

THE AGE OF PROGRESS.

Devoted to the Development and Propagation of Truth, the Emancipation and Cultivation of the Human Mind.

STEPHEN ALBRO, EDITOR AND PUBLISHER.

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VOLUME I.—NO. 45.

Poetry.

Let us Love one Another.

BY CHARLES SWAIN.

Let us love one another; not long may we stay
In this bleak world of mourning, some drop
While 'tis day.
Others fade in the noon, and few linger till eve;
O, there breaks not a heart but leaves some one
To grieve!
The fondest, the purest, the truest that not
Have still found the need to forgive and forget.
Then, O, though the hopes that we nourished
Leave one love one another as long as we stay.

Then let's love one another, 'midst sorrow the
worst,
Unaltered and fond as we loved at the first;
Though the false wing of pleasure may change
And forsake
And the bright urn of wealth into particles
break.

There are some sweet affections that wealth
cannot buy,
That cling but still closer when sorrow draws
nigh,
And remain with us yet, though all else pass
away;
Then let's love one another as long as we stay!

Contentment.

Not that which men do covet most is best,
Nor that thing worst which men do most
refuse;
But fittest is that contented rest
With what they hold: each hath his fortune in
his breast.
It is the mind that maketh good or ill;
That maketh wretch or happy, rich or poor;
For some, that hath abundance at his will,
Hath not enough, but wants in greatest store;
And other, that hath little, asks no more;
But in that little is both rich and wise.

Good will to Man.

We find, in the *New England Spiritualist*,
copied from the Boston Post, a system of com-
merce, purporting to come from the spirits.
Whether such a system is or is not practicable
now, we are not prepared to give an opinion;
but we see in it the principles of an organization
which, in the course of human progress, may
not be at all difficult to adopt and carry into
practice. Whatever may be the decision of
men, as to the merits of the system, all must
agree that the object of the proposition is
highly philanthropic, giving evidence of the
good will to men which actuate those minister-
ing angels who leave their abodes of bliss to
coarse and labor for the amelioration of man's
condition here an earth.

OF COMMERCE IN GENERAL.

Next to Religion, Commerce exercises the
broadest, deepest, and most potent influence
on man, at this age, on this planet. Its canvas
is seen in remotest climes.—It were quite im-
possible, if we would, to overlook a power
which may be used for the welfare and the
general advancement of the common humanity.
While trade, as such—mere trade, in and of
itself—will, sooner or later, be among the things
that were, yet commerce will exist. Interchanges
of persons, transition from clime to clime, from
hemisphere to hemisphere, will continue.

That man may enjoy all the advantages of
commerce, without the disadvantages of indi-
vidual aggrandizement, broad, comprehensive,
philosophic views are deemed essential; any
effort which can bring man to man, community
to community, clime to clime, nation to nation,
planet to planet, and world to world, should
be regarded as among the greatest of all pos-
sible blessings.

Without entering into the field of sociality,
attention will be turned to commerce. Com-
merce brings two or more persons of different
communities, different climates, together.
They look each other in the face, study each
other's peculiarities, observe each other's man-
ners, customs, laws, habits, employments, meth-
ods of life, philosophy, arts, sciences, agricul-
ture, soils, improvements, defects, suggestions;
and thus derive certain advantages from wha
may be called acquaintance one with another.

The clear, philosophic eye sees with great
distinctness the advantages which have been,
and which may be, derived from commerce.
But man needs to touch a tender spring, needs
to visit his fellows with goods—the goods of
wisdom, the goods of love, the goods of light,
the goods of joy, the goods of universal peace.

These views of commerce are presented at
this particular juncture, with a view of open-
ing up to the mind a vast and quiet unexplored
field of missionary labors. The cold, merely
intellectual mind turns away with scorn
when speech is made of missions—doubts
whether persons are ever commissioned, or in-
structed, or impressed to go farther and thither;
but strike out missions, and what would the
inhabitants of this planet be? The true mis-
sionary feels a mighty internal impulse. He
must go, and woe be unto him if he disregard
that internal voice which speaks from his in-
mosts. Commerce aids the missionary. The
car, the ship, the steamer, are his confidants.
Strike out commerce, what could the mis-
sionary do?

OF CENTRALITIES.

All things in nature have their centralities.

The fruits, the flowers, have their seeds, or cen-
tres. Around these seeds or centres all other
formations cluster. In constructing a new
social order, Nature's laws must be observed,
studied, imitated. In the family relation all
cluster around the mother. She is the centre
of the family. From her loins children proceed;
at her breasts they are nourished; on her bos-
om they lean. Remove from the family circle
the mother, and chaos comes.—Thus, in con-
structing a new social order, the family circle
must be carefully observed. There must be a
mother, around whom all things cluster; from
whose breasts nourishment may be obtained;
and on whose peaceful bosom her children
may rest.

Now the mother of the new social order is
the Church; that is the emotional, the pul-
sational centre, where thoughts are conceived,
generated, born. The State must therefore
be a child of this mother. Commerce, or in-
tercourse, or interchange, or inter-communi-
cation, must also be a child of this mother.
Home, that essential requisite to purest joy-
ment, must be a child of this mother. Edu-
cation, that essential requisite to unfold-
ing must also be a child of this mother. Philan-
thropy, or beneficence, or dispensation, must
also be a child of this mother. No rising, heal-
ing, relieving and aiding the sick and diseased,
must also be a child of this mother; and last-
ly, what is denominated Growth or Progress
must be a child of this mother. And all of
these children must co-operate; and thus, like
a revolving wheel, aid, strengthen and encour-
age, not only the mother's heart, but the child-
ren's also.

Any effort in introducing a new social order
which does not embrace these primal elements,
must of necessity be defective, and sooner or
later fail, will be exhibited, and the domain
will be written all over with these significant
words—*NOT SALE*.

Now, while these children cluster around the
mother, there must be in each of these its cen-
tre. In opening up, then, one of these branches
as an illustration of centrality, the mind is
turned to a wheel, which has the hub, the
spokes, the felloes. Commerce must have its
central chamber. It must have its various
branches of goods, embracing all essential
wants which are allied to commerce, and these
essential wants are embraced in the prepared
diagram.*

EQUITABLE COMMERCE.—A PLAN.

Justice, equity, exchange; these several terms
will be interchangeably used in this paper.

Few subjects have more engrossed the public
mind than that of commerce, of interchanges,
of intercommunications; but no truly great
mind has yet appeared on this planet capable
of unfolding a just or equitable system of com-
merce, which would, in its multitudinous work-
ings, aid all classes. A few have been en-
riched at the expense of the many. Thus on
the one hand, there is disastrous abundance,
on the other disastrous want—bringing these
classes to prey on each other, causing not only
envy and jealousy, but ultimately in actual
crimes.

The hour has fully come when a compre-
hensive and eminently practical plan of exchanges
may be wisely unfolded to the inhabitants of
this planet. But in opening up to the mind a
subject so vast, affecting as it must be the whole
substratum of society, great care must be had
that present relations are not too suddenly jost-
led; thereby bringing over the commercial
community a condition of failures which must
be quite disastrous to classes who are in vari-
ous ways to be assisted.

The mind must, in the first place, consider
that while man has various individual and so-
cial wants, the things which he needs for the
satisfaction of those wants are very widely
scattered. A miniature universe, as man is,
he needs to gather not only from the different
territories on the particular planet where he
may especially dwell, but he needs the goods of
other planets and other worlds. There are
certain commodities at the extreme north—
there are other commodities in the more tropi-
cal middle regions—and at the extreme south,
too, are commodities equally essential to his
greatest individual comfort, social happiness,
and highest unfolding.

Could all things essential be easily grown
on one's own individual homestead, there would
not be an absolute necessity of commerce, or
equitable exchange. But were this circum-
stance, he would shrivel, grow down into his
individual self, would not associate, would
rarely expand, and could not grasp comprehen-
sive principles, laws, customs, unfoldings; so
that aside from the mere essentials of life, man
in various ways is aided by exchanges of pro-
ducts. It were vain, then, to make efforts to

* Reference is here had to a diagram drawn
through the medium of hand, representing a large
circular warehouse divided into seven compart-
ments. The various commodities of commerce,
classed under seven general heads, are appro-
priately arranged in these compartments. The
building is described in the paper on "Struc-
tures."

destroy that which is absolutely essential for
man's highest good. But from holding nar-
row views, looking primarily at mere individual
aggrandizement, what is called trade has ex-
hibited itself, and now influences all the nations
of the earth. It controls the pulpit; it muzzles
the press; it fetters the free-born mind. It de-
clares war, or it commands peace; and the
powers that be obey its commands. It is then
among the mightiest instrumentalities for evil
or for good, at the period of man's unfolding,
on this particular planet. When its magni-
tude is considered; when the power which it
wields is reflected on; when its great age is
taken into account; when it is known that the
masses bow their knees at the shrine of this
golden idol; there is felt a reluctance to ap-
proach it, subject so vast, so deep, so rooted,
so strongly fastened in the affections and hab-
its, and in short all the ramifications of society.
Yet a trade must not be. Man must love his
fellow man. He must sooner or later arrive at
a condition of equitable commerce or exchange.
—Unless man can reach that condition, all oth-
er labors will be comparatively useless, ending
in mortification, sorrow, disappointment. One
might as well expect to dip out, with a little
pitcher, the mighty Niagara waters, as to
expect success in fully introducing a new social
state on this planet, while the tyrant trade
exists. Thus though the labor may be great—
stagger as the mind will, when it considers the
greatness of the work—yet that which the
mind sees must be done, will sooner or later be
accomplished.

The public mind has been turned to some
extent to certain prohibitions. It strikes at
the foreign slave-trade. It denounces that
trade as piracy. Yet when the truly philoso-
phic mind looks at that branch of trade, it
will be difficult to say why that especially
should be denounced, while another class of
persons lay their hands on the stuff of life and
grasp it from the mouths of starving millions.
But this paper does not contemplate entering
into mere details of the injustice or the in-
humanity of this or that form of trade, but it
proposes the abolition of trade itself.

In opening up a whole new system of com-
merce, which shall ignore trade, and which
shall have within itself the elements of equity,
it is important that a substantial and suffi-
ciently broad basis of action be unfolded. Prin-
ciples must be regarded; commercial laws must
be observed; fluctuations must be taken into
account; securities and abundances must be
considered. In short, it requires a large amount
of mental ability to construct a basis suffi-
ciently substantial to bear a heavy commercial
structure.

The human body, its wants, its interchanges,
its appliances, must be considered. The
mouth wants—the hands supply; but the hands
need co-operation. One pair of hands cannot
easily and naturally supply all man's wants.
Some hands are suited to certain kinds of labor;
others to labor of an entirely distinct charac-
ter.—Some persons have mind, by mental labor
they obtain the essentials of life. Some em-
ploy their feet, journey from place to place—
yet all co-operate.

The first thing, then, to be considered, is co-
operation. Persons of different temperaments,
different habits of life, different attractions,
different capabilities, should co-operate—like
the mind, the hands, the feet—for the common
weal.

There must be that which leads the hands
and the feet to co-operate, viz.: mentality—a
grand, leading harmonious, quiet, cultivated
mind. Around that mind persons of kindred
aspiration, kindred desires, should gather. He
must act as a grand organizer. His directions
must be constantly observed, as it were; he
must be seated in a central, observing position
where, so to say, he can at a glance overlook
all ordinary labors. At his command, persons
must go; at his bidding, they must come; copy-
ing, as it were, the Grand Central Mind of
minds, from whom all things emanate. There
must be, also, what may be denominated the
executors of his will. These prominently shall
be three persons; the first to purchase, the
second to receive, the third to transmit to
various branches; each person to be held to
strictest responsibility to the branch of labor
to which he has devoted himself. Records must
be kept, with marked circular precision,
so that, when one person has completed his
branch of service, a second takes the respon-
sibility; so that, under no circumstances what-
ever, can a faction of property be overlooked.
These three persons must be placed under bonds
commensurate with their pecuniary responsibil-
ities, making them feel that the new labor
is one of high moment to themselves individ-
ually, and to the parties with whom they are
associated.

When the hour has fully come to commence
labors of this character, carefully prepared
checks and balances will be at hand. By ar-
ranging with great care this primal circle, select-
ing persons of great capabilities, the first grand
circle, or wheel, will be ready to move. When
that moves, then around it a second circle will

of necessity be formed. This will correspond
to the branches. It will consist of seven per-
sons who will take upon themselves the respon-
sibility of the several special departments, em-
ploying such aids, following out such plans, as
in their judgement will best promote the ob-
jects of the new association. These, too, as
representatives of a branch, must be held strict-
ly responsible for all properties placed at their
disposal, being bound by such securities as
from time to time may be deemed desirable by
the leading presiding mind.

In transmitting properties to each individual
agent, a succinct statement should be made of
the cost thereof, and placed in his hands; he at
the time adding to that cost that of such per-
sonal services as may be requisite, and of such
incidental expenses as may have accrued for
transportation, &c.; and having marked the
piece of property accordingly he will dispose
of the same as thus marked, rendering monthly
returns to the first circle, and they in turn trans-
mitting up to the leading mind. Thus, with
comparatively little friction, and without loss,
all things would move harmoniously, commer-
cially onward.

A sentinel, or general inspector, or outside
agent, or messenger, would be needed, to have
a general outside oversight; visiting from place
to place, making frequent reports to the leading
mind of things seen, said and heard.

Now while the association will contemplate
the sale of its properties, it will of necessity
need first to purchase; and here lies perhaps the
greatest, and may be the only practical diffi-
culty in carrying forward labors of a commercial
character. Great skill is requisite to judge of
properties; to take into account their present,
and their probable future values, their readi-
ness of sale; the depreciation of that value
which will occur from climate, seasons, and the
influence of scarcity or abundance of products.
These will claim the careful consideration of the
intelligent presiding mind.

An association of this kind should employ
its general travelling and local agents. It
should have its agent in the western portion of
this nation; it should have a second in the south,
or West India Islands; it should have a third
in the British Provinces; it should have a fourth
in Liverpool, in the old world; they employing
such sub-agents as might be deemed requisite.
Thus, by actual personal presence, a thorough
knowledge of the condition of markets, of pro-
ducts, of seasons, could be transmitted to the
leading presiding mind. Besides this, at times
persons might deem it desirable to purchase di-
rectly of the association. The latter would
have on hand certain properties which they
might desire to present, for exchange, without
the intermediate agency of the ordinary cur-
rency. Located as the various agents would be,
regularly informed as the leading mind would
be of the condition of markets in various prom-
inent locations, the person desiring to exchange
could exhibit the cost of transportation to the
place of business, including personal services
(when such personal attention is requisite), and
thus, by an easy process, the just value of the
property would be known. Thus, easy, agree-
able exchanges could, with comparatively little
friction, be made.

Plans of this business character being clearly
comprehended by a class of intelligent persons,
an association might, on a modern scale, be or-
ganized. It would afford persons in the spiri-
tle, co-operating with persons in the earth-life,
greatest pleasure to inspect minds, unfold their
capacities, declare their suitability to occupy
the various conditions laid in contemplation.
A model being commenced—a sufficiently cap-
acious structure being obtained—goods being
purchased much as they are needed—credit en-
tirely out of question—comparatively little cap-
ital will be needed. Attracting public atten-
tion, intelligent persons would observe its work-
ings, copy the model, and thus a commercial
life would eventually bind together the in-
habitants of this planet, and trade would be
swept away.

RIGHTS, DUTIES, AND POSITION OF WOMEN.

Up to this hour, woman has been trodden
beneath the iron heel of the oppressor—com-
pelled either to engage in meanest drudgeries,
or to shine in palaces that her lustre might re-
flect glory and honor on another. Feeling
these servilities in her inmosts, she has rarely
expressed her highest thought or elaborated
her noblest conceptions. True, in the limited
circle of the finer arts she has occasionally ex-
hibited the keenest artistic power. In Parisian
life, she has prominently engaged in the ordinary
branches of trade. She has occasionally exhib-
ited herself as a mighty conqueror; but aside
from these she has only exercised her powers
in the more domestic circle. There must be,
of necessity, there is, a vast amount of latent
ability lying in the breast of woman. Great
men have always appeared in great emergencies,
because emergencies call out, quicken and kin-
dle the latent internal fires. Thus must it be
when the hour arrives for woman to occupy
leading society positions. But in no one
sphere will woman more fully exhibit her ca-
pacities than when engaged in receiving and

transmitting. That is woman's sphere—to re-
ceive, to distribute. That, in a lofty sense, is
the true household labor.

In opening up, then, to the inhabitants of
this planet, a new social order—in turning the
public mind more directly to the subject of
commerce, with an ultimate view of abolishing
trade—woman should occupy a very important
position. Her ability to judge of garments;
her keen inspective eye to judge of the textures
of the finer products; her nice discriminating
taste enabling her to select the choicest foods;
her critical botanical ability; her skill in select-
ing, compounding and counselling of remedies;
each and all render woman a most valuable
coadjutor in the various commercial relations.
Thus affording her reasonable compensation,
supplying comparatively independence for
which she longs, she would sooner appear at
the bar, on the forum, in the pulpit, the legis-
lative halls, and judicial assemblies, and occu-
py, most gracefully, various positions from which
she is now excluded. This would essentially
aid the common humanity to more advanced,
more peaceful, more pure, more divine, more
heavenized conditions.

STRUCTURE, ETC.

A circular structure must be erected, corre-
sponding to the diagram. In the upper part of
this structure will be the circular chamber,
wherein the central mind will be located, over-
looking the whole area below—corresponding
to the highest faculties as illustrated by the
brain. Just below is a yet larger circle, where
the purchaser, receiver, and transmitter may be
located. Their position must be three or four
steps above the floor.

Arrangements must be made that by touch
of spring any one of the three can send mes-
sage or package up to the leading mind—be re-
turning at will. From the centre of the struc-
ture, leaving a large circle, each of the depart-
ments must radiate. Each of those depart-
ments must by spring have connection with the
department beneath, so that when goods are
received they will be located instantly under
each proper department. Each leading mind
of the seven radiations will be able at a glance
to overlook his or her department. At the
farther extremity of each radiation, shelves suit-
ed to the kinds of goods must be erected.—
Steam pipes must pass all around this business
structure. Heavy departments will exhibit
but specimens of good—as, for example, various
fuels, &c., exhibiting at once their kind, qual-
ity, and prices.

One such model structure being constructed,
others would follow. Personal interest must
be secured—a joint-stock association organized.
The poor must have a chance with the rich.
That this may be done easily, payments should
be in small instalments. For convenience,
shares should be at forty-eight dollars, payable
in equal instalments in the course of the year—
twelve dollars each instalment. Persons thus
interested are to enjoy all the advantages ac-
cruing from such association, one single mind,
and only one, governing absolutely the whole en-
terprise, corresponding to the Divine,—silencing
all bickerings—he alone ruling without votes,
"a monarch of all he surveys," (Divine monarchy
is just!)—counselling as he pleases with pur-
chaser, receiver, transmitter,—but absolutely de-
ciding.

Each person employed must name his or her
own compensation—no person being employed
in the establishment unless interested in general
purposes. The instant a person is dissatisfied,
he may withdraw—his compensation being al-
lowed. When a central organization is formed,
it may have its children, or its branches. It is
the mother—branches her offspring—multi-
plying to any extent in harmony with the mother's
throbbings—coming to the leading mind for
counsel, as children come to a wise father.

Vast though the thought is, mind is capable
of receiving it. Mind can give birth to what
it conceives.

There is one apparent practical difficulty,
viz., in the selection of a location. But custom-
ers are not needed. It is a communion.—
Transportations are easy. Though the struc-
ture be in or near a prominent city, for con-
venience sake, yet it need not be in the most
extensive part of that city. Some generous
land-holder, from whose heart humanity gushes
out, may be willing to aid in a labor so grand,
so beneficent,—striking at trade, retaining com-
merce.

In presenting this subject to persons, it may
be distinctly stated that it has no selfish ends.
It is a little pebble; it falls into the wide ocean
of trade; it is designed for the inhabitants of a
planet.

Kind Words.—Few really feel how much a
kind word, look, or thought, may cheer the
lonely way of the sensitive mind of a man of
genius and enterprise, who perhaps may have
lost his all in his attempts to benefit the human
race; for depend upon it such men, who have
braved prosperity and adversity, will at such
times remember a friend or a foe. Give us a
true friend, or let us walk God's earth alone.

The Lessons of Affection.

How stale now sound to us the clerical at-
tempts at consolation of the mourner. In
whatever case, and under whatever circumstan-
ces, it is the same dolorous, whining utterance
of the same stereotyped, senseless phrases and
sentiments, "Submit yourselves to the hand
of the Lord in this thing. He it is who rules
and reigns in all things; and you must remem-
ber that the Lord gave and the Lord taketh
away. Doubtless it is for the best, that you
have been afflicted," and the like. How un-
satisfying, dull and commonplace! As though
everybody had not already learned that there
is no escape from the penalties that are in
mercy attached to every disobedience of the
Divine law. As though all have not learned
that God has ordered and arranged these
penalties for our instruction and benefit. As
though we needed to be told that God is ruler
over all, and that all life sprang from Him,
and to Him must return.

There may be some few who have yet to
learn that these things are so; but the majority
of intelligent, thinking persons are sufficiently
impressed with the idea, we think; and it seems
empty and childish in those whose office it is to
console, to continually reiterate and harp upon
what they do not themselves understand.

For ourself we can say, that we never were
conscious of receiving any real consolation
from these harpings and whinnings. We have
listened to them, and allowed them to be ob-
tained upon us, time after time; but when we
resigned ourselves, it was in a sort of apathetic,
blind submission, and because we knew that
there was no help for it. We submitted more
on the principle, that what cannot be cured
must be endured, than because we were con-
vinced, and could see that our bereavement
was the doing of an Allwise parent, and it was
for ourself to make a good use of the lesson.

We submitted because we must. We were
told that it was for the best, but we had to
learn for ourself how it was for the best—
wherein it was good for us to receive each trial
and affliction, and by what means each might
be made to work out that "exceeding and
eternal weight of glory" which we are told the
chastenings of the Father are designed to effect.
We had to learn that it was still necessary to
bear in mind that we are but children, and
shall ever be such, and that as children we need
continually to be taught the will and wisdom
of the Father. Our religious teachers failed to
instruct us in these things—failed to rightly
instruct us in the purpose of every bereave-
ment, that it is "that we may learn. Thy statu-
tes." We were left to learn this for ourselves.

Perhaps it is as well—as well that our own
experiences should be our teachers in these
things; and that, for consolation, it should be
taught us through the mediumship of the hum-
ble and lowly, that the departed are ever with
us and ministering unto us, however uncon-
scious or blind we may be. We are not by
whom we are taught, so we can realize that
we are not forsaken by the heaven-born who
have overstepped the bounds of time and earth-
ly sense before us. And we find it a com-
fort and consolation to believe that they are
only a little way above us—that their faces
shine upon us, their voices speak to us, and
their hands extend to take ours and lead us up-
ward to the sphere they occupy—that each
dear departed shall serve as a magnet to at-
tract us upward, while making us more beau-
tiful from the reflected beauty of their glorious
countenances—that the love begun on earth, if
really love, cannot fade, but must grow high-
er, purer, and more perfect and unselfish, to
whatever clime transplanted; while the exercise
of that love cannot diminish, but must increase
the happiness of the blest in proportion to the
good they are able to accomplish. In these
lessons, when we had learned them, we found
comfort in seasons of trial.—*New England
Spiritualist.*

It becometh every man to strive and
ascend toward God, for if he do not, he will
by negligence, descend in the opposite direc-
tion. And as God giveth happiness unto all
who seek Him, and who obey his monitor
within them, the opposite of the blessing must
follow from the opposite course.

Whatever thou dost work upon, let thy ac-
tion be the result of high and holy aspirations.
Thus would the every stroke of thy shuttle
be a prayer whose worthiness would raise thee
high above earthly losses, and in the heavens
crown thee as the lowly one accepted.

If thou dost labor without thy Spirit's help,
or at that which curbs thy spiritual progress,
thou dost become as one walking about
in the shroud himself had woven.

Labor for the living, and the dead will never
check thee; whereas, if thou dost labor only
for the dead, the living is ever against thee, ar-
rayed in mighty strength.—*Healing of the
Nations.*

It is useless to recommend to people a
course which they have not judgement enough
to pursue.

Age of Progress.

STEPHEN ALBRO, Editor.

BUFFALO, AUGUST 11, 1885.

Contemners and Persecutors.

Who are the contemners of Spiritualism and the persecutors of Spiritualists? Why are they what they are? What results will follow the course pursued by them?

They are not of the wisest class of men and women who despise spiritualism and persecute spiritualists. Wise persons do not despise any person or thing which they do not know to be despicable. They do not condemn any person or thing unheard or unexamined. They do not allow prejudices, or preconceived opinions, without substantial foundations, to prevent them from investigating subjects which occupy and agitate the general mind. When they perceive that a prejudice has taken possession of their minds, for or against any person or thing, or on the affirmative or negative side of any mooted question, without the investigation necessary to lead them to the truth, they silence it by means of that self government which wisdom establishes in every mind where it holds empire, till time and opportunity afford the means of investigation, whereby factitious appearances and blinding circumstances are cleared away, and the judgment is enabled to ascertain what presents the characteristics of truth, and what bears the impress of falsehood. Now, inasmuch as none of those who condemn spiritualism and persecute spiritualists pursue this course, it is evident that they are not of the class over whose minds wisdom sways her scepter.

"Stop," says the shallow-minded objector, "is not Professor Faraday one of the most learned and scientific men in England, and has he not condemned spiritualism as knavery? Have not our most learned and most God-serving divines condemned spiritualism and spiritualists, and that without deigning to dirty their hands with any personal investigation of it? It may be very true that Professor Faraday is one of the most learned and scientific men in England. But it requires but little philosophy to enable one for whom nature has done anything, to understand that wisdom and learning are separate and distinct qualifications of mind. The first is an endowment of nature, a gift of God, a part of the soul's native self. The second is a gift of mortal man. It is an acquisitive accomplishment, frequently forced into the thick cranium by the beetle-and-vedges of the schools, and serves, where native wisdom is not, to render shallow intellects more deleterious nuisances than they are in their crude state. This, however, should be no disparagement to the learning of the schools. School education is as essential to clear away the rubbish and bring out the beauties of native genius, as the art of the lapidary is to develop the brilliant tints of the amethyst. Our idea is briefly expressed by the poet, who tells us of the labors of love wasted in attempting to qualify a pig to become the pet of a lady's boudoir. After describing those labors, the poet says:—

"But education never supplied an intellect with ruling nature hath denied."

All science is law, either developed or undeveloped. That which has been discovered and brought out from nature's vast storehouse, is to be learned and used by those who have not genius to investigate and draw forth treasures which have not been brought to light. A small amount of intellect, with a prominent bump of acquisitiveness and a retentive memory is sufficient for the purpose of learning the names of things, principles and laws, and of imprinting on the memory the rules of science which have been evolved and digested by minds of superior calibre. Many there are whom fortuitous circumstances have favored with school learning, but for whom nature has done little more than to prepare them to become the receivers and dispensers of ready made philosophy, without ability to discover the wherefore of any result in the laboratory of science, or any conclusion arrived at by logical ratiocination. Such minds may not be expected to divest themselves of prejudices, to investigate disputed facts that conflict with antiquated opinions, to step boldly up to marvellous exercises and trace them to their causes, or to exercise a charitable or tolerant spirit towards those who have spread their sails to the winds of progress, leaving behind them the barren shores of religious conservatism and bigotry. Minds like these are too narrow for the entertainment of liberal sentiments; too cramped to let in a charitable thought or noble sentiment; too little to hold a great idea. They must necessarily condemn spiritualism and persecute spiritualists; and what they do in this respect is in accordance with nature's laws—it is the legitimate fruit of that ignorance which keeps their minds in darkness—it is the bitterness of the water which flows from a bitter fountain.

It is very true that the clergy, generally, are contemners of spiritualism and persecutors of spiritualists; and it is true that, as a class, they are educated to be declaimers or utterers of words and sentiments prepared for the stage on which they are destined to be actors. But what has their declaratory qualifications to do with their disposition or capability to discover truth in the fields of philosophy and science? Of what materials are clergymen generally manufactured? Is native wisdom a prominent ingredient of their composition? If it were, how could they be induced to subscribe to creeds and to promulgate doctrines in which there is neither wisdom nor truth? The clergy of the present age, to speak generally, must

have minds capable of being confined within prescribed limits. They must possess consciences and faith capable of being moulded into particular forms, and incapable of being changed by subsequent convictions. Their minds must be the exact measure of a set of prescribed ideas, and keep them revolving in a circle, never to part with one of them, however it may conflict with the improvements which progressive mind discovers; and never to admit a new one, however important the truth embraced in it. They must be content, like the horse that turns the bar-mill, to wear the same harness and move in the same track continually, and thus to wear out life, from early manhood to tottering age, whilst all free intelligences are soaring higher and higher, and passing beyond the reach of their vision forever. Can free, liberal, enlarged and soaring intellect be thus circumscribed, thus restrained, thus tethered, thus harnessed, thus rotated, in continuity? O, no, no, never! Then it would be doing injustice to enlarged and elevated intellects, to place the clergy, as a class, in their category, and we must assign them a position too far down in the scale of intelligences to be safe guides to those who spurn the shackles of ignorance and bigotry, and aspire to the knowledge of universal truth. The aspersions and persecutions of spiritualists, by the clergy, then, will be more rationally attributed to their ignorance and to the salaries which they depend on for the ease and comfort of themselves and families, than to their superior wisdom and philosophy.

But, says one, see what towering intellects history presents to us, among the ranks of the christian clergy. This is very true; but these are the exceptions, and not the true samples of the class. Besides this consideration, every one knows that perfection is not to be met with in any specimen of humanity. The greatest human mind must have some constitutional foible. The mind that can soar the highest in some departments of philosophy, may have a weakness which will cover the distinction of a sacerdotal robe. More especially were minds liable to this vanity, in the ages and in the countries where the church monopolized all civil as well as ecclesiastical power. In this country and in this age—God be praised—there is no religious tyranny that may not be resisted, and no potent charm in the sable gown, outside of the papish church. Mind, here and now, is at liberty to canvass the abilities and merits of the man, regardless of the appendages furnished him by the loom and the tailor. Let all who would know the truth of spiritualism, use this privilege of canvassing minds, that contemners and persecutors; and when they find them wilfully ignorant on the subject, as the clergy and their adherents are, let them investigate for themselves, and freely and fearlessly adopt as truth whatever their senses and reason prove to be such.

In answering the first query in our leading paragraph, we have, incidentally, answered the second. We find that the contemners of spiritualism and the persecutors of spiritualists, are comprised of those shallow minds that have been made no better or more profitable to the community, by education, the body of the clergy, whose craft and gain spiritualism puts in jeopardy, and those who blindly follow the lead of both, "without a why or a wherefore." And in arriving at this conclusion, the reason why these classes are contemners and persecutors, are made manifest.

The results which must follow the course pursued by these classes, may be easily conceived by the unprejudiced reader. The principal sufferers will be themselves; and next to them will be those who listen approvingly to their false teachings and revivings. The immediate effect of their denunciations and revivings will be to set listening minds to enquiring what it is that so disturbs their equanimity, so arouses their prejudices and passions, and so stimulates their combativeness. This inquiry will lead to investigation, and investigation cannot fail to produce conviction; for "truth is mighty and must prevail." Hence it is plain that spiritualists have nothing to fear from the denunciations and persecutions of wilful and malignant skepticism, but much good to their cause to anticipate from them. But, although "it is impossible but that offenses will come unto them through whom they come."

Had these persecutors wisdom enough to listen to the teachings of GABRIEL the Jew, they would not be found fighting against God, as they now are. Could they but know that most important truth, that every disparaging word they utter against the cause in which angels and archangels are engaged; every effort they make to cast odium upon it and bring it into disrepute; and all the ill will which they cherish against investigators of and believers in, the spiritual phenomena and philosophy, must operate as additional weight upon their own suffering souls, and sink them lower and lower, till they are removed from this to the next state of existence, where they must expiate all in sorrow and misery; they would hasten to make amends to those whom they have grossly maligned and injured, and to do works meet for repentance.

Meeting of Progressive Friends.

A three days meeting of Progressive Friends will be held in North Collins, commencing on Sunday, the 26th inst. The meeting will be held in a grove, on the farm of LATERBORN KERR, one mile west of Kerr's Corners, if the weather prove favorable. If not, it will be held in the Hixite meeting house, one and a half miles south of Kerr's Corners.

The principal source whence this religious sect have sprung, as we are informed, is the old, plain, plodding, broad-brimmed, drab-colored, homespun society called Friends, or Quakers, who held together with great tenaci-

ty, till a few years ago, when some new dogmas of faith were introduced, which the stayed immovables could no more endure than the old prefix "Mr." to their respective patronymics. This burst them asunder, and the two factions or factions, assumed the cognomens of Orthodox and Hixite. But the shock which separated them, so loosened the material of both fragments, that individuals have been continually rattling out of them and dropping into this new organization of Progressive Friends, who seem determined to abandon fogism entirely, and adopt all the truths that progressive philosophy and science present to them. They cordially invite philanthropists and reformers of every name, to meet with them and take part in all discussions; promising that all shall be listened to respectfully who prove by their deportment that they respect themselves.

A Remarkable Circumstance.

Connected with the following beautiful communication, to a gentleman of this city, from the spirit of a much valued female friend, received through Miss Brooks, by raps, there is a somewhat remarkable circumstance. The gentleman did not intend that the name which the communicating spirit bore in the flesh, should be known, even to the medium; and when the communication was finished, he took the card on which the alphabet was printed, and pointed to the letters himself, retaining in his mind those which were rapped to, till he got the name; leaving the medium ignorant of it.

The next evening I was there, and, happening to close my eyes, saw a female spirit, in full costume, such as mortals are clad in. She presented herself to my interior vision as plainly as if she had been in the flesh and I had seen her by daylight. Her countenance was very expressive, and uncommonly intellectual. She seemed to look at me with such earnestness that I thought she wished to communicate something to me; and I asked Miss B. to sit by the table. Rapping immediately commenced, and the name which the gentleman thought to keep secret, was spelled in full. The next time I saw him I gave him the name, and asked him if he had ever known a lady of that name. He replied that he had, and, with evident astonishment, desired to know how I came in possession of it. I informed him how, and that she told me she was the spirit who gave him the communication through Miss Brooks. He admitted the truth of what she said, and informed me that he had been aware of her presence with him ever since her decease, which was a number of years before the advent of modern spiritualism. He always desired to receive a communication from her, but had never been gratified till he received this.—*Forrest, Rochester, N. Y.*

My Father's land has gallant warriors
From orient-morn to the quiet hour of twilight,
Do the truths of God roll in an ocean tide
From the immeasurable bosom of Eternity.

In an uninterrupted stream, do the elements of Nature move silently on, along the mystical shores of the interior world. Man, like the heavens above him, is, at a moment of human pleasure, surrounded by the sunbeams of enjoyment; but when the genius of despair grasps his inmost thoughts, then is the moment when he turns his gaze impulsively heavenward, asking for that sympathy and wisdom, which, in its native form is only found within the deep repositories of the immortal mind. I watch by your side, as the stars remain firm in the far off heavens. No material wrongs can prevent me from moving rapidly on and up forever; and while I gaze admiringly on the scenes of my angelic home, my spirit forgets not the friendship it yet cherishes for you.

Though you stand upon the "Plymouth Rock" of materiality, I am not far away in unknown regions of that beautiful world beyond, but I am near by, clad in the brightness of an eternal spirit, joyously striving to make known to your individual being, that it is truly the one whom you seek to find.

I know that you have not said publicly "give me a message"—but it is the heart that speaks loudest—oft have I striven to gain the privilege this moment afforded.

The unspoken attractions are strongest—the inspired affections of the soul are worthiest of an inheritance in the vast universe of immortality. They call us back to the friends whom we left upon earth; they are the magnetic chains which subside between the spiritual and natural worlds. Every true inspiration of the human heart is winged, as it were, by the breath of angels, who sit upon the white waves of eternity, chanting their songs of hope and charity, to greet the car of mortal man.

Angels sing their evangel songs, that they may awaken the deep melody, slumbering within the chambers of the human heart; that it may become refreshed and vivified, by the fragrant truths flowing in the celestial Edens of the spirit land.

The scraps from above, with glowing hopes and high aspirations, descend in all their radiant glory, to the lowly shores of the external world; to point the last mariner far over the dark waters of materiality, to the boundless shores of the infinite universe. Thought, pure and unalloyed, from its noble position, rests upon the heart of man, where are incarnated the attributes and constitutional immortalities of God.

Inspiration springs from the fount of all life and motion, and gushes gladly forth, through the spheres of heaven, into the dark avenues of human knowledge. Aspiration fills the human soul with important ideas of the unseen universe, and man gladly extends his feeble hand to greet the fair representations of immortality. Wisdom wreathes its form with greatness and majesty, around the Godlike attributes of man, and while he sits pondering over the pages of some ancient history, whose leaves are stained by the dusty fingers of time, there is a voice within

that peals forth from his soul, louder than the thunder's majestic roar, as it rolls terrifically along the midnight heavens. Philosophy and science are pencilled upon the outer bosom of nature, by the great, living Architect; while within, the undiscovered mines of the interior nature, the eternities of God and heaven, move silently on, with an unceasing and sublime force. Immortality shows forth its wondrous truths and powers upon and within every created thing. The far off worlds in the stellar system, give expression to the highest and holiest workmanship of Him who fashioned the heavens and earth, and immortality and eternity are the ultimate destinations of all things moved by life, sensation and intelligence. Then we are immortal, while the same immutable principle is given to man. Though heaven was made perfect by the divine laws of deity, yet mind, when long cradled within the physical form, cannot enter the world above, as pure and innocent as it first came into material being; but as the acorn develops the oak, so must progression develop the man.

Every heart that hath passed through humanity, cannot gather the flowers of heaven, and breathe into them the breath of pure inspiration and affinity; but it must first learn what caused those flowers, then to love them, then to mount the scale of spiritual being, moving on with them through the boundless regions of infinitude. The voice of man may die away into the distance of the eternal past; but a sweeter one is his, where the lamb can lie down with the lion, in peace upon the beautiful fields of heaven. Then, my dear friend, as I come to you at all hours of your life, and your mind beholds my spirit, clad in the spotless robes of immortality,—forget not the divine goodness of Him who hath thus permitted me to greet you from my angelic home. While you may not hear my once familiar voice, oh! let these feeble breathings of my soul bring gladness to your bosom, and hope to your unfeeling heart, and while you yet remain upon earth,—good friends who have gone before, stand upon the shores of eternity to welcome your spirit home. Let me urge you on in that great and mighty cause which is extending from the home of Deity, to the darkest spots upon your planet earth.—Fear not, because the followers and teachers of oriental history give the immortal soul demerit attributes but, move firmly on, and fear no pulpit denunciation, for there is a more eloquent speaker beyond the skies, whose rich and melodious voice is constantly heard within the bosom of such men;—and they will soon gladly extend their faltering hands to greet you as their harmonious brother.

Ever feel that far truer friends are yours, when the outward temple of human creation shall crumble to dust, and its interior, beauties shall be borne far away from the false things of earth, to the radiant truths of heaven. Be cheerful and happy, my friend, while yet you remain in the natural world; and the angelic choristers above, will chant their songs of rapturous praise, when your spirit shall enter the celestial universe.

Your true spirit friend.

Lecture by the Spirit of Thomas Paine.

THROUGH REV. C. HAMMOND, MEDIUM.

FAITHLESSNESS AMONG MEN.

In no age of humanity has there been manifest so deep and obstinate incredulity as is now apparent. This determination of the human mind is the result of causes that have been operating to destroy the good faith of men in one another. They have been so often deceived by the pretensions of hypocrites, so often injured by the devices of impostors, and so often wronged by their reliance upon the statements of others, that they naturally feel to distrust the honor and integrity of all who assume to make known the facts which they have witnessed. Even persons in high places—persons holding official powers—are scrupulously watched and suspected of sinister motives and corrupt designs.

This state of distrust, while it guards against fraud, is nevertheless a condition which disintegrates society, and provides the necessity of such measures as will restore confidence and introduce a wholesome change in the state of society; for while men are compelled by the force of experience to deny or distrust the truthfulness of any member of the human family, there is not that confidence which is necessary to universal harmony. In all the relations of civilized life, a very general doubt exists in regard to the integrity of men; and this doubt forbids the exercise of fraternal love towards the suspected member. Indeed, he who is suspected, is more than half made a criminal by a knowledge of the suspicion entertained.

In church and state, in civil and social life, in all classes and all professions, the integrity of men is doubted, and experience confirms those doubts day by day, and year by year. Whenever there is such general distrust, it must be obvious that there is something wrong among men. To falter that wrong and impart a healthy tone to society, the church and the enemies of the church have not the power. The long ages of the past and the abundant means of the present, are inadequate to the task of correcting the evil. With all the facilities for knowledge and instruction in the possession of an enlightened public, there is no reform, no restoration of confidence—no permanent hope of realizing the establishment of uncorrupted integrity among men. Even professors of religion despair of such results; and seek not over the earth those gifts which will fit them to avoid the evils of distrust. Buried in the misty traditions of other ages, enveloped in the chaos of doubt, and clinging to creeds and customs that have no power to save, they see no hope for the emancipation of their fellow men from the servile

bondage of fear and distrust. Not a record or a history of the past or present, not a man or woman in the form lives, who is not distrusted or disbelieved in many of their statements and by many of their acquaintances. Under such a state of things, it is not possible for mankind to love one another as brethren.

The confidence of man in man is hourly growing weaker. No class is exempt from suspicion. The politician is distrusted; the clergyman is not regarded; the scientist are not believed; and men whose positions once commanded respect, are held up to public gaze as dishonest and hypocritical. Who will correct the evil? Shall the antidote which for ages has proved unavailing be repeated? Will humanity trust in those means that have been employed to heal the diseases of men, when experience shows no reform from their use? Complaining, condemning, threatening, judgment, punishment, stay not the progress of distrust, and arrest not the progress of crime.

In human society, disorder, antagonism, fraud, and mischief are fearfully extending their sway over the world; and so long as these evils prevail, confidence cannot be exercised by man in man, nor the charities of brotherly love be extended to a common brotherhood. Who, then, shall remove these evils, and what power shall eradicate the wrongs of human life? In vain are the weapons of war and violence raised to coerce subjection; for they who are resisted resist in turn, and force only increases force, hate only inspires hate, cruelty only begets cruelty, and neither can overcome the other.

The great secret of humanity is not, yet understood, nor the law of correction practically obeyed. So long as force provokes force, and evil generates evil, it is a fatal mistake which adopts such policy to reform the world. No good can come out of evil. No bitter fountain can send forth sweet water. No corrupt tree can bear good fruit. All effects must agree with their causes. All means of progress and reform must be harmonious with the effect desired. He who injures his brother, need not expect to gain his affections. He who distrusts his fellow men, must not anticipate their confidence. He who is jealous of another, will not excite his good will. There is but one way to overcome wrong. There is but one means to do good. These are but one principle that will reform men. Love them as you love yourself. Never hate to induce repentance. Never distrust to gain confidence. Never meek to win respect. Never pursue a man when he flees from you. Beat not those who are weaker than yourselves; and these who are stronger, common prudence admonishes to let alone. Do not deceive your brother, because you are fearful he will deceive you. Be honest with him and he must struggle hard against conscience to wrong you. Craft and duplicity deceive no one more than the possessor. Violence and injustice are enemies with daggers to murder the soul that indulges their presence. Wean those children of ignorance.

Who shall bring peace on earth? Who shall restore the lost sheep that have strayed from the fold of harmony and love? Can the bayonets of marshalled armies? Can the murderous roar of cannon, or the frightful missiles of hate, bring back the terrified? Look ye to the causes that drove those sheep into the desert. Those causes that repel the soul cannot attract it. Those causes that alienate man from man cannot unite them. And that policy, or those measures, which destroy human confidence, cannot increase it. We have sought for instruction, and we offer the discordant fruit of our industry.

Confidence can only be restored by confidence. Love can only be generated by love. Truth can only be promoted by truth. Right can only be maintained by right. Neither falsehood nor deception can subserve the great interests of unsullied integrity. The spirits of the just and pure proclaim peace. They revisit earth to inspire confidence in divine wisdom. They come to correct the wrongs of sinful and erring humanity. Not in fire and wrath, not in murder and death; but we come in joy and hope, in love and truth, in wisdom and power, to unfold a practical religion to man, and teach him the way to holy and glorious spheres. We are the servants of God, who seek to inspire human hearts with truth and virtue; angels who overshadow the accessible with heavenly light, and whisper immortal sympathy in the ears of the sorrowing and comfortless. We are missionaries from the eternal spheres of harmony to harmonize humanity. We come to bless the ignorant by imparting knowledge; to restore the alienated by progressive unfoldings of wisdom, and banish discords and wrongs by the influence that melts all antagonisms into unions. You will ask how is it possible? In what way will we succeed? Not by human wisdom, not by carnal means, not by guile or craft, or deception; but by the power of love—the principle that knows no defeat—the infinite sea in whose waters the leprosy of distrust shall be healed, and a common brotherhood acknowledge a common Father.

When shall these things be? When the gentle influence of light and love shall dissolve the angry contentions of earth, and all mankind submit to the wisdom of heavenly spheres. When the mundane world shall all become imbued with the love which angels alone can impart. When the races of earth shall become susceptible to heavenly guidance, and yield themselves up to the sway of principles corresponding with the immutable laws of nature. When the voices of the spirit land shall be heard in every palace and cottage, and young men and maidens, old men and their families, shall unite with the glorified in doing the works of their Father, in blessing each other and enjoining, and in seeking the truth of God resplendently glorious in the unfathomable immensity of infinity. That time will come; eternity's bright morning shall not be darkened

by the clouds of despair, nor the voices of heaven be overwhelmed by the confusion of ignorance and strife.

In nature's progressive work, the earth shall become a paradise of content; and disease shall disappear like the darkness before the rising sun. Human institutions, founded upon the errors of the past, shall crumble into their original elements; but others shall succeed them, whose corner stone rests upon the eternity of truth, and whose pillars reach the concave of infinite wisdom.

As darkness precedes the light, so error goes before the truth; and as heaven is higher than earth, virtue more potent than vice, love more powerful than hate, so progress must triumph over conservatism, and humanity share the reward of its industry in the bright and beautiful eternity whose sunlight bath no shadow and whose day hath no end.

T. PAINE.

Lectures on Sunday next.

Mr. HAMMOND will deliver a lecture, on Sunday afternoon, which the spirit of JOHN NEWLAND MAPPER has been writing with his hand, in our office during the present week. It is one of the most chaste and elegant pieces of composition that we have seen in many a day. And we mean no disparagement to the talent of the medium, when we affirm that it would be utterly impossible for him, with his own unaided mind, to produce its equal. It will appear at length, in our next week's issue. The subject of the lecture is: "SPIRITUALISM OF AID AGES."

Acknowledgements.

We acknowledge the receipt of ten dollars from our good friend, E. V. WILSON, of Toronto, C. W.

From Mr. MATTHEWS, of Montreal, C. E. (personally unknown to us), five dollars.

From E. P. DOLE, of Cleveland, Ohio, two dollars.

From Messrs. BATHY and LANDYER, of New Orleans, four dollars.

From Lewis GRIFFIN, of Gasport, N. Y., two dollars.

From Messrs. TAYLOR, SMITH and others, of Shilby, N. Y., four dollars.

From J. H. ROGERS, Kendall Mills, N. Y., two dollars.

New Publications.

THE BUFFALO BUSINESS DIRECTORY, with alphabetical and classified index, containing also advertisements of the principal business houses in Rochester, Chicago, &c., embellished with lithograph drawings of the principal churches in Buffalo, engraved expressly for this work.

This is the first volume of a business annual, which, if patronized as it merits, will be continued indefinitely. The title, which we insert above, tells the whole story of its usefulness to the business community. It is a book of advertisements, with beautiful engravings, well gotten up, printed on good paper and neatly bound. Its publication is a worthy enterprise, and we hope will be a profitable one. It is published by Messrs. HUNTER & OSTRANDER, of this city.

ANGEL WATCHERS.—And if the angels are with us and looking upon us with tender eyes, surely our loved ones who have joined the immortals, and who are as the angels, cannot be very far from us, but are with us whispering the kind words which our dull earthly ears cannot hear. How much better it is to believe this, than that they are sleeping in the grave. All that is there, is but a handful of inanimate dust. We may go and weep over the graves where we have laid the earthly remains of the loved and lost, and bedew the turf with our tears; but that dear one we mourn is not there but lives in another body, and often walks by our side though unperceived by our dim earthly vision.—*Selected.*

There's not one Wise Man among twenty who will praise himself.—*Shakespeare.*

RURAL PUBLICATIONS.

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SPIRITUAL MANIFESTATIONS.

THE PUBLIC ARE HEREBY ADVISED that I have taken the upper story of building No. 247 Main street, second door below South Division street, east side, over J. Blodgett & Co.'s Botanic Medicine store, for the purpose of accommodating those who are desirous of witnessing the extraordinary manifestations which for the last six months, have been made known to the public, by the highest respectability, from all parts of the country. I am impelled to this course by the great inconvenience to my family of having my dwelling house so continually thronged. The rooms will be open from 2 to 6, and from 8 to 10 P. M. An admission fee of 25 cents will be required, which is hoped will meet the expenses of rent, fuel and light. Every facility will be afforded for investigation of the phenomena.—*IRA DAVENPORT.*

