



DEVOTED TO THE NEW DISPENSATION.
BOSTON, MASS., WEDNESDAY, FEBRUARY 1, 1854.
VOL. II.—NO. 14. WHOLE NO. 66.

Spiritual Philosophy.

Democratizing Facts.
No. II.—THE ANGEL BY MARY.

A Letter addressed to Mrs. Adams
Baylor, of Dover, Vt.

(Continued.)
MY ANGEL OF MERCY.

And now I am about to introduce a
train of facts, which I will call *Consolatory*
Facts, and which have a demon-
strative and indubitable character.

1. And, first in the train, I would in-
vite your recollection to a fact better
known to yourself than to any other per-
son except your present correspondent—
the fact, that during your sister's earthly
life, it was one of her favorite employ-
ments to cheer her husband in his hours
of mental depression, desolation, de-
pendency. And to these terms of de-
solation, or lonely feelings, I was quite sub-
ject from my youth up.

2. And, as the second fact, you will re-
member, that "my dear friend," as she
was expressed in those words—
"What a lonely man you will be when
I am gone!"

And now is my time to confess, that the
full import of this exclamation, was not
then understood by myself; because
I had not sufficiently appreciated the
fact, that to which the exclamation
referred.

And here I would premise, that a de-
parting spirit carries with it into the
world of spirits, its latest, and strongest
affections, anxieties and prejudices—
And there, as here, its radical changes
are gradual.

And you may be somewhat surprised
when I tell you, that, for two years past,
as often as I have been slightly depressed
in spirits for a day or two, (and a slight
depression is all I allow myself in) so often
I am sure of a distinct manifestation
of the presence of that same loving and
loved one who said to me—"What a
lonely man you will be when I am
gone!"

And I have no doubt but she wished
to make such manifestations many years
ago; but I was not so well prepared for
them and could not know their source.

3. And the third fact of this train, is
one of which I am confident you have
heard me speak, as follows:

On the night after the funeral of my
sister, in Sept., 1839, the chamber
in which I lodged with the two smallest
children seemed to be strangely warmed
and lighted by the felicitous glow of
life and love immortal. Indeed, I had,
or almost had, a wondrous demonstration
of her consolatory presence; and thought
it the happiest night of my life! And
this was one of the facts which served to
prepare my mind to investigate the sub-
ject of Spiritual Manifestation.

4. And the fourth fact, as I have ar-
ranged them, is as follows:

In a circle at Mr. Danvers's, on the
27th of April, 1851, a speaking medi-
um, by the name of Frost, (who was
from the State of Maine, and knew noth-
ing of our family) said to me in the
name of our departed friend, "I was
away from you about two days; then re-
turned, and have been with you ever
since."

I think these were the words; but I
did not understand them as signifying
that she was confined to our society.
And I should not mention this fact
among the demonstrative, or evidential

ones, were it not for its apparent corre-
spondence with the one preceding.

5. And, for the fifth fact of this train,
we go back to the autumn of 1845. As
that period, I was traveling, for the sev-
enth year, as a lecturer on the Science
of Man; and was about to leave my
itinerary. And, although, to me, such a
wandering life was not without its tri-
als; yet the thought of leaving it threw
me into deep melancholy. And, the
more so, because I was beginning to sus-
pect that my scientific labors had done
much less service to the world than I had
first anticipated.

In this desponding mood I retired one
night to rest. My chamber was dark;
and suddenly there appeared on the hori-
zontal plastering over my bed, a patch
of white light, about three or four feet
square, and interlaced with beautiful
vines. In a few seconds it was gone,
and I found myself repeating these lines
of Addison:

"The Lord my pasture shall prepare,
And lead me with a shepherd's care;
His presence shall my want supply,
And with his voice shall I be fed."

And here, my recitation did not fol-
low out the hymn in course, as usually I
had done; but, without any design, or pre-
meditation on my part, jumped immedi-
ately over to the last stanza, and contin-
ued thus:

"Though in a bare and rugged way,
Through deserts lonely wide, I stray,
Thy bounty shall my path beguile;
The barren wilderness shall smile,
With sudden green and herbage crowned,
And streams shall murmur all around."

I could never eradicate the impression,
that this twofold manifestation was the
work of some guardian spirit; and fur-
thermore, that the concluding lines were
a prophecy, intended for my encourage-
ment. And for seven years, I sang this
hymn almost daily. And surely it was a
prophecy; and one which is now daily
fulfilling. And I am convinced that the
whole matter belongs to that train of
consolatory facts in which I have here
arranged it.

6. And what I am to call the sixth
fact of this train, occurred on my sixty-
second birthday, April 21, 1852.

That day I called on Mrs. Ide, a power-
ful Medium of East Boston, and found
her sick abed, in a severe paroxysm of
Asthma. In ten or fifteen minutes, I en-
tirely relieved her; and a dialogue com-
menced as follows:

Secress. There is a lady come to visit
you.

Intrancer. Where is she?

Secress. There is at your left side.
Don't you see that lady so near you?

Intr. No; I can't see spirits. Can you
tell me who she is?

Secress. She is some dear friend of
yours. She goes every where with you.

Intr. Listen! She is singing to you now!

Intr. Do you hear any words?

Secress. [listening] Wait; I'll tell you.
She sings:

"How canst thou think thyself alone?
Am I not lingering near?
Still fondly pledged to be thy own,
Through danger, doubt and fear?"

Intr. Can you give me some idea of
the personal appearance of my visitant?

Secress. Well, I don't see very clearly,
But she is not above the middling size;
and I should say not more than thirty-
four or thirty-five years old. Her eyes
are full of expression—rather, light col-
ored—I should think they were blue.
Her hair is lightish; her eyebrows dark
and heavy.

These are not pretended to be her
exact words; but are as near as I can

remember. And here, I would remark,
that I have lately wondered, that the
words, "How canst thou think thyself
alone," &c., did not then remind me of
her former exclamation, "What a lonely
man," &c. And I have also won-
dered why that exclamation did not re-
mind me of the first fact in this train.
To be Concluded.

Reply to J. H. Swett.
New Lebanon, Jan. 1st, 1854.

RESPECTED FRIEND HENRY—
As your valuable paper justly claims
to be the organ of "all free and worthy
thought," and having noticed in its
columns an article, from the pen of James
H. Swett, entitled "Marriage," which
in our estimation, contains some thoughts
worthy of a reply for the benefit of the
race, we propose to make a rejoinder to
the said article. We love, and honor,
the good liberal spirit expressed at the
close of the said article; viz. If the
views herein presented are at war with
reason and revelation, let it be shown,
and I cheerfully submit the issue. God
speed the right!" So say we.

We are most happy to see that in the
article under discussion, the author ap-
preciates the merits of the Scriptural
texts which show that celibacy is em-
phatically and preeminently the Christian
life; that it was the decided and pre-emi-
nent doctrine of Christ and his Apostles;
that man's nature is mixed with depravity,
and needs a radical change, in order to ob-
tain a union to the Divine Mind, and by
which certain innate desires and elements
of his nature shall be crucified and over-
come,—in other words, that man is fal-
len, and needs a Redeemer. Now this
is our idea, for we claim to be Christian,
though differing, in some points, essen-
tially, from the old theology of the day.

For we do not believe in the total de-
pravity of man, in a predestinatory election,
in a salvation by faith without works, or
merely by Christ's merits, nor in a carnal
resurrection. And do believe the
apostasy of the church to be total, that is,
all have perverted the right way of the
Lord. We are, nevertheless sorry to
say, that, in our estimation the princi-
ples, substantially set forth in the latter
part of friend Swett's article are purely
infidel to Christianity, and, admitted,
overset, as he himself perceives, the
whole Christian revelation and religion.

We will agree with him that if the Chris-
tian doctrine relative to celibacy fails
in this, it fails in everything. That is, if
the Christian doctrine, that man's sexual desires
are corrupted, that he is in possession of
lusts, both of the flesh and of the mind,
cannot be maintained, then it fails of
maintenance altogether. But let us reason
together.

And first, is our friend Swett a reform-
er? We would respectfully say to him,
that, adopting his theory, together with
all others who claim that man is in no
degree fallen, he has nothing to do; for
what use for reform to that which was
never deformed, or what meaning in the
word to such. What, shall man attempt
a reform, to form in better device than
was originated by the Divine Mind? To
our sense, this is superlative folly, as
though the creature was superior to the
Creator.

If God is the author of the whole
nature of man, just as it is, and if that
quality of the human mind, body, or soul
which seeks sexual intercourse just as it
does, and as often as it does, and for
the purposes that it does, is holy,
just and good, why does our friend Swett

introduce the parenthetical clause,
("when legitimately exercised")? If
all is of God, without corruption, there
is no illegitimate exercise of the use of
this faculty; no use for the revelation of
God to man, either Moses or Christian,
for the restraint of that faculty. Why
talk of "self debasement, and moral pol-
lution" to be "corrected" by a "proper
understanding of our nature?" here is
no need of correction, and no such
thing possibly consistent with our au-
thor's idea "that God is the author alone
of our nature just as they are, and no
being, not even God himself, can alter,
materially a single quality of the human
mind, unless we admit that "self de-
basement and moral pollution" are in-
herent properties of God, which he trans-
mitted to his creatures.

We agree with our author, that "sig-
nal defeat must follow all (merely) out-
ward arrangements to regulate, or sup-
press the action of the senses." We be-
lieve the means to do this are inward ar-
rangements, going on by the power of
God, in the soul of the true Christian,
the love of grace, the fruit of a revela-
tion from God, higher than nature, more
refined. But admitting our friend's doc-
trine, that "no one quality of the hu-
man mind has been, or can be changed,"
it is folly to talk of a regulation and sup-
pression of sexual intercourse, or of any
other innate desire, however ardent, and
raining do we plead the necessity of sup-
pression, if they are all holy, and of God.
But let us inquire if this be so?

Our author asks if we are to study
God only in books, and says that "Man
is the brightest and most sublime revela-
tion of the Infinite mind." As before
seen, this must be man as he is, for no
being, according to our author, can
change one single quality of his mind,
not even God! Then we are told "there
is every where in revelation a beautiful
accordance, and the sweetest harmony;
in its great volume there are no warring
antagonisms, but the most exact corre-
spondence." We presume this refers ex-
clusively to Divine revelation. And in
this we agree, but it is our understand-
ing that both good and evil beings can
and do, make revelations to man from
the spirit world.

Then it is said, "Is it contended that
God is in the Bible, and is he not in
man also?" "And if he is in both
must they not agree?" Now we an-
swer most unhesitatingly, they must. If
God is an unchangeable and unchanged
creature of God, as our author will
claim; that is, if there were no revela-
tion in man of anything but good, and of
God, and if the Bible revelation is of
God, they would agree. But do they
agree? Only slightly! They agree in
one point, to our understanding, that is,
that man is fallen, and needs a Redeem-
er—in little else. Well then, what is
the conclusion? Why simply this, that all
revelations in the Bible, whether of the
law, or the gospel of grace, which do
not harmonize with man as he is, are
not of God, or that the revelation of man
as he is, is not all of God. Well, our
friend Swett, claims man as he is, to be
the higher revelation; and so rejects
the whole revelation in the Scriptures
which demand any change, or reform in
the present condition of man's nature.

But, as before seen, he speaks of vast
social and individual evils, a "self de-
basement &c." while "no being," it is
said "can change man's quality" and a
"moral pollution" while "all that is re-
vealed in man is holy," and a "legitimate
exercise of sexual desire and intercourse"

while nothing but law and order reigns,
if all is of God, and he a God of law and
order. Is not this inconsistency? Either
make the tree good, and its fruit good,
or else make the tree corrupt, and its
fruit corrupt. "An evil tree cannot bring
forth good fruit, neither can a good tree
bring forth corrupt fruit." We think
our author, to be consistent with himself
must claim that there is no evil in ex-
istence, which he virtually does do pre-
viously, and subsequently denies it, by
talking of evils to be corrected.

If whatever is, is right in vain do
philosophers and religious talk of re-
forms, and redemption for man, there is
no use for them, it is all verbiage labour
in vain, talk of man's being sufficient to
redeem himself, there is no redemption
in the case. And if one were needed it
could not be exercised, if the qualities
of man's mind are unchangeable. And, if
man left to himself, was unable to keep him-
self from debasement, or did not do it,
there is certainly no revelation in man of a
power within himself sufficient to redeem
himself.

(To be continued.)

More Testimony.
CASE OF IDENTITY.

Enter, Man., Jan. 23d, 1854.

MR. EDITOR:—
On the evening of Tuesday, January
17th, I was present at a sitting for spiri-
tual communications, at the house of
Mr. Wm. J. Synett, in this town. The
circle was composed of eight persons,
viz.: Mr. Synett and wife, and a younger
brother, Mr. John I. Barnham, Mr. An-
drew Howes, Mr. Horton, (a son of the
late Rev. Jotham Horton, some of whose
communications have recently been
published in the Era, as trans-
mitted by some one in Natick.) Mr.
John W. Hudson, and myself. The me-
dium was Mr. Hudson, through whom
the spirits write and speak, and occasion-
ally produce audible vibrations or "raps."
Early in the evening, Mr. Hudson's hand
was moved and wrote as follows: "A
stranger is here." On asking the name
of the stranger, the following was writ-
ten: "My name is Mary R. Harrington.
I died last month in the city of Charlestown.
I want you to write to my afflicted
father, and tell him that I am in the
spirit-land, and am happy." We in-
quired, What is the first name of your
father? when the word "Thaddeus" was
written. Soon afterwards, the following
was added: "My middle name is Roul-
stone. You had better put that in."

That evening, Mr. Synett wrote a let-
ter, stating the above mentioned facts,
directed to Mr. Thaddeus Harrington,
Charlestown, Mass., and on the next
morning sent it to Boston, by a friend
going thither on business, who dropped
it in at the Boston Post Office. On Sat-
urday evening last, (January 21st,) Mr.
Synett received by mail, a letter dated
and post-marked Charlestown, Mass.,
and signed THADDEUS HARRINGTON,
stating that his daughter, Mary Roul-
stone Harrington, died of consumption,
Dec. 25th, 1853, in Charlestown, at the
age of 18 years and 7 months. Mr.
H. informed Mr. Synett that his resi-
dence is in Bartlett street, Charlestown.

The medium, in this instance, (Mr.
Hudson,) is a young man, about eight-
een years old, belonging in Groveland,
Mass., but at present engaged in teach-
ing school in this town. He has no ac-
quaintance in Charlestown, and was nev-
er there but once, when, from curiosity,
he visited Bunker's Hill, where he staid
only some fifteen minutes, and neither

he nor any other person in the circle
(nor anybody else in this town, so far as
we can learn) ever heard of any such
person as the lady and her father thus
superiorly made known to us. My
object in writing this article being merely
to make public the remarkable facts
specified. I will add no comments.
JOHN PIERCE.

Notes from the Spirit World.
NUMBER TWO.

We approach now a branch of our
subject which relates to your co-op-
eration with us in our efforts to bless
you.

We perceive the inharmonious condi-
tion of mortals with the laws of their ex-
ternal and internal nature. While in
this condition, disease is inevitable; and
permanent cures can be effected only by
their restoration to a state of perfect
obedience. We wish this truth to be
deeply fixed in your minds—otherwise
you may mistake all our efforts in the
healing branch of spirit manifestations,
the thought of them as meaning an
higher than to cure bodily ailments.
Nothing can be farther from the truth
than this. We wish to aid in raising
you—our spirit-brethren in the earthly
sphere,—to a more exalted life than
you are now enjoying. We wish to see
you abandon the pursuit of low and de-
basing objects, for the high and ennobling
things of spiritual existence. We
wish to see the will of God done on the
Earth as it is in the Heavens. To ac-
complish such results is the object of
our mission. The blessing of God is
upon our labors.

We ask your attention to a few partic-
ulars in which your aid is requisite to
the complete fulfillment of our mission.

First, of external life;—in which you
are far from fulfilling its highest condi-
tion. In your dress; in your food; in
your habitations and in your social inter-
ests you are almost constantly violating
principles which are essential to a per-
fect development, exercise and enjoy-
ment of this life. When you are truly
enlightened by wisdom, you will lay
aside your tight-fitting, uncomely, un-
comfortable and unhealthy garments, for
the loose, flowing robes which will adorn
your persons and promote your comfort
and health. Then, your dress, both in
form and material, will not be left to the
control of caprice; but it will receive
the attention which it deserves from the
scientific mind, united with the benevo-
lent heart. Then will one cause of dis-
ease and suffering be removed.

In your food there is also great need
of reform. You now partake of many
things which are injurious; and of those
which are good, you take unreasonably
large quantities at unreasonable times.
Of food that is proper to be eaten, we
may remark, in general, that bread from
the cereal grains, especially the wheats,
should constitute the chief article. The
fruits are desirable. All things produced
and ripened under a full exposure to the
air and the light are more especially
good for food. Meats for some persons
are at present desirable in small quan-
ties. These should be of the lean or
fibrous parts of those animals sanctioned
by the ancient law of the Mosiac Dis-
pensation. Man is not destined to be
ultimately an eater of flesh. The time
will come when he will not need it.
Pure water should be his chief drink.
Tinctures and solutions of the teas and
coffee should be avoided as injurious,
as also all alcoholic mixtures however
diluted.

Food should be partaken of at regular intervals; by some persons twice, by many three, and by a few still oftener during your day.

We are aware that what we have now stated of the laws of health is not new. Their importance forbids that we should pass them by. Man can never reach his ultimate destiny on earth till they are fully complied with. Our work in raising him to that destiny will be impeded in proportion as they are violated. It is your special duty to instruct the children of tender years to form early habits in accordance with true principles, that their lives may be more beautiful and happy; that their spiritual natures may manifest a more perfect harmony. It is not known to you, at present, to what extent your external bodies may become spiritualized so as to become more perfect instruments for the action of your most internal nature. The beautiful harmonies of all laws should be your study. To fulfill those laws should be your delight.

The New Era.

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

S. C. HEWITT,
Editor and Proprietor:
OFFICE 25 CORNHILL.

TERMS—\$1 50 Per Annum, in Advance.

ISSUED EVERY WEDNESDAY.

BOSTON, WEDNESDAY, FEB. 1, 1854.

Correspondents and Subscribers.

1. All orders for Books should be sent to BURL MANLY.
2. All orders for THE NEW ERA should be written on a slip of paper separate from communications designed for publication.
3. The reception of THE NEW ERA may always be taken as a receipt for money. When the paper stops, it shows that the money is exhausted, and is a notice to the subscriber to that effect. If any mistake is made at this office, let us be informed immediately, and it will be promptly rectified.
4. Subscribers should always say whether they are old or new.
5. Subscribers should always name the number at which they would like to begin their subscription. If they do not name it, the number will be at our option.
6. In communicating Facts for publication, let the story be as briefly told as possible, without omitting anything material to its being fully understood.
7. All writers for this Journal should entrust us with their true name.

WHAT THE SPIRITS PROPOSE.

Those of our readers who have seen and perused Mr. Davis' last Work, "THE PRESENT AGE AND INNER LIFE," will remember the several remarkable, beautiful and significant Visions which that Work presents to the public eye. They will also remember that one prominent feature of those visions consisted in the sight of an innumerable host of SPIRITUAL BEINGS, convened for a GREAT PRACTICAL MOVEMENT among the inhabitants of this earth. They appeared to be assembled in Convention, as it were, and commissioned several of their number—among whom was the immortal Galen—to confer more directly with our Modern Seer, and inform him of things soon to be. Among other important matters, revealed on this occasion, and in answer to a question of the Seer, Galen stated, in effect, that the host of Spirits seen, was a Spiritual Congress or General Assembly, convened for the exalted purpose of examining the actual condition of the nations, and of finding TWELVE TEACHERS OF PHILOSOPHY, and enough media to awaken the advocates of sacred superstitions from the delusive sleep which has befallen them. This proposition may then be considered as the announcement of the beginning of a GRAND PRACTICAL MOVEMENT FOR THE REDEMPTION OF THE HUMAN RACE! Some Spiritualists, however, who have read these announcements of Mr. Davis with the most thrilling interest, and not having subsequently seen or heard of anything particularly corresponding to the "Vision," have become somewhat doubtful of any fulfillment in agreement with the prediction—at least within such time as they themselves have conjectured. We have the pleasure of saying, however, that there are already exhibited strong symptoms of a somewhat speedy fulfillment of the intimations referred to. During the past year, it has been our privilege to witness various tangible indications of practical preparation for such a work as the world has never yet witnessed. This preparatory work manifests the comprehensive Wisdom and the most beneficent intentions—having no less an object in view than the ELEVATION OF THE ENTIRE HUMAN RACE!

The time has not yet quite come, however, for greater explicitness in relation to this general subject, unless the following Spiritual Communication—giv-

en recently through the hand of Brother Spear, may serve to present one branch of the matter a little more in detail. But before presenting it, we will just remark that whatever may be thought of these pretensions, no one can doubt that the world pre-eminently needs a NEW CHURCH, A NEW STATE, AND A NEW SYSTEM OF MORALS. And our own opinion is, that it could have no better TRINITY than the practical embodiment of the three great ideas above specified. We will also say that the document below was written in a large, bold hand on a very large sheet of paper, suitable for framing, for which purpose, like many other documents through the same channel, it was evidently designed; and the names signed at the close were written—each in a different hand—that of Seneca in particular, in a very different style of chirography. And with these preliminary observations, we give the reader the benefit of the following

MESSAGE FROM THE GENERAL ASSEMBLY.

It is now, by and through this present Document, revealed and declared, that the organized Body, called and known by the name of THE GENERAL ASSEMBLY, intends to select on the particular earth, on which this now scribe, John Murray Spear, dwells, twelve eminent persons as its Representatives, who shall be known and called the APOSTLES OF THE NEW DISPENSATION, which Dispensation is now in process of unfolding. The objects to be promoted are the following:—

First. A new, living, rational, active, free and independent Church, whose motto shall be PROGRESS.

Second. A new STATE, which shall welcome to its extended arms, persons of all climes, all sexes, and all opinions, whose motto shall be TRUTH, LOVE, WISDOM.

Third. A new SYSTEM OF MORALS, by which the inhabitants of the earth to which it is given, shall look for direction, and by which they shall be interiorly governed.

These three shall be one in purpose, in spirit, and in action, and shall be unfolded and enforced by the APOSTLES, who will be seasonably selected by the General Assembly, and to whom all questions of Religion, of Government and of Morals shall be submitted, and their decision shall be final—avoiding thereby all resort to violence; but should a person, or persons refuse to submit to the decisions of the Apostles, he will by that act cease longer to be a member of the NEW CONFEDERATION.

Signed

Th. Jefferson, Seneca, John Howard, Benjamin Rush, John Hancock, John Adams, Lafayette, Saml. Thompson, W. E. Channing, Horace Holley, Benjamin Franklin, Emanuel Swedenborg.

The Boston Mail vs. Spiritualism.

With a view to do the Mail a service by giving notoriety to its truth-loving disposition as a chronicler of events, we call the attention of such as have not yet become its patrons, to its leading editorial of the 24th, which, aside from its intrinsic usefulness as an intelligent commentary upon a profound subject, was designed to answer as an index to another article, republished in this number, which reported the lecture of W. R. Hayden, at the Melodeon, on the subject of Spiritualism in England, coupled with his and Mrs. H.'s mission thither to promulgate the cause.

From the editorial we learn something which is really new to us, viz., that there has been "another attempted Spiritual revival." We do not know how far the writer dates back to a former revival to this other. Our own chronology is at fault in settling the epoch here implied. Has he been out of town during thus far of our "lecturing season." Or is this the first time that the Reporter has been round?

We have more respect for the common intelligence upon the progress of the Spiritual movement, than to suppose it to be gained from the authority of the Boston Mail, and, therefore, feel no disposition to notice this contemptible fling to disparage the highly successful efforts which have been made, the present winter, to enlist the earnest and respectful attention and inquiry of the most respectable and worthy people of Boston, into the merits of our claims.

The whole tone of this article evinces the deep and refined Spirituality of the man; for, after indulging in the stereotyped misrepresentation and abuse of Spiritualists, now so commonly used by mercenary journals, it confesses to a readiness to yield up all incredulity, if they can rejuvenate the spirit of Mr. Adam, and make that original monarch of the soil give a more reasonable account of his creation than his Bible biographer; and "if any of the tribe shall call

up the shade of the great boatman, Noah, and coax from him a more plausible account of the flood, than that furnished by Moses." Who will fail to discover here, how dear to the Mail's heart, must be these sacred legends?

He "would revolt at the humiliation of crawling under a pine table to do the bidding of these stupid fanatics." May he never sprawl under a table at the bidding of a more tangible kind of spirits than his obtuse perception has enabled him yet to discover. But we are getting from our purpose. We wish to deal with the Mail as a Reporter.

Can any man of the most ordinary intelligence read the report of Mr. Hayden's lecture, and not feel that it is a miserably base representation of the whole matter? Statements of facts are openly discredited, as being of the Munchausen school, while, what was stated as fact has been so distorted from the original, as hardly to be recognizable. Dr. H. is made to say, among other misstatements in the same connection, that, upon his passage out, during a violent storm, upon going to Mrs. Hayden's berth, he there heard a voice exclaim, "Fear not." Mr. H. stated, that by the alphabet, he consulted the usual raps to obtain the spirits' cheer, when the above words were spelled out.

We do not wish to follow the writer in the inferences, which are plainly deducible from the report, of a design to treat the lecture and lecturer with gross unfairness, but would merely suggest the question, what earthly motive can induce the Editor of a paper to commit such an outrage upon common sense and common decency as to give a mean, garbled, untruthful, sneaking account of a lecture, listened to by some twelve hundred people with the deepest interest, and who must recognize the falsity and total unfairness with which a very able lecturer has been treated; and the more especially as this same writer shows conclusively that he does not care a straw for any body's sacred things?

Well, there seems to be a morbid desire among the Editors of the "Secular Press" to pander to one side of the public taste, though they are known, almost to a man, to inwardly despise all sectarian theologies, and the legends upon which they are founded.

Our Editor gravely asks, "what has the work of progress accomplished?" adding, "Mr. Hayden has returned from Europe with no new light—no startling truth. We would like to be persuaded of the power of any truth or light, that would startle such dullness as cannot perceive, in the conversion of Robert Owen, alone, the profoundest commentary upon the truth of Spiritual Intercourse,—let alone the hundreds of brilliant, the less skeptical British literati, who were the fruits of the Dr.'s harvest."

Besides, it would not be expected that, in pioneering a new cause, of which little was positively known at the outset, any very wonderful new truth were to result. What new truths result from carrying the "Gospel" to the Heathen? Simply the fact of many "conversions." Just so here, though, thank Heaven, not by the same rule.

Before our Editorial friend again sharpens his pen for another thrust into the mysteries of a subject about which he seems to know as much as a Hottentot, our advice is, that he sharpen his rational perceptions, to realize how great an ass a man makes of himself, when he attempts to ridicule what he by no possibility understands; and to reflect upon the probability of things being true that are based upon such testimony as Spiritualists have to offer.—B.

The true Method.

Quite a difference of opinion exists as to the method to be pursued in the indication and illustration of the new truths, now descending from the Spirit World. One class say, confine yourself entirely to the principles which constitute the Spiritual Philosophy, and make no mention of other and conflicting notions. And why should we pursue this course, it is asked. In answer, we are told, we ought not "to run over denominations." This is the cant phrase, and reveals the profound ignorance which exists upon the subject of the Spiritual Philosophy. Is Spiritualism a sect? Has it a clerical order, whose interests are involved in its perpetuity? Or, is it seeking to establish anything of the kind? Nothing whatever. On the contrary, it protests against everything of this character, and its warmest adherents, would be the first to oppose any and every attempt to institute any sectarian forms, creeds, or ceremonies in the new movement. All must be left entirely free from all external constraint, or authority, be it from Heaven or Earth. Hence, there can be

no selfish, sectarian motive "to run" the old organizations; and, if the Spiritualists refer to them, it will be with entirely different impulses from those which prompt them in their war upon each other, and therefore the reason above noticed has no weight.

Again, it should be borne in mind that Spiritualists survey everything from a far different standpoint, than has been occupied by any in the past. Our zealous brothers and sisters, who have been seeking to turn the world right side up heretofore, have stood substantially on the same platform with those whom they have denounced and vilified. Sin, in their vocabulary was the same as it has been with the Theologian. Hence, they have abounded in bitter, unsparing denunciation of men as well as of error. Destitute of a knowledge of the great law of Progress—of the true nature, cause and cure of evil, their efforts have signally failed. Not that they have accomplished nothing, but they have done but very little. The Anti-slavery men have been defeated at almost every effort, and slavery has enlarged its territory immensely since the agitation commenced, while a bitterness of feeling has been engendered between the two sections, which hardly exists between rival nations. The Temperance Cause affords another illustration. Drinkers and Dealers have alike been the objects of the most seathing anathemas. Has this reformed them? Let the facts answer. The grand idea, with which the mass of Temperance men are infatuated at the present, is that of a coercive, prohibitory law. This they seem to think will work the grand cure. We are a fast friend of the slave, and have been for years, as we have also been a public advocate of Temperance, but we see the folly of that wholesale condemnation, which has been so lavishly bestowed upon those so unfortunate as to stand in the way of zealous and heated reformers.

But, while we see the follies and mistakes of others, we should not be guilty of an equal folly in running to the opposite extreme. We should not refrain from carefully pointing out the injustice of slavery as a condition—its detriment to the morals, wealth and strength of the nation, because Slaveholders and Politicians may wish us to be silent; and this we can do, in all kindness, without any of that asperity which has prevailed hitherto. Nor should we hold our peace from exposing the poisonous nature, and the deplorable effects of intoxicating liquors, for fear the degraded appetite of the drinker, or the selfish passions of the dealer and manufacturer should be excited against us; for a true benevolence demands this course at our hands. The dissemination of philosophic truth is a most sacred duty, whatever the cost, or suffering. We have said that Reformers, so called, have stood upon the same platform as others, but such is not the case with Spiritualists. The Harmonical Philosophy is an entirely new platform. It takes issue, in whole and in part, with most that has passed in the world as philosophy, and in the church as religion. Sin is the result of ignorance. The inharmonious existing in the world is the indication of childhood and youthfulness, and not of deterioration, or depravation; and, hence, men are to be taught, but not condemned. And if so, must not the follies of childhood be pointed out? Must not the true, philosophic, benevolent Spiritualist distinctly portray the monstrousness of Old Theology? Is it thought a crime to disabuse the child of those false notions of "raw head and bloody bones," which the superstitious nursery maid had instilled into his plastic mind? But what are these, in absurdity and monstrousness when compared with the common church notions of the Devil, Hell, Punishment, Heaven, God and a host of other incongruous and foolish ideas? Are we enemies, or do we assume a position of antagonism to the child's true interest, when we seek to instruct him; or is it inimical to the welfare of men when we seek to inform them respecting the evils and follies inherent in the theology of ancient error? We think not. We do not approach them as they do each other, seeking to build up ourselves by pulling them down, for we have no selfish, sectarian theology, or denomination to establish. Shall we, however, be deterred from our work, because they do not appreciate our efforts?

Were multitudes of our brethren shut up in some loathsome prison, would we turn aside from our efforts to release them, because they had become so diseased, from their unhappy condition, as to imagine the prison a castle, which it was their duty to defend? Would we spare the fascinating serpent, because our spell-bound brother thought and felt

it the most beautiful and lovely thing in the universe? No; we should not. Old Theology is that serpent. Its jaws are gory with the blood of its countless victims. The church organizations of the day are the noisome dens, to which it lures its deceived captives, and where it celebrates its infernal orgies. Shall we spare it? No, in the name of God and Humanity, let us not allow it rest, or comfort. But let us beware, lest we inadvertently aim our battering cannon at the Errorists instead of the Error! This, as it seems to us, is the true method. Allow no error of such enormous magnitude to go unexposed, but in doing this, treat the subjects of it as our brothers, to be commiserated rather than blamed. Our philosophy furnishes us the true idea of, and foundation for, charity. Sin is the child of ignorance, how can we be other than charitable? Natural feeling will be aroused, under repeated provocations, but the soothing influence of our philosophy should calm each rising passion, and hush the breast to peace. This method will give us immense power, with those who oppose. The wild madness, with which theology inspires, those fascinated therewith, will be mightily controlled by this determined calmness and charity. And as soon as mind can be led to reason, it will appreciate the motives which induced us to attack the errors which enslaved it.—L.

Queries.

1. Is it not generally assumed, by those who call themselves Spiritualists, that it tends to induce in all receivers a more just and natural mode of living?
2. Is it not expected that those who assume to teach, should, themselves, be tolerably fair illustrations of the cardinal principles of the system they professedly uphold?
3. If such teachers are found habitually trampling upon those principles, do they not inflict an injury, rather than confer a benefit upon the cause they advocate?
4. Do not those Lecturers, who make constant use of Brandy, Wine and Tobacco, ignore the cardinal principles of Spiritualism, and make it a reproach among a large class of worthy persons in society, who are not receivers as yet, and also deeply wound and mortify the fast friends of truth?
5. Would it not be well for such men to abide at home until the spirits, or some other influence, shall induce them to renounce their intemperate habits, and present a worthy example to others.

QUEST.

Ladies Institute—Philadelphia.

We call the attention of our readers to the advertisement of the above institution in another column. We are assured that this is a very superior Medical School for Females, and is calculated to meet one of the greatest needs of the times. The period is not very far distant when we shall have Female Practitioners, fully competent to attend skillfully to all the medical needs of their own sex at least, and we are therefore heartily glad to find—in the midst of the most heartless customs of society, and the almost universal denial to females, on the part of our educational institutions, the right, to obtain a competent education—an institution which promises so well as this. It is an earnest of the "good time coming."

We acknowledge, in this connexion, the receipt of a Lecture on Female Education, by Prof. J. S. Longshore, M. D., at the hands of our kind friend, Mrs. M. B. Randall, who is now a student in that institution. The production is one of great breath of thought, and of most even and genial temper. And the author of it is one, we should judge, whose soul is always open to the Sun-light, and who thinks of something in addition to mere popular favor and its emoluments. He is truly, at least, one of the Physiological Saviors of these degenerate times. Success to all such efforts.

Letter from Philadelphia.

COMMENTS ON "MODERN SPIRITUALISM."

Under the "Old Dispensation," we used to talk of "holy indignation," and justify ourselves in its exercise whenever the occasion seemed to justify that exercise. Sometimes, perhaps, we mistook the holy for the unholy, (a statement which Human Nature could not fail to illustrate to some extent) but often it was nevertheless true, that the severity in question, was really demanded, as amputation and the surgeon's knife in certain instances of organic fracture, and therefore as really justifiable and useful as they. Some cynics we know, have quarrelled with Jesus of Nazareth, for those thunderbolts of his, which so shocked the Scribes and Pharisees of his time,

when he called them "Serpents," a "generation of vipers," and asked them "how" they could "escape the damnation of hell!" But to our mind, a true view of Human Nature and its needs, together with a just estimate of the union of Love, Justice, and Wisdom in dealing with the Human Nature of which we speak under certain conditions, not only fully justifies the severity in question, but absolutely demands its exercise, as a most beautiful expression of that Love and Wisdom which ever seeks the removal of those moral obstructions which eminently hinder the soul's growth in virtue, and its free unfolding in the sunlight of Love.

With this general expression of our views on this subject, we are very free to welcome the following letter from Mrs. Randall, of Philadelphia, to our columns. That letter tells its own story—a severe one, it is true,—but a truthful and necessary one, nevertheless. It is a story which cannot fail to do much good. And, in conclusion, we will say, that if the publication of the six articles on "Modern Spiritualism," does nothing else than to give our readers this just and noble expression of the mind of a noble woman, whose experience in Spiritualism, as far transcends that exhibited in question, as the Sun transcends the Moon, or the Heavens the Earth, then their presentation to the public eye, will not have been in vain.

And now, in thus endorsing the expressions below, we will reiterate what, in substance, we have said in a former article, viz.: that we have none other than the kindest feelings towards Mr. Sunderland personally. But inasmuch as great principles are here concerned, and these are in controversy before the public eye, it is a settled principle with us never to let personal considerations weigh a feather in the scale of a just and truthful expression.

DEAR BR. HEWITT:

How is it—are we all to keep "mum," while Mr. Sunderland continues his efforts to tear from us all those Loved Ones who have been restored to us through the "Modern Manifestations?" My mind is so much absorbed in my present studies, that it is scarcely possible for me to engage in anything like a reply to him, but it does seem to me that the time has gone by for any one man to claim to have found the Truth in these matters, in opposition to all the other intelligent minds at present occupied upon this great and glorious theme. Neither does it seem to me that Mr. Sunderland is complimenting himself very much by telling and retelling us what a band of consummate hypocrites and liars he has had about him for the last three years. He must, of course, allow that the rest of us have been more fortunate in our attractions, or that we are such fools as not to know whether we get lies or facts.

Mr. Sunderland destroyed his own Paper (The Spirit World) by this same kind of preaching; and then, seemingly in the ire, provoked by not having duped others to his narrow views, he made an attempt to continue his course through the "Telegraph;" but thanks to the wisdom which guides that beautiful sheet, he destroyed himself there. And now he is again reiterating the same foul epithets in our "New Era." We ought to know, by this time, whether we have a relish for his dishes or not, for we have tasted times enough to judge for ourselves.

If, then, we have decided that the treatment is good, let us arise en masse, and reward Mr. S. suitably for teaching us thoroughly; for surely if he is really so much more wise, good, and truthful than the rest of us, as to be favored with higher truth than any one else, then, truly, it is our best course to employ him as our Teacher; and as it is evident to all, that this is his ambition, let us no longer wrong him by repelling him.

But if, on the other hand we choose longer to listen to the sweet voices of those dear Angels who have made Earth a Heaven for so many of us, let us tell him so plainly, that he may look for employment elsewhere. I have had the fortune to meet Mr. S. personally, and for one, am not willing to hear him libelling the characters of those who are as dear to me as my spirit guardians are. They bear acquaintance too well—having proved themselves fully competent to be my teachers in Purity, Goodness, and Truth. Mr. S. says, "it is an old saying—'give the Devil rope enough and he will hang himself,'"—does he not admit that "like attracts like," and then go on to tell us what he has always attracted? But has he convinced us that the attracts liars and deceivers, that as a consequence we all must? I think not. Perhaps some may think this let-

ter savors too much of bitterness, and perhaps it does; but I have been reading Mr. Sunderland's third article over again to day, and feel very much as one naturally does when he hears another railing at random against a very dear personal friend—more especially in public—a kind of *enthusiastic indignation*, which utterly refuses to be silent. I would not do ought to injure Mr. S., but I do protest against his classing my dear friends with his own, and then slandering them by the wholesale; and I must defend them from his attacks, however little they may need my feeble defence. For while I remain silent, I feel a sort of guilt, as though that silence gave sanction to the slander. But perhaps this is wrong; if so, let me be corrected by those who have more forbearance, more patience, more wisdom; and most sincerely do I invite such a correction.

If Mr. Sunderland needed evidence that Spirits do communicate good as well as bad things, or if the readers of the Era were not receiving such evidence weekly, at least, then instead of writing in my present style, I would quote some "Stubbish Facts," but as he claims to know all, as they are receiving from more able hands than mine, my object now is but to attract other minds to a thought upon Mr. S.'s communications, and an expression of that thought, privately, at least, if not as publicly as he has expressed his, and it is my earnest wish that some one who has time and facts on hand, will meet Mr. Sunderland's views as Truth demands.

We are having some beautiful Spiritual demonstrations here, and I hope sometime to find an opportunity to write them out for the Era; but rest assured, the great Cause here, as elsewhere, is moving "upward and onward" still. Spiritualists gather by thousands,—and are they all fools?

MAREDA B. RANDALL.
Philadelphia, Jan. 11th.

Mr. Newton's Lecture.

The following notice of Friend Newton's lecture at the Melodeon, was prepared in good season after its delivery, by one who heard it, but being given into the hands of a young man who forgot to pass it to the Editor of this Journal, it has been somewhat delayed. However, "better late than never." We trust the suggestions of the writer near the close, will be heeded by the friends of lectures on Spiritualism.

Mr. A. E. Newton Lectured at the Melodeon (Boston) on the 4th of this month, to a large audience. The lecture was an elegant and finished production, abounding with logical deductions, beautiful thoughts, bold and humanitarian ideas, calculated to throw light upon the important question of the age, and illustrate the great truth of progressive revelation. The writer considers the effort a most happy one, reflecting high credit upon the lecturer.

Mr. Newton is a man of talent, and possesses in an eminent degree the faculty of expressing himself felicitously. I confess that I know no person better qualified to represent the higher phases of Spiritualism than the subject of this notice. He is a pure minded, earnest soul, seeking with all his strength to arrive at truth, useful to mankind, and worthy of the Creator. I do not think he has a single selfish thought in connection with his new faith. His sole end and aim, so far as these matters are concerned, is to discharge faithfully the duty which he owes to community, according to his best consciousness of right.

Mr. Newton has a healthy and vigorous intellect, strong good sense, and a depth of reasoning power which few persons have yet given him the credit of possessing. The writer predicts for him a career of marked usefulness, and a name worthy of being remembered.

Those of neighboring towns, who are interested in Modern Spiritualism, would do well to get Mr. Newton to repeat his lecture. And we hope they will not forget to compensate him well for his time, for certainly "the laborer is worthy of his hire." Peculiarly the matter has borne with uncomplaining patience the numerous heavy draughts on his time. Let the friends bear these items in mind.

The Advance of Spiritualism.

Spiritualism is advancing with rapid strides all over the world, full as fast as is for the health of the great Spiritual Man, called Humanity. There is not a State or Territory, and scarcely a town or hamlet in the United States where there is not more or less of it. It has also found its way into the British Provinces, and into most of the countries of

the Old World, in some one or more of the many forms in which it so powerfully and effectually presents itself. Gradually and surely, it will work its own way into the hearts and the lives of the needy millions, and then shall come and THE GREAT TRANSFORMATION.

Modern Spiritualism.

Randolph, N. Y., Jan. 4th, 1854.

The above caption over two well-written articles in Nos. 8 and 9 of the Era and having the signature of a well known friend, Laroy Sunderland, may mislead some minds who have not investigated the subject deliberately, and perhaps prevent, or retard, investigation. I am glad to have our brother give the public the result of his experiment and his conclusion, concerning the phenomena, and philosophy, but I cannot for one, consent to allow his sweeping assertions in regard to the whole system, and all the intercourse, to pass as the sum and substance of Modern Spiritualism, when my own experience (by his own account certainly) and that of thousands of others, has led to widely different results. It is evident from our brother's recent article that his observations and experiments have been wholly confined to the infantile condition of the system and to very imperfect and partially developed mediums, instead of, as he asserts, the best mediums in the country. In the second article of my friend, which is before me, in No. 9 of the New Era, he asserts that the evidence that Dr. Franklin and others have communicated with us from their Spirit Homes, is Faith, etc. If so, faith is the only evidence I have that Laroy Sunderland wrote the article before me, or of the authorship of any other communication written or spoken—for hundreds of us have had as good evidence of authorship from the Spirit World as from this, and I have ever been wanting for faith and could never believe without evidence, and hence have ever been a skeptic. My "nearly four years experience and sittings (two thousand or more) with the best mediums" I could find, have satisfied me that there is but one Dr. Franklin and that no two mediums are alike, and no two in precisely the same stage of development, and that every communication made through the brain of a medium must conform to the phenological development of the brain whether it come from the mind that lives in and occupies the form, or from one that temporarily uses it, at least so far as transcending the capacity is concerned, I have never been able to find a mind that could make an eloquent speech from a brain with deficient language and ideality etc.—nor have I ever found a mind in or out of this sphere, that could discuss metaphysical philosophy from a brain deficient in intellect. I have therefore never found Dr. Franklin able to give the same peculiarities through each different brain, but have found little difficulty when taking the organism into account to ascertain that it was, or was not, the veritable one Dr. Franklin.

Our friend's description of the "possessed and obsessed" mediums etc. is rather muddy for a mind usually so clear and logical. I think he would have done better to have left that with Swedenborg and his expounders. He seems to believe that when a mind leaves its tenement to be "possessed or obsessed" by a spirit, it leaves its own memory in the body for the new occupant to use. If this were so, there might arise fears that memory or consciousness would both be left in the body at the first exit, and atheism be no joke at last. I think we shall have a new discovery in mental philosophy when we ascertain that memory is a sort of common property, pertaining to the body and transferable with it like the garments, or that we have an "internal or external memory." That spirits can read or learn facts that exist in congenial or sympathetic minds I have no doubt; but I have often proved that Spirits present and communicating, could not read my thoughts, or from my memory. Our brother sums up this whole matter from his observations about as an observer would sum up a report from a school, who had been to examine, and heard only the blundering and stammering of the beginners in reading etc. He says, speaking of the communications, "they are always indirect," they are not so to me, and I think I can bring one thousand other credible witnesses who will say the same of their experience. To me, they are made straight forward, openly, cordially and freely, as when honest people talk face to face." I can and have "not examined" to my heart's content. "And this zigzag, indirect method of asking and answering questions attaches," only to the crude and undeveloped minds and mediums, and does not attach to the whole of the manifestations any more than the imperfect words and pronunciation

of the child does to all reading. "The Spiritual is the reverse of the external, and they can never become united; they can never be mixed up so as to form one perfect whole."

I was aware our brother was reasoning from false premises, and of course must get confused or driven back. The Spiritual, is an absolute existence, is ever positive to the external, and is forever mixed up so as to form one perfect whole." The spiritual always pervades the external and exhibits itself in forever determining its peculiarities by the character and peculiarities of the forms as aggregated in the negative external condition of matter in which alone spirit or mind can express itself. The peculiarities of our brother's communications have been determined by his and the medium's peculiar external organism to and through which the mind had to conform as water does to the vessel it fills, and the only variation from this may have been, that minds may have attempted to communicate whose capacity or quality was insufficient to fill the measure, but superior mind could not fill it more than full.

How many times, in the early history of these phenomena, and even now, where it is new and childish, have I remarked such language, questions, puns, etc. etc., as our brother describes in calling names, dates, etc., but how far, very far, this is from the higher and even more common mode of conducting or communicating in circles where the phenomena and philosophy are understood. I have not met a single instance like this for months, although I have been in hundreds of circles in the time, and seen and heard freely and abundantly from the other sphere. If all the experience our brother has had in this philosophy of Spiritual intercourse has been of the kind he relates, or is to be explained by his "possessions and obsessions," I am sorry he should believe himself, or try to induce others to believe, this to be all there is of this intercourse. Do not discourage others from learning to read and write, brother, because you have had bad luck, or found a class of juveniles who make terrible looking marks for letters, and pronounce terribly. The last paragraph of the article in No. 9 is indeed a curiosity, and caused me several hearty laughs, as I presume it has others. But my letter is already too long to copy or comment upon much. Our brother speaks as though the mind and body of the medium were one or a unit, and as if the outsider (spirit) had control of, and used both, compelling the mind to use the body, or to use the mind through the body, or writing, I could not understand how he did mean to express it. When a medium's system is fully controlled by a communicating spirit, the mind of the medium is released from the body, except perhaps by an elemental cord. When the medium's system is but partially controlled, communications are imperfect.

WARREN CHASE.

CORRECTION.

"Truth is mighty, and will prevail;" but not without means.

Woodstock, Vt., Jan. 2, 1854.

BR. HEWITT:—

My attention has been called, of late, by the believers as well as unbelievers in Spiritualism, to an article, in Vol. 2, No. 4, of the Era, by Bro. John H. Lake, saying, "what can be Bro. L.'s object in making such a statement;" and all with one accord say, "why does not some one correct it?" One Brother, by spirit direction, has written him on the subject; but he has taken no notice of it. In relation to what he says of "one very wise M. D.'s attempt at an exposé," I suppose he has reference to Dr. Willard Bowman, who delivered a series of lectures before the Green Mountain Liberal Institute, at the South part of this town, the last of which was on Phenology, Mesmerism and Modern Spiritualism, viewing them all as intimately connected. As for an exposé on the part of the Dr., I saw no attempt at it. He said, in the beginning, that he knew little or nothing about it; but went on to tell what the friends, or believers claimed for it, and what the opposers brought against it. He said, as for the believers they are not all dolts, as many have stated; but that some of them would number among the first minds of the nation, and as a body, he thought they would compare well with those of other religious beliefs. And that he had examined it but little, but saw nothing like trickery, still, thought there might be some deceivers, and quoted A. J. Davis' statement in relation to the percentage of deception. And as Br. L. speaks of "his written stuff, and small audience, composed mostly of Spiritual-

ists," I would say that his lecture was not written but he had notes. The audience, I should judge, amounted to between three hundred and four hundred, and not over fifty professed Spiritualists in it. And all that I have heard express an opinion in relation to the lecture, admitted they were disappointed, because he was more candid and liberal than they expected.

I must say I was happily disappointed, for he was mainly and generous enough to say, "if he was wrong in any of his statements he should consider it a favor if anyone would correct him, as he had no doubt but there were many present, who had given the subject more attention than he had, and could do it better justice." He made a very urgent request for some one to speak on the subject, but as no one got up to speak, he called to know if a certain gentleman was in the house who was known to be a bold advocate of the theory, and was answered in the negative. After a short pause, our Br. Middleton addressed the audience from fifteen to twenty minutes, giving a few incidents of his experience in the phenomena, which was very kindly received, and the audience dismissed without any farther remarks. I understand our Bro. Lake was not present at the Lecture, but was in the state of New York at the time. If the Dr. played the hypocrite, then let God be his judge, "for he doeth all things well."

THALES B. WINN.

P. S. One word more, (I will say it softly,) it is this. If Laroy Sunderland is what he thinks himself to be, we shall not be troubled with false communications, nor communicators, when he arrives in the spirit spheres, for he seems to make them stand round now, and knows every crook and turn from the pismire up to the Throne of God.

I am sorry to hear that there are spirits who will steal from him, or his writings, for it makes spirits, yet in the body groan to think that you have admitted him into your columns. The general expression of your readers here, is that they wish he would take some other way of advertising his Books.—T. B. W.

A SIGN OF THE TIMES.

Dr. Edward Beecher of this city, and Brother of Henry Ward Beecher, lately preached a sermon in his Church, against Spiritualism. Among other things he turned his hearers against reading the Works of Mr. Davis—especially against letting these Works fall into the hands of their children. When men in that position, feel called upon to thus notice what his whole class have long affected to consider of no account, it looks to us like a sign of the times, add tells its own story. Mr. B. will probably find yet that the whole story of "The Conflict of Ages" is not new included within the lids of his Book.

Prof. Page and Spiritualism.

In the course of the Lynn Discussion recently, Dr. Davis recommended all to read the late Work of the above gentleman in preference to all others which have yet been written against Spiritualism. Rogers, the immortal Henry Wickliffe, Beecher, & Co., amount to nothing along side of Prof. Page. It occurred to us, however, that this sapient D. D. (Dr. of Dentistry) thereby manifested his almost utter ignorance (notwithstanding his boast to the contrary) of the opinions of the opposition critics—not only—but also of the works themselves to which we refer. He should have studied the "Rappomania overthrown," by CHARLES STEARNS—alias—Henry Wickliffe, of this city, and he would then have seen very clearly that his favorite author was thrown entirely into the shade. Besides, he would not have exhausted his great stock of knowledge on the subject of Spiritualism quite so soon, had he done what we here advise. We say this in all good nature, Doctor—For, are we become your enemy, because we tell you the truth?

MR. DAVIS

Will be in Boston from the 12th of February onward two weeks. Our friends in the region round about, who desire his services, may address him at 25 Cornhill.

Notice.

J. S. Loveland will lecture in Lynn, Tuesday Evening, Jan. 31st, and in Randolph, Wednesday Evening, Feb. 1st, at the above named places on the same evenings in the week, for some weeks to come.

RICHARD H. HALL.

Healing Medium.
No. 103 Court St. Boston.
All nervous diseases cured without the aid of medicines.

WARREN CHASE

May be addressed at Painesville, N. Y., till Feb. 15th.

Sunday Meetings.

The Editor is now prepared to hold Sunday Meetings, wherever the Friends of Spiritualism may desire, within a convenient distance from this city. They who have fed long enough on Auk, and therefore feel the need of better and more substantial food, will, of course, make arrangements as they have opportunity.

Evening Lectures.

We are also prepared to fulfill engagements during the week, at such times and places as may be desired. Our friends should bear in mind that arrangements should always be made in such good season as to give ample notice of the meeting.

Notice to the Afflicted.

If any of The New Era subscribers, or any of their friends, are troubled with Bronchitis, Consumption, Dyspepsia, Liver Complaint, Nervous Mouth, Rheumatism, Neuralgia, Dysentery, Sore or Sick Headache, General Debility, or any other Chronic Disease, and will send a particular description of their symptoms and one letter stamp, to ROYAL CUMMINGS, M. D., Milford, Mass.

They shall receive Advice Free which may be of great service to them.
Milford, Jan. 18.

MR. & MRS. J. R. METTLER,
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CLAIRVOYANT EXAMINATIONS,
With all the diagnostic and therapeutic suggestions required by the patient, carefully written out.

Mrs. METTLER also gives Psychometrical delineations of character, by having a letter from the person whose qualities she is required to disclose.
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For Clairvoyant examinations, including prescriptions, \$5; if the patient be present; and \$10 when absent. When the person to be examined can not be present, by reason of extreme illness, distance or other circumstances, Mrs. M. will require a lock of the patient's hair. All subsequent examinations \$2.00. Psychometrical readings, \$2.
Hartford, Ct., Dec. 21.

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INDEPENDENT CLAIRVOYANT.

Will give directions for the development of character, and for the unfolding of those higher faculties of the mind, which, by their transcendence over the physical powers, give man a power of perceiving Spiritual forms and substances, and of comprehending Spiritual Truths. Also, I will give advice to those who desire, in regard to the choice of occupations in life, and the selection of congenial conjugal companions. The applicant must give name and residence, day of birth, and also to enclose a lock of hair; taking care that at the time of writing, the mind and body be as free from anxiety and pain as possible. If the writer's sphere be not too dissimilar to mine, an answer will be returned, for which no charge will be made—the bestowal of a gratuitous reward, being left entirely at the option of the applicant after receiving the reply. It being understood that the applicant must pay the postage on his letter and the reply. Those desiring will address me, at Lake Mills, Wisconsin.
Jan. 4. 3m10

New Depot for Spiritual Publications
FEDERHEN & CO.
(Successors to Hotchkiss & Co.)
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Have been appointed by Messrs. Partridge & Brittan, agents for the sale of all their publications and a full assortment of them may always be found at that place. Among them may be found "Spiritualism," by Judge Edmonds, "Thomas Paine in the Spirit World," "Discussion of Spiritualism," "Approaching Crisis," "Shekinah," etc., etc., etc.
All new publications received as soon as issued. The trade supplied at publisher's prices.
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Teeth cleansed, filled, regulated and extracted. Artificial teeth set on pivot, clasps, and part and whole sets made to adhere firmly on the atmospheric principle.
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Healing by Nutrition.

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LECTURE.

The Subscriber, having been, for some fourteen years, a Preacher in the Methodist Episcopal Church, and for the last year a Public Lecturer upon the Harmonical Spiritual Philosophy (having lectured every week when in health) is now prepared to answer all calls from the friends of progress to lecture upon the great movement of the age. Lectures in towns, or promiscuous audiences on terms satisfactory to the parties. Address at Charlestown Mass., or 28 Cornhill, Boston. Post-paid.
N. B. It may be well to say that I have devoted some three years to the investigation of the subject.
J. S. LOVELAND.

Reference to J. C. Crosby Hewitt, J. M. Spear, or Horace Shove.

THE NEW ERA.

Or Heaven Opened to Man.

THE SECOND VOLUME of this Journal has now commenced; and as heretofore it is the advocate of THE NEW DISPENSATION of Spiritual Enlightenment, Development and Progress. It is a Journal of Facts—of all Free and Worthy Thought, and of Practical Suggestions for the future welfare of the Race. This volume commences on a permanent basis; and besides the more general character of its matter, it will give its readers frequent sketches of,

I. THE SPIRIT DRAMA. This phase of Spiritualism has already successfully commenced in many places, and promises to be both eminently interesting and abundantly profitable to the world.

II. THE MENTAL TELEGRAPH, whose Philosophy and Practical Utility are already somewhat unfolded in the Revelations of the Present.

III. ALL NEW INVENTIONS which seem of real and practical use to mankind.

IV. THE HOMES OF THE FUTURE, embracing, 1, an entirely new, practical and beautiful method of building cities and villages; and, 2, a new, useful and most beautiful mode of architecture—all of which illustrate and harmonize with the Spiritual Philosophy of the Age, and promise to strike life into the dead, instead of drudgery and woe. And if warranted in meeting the great extra expense, by a sufficient increase of its Subscription List, the Paper will present illustrative cuts of ground plans, at least, and perhaps also, of perspective views of the new cities, villages and architectural structures, whereby its readers may be the better able to judge of their Feasibility, Utility, and Beauty.

In the course of the current Volume, the following things will also be kept prominently before the minds of my readers:

1. A New Era has commenced. It will be prominently distinguished from former Eras, by the following particulars: (1) A new class of Moral and Religious Teachers. (2) A new class of Practitioners. (3) A wholly new System of Education. (4) A new series of Scientific Instructions, in harmony with Nature's unfoldings.

This Publication will urge, perpetually, the formation of a wholly new Social Order in harmony with Nature—having constantly in mind the Human Form, so that the Head and Feet, the Hands, Eyes and Ears, shall have their appropriate positions.

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Our Terms, and Remittances

It will be seen what our terms are by reference to our Prospectus. And in making remittances to this office, our friends will, of course, save themselves the trouble and the postage of sending often, and perhaps the farther trouble of often having the paper stopped as a notification that the money is out,—as well as myself the trouble of often erasing and entering their names, by sending as large sums of money as practicable. Whatever sum is sent will be immediately credited; and the paper will be sent as long as the money lasts in each individual case. By a very simple method of keeping our books, the paper necessarily stops when the money is exhausted. Should there ever be mistakes let us be immediately informed, and all shall be made right again.

Mr. Newton's Pamphlets.

The Ministry of Angels Restored. A Letter to the Edwards Congregational Church, Boston. A Review of the Criticisms of The Congregationalist on the Letter to the Edwards Church. It is generally conceded, that these Publications are the best that have been issued in this part of the country, for the purpose of commending the truths of the New Dispensation to the attention of Religious minds. Their cheapness renders them especially available for gratuitous circulation. Price 10 cents, single; 75 cts. per dozen; with suitable discount for larger quantities. For sale by the Author at 5 Washington street, and by
BEILA MARSH,
25 Cornhill, Boston.
Jan. 18. 1854. 1012

Notice of Removal.

JAMES T. PATERSON

Has Removed to 25 WINTER STREET, Boston, where he will, as usual, examine and test all cases of disease by the powerful method of Magnetic Influence.

For a vocal examination, with advice, \$1.00. A full written examination with prescription and advice, \$2.00.

Dr. Paterson is now in connection with the only Bathing Establishment in this city, where all cases of Rheumatism, Obstruction, and Female Weakness—including all cases of a Chronic Nature—can be successfully treated under his superintendence.

Office Hours from 9 A. M. till 6 P. M.
25 Winter Street, Boston, Jan. 18.

Poetry.

The Three Sisters.

MRS. R. L. CORBIN, MEDICAL.

Faith, like a star whose steady beam,
May light a wanderer on his way,
Will guide you to a land unseen,
To task in realms of endless day.

Hope, like a star will guide you through
The mazy walks of earthly life,
Point out the path which safe and true,
Will lead you from discord and strife.

Love, like a star, will ever throw
Her radiant light upon your way,
And, brighter beaming as you go,
Will chase all lines of guile away.

Then fear not, though a mighty host
Has risen up, your cause to fight;
These sisters three are at their post,
Faith, Hope and Love, your path is bright.

Then courage take, and onward move,
With earnest zeal that Faith to show;
E'er filled with Hope, your strength to prove
By Love, which bears a heavenly glow.

Milford, Jan. 1854.

The following lines were written by a gentleman of Charlestown, some eighty years of age; and though penned in haste, they indicate ready poetic talent, together with intellect unimpaired.—L.

Musings of an Aged Pilgrim.

Thanks to God for every blessing,
That His liberal hand bestows;
Let us while his gifts possessing,
Pay to him our grateful vows.

'Tis his goodness that upholds us,
Gives us friends and kindred dear;
His mercy that enfolds us,
Ever with a watchful care.

When "the golden bowl is broken,"
When each fond "desire shall fail,"
Steadiest on the promise spoken,
Angels' hope's within the veil!

Then the ransomed, waiting spirit,
Verging towards her last remove,
"Shall return to God who gave it,"
Resting in Eternal Love.

Charlestown, Jan. 20, 1854.

"Beacon Light" Brotherhood.

NO. VI.—A FEW POINTS WORTHY OF SPECIAL NOTICE.

In all departments of Human Progress, the principle that "many are called, but few are chosen," appears to have been one of primary and pre-eminent importance. The "few" have ever moved the world—have invariably stirred up the dormant pulses of the mass, and given a vital and forceful impetus to the advance movements of every age and every nation. Moses and Aaron were, under Heaven, instrumental in achieving both the deliverance and consolidation of the Israelites as a nation;—Jesus and his twelve apostles, with comparatively but a handful of followers, were the chief and special agents in dethroning, and overpowering the absurd and gross idolatry, and polytheism of generations;—Zuinglius, Luther, and Melancthon are a trinity of glorious names, who with a little band of friends, mightily and successfully turned back the tide of Papal superstition and darkness which had deluged and beclouded the Middle Ages;—Galileo, treading in the footsteps of his great predecessor, (Pythagoras,) single handed and alone, overcame the brooding pall of philosophical deceit, with the sparkling light of science and lucid demonstration; Wesley and his small circle of religious co-workers, aroused almost an entire nation from the moral and spiritual depression into which they had fallen; Murray, "a stranger in a strange land," with scarcely an acquaintance, except those to whom Providence had directed him, swayed irresistibly the minds and hearts of the multitude towards a better and a brighter trust in God and hope of Heaven; while within the circumference of our own day and generation, we have seen here and there a truthful and majestic mind urging the public heart, potently, most potently, towards those noble results which are contemplated in the Temperance Cause, the Anti-Slavery enterprise, the question of Peace and, in fact, in every other humanitarian and holy element of Reform. Surely if the single mind—the single man—on the throne of the sovereignty, or the empire, can sway the million,—or if the nabob of our Republican cities, and villages, can by virtue of his wealth, exercise a controlling influence over those around him, then the men of principle—the few true-hearted and trust-worthy minds of any place or locality—may, by attention and faithfulness to their vocation and mission, prove themselves to be far mightier than all besides, in their successes, their triumphs, their center and their sphere of power. They are what potentates and worldly rulers, as such never were—they are friends of the people—benefactors of their race. Their scepter is righteousness—their

reign is Friendship and Fraternity, Love, Truth, and Benevolence. They are, as an apostle says, "Priests and Kings unto God and Christ," and well and truly, was it said by the Lovely One who blest them,—*"they shall inherit the earth!"*

In preceding numbers of this series, I have shown in general terms, wherein the "Beacon Light" Brotherhood, is especially designed to unite all lovers of God and Humanity—to confederate them, a few here, and a few there, with the people and for the people, *en masse*, with a view to the gradual upbuilding of every human interest and the consolidation of the entire fabric of Society, and of the Nations on a basis far higher and brighter than that afforded by the prevailing political and sectarian institutions; and I have written the foregoing introduction to this article in order to illustrate that even a "few" may possibly achieve a great amount of good, in the beginnings of a work like this, vast and all embracing as it is. But this is a point which I wish to illustrate by other considerations, and the better to do this, I wish, in the residue of this article, to enlarge somewhat on topics to which I have alluded in preceding articles.

For instance: I have said that "Constitutional" members are to be enrolled in every or any School District where there are several (say three or four) persons ready to begin the work; such a District also receiving members from adjoining neighborhoods, where there is, for the time being, not enough in number interested, to make an independent commencement. Now suppose the organization to be thus commenced in any such district or neighborhood, the chairman, secretary, &c., chosen. It is not a local organization of these few persons merely, but it is the organization of the entire district begun by these few. We must remember that all who are not specially interested or confederated, are under the Constitution, "Elect" members, and those who may have preferred to sign the Covenant merely, are, also, co-workers with those who have signed the Constitution. The meetings accordingly are open meetings,—free to all who will attend and conduct themselves with propriety. The rule will be to hold the meetings weekly, say on Tuesday evening, subject, of course, to the vicissitudes of the climate and the weather. Kindly inquiries will be made each evening, relative to the health and well-being of the surrounding community. The enquiries are not for those specially enrolled, but for individuals generally: "Does any one know of a confederate brother or sister, who is sick, or in want, or who needs counsel or aid in affliction, or in any family trial or difficulty with friend or foe? Does any one know of any citizen brother, or sister, or stranger, in like circumstances?" If so, individuals will be appointed to visit the parties—to watch with the sick, to report on the case of the unfortunate, &c., and to obtain others to take their turn in watching and counsel where it is necessary. Thus many things will be systematically provided for, and attained, which are now entirely overlooked, or secured with much trouble. Thus, watchers for the sick will be freely and regularly provided—voluntarily and regularly appointed—without obliging a person who has sickness in his family to run repeatedly, day after day, almost over the entire town before he can secure the requisite helpers—many outbreaks between neighbors and friends, would be nipped in the bud, where they might otherwise result in disastrous consequences, even injury and death—parents assisted in training their children—members, old or young, of any family prevented or redeemed from vicious habits—and the distressed, and destitute promptly relieved where they might, otherwise, have suffered without notice. The meetings, too, might be diversified with singing, and with readings, essays, addresses, and conversation or kindly discussion on the part of those present. The principles and purposes of the organization could be explained and urged, till all have entered upon an active membership. Amusements might otherwise be proposed for any given time or period, and arranged wholesomely and properly, under the auspices of the elders for their own gratification, connectively with that of the Juveniles; and in larger places, the active members could, in turn, arrange to call upon those who are in the more humble walks of society and usually considered out of the pale of "genteel society."

To be Continued.

Letter from Mrs. Brown.

DEAR READER—A happy new year! Hope our new friend has come laden with blessings for you, and yours. May he pluck the thorns from your path and

scatter roses there. May he leave unbroken your household band and your hearts unsaddened by new sorrows. But if it may not be—if sorrow like a canker-worm lies at the heart, if the trusting soul has been betrayed, if death has taken your loved ones, leaving desolate hearts and hearts, mourn not over broken vows vanished hopes and buried treasures. Give thanks rather, for the sunshine that lights your way, for the love and the true-heartedness of those whose friendship is everlasting. Give thanks for the light that has broken upon the spirits' midnight, the light that has illumined the "dark pathway" showing us that our "dead" are living, beautiful earth-angels, whispering to the wayward soul "this is the way." We have looked too long upon life's shadow-scenes, have turned our backs to the bright and beautiful things of earth as if for us they had no voice eloquent with love and tenderness.

A miserable theology, and custom's laws, which had their origin in hearts depraved, have made this beautiful world a waste, and the gate-way to heaven a "dark valley." The joyous-hearted child sees beauty in every thing, loves every creature irrespective of color or caste. The words: "Our Father in heaven" are music to that young loving heart, they whisper of a beautiful world where the All-father will gather his children. But alas the dear thing learns that depravity is the heart's heritage, and "Our Father" is but a revengeful vindictive tyrant. The child schools its own soul into deceit and hatred, regards the world as a wilderness and heaven, with such a father, a thorny place to shun.

If I had the dollars I would seek some out-of-the-way nook in this great world, gather there a community of young immortals and teach them to practice the glorious creed we talk so much about, the brotherhood of man and the fatherhood of God. They should never be taught that our Father is a tyrant and that his children are fashioned after his unrighteous image. They should never learn that the fishermen, and the meager credulity, were to be passed by and the golden moloch to be worshipped.

They should learn to love and not to hate, to give the hand of friendship, and whisper kind words, to a human being of whatever rank or condition. If this were done, and the children were not the inheritors of parents' vices, we would have a second Eden established on this earth. I have little hope, however, of seeing my favorite scheme carried into execution. Spiritualism has a strong foothold in Cleveland, though I think the excitement has abated somewhat. We have no regular meetings, and but few circles, yet there is in a quiet way much investigation of spirit manifestations. I think from observation the better way for development and investigation is private circles of not more than twelve. I am a member of such a circle and find more harmony and better manifestations than in promiscuous circles.

Judge Edmond's book has had a greater run here than Uncle Tom's Cabin.—

It came as a sort of John the Baptist preparing the way for his teaching and preaching in the world's spiritual wilderness.

Truly thine, H. J. M. BROWN.

Identity of a Spirit.

Rochester, Jan. 14, 1854.

In the summer of 1851, I stopped one evening at the house of Mr. Smith, in Churchville, about 14 miles distant from this city. Mrs. S. was at that time an invalid, and evidently declining with the consumption, which has since dissolved her earthly tabernacle. Being conscious of her situation and somewhat interested in the subject of Spiritualism, she solicited me to sit, and see what the spirits might write for her. Accordingly, I took a pencil, and she obtained what was quite satisfactory to her. Just as the communication for her was concluded, her daughter in law, a person before unknown to me, as were also all her connections, and who, as I subsequently learned was a member of the Methodist Episcopal Church, came smilingly into the room, and said, "I wonder if the spirits will write any thing for me."

I replied, "I do not know." Placing my hand again on the paper, a short communication was addressed to her. On reading it, she inquired, "Who wrote this." With great energy it was written, "Your sister."

That's a lie, I know," said she.

"That is not a lie I know," my hand wrote. At this stage I inquired of the lady, "Have you not buried a sister?" she answered that she had not; and said that she was home but a short time since, and all were well then, and she was sure if a death had occurred in her father's family, she would have been informed as they lived only about 20 miles distant. But,

she continued, "I have buried a brother, and that is the only member of our family that has died. All this I know; for I am the oldest of the children and of twelve or thirteen of us there are not over fifteen or sixteen months difference in the age from one to another along down to the youngest."

Supposing from this account that there must be some mistake, I then asked the spirit if it was not her brother who wrote: "No! I am her sister," was again written. Astonished at the contradiction, I inquired, "Were you a sister in the church, or a sister of the same parentage as this lady?" In reply to this question, it was rapidly written: "I am her sister; I was born of the same parents: I was the oldest child of the family."

The lady becoming almost indignant, replied, "that can't be so, for I was born in less than a year after my parents were married."

My hand, although I must confess I felt somewhat uneasy, dashed out the following: "Tell my sister, that what I say is true; I am the oldest child of the family; I was illegitimate, and born before my parents were married, and died at my birth; and if sister will ask mother when she goes home, she will confirm all I have said."

"Well, that I will do; and I am going home in four weeks, and will ask mother," said the lady.

I was very glad to get rid of the case, and the subject dropped. On retiring to rest, I again interrogated the spirit alone, when it was written, "Give yourself no uneasiness, all is well and you will be so informed." Still I felt uneasy; as for devils, I could not admit the idea, and as for the truth of what had been written, I thought it extremely improbable.

Four weeks passed away, and amid the variety of communications, most of which were very satisfactory to others. I had forgotten the interview at Churchville. But having an appointment to preach there at that time, I called to see how sister Smith was getting along, expecting she might wish to learn something more of the spirits. While sitting for this purpose, who should appear but the lady before alluded to. She came slowly up to me and said "you recollect what the spirit wrote for me, when you were here last." Thinking a moment I said "yes." "Well," said she, "I have been home and asked mother about that and she says it is all true."

Yours Truly, C. HAMMOND.

SENTENCE OF DEATH

Passed upon Michael Servetus, by the Syndics of Geneva, on the 27th of October, 1553.

We, Syndics, judges of criminal causes in this city, having seen the process drawn up before us, at the instance of our Lieutenant, against thee, MICHAEL SERVETUS of Villanueva, in the kingdom of Arragon in Spain, whereby, and also by the voluntary confessions made in our presence, and repeated several times, and by the books produced before us, it plainly appears to us, that thou, SERVETUS, hast long ago put forth a false and heretical doctrine; and that, slighting all remonstrances and reproofs, thou hast, with a malicious and wicked obstinacy, continued to spread and publish it, so far as to print books against God the Father, the Son, and the Holy Ghost, in short, against the true foundation of the Christian religion, endeavoring to cause a disturbance in the church of God, whereby many souls might have been destroyed and undone (a thing horrid and dreadful, scandalous and infecting), and that thou hast not been ashamed nor afraid of rising up against the divine Majesty and the Holy Trinity, doing thy utmost endeavors to infect the world with thy heresies and stinking heretical poison, for these causes and others moving us thereto, desiring to clear the church of God from such an infection, and to cut off such a rotten member, having consulted our citizens, and invoked the name of God to give a right judgment, sitting in the place of our ancestors, having God and his Holy Scriptures before our eyes, saying,—"In the name of the Father, and of the Son, and of the Holy Ghost, by this our definitive sentence, which we give in writing, we condemn thee, MICHAEL SERVETUS, to be bound, and carried to the place called *Chapel*, and there to be fastened to a post, and burnt alive with thy books, both written with thy own hand and printed, till thy body be reduced to ashes; and thus thou shalt end thy days, to give an example to others who would do the like. We command you, our Lieutenant, to cause our present sentence to be put in execution."

THE SPIRITUAL UNIVERSE.

THE SPIRITUAL UNIVERSE is designed to be a medium for the dissemination of the spirit of DIVINE HUMANITY, which amidst the changes and revolutions of society, inspires the hope of a better day, when the ideal of Christianity

may become actual, and MANKIND become united in a Universal Brotherhood.

This paper will be published weekly, and will rest on the SPIRITUAL PHILOSOPHY as its basis.—Well written articles on this PHILOSOPHY, and communications from the SPIRIT WORLD, will be given in each number.

Though devoted principally to Spiritualism; it will be free for the admission of well written articles on any of the reforms of the day, advocating progress in all things. As prominent and attractive characteristics of this work, may be mentioned:—

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This paper will seek as its end, the transformation of the selfish desires, and isolated interests of mankind, to holy aspirations and harmonious unity.

The Spiritual Universe will be published weekly, at \$1 a year in advance.

A. V. VALENTINE,

Cleveland, Ohio.

THE SHEKINAH.

Volume II.

THIS Magazine, conducted by S. B. BRITTON and CHARLES PARTRIDGE, is devoted chiefly to an inquiry into the LAWS of the Spiritual Universe, and a discussion of those momentous questions which are deemed auxiliary to the Progress of Man. It will treat especially of the philosophy of Vital, Mental, and Spiritual Phenomena, and present, as far as possible, a classification of the various Psychical Conditions and Manifestations, now attracting attention in Europe and America. The following will indicate distinctly the prominent features of the work:—

1. *Lives of the Seers and Reformers.*

Each number of the Shekinah will contain biographical sketch of some prominent Seer or distinguished Reformer. In the selection of subjects for this department, we shall observe no restricted limits, nor regard with undue partiality any particular sect, party, or class. These biographical sketches will each be accompanied with an elegant Portrait of the subject, engraved on steel, expressly for the Shekinah.

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