city, thus endorses, in its peculiar phraseology, the grand doctrine of Human Progression, which is generally received by Spiritualists:

"The simple permission to repent, the opportunity of recovery from evil, is one of the highest and most characteristic privileges of man. Let decay begin at the heart of the oak, and the tree has no self-restoring power. The temple, whose foundations begin to crumble, cannot restore itself; but, faster or slower, will it crumble till it sinks in the dust. To man, and to man alone, Almighty God has seen fit to give, within certain limits and with certain conditions and aids, the power of self-recovery. Moral decay may have touched his heart, and the innocence of childhood may be gone, and sin may have darkened his way and his bosom, and yet all hope is not gone. There is still, under Providence, a power at the centre, though it may be difficult to exercise it, to resist evil and to rise out of it. For this power our hearts should be filled with unceasing thanksgivings."

BRO. HAMMOND'S ARTICLE.—We commend to the attention of all who have taken any interest in the strictures of Bro. Adin Ballou, the temperate and admirable review of some of his positions, given upon our first page, by Bro. Hammond. Bro. H. has taken up some points upon which we had intended to remark, and has placed them in their proper light—much better than we could have done. We thank him for the service. N.

FRIEND NEWTON.—Will you please make the following corrections of slight errors, which occurred in my letter in the last number of your paper. In the fourth paragraph, twenty-fourth line, "Nathan" should have read "Nabum." Seventh paragraph, fifth line, "hand" should have read "band." And in the certificate that follows, "Clark William" should have been "Clark Williams." Very truly yours, W. R. HAYDEN.

Testimonial to A. J. Davis. We learn from the Hartford Times, that the Harmonical Brotherhood of that city, before the departure of Mr. Davis on his lecturing tour, presented him a gold watch as testimonial of their love and gratitude. The gift was accompanied by the passage of a series of resolutions, expressive of their confidence in the principles of the Harmonical Philosophy, and their thanks to him as their teacher. The reply of Mr. D. on the occasion, contains many beautiful sentiments, felicitously expressed. The following is the main portion of it:

MR. DAVIS'S REMARKS. BRETHREN OF THE NEW DISPENSATION.—You speak of Gratitude. All gratitude is mine, not yours. From time to time I have discoursed to you, as it were, involuntarily, because I could not help it—'twas such a blissful relief to my soul to communicate its irresistible impressions. Moralists have taught that benefitted parties owe a debt of gratitude to their benefactors. Hence, the doctrine and popular practice of making perpetual acknowledgements to the supernatural. But nothing can be more absurd. 'Tis the benefactor, not the recipient, who enjoys the first good of his acts. He alone feels, and must of necessity feel, the deepest debt of gratitude. Consequently it is always more blissful to give than to receive.

You have, dear Friends, frequently permitted me the enjoyment of such bliss, and I am grateful to you for it; but now, as I am about to depart, the natural happiness of the benefactor is yours—and I am the receiver—causing me to feel myself unable to express in words the pleasurable emotions awakened by this unexpected stipend.

Your Token of Friendship is wrought from earth's purest metal—a substance which is said to be unchangeable. This fact, so externally significant, is not without its moral. I hope I shall profit by a suggestion so delicately expressed by you. And you have presented me with a Recorder of Time. This is a startling thought! It will everywhere remind me of the pulsations of Eternity—of the hours, minutes, and seconds as they spread their wings and fly from the empire of life into the realm of death. But this reflection cannot disturb or sadden us—for we know that, to our inmost principles, THERE IS NO DEATH; but life—unfolding more and more beautifully as we pass along with the flight of time forevermore. This Watch will help my soul to keep its vigils day and night. My spirit is deeply impressed with your beautiful Token. In its shining Countenance I shall behold the ever-happy, ever-cheering faces of my Harmonical Friends in the City of Hartford; and its extended Hands will impress me henceforth to remember, with a thrill of unmingled happiness, the familiar grasp of my earnest women and fearless men; who, notwithstanding the oppressiveness of popular prejudices, have stood firmly forth, forming a phalanx in favor of the Gospel of Nature and Reason. \* \* \*

Day unto day uttereth speech! We talk of yesterday, to-day, and to-morrow. What are these but the proper names of the ever-receding, ever-approaching waves of the Ocean of Time. Your Token, Brethren, is beautifully symbolical of a hidden prayer, dwelling within each soul, that I may lose no Time in doing all that I, as an individual Brother, can, to break the fetters of Ignorance—to teach the philosophy of our existence—to bring man into fellowship with his own intuitions and reason—and, through the benign influence of a rational Spiritualism, to do something towards establishing harmonious relations between the Heavens and the Earth!

I said that gratitude was mine, not yours—that you need not express any towards me. But I think your Token of Friendship will not diminish my indebtedness to you. No, my Friends,—the uniform kindness and candor with which you have listened to my "impressions"—your increasing confidence in the final disappearance of ignorance and suffering from the earth—your reliance upon the Eternal Religion of Justice and Liberty, based upon the deific laws of universal Nature—the gradual emancipation of your affections from the despondency of popular superstitions and from the slavery of proscriptive creeds—the progressive development of your intellectual faculties toward a perception of philosophical principles—your manifest determination to be free, and true to the living God within you—to oppose all you conceive to be error and oppression, and to cling steadfastly to whatsoever you apprehend to be truth and freedom—yes, Brethren, my recollection of all this, in addition to the abiding fragrance of Friendship's flowers the germs of which we have planted silently in the garden of each other's hearts—will, through all the coming years, augment yet more the debt of gratitude which I have long had the happiness to experience.

As you so touchingly and substantially express your affectionate sentiments, I know not how I can depart without urging upon you to remember, in all places and under all circumstances, the impressive words which you have written on the walls of this room—"Love"—"Wisdom"—"Harmony"—"Excelsior." May the sound of these words act like Truth's magic upon each heart, saying evermore to all—"Peace, be still!" so, that, whether bowed down in affliction or elated with happiness, you may feel yourselves consecrated, both soul and body, to the immortal cause of Human Harmony of which these electric terms are so universally expressive! And let me solicit you always to bear in mind that this platform on which I now stand, is, while in your possession, dedicated to the rights of man and woman—the pulpit of free speech and impartial discussion! And, whether you remain in this city or remove to other parts, whether at home or abroad, may you never forget to preach and practice the great law written over your rostrum:—"Let no Man call God his Father who calls not Man his Brother."

WARREN CHASE writes from Auburn, N. Y., as follows: "I am wending my way towards the new Spiritual Home in Boston, but am unable to yet designate the day I can meet you and the friends in the city. Yesterday I lectured three times in this city, to large and intelligent audiences, and have engaged to return at some indefinite day. On the 8th, 9th, and 10th, I am to meet and speak to the friends in Utica, and on the 12th in Troy; on the 15th, 16th, and 17th, in Springfield, Mass., and on the 19th, in Hartford, Ct. By or before that time, I will inform the friends in other places, and in Boston, when I can meet them."

The remainder of his letter will appear next week.

Communications.

Marriage.

Philadelphia, Nov. 7th, 1854.

MESSEURS HEWITT AND NEWTON.—With your permission I will write a few lines for the Era.

I have been reading Mr. Loveland's article upon Marriage, with much interest; but it seems to me he has not done the subject justice; he has let off the evils of the present system of Marriage too easily,—has handled it with the gloves of popular opinion. Perhaps I am in error, and that soft words are most effectual; but while I can meet the erring with sympathy, I have no honeyed words for error. Mr. Loveland has not spoken out with that boldness which this subject demands at this revolutionary age, when old theisms are being shaken to their very centers. I know it is as much as a man's reputation is worth, to speak plainly upon this question; but will not some one of our sacrificing Spiritualists take his reputation in his hand, and volunteer a martyrdom in this cause? It is none other than the cause of Human Emancipation from the strongest chains which the monster, Ignorance, has riveted upon our race.

I look upon the present marriage laws and relations, as the direct source of more pauperism, crime, disease, and death, than rum, tobacco, war, pestilence, and famine; and I speak not at random, when I say this. Tobacco, rum, and war, are chiefly male accomplishments—pestilence and famine are confined to a few locations, but marriage is universal. No condition, no sex, no locality, where human beings exist, is exempt from the curses of this human foe. Yes, foe; for that which under proper regulations is capable of being our sweetest joy, is from this very circumstance also capable of becoming our greatest curse.

Every medical man knows,—if he does not, every medical woman does,—that the penalties of God's laws, which those human laws compel us to violate, directly kill ninety-nine hundredths of the female world, at least one half of all the children, male and female, and stamp untold miseries and diseases upon all the male sex. I am ready to defend this, and challenge its contradiction. Does any one doubt this, let him look about anywhere, everywhere, upon the pale, saddened faces of the female world, and ask, Why? Let him look at the puny, deformed, dwarfed children, and ask, Why? Let him look at the help-developed, imbecile men and ask, Why?—who were their mothers?

In view of these fearful results, can we be passive—be gentle? Perhaps I write too severely. If so, it is because I feel too deeply, and because the truth is too true. Let those who deny these things, come boldly forth to the rescue, but let them examine their outposts ere they attempt the defence. No authority, no theory, no superstition, can avail. I have been in the camp; I know the rottenness of every fibre of this gilded monster, and nothing shall shield it from my piercing shafts, until its death-throes say,—"the deed is done." Human life is short, and this consideration has deterred many from undertaking a work so Herculean as this; but thanks to the great Law of Progress, the time has arrived when Angels may come back to finish what was begun while here. MAREANDA B. RANDALL.

REMARKS.—The above furnishes an excellent illustration of the difference in method by which different minds would proceed to the accomplishment of the same object. We have no question of the purity and singleness of purpose of our friend Mrs. Randall, and can readily understand how her investigations and observations as a physician should tend to produce in her mind a strong and earnest conviction and deep feeling on this subject. Moreover, it seems to be the case that all reforms have their Boanerges, "Sons of Thunder," as well as "Sons of Peace,"—their bold and denunciatory Lutherans, as well as gentle and persuasive Melancthons. And we do not undertake to say but that these two classes, as well as all intermediate grades, are equally important as Heaven's instruments in carrying forward the great work of Human Redemption. It may be that each addresses itself to a class of mind that can be reached in no other way.

Nevertheless, it behoves us to say that the extreme denunciatory style is not our way of proceeding,—it does not commend itself to our judgment as most wise and effective. It is not apt to be employed with sufficient discrimination to avoid misunderstandings which appear to do more harm than good. For example, when the institution of marriage is denounced as a universal curse, and the worst under which humanity is suffering, the majority of people, feeling sure that they have found or can find in it a blessing and a source of the purest and highest good, at once feel their holiest convictions outraged, and they are inevitably led to question either the motives or the sanity of the assailant. His or her true meaning, is not apprehended, and all influence for good is lost, at least, over a large class of minds who most need to be benefitted.

The institution of marriage, as it exists among us, like the institutions of government and religion, is the product of the average amount of light and wisdom that have existed in the community. In so far as it is imperfect, and falls short of its highest uses, it is because of the ignorance which has not yet been overcome. All the institutions and ideas of the past have been the product of the conditions under which they have originated, and they have subserved useful purposes in their time. Just as fast as men have more light and more wisdom, so fast will they grow out of the old and the imperfect, and originate that which is wiser and better.

If, therefore, the progress of scientific investigation, and the unfolding of spiritual perceptions, are revealing imperfections,

greater or less, in the existing system of conjugal relations, and tracing in any degree the sufferings and miseries of humanity to a wrong adjustment and management of these relations, the great thing to be done is, carefully and patiently to instruct humanity on the subject. The prevailing ignorance must be removed. It must be made clear what is the true basis of marriage—what is the true law of conjugality—how this law is violated in existing customs—and what are the penalties of its violation.

If it be true that an untold amount of evil flows from the marriage institution as it now exists, it is equally true that an incalculable amount of evil results from the existing dietetic habits of mankind. Yet we do not denounce sweeping the practice of eating and drinking—we do not inveigh against the institutions of breakfast, dinner, and supper, in such a way as to lead people to suppose we would have them abolished altogether. All men and women know, notwithstanding the miseries of which follow wrong dieting, that they must eat and drink; but very few know what or how much to partake of in order to secure the best results. So most men and women know, in their inmost consciousness, that a marriage in some sort is necessary to their individual complement and happiness; but very few as yet know what is the true marriage, or how it is to be secured, or how its highest blessings are to be attained. On all these points the world needs knowledge which it now has not; and when it has this knowledge, it will see what is false—will discover the sources of much of its wretchedness and wrong. Even those who are most keenly suffering these evils, have now little suspicion of their true source.

But it seems to us that the investigation should be conducted with philosophic calmness,—with earnest loyalty to truth and duty wherever they may lead,—with manly and womanly dignity and purity, which fear not to meet God face to face as He has presented Himself in any of His works,—and with a courage which dares to obey His laws whenever they are learned.

While, therefore, it is not for us to question the motives nor to denounce the conduct of those who feel impelled to a different course, we feel that on this most important topic the world more needs light than condemnation—more needs instruction than denunciation. We trust that our intelligent correspondent, who is now engaged in qualifying herself as a medical practitioner, will never forget (as "the faculty" seem almost universally to have done) that the true meaning of the title "Doctor" is teacher; and that she will qualify herself to teach on this momentous subject with a power and authority which none shall be able to gainsay or resist.

Unsparring denunciation, however well-meant, in the present state of public information, will be likely to stir up counter denunciation, and lead to misapprehension of motives; while the demonstrable facts of science and experience will be found irresistible. N.

For the New Era. Pictorial Visions.—No. 3.

VISION SEVENTH. The first representation was a globe of silver light, which attracted the attention of the people as it gradually increased in magnitude and brilliancy. Presently they came with candles and torches which they lighted at the globe. Each lesser light, as it burned, increased in size and brightness, until it rivaled the original. As these new lights were borne away, they formed an immense procession, stretching far into the distance, illuminating the whole region around with their brilliant rays.

A group of antiquated Theological Professors then appeared in one corner, debating upon this new marvel, and endeavoring to devise some method of counteracting its influence. So they procured a number of old leaden lanterns, lettered with the word LIGHT, and mounted upon rough poles. In these lanterns they kindled a little brimstone, which cast a dull blue glare for a short distance around. These were carried about over their heads by the professors, evidently with great satisfaction and pride. But soon the flame melted away the lead, and that, with the burning sulphur, flowed down over the lantern-bearers, literally covering them with a coating of their own fire and brimstone!

VISION EIGHTH. This vision had particular reference to a local matter in Boston, but like the almanacks, "will answer for the adjoining States." Two differing parties were represented by two railroad trains attached together, but striving to move in opposite directions. The first consisted of a number of new and beautiful cars, filled with a class of highly intelligent passengers, evidently belonging to an advanced grade of mind. Their motive-power was furnished by a new engine, named PROGRESSION. The other train were old, uncleanly, worn-out cars, filled with second class passengers only. Their engine was an antiquated, rusty and rickety affair, named the NO-GO-MOTIVE. After a while, the two trains were separated, and the "Progressives" glided smoothly and swiftly up a gentle grade, while the "no-go-motives" as swiftly descended. But at the foot of the descent, the road curved into a semi-circle, and turned back upon itself; so the train was compelled to come round in the rear of the other, and the passengers called loudly to their former brethren for assistance, as their own engine was unable to force forwards alone. They were kindly allowed to attach themselves behind the forward train. Here a large number of spirits were engaged in sprinkling the hither-to dusty road, and strewing it with flowers and delicious perfumes. The road extended far into the distance, terminating in a mass far into the distance, where stood the figure of our Savior, clad in flowing robes of

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brilliant white, holding in his hand the motto, "SALVATION only through PROGRESS." This figure soon disappeared, leaving to the view a magnificent amphitheatre, or terraced garden, filled with gorgeous tropical foliage, shrubs and brilliant-colored flowers.

As this subject is being discussed, it seems exceedingly important that the world should understand what love is. I will give what I consider the true idea.

Love is an emanation from the Deity—a spark from the celestial flame. God is love, and all love flows from this unending Fountain; consequently it is pure and holy. It is the predominant principle of the human soul, impelling man to do good, and embrace the Universe in his benediction.

God's kingdom is a kingdom of love; and when we pray, "Thy kingdom come," we pray for the universal reign of love on earth. Christ came to promulgate this principle; and shall man say that it shall not be free? Love is always the same, whether it lodges in the heart of a savage or a saint; but it differs in degrees of intensity, and is often surrounded and clouded by sensual passions.

And, dear brothers, I think your trials must be great, while so many would induce you down into the valley of contention, that the work may cease. Be exhorted to adopt the language of one of our—We are doing a great work, and cannot come down. Carry out those principles as you have heretofore, and I think you will be able to quench all the fiery darts of the adversaries, and the walls wall be built, although "in troublous times."

You have done well of late, for facts and tests, and I am again upon the run—I think the California articles, with the others, will do a powerful work.

Yours, forever, JOSEPH CRAM.

for they could not gainsay them, dates, names and residences being given. But tests began to grow scarce, and I began to grow disheartened. Not that my faith in Spiritualism was gone, no; but I wanted these mighty weapons to work with—facts and tests. I do hope you will give us some tracts soon, filled with simple testimonies. I feel that I should like to be a colporteur.

Now, my brothers, as it appears to me, our school teachers might as well go into their schools, and say to all the little babes in knowledge—We have no labor for you, unless you can take your place in the highest class!—as for those who are advanced in Spiritualism—You must remain in our class until we learn enough to go forward with you—as for the babes in our common schools to make an outcry, because some who are active have got the alphabet by heart, and wish to advance to a higher study. Thus I thought in your late Convention, where many seemed ready to advance upon more laborious work, and others, having less experience, and consequently much less faith, appeared to me rather unwilling to let them go on. Oh that we all may adopt the language of one, anciently, "Let there be no strife between me and thee, for we are brethren."

And a word as regards Lecturers. Brothers Davis, Chase, and a host of others, can do a mighty work in our cities and large places, where minds are advanced; but do we not need less able teachers, who shall go out into the highways and hedges, and teach from house to house "which be the first principles" of this Spiritual movement? I hope and trust such will be sent out, to instruct the scattered lambs.

And, dear brothers, I think your trials must be great, while so many would induce you down into the valley of contention, that the work may cease. Be exhorted to adopt the language of one of our—We are doing a great work, and cannot come down. Carry out those principles as you have heretofore, and I think you will be able to quench all the fiery darts of the adversaries, and the walls wall be built, although "in troublous times."

You have done well of late, for facts and tests, and I am again upon the run—I think the California articles, with the others, will do a powerful work.

Yours, forever, JOSEPH CRAM.

Weekly Record of Phenomena.

More Testimony from Mr. Koons'.

In the Cleveland Spiritual Universe, of Oct. 28, we find a detailed account, by several residents of Cleveland, of a visit to the Spirit-rooms of Messrs. Koons and Tippie, to which so much attention has been attracted of late, on account of the astonishing manifestations of spirit-presence and power which have occurred there. The account contains a description of the fittings-up of the room, and is accompanied by a cut of the "retainer" constructed by spirit-direction, for the purpose of aiding in the manifestations. We are expecting to receive a duplicate of this engraving to present to our readers, and until then omit the description.

The following clearly-written narrative of what was witnessed during the stay of the company, fully corroborates what has been given from other sources. We happen to be acquainted with all of the signers of this document, and know them to be persons who could neither be imposed upon nor wish to impose upon others; and besides, we have had the pleasure of a personal interview with three of them—Mr. Crittenden, Mr. Treat, and Mrs. Richmond—since this statement was written, and of hearing from their own lips its confirmation.

Perhaps some of our readers may weary of the reiteration of these facts; but they should remember that the world is not yet half convinced of the truth of the great doctrine of immortality, much less that immortals are now holding converse with this sphere of existence—and that these are just the kind of facts that will put these questions forever at rest.

We attended four circles on four different evenings, and had a few sittings in the day time. At these circles we were allowed to arrange the furniture, and to seat the persons present, in such order as we pleased; and every facility for carefully investigating the spiritual phenomena was afforded us. During the circles the following facts occurred. After the company were seated, the lights were extinguished and the room darkened much as possible, and in about five minutes the presence of the invisibles was manifested by several very strong blows on the table, the ceiling, and the walls. These blows were apparently produced by use of the drumsticks, and their power and frequency rendered them exceedingly disagreeable and almost deafening. A reveille was then beat on the drums, which would do credit to experienced drummers. The violin, an old one not worth fifty cents, was tuned. In the process of tuning the keys slipped in the head a number of times. The bridge also slipped out and fell to the floor, but it was soon replaced on the violin. One of us found fault with the tuning, as it was not on concert pitch, and on his giving the true pitch the instrument was quickly and accurately tuned, when a number of airs were played on it, not with a bow, but pizzicato. The violin was not on the table during the whole time, but was carried by invisible hands all around the room, now passing near to our heads, now near the ceiling, and now resting on our persons. It was placed on the knees of one of our number, and turned over, so that the strings were on the under side, and while his hands were passing all around it so as to cut off all connection with it, a tune was played. The accordion was played on, not only while it laid on the table, but while it was floating through the air through all parts of the room. A number of airs were given through the harmonica with occasional bursts of full harmony. The tambourine was also used, and while moving around the room, the various sounds

usually produced with the instrument were heard. At our request it was placed successively on each of our heads. It was also passed completely around the circle, and in its way rested on the hands and arms of each of us. We also heard speaking, whistling, and singing through the tin horn. The horn appears to be the chief medium used by the spirits at their rooms for vocalizing. It is impossible to convey an adequate idea of the musical performances. While each of the musical instruments were used, the time was regularly and accurately marked, now on the drums, now on the triangle, now on the tambourine, and with the bell, and now with the use of all combined; and when all the musical instruments were simultaneously used, the effect was not merely novel but highly pleasing. While this concert of music was being given, articulate words were heard from the horn, indicating that one of the invisibles presided over the others, and directed the arrangements. Through this horn many amusing and interesting comments on the instruments, the musicians, and their music were made, sometimes commending and sometimes severely criticising.

The manner of using the horn deserves notice. Before using it for speech, it would be raised into the air; then a sentence would be distinctly articulated through it, when it would fall to the table. When we asked any questions, as we did repeatedly, the horn would rise, the answer be given, and the horn again fall to the table. At our request they extended the horn to us, and allowed us to take hold of the large end of it, while at the same time conversation was directed through it to us. We observed, that after the horn had been used a few moments, the small end was sensibly warmer than the large end. One of us remarked that we had heard it said that Spirits had the power to exhibit a spirit hand so as to be distinctly seen by natural eyes, but that we doubted their ability so to do. Presently a piece of sand paper was covered with phosphorus, producing a strong, clear and steady light, which revealed to us a hand entirely disconnected with any mortal body. The phosphorus paper was taken between the thumb and fingers of the hand, and carried to all parts of the room, now rising to the ceiling out of our reach, now passing repeatedly and slowly around the circle within a few inches of our faces, thus giving each and all of us an opportunity to examine it. All portions of the hand were distinctly visible in the phosphorescent light, and to all appearances were perfectly natural. We then requested that a communication might be written to us by the hand on some paper which we furnished. Through the horn it was said, "We have no pencil, can we borrow one?" One of us reached a pencil, and the hand still holding the phosphorus paper, came and took the paper from her hand, and wrote the following:

"TO THE FRIENDS FROM CLEVELAND. The Spirits who produce manifestations in this room, write these lines for the sake of convincing you of their varied power, and for the sake of removing doubts that exist, not only in your minds, but in the minds of Spiritualists generally on this subject. If the friends will certify to the writing of these lines, and cause them to be published, hereafter it may be instrumental in removing existing doubts, and in convincing skeptics that Spirits, who once inhabited mortal bodies, still live, and can do hold intercourse with the inhabitants of earth."

While the above was written, the phosphorus light was so strong that we could all of us distinctly see the hand and every mark made on the paper with the pencil. It was written in less than half the time any of us could have written it, and was then handed to one of us. We then requested that we might be allowed to touch the Spirit-hand. Instantly it passed to the head of the circle, and while still holding the lighted paper, passed around and shook hands with all. The skeptic and the believer alike received the proffered hand. It was a perfect hand, at least as perfect as our own. It was as tangible and as real as a human hand, and yet we had the most unmistakable proofs that it was not human. We witnessed and heard many other wonderful manifestations, but to state them all would be tedious. Mention should however be made of the vocalizing through the harmonica. While we heard tunes from it, we also heard words spoken and sung through it, and always in unison with the notes of the tunes. The words were sometimes Hymns of Praise, at other times remarks of a general character addressed to the circle.

The manifestations at these two rooms are quite similar, though at Mr. Tippie's room, we neither saw writing nor a Spirit-hand. At Mr. Tippie's room, the music is all produced by Spirits, and is more varied and interesting than at the room of Mr. Koons. At Mr. Koons' room, a violin is played by him, and an accompaniment made by the invisibles. On one occasion, we were privately discussing a subject involved in much doubt and perplexity to us. We did not allude to the matter before other persons, but at the next circle, we were told through the horn, that Spirits heard our discussion, and that they could explain the matter for us, which was done through the horn in a very clear and satisfactory manner. We chanced to be passing near Mr. Tippie's room one morning, and were surprised to hear a female voice speaking through the horn, and so paused and listened. Mr. Tippie and one of his sons were asking questions, and were receiving advice concerning earthly affairs, and concerning the laws of Spiritual Intercourse. The female spirit also gave them much information of the glorious beauty of her new home. To us, that private conference was truly significant and beautiful. The husband and child had turned from the family and friends, to ask advice of, and listen to the gentle tones of the first wife and mother. We waited until the conference was ended, and entering the room, found only Mr. Tippie and his son. Two of our number being clairvoyants, were able to see the Spirits while making their demonstrations, and silently conversed with them, and afterwards gave us a description of the Spirits, and an account of when and where they inhabited mortal bodies.

The few things we have related are but a tithe of what we saw and heard during the few days we spent at these rooms. Some will ask if we were not egregiously humbugged! Some if we were not biologically! Others will ask if Spirits come in "such questionable shape!" Before witnessing these phenomena we asked the same questions; therefore we do not expect much credence from others without the proofs we have had. To say we were duped would be to insult our senses. If we were duped, so were half the town, for the voices are distinctly heard outside the building, and some portions of the musical performances were heard half a mile.

We satisfied ourselves that none of these facts were produced by mortals. The circumstances and the evidence of our senses, repelled the presumption that mortals con-

trolled these manifestations; but were it possible that such manifestations could be made by mortals, they never could be made by Mr. Koons, Mr. Tippie, or any member of their families. Apparently, none of them have the disposition to deceive, and certainly none of them have common sense or intelligence in such quantities, as would allow them to successfully impose on others, by any tricks of jugglery, or sleight of hand. Their every word and action evince their honesty, their simplicity, their rusticity, their great ignorance of men and manners. Their business is farming, and their farms unmistakably show that they are not qualified for a sphere of action of even so high a grade. The two traits of character, particularly noticeable, are their artlessness, and their integrity. Occasionally, they are the media through whom communications of some intelligence are given; but the contrast between such written and spoken communications, and their writing and speaking while in the normal state, is readily seen.

During our stay with them we heard from them, and from their neighbors, many uncommonly interesting accounts of Spiritual Intercourse and Experience, which would interest the reader, if space would permit their insertion. Many persons are visiting these circles, coming for that purpose great distances. While there we met representatives from quite a number of States in the Union.

In conclusion, we advise any and all who wish to witness demonstrations of Spirit-Power and Intelligence under circumstances that absolutely repel not merely the probability but the possibility of being deceived, to make a trip to Athens county, where they cannot fail to be convinced "that Spirits who once inhabited mortal bodies, still live, and can do hold intercourse with the inhabitants of earth." NEWTON E. CRITTENDEN. HELEN O. RICHMOND. HANNAH F. M. BROWN. CAROLINE S. LEWIS. SAMUEL W. TREAT. CLEVELAND, Oct. 25, 1854.

BEAUTIFUL SCENES.—While sitting in a circle a few evenings since, two clairvoyants who were present saw and described a bright infantile spirit who had passed from the earth-form at a very early period of existence, some eight years since. A question was asked by some one in regard to his age, which was answered by one of the parents. Afterwards the hand of one of the company was moved to write, and the following sentences were communicated,—the medium supposing, until the same was signed, that another spirit was writing, and to another person: "My Dear Papa.—We want you to forget how old we are—we want you to think we are like the flowers. You do not ask them how old they are. We are only little flower-buds now. When you come here, you will be like the full-blown rose, and we will be the buds to adorn your stem. And a bright Angel says, we shall be a beautiful bouquet in the bosom of God. EDDIE."

THE LATE SPIRITUALISTS' FAIR, in this city, was a very successful undertaking—having been very generally and liberally patronized by the friends in the city and surrounding country. The amount realized we learn is about four hundred and fifty dollars.

The garden of the heart is capable of producing, under good culture, everything beautiful in humanity; while neglected it is choked up with every kind of rank and poisonous weed. The gentle hand of woman is best adapted to the task of sowing good seed and rearing beautiful flowers.

NEW PUBLICATIONS.

LIDA'S TALES OF RURAL HOMES. Here is a series of books for the young, of the very first order. They are full of good moral sentiment, written in a chaste, pleasing style, and well adapted to children. LIDA understands young human nature, and has done abundantly well, in this series, to meet its mental wants. Success to Lida's Tales, for they are full of Spiritualism—therefore full of truth. All our readers who have children, and wish to put the best books into their hands, should send 36 cents, in postage stamps, or other currency, (postage paid,) to EMILY GAY, Hope-land, Milford, Mass., and she will return them the whole series of Tales, (8 books in all), pre-paying postage on them—so that 36 cents is all they cost the buyer.

OAK HALL PICTORIAL.



and hard labor. And the closing part of his communication exhibits one of the peculiar traits of the Irish character—gallantry—as the opening of it did the opposite.

THE NEW ERA.

BEHOLD! I MAKE ALL THINGS NEW. S. C. HEWITT, PROPRIETOR. OFFICE, NO. 15 FRANKLIN STREET.

TERMS, \$1.50 PER ANNUM, IN ADVANCE. ISSUED EVERY SATURDAY.

BOSTON: SATURDAY, NOVEMBER 18, 1854.

A Word about Organization.

We are aware that the very sound of the word organization is an offence to many Spiritualists, and among them some of our best, most respected, and most judicious friends.

An expression contained in the letter of Dr. Hayden, published last week, doubtless indicates a feeling very extensively prevalent, not only at the westward but also throughout New England.

Furthermore, it seems evident to us that the prejudice against organization in general, arises from a misconception of its true nature and uses. It has become associated in the mind with creeds, limitations, bondage, and individual restraint—neither of which have any more necessary connection with it than error has with truth, darkness with light.

Organization is a fact of nature. It is seen everywhere around us, and within us. It is the necessary result of harmony and attraction; and without it there is no progression, no use, no beauty in the universe; but all is chaos and confusion.

Such, imperfectly expressed, are our ideas of organization. And we have only to add, that while we could desire to see these ideas perfectly embodied in any attempt which shall be made at association, we do not feel obliged to refuse to act with any associative body, for a proper purpose, which shall approximate to this conception, even though it may be imperfect in some of its details.

A. J. DAVIS IN BOSTON.—Mr. Davis is expected to spend the present week in this city, and to give public lectures on Tuesday and Thursday evenings, in the Lecture Room of the New Music Hall; also in the Melodeon on Sunday afternoon and evening next.

Organization for a specific purpose, is simply a division of labor; and of the advantages of this, all our workshops and places of business furnish abundant illustrations.

Spiritualists everywhere, in so far as they see the same truths and embrace the same convictions, are to that extent assimilated or harmonized with each other; and a feeling of attraction, fraternization, brotherhood, springs up among them.

seeks an outward expression. This is natural and inevitable. All are more or less desirous, furthermore, to confer the light they have received on others, that others may rejoice with them.

By systematized co-operation, however, these various individual abilities may be brought into proper relations to each other, and thus the ends be accomplished. This is organization, and as we view it, it is the most natural and proper thing in the universe.

In a true organization, nothing is arbitrary, forced or constrained. Its officers are but workmen, each performing his particular division of labor; and, if rightly chosen, each has the part he is best adapted to perform.

Of course, any organization must have before it a defined purpose to which its work as a body must be confined—whether it be simply a declaration of unity of sentiment, and thus merely a concentration of moral influence, or whether it include the carrying forward of practical labors; but in either case the sole bond of membership should be individual attraction.

Furthermore, no one should go into an organization of any sort, until its propriety and desirableness are both seen and felt. Deep conviction only can give life and energy. Where this does not exist, it is evident that the individual is not prepared for such a step.

Such, imperfectly expressed, are our ideas of organization. And we have only to add, that while we could desire to see these ideas perfectly embodied in any attempt which shall be made at association, we do not feel obliged to refuse to act with any associative body, for a proper purpose, which shall approximate to this conception, even though it may be imperfect in some of its details.

There is good deal of healing power communicated through her coming in contact with a sick person. Her sphere would be repelling to disease; she is also like a magnet, and will draw life from others without their knowing it—from her own spiritual positive nature.

Bro. Ballou's Correction. In our reply to a correspondent of the Springfield Republican, two weeks ago, we intimated that Bro. Ballou's statement in regard to what he calls "free love developments" among Spiritualists, had "reference probably to matters in his own model community, at Hopedale."

Bro. Hammond's Article.—We commend to the attention of all who have taken any interest in the strictures of Bro. Adin Ballou, the temperate and admirable review of some of his positions, given upon our first page, by Bro. Hammond.

Mr. Barnard's Spirit-Room.—The manifestations at this place are progressing very satisfactorily. We had the pleasure of being present a few evenings since, during the performance of some very striking and forcible demonstrations in the way of playing upon drums and various musical instruments, by intangible performers—the room being meanwhile wholly darkened.

Testimonial to A. J. Davis. We learn from the Hartford Times, that the Harmonical Brotherhood of that city, before the departure of Mr. Davis on his lecturing tour, presented him a gold watch as testimonial of their love and gratitude.

MR. DAVIS'S REMARKS. BRETHREN OF THE NEW DISPENSATION:—You speak of Gratitude. All gratitude is mine, not yours. From time to time I have discoursed to you, as it were, involuntarily, because I could not help it—twas such a blissful relief to my soul to communicate its irresistible impressions.

And you have presented me with a Recorder of Time. This is a startling thought! It will everywhere remind me of the pulsations of Eternity—of the hours, minutes, and seconds as they spread their wings and fly from the empire of life into the realm of death.

Psychometrical Delineation of Mrs. Hayden. The following description of this estimable lady, widely known for her superior mediumistic powers, was recently given by Bro. R. P. Wilson, in a public meeting, as a test of his abilities,—he, of course, being ignorant of the person delineated until after it was given.

Progression.—The Christian Register, of this city, thus endorses, in its peculiar phraseology, the grand doctrine of Human Progression, which is generally received by Spiritualists:

Warren Chase writes from Auburn, N.Y., as follows: "I am wending my way towards the new Spiritual Home in Boston, but am unable to yet designate the day I can meet you and the friends in the city."

Friend Newton.—Will you please make the following corrections of slight errors, which occurred in my letter in the last number of your paper. In the fourth paragraph, read "Nahum." Seventh paragraph, fifth line, "hand" should have read "band."

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Communications. Marriage. Philadelphia, Nov. 7th, 1854. MESSRS HEWITT AND NEWTON.—With your permission I will write a few lines for the Era.

I have been reading Mr. Loveland's article upon Marriage, with much interest; but it seems to me he has not done the subject justice; he has let off the evils of the present system of Marriage too easily,—has handled it with the gloves of popular opinion.

I look upon the present marriage laws and relations, as the direct source of more pauperism, crime, disease, and death, than rum, tobacco, war, pestilence, and famine; and I speak not at random, when I say this.

Every medical man knows,—if he does not, every medical woman does,—that the penalties of God's laws, which those human laws compel us to violate, directly kill ninety-nine hundredths of the female world, at least one half of all the children, male and female, and stamp untold miseries and diseases upon all the male sex.

REMARKS.—The above furnishes an excellent illustration of the difference in method by which different minds would proceed to the accomplishment of the same object.

VISION SEVENTH. The first representation was a globe of silver light, which attracted the attention of the people as it gradually increased in magnitude and brilliancy.

VISION EIGHTH. This vision had particular reference to a local matter in Boston, but like the almanacks, "will answer for the adjoining States."

VISION NINTH. The first representation was a globe of silver light, which attracted the attention of the people as it gradually increased in magnitude and brilliancy.

VISION TENTH. The first representation was a globe of silver light, which attracted the attention of the people as it gradually increased in magnitude and brilliancy.

VISION ELEVENTH. The first representation was a globe of silver light, which attracted the attention of the people as it gradually increased in magnitude and brilliancy.

greater or less, in the existing system of conjugal relations, and tracing in any degree the sufferings and miseries of humanity to a wrong adjustment and management of these relations, the great thing to be done is, carefully and patiently to instruct humanity on the subject.

If it be true that an untold amount of evil flows from the marriage institution as it now exists, it is equally true that an incalculable amount of evil results from the existing dietetic habits of mankind.

But it seems to us that the investigation should be conducted with philosophic calmness,—with earnest loyalty to truth and duty wherever they may lead,—with manly and womanly dignity and purity, which fear not to meet God face to face as He has presented Himself in any of His works,—and with a courage which dares to obey His laws whenever they are learned.

While, therefore, it is not for us to question the motives nor to denounce the conduct of those who feel impelled to a different course, we feel that on this most important topic the world more needs light than condemnation—more needs instruction than denunciation.

We trust that our intelligent correspondent, who is now engaged in qualifying herself as a medical practitioner, will never forget (as "the faculty" seem almost universally to have done) that the true meaning of the title "Doctor" is teacher; and that she will qualify herself to teach on this momentous subject with a power and authority which none shall be able to gainsay or resist.

Unsparring denunciation, however well-meant, in the present state of public information, will be likely to stir up counter denunciation, and lead to misapprehension of motives; while the demonstrable facts of science and experience will be found irresistible.

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VISION TWELFTH. The first representation was a globe of silver light, which attracted the attention of the people as it gradually increased in magnitude and brilliancy.

VISION THIRTEENTH. The first representation was a globe of silver light, which attracted the attention of the people as it gradually increased in magnitude and brilliancy.

VISION FOURTEENTH. The first representation was a globe of silver light, which attracted the attention of the people as it gradually increased in magnitude and brilliancy.

VISION FIFTEENTH. The first representation was a globe of silver light, which attracted the attention of the people as it gradually increased in magnitude and brilliancy.

VISION SIXTEENTH. The first representation was a globe of silver light, which attracted the attention of the people as it gradually increased in magnitude and brilliancy.

VISION SEVENTEENTH. The first representation was a globe of silver light, which attracted the attention of the people as it gradually increased in magnitude and brilliancy.

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VISION NINETEENTH. The first representation was a globe of silver light, which attracted the attention of the people as it gradually increased in magnitude and brilliancy.

VISION TWENTIETH. The first representation was a globe of silver light, which attracted the attention of the people as it gradually increased in magnitude and brilliancy.

brilliant white, holding in his hand the motto, "SALVATION ONLY THROUGH PROGRESSION."

Love.

As this subject is being discussed, it seems exceedingly important that the world should understand what love is.

Love is an emanation from the Deity—a spark from the celestial flame. God is love, and all love flows from this unending Fountain.

God's kingdom is a kingdom of love; and when we pray, "Thy kingdom come," we pray for the universal reign of love on earth.

Love is always the same, whether it lodges in the heart of a savage or a saint; but it differs in degrees of intensity, and is often surrounded and clouded by sensual passions.

You have done well of late, for facts and tests, and I am again upon the run—I think the California articles, with the others, will do a powerful work.

Yours, forever, JOSEPH CRAM.

—for they could not gainsay them, dates, names and residences being given. But tests began to grow scarce, and I began to grow disheartened.

Now, my brothers, as it appears to me, our school teachers might as well go into their schools, and say to all the little babes in knowledge—We have no labor for you, unless you can take your place in the highest class!

And a word as regards Lecturers. Brothers Davis, Chase, and a host of others, can do a mighty work in our cities and large places, where minds are advanced; but do we not need less able teachers, who shall go out into the highways and hedges, and teach from house to house?

And, dear brothers, I think your trials must be great, while so many would induce you down into the valley of contention, that the work may cease.

And, dear brothers, I think your trials must be great, while so many would induce you down into the valley of contention, that the work may cease.

Yours, forever, JOSEPH CRAM.

Weekly Record of Phenomena.

More Testimony from Mr. Koons'.

In the Cleveland Spiritual Universe, of Oct. 23, we find a detailed account, by several residents of Cleveland, of a visit to the Spirit-rooms of Messrs. Koons and Tippie.

The following clearly-written narrative of what was witnessed during the stay of the company, fully corroborates what has been given from other sources.

Perhaps some of our readers may weary of the reiteration of these facts; but they should remember that the world is not yet half convinced of the truth of the great doctrine of immortality.

We attended four circles on four different evenings, and had a few sittings in the day time. At these circles we were allowed to arrange the furniture, and to seat the persons present, in such order as we pleased.

Importance of Facts—Practical Suggestions, etc.

A correspondent, who is, in the best sense of the phrase, "a plain, blunt man," sends us his impressions of various matters as they appear "out among country folks."

HAMPTON FALLS, Oct. 29th, 1854.

BROTHERS HEWITT AND NEWTON.—I rejoice to hear you call for facts again. I had almost supposed you had published all, and that the cause was dying out.

usually produced with the instrument were heard. At our request it was placed successively on each of our heads. It was also passed completely around the circle, and in its way rested on the hands and arms of each of us.

The manner of using the horn deserves notice. Before using it for speech, it would be raised into the air; then a sentence would be distinctly articulated through it, when it would fall to the table.

Afterwards the hand of one of the company was moved to write, and the following sentences were communicated,—the medium supposing, until the same was signed, that another spirit was writing, and to another person.

"My Dear Papa:—We want you to forget how old we are—we want you to think we are like the flowers. You do not ask them how old they are.

"THE SPIRITS WHO PRODUCE MANIFESTATIONS IN THIS ROOM, WRITE THESE LINES FOR THE SAKE OF CONVINCING YOU OF YOUR VARIOUS POWERS, AND FOR THE SAKE OF REMOVING DOUBTS THAT EXIST, NOT ONLY IN YOUR MINDS, BUT IN THE MINDS OF SPIRITUALISTS GENERALLY ON THIS SUBJECT."

While the above was written, the phosphorus light was so strong that we could all of us distinctly see the hand and every mark made on the paper with the pencil.

The garden of the heart is capable of producing, under good culture, every thing beautiful in humanity; while neglected it is choked up with every kind of rank and poisonous weed.

NEW PUBLICATIONS.

LIDA'S TALES OF RURAL HOMES. Here is a series of books for the young, of the very first order. They are full of good moral sentiment, written in a chaste, pleasing style, and well adapted to children.

OAK HALL PICTORIAL. Like an acorn small, was the original Oak Hall. Boys, remember, "Oaks from little acorns grow."

Such is the title of quite a unique little juvenile, which none but a real live Yankee would have thought of. It contains quite a number of beautiful pictures of the far-famed Oak Hall—inside and out—together with men, boys, and clothing, with an advertising story, adapted to children and their wants in the clothing line, told somewhat in the style of the "House that Jack built."

Special Notices.

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.

REGULAR MEETINGS IN BOSTON.

Sunday meetings at the Melodeon, afternoons and evenings at the usual hours.

THE DIAL ALPHABET.

This unique and highly useful instrument for communicating readily with spirits, and which is very highly recommended by Prof. Hare of Philadelphia, may be had of BELA MARSH, Price \$2.00.

SPIRITUAL SCIENCE.

This interesting volume has now been before the public for some months, and is highly regarded by many who have read it. It comes professedly from the spirit of Dr. Olin, through R. P. Wilson as medium, and cannot fail to interest all those devoted to Spiritual investigations.

AGENTS WANTED.

Two or three persons of the right capacity and reliability are wanted immediately to canvass this city and vicinity for subscribers to this paper.

trolled these manifestations—but were it possible that such manifestations could be made by mortals, they never could be made by Mr. Koons, Mr. Tippie, or any member of their families. Apparently, none of them have the disposition to deceive, and certainly none of them have common sense or intelligence in such quantities, as would allow them to successfully impose on others, by any tricks of jugglery, or sleight of hand.

During our stay with them we heard from them, and from their neighbors, many uncommonly interesting accounts of Spiritual Intercourse and Experience, which would interest the reader, if space would permit their insertion.

In conclusion, we advise any and all who wish to witness demonstrations of Spirit-Power and Intelligence under circumstances that absolutely repel not merely the probability but the possibility of being deceived, to make a trip to Athens county, where they cannot fail to be convinced "that Spirits who once inhabited mortal bodies, still live, and can and do hold intercourse with the inhabitants of earth."

HELEN O. RICHMOND, HANNAH F. M. BROWN, CAROLINE S. LEWIS, SAMUEL W. TREAT, CLEVELAND, Oct. 25, 1854.

BEAUTIFUL SENTIMENT.—While sitting in a circle a few evenings since, two clairvoyants who were present saw and described a bright infantile spirit who had passed from the earth-form at a very early period of existence, some eight years since.

Afterwards the hand of one of the company was moved to write, and the following sentences were communicated,—the medium supposing, until the same was signed, that another spirit was writing, and to another person.

"My Dear Papa:—We want you to forget how old we are—we want you to think we are like the flowers. You do not ask them how old they are. We are only little flower-buds now. When you come here, you will be like the full-blown rose, and we will be the buds to adorn your stem. And a bright Angel says, we shall be a beautiful bouquet in the bosom of God. EDDIE."

THE LATE SPIRITUALISTS' FAIR, in this city, was a very successful undertaking—having been very generally and liberally patronized by the friends in the city and surrounding country.

The garden of the heart is capable of producing, under good culture, every thing beautiful in humanity; while neglected it is choked up with every kind of rank and poisonous weed.

HEALING MEDIUM.

DR. T. H. PINKERTON, Office, 80 Cambridge St., Boston. Office hours, from 8 to 11 A.M., daily. [18m39]

KNOW THYSELF.

SELF-KNOWLEDGE is of more importance than any other, because it is the index to the vast volume of wisdom and knowledge which exists in other minds, and in the external world around us.

PSYCHOMETRIC AND SPEAKING MEDIUM.

LOWELL, MASS. PSYCHOMETRIC examinations made in regard to health or character for \$1 each.

NEW FALL GOODS,

GENTLEMEN'S, YOUTH'S AND BOYS' LATEST COSTUME.

NEW STYLES OF GENTLEMEN'S AND BOYS' READY-MADE CLOTHING.

For the Fall of 1854 and Winter of 1855. JUST RECEIVED.

OAK HALL, NO. 34 NORTH STREET.

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, February to June, 1854.

TO THE AFFLICTED.

CHARLES C. YORK, Healing and Clairvoyant and prescriber in sending your name, age, and place of residence. Price \$2.00, post paid. Address C. C. York, Clermont, N. H.

Advertisements.

AN ELEGANT GIFT BOOK FOR SPIRITUALISTS AND FRIENDS OF TRUTH. Will be published on or about the 15th of Dec., THE LILY WREATH OF SPIRITUAL COMMUNICATIONS, Received chiefly through the mediumship of Mrs. J. S. ADAMS, BY A. B. CHILDS, M. D.

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

THE LILY WREATH will be printed in a superior manner, equal to that of the finest annuals, bound in rich and durable binding, and in every way made in typographical and mechanical appearance, in keeping with the intrinsic value of its contents.

Dealers and others can address PARTRIDGE & BRITTON, New York, BELA MARSH, Boston.

ECLECTICISM.

DR. J. T. PATERSON having had considerable experience as a Medium, clairvoyant and psychometric, which, of course, has led to a thorough analytical and scientific investigation of these and other forms of medical treatment, makes examinations as usual from 9 A. M., to 2 P. M., and adopts Eclecticism as a rule of practice.

MRS. METTLER'S RESTORATIVE SYRUP though not a universal panacea, is one of the most efficacious remedies for all those diseases which originate in an impure state of the blood, derangement of the secretions, and bilious obstructions.

FEDERHEN & CO., 9 and 13, Court street, Boston, agents for New England, to whom all orders must be addressed. 3m5

FWLERS, WELLS & CO.,

Phrenologists and Booksellers, 142 WASHINGTON STREET, BOSTON.

ROOMS OPEN DAY AND EVENING. Cabinet Free to Visitors.

Correct examinations and complete written descriptions of character, at all hours, including valuable advice as to the preservation and restoration of health, formation of proper habits, correction of faults, restraining of excesses, cultivating defects, choice of suitable occupations, selections of partners, clerks, and apprentices in business, and conjugal companions for life.

Young men who choose their business in this way, and get into their true sphere, are almost sure of success, as thousands who have tried it are ready to testify.

Clerks, apprentices, and helps selected in this way prove convenient and reliable, as many business men of Boston have by experience proved. In the training of youth an examination will be found an invaluable guide, and save much trouble and perplexity.

Those who are debilitated and weakly will get just such advice as will most effectually restore them to health and save them the evils of quack medicines and drugs.

Books on Phrenology, Physiology, Water Cure, Photography, Psychology and kindred subjects, for sale at the lowest prices. All of Fowlers & Wells' publications, including the Phrenological and Water Cure Journals, are sent by mail or furnished to agents from this office at the same prices as from New York.

FWLERS & WELLS. D. P. BUTLER, C. J. HAMBLETON. [4m3]

SPIRITUALISTS' HOME.

THE FOUNTAIN HOUSE, BY GARDNER AND ORVIS, Corner of Beach St and Harrison Avenue, BOSTON.

R. P. GARDNER, JOHN ORVIS, 2f

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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 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 FAIR PAPER.

He also wishes it to be distinctly understood, that no subscriber, writer, or reader of this Journal will be considered as committed to its principles, views, and measures, any farther than he voluntarily and willingly commits himself, independently of his subscription or his reading. He wishes it to be constantly borne in mind that he 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 an 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 earnestly strive to be true to its own convictions, it will as truly try to do its whole duty to the Public.

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

Terms: Single Copy for one year \$1.50, Seven Copies \$9.00, Ten \$12.00, One Copy Eight Months \$1.00, Single Numbers 3 cts.

ALWAYS IN ADVANCE.

Address: "NEW ERA," No. 15 Franklin st., Boston, Mass.

To the Newspaper and Periodical Press.—Any paper giving the substance of the above (including terms, of course) in its editorial columns, and sending a marked copy to this office, shall be entitled to the current vol. entire, either with or without an exchange.

DR. CUTLER'S

PSYCHOLOGICAL AND MEDICAL OFFICE, No. 292 Washington St., over J. T. Brown's Drug Store.

A NEW and valuable remedy for SCORFUA, recently discovered by a Clairvoyant, is now ready and for sale at the above office.

WILLIAM D. EMERSON, The Medium Clairvoyant, or Seer, will attend to the examination of the sick, as above.

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

Wonderful Discovery.

THE NERVE SOOTHING VITAL FLUIDS; prepared expressly by Spirit direction through Mrs. E. J. FRENCH, Medium, Pittsburg, Pa. These Medicines are purely vegetable, containing nothing injurious to the system, and are a certain cure for all Nervous Diseases, as St. Vitus' Dance, Tic Dolorous, Neuralgia, Rheumatism in all its varied forms, Locked Jaw, Epilepsy or Falling Sickness, Palsy, Nervous and Sick Headache, Dyspepsia, Diseases of the Kidneys and Liver, Diarrhea, Irregularities of the female system, Tetter and all Cutaneous Diseases, Chills and Fever, Cramp, Cholera Morbus, Cholera, Quinsy, Croup, Influenza, Bronchitis, and all Acute Pains and Nervous Diseases with which the human family are afflicted, and which for ages have baffled the skill of the learned. These Fluids have not failed to give relief in any of the above cases where they have been fairly tested, and we have now a number of living witnesses to whom we can refer.

For further particulars address T. Culbertson, Agent, Pittsburg, Pa. Sold by H. E. Gardner, M. D., General Agent for Boston and vicinity, 64 Washington st.; B. Wood, No. 391 Broadway, New York; Federhen & Co., No. 9 Court street, Boston; W. M. Laning, No. 276 Baltimore st., Baltimore; Henry Stagg, No. 43 Main st., St. Louis.

Mrs. French will continue to make clairvoyant examinations. Examination and prescription when the parties are present, \$5; if absent, \$10. No charge when parties have not the means to pay.

HARPERS' MAGAZINE.

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