



# THE NEW ERA

## OR HEAVEN OPENED TO MAN.

### DEVOTED TO THE NEW DISPENSATION.

VOL. I. BOSTON, MASS., WEDNESDAY, MARCH 9, 1853. NO. 19.

#### SPIRITUAL PHILOSOPHY.

(Spiritual Communication)  
**LECTURES ON THE HEALING ART.**  
BY DR. RUSH.  
Second Series.  
JOHN M. SPEAR, MEDIUM.  
LECTURE FIRST.  
**AIR, WINDS, MOISTURES, EXERCISES.**

A series of discourses will now be commenced of remedial instrumentalities, by him whose name, when on your earth, was called, BENJAMIN RUSH. It is distinctly perceived that great efforts are made, and large sums are constantly being expended in searching for, recommending and applying supposed remedies for diseases and sicknesses. And it is moreover known, that most, and in fact nearly all these remedies fail to answer the purposes for which they are recommended and received. Interested still in the well-being of the inhabitants of the earth, on which I for a season dwell, 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 human 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 to cure it.

At this time speech will be principally made of the elements called air, winds, moistures, exercises—AIR, WINDS, MOISTURES, EXERCISES—four vastly important matters for consideration.  
**FIRST: OF AIR.** The inhabitants of your earth know yet very little of the vast 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 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: OF THE WINDS.** Each of the winds has, so to speak, its special offices to perform. Some of them are favorable, 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 relaxation, 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.

**THIRDLY: OF MOISTURES.** 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 vastly serviceable to the state of the mortal body. Care should be taken that the moistures 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 minutes; 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 body move in a perpendicular position. Occasionally, when enjoying the favorable wind, let the mouth be much expanded, and so practice inhaledments. 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 useful luminary.

These four directions, when circumstances are favorable, being carefully observed, will be exceedingly useful, and highly important as remedial instrumentalities.

**LETTER**  
To Mr. Henry Smith Chapman, a Student at Waterville, Me.

BY W. FELCH.  
DEAR SIR:—In your letter of Jan. 17, you speak of being puzzled with the Mysterious Phenomenon called Spiritual Manifestations. And you propound several questions in regard to them. These questions seem to me to deserve answers; and answers accompanied with philosophical explanations, such as may tend to solve the puzzles.

**MISAPPREHENSIONS.**  
And what is Spiritual Manifestation and Intercourse, or—to use a single word—what is Spiriloquy?  
And here you will permit me to say, (with truth, if not with humility,) that either I am in much darkness myself; or else many believers, as well as unbelievers, have very inadequate notions of almost the whole subject.  
We talk of the manifestations just as if we supposed that the signals, the re-

sponses and the messages were purely the product of spirits, and sent to communicate some special instruction.  
And we talk of spirits as if death had placed them in a state of Omnipresence.

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

Now what is 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 husk. It is a scholar, who has cultivated his mind; 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 times, but in all times when man is disposed and prepared to give them a proper reception.

**DUAL CAUSATION.**  
And what is a Spiritual Manifestation?

I answer,—It is not the product of merely a disembodied spirit. It is a thing born; it is the child of two parents, 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. And I have no doubt the same is true of every manifestation from the Spirit-World, whether ancient or modern. The Lamentations of Jeremiah, for instance, are admitted to be Spiritual; but they are somewhat *Jeremiahish* besides.

And almost in the same category, even are all the manifestations and intercommunications between the Spirit-World and the human world.

**EMBODIED SPIRITS.**  
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.

According to Peter, there are in Paul's epistles "some things hard to be understood," even by his cotemporaries, much more by us.  
**OPSCURITY.**  
And if we are liable to misapprehend the manifestations made by inhabitants of our own world, it is not strange that we should misapprehend, still more, the far more mysterious, dreamy, shadowy and evanescent manifestations which are now and then attempted by the inhabitants of a world, which to us, is less than shadowy—nay, wholly invisible, mandible and intangible,—to man in his ordinary state I mean.

If ancient prophecies are obscure, why not the manifestations of our day? And it is not certain, that the spirit interlocutor knows, in general, what should be the true answer to your question. He may borrow your impression or desire of some other person with whom he is *en rapport*. He may think he knows, but it is not certain that he has, by 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 account for more abortive communications than I have witnessed.  
And, furthermore, it is by no means certain, that the spirit interlocutor has 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 obvious.  
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 comprehend the subject of Spiritual Intercourse, 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 suppose, is the better than golden chain that binds together the universe of Life and Love, and Thought,—soul to body, animal to animal,—man to man,—angel to angel, and all to the Father of all.  
The entranced person is almost a disembodied spirit. And the clairvoyant 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.  
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 remark, 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.  
And yet, in the opinion of your correspondent there is a perpetual necessity for this power,—and principally, to perpetuate the demonstrative evidence of the existence, the proximity, and the various, and progressive, character of spirits. Its 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 revelations merely ancient;—but upon

the basis of ever-possible demonstration? The faith of our churches is generally too weak to overcome the world—too weak to bring bad members to goodness, or good ones to heavenly peace. Death retains his sting; the Grave exults in their 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.

**ANSWERS.**  
And now, dear sir, I seem prepared, imperfectly though I am aware it is, to answer your questions in such a way, that they may not be greatly misapprehended.  
You ask, in reference to the Spirits, "What is their uniform testimony in relation to the number of  
**SPHERES?**"  
"How many Spheres are there?" "Is this earth the first sphere?"

I answer, the Manifestations are well agreed in the arrangement of the World of Spirits, according to analogy, and Scripture, into stages or classes; which we have called Spheres, Circles, or Degrees,—by all of which I understand the doctrine as being taught that the next world, like this, has its gradations and progressions in mental, and moral power.  
My own view is,—and Seers and Mediums do not contradict it,—that there is a succession of lives to follow this; at what distance I need not know,—and that it is not improbable, that the transition from one life to another is a definite change,—analogous to that between this life and the next.

These Lives, or Worlds, we may term Spheres. Some great Seers and Mediums make their number to be seven, like 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 sure that Mankind have no power to know that which mankind have no need to know; and *vice versa*.

You may ask, how it is possible that such wonderful Seers as Swedenborg, Davis, &c., can overstep their bounds?  
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  
**PREJUDICE, OR CAPRICE;**  
Or, the prejudice or caprice of any other person, even of a sincere spirit; so far his reason is not reason; his clairvoyance is not clairvoyance; but his opinion is an opinion—nothing more. And I proceed to say, that, I suppose all Seers and Mediums are agreed that each sphere, or, surely the second sphere, is divided into something that may be called Planes, or, if you will, into

**CIRCLES.**  
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 wisdom in this first, or "Radimental Sphere."  
And if you were to ask a foreigner how he, or his friend, in point of intellectual or moral worth, had ranked in the "seven 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 occasionally result from a very partial and unequal intercourse. And yet I have known the responses to be reasonable, and even humble. But I do not ask such questions myself.  
And the word Spheres is used in many circles to signify nothing more than the 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.  
This I regard as a probability. And, 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 cultivation and exercise of our external and internal senses.  
And this is true of revelations from the Spirit-World, as well as those recorded in the great book of Nature—

inspired by the Spirit of God, and written by God's own hand.  
(To be concluded in our next issue.)

**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 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 grand step in human advancement. The Present Age is the Age of Wisdom—now merely in its dawn. It will manifest itself, not so much in one individual, standing out in bold relief before the eye of the World, as in a general organic effort 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.**  
The common doctrine of the Trine God has a truth at the bottom of it—it is the truth of THREE-NESS—of Love, of Wisdom and of Life. Therefore God is not Tri-Personal, but Trine in principle or nature merely.

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NEW ERA

"Behold I make all things New." "Hereafter ye shall see Heaven Opened."

S. C. HEWITT, Editor & Proprietor. OFFICE 25 CORNHILL.

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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, that 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 published in a book, and is entitled "THINGS SOON TO TAKE PLACE." As preliminary to what we have to say on the subject of this article, we here introduce a brief paragraph from the Message alluded to, and entitled

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 upwards; 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 Wisdom, and receive that as it comes fresh from the FATHER: from them, from them, shall flow streams which shall refresh your weary souls."

We now request the reader to bear the above prophecy in mind, while we briefly state a few facts concerning the two remarkable SPEAKING MEDIUMS, whose names stand at the head of this article, 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 knowledge, 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 Clairvoyance? If so, let them please to tell us what Clairvoyance 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 spiritual influx from one Spirit, or from 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, yes, even remanifested 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 better explanation if they can; but let them also remember that calling it Clairvoyance neither makes it so, nor explains the mystery at all. Now of

MR. SIMMONS.

Mr. Simmons used during six days

Hopedale, to a large and interested audience, 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 delineate 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 a brief prayer, appropriate to the character of the occasion; after which, passing easily into the trance 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 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 thoughtful 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.

The above discourses were of a highly moral and religious cast; and while they were quite thoughtful, they were at the same time beautiful and poetic in their conception and expression.

But what made the greatest impression on the audience, was the apparent foreignness 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 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 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 favored 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 occupied nearly two hours time, and to those who heard, were an entirely new and interesting exhibition of Spiritual 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 clairvoyance 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 Power which is now upon him, and then we have done for the present.—A short time 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 in the town of Hardwick, Vermont. What power conferred the ability to do that mighty labor, the like of which never was known to the ordinary human capacity? Let the "wisdom of this world" answer if it can. As for ourselves we think we have the best of reasons for believing that "The New Teachers" are beginning to come—that these are the dawns, at least, of prophetic fulfillment; and that with the truest wisdom and the serene love, we may still look forward to an increasing growth of the Spirit-Power in this and those other, and ever-varying methods by which the Divinity of the Universe would speak to these long waiting human Souls. God SPEED THE LIGHT!

FOR THE NEW ERA. SPIRIT PREACHING.

AUSTIN E. SIMMONS, MEDIUM.

Letter Third.

FRIEND HEWITT: In my second letter, I gave a brief sketch of my recent excursion with my friend Simmons, for the purpose of giving to the public specimens of Spirit Preaching. I proceed to narrate a few additional incidents of our experience.

That which interested me most was what took place in our private room, with no one but ourselves and invisible friends present. Here, our intercourse with the spirit world, was most delightfully real. When thus by ourselves, a kind, loving, and social disposition was constantly manifested by our spirit friends. Sometimes our communications would be by writing through Mr. S.; but oftener he would be put into his usual trance condition, and in this way some perfect gems of spirit thought have come to me. I regret exceedingly, that I have not been able to retain them with sufficient vividness to enable me to give a transcript of them for the benefit of others. On one occasion of this kind, a circle of spirit-spirits, under the guiding influence of a dear friend of my own, appeared to me with the delicacy and loveliness of angelic life, spoke 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 remember for himself. Indeed, during the speaking, his condition seems to be a near approach to absolute unconsciousness.

The discourses which come through my friend in Public, were exclusively of a moral 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 Christ, — was the leading characteristic of them all. It would seem that, to the more elevated inhabitants of the spirit-home, 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 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 revelations, 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 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 brothers in the flesh.

In more than one instance, have I recognized the genuine Irish accent, attributed by some of the prominent peculi-

arities of Irish Oratory; and on one occasion, we were agreeably surprised on being addressed in the deep tones and touching pathos of Indian speech. This last was of a character so marked as to indicate to a great degree of certainty, the presence of a representative of the American Red Men. This "talk" was also exceedingly beautiful and appropriate; although 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 accustomed to hear 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, recently deceased; and a well known member of Congress of this state, who left us during the past year, have thus been recognized by some one or more of the audience, since I have been with Mr. S. In one of these instances,—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 particular individual now of the Spirit 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 through him.

But I will not protract this correspondence. It only remains a question in my mind how far 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 seriously with that perfect success which we may expect to follow when, owing to the sure progress of the cause, the audience 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 truth of the great doctrine 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.

NUMBER THREE.

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 not be induced to return, till the victory was mainly 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 extraordinary exertion and severe rebuke)—snap and grate his teeth most furiously, strike and swear, while his eyes flashed like the fires of an orthodox perdition. We have heard him hiss, and seen him 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 fall 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 breathing. It appeared that the respiratory muscles were 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 slightest degree, that we have known, from his falls. We have known these devils compel 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 suffering. Our good friends would immediately magnetize the Medium with E.'s hand, and so remove the pain and soreness, 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 dared to come among us, in spite 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 muscles of his limbs, which assisted the movement. To guard him from injury from his own hand or foot, 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.

I will 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 magnificence 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 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 proxysms, 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 fingers 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 room where we were sitting, through the dining room and entry, thence into the front parlor, when it became evident that an intended leap would carry him through the closed window, closely fastened blinds and all. At this juncture, I earnestly 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 unceremoniously left.

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, fastened by the mere touch of her hand at the pit of the stomach.

I said he was returned to the sofa. Now 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 most desperate attempt to separate E. and N., were now bent on taking his 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 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 room, while the breath of those who remained, seemed wholly suspended. It was truly 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 that our confidence remained unshaken. We firmly believed that "God's well appointed angels" had not been commissioned to undertake what they were not competent to carry through; and thus we possessed our souls in patience. I should have stated perhaps, that as soon as the Medium was secured in the other room, it became evident that friend Bryant had left us; this gave me no uneasiness. I knew very well he could measure his own strength, and that of those who were with him, as well as the force of the enemy; and that if he had gone he had gone for help. He was back a moment with two additional spirit friends, nearly as strong as himself, as he informed us. And this they soon confirmed themselves by their own signals—more loud and clear than any of our other spirit friends could give, except friend Bryant. They got possession of the Medium in six or eight minutes from the time his chest was first crushed in, as near as we could judge—during all of which time, he differed nothing in appearance from one dead. They then magnetized his chest most thoroughly, through E.'s hand, let him sleep awhile, and then "awoke" him—after a struggle of seven hours—as well as usual, except that he felt, as he said, rather fatigued. I may here add that this was by no means the first time our guardian friends were under the necessity of going for more help. On one occasion, when the Medium had been knocked down as before described, and was lying senseless on the floor, when friend Bryant arrived with his "Recruits," by request they tossed him up on the sofa as quickly, and apparently, with as much ease, as a man would a cushion; and he fell about as lightly.

We have heard these evil spirits lie a score of times, as fast as they could speak. We have heard them contradict every word that was said, which had any bearing upon truth,—besides assuming false names, etc., etc. Friend Bryant has often told us, that if he, and his associates in goodness should deliver N. over to his tormentors, during his worst seasons of obsession, these devils would, in all probability, permanently possess him, like the man "who dined among the tombs." He has told us what had every appearance of truth, that aside from the restraining influence of angelic agency, operating mostly through E.'s hand, neither cords nor chairs, nor an army of men could have bound him a moment. If we had ever been skeptical before, after what we have witnessed we shall never doubt again the Bible statement, that an obsessed man in olden time, who was well acquainted with Christ and Paul, but who possessed but little respect for the seven sons of Sceva, a Jew, so he leaped upon them and before they could make their escape from the house, he overcame the whole of them, stripped them of their entire clothing, and tore their flesh, so that "they fled out of the house, naked and wounded." They were indeed in harmony it seems, but the reader may judge whether it was that of unchangeable love.

Joshua after this with the assistance had gathered for several days, so nearly imitated friend Bryant, that in a few instances we were partially deceived; as at his (Joshua's) bidding, E. very cautiously raised her hand a little from N.'s stomach, though the deception did not succeed at all, one time in twenty, when it was attempted with the great subtlety. In one instance, assuming friend Bryant's name, they induced E. to raise her fingers from his stomach when he knocked him upon the floor quite a distance, and rent him most sorely, till with the assistance of the circle he was so bound as to enable E. to place her hand, when our good friend instantly tossed him back into his former place. At the end of the severe struggle before referred to, I asked—Is there a danger of his life? Friend Bryant answered, "God will never suffer any evil spirit to kill a man while seeking good

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, 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 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 uttermost parts of the earth for His possession; 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 Beloved City’ of peace and love, when the fire of the former shall descend and consume them.” Again, he added, with great emphasis, “Go forward—you have nothing to fear.”

LONDON CORRESPONDENCE.

History of Spirit Movements in England.

BY JAMES SMITH, M. D.

NUMBER FOUR.

At the same time that the dissolution took place in Wroe’s party in England, a new and very different operation of the Spirit was just beginning to make its appearance in London. The celebrated Edward Irving had long been preaching the Second Advent of Christ, to splendid audiences, and had gradually reasoned himself into a species of heresy, respecting the personal humanity of Christ.—Being a member of the Scotch Presbyterian Church, he was called to account and cast out because he refused to obey. But the spirit was preparing a work for him to do; for in Port Glasgow in Scotland 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 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 solemn gravity on 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 amongst 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 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 apostles with the full endowment of miraculous powers; they were promised baptism by fire, and the gifts of the Holy Ghost. They were promised also, that at the close of three and a half year’s testimony 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 Convocation was held in London, of delegates from the different congregations in England, in full expectation of meeting 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 before 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 dignity, and propriety that naturally belong to wealth, to learning, to talent, and to genuine faith. Many distinguished members of the nobility and gentry of England believed—amongst others the present Duke of Manchester, then Lord Mandeville, and Henry Drummond, the Banker, and brother in law of the Earl of Kinoul, 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 necessary for the restoration of the 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 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 injunction 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 mentions, or even distantly alludes to his own church, or his own apostleship! The Spirit seems to intend the party to remain in obscurity. Its mission is not for the world. It is the shadow of a coming event, a sign of the times, but not an ultimate or even a permanent work.—John Wroe’s work has been doomed to obscurity in another way. It has been confined to the Provinces, and he himself forbidden to enter the walls of London 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 unfashionable publishers of London. Moreover, it is not advertised in the newspapers, 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 doomed to obscurity in another manner, by being confined to the lower orders, and embracing neither wealth nor rank, nor talent in its numbers. But Southcottianism, 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 error, by which it is to be introduced. All have been deceived in part, and yet not entirely deceived. There is unquestionable evidence to prove that the Spirit has visited them all, but evidence equally conclusive that he has withheld some important truth from each, the future revelation of 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 movements 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 promulgation of his error was an important step in the advance to truth;” and if we candidly 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 a series of errors to the discovery of every truth, and these very errors stimulate our minds, accumulate our understandings, 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. His 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 right in God, which is wrong in man; for it is right in Him to take away life, 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 Prophetic period of Daniel’s 2,300 years, according to Protestant calculations, great expectations were excited in that year, and great events were expected. Some even expected the Second Advent itself. But all were disappointed when nothing took place to astonish the world, but another vulgar French Revolution, and a shaking of the nations. The events however, were sufficiently remarkable to constitute an epoch; 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 Manifestations, and the corresponding movements 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 us to fall, and be hurt, if we do not exercise that wise discretion 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 reasonable 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 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 Providence.

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 firmament 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 saints. And the saints are veritable 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 visiting spirits. They symbolize in their diversified 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 upon 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 Iron-gates, or the Mormons; 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 its generous expectations. Such expectations alone deserve to be fulfilled and such alone can be fulfilled. 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 mercy either make or fulfill one, unless he did so in the form of a riddle so as to mystify and deceive it for its better instruction.

Remarkable Facts—The Motley Case.

[For The New Era.]

TEST—NUMBER ONE.

MR. EDITOR: 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 Spiritualism.

On Friday evening Jan. 21, 1853,—at a sitting at my house, for spiritual manifestations: present Mr. Samuel Granger, Mr. Jesse Bradshaw, Mr. Thomas Ellis and wife, myself, wife and daughter—seven in all, 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 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 questions:

“My name is Richard Motley. No 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.”

“Will you tell us what street?”

“Ans.—‘In Fitch’s Alley.’”

“Will you tell us what street Fitch’s Alley leads out of?”

“Ans.—‘I have told you sufficient for the present.’”

Fitch’s Alley was as strange to us as the name of the person.

Mr. Granger, 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 Fitch’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: “Richard Motley, N. E. sailor—with Driver two rooms.”

This being all that could be discovered 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 Motley 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 search of.

“Will you tell us any more about Richard Motley?”

“Take your time in investigating, and get all you can without our aid,—it will be more satisfactory!”

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 lady, 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 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 Richard Motley was the name of her Father: that he lived and died in Fitch’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 the month, but whether March or April, she could not tell; but said we could find a record of his burial at the old North 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—Consumption; aged forty three years.

Attest: WM. T. SMITHETT,

Rector of North Church, Boston.

Jan. 28th, 1853.

On the 5th. of February, we again attended a sitting at the same place, and called 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-three, 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 facts, names and dates in relation to this, to us at least, mysterious and highly interesting communication. Mr. Granger spent some three days investigating the matter, besides seeing 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 unravelled with much difficulty.

This case perhaps occupies more space than its importance warrants, but I could not shorten it without suppressing some important connections, necessary in giving 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 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 Kingdom?—a faith which lies at the foundation of all energetic action in extending and illustrating the Truth of Heaven. And besides, the friend above alluded to, most truly remarks in his letter, that this is emphatically the Cause of Women.

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 clannish or national affair—it is emphatically 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. Carosso, 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 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 week.

Specimen Numbers.

The New Era will be sent to all who 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. Packard 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 arrangements with the friends of our movement, to lecture on the NEW DISPENSATION, at any available distance in New England; and may be addressed accordingly at the office of ‘The New Era,’ 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 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 correspondents will be very particular to direct their communications to S. Crosby Hewitt, Editor New Era, Boston, Mass., we shall avoid all such trouble.

TO CORRESPONDENTS.

- 1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
2. Orders for books should be headed ‘Order,’ and the names and number of each work wanted should be specified on a line by itself.
3. Communications for The New Era should be written with care, in a legible hand, carefully punctuated, and headed, ‘For The New Era.’ The writing should not be crowded, nor the lines be too near together.
4. Everything of a private nature should be headed ‘Private.’
5. In sending names of new subscribers, or money for subscriptions, let the name of the subscriber, and Post-office address (i. e., the town, county, and state) be distinctly given. Where money is sent, the subscriber is referred to, let the business of each one constitute a paragraph by itself.
6. Let everything be stated explicitly, and in a few words as will give a clear expression of the writer’s meaning.
By complying with these directions, we shall be saved much perplexity, and perhaps some mistakes.

PROSPECTUS

THE NEW ERA: OR HEAVEN OPENED TO MAN.

“Behold I make all things new.” Rev. after ye shall see Heaven Opened to Man.

I propose to issue a Weekly Paper, with the above title, devoted to SPIRITUAL FACTS, PHILOSOPHY, and LAWS, to be published in the city of Boston on each successive Wednesday morning. It will be printed on good paper, with fair type, in a folio form, with a beautiful vignette at the head of it, of Heaven opening and the angels descending—a picture which shall correspond with the title of the publication, and be eminently significant of the New Age on which our world is entering. It will be a medium for the highest order of Spiritual communication—a vehicle for facts, philosophy and practical suggestions of human correspondents, and for such editorial matter as the changing circumstances of the times and the needs of the public shall seem to demand. It shall be a free paper, in the best sense of the word—free from the influence of all worldly and ungodly thoughts—free as Life and Love and Wisdom are free! It will spontaneously avoid all sectarianism, (except to give it criticism,) and will be the unswerving advocate of Universal Truth.

Friends of Humanity, and Lovers of Spiritual Communion—are you ready for such a paper in this locality? If so, will you do me and the cause the favor to send in your names, with the ‘pay in advance.’ This paper will be published one year without fail, as the funds have already been provided by the extra subscriptions of some noble friends of this movement. Subscribers, therefore, may be sure of getting all the numbers they subscribe for. It is hoped that the friends of our cause, will do as much good in the way of extending our circulation, as others have done by their money.—I therefore, invite the immediate and hearty effort of all the friends in behalf of this enterprise and of this New Truth.

TERMS:—\$1.50 in advance. All communications must be addressed, (postage paid,) to S. CROSBY HEWITT, No. 25 Cornhill, Boston, Mass. The Newspaper and Periodical Press. All these 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 publication of a central journal, for these purposes:

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2. To promote harmony of faith and unity of action in the great work to which they are called.
3. For their defence against the calumnies and denunciations of skepticism and ignorance.
4. For the dissemination of the evidences and truths of the new revelation.

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