VOL. I.

BOSTON, MASS., WEDNESDEY, MARCH 9, 1853.

NO. 19.

SPIRITUAL PHILOSOPHY.

[Spiritual Communication]

LECTURES

THE HEALING ART.

BY DR. RUSH.

Second Series.

JOHN M. SPEAR, MEDIUM.

ERCTURE PRIST.

AIR, WINDS, MOISTURES, EXERCISES.

A series of discourses will now be ties, by him whose name, when on your earth, was called, Benjamin Rusii. It is distinctly perceived that great efforts are made, and large sums are constantly being expended in searching for, recly being expended in searching for, rec-ommending and applying supposed reme-dies for diseases and sicknesses. And it is moreover known, that most, and in fact nearly all these remedies fail to an-swer the purposes for which they are rec-ommended and received. Interested still in the well-being of the inhabitants of the earth, on which I for a season dwelf, a desires now felt to communicate usethe earth, on which I for a season dwer, a desire is now felt to communicate useful instruction, in reference to the subject of which speech is now being made. The series of discourses which has already been delivered, concerning the outside and the inside of the burnary

body, will greatly assist in the interesting and high mysteries of the Healing, Art; and they should be critically studied, in connexion with the things which are now to be said. When those things are wisely understood by practitioners, as well as the diseased and the sickly, they will lead to a wiser care of the mortal body, and will be useful as preventives; and it is known to be wiser to prevent disease than

At this time speech will be principally made of the elements called air, winds,

made of the elements called air, winds, moistures, exercises—AIR, WINDS, MOISTORES, EXERCISES—Four vasily important matters for consideration.

First: or Air. The inhabitants of your earth know yet very little of the yast importance of pure, heavenly and health-restoring air. In an especial manner, should the sick and the suffering be favored with pure air, and this should health-restoring air. In an especial manner, should the sick and the suffering be favored with pure air; and this should be freely and abundantly inhaled, both night and day. While the occupant of the body is in a state of repose, he should be gently breathed upon by pure air. Early, on arising from his slumbers, he should, as it were, immerse every part, however secret, in pure air. On leaving his, apartment, if able so to do, he should go out into the open air. When speech is made of exercises, more will then be said of air.

Secondly: or the Winds has, so to speak, its special offices to perform. Some of them are unfavorable, and some of them are unfavorable, in certain stages of disease and sickness. They who are very languid, and the whole body is in a state of relaxment, need the gentle, soothing, soft South

wind. They whose digestive apparatus is disordered, need, and will be benefited by the East wind. Care should be observed in relation to each and all of these winds, so that the diseased and the sick may be wisely improved thereby.

THURLY: OF MONTERES. The mortal body, so to speak, is always thirsting for moistures. Not only does it require moisture at the part called the mouth, but, so to speak, there are mouths all over the members of the mortal body. Occasional exposure in the open air, to moistures, is favorable to the improvement of the state of the mortal body. Ablutions, once, at least, in the course of twenty or thirty hours, are yastly serviced to the party looks. of twenty or thirty hours, are vastly ser Care should be taken that the moisture are certainly received into the countless apertures which exist all over the body.

FOURTHLY: OF EXERCISES. These

should, when strength will permit, and the winds are favorable, be taken in open air,—early in the morning, that being the most favorable season. Before the first meal, if strength will permit, the person should exercise from thirty to forty min should exercise from thirty to forty min-nutes; unless exceedingly uncomfortable, and highly inconvenient, the hands should be uncovered, and that which is the right hand to the occupant should be open and exposed widely to the elements, because it is through that hand that they rapidly pass into, and favorably affect, the whole of the mortal body. As much as possible, let, the hads, move in a percendicular let the body move in a perpendicular position. Occasionally, when enjoying the favorable wind, let the mouth be the favorable wind, let the mouth be much expanded, and so practice inhalements. It is well in the morning exercise, to look directly at the rising Sun, because vivifying rays, at that time, in an especial manner, pass from that highly

stances are favorable, being carefully ob-served, will be exceedingly useful, and highly important as remedial instrumen-

LETTER

To Mr. Henry Smith Chapma. Student at Waterville, Me.

BY W. FELCH.

DEAR Sm: Livyour letter of Jan. 17, you speak of being puzzled with the Mysterious Phenomenon called Spiritual Manifestations. And you propound several questions regard to them.

the product of spirits, and sent to com-nunicate some special instruction.

And we talk of spirits as if death had placed them in a state of Omni-

And we talk too, as if we imagined that spirit must be totally good, or totally

A DISEMBODIED SPIRIT ?

A DISEMBODIED SPIRIT?

I answer,—It is the same man, or the same woman, or the same child that was here yesterday; and when it went away left nothing of itself, except its outer form,—its earthly hask. It is a scholar, who has tauten when itself; and to learn slowly, perhaps. It is a human being; and, like other human beings, is good, bad, or indifferent, in degrees, and in character.

Such are the spirits that are chiefly manifested to man; not only in these manifested to man; not only in these times, but in all times when man is disposed and prepared to give them a proper

DUAL CAUSATION.

And what is a Spiritual Manifesta-

I answer,—It is not the product of merely, a disembodied spirit. It is a thing born; it is the child of two pa-rents, and partakes of the nature of both.

A ghostly Apparition, for example, is both objective and subjective. The character of such a manifestation, depends, more or less on the spirit-parent, or positive cause; and more or less on the human parent—the Seer, or Medium.

the human parent—the Seer, or Medium-And I have no doubt the same is true of every manifestation from the Spirita, World, whether ancient or modern. The Lamentations of Jeremiah, for in-stance, are admitted to be Spirital; but they are somewhat Jeremiahish besides. And almost in the same category even, are all the manifestations and interlocu-tions between

tions between be

My spirit is now trying to make manifestations to your spirit. And I shall succeed in making some sort of ones. This communication is, to my mind a logical one; and, yet, I have but little hope, that it will be so manifested to your mind. Nevertheless, I will do as well as I can. And you will surely excuse me for not doing better; and probably will ascribe the failure to the badness of the cause.

why not the manifestations of our day?

Ad it is not certain, that, the spirit inte locator knows, in general, what should be the true answer to your question. He may borrow your impression or esize of some other person with whom he is en rapport. He may think he knows, but it is not certain that he has vy means to understand your question, except by his connection with yourself, or your circle. And so far as we know, the clairvoyant powers, are feeble and very fallible. And this fact alone may recount for more abortive communications as than I have witnessed.

A furthermore, it is by no means certain.

a correct idea of his own response, even; for we cannot say how distinctly or indistinctly he can perceive those physical phenomena which, to us, are most obvi-

And there are other reasons—we know not how many—for obscure, imperfect and abortive manifestations; especially through very imperfect mediums and circles.

And, so far as I am yet able to prehend the subject of Spiritual Inter-course, I am bound to say, that

PSYCAURISM,

Otherwise called Mesmerism, &c., appears to be the channel through which it comes. And this sublime influence, I uppose, is the better than golden chain that binds together the universe of Life and Love, and Thought,—soul to body, to angel, and all to the Father of all.

sees as a spirit sees.

sees as a spirit sees.

It appears to me, that the manifestations are presenting us nothing essentially new. But they are changing, in some respects our course of thought and observation. And the church and the world, in consequence of their misunderstanding or neglect of previous manifestations, and their misunderstanding and ill treatment of Modern Science, are found to be illy prepared for the present crisis. present crisis.

Thus briefly am I speaking of several subjects, either of which would furnish matter for a volume. I now pass to some hints concerning the

PURPOSES

of the Manifestations. And first, I re mark, that the power of manifesting cannot have been designed to disclose the secrets of the Spirit-World—nor to fur-nish us with knowledge or testimony for mark, that the power of manifesting cannot have been designed to disclose the secrets of the Spirit-World—nor to furnish us with knowledge or testimony for which we can have no possible need, nor to excuse us from improving all our faculties; nor to supersede any other means of knowledge.

You may ask, how it is possible that such wonderful Seers as Swedenberg, Davis, &c., can overstep their bounds to answer—It is just because they are not infallible. And so far as any man, or any Seer, is following, in any particular, the lead of his own faculties; nor to supersede any other means of knowledge.

And yer, in the opinion of your core.

And yet, in the opinion of your core respondent there is a perpenal necessity for this power,—and principally, to perpetuate the demonstrative evidence of his reason is not reason; his clairty person, even of a sincere spirit; so far perturned the demonstrative evidence of his reason is not reason; his clairty person, even of a sincere spirit; so far ance is not clairvoyance; but his opinion; lis great use is, to place the doctrine of another life on its proper foundation; not on the basis of blind, extorted, or distorted faith; nor even on revealments merely ancient;—but upon

why not the manifestations of our day? the basis of ever-possible d

too weak to overcome the world—too weak to bring bad members to goodness, weak to bring bad members to goodness, or good ones to heavenly peace. Death retains his sting; the Grave exults in her victory. And, incidentally,—by their very faults, the Manifestations are serving to draw or drive us from our irrational division of all spirits into two extreme classes,—one absolutely good and wise; the other absolutely evil.

And now, dear sir, I seem prepared, mperfectly though I am aware it is, to answer your questions in such a way,

apprehended.

You ask, in reference to the Spirits

What is their uniform testimony in re-

SPHERES?"

"How many Spheres are there?" "Is this earth the first sphere?"

I answer, the Manifestations are well agreed in the arrangment of the World of Spirits, according to analogy and and Scripture, into stages or classes; which we have called Spheres, Circles, or Degrees,—by all of which I underor Degrees,—by all of which I under-stand the doctrine as being taught that the next world, like this, has its grada-tions and progressions in mental and moral power.

My own view is,—and Seers and Me-liums do not contradict it,—that there is a succession of lives to follow this, a what distance I need not know,-and that The entranced person is almost a distinct and the clairvoyant sees as a spirit sees.

It appears to me, that the manifesta-

These Lives, or Worlds, we may term Spheres. Some great Seers and Medi-ums make their number to be seven, like the notes of the gamut.

the notes of the gamut.

I cannot contradict them. Yet, for myself, I have but little faith in any one's power to reveal to us the mysteries of the higher spheres, since it is certain that even that Sphere which is most nearly connected with ours, is, to us, hardly less than an unexplored country. And, furthermore, I cannot conceive of any reason for such revelations from Spheres above the second. And we may be suffer that Mankind have no power to be sure that Mankind have no power to know that which mankind have no need to know; and vice versa.

PREJUDICE OR CAPRICE

But we do not know that the Circles of the next life are separated by very definite lines. Though we may suppose them more definite than those which separate the natural circles of love or dom in this first, or " Rudimental

Sphere."

And if you were to ask a foreigner how be, or his friend, in point of intellectual or moral worth, had ranked in the "sexen circles" of their native country, he might, possibly, give you his honest opinion; but would be liable to set the rank too high.

And something like this may occasionable with the may occasionable. And you want to have the responses to be reasonable, and

the responses to be reasonable, and humble. But I do not ask such que

tions myself.

And the word Spheres is used in many circles to signify nothing more than the degrees or circles of the second Spheres,

degrees or circles of the second Spheres, or next life to this.

And Davis teaches (if I rightly remember) that, in ordinary cases, the members of Spheres above the second, do only communicate with us through the agency of others belonging to the second.

I think you have heard me say, that I have no idea of any absolute infallibility below the throne of Omniscience.

Inspiration leaves abundant work for

the understanding to do; and was not designed to excuse us from the cultiva-tion and exercise of our external and in-

And this is true of revelations from the Spirit-World, as well as those record

That elder Scripture,
Writ by God's own hand." (To be concluded.)

The Epochs of Progress.

The world has had its two grand crises in the march of Progress, and is now having its third. The Age of Power had its epoch with the advent of Moses; and in him, as the representative of the Old Covenant, was that era embodied. Another crisis came with Jesus, and gave us the Age or Love. He stands as the us the AGE OF LOVE. He stands as the representative, and embodiment of the New Covenant, the Law and the Life of a New Age; and illustrates the second a New Age; and illustrates the second grands up, in human advancement. The Bresent Age is the Act or Wisson—now merely in its daten. It will manifest itself, not so much in one individual, standing out in bold relief before the eye of the World, as in ageneral organize/fort of the race, whereby the vices of the more primitive periods may be overcome, and, harmonious relations and life may be permanently and wisely established.

The Trinity.

75 86 C. H

The common doctrine of the Triune God has a truth at the bottom of it—it Love, of Wisdom and of Life. Therefore God is not Tri-Personal, but Triune in principle or nature merely. 8. C. HEWITT, Editor & Proprietor. Office 25 Cornill.

ISSUED EVERY WEDNESDAY.

TERMS--91.50 Per Annum, In Advance

ADIN BALLOU, W. S. COURTN
MES. S. F. M. BROWN, V. C. TAYLOR
MES. M. B. RANDALL, W. S. HAYWOO
MISS E E. GIBSON, AND OTHERS.

BOSTON, WEDNESDAY, MAR. 9, 1853.

THE NEW TEACHERS.

Modern Prophecy and its Fulfillment.

S. J. FINNEY AND A. E. SIMMONS.

It will be remembered by many, we published one of the "Messages from the Superior State," by John Murray, in our 2d number, some months ago. That Message is one of a series, now THINGS SOON TO TAKE PLACE. reliminary to what we have to say or the abject of this article, we here introduce brief paragraph from the Message al-aded to, and entitled

NEW TEACHERS.

New Teachers.

"New Teachers will soon appear in your midst. I have spoken to you already, my young friend, of books, of books. Little can be gathered from these. Teachers will come to you, whose minds will be as wide as the Universe: Teachers, whose faces will be turned vewarror, teachers, who shall receive from Arove, the instruction which they so much teachers, who shall receive from ABOVE, that instruction which they so much need, and which they will bring down to those around them. Down into those books, with faces bent low, do teachers now look. But when they shall turn their faces upward, and there shall drink of the fountain of Windom, and receive that as it comes fresh from the FATHER; from them, from them, shall flow streams which that it to the them, whill have the same which that it to the them.

which shall ichest and hand, wearth, to have request the reader to bear the above prophecy in mind, while we briefly state a few facts concerning the two remarkable areaking mediums, whose names stand at the head of this article, and then ask himself the question. and then ask himself the question, whether this prophecy of Murray, uttered about five or six months ago, is not beginning to be fulfilled? And first, of

MR. FINNEY.

It is said, that he is not educated, in any more than a very common degree— that he never made history or philosophy a study; that he never has been in the habit of addressing public assemblies; and yet, that he has lately been almost compelled, by some mysterious power, to leave his bench, (he being a joiner by trade,) to travel and lecture to the people on history and philosophy. And it has been said by one secular paper, at least, in reporting the matter, that Mr. F. spoke on these subjects with the power and ability of a Thackeray!—that he manifested a minute and comprehensive knowlessed. a study; that he never has been in the feated a minute and comprehensive knowledge, where before, and by the ordinary edge, where before, and by the ordinary method, he knew next to nothing. How will our savans account for this? Will they still persist in calling it Claireognates? If so, let them please to tell us what Claireognate is. This they have never done, and it seems about time that they should make some show of effort, to say the least, towards solving that mystery. To us, the matter looks like what it professes to be, on the part of the mysterious power itself—viz., the result of spiritus! influx from one Spirit, or from a Circle of spirits, who in this natural a Circle of spirits, who in this natural world had a strong passion for, and were extensively educated and disciplined in Philosophy and History; and who, retaining that same passion still, and being permitted by Divine Providence, yea, even commissioned by the same, to do this wonderful and beneficent work, now act through Mr. Finney in the way we indicate. Eighteen hundred years ago, the chosen of the Highest spoke as the Spirit moved them; and why should it be "thought a thing incredible" now, that a similar phenomenon should appear before the eyes and ears of mortal men? But let our wise ones give a britter explanation if they can; but let them also remember that calling it Clairvoyance neia Circle of spirits, who in this natural nember that calling it Clairvoyance nei-

can speak from actual knowledge. We ard him speak a few evenings since at

ence, and we will try to give some little account of the matter as it actually was But first, we have a word to utter concerning Mr. S. himself. He is a young farmer from Woodstock, Vt., about 25 years of age, only very ordinarily educated, never in the habit of public speaking, diffident and retiring, incapable of imitating others, or of "acting."—Phrenologically speaking, his "Imitation is rather small." For these facts, as such, we can bring the most ample testimony, if needful, and we ask the reader to bear them distinctly in mind, while we define at what we saw and heard on Monday evening,
Feb. 14, at the Chapel in the quiet little
Village of Hopedale, in the town of Milford, Mass.
Mr. Simmons opened the meeting with

Mr. Simmons opened the meeting with a brief prayer, appropriate to the character of the occasion; after which, passing easily into the transic state, with a slight convulsive breathing, he began speaking in a clear, high-toned voice, as unlike his own, as one could well imagine. His manner, too, was entirely foreign to his own. His subject, and the method of treating it, we should judge, were entirely new to him. And the depth of thought that was manifested—without any dispar-It was to him. And the depth of thought that was manifested—without any disparagement to the good natural common sense of the man—was very much unlike that within his own range of thinking. So we judge from what we have heard and seen of Mr. S., and from what we heard and saw on this occasion.

After a discourse of some 20 minutes in length, couched in elevated language, and illustrated by bold and appropriate figures, he came gently back again to his normal state. In this, however, he remained but a short time, before he was entranced again, and spoke about as long as before, but in a more deliberate, and

entranced again, and spoke about as long as before, but in a more deliberate, and thoughful way, and in an entirely different tone of voice from the former, and from his own. And this peculiar manner was maintained from beginning to end, without the least sensible variation.

moral and religious cast; and while they were quite thoughtful, they were at the same time beautiful and poetic in

at a glance, to be most entirely foreign to the character of the apparent speaker's mind, was an interesting

INDIAN SPEECH

The acting in this case was perfect, as well as the language. First came the short, nervous, hard, quick step—then the short periods of broken English of the unlearned savage. After this flowed something of the old history of Indian wrongs by our Puritan forefathers. But quite unlike what we might expect from a Savage incarnate, this Spirit Indian informed us that he came in love—that he had thrown away the bow and buried the had thrown away the bow and buried the had thrown away the sow may be made in the same that his present mission was to hatchet—that his present mission was to hunt sin, rather than the wild beast of the forest, and the pale faced enemy of his rapidly diminishing nation. It is impossible to report this inimitable discourse. A to report this inimitable discourse. A very faint idea only can be communicated of what a delighted and intensely interested audience were happily permitted to behold. And we feel sure we do not overstate the matter when we say, that there was but one opinion among those present, as to the very remarkable character, if not the absolute genuineness, according to profession, of this Indian discourse.

After this exhibition, we were lavored with an address of a more cheerful kind, from an Irish Spirit, and in very good character, too. It was given mostly in rhyme, and very much in the well-known brogue of that interesting and useful class of humanity.

Altogether, these four discourses oc-cupied nearly two hours time, and to those who heard, were an entirely new and interesting exhibition of Spiritual Manifestation.—And how shall we ex-Manifestation.—And how shall we explain this phenomenon, without allowing the claims which are peculiar to the Spiritual theory alone? We are free to confess, that we see no other way to solve the mystery. Others may talk of clair-toyance as long as they please, but it makes no headway at all with this new phenomenon. It may indeed serve to give him a momentary peace, who is, in heart, opposed to the beautiful revelations of the Opening Heavens, and the speedily coming Kingdom of God.

We have one more fact to state concerning Mr. S., and this New Powerwhich is now upon him, and then we have done for the present.—A short time previous to his late tour, which was in

previous to his late tour, which was in company with the Rev. Herman Snow, late settled minister in Montague Mass., Mr. Simmons was used during six days

only, in giving sixty discourses of at least half an hour each, and each one different from all the rest! This was an the town of Hardwick, Vermout. What power conferred the ability to do that mighty labor, the like of which never was known to the ordinary human capactity! Let the "wisdom of this world" tasser if it can. As for ourselves we think we have the best of reasons for betileving that "The New Teachers" are beginning to come—that these are the dawnings, at least, of prophetic fulfilm but, and that with the truest wisdom and the screnest love, we may still look forward to an increasing growth of the Spiritto an increasing growth of the Spirit-Power in this and those other, and beer-varying methods by which the Divibity of the Universe would speak to these long waiting human Souls. God Spead THE LIGHT!

[For The New Era.] SPIRIT PREACHING.

Letter Third.

FRIEND HEWITT:

In my seco In my seconic sketch of my receive sion with my friend Simmons purpose of giving to the public men of Spirit Preaching. I reced to narrate a few additional of our experience.

That which interested me

what took place in our private with no one but ourselves friends present. Here, our in with the spirit world, was most fully real. When thus by our kind, loving, and social disposi onstantly ould be by writing through Mr. oftener he would be put into he trance condition, and, in this wa perfect gems of spirit thought ha to me. I regret exceedingly, tha not been able to retain these wi

the petuliar with the delicary and loveliness of angelic life, spake to me of the peculiar condition and mission of their sex as it should be on earth, and as it is in the Spheres. On another, a loving spirit came and discoursed of the imperfect and low condition of the marriage relation, as it generally prevails in the earth-life; whilst the exceeding beauty and purity of this relation as it is found in the spirit life, was unfolded in all its wonderful loveliness. On these as on the occasions of public speaking in the trance, it devolved upon me, as best I could, to give my friend a brief sketch of what had been said through him, for it is his misfortune not to be able to reof what had been said through him, for it is his misfortune not to be able to remember for himself. Indeed, during the speaking, his condition seems to be a near approach to absolute uncon clous-

ness.

The discourses which come through my friend in Public, were exclusively of a moral and religious character. And, almoral and religious character. And, although very various in language and manner, yet they were all pervaded by a spirit
decidedly reformatory. An intense dissatisfaction with the present condition
of the moral and Theological world, and
of the past also, since near the time of
Chirst, — was the leading characteristic
of them all. It would seem that, to the
more elevated inhabitants of the spirithome, the Christian Religion appears to
be degenerated in our own day, even as
was the Jewish Religion in the time of
Christ; and as with him, so with these was the Jewish Keligion in the time of Christ; and as with him, so with these ministering spirits sent forth to do his will,—they come not to destroy but to fulfil;—or at least, it is but to destroy the gods of men that they come, whilst the true God, and all his genuine revealations, are treated with respect and reversion.

are treated with respect and reverence.

I have alluded to the variety of style and manner which has been exhibited through Mr. S. in his medium capacity. This is indeed the great wonder, especially as it is an easily ascertained fact that naturally he is endowed with but that naturally he is endowed with but very small powers of imitation. Yet when he stands up in public, as a medium for spirit teaching, almost every style of public speaking is represented in him.—Preachers, Lawyers, and Public Orators, now in the spirit life seem to come in their own proper persons, with all their peculiarities of manner and accent; and to speak once more with a good degree of fluency and ease to their brethers in the flesh. the flesh.

In more than one instance, have I recnized the genuine Irish accent, at-uded by some of the prominent peculi-

the presence of a representative of the American Red Men. This "talk' was also exceedingly beautiful and appropri-ate; although the spirit which pervaded

ate; atthough the spirit which pervaded it was no longer the spirit of violence and war, but of peace and love.

Sometimes, though not always, the name of the spirit speaker would be given, and on several occasions, the individual has been recognized by those who had formerly been accuston the same voice, whilst he who used it was still of earth. An old Calvinistic minister—the first of the town where the incident occurred;—a venerated Christian Preacher and Pastor, recentby deceased; and a well known mem-ber of Congress of this state, who left us during the past year, have thus been recognized by some one thus been recognized by some one or more of the audience, since I have been with Mr. S. In one of these inbeen with Mr. S. In one of these in-stances,—wishing to know how far the same impression prevailed among the hearers,—it was requested that all who recognized the manner as that of a par-ticular individual now of the Spirit Home,—would manifest it by rising; Home,—would manifest it by rising; when some twenty-five or thirty arose in different parts of the hall. It is worthy of remark in this connection; that, in two of these instances, at least, the medium was wholly unacquainted with the style which was so successfully imitated

rough him.

But I will not protract this correspondence. It only remains a question in my mind how far this kind of teaching is my mind how fur this kind of teaching is likely to succeed in such congregations as usually assemble on occasions of the kind. The great want of candor and harmony of feeling, already alluded to, is certainly an obstacle that interferes ser-riously with that perfect success which we may expect to follow when, owing to the sure progress of the cause, the audi-ences shall be differently constituted. ences shall be differently constituted. But as it is, this new feature, as presented by the mediumship of Mr. S., is a most striking and interesting confirmation of the puth of the oreat doesnine of Spirit Intercourse. His work in the new and wonderful movement now going on in the world, is doubtless an important one: may the good God and Father of all enable him faithfully to fulfill it!

Thine in Truth and Love,

HERMAN SNOW.

ASTOUNDING FACTS. BY J. A. GRIDLEY, M. D.

I will now drop particulars in min I will now drop particulars in minute detail, and state only the more general and appalling scenes which for several weeks, we daily witnessed—scenes which made the stoutest hearts among us quail, while some of our strongest nerved men, with their wives and families, left the circle and the house, to which they could circle and the house, to which they could not be induced to return, till the victory was unainly won. We have seen the Medium evidently possessed by Irishmen and Dutchmen of the lowest grade—heard him repeat Joshua's drunken prayers, exactly like the original—imitate his drunkenness in word and deed—try to repeat or rather act over his most brutal deeds (from which, for decency's sake, he was instantly restrained by exactly and severe rebuke) writhe his body like the serpent when crawling, and dart out his tongue and play it exactly like that reptile. These exhibitions were intermingled with the most wrangling and horrible convulsions. Joshua has literally knocked him

down before our eyes, apparently as with a strike of his fist upon the pit of his stomach, as many as six or eight times, when he was about his ordinary business. In these instances he would sometimes all upon his face, and sometimes upon his back,—always perfectly stiff and strait, without the movement of a muscle. At the instant he fell, he always uttered a death-groan, as if the breath had suddenly been driven from his body. He would fall in an unconscious state, and remain a long time without breathin It appeared that the respiratory muscl were forever palsied by the stroke, a such I believe would have been the fawere forever palsied by the stroke, and such I believe would have been the fact, in spite of all earthly aid. But our good friends, with friend Bryant at their head, seemed ever near, and would dart upon him with the quickness of light-

ning. And by the time his face or head was within eighteen inches of the floor, they would have hold of him, buoy him up, and lay him as easily down, as ever a mother laid an infant into the cradle. He was never bruised in the slighest degree, that we have known, from his falls. We have known these devils compel him this his absorable link with the other. we have known these devis compet him to kick his charged limb with the other foot, and strike it also with the other hand, which was not confined by E.'s touch, as before stated. These blows were, to that limb like savage torture.

A single stroke of his hand would leave its entire print of dark settled blood for many days; and whether asleep or awake his groans indicated the severest suffer nis groans indicated the severest sinter-ing. Our good friends would immedi-ately magnetize the Medium with E.'s hand, and so remove the pain and sore-ness, though the print would remain as we have said. We have seen him knocked off the sofa when everything was going on quietly and pleasantly, by some spirit who had come into the room with some low, unbidden person, who had chanced to come among us, in spite of our precautions in that respect. We of our precautions in that respect. We have seen our spirit friends take him from the floor, when lying at his full length, and place him in a moment on the sofa, from fifteen to twenty-five times. We have seen them take him up and carry him feet foremost, and lay him on the table. In these instances, they generally induced an involuntary spasmodic action of the nuscles of his limbs, which assisted the movement. To guard him assisted the movement. To guard him assisted the movement. To guard him from injury from his own hand or foot, our friends ordered E. to sit on one end our friends ordered E. to sit on one end of the sofa, and my oldest daughter on the other. They then placed his head in the lap of the former, where she could easily keep her hand on his stomach, while the latter, who was also negative to him, would hold his loose hand, and guard his charged limb, which she too could handle at this time (though she could not at first) without hurting him.

Twill describe but one scene more and that must suffice for the present. This occurred on Sabbath afternoon, about the last of April. At this time the Medium was obsessed with more malignity and power than usual, though the ability of both good and evil spirits to use his organs of speech, and in some degree, his entire body, had been some degree, his entire body, had been steadily on the increase since the third day after E. was advised to place her hand upon his stomach. At this time and during one of his paroxysms, he sprang from the sofa, twirled round to the opposite side of E., so that her arm was twisted into a very painful position; and the operation must have resulted in the removal of her flugers from the pit of his stomach, had they not been completely soldered there by some spiritual force. He then sprang off—passing rapidly through the dining room and entire, thence into the front parlor, when it became evident that an intended leap would carry him through the closed would carry him through the closed window, closely fastened blinds and all. window, closely fastened blinds and all. At this juncture, I carnestly called on the men who had closely pursued him, to interfere without gloves, and they did so. It was plain that he was very much exhausted, by the "Legion" that were in him at the time they seized him. And though for a while he fought like a tiger, he was finally overcome, and carried forcibly back to the sofa he had so

During all this time E.'s hand did not move a hair's breadth from its position; it was bound there, absolutely beyond her control,—a fact which presented a new phase to the mysterious union. It is my opinion that had he leaped through the window, without her following him, he would have hung dangling in the open air-suspended by an unseen cord, fas-tened by the mere touch of her hand of the stomach.

I said he was returned to the sofa. came the most forbidding scene of all—a scene that none would be desirous of witnessing a second time. The devils stung to madness by being foiled in that desperate attempt to separate were now bent on taking his life. We had seen them try to strangle life. We had seen them try to strangle him before and with considerable prospect of success too; and through him, we had seen them try to choke and strangle others. But at this time they literally crushed in his chest, as though a mighty millstone had fallen upon him. The lungs, for once, endeavored to expand, and the chest to heave; but this way on with your and all motion ceased. pand, and the chest to heave; but this was quickly over, and all motion ceased. His eyeballs rolled up in their sockets—lost all earthly lustre, and became fixed as in death. He remained so long in this position that all in the room, except E. and myself, thought he was "done for

this world." A number left the roc while the breath of those who remain while the breath of those who remain seemed wholly suspended. It was tr an awful sight to witness the victim an awful sight to witness the victim of contending angels, knowing, as we did, that his very vitals were nothing less than the Battlefield for Heaven's protecting Hosts, on the one hand, seeking his and our good, and Devils damned, on the other, thirsting for the blood of us all. And yet we are gravely told by many spirits, with Mr. Davis at their head, that there is no discord among spirits! We shall refer to this point again hereafter and we therefore leave it for the present.

I have intimated of E. and myself the our confidence remained unshaken We firmly believed that "God's well appointed angels" had not been com-missioned to undertake what they were not competent to carry through; and thus we possessed our souls in patience. thus we possessed our souls in patience
I should have stated perhaps, that a
soon as the Medium was secured in the
other room, it became evident that friend
Bryant had left us; this gave me no un-Bryant had left us; this gave me no uncasiness. I knew very well he could measure his own strength, and that it those who were with him, as well as the of the enemy; and that if he had gone he had gone for help. He was back a moment with two additional spin friends, nearly as strong as himself, a he informed us. And this they so confirmed themselves by their own signals—more loud and clear than any our other spirit friends could give, except friend Bryant. They got possession of the Medium in six or eight minour other spirit friends could give cept friend Bryant. They got p sion of the Medium in six or eight sion of the Medium in six or eight misutes from the time his chest was for
crushed in, as near as we could judgeduring all of which time, he differed
nothing in appearance from one dear
They then magnetized his chest most
thoroughly, through E.'s hand, let his
sleep awhile, and, then awoke himafter a struggle of seven hours—as we
as usual, except that he felt, as he said
rather fatigued. I may here add the
this was by no means the first time or
undrian friends were under the necesthis was by no means the first time or guardian friends were under the neces-sity of going for more help. On or occasion, when the Medium had been knocked down as before described, and was lying senseless on the floor, whe friend Bryant arrived with his "Re-cruits," by request they tossed him as on the sofa as quickly, and apparently with as much ease, as a man won cushion; and he fell about as lightly

We have heard these evil spirits lie We have heard these evil spirits lie at score of times, as fast as they cook speak. We have heard them contradic every word that was said, which had as bearing upon truth,—besides assuming false names, etc., etc. Friend Bryan has often told us; that if he, and his as has often told us, that if he, and his associates in goodness should deliver N over to his tormentors, during his work sections of obsession, these demended his manner of the section of we shall never doubt again the Bible statement, that an obsessed man in elde time, who was well acquainted will Christ and Paul, but who possessed by little respect for the seven sons of Sceva, a Jew, so he leaped upon the and before they could make their ese Scera, a Jew, so he leaped upon them and before they could make their escape from the house, he overcame the who of them, stripped them of their etire clothing, and tore their flesh, that "they fled out of the house, nake and wounded." They were indeed harmony it seems, but the reader my judge whether it was that of unchang able love.

Joshua after this with the assista Joshua after this with the assissand had gathered for several days, so me imitated friend Bryant, that in a few stances we were partially deceived; at his (Joshua's) bidding, E. very tiously raised her hand a little fre tiously raised her hand a little from N stomach, though the deception did a succeed at all, one time in twenty, whit was atttempted with the great subtlety. In one instance, assum friend Bryant's name, they induced to raise, her fingers from his stoma when he knocked him upon the fis quite a distance, and rent him most a ly, till with the assistance of the ci-he was so bound as to enable E to place her hand, when our good fri mstantly tossed him back into his form place. At the end of the severe strug before referred to, I asked—Is there a danger of his life? Friend Bryant a swered, "God will never suffer any expirit to kill a man while seeking god instantly tossed him back into his for

ness "—(implying as he always did, that if he should set his own will against his faithful friends, he in that case could make no promises.). He then added if he should not breathe for six hours if he should not breathe for six hours, still we could retain his spirit and restore him; though, said he, we shall never let him lie thus long. Said I, shall we ever have another struggle equal to this? You may have a number, he replied. And on another occasion, in reference to the same subject, he said, —"This is the commencement of the Battle of the Great Day of God Almighty." While on the one hand, Heaven's Hosts are commissioned to train and perfect Mediums and circles in the carth goodness and purity, all over the earth, until they are prepared to receive and transmit any amount of power from the higher spheres, upon this apostate world which God has sacredly pledged to His Son for His 'inheritance, and the utter-most parts of the earth for His posses-sion;' so on the other hand, all wicked men on earth,—with the bigots of the churches, will combine with all the apostate spirits in the lower spheres— "whose number is as the sand of the sea," and who will 'yet go up on the breadth of the earth, and encompass, the Camp of the Saints about, and their Be-loved City' of peace and love, when the fire of the former shall descend and con-sume them." Again, he added, with great emphasis. "
have nothing to fear." " Go forward-yo

LONDON CORRESPONDENCE

History of Spirit Movements in England.

BY JAMES SMITH, M. D. At the same time that the dissolution ok place in Wroe's party in England took place in Wroe's party in England a new and very different operation of the Spirit was just beginning to make its eppearance in London. The celebrates Edward Irving had long been preaching the Second Advent of Christ, to splending audiences, and had gradually reasoned himself into a species of heresy, respect ing the personal humanity of Christ.— Being a member of the Scotch Presby terian Church, he was called to account and cast out because he refused to obey and cast out because he refused to obey. But the Spirit was preparing a work for him to do; for in Port Glasgow in Scothand a few enthusiastic minds of kindred feelings with his own began to speak with unknown tongues as the Spirit gave them utterance. These utterances not meeting with a hospitable reception in Scotland came to London and were well received by Irving, who acknowledged their inspiration, and permitted them to speak in his Church. They became also gifts of known tongues and prophecy, and spread amongst his hearers, beginning with the known tongues and prophecy, and spread amongst his hearers, beginning with the women in 1830, and at last manifesting themselves in the men in 1831. The sensation produced in London by these utterances, was immense. The laughter and the ridicule on the one side, and the selemn gravity on the other were alike. solemn gravity on the other, were aliksolemn gravity ou the other, were alike deplorable, revealing the ignorance which alike prevailed in both respecting the true character of all spiritual visitations. The greatest expectations were roused est believers in these manifestations promises were daily made by the prophets of the Second Advent of Christ, (the name of Shiloh is used only by the Southcottians,) of the revival of the miraci cottians,) of the revival of the miraculous powers of the Church, and the Revelation of all things; and the enthusiastic hopes of the Joannas, so long deferred and disappointed, were thus transferred to another people. The Spirit moreover, treated them in a singular manner. It promised and deceived them. It appointed a day for another Pentecost, and bestowal of the miraculous gifts; and the day passed over as it did with George Turner and-his followers, without a literal fulfilment. They were promised aposral fulfilment. They were promised apos-tles with the full endowment of miracu-lous powers; they were promised baptism by fire, and the gifts of the Holy Ghost. close of three and a nan year's testimo-ny to the world, commencing from the 14th of January, 1832, the Lord Jesus would come again in glory,—that is on July 14,1835,—on which day a Holy Con-vocation was held in London, of delees from the different congregations in gland, in full expectation of meeting Lord in his descent to his terrestrial the Lord in his descent to his terrestrial Kingdom,—a most remarkable repetition of the same trick that had been played upon the Southcottians on the 14th of October, 1820; and equally well deserved, for none were more uncharitable in judging of the Southcottians than these disciples of the unknown tongues. Even Irving himself whose attention I directed to the subject of Southcottianism, told me simply that he believed it to be Satanic and this too at the very time when he was trusting to the literal fulfilment of this prophecy of his own prophets. He was mercifully taken away by death be-fore the time of its eventual falsification.

The great oratorical talent of Irving had collected a band of distinguished men for conducting this movement, and it gradually assumed the tone, the digni-ty, and propriety that naturally belong to wealth, to learning, to talent, and to gen-uine faith. Many distinguished members of the nobility and gentry of England believed — amongst others the present Duke of Manchester, then Lord Mande-ville, and Henry Drawand the Royker. Duke of Manchester, then Lord Mande ville, and Henry Drummond, the Banker and brother in law of the Earl of Kin noul, and related by marriage to the Bishop of Rochester — was one of its wealthiest supporters. Gradually it rose and assumed the character of a separate church; twelve apostles were appointed to govern it, and these were commanded to retire for twelve months to Albury, the seat of Drummond, and there read over the whole Bible, and pass their judgment on the reformations that were judgment on the reformations that were necessary for the restoration of the church. They did so, and the conse church. They did so, and the consequence was the institution of a Church ritual and ceremonial, somewhat akin to both Popery and Episcopalianism, very ostentatious and very formal, making a very great display of Godliness, if not much endowed with the power thereof.— In fact it is merely the counterpart of John Wroe's work for his was the revival of the old Jewish, and theirs of the Old Christian Church. It has seven respectable congregations in London alone.

What was especially remarkable in this

What was especially remarkable in this new Catholic, Apostolic Church was that the Spirit forbade them to make use of the Press as a means of propagandism. They were exclusively confined to the use of the tongue, or, as Henry Drummond calls it, "The arm of flesh." The passion for printing however, has found a mode of evading this curious mjunction of the Spirit, and Drummond himself, who is a great writer, as well as a frequent and fluent speaker in Parliament, writes, and prints, and circulates books on politics and religion, but never once What was especially remarkable in the writes, and prints, and circulates books on politics and religion, but never once mentions, or even distantly alludes to his own church, or his own apostleship! The Spirit seems to intend the party to re-main in obscurity. Its mission is not for the world. It is the shadow of a com-John Wroe's work has been doomed to confined to the Provinces, and he him-self forbidden to enter the walls of Lon-don city; and its literature comes forth don city; and its literature comes forth from its own provincial press, and is not to be found amongst any of the great or the little, the fashionable or the unfash-ionable publishers of London. More-over, it is not advertised in the newspa-pers, but merely-left to find its way under Providential guidance wherever a private friend and an inquiring mind may open a door for it. Mormonism has been doomfriend and an inquiring mind may open a door for it. Mormonism has been doom-ed to obscurity in another manner, by being confined to the lower orders, and embracing neither wealth nor rank, nor talent in its numbers. But Southeottian-ism, Irvingism and Mormonism, are three most remarkable movements of the Spirit. all pointing to one great end, the reign of God upon earth, but dictating diverse means, alike remarkable for truth and er ror, by which it is to be introduced. Al have been deceived in part, and yet no entirely deceived. The visited them all, but evidence equally con clusive that he has witheld some import ant truth from each, the future revelation o which will throw light on the whole series of movements, whose ultimatum is that point of convergence in which they all meet, and the riddle finds a satisfactory solution. The possibility of such a satisfactory solution is now already beginning to show itself, and every new manifestation of the Spirit will doubtless help to facilitate the result.

One great peculiarity of all the move-ments of the Spirit is this, that deception is largely mixed up with truth, and yet that very deception wonderfully helps to develop truth. Alison the Historian says of Matthews, that "the very promulgaion of his error was an important step in the advance to truth;" and if we candid-ly examine the mode of teaching, which Nature has ordained, we shall find, that error is really an indispensable feature of her system. We merely walk through truth, and these very errors stimu-late our minds, acumulate our under-standings, and become the source of all our prudence and wise discrimination.— It is just because there is error, that there is discrimination. Now the God of Providence is the God of Nature. And what is right in Nature must be right in Providence; what is right for God to do indirectly, it is right also for him to do directly, it is ways are not as our ways, nor His thoughts as ours; but as the Rev. David Thom, an original thinker now living amongst us, says, there is a law of "Divine inversion." which makes that "Divine inversion," which makes that right in God, which is wrong in man; for it is right in Him to take away life, and the right in thin to take away inc., and cause accidents and misfortunes, daily, but wrong in us; for He sees the end in the beginning — makes that finally good which is primarily evil, and as the Spirit said to Joanna Southcott "can make all the Devil's lies true in the end." These three modern visitations of the Spirit are all on the lookout for Christ, or

Shiloh coming in the clouds and the multitude of his saints; and as the year 1848 was the great Prophetical period of Daniel's 2,300 years, according to Protestant calculations, great expectations were excited in that year, and great events disappointed when nothing took place to astonish the world, but another vulgar French Revolution, and a shaking of the nations. The events however, were suffi-ciently remarkable to constitute an epoch; and now when we look back upon that and now when we look back upon that memorable year, and see not only the singular fact of the commencement of a golden age, but also the beginning of an intercommunion of the spiritual and terrestrial world, we only perceive another striking confirmation of the truth of the consentaneous movements of Divine Mannifestations, and the corresponding movements of human society. A new light nifestations, and the corresponding move-ments of human society. A new light has dawned upon the world, but still it is not unmixed with evil. It preserves the uniform character of all Natural and Providential Dispensations. There is a good for our use, there is a possibility of its abuse, and there is a stumbling block to cause use fell and be but if we do not exercise that wise discretion without which no Divine Dispensation ever will be of use to human beings. Were God to send us unmixed good we should have nothing to do but shut our eyes and open our mouths and be fed, and this would be treating us as mere infants not as rea-sonable creatures. God will hever treat, his rational creatures in this manner, at sonable creatures. God will never treat his rational creatures in this manner, at least in this world. "Shall we receive good at the hands of good, and not receive evil also ?"—is a wiser question than most people imagine. But if we receive wisdom and cultivate wisdom, we shall be able to discriminate and discover the law of spiritual interpretation, and by this means we shall learn to separate the this means we shall learn to separate th wheat from the chaff, gather the wheat into our garner, and burn up the chaff with fire unquenchable. For God never makes wheat without chaff. He wraps up the grain in chaff when he grows it, and what is wise in Nature is wise in

Now these Spirits which are at present visiting the earth are perhaps the real clouds in which the Lord will come. It is not in the vapor clouds of the firmment that the Advent will take place. This is an absurdity, for then he could not be seen by all. But he will be seen by all when he comes amid the multitude of his earth. of his saints. And the saints are verita-ble clouds after all; and as some clouds are very dark, some gray, some very brilliant, and some very light, some solid and some aerial, so also is it with visit-ing spirits. They symbolize in their di-versified character all the materialities of the firmament. And now they are assembling in great numbers. The Heavens are opening, the forerunners of the great Procession are advancing. The firmament is alive with angels ascending and descending, and going to and fro on mysterious messages; the heralds are proclaiming an increase of glory, and splendor approaching, and faith is already on the tiptoe of expectation. Will it be disappointed again? It will always be disappointed so long as it is a hole and corner expectation, like that of George Turner's party, or the party of the Irongates, or the Mormounter; but when it enlarges the idea of Redemption and its the firmament. And now they are assem gates, or the Mormonites; but when it enlarges the idea of Redemption and its locality, and looks for the Savior to come to all, and not to a few monopolists of Salvation, then it has reached its very apex of worth, and God will smile upon generous expectations. Such exsuch aione can be fullnied. To such faith alone a promise was ever made, and therefore when God disappointed a baser faith, he merely disappointed a faith to which he never made a promise, and could not as a God of justice and merey either make or fulfil one, unless he did so in the form of a riddle so as to mys-

Remarkable Facts-The Motley Case

The following facts, voluntarily given for the avowed purpose of proving the identity of spirits, I send you as they were received, trusting they may have the effect of aiding the cause of true

On Friday evening Jan. 21, 1853,—at On Friday evening Jan. 21, 1853,—at a sitting at my house, for spiritual manifestations: present Mr. Samoel Granger, Mr. Jesse Bradshaw, Mr. Thomas Ellis and wife, myself, wife and daughter—seven in aff, the following was given by the sounds and alphabet, purporting to come from the spirit of Daniel Granger, a brother of one of the circle named above, who had been in the Spirit World forty three years, and had presented himself three years, and had presented himse

three years, and had presented himself but once previously to this:

"I have brought you a stranger for the purpose of giving you a test, if one of you will promise to investigate the facts we give." Mr. Granger having signified his willingness, the following facts were given through the alphabet in answer to receivers.

questions: 1 and 11 and 10 man and 11 may hame is Richard Mottey. We one present knows me or ever heard of me. I have been in the spirit world fifty years, the 26 of April next. I am forty three years of age." Immediately after, he said voluntarily, "I am wrong, my age is forty six." I lived in Boston." Ques.—Will you tell us what street?

Ans.—"In Fitche's Alley." Ques.—Will you tell us what street Fitche's Alley leads out of? Ans.—"I have told you suffiout of? Ans.—"I have told you suffi-cient for the present."

Fitche's Alley was as strange to us as

the name of the pers the name of the person who agreed to look after the matter, having no other clue to the beginning, went to the City Register's Office, and there in an old Directory of 1806, found "Pierce's or Fitche's Alley leads from 70 State street, to Market Square." Then in the Directory of 1789, he found "Richard Motley, rigger, Friend street," This being all he could gather, he proceeded to the Assessors Office, and there found on the books of 1737, recorded as follows: on the books of 1737, recorded as follows Richard Motley, N. E., sailor-with Driver two rooms."

This being all that could be dis

ed by searching documents, he let the matter rest until he could have an opportunity of consulting the Spirits again. when on inquiry, the spirit of Mottey not answering, Granger, who introduced him, informed us that Mr. Richard Motley rigger, and Richard Motley sailor, found in the Directory and on the Assessor's books, were one and the same person, and that he was the Motley we were in some hof.

Richard Motley? Ans.—"Take your time in investigating, and get all you can without our aid,—it will be more satis-

factory."

We then concluded to inquire of persons bearing that name, if any could be found; and on searching the Directory, we found a Widow Motley. We called on this fady, who informed us that—Richard Motley was the name of her late Husband's Father; but farther than that she did not know. She referred us to Husband's Father; but farther than that she did not know. She referred us to a Mrs. Jennis, a married lady, who is a daughter of this R. Motley, and the only member of the family now living. On finding this lady, she informed us that Richiard Motley was the name of her Father: that he lived and died in Fitche's Alley: that she saw him die—she being then about ten years old: that the house was owned by a man of the name of *Driver*. She said, as near as she could recollect, he had been dead about forty eight years: that he died on the 26 day of onth, but whether March or April, she Church. Accordingly we went there, and after paying a fee of \$1,00 to the Rector, he gave us the following copy from the records:

1803. March 39

Richard Motley-Con forty three years.

Attest: WM. T. SMITHETT,

Rector of North Church, Boston Jan. 28th, 1853.

On the 5th, of February, we again at ended a sitting at the same place, and alled for the spirit of R. Motley, who did not answer; but the Spirit that brought him, did. We then informed the Spirit of what we had discovered, and that we had found two discrepan-

cies—viz. the wrong month by one, and the wrong age by three years. We then received the following by alphabet:

The 26th, of March is right, and he knew it at the time, but he gave April as a test to have you sift the matter to the end, knowing you would call for him to explain."

In relation to his age, he said forty In relation to his age, he said fortythree, the first number he gave, was his
reputed age: that there was always a
difference between his Father and Mother, in relation to his age; and his Mother presented herself at that time; and
convinced him that forty-six was his true
age, and he corrected it accordingly.

Thus, Bro. Hewitt, I have given, without reserve, all the forts names and

Thus, Bro. Hewitt, I have given, with-out reserve, all the facts, names and dates in relation to this, to us at least, mysterious and highly interesting com-munication. Mr. Granger spent some three days investigating the matter, be-sides feeing the North Church Rector. No person present at that circle, ever had the most distant idea or knowledge of a single fact there communicated, and the whole matter was finally agreeafled the whole matter was finally unravelled with much difficulty.

This case perhaps occupies more spathan its importance warrants, but I counct shorten it without suppressing so important connections, necessary in g ing the case in all its strength. Will Dr. Rogers explain this case, with his mundane influences?

JOHN HARDY.

English Subscribers. Several kind friends in London have

sent us their names as Subscribers to The New Era, and speak in high terms The New Era, and speak in high terms of the views it advocates. We thank those friends for the interest they take in this important movement, and for the encouragement they extend to our undertaking. One influential friend encourages us with the assurance that he will enlist the women of his acquaintance in extending the circulation of our paper. If he does so, we are sure of good results,—for who has faith like woman, in all the essentials of the Divine Knigdom?—a faith which lies at the foundation of all energetic action in extending tion of all energetic action in extending and illustrating the Truth of Heaven. And besides, the friend above alluded to, most truly remarks in his better, that this is unphatically the Cases of Wossas.

most truly remarks in his letter, that this is emphatically the Cases or Wosses. We have the prospect now, of very soon establishing a depot in London, for the sale of Spirit Works, and of thereby extending the influence of Spiritual Truth in Europe. The time is at hand for an interchange of Good and of Truth among the Nations of the earth. And this too, is the genius of the Spiritual Movement of this age. It is no mere claimish or national affair—it is emphatically for The Human Race.

A Greater than Ericsson

The Genoa correspondent of the Newark Daily Advertiser says:—"A complete revolution in the means of steam navigation and locomotion is anticipated here from a recent invention by Dr. Caroslo, of this city. He has, it is said, succeeded in constructing an apparatus for the decomposition of water by electro-magnetism, which will introduce the gas thus generated into the engine, in a way to save all the expense of fuel! His invention has been approved by savans and practical engineers, and a company has subscribed the means of giving it a full experiment. Means have also been adopted to secure patents in all other countries. Mr. J. B. Musso, a respectable merchant of this city, has just The Genoa correspondent of the New spectable merchant of this city, has just started for the United States, with letters from our minister at Turin, to the heads of the Patent Office at Washington."

Dr. Felch

Of East Boston is the Author of the "Letter" on our first page to-day. That document will be concluded next

Specimen Numbers

may desire.

THE SPIRIT MINSTREL

A collection of Hymns and Music, for the use of Spiritualists, in their Circles and public meetings. By J. B. Paekard and J. S. Loveland, Price, in paper covers, 25 cents, in boards and cloth backs. 38 cents. Postage on each 6 cents. Just published and for sale by Bela Marsh, No. 25 Cornhill.

LECTURES.

The Editor is now prepared to make arran ments with the friends of our movement, to l ture on the New Dispensation, at any availed distance in New England; and may be dressed accordingly at the office of "The NErs," 25 Cornhill, Boston, Mass.

Our Personal Name.

There is another person in this city who bears the name of S. C. Hewitt, and even Simon C. Hewitt, just like our own thus far, and as we most commonly write it. But it so happens that, although our middle initials are the same, our middle angues are different. We therefore actions names are different. We therefore write ours S. Crosby Hewitt, to prevent all mistakes in receiving letters through the Post-office. If, then, all our correspon-dents will be very particular to direct their communications to S. Crosby Hew-itt, Editor New Era, Boston, Mass., we shall avoid all such trouble.

व व व व TO CORRESPONDENTS.

1. In writing to this office, let everything of a usiness nature be put on a part of the sheet by

eff, or on a separate sheet, so as not itsed up with other matters.

2. Orders for books should be headed "Oror," and the names and number of each work

or, and the names and number of each work

or, and the specified on a line by itself.

wanted should be specified on a line by itself.

3. Communications for The New Era should written with care, in a legible hand, care-y punctuated, and headed, "For The New a." The writing should not be crowded, nor of a private nature should be

irente."

ing names of new subscribers, or ubscriptions, let the name of the nd Post-office address (i. e., the and state) be distinctly given, ore than one subscriber is referred ciness of each one constitute a par-

agraph by itself.

6. Letteverything be stated explicitly, and in as few words as will give a clear expression of the writers.

By complying with these directions, we shall saved much per, lexity, and perhaps some

PROSPECTUS

THENEWERA:

Behold I muke all things NEA . Hereafter ge shall see HEAVEN OPENED."

I propose to issue a Weekly Paper, with the those title devoted to Spicitual Faces, Philider of Spiritual communicat ons—a v facts, philosophy and practical sugg facts, philosophy and for such c

ends of Humanity, and Lovers of Spiritual nunion—are you ready for such a paper in reality? If so, will you do me and the the favor to send in your names, with the

by the extra absorptions of some year with by the extra absorptions of some node for of this movement. Subscribers, therefore, a sure of setting all the numbers they subsc-to. It is hoped that the friends of our whiten, as others have done by their money therefore, invite the immediate and hearty or of all the friends in behalf of this emeripa nd of this New Truth.

TERM *1—\$1 50 in advance.

TERM 4:—51 50 is advance.
All communications must be addressed. (postage paid.) to S. CROSBY HEWITT, No. 25
Cornfull. Boston, Mass.
The Newpaper and Periodical Press. All those
Periodicals that give the above a conspicuous
insertion in their columns, and call, attention to
it, will be entitled to the New Era.
S. CROSBY HEWITT.

Another Spiritual Paper.

PROSPECTUS

THE SPIRITUAL BEACON.

The number of earnest and intelligent minds at present deeply interested in the wonderful Manifestations of the times, demands the publi-cation of a central journal, for these purposes;

1. To promote the free interchange, between piritualists of individual ideas and personal

3. For their defence against the calcunica and denunciations of skepticism and ignorance.
3. For the dissemination of the evidences and truths of the new revelation.

With these great objects in view, we will commence on the First Thursday of March, 1853, the publication of a Weckly Newspaper, to be called

THE SPRITUAL BEACON.

It will be edited on the broad platform of tol cration and free inquiry, by a committee of gen-theme and hadies well qualified for the task—he reader will be posted in all the spiritual development of the days occurring in this or other control of the first overring in this or other control in the control of the first overring in this or other control in the control of the first overring in the spiritual development of the world. Each number of the Beston will contain a large amount of entertaining and instructive Miscellany, not found in any other periodical. The size of the paper will be "Double Medium"—much larger than

POETRY.

From The Shek A New Life.

BY ANNATTE BISHOP

Ever, evermose regretting.

Sums that long have had their se
Dreading future steeps, to clim
I have lingered, faint and weary,
Looking backward to the time When my being, fresh and cheery. Hasted onward to its prime.

Now with brighter visions burning. From the past ay spirit turning,
In the future seeks its home;
Angel wings are folded o'er me,
And I listen, rapt and dumb,
To the loved ones gone before me,
While they whisper, "Sister, co.

ried brother ! risen in light ; Wish his thrilling, angel-fingers Clasped in mine, my way is bright, and my spirit no more lingers Mourning o'er its springtime's flight.

(Spiritual Communication.) Simplicity.

M. B. RANDALL-MEDIUM.

Simplicity is the great beauty of Spir. itual as of all other Truth. Truth need none of the varnishing or coloring of egotistic display. One simple sentence filly spoken, is of more worth than a long speech where all the facts are drowned in oratory. Spirits, above other accidental quality, will strive to cultivate that purity and simplicity of expression, which shall speak conviction to the understanding of all who are prepared to listen to our words of Love and instruction. Look not then to us for flowers of Language, but rather for flowers of teeling, gathered in plain baskets, and presented in a form acceptable to humblest seeker for Truth. It is not, necessarily, the most showy casket which contains the richest gems. Then despise not the homely garb in which a treasure may be found; but, examin well before you pass sentence of condemnation or praise upon any new presenta-

Spirits will never set up a rivalry with those who divine for them in scholastic oratory; but come one come all and we will emulate each other, in Love, Charity, Meekness and Purity; and after we ha attained to purity and simplicity of language, then will we strive to teach you how to fiee this language, —what will pre-pare you for this pure and happy home with us your own dear Brothers.

When cavillers baving nothing again our teachings but simplicity, a lack of complicated display, in what the world terms oratory, then have we strong hopes of gaining that power over the earth opens the eyes of the blind, causes the deaf to hear, the lame to walk, and the wilderness to blossom with flowers of happiness and Love. When those to whom we come in love, feel and acknowl-edge our presence, little care we how much others may exiticise our masner of approach. Our joy in being welcomed to the lone hearts of our remaining dear ones, outweighs all the grief that might arise from the ill treatment of an ignor-ant and unappreciating multitude. Constantly can we pray "Father forgive them, for they know not what they do." The revilings of these poor brothers disturb us not, except as they cause grief to So far as they disturb those we Love. their harmony and happiness, so far they pain us. Therefore we correct those who have faith in our teachings, both for their own sakes and ours, to enlivate as far as possible an indifference to these revilings. It will also be the most con-vincing argument you can bring against them, to bear their insults with firm patience, thereby proving to them the effica-ey of your faith in ruling your own pas-sions. We entreat you then, to be gentle, mild and loving as possible towards your revilers; for as you struggle, so shall you win to yourselves, that peace and happiness which are the legitimate fruits of well doing.

Be not discouraged when no greatwork presents itself to you; life is made up of small things, as a year of seconds. Therefore, if you fill every second with a little good, soon the aggregate will be a great good. It is not necessarily he who claims the honor of having done the greatest good, who does, in the course of his life, the must good.

Let us again entrest all who would be wise in the truths which Spirits teach, to be simple in language, a timent, simple in action; and thus shall they be strong in the defense of Truth, strong in the promotion of our glorious

light, trighty in the tearing down of the strong holds of error, and the upbuilding of that temple not made with hands, eternal in the heavens. Such would we have all be who claim the name of Spiritualists, for such are their teachers, and such they must be to be efficient in the great work of human redemption from ignorance and consequent misery.

Then up tone and all, arouse for the battle of Teuth, firmly resolve from henceforth to return only good for evil; when reviled, revile not again, but smothe your own rage, and that of your adversary with a smile and a soft word; thus shall you gain the victory over both your-

These things have been elicited by the conversation of your circle this evening but as they are of general interest, would like to have you send them to the Hide them not under a bushel, but let them shine from pole to pole; they will find an echo in many true spirits who yet inhabit clay.

Woodstock, Vt., Feb. 12, 1853.

[For The New Era.] Conversations with Invisible Friends.

NUMBER ONE.

The following dialogue should be regarded as of actual occurrence, between a regarded as of actual occurrence, between a Christian minister, as querist, who is himself a writing medium, and the channel through which came the responses to his questions—and certain personal friends—mostly brother ministers,—who have passed beyond the bounds of mortal vision into the control of into the regions of Spirit Life.

Answer to a mental question from the

You wish to know the manner of ou presence when we communicate with you. It is not easy for us to describe this, but we will make the attempt to give you some ideas upon the subject, that may be of interest and use.

We do not always actually enter the room when we communicate with our friends in the body. But it must either be so, or else we must form some con-necting link with the one who acts as medium. But generally we are in the om with you, especially when we w for this cannot be done without such an

Q. Are you able to see material objeets? and if so in what way, since your material organs of sight are no longe at your command?

A. You must not expect to know pre-cisely how it is that we take cognizance of material objects, for it is not easy for us to make this known to you. It must suffice to say, that we do see material objects though only when some set of material organs is present. So also of hearing. We cannot of ourselves see material sights, or hear sounds; but with the help of persons still in the body, these

You wish also to know whether we can read without material help: after what has been said above, you will per-ceive that this cannot be done.

Q. Can spirits of all conditions, en-ter a room without the facility of some natural opening?

A. You must not think to understand this matter fully, but we will say that all classes of spirits cannot enter through soild substances. Only those who have become somewhat elevated in the Spheres can do this; but still, all can generally find some way of entering, if they are very desirous of so doing.

Q. Does the external form of spirits,—

of infants for instance,— always remain the same as to size?

You cannot understand this, either in full, for it cannot be so given. But it may be said that all retain to a great extent, the external form they wore up-on earth. But this is so beautified and elevated in appearance, that it often seems to be very different even in its shape and size. You cannot see this fully, but still you can know enough to make your hearts glad when you consider what a glorious form you may soon wea if you keep yourselves pure and elevated in your thoughts and actions.

Q Is the manner in which spirits take ore real and vivid than o seeing each other in the body?

A. You emnot conceive of the vast difference in our favor. It is much more real and vivid, -our mode of perceivin our brother and sister spirits,-than that which you of the earth enjoy.

Q Are there any evil-dispose nischievous spirits, that have it in their power to approach and communicate with

A. You cannot fully understand what you wish to know upon this subject ei

ther. It is not in our power to enlighten you much in this respect. It can only be said that none can approach to do you harm, if you keep your thoughts and feelings elevated and pure and thus use the proper means to protect yourselves against them. You can always detect the presence of low spirits from their willingness to speak on subjects of a low nature. An elevated spirit will not at tempt to do what ought not to be do even to gratify particular friends. need not fear such influences if you raise your heart to God, that he may not suffer you to be tempted with evil.

Q. Can it be explained, without plying deception on the part of spirits, how great men are said to be present, and to communicate, when what is com municated shows plainly that the great men are not present?

A. You must not think that we can give you all the satisfaction you wish upon this point. It may be said, however, that it is not necessary to suppose decep-tion, as there are other ways of accounting for such facts. You cannot understand the matter fully, but you may know that it is not always the intention of the spirit to give a false impression. It is cence to satisfy the wishes of those present. You cannot see it so, I know, if you could see things as we do, the difficulty would disappear.

Q. Do spirits of the higher Spheres, those of the apostles for instance,-ever communicate directly with persons upon the earth?

A. Not often, if ever; yet they not unfrequently do it intermediately through the agency of those in the lower Spheres.

Q. Are the Spheres so definitely aranged, that they can be numbered; and f so, is the usual mode of reckoning with us of earth-correct?

A. You cannot enter fully into what I shall say upon this point. But it must be said, that there are no definite boundaries to each Sphere, but that all blend together like the colors of a rainbow. The number of the Spheres however is not so definite as the colors of the rain bow; they are, as it were, all one and yet each is in a manner separate. This number usually made use of to give a definite conception of the state of the case, is not the most appropriate the might be chosen. But the number seven will do about as well as any other. This mode of reckoning will serve to give a general idea of the elevation of any particular spirit, but the statements in this respect cannot be implicitly relied upon. There is a difficulty in the first place in deciding for himself, as to what Sphere each spirit properly belongs, for often we stand as it were upon the borders of two spheres. Then again, we cannot always ucceed in conveying to you the result of our own decision; for it is often the case that we are in a certain Sphere only for a time, and for some specific purpose as respects our educational development

Q. Do you mean to convey the idea that, for this purpose of education, you are sometimes permitted temporarily to rise higher than where you properly be-

long ? A. Yes; but not often higher, for we generally descend for this purpose. You cannot get the full thought however, and it is not necessary that you should, so we will not pursue the subject further.

Q. Will you tell me what is thought in the Spheres concerning the popular idea, among mortals, of a personal Devil ?

A. You cannot conceive of the dis like which such a thought awakens in our minds. It is so repugnant to aff just ideas of God and his dealings with man, that we cannot harbor it for a moment. You cannot conceive of the hor for with which all pure natures shrink from the contact with such an idea,-the should come from the hands of the good God and Father of all. It is utterly repagnant to us, and is false in every parcular as to the facts of the case.

Q. What is the position in the spirit world of those who die in infancy?

A. They ascend directly to the higher Spheres of this world, and become the of the They are not wholly instructed, however, e higher Spheres, but descend fro time to time to receive the discipline and instruction which must be theirs in con sequence of the immaturity of their be ing at the time they left the earthly body. You cannot understand fully the beauti ful relation that here exists between these and the more mature spirits. we wish to say a word to you upon this point. It is not, however, without some reluctance that we make the attempt to represent that which is in itself so lovely plore the presence and condescension of

and truthful for we fear that it will greatly suffer in the imperfect efforts we may make.

You must try, in the first place, to let your minds expand into a sort of silent wonder, while in imagination, you gaze upon the beautiful scene of loveliness and harmony that pervades our Spirit Home, when infant innocence is with us, You cannot understand, in a slight degree even, the loveliness that is then around us. Forms of the most graceful proportious, and the choicest coloring, are then all around us. This is especially the case when the privilege is ours of coming teachers to these infant on You cannot but envy our position, when you are told that some of us are thus employed during the greater part of our sojourn in the inferior spheres. You need not suppose, however, that these innocent beings are sent into the lowest Spheres to receive any part of their edu-cation: far from it. They only descend as far as what are usually called the third and fourth Spheres. There it is that they receive the rudiments of their heavenly nstruction, and soon they ascend naturally and permanently to the highest of these earth Spheres. Nor is it in vain that these lovely beings visit us, for they bring with them the sweet fragrance of the higher and purer abodes. They come to us for instruction, but they instruct far more than they are instructed. They come with beautiful visions of truth and purity attending them, and welcome them as you welcome the bright rays of a morning sun. We cannot think of the extreme purity of their natures, without becoming ourselves more pure and elevated; and thus they draw us gradually but surely to where they, by ritue of their perfect loveliness, belong.

You cannot feel as deeply as do we on this subject, although you your selves may have been accustomed to the joyous prattle of these little ones upon earth; but we trust that you can so far sympathize with us as to let your thoughts flow gently with our own. It is not because of their extreme beauty of form them; but it is also, and much more from their extreme purity and simplicity of character. They are one and all the images of the great Source of purity, and when they come to us, then more than at any other time is God himself in

You must not think, however, that it is always our privilege to be thus blessed. for, with most of us, it is not often that we are thus favored-only when some especial end is to be answered by their

[For The New Era.] Local Histories.

NUMBER FIVE.

Whence but from Heaven, could those skilled in arts,
From humble dwellings, and from distant parts,
Weave such agreeing Truth, or How, or Why,
Should all conspire, to cheat us with a lie 7 n

FRIEND HEWITT:

At the risk of being considered some hat digressive, and in order to comply with the wishes of others, this communication will necessarily vary from some of the preceeding. Business affairs led me to visit the beautiful town of Pittsfield, the last week, and being somewhat acquainted with the inhabitants I was anxious to know what progress they ere making in the New Philosophy On my arrival at the house of a Spiritual Friend, I announced myself as one o the deluded. Very soon was proved the truth of the old adage that "Misery loves company, for we were very shortly on a friendly footing, the family all being warm-hearted spiritualists. I was agreeably surprised to find that they had arrived at sufficient maturity to form and establish a regular circle which was well attended-there being generally twelve to twenty persons present; and I found that much harmony prevailed among them. After sharing the kind hospitalities of my friends, we repaired to the circle, which (fortunately for me) met that evening. About twelve persons were present with an equal division of the sexes, and all adults, several of whom were past the meridian of life. The circle was then formed, when very suitable prayer was offered to the Throne of Grace, seriously invoking its blessings on our endeavors. So verses were then sung-pertinent to the cause and the occasion lence then ensued which lasted fifteen or twenty minutes, affording scope and facility to the aspiring eme soul, to rise above materialities, and im-

departed friends. The scene was unspeakably affecting. Our prayers and aspirations were apparently answered very soon one of the Ladies became clairvoyant and a speaking Medium Shortly our attention was arrested by in dications of grief and distress. Tears were observed to mantle her cheeks, and we were told by her that sickness was prevailing somewhere in connection with some person present. This was the fact—the person suffering was un-known to the Medinm and twenty miles distant

The medium then commenced an exhortation to those concerned, replete with wisdom and consolation, and peculiarly calculated to soothe the anxious breast. This discourse would have done honor to the most accomplished orator The adaptation was so complete and the allusions so sublime and beautiful, that most of those present were in tears.

Another striking exemplification of the truth of this beautiful theory was the suggestive counsel of two departed spirits, to wit, the mother and sister of one present, reminding him of the talent with which his Heavenly Father had blessed him, and the responsibilities of important duties growing out of present circumstances which would involve his energies and his resolution, promihim at the same time their united guidance and assistance.

The only punishment which we as Spiritualists would decree to those who choose to call us, theives, robbers, villains, coundrels, etc., etc., is, that they should be present at such a meeting as the We think it would tend to remove that "rankling in the bosom, which those must feel who can so readily resort to such opprobrious epithets.

The circle remained together about two hours in the most perfect harmony, and then separated. I have not yet neard of any depredations, which any of them committed on the way to their respective homes. To me, for many hours after retiring to my room, sleep was a stranger; and I reflected upon how much I was indebted to more persons than one, for their instrumentalities in opening this new world to me; they will e this acknowledgement and appreciate its import.

North Adams, Feb. 17, 1853.

Murray's Messages.

We can now meet all orders for this ork. Price, 50 cents, single copy: work. Postage 8 cents. Address S. Crosby Hewitt, 25 Cornhill, Boston.

PROSPECTUS LIGHT FROM THE SPIRIT WORLD.

IN TWO VOLUMES PER ANNUM.

The increasing desire of the friends of Pro-ression, throughout the Union, for light and nowledge in regard to the phenomena of Spital id Manifestations, now exciting so much inter-t in many parts of the United States, has in-tered the friends of these wonderful phenomena.

uced the friends of the United States, has in-octablish a WEEALY XEWSPAPER in the ity of St. Louis, with the above title. This paper will be published in two volumes annua, by a Committee of six gentlemen; lected for this purpose by the Spiritualists of Louis and Alton.

Louis and Alton.
It is designed to be a reservoir, into which
ty flow, from all parts of the valley of the
ssissippl, information touching Spiritual Manitations, and thence be distributed in all direct-

festations, and thence be distributed in all directions.

It ill be devoted to the dissemination and elucidation of the facts as they transpire in Circles of Spiritual Investigation, so far as authentic information of them may be obtained.

The projectors of this paper regard Man, physical and spiritual—here and hereofter—as the great theme of this age; and hence the developments of Psychology, Magnetism, Phrenology, and kindred sciences, will claim attention. The good and great in Science, Philosophy and true Religion will neet with our warmest support and advocacy. In short, the paper is intended to be one of the most interesting weekly journals, published in the United States.

Our columns will be open to such as may desire to combat our views, in a dignified manner and in the spirit of candor and sincerity.

Well written articles on subjects pertaining to the general objects to which this paper is devoted, will be very acceptable to us, whether coming from friends who differ from, or those who agree with our views.

We look to the friends of Progress and Spirit.

gree with our views.

We look to the friends of Progress and Spirital Truth for all the assistance in their power. way of procuring subscribers and fur cts—the latter over their own signatures,

out for.

The Committee have put the subscription price at an amount which, from their estimates, they deemed barely sufficient to pay the actual cost of publication. After the first volume, if the present price should be found more than sufficient to eaver such cost, it will be reduced accordingly—The Committee guarantee the regular issue of the paper for six months, whether the subscriptions not its experience of the paper for the

ons pay its expenses or not.

Terms—\$1 25 per volume, invarably in admee. Liberal deduction to Booksellers and

Agents,

All communications and business lette
should be addressed, (post paid) to W.H.Mana
Editor, No. 85 Chesnut street, St. Louis.

COPVING. BY M. C. HINCKLEY Executed with Neatness, Legibility and Accaracy

AT 2 1-2 CENTRAL COURT.

A NEW WORK:

ntitled, "Messages from the Superior State, Co. municated by John Murray, through John I Spear, Spirit Medium, and carefully prepare for Publication by S. C. Hewitt, of Boston Mass.

Mass.

THIS WORK, which consists of twelve Messages, or Discourses, on highly important, interesting and entenently myster and supersections will be proved to the property of Mass.
THIS WORK, which consists of twelve Messages, or Discourses, on highly important, intersting and eminently practical subjects, will soon

nd their Mission.

These Alessages have elicited a deep and Thril.

These Alessages have elicited a deep and Thril.

was efform time to time, been favored with the portunity of hearing them. And they are one presented to the waiting public, in the onfident expectation that they will extend this alterest, unabated, to many thousands of souls.

Price 50 cts. single, postage 8 cts.

Orders may be sent to me, at No. 25 Cornhill S. CROSBY HEWITT. Boston, Dec. 21, 1852

BOOKS ON SPIRITUALISM. BELA MARSH, No. 25 Cornhill.

The following list embraces some of the prin-

cipal works devoted to Spiritualism, with the prices annexed, together with the rates of postage, The Bible as a Book; as it is at the present day; its Inspiration, Logic, &c. Albert W, Hoar, Medium. Price, 30 cts. Postage 5 cts.

Answers to Seventeen Objections against Spiri-ual Intercouse, and Inquiries relating to the Manifestations of the Present Time. By John S. Adams. Price 25 cts. in paper—38 cts. in cloth. Postage, 5 and 7 cts.

An Exposition of Views respecting the principal Facts, Causes and Peculiarities involved in Spirit Manifestations: together with interesting Phenomenal Statements and Communications. By Adin Ballou, Second Edition, with a Portrait. Price in Cloth, 75 cents, 12

with a Fortrait. Frice in Count, is clean, is con-cents postage: paper, 50 cents, postage 9 cts. Messages from the Superior State; communicat-ed by John Murray, through John M. Spear, in the Summer of 1852; containing Important Instruction to the Inhabitants of the Earth. Instruction to the Innastrants of the Fastra Carefully prepared for Publication, with a Sketch of the Author's Earthy Life, and a brief description of the Spiritual Experience of the Medium. By S. C. Hewitt. Price 50 cents. Postage 8 ets.

Cents. Postage e cts.

The Shekimah, a splendid Monthly Magazine,
published by Partridge & Brittan. Terms—
\$3 per annum—embracing two elegant Volumes—or \$1 50 per Vol., in advasce; single
copies, 25 cts. Volume I, bound in musin,
\$2 50; in morocco, embossed and gilt, \$3.

\$2.50; in morocco, embossed and gi It, 52

PRICE POS

Revelations, &c., by A. J. Davis,
the Clairvoyant,
The Great Harmonia, Vol. II—
The Physician, by the same,
The Treacher,
The Teacher,
The Teacher,
The Teacher,
The Teacher,
The Seer,
A. J. O. (earl the sent by mail,)
The Philosophy of Spiritual Intercourse, A. J. D.,
The Philosophy of Spiritual Intercourse, A. J. D.,
The Philosophy of Special Providences—A vision, A. J. D.,
The Approaching Crisis, being a Review of Dr. Bushinell's recent Lectures on Supermuturalism,
by Davis,
Light from the Spirit World—
Comprising a Series of Articicles on the condition of Spiris; and the development of mind Rudimental & Second Spheres,
being written by the control of
Spirits: Rev. Charles Ham-

being written by the cor Spirits: Rev. Charles mond, Medium, spirits: Rev. Charres Hammond, Medium,
The Filgrimage of Thos. Paine,
written by the Spirit of thos.
Paine, through C. Hammond,
Medium, Muslin, 75c, 12c.
postage; paper,
Elements of Spiritual Philosophy; R. P. Ambler, Medium,
Reichenbach's Dynamics of
Mesmerism,
Pneumatology, by Stilling: Edited by Rev. George Bush.
Celestial Telegraph, by L. A. Cahagnar.

Celestial Tetegraphy, yhagmar,
Voices from the Spirit-world:
Isaae Post, Medium,
Night Side of Nature—Ghosts,
and Ghost Seers: by Catharine
Crowe,
Gregory's Lectures on Animal
Magnetism,
The Science of the Soul, by Haddock.

20

dock, 25
Sorrery and Magic, by Wright, 100
The Clairvoyant Family Physician, by Mrs. Tuttle, Signs of the Times: comprising a History of the Spiritual Rappings, in Cincinnati and other places-Coggshall, Supernal Theology, 25
Spiritual Experience of Mrs. Lorin L. Platt, Medium, Spiritual Instructors, 200

rin L. Platt, Medium,
Spiritual Instructors containing
facts and the philosophy of
Spiritual Intercourse,
The Spiritual Tencher, by Spirits
of the Sixth Circle: R. P. Ambler, Medium,
The Microcosm and Macrocosm,
or the Universe Without and
the

land, or the Seer, by Mrs. E. Oakes Sn Address Bela Marsh, No. 25 Cornhill, Boston

25