



OR HEAVEN OPENED TO MAN.

DEVOTED TO THE NEW DISPENSATION.

VOL. I.

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NO. 30.

SPIRITUAL PHILOSOPHY.

The Immortal Life.

BY D. J. BUTTS.

It is not duration, but internal possession, which constitutes our higher life. Its importance is not that a man should be raised higher than his grave; but that Jesus should be raised higher than Judas. Not that the body should be lifted up, but that the soul should be unfolded. It would be no miracle for God, in the spring, to gather up the decayed leaves and fragments of plants, and marvelously sew them together; but it is a daily miracle for the perfected seed of the plant to warm and rise into life and beauty by the progressive advancement of the seasons.

Thus much to clear our mental ray, that the great doctrine of the immortal life may rightly unfold before us. In proceeding, I write, not for Spiritualists so much as for Materialists and Supernaturalists. I remark, that there is as much evidence of my entering on another life, as there is of my entering on another year. To illustrate: suppose none of the human race had as yet died—that the phenomenon of death was entirely unknown. Would there not be a strong probability that man's life was immortal? There would be no evidence of any interruption. Now I assert that there is as much real surety of the future life as though the phenomenon of physical dissolution had not yet occurred; because death is not necessarily any hindrance to our continuous life, since we can prove from the coolest calculation, that our external bodies are no part of ourselves. The only evidence that they are, is that they affect us sympathetically, that they are mediums of pain and pleasure. But so also is my cane, or temporal goods. I am pained at their loss, and pleased with their possession.

We in fact can hardly speak of death as annihilation, without a self-contradiction. It would be as if I should at this moment say, I am annihilated; for I have as much right to say this at this moment as at any other. Yes, the effort I am now making to prove my existence, (or non-existence,) hereafter, is of itself an unanswerable proof that I shall exist as long in the future as I can at least conceive of—for how can I think of such an era, unless my mind sends out messengers (feelers) beforehand, whose return will assure me of my inheritance?

But though I cannot establish my own annihilation, even though I see my body wasting before my eyes, it may be said that another person observing my decay, possesses the proof. What proof? Simply that he cannot see me. But he ought to be aware, that he can see me just as well as before—that is not at all. No man can see me. He can only see my image, which acts as a mirror to reflect me. You may break the mirror, but do you therefore destroy me? To say that I am annihilated because my image departs, is like saying the sun is not, be-

cause he retires behind the hills, or because at his highest elevation the grass and stubble wither beneath his heat, for it is the soul that breaks the mirror. It is by the power of the soul that the body dissolves, and only by its absence that the thought of entire destruction is possible to the observer.

It appears evident that it is only in proportion as our reasoning comes of the bodily senses that we annihilate the soul. We confound the body, or lower form of matter, with the soul, a higher form of matter, and reason from one to the other, instead of ascending out of our bodies, and the sensual mist that envelops them, to a mount of clear Vision, where we reason that the soul is indestructible. From such an elevation, are not our conclusions far more reliable? From such a point of reasoning we come to this, as it seems to me, undeniable conclusion, namely, that it is the *forcible and unyielding advance of the soul into a new and higher life, which causes the body to dissolve.* It is the unfolding and expanding energy of the inward principle, worthy of a nobler name than death. It is thus that our identity is not destroyed, but increased, by pain and dissolution. A break is opened in our existence for the inflow of sublimer forces, for weaving into the texture of our natures, cords of new and more angelic harmony.

Thus the separableness or death of the body, on a higher plane of reasoning, is proof of the inseparableness or life of the spirit, or rather of its combination with new and higher forms. Nature teaches that decay is an exception to a rule, which is life, as sleep is an exception to a rule, which is action. In either case, the soul or inner form retires from the general path of its being to refresh itself for a new journey. The soul does not live that it may die, but dies that it may live. I do not believe that a man's consciousness at death is long suspended; not so long as in ordinary sleep. But suppose it were so; that the soul does really sleep for ages; there is no evidence against its revival, but rather a hint that it will again awake when the Morning comes, and the sunlight again streams into its long-darkened windows. All Nature's analogy looks that way. Nature operates in circles, or seasons, marked by her annual and diurnal returns. It follows, therefore, that if vegetation sleeps in one season or circle, it will awake or revive in another. Though some departments present as yet, nought but decay or death, it does not follow that such decay or death is final, but only that the pulse of nature beats at vaster intervals, that she is journeying in one of her larger circles, and must again reach the point of a new resurrection of her seeds, when her mortal will again put on immortality. Does not this circular law operate in the animal kingdom? Various grades of insects die in the cold season, and revive in spring. How far, then, will this law operate in the atmosphere of Spirit? As we ascend in the scale of being, is its operation quickened, or diminished? No matter, so far as the philosophy holds,

whether the revival or new consciousness occurs in one day or a million, though the latter changes in the insect world are most frequent and beautiful; for the fact seems equally certain, since all circles have their opposite correspondent poles, however remote, unless it be the Great Circle, in which God only moves. *In Nature no suns set eternally.*

But it is asked, how this analogy can explain the fact—evident to the outer senses—that, as the tree falls "so it lieth?" Yet if I explain the problem of the forest, you grant that the tree is included. And as the seasons on a lower plane, in their progress, are a guaranty of the duration of the forest, so seasons of life to man. The Race is immortal, and if the Race, the Individual. But mark, by individual is not meant his body. If the trees of yonder forest, as they stood a thousand years ago, were no more than what they appeared, and had no repeating individuality, whence the present forest? But they have repeated; and supposing them men, what have they repeated? Not themselves, but their correspondents, or likenesses. The numeral one is an eternal unit; so that its unity is not annihilated, though I double it and produce two, or square two and produce four, for it is not it, but only my conception of it that is lost in the compound. And no more is the parent or grandparent lost or annihilated in the posterity of men. The truth is, we have no right to speak of a *finely individual soul.* Our deeper consciousness leads us out of the individual into the universal, and the loss of the soul's limited body does not at all affect its unlimited essence. In fact it is a great perversion to speak of the soul as dwelling in any body whatever. As well might you talk of the sun dwelling in the sun-flower! It is but a meager part of the man that ever interweaves itself into this mortal form. As I meditate, I feel that the springs of my life transcend all measurable things—springs deep as the earth's foundations, wide as the universe, high as heaven, ample and life-giving as God! How can such springs forever well up in this narrow frame? I am obliged, even here, to quit my body—when I do anything really worthy of me. Why do you tell me, when I do anything unworthy, to be more of a man, if my real nature is not inward and immortal? Why, if you are a Materialist, do you not tell me to be more body? It is because you have an *intuitive sense of your own immortality.* You know as well as I that when you reverence the Great and Invisible, you are in another body besides this! The divine power which inspires you, shatters your mortal frame, and marks out wider faculties for its operation, as the sublime mountain torrent, in the day of its power, sweeps through the resisting ledges and summits, and rolls on to its ampler and more kindred seas! If your thoughts are a million miles remote, or so many years in the future, so are you; and your being extends farther than your thoughts ever roamed. You are more immortal, brother, than you can conceive or think. You die and rush

into darkness, as the sun into space, but your light shines in the dark! If, then, your being is thus expansive—to which your consciousness assents—penetrating to the very center and circumference of Creation, who is to limit its progress, or number its days?

Letter from Miss E. E. Gibson.

Springfield, April 18, 1853.

BR. HEWITT:

You perceive that I am still in Springfield, and in answer to your query when we met at the Convention, "Do you not intend to write more for the 'Era'?" I feel constrained to reply, Yes, and to commence, accordingly, this letter.

In accordance with an invitation received, I feel free to abide here with these friends till I shall receive further impressions. Believe me, when I assure you I am enjoying a soul-feast, angelic communings, and heaven-elevating progression. Having been previously convinced and confirmed, as to the origin and spirituality of these manifestations, I can only now farther add, I speak what I do know, and testify of what I have seen, and God is my witness. I am now in no doubt as to the truthfulness and success of my mission. After being impressed to attend the Convention, I was repeatedly encouraged thus: "You shall find friends, and homes, and hearts enough to receive you. Fear not, I will send mine angel before you," &c. This has been literally and spiritually fulfilled; for such is the devotion of this people to the cause, that they have received me with open arms, for my work's sake, notwithstanding my condition requires their charity and tolerance, enfeebled as I am by disease, and exhausted by over exertion. Scarcely have I restrained them from doing sacrifice unto me. Raised from a sick-bed to come here, and rapidly improving, notwithstanding all my labors, in exact accordance with the predictions made to me by the band of spirits which attends me, how can I ever hereafter fear or doubt? Never; for I will arise when I am called, and go where I am sent.

Since the closing of the Convention, I have been engaged, almost constantly, under impressions. I feel that your heart will be cheered by the good tidings of progression in this place. Springfield is far advanced in all the external manifestations of Spiritualism, and the internals are now being developed, for they have formed a circle, but yesterday, the practical demonstrations of which will exhibit to the world the fruits of Spiritualism. It is formed for benevolent purposes, and devoted to the cause of Humanity. May it prosper and many other similar organizations rise up after it in other places. We feel at liberty to predict that this will be the result.

I feel that there are many believers here, who are possessed of gifts of which they have heretofore been in ignorance, requiring only the laying on of hands to develop them. From the

first of my impressions, I have possessed the power of reading character or mind, and therefore can ascertain gifts, or mediumship, and the manner in which these gifts will develop. Consecration I consider nothing more than this, the outward act or form of the declaration, the spirit at the same time moving the spirit within to acknowledge and receive the gift. On the morning of the Convention, in a small circle four were consecrated, and for a few days succeeding the closing of the same, these consecrations were numerous. I have much power bestowed on me, and in no instance, am I aware, that these consecrations were unaided to the previous manifestations of the medium.

On the Sabbath, I met this people in the Hall, and was much interested in the exercises. I was moved to speak, and urged them onward in the path of Progression, endeavoring to stimulate them to action, enjoining upon them the necessity of reducing their theory to practice. Translations were a new feature of the manifestations to me. When I came here I found however, much to my surprise, that these seemingly unmeaning hieroglyphics were, in most instances, as readily deciphered through me, as is English read by the natural eye. The Dramas were also an unwitnessed, unheard of and unthought of mode of the manifestations, till I found myself actually engaged in one. Samuel the Seer professes to prophesy through me. Time and strength would fail me should I attempt even to allude to all the different phases of manifestations I have witnessed and been engaged in during the past two weeks. I will speak of one fact, I refer to the remarkable Clairvoyant powers of Mr. Wood, the deaf and dumb medium from England, with whom I have had some interviews. He reads events, names, locations with the quickness of thought. For instance when we met, entire strangers, I took his hand and he immediately placed his hand upon my side to denote sickness and wrote "Barre." I have been present when strangers here entered the room, and seen him write out immediately the initials of their names, the number of their children, whether dead or living, the residence of friends their occupation &c., as readily as they could have told themselves. Yesterday he attended the meeting in the Hall. He wrote to Dr. Gardner, after the closing of the exercises, and in my presence, "I liked your remarks the best of any advanced to-day," and wrote out the subject. Of course he had not heard one word. He gains his information from impressions. This fact reveals the truth that mind can arrive to a high state of perfection while in the body by angelic aid. He not only reads the present, but makes known the past and the future.

I have had some remarkable manifestations in connection with Dr. Barron and Dr. Gardner, relative to my health which I will not detail as they could only be appreciated and understood, by eye witnesses, and those immediately interested.

This cause is still dear to me as ever. I have thrown my whole being into it. And I will advocate it and not shun to declare the whole truth, whether men will hear or forbear. The Bible is no longer a sealed book to me, but an open Revelation. God is no longer a fickle, wrathful being like man, but God. Christ is no longer Deity, but a person. Man is no longer a lost soul, but a progressive mind. Sin is no longer a cloven footed, ill-shapen, personal Demon, but mind perverted. Hell is no longer a burning lake, but a lake of burning within the soul. Heaven is no longer a distant dream but a near, living reality. Angels are no longer to be read of as imaginary spirits, to be believed in, in theory, and denied in practice; but to be known, felt and seen in our very midst. Mind is no longer an evanescent something, but the refinement of matter, with God for its source, God for its essence, God for its progression, God for its continuation, God for its perfection, and God for its end; while faith is no longer faith but knowledge. This is now my religion, and till I find a better, I will believe, practice and advocate it.

E. E. GIBSON.

Infidelity.

Woodstock April 23, 1853.

BR. HEWITT:

I copy the following Manifesto from a Paris paper (Galignani's Messenger) of April 12, which I send you for 'The New Era.' Let our Infidel Brother of the Transatlantic, be heard. Truly has it been said, "this is an Infidel Movement." What has ever before converted so many Infidels to a belief in a future life? Yet this with many is the strongest argument against Spiritualism. "Oh, it is only an Infidel Movement!" This, in a certain sense, is true; for many, very many, who have never before found any evidence of a future state of existence, have, through the Modern Manifestations, been "converted" to a happy reliance upon the Guardianship of those who have passed, unharmed, the dark portals of Death. And now, because the former Church Tyrants have failed to do this work themselves, in their chagrin, they cry demoniacally "an Infidel Movement!" Yes, thank God, it is a movement that is Infidel to the Sectarian Bigotry of the Church; but Infidel to nothing that is worth retaining.

M. B. RANDALL.

ROBERT OWEN'S MANIFESTO.

A manifesto of a singular description has just been issued by the Philosopher of Lanark, addressed "to all governments and peoples," having for its purpose to announce a great moral revolution, which is about to be effected for the Human Race by an apparent miracle. This miracle consists, says Mr. Owen in communications "most important and gratifying, which have been made to me (in common with many more) by invisible but audible powers, purporting to be from departed spirits." Those with which Mr. Owen has been favored, have come from President Jefferson, Benjamin Franklin, the late Duke of Kent, Grace

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, MAY 25, 1853.

Three Fatal Blows.

Three most fatal blows have lately been given to the opposition. The first is the Report of Mr. Beecher; the second, the Letters of the Hon. N. P. Tallmadge to the National Intelligencer, which we published last week; and the third is the conversion of Robert Owen to a belief in the Immortal Life, and to the Christian Faith.

As to the first blow, we may remark, that the Report alluded to, is a very able document, and one which should be in the hands of all true Spiritualists. It is able, as it necessarily must be, considering its source; for the Rev. Charles Beecher is a very learned man, and a man too, of very excellent natural ability. He is one of the noted Beecher family, and a brother of the Authoress of "Uncle Tom's Cabin." And besides, Mr. Beecher is an honest man—rather more of a man, we take it, than a priest. And hence, despite of temporary popularity, he looks the main question fairly in the face, and comes to a very legitimate conclusion, considering all the facts and the principles involved. And that conclusion is that these wonderful phenomena of modern times are, in reality, SPIRITUAL IN THEIR ORIGIN. In the face and eyes of the whole and mighty opposition of his own most mighty sect, backed up by numerous and influential allies in both Church and State, Mr. B. reports things Spiritual, which they in their frenzy were determined to have either a "bug," "electricity," "Magnetism," "Psychology," "Mandane Influence," or "Od-force." To these, and all concomitant theories, Mr. Beecher has given the death blow by solid arguments, based on facts and illumined by principles. He has most effectively shaken and demolished the rickety foundation of this modern Babel of theories, whereby the Church has most anxiously strived to save itself from an imaginary flood. It is true, Mr. Beecher says the Spirits are "evil" or "demoniacal," contrary to the predominant convictions of the Spiritual School. But no matter for that, as the other, evidently, is the main question. The question of character will soon take care of itself. "By their fruits ye shall know them" is a safe rule, and by that let them be tried. And as soon as Mr. B.'s theological glasses change color somewhat, he will be able also to read the story rightly and joyously, which the facts and principles tell in this direction.

On the whole, then, we doubt the honesty or ability of that mind which can fairly read and master the arguments of Mr. Beecher's Report, and not feel the fatal blow which it gives to the subterfuge of Hamburg, Electricity, *et id omne genus*. That blow is now extensively felt; and those that feel it will soon come to see that a distinctively new Dispensation is now having its birth from the Old, which it is not destroying, but fulfilling—that the Church of the Future may be more divine, more living, than that of the Past; and that through it, Earth and Heaven may become one.

The second fatal blow to the opposition hits on another side of the head. The Hon. N. P. Tallmadge—a man of noble mind and many principles—one who stands deservedly high in State affairs, must give a very marked influence in favor of the essential Spiritual Movement, in that important direction to which he bears conspicuous relations. The Spiritual Movement is a Universal Movement. It is not merely Religious, or merely Secular. It repudiates no element of Human Nature, or any of its relations to God and the Universe. But, wide and far-reaching as the needs of humanity, it seeks the Union of all interests—the Marriage of both Church and State in a true and Divine Order of life, and of regenerated activities. So, the Divine Kingdom comes to those who occupy important relations to these two im-

portant departments of human society.—To whom could it better come, then, for the evident purposes in view, than to the Rev. Charles Beecher of Newark N. J., and N. P. Tallmadge of the United States Senate? And the latter strikes his blow full as effectually as the former. That blow will tell not long hence, for State regeneration, whose life, like that of the Church, is now at its lowest and most feeble ebb. How the parasites of the Nation will scatter then, like chaff before the wind! The time cometh anon, when honest men—the noblest work of God—shall rule this Nation—the World. Time-servers, parasites, Satan-sold souls—prepare for your doom! Remember, that you in your "life time" have had your good things, but Lazarus evil things: now he is comforted and you are tormented.

Robert Owen's conversion strikes a most fatal blow at the old body of both Church and State, and therefore at the opposition. It is manifestly a two edged sword, and cuts both ways. The Church could not convert him, because it was merely dogmatic and sectarian. Its superannuated creedism found no response in his noble soul. And as these were the main features of that gospel which the Church proposed for his acceptance, it is no wonder that, under the circumstances, he should, for the time, overlook those divine features of Truth which were buried most deeply and long beneath the Old Church rubbish. Let us be understood here: For Christianity we have the most profound respect; we deeply and constantly believe it to be the salvation and the joy of the world. But Christianity is a Divine and Unitary Religion—whose central principle is all-embracing, all-converting, and all-saving Love. Now if the Church, so called, embodies such a religion, we, of course, can have no issue with it.—But, does it do so? Who does not know that the Roman Catholic Church is a body without a soul? And who is not aware that Protestantism is such a vast mass of fragments, that it is utterly impossible to breathe into its nostrils the breath of life in fullness? Life she has indeed, but she gets it by snatches: her respiration is spasmodic, and convulsive, and at an exceedingly low ebb at that. It is impossible to see how such a religion, as sectarianism is dead and the Church has its resurrection into higher forms and modes of life, through which divine Inspiration shall constantly and vitally flow for the beauty and the bliss of the world.

Such, then, being our estimate of Christianity, *Christianity* becomes to us altogether a different thing. And it was the latter professing to be the former, which called on Robert Owen to accept its claims for Divinity, and to take shelter under its wings. But dim as his vision was, it was too clear not to see the want of beauty in their plumage, and their want of strength to rise, as the eagle to the sun. His error consisted in not penetrating below the surface of Creedism, and getting at essential Truth. It was a temporary error of the Head while that of the Church has been more of the Heart. The latter, of course, lasts the longest, and is the hardest to overcome.

Robert Owen too, saw the mighty chaos of *social life*—the utter incompatibility of present modes of doing things in business, in work and in government, with the true nature of man; and the strongest instincts of his nature were daily and hourly outraged by what he was constantly obliged to witness around him. He was opposed to the State and to our present social customs, as well as to our sectarian religions, from principle, and he proposed Nature, as he understood Nature, as a substitute for these discordances.—Was he any more wide of the mark, in his way, than the Church and the State in theirs?

We are no advocate of Robert Owen's System of Society, as such, any more than we are of that of any other man. We view him as we do all others, as being merely *suggestive*, in his way, of methods whereby to meet the manifold needs of man. It matters not what he may think of his system himself, we are obliged by the very constitution of our nature, to bear towards him, as towards all others, the relation of eclectic, by whose law we are able to find some good and some truth *everywhere*. At the same time we behold in Mr. Owen an earnest soul, a noble heart and a sincere mind. He loves his race, and tries to do it good.

Now behold the double blow. The Spiritual Movement converts Mr. Owen to the belief of another life, and to essential Christianity. He proclaims that conversion in the simplest simplicity of

his nature, and calls upon the nations to heed the revelations of the New Age. He proclaims anew his ideas of the importance of living in accordance with the natural laws, which, whatever may be thought of the precise methods he proposes to this end, every person of common sense ought to be ready to acquiesce in. The opposition, however, do not seem to like this sort of thing. In both Church and State, the attraction is to abide in the "old paths" and be content. Nevertheless, the bird flutters some, which only shows that she is hit somewhere. The Church feels chagrined that she could not have converted that hoary headed Infidel to the faith; while what she is pleased to call Hamburg, Electricity and the Devil (a trinity doubtless suggested by her own Theology) has won his wandering intellect to the embrace of genuine Christianity. The State too, may well fear the encroachment of new social ideas, which have no sort of respect for its plethoric fullness of ages, but rather bids it, like Judas, go to its own place.

There stands Robert Owen—a convert to Christianity, by actual demonstrations from the Superior World. In one hand he holds the sceptre of Spirit, in the other, of Nature; and between the two, arise, in beautiful symmetry and glorious radiance, the culminating Hopes, Faiths and Loves of the long crushed and bleeding ages. Behold, Oh Church of Christ, (the divided Christ.) Oh State, that should embody in true method, the divine and saving kingdom—behold a work ye could not do—a work which puts you to the blush—a work, over which angels rejoice; and a work, too, whose influence ye well may fear. Repent, or your judgment cometh speedily.

Revelations from the Loved Ones Above.

THE MATERIAL SPIRIT.

How beautiful the thought that fathers and mothers, husbands and wives, parents and children, as well as others, who have passed away from the earth, have the privilege of returning to us, communicating with us, and of breathing into our souls those same affections, *reality* and *reality*, which so endeared them to us while we were in daily and tangible converse with them. And now, in this New Dispensation of God's infinite goodness, how real has their presence become to us; and how increasingly beautiful are the opening Heavens of the affections and the Loves of the Angels. The following brief Spiritual Communications—one addressed to a beloved and dutiful son, a friend of ours in this city, and the other to a loving and devoted father, are but samples of thousands which are being daily received all over the land, from the World of Beauty and of Bliss. Read them, oh, ye mourning ones, and through their inspiration, seek ye too the Kingdom of peace and joy!

MR. DEAR SON: Most happy am I to have another opportunity to communicate with you. I hope you will never, for one moment, indulge the thought that you are forsaken by your own dear mother. No, never are you absent from my thoughts; and although I am not visible to your natural eyes, yet I am as truly present with you as I ever was in the days of my earthly existence. Could mortals only open their spiritual eyes, they would see their loved ones, as they think, lost friends, around them. But, my dear son, the time is now fast approaching when these things will no longer be a wonder, but when spirits will be able so to manifest themselves, as to leave no doubt of their identity. We wish to convince the whole world of the truth of the Spiritual doctrine of progression, as now taught from the Spheres above.

My ever dear Son, I wish you much prosperity in all your laudable undertakings; and may the Infinite Father of us all bless you and yours. I shall ever remain your dear Mother and Guardian Spirit.

L. P. MARSH.

A GEM OF CELESTIAL AFFECTION.

DEAR FATHER: With joy made manifest, we Spirits come to earth and still the murmurings of the troubled, care-worn sons of men. The eternal morn of my life has past. I now stand in the full brilliancy of noon-day light. The earth has still one tie, which unites me to the clay; and that is you, my father. I am with you often; and all unseen do I place the flowers of Truth in your hands, while you drink in their fragrance, till the winds of doubt wither them, and you cast them aside. But I am still near,

with sweeter, brighter ones, which I offer unto you. The damp atmosphere of prejudice shall wave over them harmlessly.

I now plant in your heart the seed of this new faith, and join you in the bonds of a Church beyond the tomb. Each day does the conviction arise in my soul that you are approaching the gate of death—the entrance to everlasting life! How these sweet promises are magnified and strengthened in the minds of men! Bid farewell to sorrow, vice and sin; untie the wings of your mind, and arise.

My Father, I have passed away from your gaze; you faint would hear my voice and see me arrayed in the robes of immortality; but be content to form in your mind an ideal Seraph, with snowy wings and happy face. As the artist views a broad and beautiful landscape, and shuts his material eyes to convey an impression, thus may you form a mental vision on the tablet of your memory. The time is coming when you may trace these ideal objects, in all their beauty, to the world.

This truth is progressing from the infantile state of Physical Power, to the maturer age of knowledge. Men are rushing to the Fount of Wisdom, and tasting the waters of Truth. A few are drinking too deeply the intoxicating draught. Like the glistening wine-cup, men drink, and think not of the deeper influence of the dregs. I would have you taste drop by drop of this sweet communion; and as the flowers of faith and hope need moistening, drink ye of the fount.

The susceptible minds of men need tender care; they must first be taught the alphabet of Spiritualism; and as the glowing letters are fixed in their memory, then may bright and tangible sentences be formed there.

Dear Father, when I was born into a Spiritual world, I was an infant in mind and stature. I have progressed beyond the wisdom of sires. I have passed through the waters of repentance, and my sins, from scarlet, are changed to snow. And, serene amidst the glories of my Father's throne, my harp is ever tuning to songs of inspiration.

WILLIE.
[For The New Era.]

Hints to Help Inquirers.

MR. EDITOR:

A writer in a late number of your paper, who writes his signature "One of a Thousand Inquirers," complains of the want of the necessary means to enable him to investigate thoroughly, to his own satisfaction, the claims of the new wonder of the age. His principal difficulty seems to be the want of access to suitable mediums. As this appears to be a sincere call for help in the search after truth, I will endeavor to say a word that may assist this individual, and also that large class in whose name he speaks. The course I shall recommend is a very simple one, and within the reach of almost every person; and yet it will require some patience and perseverance—enough at least to test the sincerity and earnestness of one's desire for the truth.

Let me say, then, as the result of much experience in such matters, that there is no necessity for visiting some noted medium, in order to a thorough investigation of the subject of Spirit Intercourse, in the form it has assumed in this later age. This is something that can be much better done at home, within the circle of one's own family. Or, if the family be but small, a few intimate friends could make up a circle sufficiently large almost to insure the existence of a medium power within the circle. I am well satisfied that in more than one half the families, there exists a capacity which, if properly developed and called into action, would secure an intercourse with those who have passed on into the Spirit Life. And with a circle of, say from six to twelve, it would be but very seldom there would be a failure in the effort to find such a medium power.

The course to be pursued is briefly this: let the circle—made up of all ages, especially the young, for these are quite as apt to be mediums as any—be seated calmly and *seriously* around a table. Let the hands of all be placed on the table. It may well be to have them joined together at first, so as to form a connected chain; though I do not consider this as very important. A far more important condition is, that there should be perfect sincerity and harmony in the circle: let the trivial and wrangling, therefore, be carefully excluded. And in order to secure a still greater harmony and elevation of mind than is found naturally, even

with sincere persons, let there be singing, or serious, elevated conversation, or both these combined.

And here I will remark, that the great secret of the want of success in many such trials is, the want of a patient perseverance, without which, excepting in those rare instances when a natural medium is present, success cannot be secured. Such a circle should begin its efforts with the determination to hold its sessions from one to two hours each day, for at least a week or ten days before they shall regard theirs as a failure. It is very seldom, however, that their patience will be called upon to endure so severe a trial. Far oftener it is, that some striking symptoms of success will show themselves during the very first session. These are generally at first certain peculiar sensations of numbness, or of a dull, heavy pain in the hands and arms. This is often mistaken for the natural effects of holding the hands so long upon the table. It is, however, in reality, a sure sign that the persons who experience the sensations have more or less promise of becoming mediums.

When, after reasonable trial, it is found that certain ones of the circle have these premonitory symptoms of mediumship, it may be well to let the others take their hands off the table, or at least to place the mediums in perspective, on one side of the table, that the first action of spirit power may the more readily be brought to bear in the usual manner.

The most common form of the manifestations, in the first stages of their development, is the table movement, although this soon gives place to something of a higher and less blinding character. I will therefore shape the rest of my directions with reference to these primary developments, with the simple remark that the same directions will apply when the sounds or rappings come instead of the movements.

As soon as an involuntary movement of the table takes place, the inquirer should, if possible, summon sufficient faith to treat the agency through which it is done as an intelligent agency. He should then ask questions and make agreement with the invisible intelligence for an affirmative, a negative, a doubtful, and perhaps other signals, such as one that may be understood as a call for singing, etc. It will be found that all this can be done with as much ease as if both parties were in the visible form, only so far apart as to be beyond the range of hearing.

When by this process of asking and receiving answers to questions, the power shall have become sufficiently adjusted to act with ease and readiness, then the alphabet may be used—to be called slowly at first—and messages can then be spelled out by the signal being given when the right letter is named. It is generally the case that, until the medium capacity becomes somewhat developed, the agency of more than one is required as the medium for the communications; but when it is found that the power can act promptly through one alone, this will be found better than to have others at the table.

This, as it seems to me, is a simple and easily understood process, the trial of which is within the reach of all. Hence any one can hardly be regarded as a sincere seeker after the truth in this important and most interesting inquiry, who does not make the effort in some such way as that indicated above. I have made such experiments in numerous instances, and seldom have my efforts proved to be an entire failure; and, as I should think, in more than half the instances, an available medium power has been discovered, and the members of the families have been pretty generally convinced of the truth of the claim advanced. Indeed, after the discovery of the medium power, but little additional effort has been needed on my part; for when the spirit-friends of a family once succeed in opening a channel of communication, it is no difficult matter for them to do the rest. They will then soon succeed in making their presence known in a manner not easy to be misunderstood or disregarded.

It is often the case in such circles, that various involuntary, and sometimes fantastic movements of the hands of certain individuals are witnessed. These are indications that an effort is being made to develop a writing medium, and if passively submitted to, the effort will generally be successful.

The Birth of the Spirit.—An illustration of the fact, that various involuntary, and sometimes fantastic movements of the hands of certain individuals are witnessed. These are indications that an effort is being made to develop a writing medium, and if passively submitted to, the effort will generally be successful.

Fletcher, Mr. Owen's "first and most enlightened disciple," and several others. Until within the few last weeks, Mr. Owen states "that while he believed all things to be eternal, he was of opinion that there was no personal, or conscious existence after death; but having examined the history of the late "manifestations" (Spirit Rappings) in America "through the proceedings of an American Medium," he has been "compelled," contrary to his previous strong convictions, "to believe in a future conscious state of life, existing in a refined material, or, what is called a Spiritual state." The object of these manifestations—continues Mr. Owen, is to change "the present false, disunited and miserable state of human existence, for a true, united and happy state, to arise from a new universal education, or formation of character from birth, to be based on truth, and conducted in accordance with the established Laws of human nature." Mr. Owen thinks that this change may be easily effected, and adds, that the means of doing it in all countries are now known. They appear from his showing, to be the universal application of his Social System, through the agency of the departed Spirits who have kindly sent in their adhesion.—*Examiner.*

Letter from New Hampshire.

INTERESTING FACTS.

West Andover, April 20, 1853.

MR. EDITOR:

Dear Sir: Your Paper comes to me like an Angel of peace from the Upper Sanctuary, bringing light and life to the soul. I thought before this I should be able to get some subscribers for you, but the time has not come—not quite yet. Spiritualism has been but little thought of in this place; but our people are beginning to wake up on the subject. We have recently had lectures here; a Mr. C., an Anti-Spiritualist has been in the place—had a crowded house each night, but he seemed unable to throw much upon the subject. It served rather to mystify, than otherwise. People left altogether dissatisfied,—even those most opposed to Spiritualism. Since that, we have had a powerful Medium here—a young man from Derry. I have witnessed some of the manifestations as it may seem to some, what purported to be the Spirit of Dr. Parkman, formerly of your city, was present. He said he would stop with us just ten minutes, and on leaving, would raise the table from the floor. We then proceeded to ask test questions, principally relating to our respective families—all of which were answered correctly. As we were sitting, engaged in asking questions, not heeding the time, all of a sudden, the table rose from the floor—was suspended upon nothing for a few seconds, and then lightly descended. I glanced at the watch, and saw that the ten minutes had just expired.

Light upon the subject of Spiritualism is generally needed in this place. Could we have a good Lecturer here, about this time, it would do an immense amount of good. I would give you a formal invitation to visit the place but there are so few Spiritualists here I fear you would not get suitably compensated. But should you happen to stray up this way, amongst our rugged rocks and hills do not fail to give me a call.

Respectfully yours,

C. P. WATTS.

Illuminated Papers.

"Gleason's Pictorial" and the "Illustrated News," of Boston and New York are very finely executed works of their kind. The "Pictorial," of this city, is nearly half filled with choice stories by popular writers, has a portion of its columns devoted to more solid and useful matter, with a brief summary of news and other miscellaneous matters; and the remainder is taken up with beautiful pictures of life and things. Its panoramic views of Boston are worthy of all praise. The "News" of New York city, is somewhat different, though of the same general character. Its illustrations are executed in excellent taste, with a bold expressiveness, and a life-like appearance. The latter is more fully devoted to the news of the day than the former. They are both good—we have no choice between them. Either may be had at \$3.00 a year in advance.—*Ed.*

"The Illuminati."

Only the first and second numbers of this publication have reached us. What can the reason be?

Erratum.

"Indifference" should have been "infallibility." \$2.00 line from top of first column on first page of No. 29.

ASTOUNDING FACTS.

BY J. A. GRIDLEY, M. D.

NUMBER THIRTEEN.

Now, friends, we desire you to give us some more definite information about

THE DEGREES, OR CIRCLES.

THE DAY OF JUDGMENT.

THE RESURRECTION, ETC.

"We will do this; but several obstacles must be removed from your minds in order that the path may be clear as we proceed."

These degrees are measured by the progress of the soul in moral beauty, and the amount of sanctifying truth developed in the interior nature, and are as applicable to men in the body as to spirits out; i. e. so far as the spiritual nature of man is concerned. We will tell you, first of all, what classes of men on earth are in the first Circle or Degree. For the purpose of making the subject plain, we will first make a reference to Fahrenheit's thermometer, and premise that all men are born at Zero; and that whatever bias they may have constitutionally received from their parents, must be endorsed by their full and free consent as they come of mature moral age, before a righteous God can impute it to their account. After, therefore, they have attained to such growth as to distinguish clearly between good and evil, and have learned the fruits of each, (and this, remember, does not depend upon years so much as upon surrounding circumstances; for a man that has had his existence amid the mirrors of blazing truth is more of a responsible agent at fifteen than another might be at forty; if he then, from his own unbiased choice, endorses all the faults of his parents and adds thereto, while he rejects by degrees their virtues, he falls below zero, and has fairly commenced his progressive course down the diverging pathway which you see on the Diagram, and which occupies just the relative proportion of the whole picture, that the lost of the human race bear to the whole of that race,—that is, as one to fifteen, according to the careful observation of many of your spirit friends: he now possesses more positive evil than good."

But Mr. Davis says there is no such thing as absolute Free Agency. "Mr. D. overlooks what we discover: man, though webbed like an insect in feet and wings, beyond the possibility of his own extrication, is nevertheless free to reflect. Every thing above and below, within and without, even the very evils of the net which surrounds him,—all are calculated to induce sober reflection. This results in desire—the only prevailing prayer—for such desire reaches into, and stirs the deep fountains of sympathy in our world, and so sure as the laws of the Universe are unchangeable, so sure is it that all needed help is attracted, to deliver man under any circumstances and in any emergency. The Eternal Father has struck, through his own chosen Medium, (Christ) an Immortal Fount in the deep interior of every man's spirit. Let him absorb its healing waters, follow the current, and he is safe; for so it shall become in him a well of water springing up into everlasting life. From every part of Jehovah's Dominions, man is ever free to look toward God's Holy Temple, (within him) and when he does this with ardent desire, the energies of the Godhead, by immutable laws, are sacredly pledged to open a pathway before him;—i. e. in such a state of mind the soul is negative, towards which positive elements of necessity flow. Surely this is freedom enough; more than this would insure man's destruction. This is the basis of Faith, the basis of Hope, the basis of Prayer, and the basis on which Mr. Davis himself expresses the desire that his readers may discipline and unfold their minds to the influx of spiritual impressions."

"Well, friends, we seem to be off the track; but as we are here, we may as well go forward and inquire whether every spirit will not eventually grow in goodness, and of course in happiness?" "No, we think not; and we will give our reasons for this opinion as we proceed." Friends, this is a solemn and momentous question;—do you solemnly affirm that you know that some men, after leaving the earth, positively wax worse, as your Diagram indicates? "We do affirm it as a truth in which we know we are not mistaken." Spirits: dear and truthful as we have ever, and do now consider you, we suppose that you are here to give us solid, substantial truth, that will not vary a shadow from the reality, as we shall find it when we enter your world. I wish you therefore to an-

Explanation of the Diagram.

1. ZERO marks the commencement of human life.
2. THE FIRST CIRCLE includes the atmosphere of the earth, but extends far beyond it.
3. THE OTHER CIRCLES—six in all—sufficiently explain themselves, with this addition, that the figures, in each case, indicate the center of the circle, instead of either verge.
4. THE DESCENDING AND DIVERGING LINES which cross the Circles, are symbolic of increasingly bad character, whether in this world or the next.

THE ASCENDING PARALLEL LINES give exactly the opposite idea to the above.

6. THE DIAGRAM IS BOTH SYMBOLIC AND REAL—symbolic as representing moral character and the degree of advancement; and real as representing, in general, the actual location of the Spiritual World, of this earth—i. e., around the earth, in concentric circles of refined, and continuously emanating substance from the solid matter of the globe.

7. The Narrative, in the present and succeeding numbers, gives all additional delineations which may be necessary to a fair understanding of the Diagram.

Send on the Names.

Names are coming in, in large numbers to whom we are requested to send specimens of The New Era. They are the names of those who are either warm Spiritualists, or deeply interested in this intensely interesting inquiry. We publish a very large edition of this Number (No. 30), and shall send it as a specimen of what the "Era" is, and of what it intends to be. We should be happy, of course, to place all these names on our permanent list, and have no doubt that a fair proportion of them, on seeing the paper, and observing its favorable terms will give us the opportunity so to do.

Still we say to our friends everywhere—Send on the names, and we will furnish specimens of our paper to any extent desired.

"A Providence Subscriber" is desired to give us his name, and then we will communicate the desired information.

The Editor
Will lecture in Natick to-morrow (Thursday) evening. There is a very great degree of interest there at the present time.

TWELVE DISCOURSES ON GOVERNMENT.

BY THOMAS JEFFERSON OF THE S. R. IVY

WORLD THROUGH JOHN M. SPEAR,

Price, 12-1/2 cents, single: \$1 per dozen: \$8 per hundred. Address: Bela Marsh, 25 Cornhill, Boston.

PROSPECTUS OF THE LIGHT FROM THE SPIRIT WORLD.

IN TWO VOLUMES PER ANNUM.

The increasing desire of the friends of Progress, through all ages, for light and knowledge in regard to the phenomena of Spiritual Manifestations, now exciting so much interest in many parts of the United States, has induced the friends of these wonderful phenomena, to establish a WEEKLY NEWSPAPER in the City of St. Louis, with the above title.

This paper will be published in two volumes per annum, by a Committee of six gentlemen; selected for this purpose by the Spiritualists of St. Louis.

It is designed to be a reservoir, into which may flow, from all parts of the valley of the Mississippi, information touching Spiritual Manifestations, and thence be distributed in all directions.

It will 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 hereafter—as the great theme of this age, and hence the developments of Psychology, Magnetism, Phenology, and kindred sciences, will claim attention.

The good and great in Science, Philosophy and true Religion will meet 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.

We will 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 Spiritual Truth for all aid in the actual cost of publication. After the first volume, if the present price should be found more than sufficient to cover such cost, it will be reduced accordingly.

The Committee guarantee the regular issue of the paper for six months, whether the subscriptions pay its expenses or not.

TERMS:—\$1 25 per volume, invariably in advance. Liberal deduction to Booksellers and Agents.

All communications and business letters should be addressed (post paid) to W. H. MANTZ, Editor, No. 85 Chestnut street, St. Louis.

A NEW WORK:

Entitled, "Messages from the Superior State, Communicated by John Murray, through John M. Spear, Spirit Medium, and carefully prepared for Publication by S. C. HEWITT, of Boston, Mass."

THIS WORK, which consists of twelve Messages, or Discourses, on highly important, interesting and eminently practical subjects, is now ready for the public. Besides the Master Spirit from the spirit of John Murray, the book contains a brief sketch of his earthly life—embracing the leading and most interesting incidents in his career below, that the general public, more particularly (if informed before), may be made aware who and what John Murray was. The work also contains a word relative to the experience of John M. Spear of Boston, Mass., as a Medium of Spirit Influence since near the close of March 1852, when he first observed this mysterious power operating upon him.

A beautiful Picture of Murray, while a denizen of the globe we inhabit, embellishes the Work, and adds greatly to its value. The Book is neatly bound in cloth, and is now ready for delivery.

The leading topics of these Messages are the following:—The Fatherhood of God; and the Brotherhood of Man. The Life of Jesus, and the Death of Man. The Life of the Spirit after Death. Things soon to take place. Religion and its Teachers. Charitable Institutions—Bondage, Equality, and Spiritual Thought. Reading, Righteousness—the Chief end of Man. Hidden Things Revealed. The New Teachers and their Mission."

These Messages have elicited a deep and Thrilling interest from large circles of listeners, and have, from time to time, been favored with the opportunity of hearing them. And they are now presented to the waiting public, in the confident expectation that they will extend this interest, and thus to many thousands of souls.

Price 50 cts. single, postage 8 cts.

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

THE NEW ERA:

OR HEAVEN OPENED TO MAN.

"Behold I make all things new." Hereafter ye shall see HEAVEN OPENED.

The subscriber is now issuing a Weekly Paper, with the above title, devoted to SPIRITUAL FACTS, PHILOSOPHY, and LIFE—published in the city of Boston on each successive Wednesday morning; it is printed on 2000 lines, with full type, in a folio form, with a beautiful vignette at the head of it, of Heaven opening and the angels descending—a picture which corresponds with the title of the publication, and is eminently significant of the New Age on which our world is entering. It is a medium for the higher order of Spiritual communication—a vehicle for the facts, philosophy and practical suggestions of human correspondents, and for such editorial matter as the changing circumstances of the times and the public mind may demand. It is a free paper, in the best sense of the word: free for the utterance of all worthy and useful thought—free as Life and Love and Wisdom are free! It spontaneously avoids all sectarianism (except to give it criticism), and is the unwavering advocate of Christian Truth.

Friends of Humanity, and Lovers of Spiritual Communion—do you want such a paper in this locality? If so, will you do me the honor to send in your names, and the pay in advance.

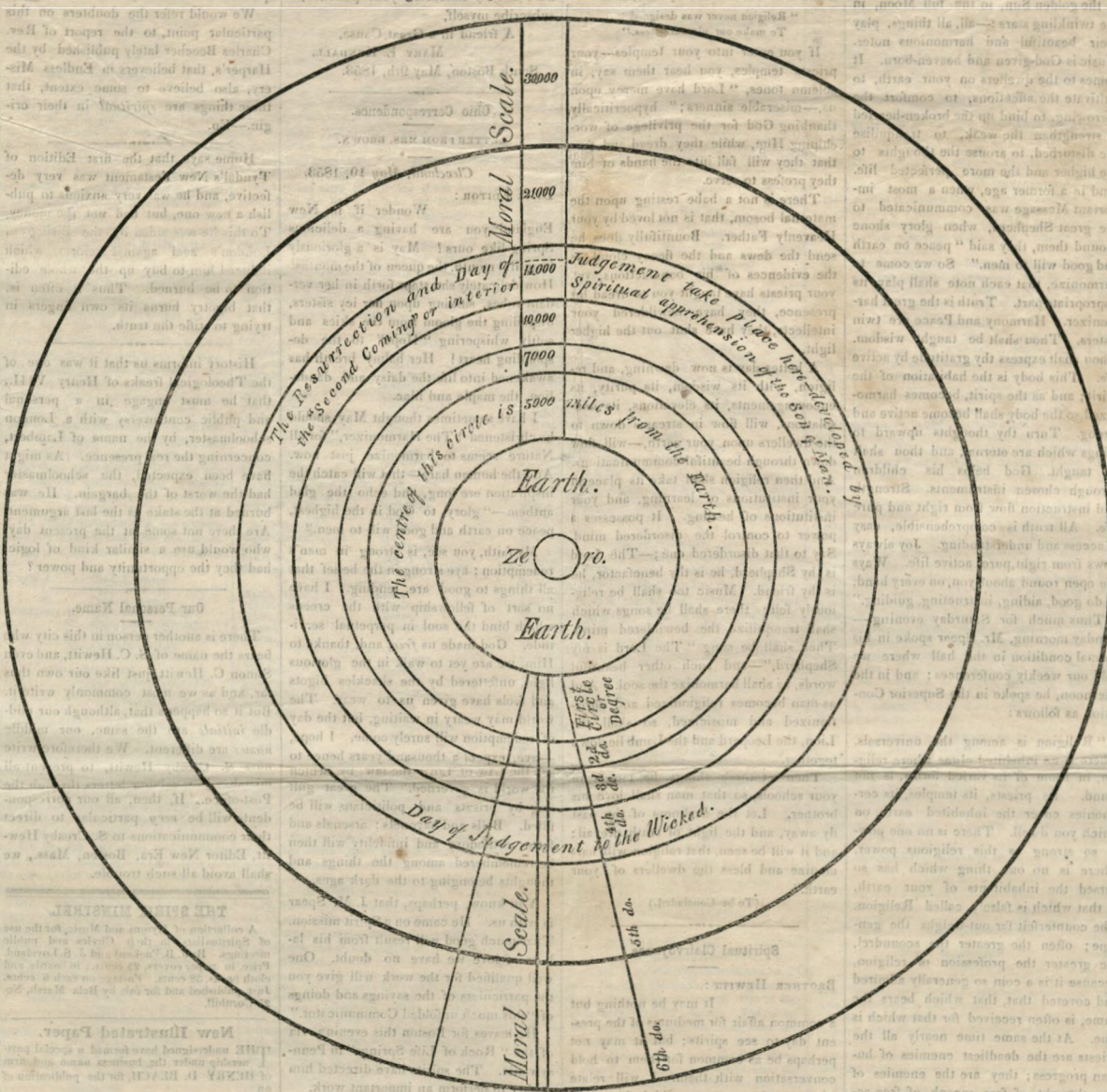
I invite the immediate and hearty effort of all the friends in behalf of this enterprise and of this New Truth.

TERMS:—Single Subscribers \$1.50. Ten copies to one address \$12.00. Twenty copies to one address \$20.00. Invariably in advance.

All communications must be addressed, (postage paid,) to S. CROSBY HEWITT, No. 25 Cornhill, Boston, Mass.

The New Era and Periodical Press. All those who desire to have their names and communications inserted in their columns, and call attention to them, will be sent to The New Era for one year.

By complying with these directions, we shall be saved much perplexity, and perhaps some mistakes of others in regard to the same.



answer me as if you were summoned by the subpoena and bond of the oath that God administers to all who speak in his name,—to tell the truth, the whole truth, and nothing but the truth, upon this most sacred subject. "We will answer you as under the solemn responsibility you have invoked."

Mr. Strong, you were a truth-loving father when you left our earth twenty years since; please, therefore, take the stand, and tell me whether you have seen spirits from our earth whom you know have grown worse since their departure? "Yes, indeed I have." Have you seen all, or nearly all, of the spirits that have departed from your native town since you left the body? "Yes, and I have carefully watched their progress afterwards." What proportion have grown worse? "One in twenty-seven nearly." How many out of the four hundred that have died have made their progress downward? "Fifteen,—that number will not vary more than one either way from fact."

What proportion of the entire population of the earth grow more dark, gloomy and forbidding after they enter the second sphere? "One in fifteen."

Friend Bryant, with what opportunities for observation of the spirit-life you have had since you put off your outer clothing, will you tell me what proportion of the human family is lost? "There is one in fifteen." Have you been influenced by Mr. Strong's expressed opinion? "No; you know I gave you that answer long before Mr. Strong came among us." True, you did. Have you watched the departing spirits of your own native town? "Yes, with great interest." That you need not be biased by any mind in our circle, at least,

will you now throw up that table as many times as one shall be to the number of tips that shall represent the proportion of those that have died from your town in the last fifteen years, and whom you now know to be progressing in righteousness? The table was deliberately raised thirty times. Then there is lost from Southampton one in twenty-seven; from Manchester, Ct., one in thirty; and on the whole earth, one in fifteen; Why is this difference? "From our native towns the number is lessened, because the religious element has been at work ever since these towns were settled, and long before, in its founders." Do you know of any spirits who appear to you to be in a hopeless state of degradation? "Yes many." Do you know that no latent spark can yet be touched by which they will be disposed to turn and live? "No, I do not know that, but I do know that the present appearance is against it." Are they doomed to endless suffering? "No indeed! not doomed, for then Mr. Davis might well have said that a single spirit lost, would mar all the joys of heaven." Their hopelessness consists in their having voluntarily, and for a long course of years, so completely extinguished all desire for goodness, that there is nothing within them on which it can fasten. Their repulsion from good is of their own free will; they are free and will forever be free; they choose, and it certainly now appears that they will forever choose to "sow to the flesh," and God chooses that while they do, they shall "reap corruption." No arbitrary power disposes them to sin nor makes them suffer; but, if they will sin, no such power will interfere with Jehovah's perfect laws to prevent their suffering. It is

true that they do not seek suffering—they seek only what they term happiness; but they seek it in the vilest sensuality, and in the suffering they are permitted to inflict on others. O friends! could you have seen as we saw the joy and triumph—that, in sober truth we can call little less than infernal—which was manifested by Joshua and Jane and their associates in wickedness, you would never doubt that souls may be lost. But it is our joy to tell you that we have also often seen the murderer—his hands reeking with the blood of his brother; the whoremonger, the seducer, and much of tender the seduced; and we have seen many and many a spirit who wholly denied any future state while in the body; we have seen all these characters, after entering the Spirit World and finding it a stern reality, set about them in most sincere and repentant reformation. But from a solitary case of this kind—unlike Mr. Davis—we have not inferred that all such will be redeemed. All may be; but stern and unrelenting facts show, thus far, that all are not likely to be redeemed. Though Mr. D. might see money in the mouth of a fish in the distant ocean, which, by the way, we deny, we think it would puzzle him to determine the precise place, and dispose the fish to occupy that place where Peter would throw his random hook; and less than all could he induce the fish to bite that hook, while a piece of silver was already in his mouth. When Mr. D. can throw his brooding spirit over the restless and angry deep, and settle it in an instant into slumber most profound; when he can cast his will into the conflicting elements of the heavens and restore their equilibrium; when he can

call up the dead and clothe them again in mortal habiliments—then," said friend Bryant, "he may more plausibly defend his rivalry with Christ, who declares that all men have not eternal life abiding in them."

Joseph, my first born, you have been in the Spirit World more than twenty years; please tell your father, in righteous faith, whether all you have seen in the Spirit Life confirms what has been expressed in relation to the proportion lost of the human family? "It does confirm it."

Francis, our faithful friend—you have been in the Spirit World almost as long as Joseph; cannot you give a different statement? "In verity I cannot; it is the living truth which has been already spoken, so far as I have learned it."

TO CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a sheet of paper by itself, or on a separate sheet, so as not to be mixed up with other matters.
2. Orders for books should be headed "Or, der," 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.
6. Let everything be stated explicitly, and in few words, so that we may give a clear expression of the writer's meaning.
7. By complying with these directions, we shall be saved much perplexity, and perhaps some mistakes of others in regard to the same.

Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

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POETRY.

The Flying One.

BY MRS. DANA.

"Darest—more air, more air—
Throw up the moment let it fill my hair;
Let it around my dying temples play,
While yet I linger on my homeward way.
O! sweet it is on earth, but sweeter there—
In heaven—where all is fair.

"Give me—more light, more light—
That I may see the hand that claspeth mine;
Shut not the morning from these weary eyes,
I never, never more shall see it rise;
Let the bright sunlight on my pillow shine;
Dearer—more light, more light.

"Will ye not give me light,
That I may see thy face, my darling boy—
Close to thy mother's bosom o'er me bow—
O! in thy faith that valiant old hero—
Ab, rest! but Heaven, so full of life and joy,
Dearer on my soul—'tis light!"

"Now in celestial air,
Thou weary spirit loatest thy spotless wings—
Freed from the dust of earth she folds them
there,
Close by the river pure, where all is fair;
And is-mind with the loved ones sings—
She sings forever there.

John M. Spear's

SECOND VISIT TO WOODSTOCK BY SPIRITUAL APPOINTMENT AND DIRECTION.

Woodstock, April 29, 1853.

EDITOR NEW ERA:

In accordance with an appointment, made by Spirits, at a former visit Mr. Spear arrived at our place Saturday April 23, without having the least intimation of the object of his visit. Soon after his arrival, his hand was moved to write as follows: "This night at eight o'clock he must quiet, and you will be instructed of things to be done. Let the Transmitter be present.

JOSEPH HALEY.

"The Transmitter" it will perhaps be remembered, was the new name given me at Mr. Spear's former visit. And I am here this particular, that all may realize how essential it is to obey the directions given us to the letter, if we would claim the fulfillment of Spirit promises. Upon this occasion, I was necessarily detained away by a sick friend, and in consequence, the promised instruction was not given; but instead, some very good things for general practice were given, from which I will here extract. They were spoken by Mr. Spear while in the superior condition, and recorded at the time.

AND FIRST: It was wisely said by one in high life—all power is given to him who is of just and upright life. The evils may be combined, but they cannot control the goods, because the evils are on the left hand, and the goods are on the right; the evils are transient, the goods are eternal; the evils are earthly, the goods are divine; the evils decay, the goods are imperishable; the evils are destructible, the goods are immutable. And he who is of upright life, is clothed as it were, with garments of steel. Every dart leveled at him, falls harmless to the earth. He who is of the right increases in strength! He is as it were, surrounded by a wall of fire, and cannot be harmed. Apparently, you may crush him to the earth, but he will rise. Apparently, you may cast him into prison, yet he will be as free as the feathered tribes. You may deny him food, yet there will be food which will nourish and strengthen; and the more you deny the more he will flourish. His feet will be upon the immutable rocks, and he cannot slide. You may pour the pitiless storm upon his head, and it will be unfit. The very beasts of the forest will be quieted by his majestic presence. The very elements will be at his command. There is nothing so majestic as the man of upright life; and yet a large portion of the inhabitants of your earth crawl and lick the very dust—afraid to think, afraid to speak, afraid to act, afraid of their fellow neighbors. And so they go crouching through their earthly journey—they dare not stand upright like men.

But a better day has begun, a new era has commenced. The timid shall become strong; the weak shall be unfettered; the foolish shall become wise; the ignorant shall take the place of the learned; and the things which have been most highly appreciated, shall be thrown into the shade. New arts and sciences shall dawn on the world; discordances shall pass away, and concordances shall take their place. And this is to be wrought by the Omnipotence of Nature's laws, which are to be taught and understood and obeyed. No longer shall man trample his brother man in the dust; no longer shall might be the right, but the right shall be the might. And then

changes shall be wrought by a higher knowledge of Nature's Laws—the laws which govern minds—the laws which govern bodies; the laws which govern the earth; the laws which govern the elements; the laws which connect the universes in one vast and beautiful whole."

And again, "There is no natural power which is so tranquillizing, as the power of the vocalist. There is music in all things—in the flowing stream, in the mighty estuary, in the rushing winds, in the falling rains, in the descending snows, in the distilling dews, in the golden Sun, in the full Moon, in the twinkling stars—all, all things, play their beautiful and harmonious notes. Music is God-given and heaven-born. It comes to the dwellers on your earth, to cultivate the affections, to comfort the sorrowing, to bind up the broken-hearted to strengthen the weak, to tranquillize the disturbed, to arouse the thoughts to the higher and more perfected life. And in a former age, when a most important Message was communicated to the great Shepherd, when glory shone around them, they said 'peace on earth and good will to men.' So we come to harmonize, that each note shall play its appropriate part. Truth is the great harmonizer. Harmony and Peace are twin sisters. Thou shalt be taught wisdom. Thou shalt express thy gratitude by active life. This body is the habitation of the spirit; and as the spirit, becomes harmonized, so the body shall become active and strong. Turn thy thoughts upward to things which are eternal, and thou shalt be taught. God helps his children through chosen instruments. Strength and instruction flow from right and pure life. All truth is comprehensible, easy of access and understanding. Joy always flows from right, pure, active life. Ways are open round about you, on every hand, to do good, aiding, instructing, guiding."

Thus much for Saturday evening—Sunday morning, Mr. Spear spoke in his normal condition in the hall where we hold our weekly conferences; and in the afternoon, he spoke in the Superior Condition as follows:

"Religion is among the universals. There is no inhabited clime where religion, in some of its varied forms, is not found. Its priests, its temples, its ceremonies cover the inhabited earth on which you dwell. There is no one power so strong as this religious power. There is no one thing which has so cursed the inhabitants of your earth, as that which is falsely called Religion. The counterfeit far out-weighs the genuine; often the greater the counterfeit, the greater the profession of religion, because it is a coin so generally admired and coveted that, that which bears the name, is often received for that which is true. At the same time nearly all the priests are the deadliest enemies of human progress; they are the enemies of free thought, of free speech, of free action. Towards themselves, they dare not investigate, and they would fasten trammels on the minds of others. Your pastors are controlled by the pews; your pulpits cannot rise higher than the tops of the pews. As things are now in your midst, the man of dollars will control the pulpit, and the pulpit gets down upon its benumbed knees before the man of dollars and says—may I speak! And the man of dollars moves his little finger, and the pulpit is dumb. The pulpit rests upon the dollar; take away the dollar, and the pulpit falls. Every reformer in the past and the present has found his way hedged up by the hypocritical priest—remember, the hypocritical priest. Not so worked the great Reformer of the past. He made simplicity the fleshly body his pulpit; the green, grassy field was his church; in simplicity, he dealt out the bread of life; in simplicity, he stretched out his quiet hand to the work, and said be thou strong, and to the sick be thou whole. He came to him who was scorched, and said be thou moist, and he became free. And who were his enemies? They who garnished the sepulchres of the past; they who sat in high places; they who wore long robes; they who fasted often; they who made long prayers—they were the deadly enemies of the beloved Son of Mary and Joseph. Who cried out with bloody hands—'crucify him! crucify him!'—who spit in his face—who carried him before their mock tribunal—who rejoiced when the spirit left his body! It was the hypocritical priest. Who hunted him from place to place? Who commanded him to speak in Jesus' name? It was the hypocritical priest. Who stole the library of heaven to serve the

devil in! From that time unto the present, it has been ever thus; and it is even so, that the priest has been the deadliest enemy of human progress. Down with the tyrants! You cannot see, because your leaders are blind—they cannot lead you.

But while false religion has been a curse to man; while the hypocritical priests have stolen the library of heaven to serve the devil, there is nothing so harmonizing so purifying the soul as religion. It is a part of the nature of man; and because of this natural desire man has caught at everything which bears the name. It was beautifully said, that

"Religion never was designed
To make our pleasures less."

If you enter into your temples—your priests' temples, you hear them say, in solemn tones, 'Lord have mercy upon us—miserable sinners!' hypocritically thanking God for the privilege of worshipping Him, while they dread and fear that they will fall into the hands of him they profess to serve.

There is not a babe resting upon the maternal bosom, that is not loved by your Heavenly Father. Bountifully does he send the dews and the fleecy cloud, as the evidences of his benefactions, yet your priests have taught you to dread his presence, they have bewildered your intellects, they have shut out the higher light.

A better day is now dawning, and religion, with its wisdom, its purity, its encouragements, its elevations, its consolations, will flow in streams down to the dwellers upon your earth, will flow down through beautiful communications. And then religion shall take its place in your institutions of learning, and your institutions of healing. It possesses a power to control the disordered mind. Say to that disordered one—'The Lord is thy Shepherd, he is thy benefactor, he is thy friend. Music too shall be religiously felt; there shall be songs which shall tranquilize the bewildered mind. Then shall be sung 'The Lord is my Shepherd,'—and such other beautiful words, as shall harmonize the soul. And as man becomes religionized and christianized and musicized, so shall the Lion, the Leopard and the Lamb lie down together.

Then let these things be taught in your schools, so that man shall love his brother. Let the darkness of the past fly away, and the light of truth prevail; and it will be seen, that religion will harmonize and bless the dwellers of your earth."

(To be Continued.)

Spiritual Clairvoyance.

BROTHER HEWITT:

It may be nothing but a common affair for mediums of the present day to see spirits; but it may not perhaps be as common for them to hold conversation with them. I will relate to you, a circumstance, which happened to myself. At the school which I attended, there was a little girl not more than six years of age who attended at the same time, and who, by her lovely and amiable disposition, won the good will of all the schoolmates. She very often, would come, and meet me just before school hours, and it seemed as though a chain of sympathy extended from her soul unto my own, so constantly did she seem to want to be with me. On the third of March, I was at school, as usual, and she appeared to be as bright as ever. At the close of school, she wore a very sad look which I could not comprehend. Coming to me, she said, "Mary, have I been a good girl?" "Yes, Lizzie," said I. "You've been real good." "Then," said she, "when I die God will take me to Heaven to live, won't he?" I made no answer, but bade her good-by, and pursued my way homeward, pondering upon her innocent words. I did not attend school, again until Monday, the 7th, when, as usual, I met her, a little way before I got to the school. "Good morning, Mary," said she. "So you're going to school, are you?" "Yes," I replied; and as we reached the steps of the school house, I said, "but you are going too?" "Oh, no!" she answered, "I haven't seen mother since Saturday at 11 o'clock, and so I must go and see her now," and she tripped away towards her home. Scarcely had I stepped across the threshold of the door, when a friend of mine, said to me: "did you know Lizzie was dead?" I could not have been more surprised than when I heard these words. "Dead!" no; it must be a mistake," and was on the point of declaring that she came up to school with me, when I recollected

that my teacher had forbidden my holding any conversation whatever with the scholars, on Spiritualism. The next day, however, I was told by my teacher, that I could come to school, no longer. She would give no reason, why I was to leave, only that I was under bad influence; but when my parents insisted on it, and knowing why the influence was bad, and what it was, they were told that it was the spirit influence. Having perfect confidence in the spirits, I feel safe to place myself in their hands. I could tell many things, which would be interesting to your readers, but feeling that I have already exhausted your patience, I subscribe myself,

A friend in a Great Cause,
MARY E. KENDALL.
South Boston, May 9th, 1853.

Ohio Correspondence.

LETTER FROM MRS. BROWN.

Cleveland, May 10, 1853.

DEAR EDITOR: Wonder if in New England you are having a delicious Spring like ours? May is a gloriously beautiful month, the queen of the months! How deliciously she steps forth in her verdant robes, smiling upon her icy sisters, dispelling the gloom from the skies and softly whispering "Hope" to the desponding heart! Her balmy breath has awakened into life the daisy and dandelion, the maple and lilac.

I have sometimes thought May should be christened "The Harmonizer," for all Nature seems to harmonize just now. And the human harp—that will catch the inspiration ere long, and echo the glad anthem—"glory to God in the highest, peace on earth and good will to men."

My faith, you see, is strong in man's redemption; aye strong in the belief that all things to good are tending. I have no sort of fellowship with the creeds which bind the soul in perpetual servitude. God made us free, and, thanks to Him, we are yet to walk in the glorious light, unfettered by the shackles bigots and fools have given us to wear. The world may weary in waiting, but the day of redemption will surely come. I hope, aye, expect a thousand years hence to see the Law of Love the law by which the world is governed. The great gulf dug by priests and politicians will be filled. Bulls and bayonets; arsenals and forts; orthodoxy and infidelity will then be remembered among the things and thoughts belonging to the dark ages.

You know, perhaps, that J. M. Spear is with us. He came on a Spirit mission. That much good will result from his labors of love we have no doubt. One well qualified for the work will give you the particulars of the sayings and doings of "this much unfolded Communicator."

He leaves for Boston this evening via of the "Rock of Life Springs" in Pennsylvania. The spirits have directed him thither to perform an important work.

The past ten day I have been making and mending; spading, pruning—and posting the "Society Books." I have been shaking hands and saying good-bye to the old folks, and kissing the children, setting my house and trunk in order, one to give into another's care, the other to be my traveling companion.

I do not expect you to enjoy the excitement and confusion; to smile at my tear, and weep over my waywardness; but you will doubtless congratulate me upon the prospect of ere long looking upon my native hills, and of meeting again the loved ones from whom time and distance hath divided me long.

Wealth will contribute to the happiness of the possessor; true friends we find everywhere, yet "for a that," there is something inexpressibly pleasant in the thought of turning to one's native home. It matters not how humble the home, pleasant memories are there; it hath been hallowed by love, by tears and by death. There life's Spring flowers bud and blossom; there the child dreams of a beautiful earth peopled with loving souls. Alas! alas! how oft he awakens to find it all a dream.

I am dreaming now—dreaming that time hath left no traces upon my brow, that I am a happy, happy child again—"In the old brown house where I was born." I hope soon to open my eyes to the truth of a part of my night visions, and by avoiding hints and mirrors, may coax myself into the belief that it is all a reality. So make room for the stranger—friend—room at your hearth—room in your heart, for I am only waiting the warning bell, to bid adieu to the "City of the Lakes."

Thine Truly

H. F. M. BROWN.

Who Believe?

A friend on Cape Ann, in a late business letter, remarks as follows:—"Our opposers say there are 'none who believe in Spiritual Communication, except disbelievers in Endless Misery,'—and inquires—'Is it so?' We say in reply, and emphatically, it is not so. We have believers from all sects in Christendom, and those also from no sect. It is true, that they come much harder from some sects than from others—owing, as we presume, to other and concomitant notions, in some quarters than in others.

We would refer the doubters on this particular point, to the report of Rev. Charles Beecher lately published by Harper's, that believers in Endless Misery, also believe to some extent, that these things are spiritual in their origin.—Ed.

Hume says, that the first Edition of Tyndal's New Testament was very defective, and he was very anxious to publish a new one, but had not the money. To this he was aided by the Bishop of London's zeal against reform, which induced him to buy up the whole edition to be burned. Thus it often is, that bigotry burns its own fingers in trying to stifle the truth.

History informs us that it was one of the Theological freaks of Henry VIII., that he must engage in a personal and public controversy with a London schoolmaster, by the name of Lambert, concerning the real presence. As might have been expected, the schoolmaster had the worst of the bargain. He was burned at the stake as the last argument. Are there not some at the present day, who would use a similar kind of logic, had they the opportunity and power?

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 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.

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