

AGE OF PROGRESS

The development of Spiritual Truth is the achievement of human freedom.

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WHOLE No. 62.

The fashioning and conservant power of Education.

" 'Tis Education forms the common mind ;
Just as the twig is bent, the tree's inclined."

Education does not create mind, but it gives it form, enstamps it with characteristics which it would not otherwise receive, and directs its energies, for good or for evil. Does not the parent, does not the nurse, does not the guardian, does not the teacher, does not the master mechanic, does not the employer of youth, see a sacred duty shadowed forth in the poetical aphorism which we have quoted? Do they not all see, in this sacred truth, a responsibility, the violation of which is awful to contemplate?

There is no sane mind, matured by the lapse of fifty years, that can not go back to the infancy of some human being, and trace its pathway of life, up to manhood or womanhood. Most men and women of that age can thus trace the up-coming track of their own offspring.— And when they hold converse with their own interior selves, they can trace, retrospectively, from consequences to causes, and see where they have erred in giving to the young twig its bent—in giving direction to the infant energies of an immortal soul. A father can look back and see the impression which he made upon his child, when, in its presence, he suffered himself to become angry at his neighbor, and accosted him with abusive language, and, perhaps, committed violence upon his person. He can see where he suffered the boy to witness his foolish outburst of passion, even at inanimate matter, when he called upon God to damn a stick of wood, for rebounding and hitting his person, though his own blow gave it the first impetus. He can see where and when the stripling son heard him tell positive falsehoods about the qualities and value of a horse, a yoke of oxen, or other property, which another person was about to purchase from him. He can see when and where he gave his opinion to the nearly grown-up son, that no man was fit to be entrusted with the management of public affairs, or to wield the elective ballot, who has not been successful in the accumulation of property, by taking from the laboring poor the greater moiety of their hard-earned guerdon. He can see when and where he expressed his opinion, in the presence of all the tender twigs of intellect around the family hearth-stone, that this life is all there is of human existence; that the idea of an Infinite Ruler of the Universe, is a mere phantom of human imagination; that the paramount object of life is to look out, temporally, for self-preservation, self-elevation and self-aggrandizement; and that he who spends his time in speculating on the prospect of a future existence, throws away his only chance of enjoyment, and proves himself a visionary or a dolt.

Another father can look back and see when and where he inclined the young twig to the faith that there is another state of existence at the conclusion of this; that there is an Infinite Ruler of the Universe, who wields the destinies of all his human creatures; that this Ruler created all existing things and intelligences, according to the counsel of His own omniscience; that He created man and gave him all the propensities of his nature; that He created a devil for the sole purpose of tempting man to disobey the commands of his Creator; that, preparatory to this predetermined disobedience of man, over which, of course, he could have no control, He, the Creator, provided a place of ineffable misery, for the reception of every disobedient soul, where it will writhe and groan in never-ending and ever-augmenting torment; that after thus arranging matters, this God of the Universe thought proper to adopt

a plan to save his human children from the sentence of eternal damnation, which He passed upon the whole of them, for the transgression which He determined every one of them should commit; that He waited four thousand years—letting all generations go to perdition in the mean time—before He consummated His plan of salvation; that this plan was, that He would become the father of a child, whose mother should be a woman, and that He would pile all the sins which He had made his human children commit, upon the back of this unfending son, and cause him to be put to death, as an atonement for all those sins; that this son was so punished for the sins of the whole human family; that this plan of salvation did not succeed in saving more than one in every hundred; and that all the remaining ninety-nine hundredths are still pouring into hell as fast as the wheels of time can carry them there. And this father can see, all along these children's pathway of life, where he has taught them the imperative duty of loving this atrociously cruel and malignantly bating Deity, with all their souls.

Let it be understood that the first-named father was one who was brought up to the faith taught by the second-named father; that he could not possibly love such a God as the inculcated faith presented to him; that he reasoned on the subject, without any true guide, till he became what is termed, in orthodox parlance, an infidel, preferring the proposition that there is no God and no future existence, to that which recognizes a God with attributes infinitely demoniacal, and a futurity in which His children have but one chance in one hundred, to escape eternal and ineffable torment; and that the twigs of intellect which he has been bending, have minds greatly less cramped and distorted than those taught by the second-named father.

Now, all this is education. Every sentiment which is uttered by those who have the charge of infantile and youthful minds, is education; and the more the young mind loves its tutelary guide, the more deeply will be engraven upon it the teachings which it receives. And let no one flatter himself or herself, that his or her merely official teachings are to be received by the pupil-mind, in preference to that which appeared in the every-day and ordinary conversation and deportment of the tutelary mind. A constant breeze will give to the young shoot a bent which will be permanent; whilst it will spring back from every flexion produced by fitful blasts.

Now, as every wise mind can trace back from all present conditions of mind, to the educational causes which produced them, and thereby prove to their own satisfaction that the young mind can not resist the impressions thus made on them, is it not uncharitable—is it not unchristian—is it not positively cruel, to reflect censoriously and even bitterly, as many do, upon those who give expression to the erroneous sentiments and soul-distorting prejudices, which they have imbibed when they have had no power of resistance? As well may a man be censured for the *lusus naturæ* which withholds a limb from his physical organization, as for an intellectual deformity, produced by a false education. Hence spiritualists should guard against all promptings to retort upon revilers and scorers of the spiritual faith. They have early and deeply engraved upon their minds, the horrible dogmas above alluded to, which represent the Universal Father as being infinitely worse than the devil, whom He is said to have created for the purpose of luring human souls to perdition; and how can they possibly endure the spiritual doctrine, which represents Him to be an affectionate

Father, whose love inwraps every human soul, and ultimately raises the most vile and debased, to the estate of archangels.

Out of the fulness of the heart the mouth speaketh; and those who have been thus educated, and whose minds were of the plastic nature which could be molded by the fashioning hands of the orthodox teacher, must belch out their anathamal feelings against the idea that God is a loving Father, instead of the cruel tyrant which their early teachings have represented him to be. And so such ones must remain, till truth environs them like a girding ocean, leaving their cherished errors nothing to subsist upon, and to die of the natural decadence of their vitality.

All the moral errors imbibed under the teachings of the father first above named, are eradicable, and will give way under such reformatory suasion as appeals convincingly to the appreciative soul; providing **always** that the man or the woman be endowed with ordinary intellectual capabilities. At the same time, those religious errors imbibed under the teachings of the second-named father, are of a nature so tenaciously conservative that they refuse to yield to the most potent appeals of reason and truth, and, in many instances, never do yield in this life, nor yet in the life to come—as we are taught—till centuries of slow progression erase their deep engravings from the soul.

Why is it that religious errors, imbibed from early teachings, are so much more tenacious than moral errors similarly imbibed? And why are the religious errors imbibed from the teachings of the first-named father, so much more easily removed from the mind and replaced by truth, than those inculcated by the second-named father? We answer: Man is naturally a religious being. All there is of him besides the animal, is from the higher spheres of existence, and thitherward tend all the aspirations of his soul. The young mind is a blank monochromatic sheet, ready for the reception of any impressions or engravings which the artist may choose to imprint upon it. Whatever is there imprinted, which its nature readily receives, will remain there; but that which is not natural to it, may be wiped out more or less easily.

It is not true that man is naturally a depraved being, ever inclining to evil; for this would be a reproach to Him in whom all perfection dwells. Hence moral errors cleave not naturally to the human soul, and are ever ready to give way to proper reformatory treatment.—The blank mind of youth may receive the impressions of moral wrong, with little resistance; but, not being natural to the soil of the mind, they will never take such deep root that they may not be removed.—Religion being indigenous to the soul, its plants, whether wholesome or noxious, will sink deep, and, in most cases, defy every effort to remove them. The mind, which, if not the soul itself, is its prime minister, is ever prone to soar to the realms of the spirit's home, when not employed in sublunary matters; and it receives early religious teachings with an avidity which proves its nativity, and clings to them with a tenaciousness which stubbornly refuses to yield them back, even to the hand from which it received them, whether they be truth or error.

The reason why the religious teachings of the first-named father do not similarly cling to the mind, is that they are merely negative. The positive teacher says there is a God, and He is an omnipotent tyrant and despot, delighting in the punishment—in the eternal torment, of His human children. This is deeply impressed upon the youthful mind, and the more deeply, in proportion to the respect and love which it feels for the source whence the teachings come. The negative teacher says there is no God—no hereafter; and, consequently, there is nothing to make an impression. Hence it is that the so-called "Infidel" has his mind free from any of those deep religious engravings, and is ready to receive a positive truth, when it is made plain and acceptable to his ripened judgment. And this tells why those who have never accepted any of the prevailing religions of the age, and have ever rejected the most important religious truths, because they found them in bad company, are more ready than all others, to embrace the teachings of the spiritual philosophy, which is the only philosophy that ever presented a God worthy of love and adoration.

Lecture No. 2, by Clara, the Spirit Vocalist.

MISS BROOKS, MEDIUM.

I AM DYING.

Thus said the leaf, as its summer beauty was penciled o'er with the yellow tints of autumn, by the hand of change. I am dying, said the flower, as the sun stooped and kissed the dew drops from its brow, while it began to droop beneath the power of change. I am dying, said the sparkling streamlet, as it danced joyously on while the burning sun was absorbing its pearly drops when gentle summer threw its tranquil influence over the entire arcana of nature. I am dying, complained the little streamlet, as its waters grew less; for the atmosphere, by the laws of creation, was thirsting for the crystal drops, that it might sustain physical creation in accordance with the laws of Deity. And I am dying, was the complaint of the little bird, as the poisoned arrow had entered its innocent breast, and its heart's blood was oozing out, drop by drop. Its moanings were heard by its mates in heaven; and as its chirpings seemed to breathe of anguish, a voice thrilled the silent air and awoke the wounded bird from its slumbers of pain, and it raised and spread its gorgeous wings that it might fly to the canopy of heaven, there to pillow itself on the silken and pearly colored clouds of eternity's home.

I am dying, said the little insect, as the foot of man had nearly crushed its life away. It murmured, I am nothing, and alas! why was I so placed in the outer world, that I am not capable of rendering some good to the existences of nature? Little insect, thou to, art affianced to a living God, by the affinities which fill creation. Thou hast specific positions and functions, to occupy and perform, in the creations of the outer world; and though man may wound and crush thee as a mere nothing, he fails to comprehend his God, and as thou art drooping, the deity of God is within; and when the elements of the infinite life of thy being have escaped from the finite constitution, in heaven thou mayest exist loved, because comprehended.

Alas! I am dying too, said the pauper, as the bleak winds whistled through his tattered garments. The cry went up to heaven, and angels gathered round; and there with his burning brow pillowed on the frozen ground, his arms clasping the mother earth as if asking for something to love, lay an outstretched form of man, writhing in agony while yon mansion was filled with the echoings of joy. Poor pauper! thou hast long traveled through the unknown windings of human wrong, while poverty has taught thee to brook human vice; and thou durst not listen to the archangel of thine own being, for fear the world might call thee deceitful and avaricious. The ice-winds of error's clime have wrung thy soul in deep sorrow while the bleak elements have nearly congealed thy every warm aspiration. But there is hope for thee; and though poverty has worn thy mantle and thinned thy robe, yet they are less oppressive than a monarch's jewelled purple. Thou art nobler than the man couched within his princely chambers—brighter than the monarch surrounded by the diadems of royalty. Yes, soaring spirit, a conscious light rises from the grave; and as the unfledged eaglet chips his shell and freely breathes the mountain air, so hath thy poverty burst the chains of physical life, and thy soul has awakened from its dull slumbers where it has become a load-star of eternity, or true magnetic polarity, to which all truth points like trembling needles. Yes, thou, too, in immortal infancy, breathest the eternal fragrance through the spiritual and atmospherical exhalations of the home eternal, while thy soul welcomes the dawning rays of truth, stealing so noiselessly into the inner being, and fondly claspest the angels to thy heart; and raising thy eyes upwards, thou exclaimest, I am no longer a pauper.

I am dying, said the monarch, as he lay on his velvet couch, rolling and tossing in the maddening excitement of disease. Change leaves not its work undone; and the monarch, as well as the pauper, must depart from the scenes of human life, and soar still onward, through the spiral pathway of eternity, where, with rapture, the thoughts of home and of God sweeten the present and brighten the future. Yes, the

mighty of earth must go where science forever dawns on the powers of reflection, unclosing each department of the mind to the harmonic beauties of heaven.

I am dying, said the human heart, as its pulsations and wild throbbings began to cease. The rosy lips no longer will imprint the wanted kiss; the eyes will no longer glow with brightness and reflect the affectional rays of the eternal soul; the form will lose its lightness, and I must die. Disease chills the warm tide which flows along my being; while health, affrighted, spreads her rosy wings and soars with the changing tide of time. Hope retires appalled, while the orb of human life dimly twinkles o'er the crystal dews of harmony; and, with its rays growing paler and paler, rules my senses with unbounded power; and my heart indulges the thought that I may live again. But my soul roams over fancy's airy fields; aspiration flatters; while something within beckons me on, and my soul seems to sicken and, I lay me down to die. Some strong impulse vibrates in my heart, and whispers of friendships beyond the skies. Still I well remember those old walls where kindred hearts have roamed, where fraternal smiles were mine, and where friendship bowed at the shrine of truth; and oh! how can I die? And yet perhaps the fondest tear may be shed beyond the skies, where fairer words shall be spoken in affection's silvery tone.

Yes, I am dying, throbbed the fast expiring human heart. A thousand songs in tuneful echos, float on the silent breeze, and they whisper, in their dying strain, in heaven will a sister's gentle kiss press thy cheek—a mother's love be thy house—thy eternal paradise? I hear—I wake—ten thousand voices fill the air, while every being echoes the self-same note: Awake! thou art not dead; but thy drooping mind has outrode the tempest storm of change; and beauty and affection now form thy heaven. Thus was the experience of the human soul; not dead, but only stepped from the temple of human nature, to the eden of eternity.

Nature, too, like its subordinates, complained of dying. Its beauty convulsed with discord; oblivion's blackened waters rolled over the blushing face of nature; while, in the cells of error, truth knew no coming. And stars, worlds and universes seem to tremble in their mighty mechanical revolutions; while, from every minute department in the bosom of nature, the cry goes up: I am dying.

The unfathomable gulf of Hades seems to face the mind in eternity, when every emotional impulse seems to long for a heaven. Do the stars grow paler—the world less beautiful, and all nature less noble in its outward demonstrations, because the voice of human existence says, I am dying? Does this quench thy immortality, and crush that inner world of vibrating impulses, upon whose surface are incarnationed the radiant blushes of hope and purity,—peace and charity? Thought floats softly through the world of human intelligence, and its songs of love rise and mingle with the cherubim's anthemial song of eternal joy.

Not dead, but only apart, in eternity, where change must forever ultimate mind into something higher. There yon brilliant streams of truth sweep on in your unbounded revelry, through the universe of infinite expansion, until the aching soul shall be intoxicated with the sublimities of eternity, and reel in the vastness of its own individual beauty. Roll on through the aerial universe of immortality, and let the luminous belts of eternal truth span the entire heavens, while the atmosphere of echos shall give way to their displaying radiations, which illumine the present realm of progression. And as the halo from the realms of paradise radiates through the earth, it will increase the myriads of souls who ever behold God's own image in themselves. Like an ethereal night, error is receding from the heart, while the soul looks without and beholds much of heaven in the material world.

The false idea of death has made a weight upon the heart and a shade on the brow, which have followed mind from its first incarnation into the human form, up to its present ultimatum. Corrosive passions have racked the mentality; and the harpings of the past have had their fearful sweep over the mental world. Seraph voices have not been heard 'mid the tempestuous billows rolling over the world; and though

they have rode on each white capped wave, they have not, through the curtained eclipse of error, been heard, until the present century, save by a few seeking souls.

The soul is borne, on wings which cannot tire, where truth thrills the soul with finer thoughts, and causes the electric blood of life eternal to course through the arteries of the inner self. The empires of eternity have at last been discovered, and the lone spirit of earth, yearning, as the captive, to escape and fly where beauty is recognised afar, wafting its native fragrance through the external skies, writing creation's essays upon the human heart, where heaven stands transfigured in its divine perfection.

Mind may deify the outer; but the inner soul is peopled with thoughts and inspiration which never were penciled on a Homeric page, or which the genius of Mozart or Dante never uttered. There is something more of the human existence than purchasing others' grief at any price. There is a nobler duty to perform than for an idle gratification to destroy true friendship; for Prometheus-like, from heaven an angel stole and laid its gentle brow upon the human bosom, still asking for the heart's purest love. Yet, like a treasure, we hug the chain of treason and suspicion, and its clankings drown the inspired notes of heaven. And shall the wild solitary notes of the soul sleep deep within, until the form shall recline in the grave, and till the soul speeds over the waves of change, to the brilliant dawn of eternity's day? The shoats of human, mental, moral and intellectual slavery, sadden the skies, while nature blushes at the criminalities of the moral universe. Still strong ecstasies of freedom fill the soul; and the brief era of wrong is ebbing into oblivion, while the rainbow epoch of truth descends from the mind of Deity, and makes death but a quiet of the heart—a thrilling joy of eternity.

Man, in his sensual fulness, shall not fall, for an angel exists in the outward, gazing with eager vision, to view the glories even of the external empire of being, in its full appreciation of affection and wisdom. Along the rippling motion of affection's outward stream, the waking strain of heaven floats on eolian wings, bids life's pulses beat in harmony, and kindles the spark of human love into a flame, as like a lone volcanic isle it has long burned alone, sighing for a kindred soul to love and cherish its every feeling and true emotion.

The past is paved with the wrecks of friendship's unfathomable thoughts which have been engraved upon its brow, and the tempest-tost mind has yearned for its correspondential attractions of wisdom and goodness. The angelic host have rushed like the wind through its vistas, and truth, like the carol of the bird, has ceased and revived again. Like cavern winds, the hollow accents of error come up from the by-gone past, and seek their likeness in the present; and while misery wrestles with disgrace, man finds, in hope, a renewed caress, and finds that the mightiest must fall. And when summer twilight weeps itself away into deepening midnight, man feels the power of nature sink within his soul. As the dew on the flower, voiceless thought weeps itself into sympathetic concord, while the transparent tear trembles on the cheek of nature; not because harsh sorrow has entered the heart, but because eternal hope arches over the mental horizon, ever collecting the beauties of immortality into unity. Nature ever smiles around the soul, when its reeds of love are broken, and ever whispers: Not dead, but only changed.

The maniac cry of the captive mind, has reached heaven; and from its noblest Edens, there comes the love of God, binding heart to heart, in affections dear, changing tears to smiles; sighs to diamonds; and sorrow to the living joys of Deity. The heart must die a martyr to truth, while its sweeter music seeks the past as time unfolds its destiny in obedience to the commands of nature's laws. The soul mourns for immortality. Then let creation read its essays, that mind may become sensible of the loveliness and purity which glorifies its God—that it may receive His legitimate truths, and that it may forever breathe forth, in expressive silence, that eloquence which penetrates deep into nature. And as over mind is diffused the omniprevalent element of purity, by

this element may the human soul live and bloom in beauty, which forever proclaims its infinity and undying eternity. Very truly,

CLARA.

Republication of Lectures.

The following is by the Spirit of ANN H. JUDSON.
MISS BROOKS, MEDIUM.

THE CHRISTIAN CHURCHES.

There is a being, infinite in wisdom, supreme and holy in his position, in the spirit world. There is a kind protecting power, reaching over the infinitude of creation, engraving upon the bosom of nature the immortal principles and natural laws of a Divine Father. There are laws of association and attraction which bring departed spirits near to their friends and home upon earth, breathing strains of the noblest sentiments that ever swelled immortal bosoms, freely giving to man the noblest and deepest philosophy, uttered in the natural eloquence of immortal minds. This is a truth awakening proud thoughts in the humblest cottager's breast, and is also penetrating the scientific mind with a deep and solemn consciousness of his duty to himself and to God.

The Christian churches of your land—what are they? What are their principles and influence upon the world? To say, theological Christianity has worked no good in the world—to say it has not saved many minds from viciousness and crime—to say it has never dried the mourner's tears and imparted many religious hopes to their bosoms, would be straying from truth. Christianity has given many earnest souls the unfailing assurance of a Supreme Being and His eternal laws. When I was upon earth and sought the land of heathenism, leaving friends and my happy home behind, never more to behold friends so dear or my childhood's home, and to sacrifice the happiness of social enjoyment for the poor pagan's benefit, I thought I was acting in accordance with the laws of our Heavenly Father. I worked for humanity, and my form now lies decayed on a foreign shore. When I called my flock together and taught them the scriptures—the word of God, as I then believed, I thought I was fulfilling the mission assigned me. But had I taken the simple flower, and taught those heathen men, women and children of its origin; had I taught them of the laws of a Divine Being, and that that flower was a part of God and would return to its giver, how much more sublime, how much more noble and intelligent, would have been the thoughts awakened in those uncivilized minds. Had I, when gazing upon the ocean's broad expanse, when its vast waters ran mountain high, and was whitened with foam, or when its voice was as soft and quiet as the breathings of the infant's slumber, taught those souls of a God, and that the ocean was an emanation of the divine essence, and has its type in the spirit land, how much more perfect and beautiful would have been their comprehensions and conceptions of God and heaven. Had I taught them that the great creations were brought into existence from an unknown source, and by the workings of a mysterious power, and that God is the highest organization of matter, and from the laws of creation must be the invisible source of all existences, how much more truthfully would have been my teachings impressed upon those barbarous minds. Then, they might, through the ages of progression, have sought the noblest proofs of a God, by the intelligence of nature and truth. They might, by science broad and deep, have learned the source of the power and magnificence of our Heavenly Father.

Christianity has done much in the development of the human mind; but the Christian churches of the present age are strangely deformed. What is their object of worship? and how near the throne of Deity do their prayers and oblations reach? Ask of the beings hourly clustering around you, and they will sorrowfully respond, not beyond their own rudimental sphere. Ask of nature, and the answer will be, not without the walls of their costly church. Is God the object of devout worship in the Christian church? or is money the inspiring theme? It is not false when I say, go, upon a Sabbath, to your churches, and after the

so-called word of God has been preached, you will hear the demand for money. The contribution is taken up, and whoever feels disposed can give. Can money and God harmonize? Can the divine and infinite laws of Deity associate with the principles of such a church? and is such a church the true earthly sanctuary of our Divine Creator? No. God is the omnific, the sublime and incomprehensible Deity. From God all things have their being, and through His laws creations exist and nature smiles upon the harmonious whole of the Great Creator's works. The capacities of immortal thoughts can only be unfolded by the power of nature and science. The conceptions of the spiritualist's mind rush with infinitely more speed and energy towards the living truths of nature than the theological mind. Your Christian churches are formed of the frosty marbles of mythology, while the spiritualist's church is created by the truths of nature emanating from the spirit world. An increased illumination of truth will destroy the tyranny and superstition of theology, and wisdom shall reach from land to land, ever flowing from the fount of immortal life. Immortal inspirations diffuse through the spirit of man its own radiant beauty. Spirits of the departed hover around you, awakening in the immortal mind recollections endeared to them by early associations, by which they still prove their identity. Within the deep chambers of the heart the tones of the departed are heard, and time points its finger to the beautiful world beyond, where hope, joy and love never forsake the immortal spirit. Years are passing. They mark each brow and shadow each heart. The departing hour lays its palsied hand upon the strongest mortal, the spirit seeks its future home, and men sing their requiems over the grave of departed worth.

Oppressed humanity is becoming free. The foundation of the universal and future church of truth and wisdom, and of God, is laid. No power can remove one stone from the basis of this noble structure. No force of man can mar its glorious beauty—no theology—no tyranny—no ignorance can destroy its vital action. The law of love, harmony and wisdom are its principles, and they teach man to love one another—to forgive and forget. The Christian churches will soon slumber with other fabrics of religious worship, and as progression is eternal, it will bring all men to study the elements of nature—the laws of the Divine Ruler, and all with the noblest conceptions of a future existence, will render their oblations to God, beneath the noble and holy influence of the great and universal future church of wisdom and purity. Go on, ye missionaries of mercy. Let your works reach from nation to nation, and you shall have bright and pure messengers from the spirit world to care for and protect you in your onward course.

Affectionately, I am yours,

ANN H. JUDSON.

LECTURE NO. 6, BY E. C. DAYTON.—MISS BROOKS, MEDIUM.

THE IMMORTALITY OF MAN.

Under the powerful and constant direction of the laws of construction, there proceeds from the central mind, elements and substances, which go to form other creations, and these elements are constantly attracting their corresponding elements by the laws of affinity. These substances and properties of matter, condense and form systems of suns and planets. From the central point of accumulation of matter in each planet, the rudimental properties become refined, passing through the varied processes of development; and here we have our mineral creations. By the constant vital action of bodies upon bodies and particles upon particles, in the mineral creation, they not only create and generate vital substances, but ultimately lose themselves in the vegetable creation; and by the same anatomical action, appropriated matter of higher combinations, loses itself in the animal organization, and the atoms of matter in the animal are eventually merged in with the construction and development of man; he being the grand ultimate production and union of these three distinct creations. Thus it is we ever discover in the constitutional tendency of all matter, a progression of

to mend in consequence of her exercise; though generally entirely unconscious of what she does.

I have very many neighbors and acquaintances calling on me daily, to see the wonderful change in my dear wife's condition; and I invite all who have any doubts respecting the wonderful change, and the manner in which it has been effected, to call and see for themselves, and will engage they shall not go away dissatisfied.

One thing I had forgotten to name: that is; my wife's back, or spine, had become very much curved, which is now becoming straight. She is of naturally an intelligent and strong mind, and has retained her natural faculties through her sickness thus far.

J. R. DAVIS.

Toronto, C. W. Dec. 10th, 1855.

BRO. ALBRO: Having read, in the numerous papers, published in the States and in these provinces, comments on a challenge made by the mountebank, ANDERSON, I propose to accept his challenge, and have a trial. My proposition is, that we will have a jury of twelve men, with well endowed and well cultivated minds, who shall be free from any religious bias. They shall be neither spiritualists nor religionists of any sect whatsoever. Before a jury thus constituted, I will take the affirmative, on the side of spiritualism, and the magician of the north shall take the negative. I will call to the stand as many witnesses as I choose, to prove the truth of spiritual manifestations and communications. And he shall call as many as he chooses, to disprove the truth thereof. We will, as in all adjudications between man and man, have the privilege of advocating our own cause, or employing others as we choose.

On my part, I will prove that, in those little rapping communications, men and women receive intelligence of facts which are unknown to any mind present, and which evidently cannot be known to any one. I will prove that writing media have similar intelligence communicated through them. I will prove that impressive media have similar intelligence communicated through them. I will prove that entranced media have intelligence communicated through them, of facts and circumstances which have come to pass on the opposite side of the Atlantic ocean, so recently that there was no other possible means of transmitting the intelligence; and that they have, transmitted through them, prophetic information of occurrences which do subsequently come to pass. I will prove that pianos, weighing 600 and 700 pounds, are lifted and handled as if they were as light as chairs, without human contact; and that tables and chairs travel around the rooms in which they stand, as if they had life and volition, with no mortal man, woman or child within reach of them. I will prove that pianos and other instruments of music are played artistically, and made to produce music of the highest order, without mortal contact, and that spirit voices—or voices that proceed from no mortal organs—sing in concert with them. I will prove that media who never read a book on any of the sciences, and who do not even understand the language of science, or the terms used by writers on the sciences, receive lectures, through the raps, manifesting the deepest research of mind, in science the most profound. I will prove that epistles of one, two and three closely and beautifully written pages, have been produced, under circumstances which rendered mortal agency impracticable, and which defied the imputation of collusion. I will prove that drawings have been made on paper, with pen and ink, and on drawing boards, with colored crayons, beautifully representing the human form, face and countenance, landscapes, and numerous other objects, and that under circumstances which rendered it impossible that mortal hand or mind could have had any agency in it. All these things I will prove before the jury, by men and women whose veracity has never been doubted in any case, and whose oath would be taken in any court and in any case, in which life and death should depend on their testimony.

This trial shall be held in the city of New York. The jurors shall receive five dollars per diem for their services; and all witnesses shall receive two dollars per diem, besides travelling fees. If I succeed in

substantiating the facts above stated, the wizzard shall pay me the ten thousand dollars which he offers.

Now if the said wizzard will deposit the money in the hands of Professor HARE, Judge EDMONDS, or any banking institution, payable to the party gaining the verdict before the jury, he will have an opportunity of losing his money, or of gaining a popularity which will be worth more to him than he can make by all the magic feats he can ever perform.

E. V. WILSON.

PROPHETIC DECLARATION.

Early in the month of October, a little girl belonging to a Presbyterian family residing at Clifton, near this city, was visited with a remarkable prophetic impression. She announced to her parents that in two weeks from that day, at nine o'clock in the morning, she should die. It was of course at first regarded by the parents as mere childish foolishness, but they soon perceived that she spoke with solemn earnestness. Her hand was controlled, and under spirit influence wrote down in detail instructions for her funeral ceremonies, and for the disposition of her little possessions. Embraced in the funeral arrangements was a provision for procuring the services of the Rev. Mr. Giles, a Swedenborgian minister, of whom she had never before heard. She spoke with great composure of her approaching departure to the spirit-land. At the precise time which had been given, she died, and the family proceeded to comply with her written instructions.—*Cincinnati Spiritual Messenger*.

CONVINCING EVIDENCE.

A distinguished member of the Bar, now a devoted Spiritualist, was for a long time exceedingly difficult to convince that the phenomena which are manifested at meetings of circles were of supernal origin. He was always ingenious in devising explanations, believing that most of the developments were emanations from the minds of the members of the circle—others the result of the operation of the odylie force—any thing indeed, rather than direct communications from spiritual beings. At length on one occasion, when the fertility of his explanatory resources was exercised, a medium suddenly seized a small piece of paper, and wrote backward in a rapid manner, beginning at the lower right hand corner, the words, "Are you now satisfied?" On examination, it was found that the words exactly filled the surface of the paper, and that not another word could have been introduced, even if an accurate calculation had been made, and the writing carefully begun in the ordinary way.—*Id.*

DO IT THOROUGHLY.

There lives in New England a gentleman who gave the following interesting account of his own life. He was an apprentice in a tin manufactory. When twenty-one years old, he lost his health, so that he was thrown out upon the world to seek any employment for which he had strength. He said he went to find employment, with the determination, that whatever he did he would do it well. The first and only thing he found that he could do, was to black boots and scour knives in a hotel. This he did and did it well, as the gentleman now living would testify. Though the business was low and servile, he did not lay aside his self-respect, or allow himself to be made mean by his business. The respect and confidence of his employers were soon secured, and he was advanced to a more lucrative and less laborious position.

In course of time he was enabled to begin for himself a business which he carries on extensively. He has accumulated an ample fortune, and is training an interesting family by giving them the best advantages for moral and mental cultivation. He now holds an elevated place in the community where he lives.

Young men who may chance to read the above statement of facts, should mark the success. The man's whole character, of whom I have spoken, was formed and directed by the determination to do whatever he did, well.

Do the thing you are doing so well that you will be respected in your place, and you may be sure that it will be said, "Go up higher."

AGE OF PROGRESS.

STEPHEN ALBRO, EDITOR.

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The Buffalo Harmonial Conference.

On Sabbath last, we had a circle meeting in the morning, in accordance with our adopted regulations. There was some manifestations of spirit presence, and some spirit writing, at some of the tables. But we think it is becoming evident that the development of spirit media, is much more appropriately the province of private circles around the family table. By this we do not mean that families should be exclusive, but that developing circles, embracing friends of different families, should be held in private houses, where the seemingly ludicrous contortions, jerkings and other demonstrations of the incipient media, are not exposed to the gaze of those ill-natured skeptics who join our Association for the purpose of finding something to ridicule. Spiritualists, who have been made acquainted with the philosophy of the development of media, know these demonstrations to be not only necessary to the development of many media, but constitutionally indispensable. This, however, is Greek to the uninitiated skeptic; and he sees nothing in it but ridiculous fanaticism. It is our own opinion, therefore, that these public developing circles would be better dispensed with, and that the time should be otherwise occupied. We throw out this idea, not as dictatorial, but for the consideration of all the members of the Association.

During the morning meeting, the spirit of A. A. BALLOU made an unsuccessful attempt to get possession of his medium—Miss SCOTT. She not being in a condition to yield to his influence, he asked the privilege, through her hand, to control Mr. FORSTER and make a brief address through his organs. He said he had the consent of his controlling spirits, and only required the assent of his will. Mr. F. bade him welcome; and, in less than a minute, he had him under his control, and spoke through him with great fluency and eloquence.

In the afternoon, according to previous announcement, the spirit of STEPHEN R. SMITH took control of Mr. F., and delivered a discourse on the published text—Gen. III—7., which struck us as one of the greatest efforts of oratory and ratiocination that we ever listened to. And we are pleased to find that we are far from being in a minority, in this opinion. We should have mentioned that after singing by the choir, at the commencement of the afternoon service, the spirit of A. A. BALLOU controlled Miss SCOTT, and gave a brief but beautifully eloquent address, which proved to be introductory to the lecture of Mr. SMITH.

After Mr. SMITH had concluded, and after the concluding performance by the choir, he again controlled Mr. F. and announced, by request of Professor DAYTON, that Mr. BALLOU, and probably Mr. LUTHER, would deliver brief addresses in the evening; and that, in consequence of this arrangement, and the indisposition of the medium, his—DAYTON,—lecture would not be as comprehensive as he had intended it should be.

The day was a very stormy and disagreeable one, all through; but, in the evening, the storm was sublimely awful. Notwithstanding this, the hall was comfortably filled, and all things seemed to promise an evening of great interest and enjoyment. Mr. BALLOU, as was announced, commenced the exercises, by a short invocation, which was followed by one of his most eloquent addresses.

After this, Miss JUDAH being present, the spirit of MARTIN LUTHER thrilled the audience, for some fifteen minutes, with one of those bursts

of eloquence which come with such peculiar force and grace, through the organs of that extraordinary medium.

When Miss JUDAH took her seat, Mr. FORSTER, who was already under the control of Professor DAYTON, was brought to his feet by that bright spirit, and the latter commenced his discourse on the text announced in our last issue: Esther V—13. He proceeded with the subject in a manner which promised that his lecture would be nothing behind that of Mr. SMITH, notwithstanding the difficulties which he had to encounter. When he seemed to have become warmed up with the subject, and with the evident interest awakened in the minds of the audience, the cry of fire was raised, the bells rung, the engines rattled, the ever-present voices of numerous urchins on the stairs and at the hall-door, yelled the cry, making many believe the fire was in that building, and half of the congregation was thrown into confusion, and boiled like an immense cauldron. Many dozens who rushed out at the cry of fire, returned to the hall again, making their boot-heels as eloquent as horse-shoes on a stable floor, till they reached their seats again. It was deemed an extraordinary circumstance, by those who understand the philosophy of spirit control, that, although Professor DAYTON suspended his lecture till the confusion was over, he held control of the medium through it all, and resumed the thread of his discourse as if nothing had happened.

Those whose nerves were proof against the effect produced by the shameful conduct of the boiling portion of the audience, have expressed their opinion to us, that, notwithstanding all the annoyances of the evening, Prof. DAYTON's lecture was inferior to nothing of the kind that they had listened to, from the mouth of the medium. For ourself, we can express no opinion on the subject, as the conduct of a portion of the audience so harrowed our feelings that we were incapable of appreciating anything that was said.

In conclusion, we feel impressed to propose a remedy for the continual annoyances to which we are subjected, by the ill-bred deportment of many—both boys and men—who are in the habit of attending our meetings. We allude to those who come in and stay a short time, and then get up and march out, letting their boots and stogies make as much noise on the floor as they conveniently can, and returning into the hall, in the same manner. This shameful conduct is practised by a set of boys, and by some bipeds who should be men, almost continually, notwithstanding the repeated and respectful remonstrances of the presiding officer.

The remedy which we propose, is this: We would require an admittance fee to be paid at the door, by every one who come without a season ticket, which season ticket should be purchased at a price to be established by the society. There should be a ticket agent in the ante-room, who should sell tickets of admittance at three or five cents each; and the door-keeper should admit no one who does not present a ticket. This would involve the necessity of buying another ticket, if one should choose to go out and come in again. This arrangement would save the necessity of collections at the close of service, and prevent the confusion made by those who make their escape out of the hall, when they see the collector coming. Under present circumstances, we see many who, for fear of being induced to contribute one, three or four cents, make their escape in the manners described. We hope our friends will take this proposition into serious consideration, and be ready to act upon it at our next monthly meeting.

Lectures on the Harmonial Philosophy.

We give notice, thus early, that Professor BRITAN, of the *Spiritual Telegraph*, will be in this city on Saturday the 22d inst., and give a course of Lectures on the above subject. It is not yet determined whether the course will commence on Saturday or on Sunday evening. Early notice will be given however, in this and other papers.

LECTURES NEXT SABBATH.—We have received a letter from Mr. FORSTER, at Lewiston, saying that Messrs. DAYTON & SMITH have enjoined him to stay in Buffalo over Sunday: and Mr. SMITH sent us his text, which is Jude, Chap. I., verses 10th and 19th.

A New Spiritual Publication.

We have received Professor HARE'S "Spiritualism Scientifically Demonstrated," but, as yet, have only been enabled to look through its contents cursorily. The impression made upon our mind by this mere glance, is, that it will prove to be the most important, because the most convincing, work that has been issued from the Spiritual press. The prominent position which Professor HARE holds in the world of intellect, letters and science, and the depth and height and extent to which he has gone in the investigation of the spiritual phenomena and philosophy, must give to his book an extrinsic aroma equal to its intrinsic merit. Much was expected from the great ability of the author; and we think few will be disappointed in their anticipations.

When we contemplate this production and the mind whence it came, and then take that step from the sublime to the ridiculous, and look at some of the Liliputian quill-drivers who elevate their noses and talk importantly of "The Spiritual delusion," we can scarcely assent to the proposition that the *genus homo* can embrace such extremes.

To give our readers a taste of the qualities of the work, we copy the subjoined chapter from it.

HAWKS, in the Post Office, has it for sale.

Convocation of Spirits.

SIXTY-FOUR QUERIES ADDRESSED TO A CONVOCATION OF WORTHIES FROM THE SPIRIT WORLD; ALSO, THE REPLIES GIVEN BY THEM, AND CONFIRMED UNDER CONDITIONS WHICH NO MORTAL COULD PERVERT.

Having received many pages of communication from my father, sister, brother, and certain other spirit friends, on the subject of the spirit world, and having been urged by him and other inhabitants of that world to publish the information thus communicated, I represented, at a time when this honored being reported his presence, that I felt a reluctance at publishing solely on the authority of my relations; and requested that certain distinguished spirits, who, as I had been told, had attended one of my lectures at Boston, should sanction a synopsis of the facts which I had learned respecting the spirit world. (409 to 517.)

The propriety of my request being admitted, it was appointed that on Monday, the 18th of February, 1855, at nine o'clock, there should be a convocation of some of the worthies in question at the dwelling of the excellent medium employed. Accordingly, soon after my arrival there, at the appointed time, my father reported himself, and the following names were spelt out as being present:

George Washington,	W. E. Channing,
J. Q. Adams,	H. K. White,
Wm. H. Harrison,	Isaac Newton,
A. Jackson,	Byron,
Henry Clay,	Martha Washington,
Benjamin Franklin,	Besides relatives and friends.

The queries subjoined were then read successively, pausing, of course, for an answer to each in turn.

The answers were given through an instrument analogous to that represented by Fig. 1, Plate 4, and described on the page opposite to the plate.

Finally, after all the queries had been answered agreeably to the usual conditions, a confirmation of the whole was given *under test conditions*, as explained in the page opposite Plate 4.

Relying on these conditions as competent to secure the issue against the control of the medium or that of any other mortal, the question was put, "Have all the answers been correctly communicated?" In reply, the index moved so as to point to the word "Yes," and the following address was made at the same time:

Friend, we have heard your questions, and severally affirm that we have answered them as recorded by you.

It is to be understood that all the subjoined inquiries were answered simply in the affirmative, excepting where a qualified answer made more words necessary than the word "Yes," by itself. The queries having been previously reduced to writing, the answers were written down by me at once.

(1.) Is it true that within a space lying between the earth and the lunar orbit there are seven concentric regions, denominated spheres, which may be called the country of spirits; that this country has all the features

of terrestrial scenery, but with a much greater beauty, even in the third sphere, while the beauty of the other four spheres is greater in proportion as they are higher?

Ans. Yes.

(2.) Is it true that in those regions there are mountains, plains, rivers, lakes, brooks, rills, trees, flowers, birds, beasts, and every attribute of the most admired portions of this lower sphere?

Ans. Yes.

(3.) Is it true that, by the higher spirits, music, poetry, and all the sciences and fine arts, are highly and zealously cultivated, and that the pleasures of social intercourse are more highly enjoyed than upon earth?

Ans. Yes.

(4.) Are the narratives of the translation to the spirit world, which I have received from my sister, brother, William Wiggins, and the spirit Maria, to be relied on as coming from them, and as correct in their representations of the usual process of transference to the spiritual world after death?

Ans. Yes.

(5.) How many spheres are there, this world being the first in the series?

Ans. Seven.

(6.) How many inhabited by spirits?

Ans. Six.

(7.) Are there subdivisions? if so, how many in each sphere?

Ans. Six.

(8.) Are the subdivisions equidistant?

Ans. Yes.

(9.) How are they designated?

Ans. Either as circles or planes.

(10.) Are they concentric with each other and with this globe?

Ans. Yes.

(11.) At what distance from the terrestrial surface does the lower boundary of the second sphere, or first spiritual abode, commence?

Ans. Sixty miles.

(12.) Are the atmospheres of the spheres more rare in proportion as they are more elevated?

Ans. Yes.

(13.) Do they increase in beauty as they are higher in the series?

Ans. Yes.

(14.) How are they illuminated?

Ans. By a peculiar sun within the spiritual spheres.

(15.) Is our sun visible in the spirit world?

Ans. No.

(16.) If lighted by a peculiar spiritual sun invisible in our mundane region, do the rays of that sun consist of undulations of an all-pervading ethereal fluid, analogous to that assumed to exist by the undulationists?

Ans. Yes.

(17.) Or do they depend upon the last-mentioned fluid for existence?

Ans. No.

(18.) Are there not peculiar elementary principles appropriate, severally, to the spiritual world, and likewise to the material world?

Ans. Yes.

(19.) Is it not an error to suppose that any of the ponderable elements recognised by chemistry can contribute to the organization of the person of an imponderable spirit?

Ans. Of course, not without a loss of ponderosity, which involves a loss of identity or a transformation.

(20.) Is it not luminiferous matter which causes the effulgence of spirits analogous in its effects to that of luminiferous insects, though consisting of a spiritual material entirely different from those which enter into the luminiferous matter of insects?

Ans. Yes.

(21.) Are spirits in the lowest level of the second sphere destitute of effulgence?

Ans. Yes.

(22.) Are they absolutely enveloped in a dark halo?

Ans. Yes.

(23.) Is reformation indicated first by diminished darkness, and subsequently by augmented effulgence?

Ans. Yes.

(24.) Is the sphere of a spirit known by the relative brightness or darkness of his halo?

Ans. Yes.

(25.) Is the lower circle of the second sphere disagreeable as to its scenery?

Ans. Yes.

(26.) Is spirit Maria's description of the spheres correct? (505 to 523.)

Ans. Yes.

(27.) Does this feature lessen as the circles are higher?

Ans. Yes.

(28.) Do the last-mentioned circles present an aspect less agreeable than that of our sphere?

Ans. Yes.

(29.) At what point does the scenery become superior to any in our world?

Ans. In the third sphere.

(30.) What designates the boundaries of the spheres, so as to make spirits perceive when they are passing through the partition between one and another?

Ans. Diversity of impression made upon the spirit.

(31.) What confines a spirit to his proper level, so that none can mount above it into a sphere to which he does not belong?

Ans. A moral specific gravity, in which the weight is inversely as the merit, prevents the spirit from rising above his proper level.

(32.) Are spirits of different densities rarer or more refined in constitution as they are higher in rank?

Ans. Yes.

(33.) Has the most dense or most undeveloped spirit any weight? if not, how are they denser than those who have progressed farther?

Ans. They are in the spheres heavy as compared with other spirits, but their weight would not influence a scale-beam in this mundane sphere.

(34.) If the lowest have no weight, wherefore are they more competent to give physical manifestations by moving ponderable bodies?

Ans. They do not act by weight, but all spirits, under favourable conditions and with certain means, possess, in a minute degree, a portion of that power possessed to an infinite extent by the Deity, of annulling gravitation, and vis inertie; and though they cannot exercise such powers without the aid of a medium, the medium is to them as an implement in the hands of a human being.

(35.) How are such movements produced consistently with the law that action and reaction are equal and contrary?

Ans. Gravity and vis inertie being neutralized, the physical law of action and reaction does not prevail against the spirit volition.

(36.) Do spirits employ their limbs in effecting manifestations?

Ans. Not necessarily.

(37.) Have spirits a power of creating that which they desire?

Ans. Yes.

(38.) Like the genius of Aladdin's lamp, can spirits within their spheres create habitations at their bidding?

Ans. Yes.

(39.) Does this creative power exist in the spirits of each sphere, or is it denied, as I have been informed, to those of the second sphere?

Ans. It is denied.

(40.) Is this creative power more extensive as the sphere to which the spirit belongs is more elevated?

Ans. Yes.

(41.) Are the spirits of the third sphere happy?

Ans. Yes.

(42.) Does happiness become greater as the rank of the spirit becomes higher?

Ans. Yes.

(43.) Do the spirits of infants go to the seventh sphere?

Ans. Yes.

(44.) Does an infant, dying before noticing any thing, go to that sphere?

Ans. Yes.

[45.] Does it require care analogous to that given to infants in this world?

Ans. It is carefully instructed.

[46.] Do infant spirits come down and reside among kindred more or less, visiting, as it grows older, those mundane scenes which may compensate it for its loss of opportunities by premature death?

Ans. Yes.

[47.] Does not the inability to communicate with its kindred cause it to be unhappy under these circumstances?

Ans. It is not rendered unhappy, in consequence of the peculiar manner in which such circumstances act upon the spirit mind.

[48.] Do such spirits, as for instance, those going to the other world while children, but having attained mature age, say forty, become companions for their parents and friends in the spheres who may have died after their maturity, or is there a too great simplicity or childishness?

Ans. In purity and simplicity they are contented to live.

[49.] Is the love of children, who have died very young, as great to their parents and relations who remain in this world as if they continued to live in their society?

Ans. Greater.

[50.] Is there a deference shown to spirits on the same plane commensurate with their superiority in learning, science, and wisdom?

Ans. Yes.

[51.] The object of marriage in this world being manifestly the perpetuation of the species; consistently with the preservation of refinement and the welfare of offspring, and there being no such motive in the spiritual world, how can there be any motive for any such indissoluble ties?

Ans. Between spirits joined by matrimony in the spheres there is a greater blending of mutual self-love into one common sentiment than in any other friendship.

[52.] Have spirits any fluid circulating through an arterial and venous system, which is subjected to a respiratory process, analogous to that which our blood undergoes?

Ans. Yes.

[53.] As spirits are weightless, is not this fluid devoid of weight?

Ans. Yes.

[54.] Has it any color?

Ans. No.

[55.] Does the gaseous or ethereal matter respired by spirits pervade the mundane spheres?

Ans. Yes.

[56.] Do mortals breathe it as a means of sustenance to their spiritual organization while encased by this "mortal coil?"

Ans. Yes.

[57.] Does it supply the nervous system?

Ans. Yes.

[58.] Is it communicated to inferior animals?

Ans. Yes.

[59.] Do fishes require atmospheric oxygen while swimming, [water consisting of 8 parts in 9 of pure oxygen,] in order to get at the spiritual gas associated with the former?

Ans. The spiritual gas imperceptibly accompanying atmospheric air is especially necessary to fishes.

[60.] Creed is alleged to be productive of no obstruction to ascendancy in the spiritual world.

Ans. Belief, being an involuntary act of the mind, has no merit or culpability attached to it, excepting so far as it is the consequence or is productive of prejudices; the advance of a spirit is retarded by these defects.

[61.] As in the spiritual world there is no necessity, desire, or passion which spirits can gratify by violence or fraud, on what is virtue founded? Where there is no motive or power to do wrong, where is the merit to do right?

Ans. In the spheres, vice is displayed by the endurance of bad passions; virtue is manifested by love, purity, and the aspiration for improvement.

[62.] As the diversities of human character are clearly the results of organization and education, neither of which can be controlled by the human beings whose merit or demerit is the inevitable consequence, how can there be any culpability? It is true that a man can act as he wills; but is not his will the creature of his passions and reason jointly? If his passions be increased, will not reason be less capable of controlling them? and, *vice versa*, if his passions be enfeebled or his reason strengthened, will not his passions have less sway? Does it not follow that while we must in self-defence resist or restrain those who cannot govern themselves, should we not commiserate all who have the misfortune to be so badly constituted?

Ans. We are no more able to answer that than you.

[63.] When a being virtuously constituted is murdered by one of the opposite character, who is most an object of commiseration? which is most favored as a creature of God? Is not the difference between these

beings analogous to that between the dog and the wolf? Both creatures of God—one is to be extirpated, the other cherished, as an inevitable consequence of the laws of creation?

Ans. The victim is most favored.

[64.] Has not the analogy between a wicked or a savage man, and one who has the advantage of a good organization and education, a better exemplification in the case of a wild dog, and one brought up by a kind master, since the wild dog is reclaimable, may be reformed, and so may the bad or savage man. Hence, in the spheres, is not punishment or restraint made with a view to reformation rather than as a retribution for inevitable defects?

Ans. Correct.

Bishop Hopkins on Spiritualism.

A REPLY BY JUDGE EDMONDS, AS PUBLISHED IN THE TELEGRAPH.

THE Right Reverend Mr. HOPKINS, the Episcopal Bishop of Vermont, has lately been delivering a course of lectures before the "Young Men's Christian Association," of St. Louis, two of which he devoted to Modern Spiritualism, and to myself as connected with it.

He admitted the facts of the manifestations, conceding that they were not a delusion or a deception, but he avowed his own belief that the whole thing resulted from the direct agency of the Devil himself. He confessed he had never witnessed any of the manifestations, yet he claimed that he could fairly discuss the subject, etc.

This is the purport of his lectures, as I gather it from the report of them in the *St. Louis Republican* of the 12th and 15th of November, ult.

As he has thus held me up to the world, denounced by a high dignitary of the Church as acting under the instigation of the Devil, I trust I may be pardoned for saying a few words in defense of myself, especially as I will do so by confining myself to a brief attempt to show what Spiritualism is, and what it teaches.

1. It enables us to know the thoughts and purposes, the secret intentions and character of those who are living around us. Over and over again has this been demonstrated, yet I will venture to say the Bishop never heard of it; for if he had, he surely would be as ready as any one to see that, in this feature of Spiritualism, there is a better protection against, and prevention of, hypocrisy and false pretenses than all the preaching in the world has ever afforded.

2. It enables us to feel and to know that our most secret thoughts are known to the intelligence of the Spirit-world, whatever the character of that intelligence, whether for good or evil. It has been for years and centuries preached to us, that the Supreme Intelligence knows our every thought. Yet how few have actually realized it—how few have acted as if they believed it, let the sins and perversions of mankind say. But now it comes so demonstrated that no man can doubt it. It is a fact as certain as that the sun shines at noon-day. And I would ask, what greater prevention to vice can there be, than the thorough conviction that the deepest secrets of our hearts are all known to the Intelligence which is ever around and near us, and can be disclosed to the world?

3. It demonstrates the immortality of the soul by direct appeals to the senses. Hitherto the appeal has been to abstract reasoning to prove that; and what ill-success has attended that effort, no man knows better than the Right Reverend gentleman himself. He has been a lawyer in his day, and he is aware from his knowledge of the world, thus and otherwise acquired, that the greater portion of the educated classes among us have not yielded to the reasoning, and have been, to say the least, skeptical as to an existence after this life. But now the proof comes with a force like that which establishes the facts that the grass grows and the water runs, and leaves no room for cavil in the same mind. In the book from which the Bishop quoted so freely—though I am not advised that he quoted from that part—some twenty instances were given of conversions from an unbelief as to the future. Those were a few only of the cases which are within my own knowledge. They are numbered by hundreds and thousands within the knowledge of Spiritualists all over the land, and they show how powerful—how all-controlling is the argument in favor of man's immortality—which spiritual intercourse furnishes—how much more convincing than all the preaching to which the subjects of such conversions have listened for years and years.

4. It demonstrates that the Spirits of our departed friends can and do commune with us who are left behind. The substance of the Bishop's

position on this topic is a denial of the fact, for he speaks of the "folly and unreasonableness of supposing that the Spirits of our departed friends are suffered to remain on earth, and to mingle in the affairs of men," and of the "unhappiness it would be to them to remain among strifes and sorrows which they could not alleviate." The same course was once taken by this same Prelate in regard to the manifestations themselves, and it was "folly and unreasonableness" to suppose they were anything but delusion or deception.

But he, and many others of his calling, have been compelled to yield to the force of overwhelming testimony, and admit their reality. So it would be with him on this point, if instead of persisting in the ignorance of the subject [of which he boasts, for conscience-sake,] he would investigate for himself, or take the testimony of those who have investigated. He would then learn that the identity of our departed friends is too clearly made out to be doubted by a rational mind. He would see, too, how enduring is the love they bear to us still—that the cold grave does not quench its ardor, and that their care and sympathy for us is not removed at such an immeasurable distance from us, as he would teach, but that it is ever around and near us, leading us on toward that goal which in his creed is too far off for us to comprehend, but is now brought so near that we can understand what it is, and learn how to attain it. He would learn that it would be no more a source of unhappiness to our departed friends thus to labor for our redemption from sin, than it is now for him in his ministerial functions to lead a sinner to repentance; and descending from his lofty position on the Episcopal bench, to enter the brothel or the prison-house, and lift an erring brother to the light of the Gospel. He would learn to bear to the mourner's heart such comfort as he has never yet borne, and to speak to it, in most effective tones, of righteousness and the judgment to come. He would learn then, if he has not yet learned, that it could be no such great unhappiness for the Christian mind to remain amid strifes and sorrows, where it could sympathize even if it could not alleviate, and he would see, practically, that there is no sorrow for suffering humanity, which Heaven, through its messengers, can not heal.

5. It demonstrates also, that through this Spirit influence—be it what it may—the sick are healed, the blind are made to see, the lame walk, and "devils are cast out" of those who are possessed.

These are some of the marvels which are now being worked in this land by the influence which is stigmatized by this revered Prelate as of the Devil. There are hundreds and thousands of witnesses of their existence around us everywhere, and every man who pleases can behold them for himself. I could enumerate many, very many instances, but the limits of this paper forbid, and I have yet a few words to say on other topics.

The Bishop says that "none of the so-called discoveries were even new to mankind as proclaimed or received truths." In this he is in a great measure correct. The great law which underlies the whole spiritual philosophy is that proclaimed by Jesus of Nazareth—"Love God with all your might, and your neighbor as yourself." Such is the law, which for eighteen hundred years the Christian world has professed to believe—such the law which over thirty thousand priests are weekly preaching from as many pulpits in this nation. Yet with what effect? Let facts answer. Out of a population of nearly twenty-five millions not five millions are professing Christians, and the sect to which this reverend Prelate belongs can not number one hundred thousand.

Is it not proper to ask why is this? It is because there is not inducement enough held out to man to overcome the selfishness of his material nature, and to obey this law of his spiritual existence. Eighteen centuries have demonstrated this, and it is high time that something should come to hold out such inducement. To perform that task is now the great mission of Spirit intercourse; and it is, day by day, as fast as we are capable of receiving it, performing it, by so revealing to us the condition into which we are to be ushered after death, that we can not help realizing how necessary it is for us to obey the law in life. As the burnt child dreads the fire because it realizes the danger, so will man, when he shall fully realize what is the nature of the existence which is to follow this life, be ever on his guard against the temptations with which his animal nature constantly surrounds him.

This neglected function of the priesthood, Spiritualism is now performing in our midst.

And why not? The Bible is full of it. An angel appeared to Hagar

Gen. 16; three, in the shape of men, appeared to Abraham, Gen. 18; and two to Lot, Gen. 19. One called to Hagar, Gen. 21; and to Abraham, Gen. 22; one spake to Jacob in a dream, Gen. 31; one appeared to Moses, Ex. 3; one went before the camp of Israel, Ex. 14; one met Balaam by the way, Num. 22; one spake to all the children of Israel, Judges 2; one spake to Gideon, Judges 6; and to the wife of Manoah, Judges 13; one appeared to Elijah, 1 Kings 19; one stood by the threshing floor of Ornan, 1 Chron. 24; one talked with Zachariah, Zach. 1; one appeared to the two Mary's at the sepulcher, Matt. 28; one retold the birth of John the Baptist, Luke 1; one appeared to the Virgin Mary, *Ibid.*; to the shepherds, Luke 2; one opened the door of Peter's prison, Acts 5; two were seen by Jesus, Peter and James and John, Luke 9; and one spake to John the Evangelist, Rev. 22.

It will not do to say these were angels—a distinct order of beings from man, for those seen by the apostles were Moses and Elias, and that seen by John, though called by him an angel, avowed himself to be his fellow servant, and “one of his brethren the prophets.”

And now may we not ask, if man in the olden time could see and talk with angels—if, in former ages, the spirits of departed mortals could appear to and commune with those yet living—may we not, I say, ask wherein has man's nature so changed that the same thing may not happen to him now?

Why! how often in the ceremonies of the Bishop's own church does he call upon his people to say, “I believe in the communion of saints!” which the articles of his religion say, “may be proved by most certain warrants of Holy Scripture;” and yet that communion which is holy when spoken of, he would fain have us believe is evil when actually practiced!

Briefly, then, to sum up the argument: Spiritualism prevents hypocrisy; it deters from crime; it reclaims the infidel; it proves the immortality of the soul; it recognizes one God, and man's responsibility to him; it enforces the great law of the Creator, by inducements hitherto unknown to man; it heals the sick; it gives sight to the blind; it cures the lame; it comforts the mourner; it enjoins upon all the utmost purity of life; it teaches that charity which rather mourns over than rejoices at the failings of our fellow mortals; and it reveals to us our own nature, and what is the existence into which we are to pass when this life shall have ended.

And this we are taught by a reverend Divine holding a high rank in what he calls “The Church of God,” is of the Devil! Alas! if it be, by what sign shall we know the work of God?

But the chief basis of the Bishop's position, that spiritual intercourse is satanic, seems to be found in the revelations as to the spirit's surroundings, after it has passed from this life. These he denounces as gross, material, and of the earth earthy, and as conflicting with the sublime teachings of the Gospel, and therefore “Devilish.”

I do not learn that he paused to detail to his hearers what is the condition of the future, according to the Gospel, as he understands it. I have known this attempted many times by Divines, but I never knew any two of them to agree in their description. Whereas, in these revelations, there is no discrepancy on this point.

I do not learn that in reading extracts from my book he departed from the practice of his calling—namely, that of drawing particular passages from their context, and thus giving them a very different meaning from the true one—a practice which I do not hold very high either in law or gospel, and which I have often seen excite the smiles or contempt among the intelligent minds in church.

Nor do I learn that he called the attention of his hearers to the reasons given in my book [Sec 62 of Vol. 2] for our faith in this subject, whereby they might have been enabled to judge for themselves, instead of being governed by their authority or mine.

But he seems to have contented himself with just so many and such extracts as would tend to prove his position; and let the rest go. But let that pass.

And let us inquire what is the great difference between us on this point, which makes my teachings “devilish,” “unchristian,” and “positively hurtful,” and makes his to be holy, and sublime, and God-like?

He teaches that man, on dying, becomes suddenly and marvellously changed—that he passes far away from the earth, out of the reach of its cares, anxieties and affections—that he passes into a state of existence whose condition is entirely unknown, except that it is either unutterably

or miserable or inexpressibly happy—that the state either of bliss or woe, into which he is first ushered, never changes and is never-ending—and that his condition of happiness or sorrow is not of his own creation, and can not be affected by aught he can do in this life, but is dependent—particularly in its happiness—upon a vicarious atonement.

On the other hand, I believe that man is the creature of progression—that it is his destiny from his birth to progress on to eternity, toward the Godhead—that no man is exempt from this destiny—that while man can not prevent, he can retard or accelerate its consummation, and he can make the interval of progress for long ages happy or woful, as he obeys or disregards the law of his spiritual nature, which is love for God and man—that death is but a continuation of this life, and this life but a preparation for the next—that we pass into the next state of existence with all our faculties, memories and affections, as we have cultivated or perverted them here—and that we are for a while, until our minds grow to become elevated above them, surrounded by all those objects which would be calculated to give us the woe or woe we have earned for ourselves.

Such is, in brief, the difference between us. I will not pause here to ask which is most acceptable to the rational mind? which is best supported by Scripture?

That would take too much room. But I will ask what is there in my belief that is “devilish,” “unchristian,” “hurtful?” And I will answer the question, not in my own language, but in that of one of the Bishops of the Episcopal Church of this country—one who sits in the same House of Bishops with him of Vermont.

I extract from a sermon preached in Connecticut in 1852, and published.

“I have now closed my argument, and would be glad if time allowed to pass to the survey of another most interesting question. What are the conditions of our future existence? But as it is I can only allude to one or two general points, and then leave the subject to your individual reflection.

1. In the first place, provision will undoubtedly be made hereafter for the culture and the exercise of all the intellectual and moral faculties of our nature. Heaven will not be a monotony. All which belongs to our nature, that is not sensual and sinful, will there find free scope for its development. Nothing, then, which we learn here is lost. No elevated taste is cultivated in vain. No healthy affection withers under the touch of death. There are strains of melody, and sights of beauty and holy friendships in the spiritual world. Everything which God has made on earth, and which man has left untouched by sin, is only a symbol of something greater and more resplendent in reserve for the holy hereafter: What music will be heard in heaven! what prospects will charm the eye! what thoughts will be uttered there! what emotions will be kindled there! what variety of employments and yet nothing servile, nothing selfish! How is it then that we shrink from the future? Why does eternity come before us as a cold, blank void—a sea without a shore, moaning and groaning under a starless sky, where the soul floats, like a helmless wreck, solitary and despairing? Because there is a stain of corruption on the soul which needs to be washed out—because the sense of sin makes us afraid.

2. In the second place we observe, that to the righteous the future will be a state of constant and unending progress. The law of this progress may be essentially the same as it is now, only it will operate under greatly improved conditions. We shall never reach a point where we shall stop, and make no further advance, for then there would lie before us an eternity without occupation.

All mortal creatures are capable only of a limited improvement, because theirs is a limited existence. Man must advance forever, because he lives forever. The time will undoubtedly come when we shall look back on all that we have acquired and done in this world, as we now regard the experiences of our earliest infancy, and we shall wonder that we then thought ourselves so wise.

3. And finally our future destiny will be in precise accordance to our deserts and character. We shall reap what we have sown. We shall begin our life hereafter as we close it here. There is no such thing as separating the man from his character, and there is no such a thing as separating the character from the destiny.”

Such are my sentiments, too! Such are the principles which spiritualism teaches! And now, if they are “devilish,” “unchristian” and

development and refinement towards a point of individualization, never losing its identity through the eternal ages of immortality.

There is no law that compels any object animated by an eternal life principle, to lose its individuality or identity. Through the various processes of refinement, matter is eliminated from the system, giving place to a higher order of matter; and the organization of man becomes more perfect and complete. Spirits are differently constituted and constructed, and do not gravitate to one position of development; and consequently they have no desire to be amalgamated with one another. That man is immortal, we have universal testimonials and absolute demonstrations, in the developments of nature; and, through its laws, we have the sublime realities of an eternal existence. We constantly see before us the atoms and elements of creation change and circulate, from the center of eternal power to the extent of the various manifestations in creation.

Intelligence is the highest development of motion and action and is a perfect and immortal manifestation of the individual living principle in man. The mind cannot sleep with a perfect satisfaction, if higher evidences of the immortality of man are not demonstrated to its understanding. Nature prompts the aspiring thought, and the mind goes upward and onward in richer contemplations of the eternal identity of man and of a spiritual existence. There is a true connection between the human soul and the spirit world; and all matter, elements and the causes of man's existence flow from the invisible world. According to scientific principles, we are led to conclude that all life and all the laws of gravitation and progression, and of the imponderable elements of nature, spring or originate from God. We are constantly surrounded by organizations, each one occupying a specific and progressive position in nature, and all objects interchange and commingle with the elements of God, and constitute a distinct individuality. Man is immortal. As the germ, when it is deposited in the bosom of the earth, expands and unfolds its qualities and essence into distinct forms of nature, so does the great germ of immutable laws expand and unfold its beauties into the spiritual organism of man; and, consequently, man is the highest incarnation of the divine principle; and when he shall have become immortal, then his faculties shall more truly typify the divine origin of all things. The great anatomical and functional laws of nature, in the evolutions of forms and structures consequent upon the immutable operations of nature, constantly unfold vital particles and essences, which permeate all objects in and of all creations. Man has a mission to perform in his progression and refinement, and these principles are undeviating and infinite; therefore, man must, in his natural tendency, follow these laws, as nothing exists which is not impregnated with the eternal life and vital action emanating from the great body of life and causation; and this connection completes the structure and establishes the immortality of the human soul. And here we see the complete operation of the principles and the forces of the anatomical laws of the material system. Man retains a harmonious and united connection to the laws and elements of God, and is eternal and immortal. His position beyond the rudimentary existence, is determined by his spiritual development. The human soul is immortal and sublime, ever drawn upward towards the higher glories of God, and contemplates more and more truly its own immortality.

There is a perpetual sublimation going on in the departments of nature. From the mineral creation we have, by anatomic ascensions and progressive development, our vegetable organizations; and from these our animal creations; and the last creations develop into intelligences, or man.

We have our mighty chemical operations and actions, which are constantly acting upon the causes and elements of nature, now latent and yet to be evolved. We have our vital substances: oxygen, magnetism and electricity, which are perpetually being organized into the formation of water and air, and eventually existing in the intelligent organism of man. Hence we see man is, and always will be. Every spiritual element of man is being constantly ultimated into immortalized principles

and an eternalized construction. Oh! how vast and incomprehensible are the works of God and immortality! When human intelligence becomes true to itself and to nature, the works of our Heavenly Father will be comprehended. By His laws He causes the tide to ebb and flow in our seas. He causes the birds to sing, the flowers to bloom, and gives to each a germ everlasting and infinite as the eternal ages of immortality. There is but one true God, and He acts and operates upon all creations in accordance with His eternal laws. On Him man is dependent for his existence and nourishment. Upon the elements of God, man is dependent for that life and intelligence which makes his spirit immortal.

EDGAR C. DATTON.

LOCKPORT, DEC. 9, 1855.

FRIEND ALBRO:—I am requested by a worthy friend, J. R. DAVIS, who resides one mile west of Hartland corners, in this county, to give you a description of a wonderful cure, or partial cure, of his wife, who has been afflicted, 29 years, with what physicians have called chronic rheumatism and dropsy. Mr. Davis and his family have many friends of a very respectable class of citizens; and they are beloved by all who know them. They were bred up on the Quaker platform, and have continued in that faith till a recent date. They now are, all of them, firm believers in the Harmonial Philosophy of the day; and feel very anxious to have the world know what spiritualism has done for them in the healing line.

I have, in my possession, the original description of the case, with Mr. Davis's signature, which he wishes to have published.

Yours,

SETH WHITMORE.

STATEMENT OF MR. DAVIS.

The last seven years of the twenty-nine, she has been entirely confined to her easy chair. She has not lain down in that length of time, until about three weeks ago. At that time there happened a developing medium to call at my house, who, impressed with the idea that my wife could be healed of her infirmities, requested me and my daughter (a young woman) to form a circle with him and the patient; which we did, and which gave much relief at the first trial. They ascertained that I and my wife and daughter were all healing mediums, and we found that the influence amongst us all had a most salutary effect. She was much bloated, so that her skin over her body and limbs, appeared to look almost transparent; her joints all stiff, and nearly useless; her right arm confined nearly down to her side; her shoulder and elbow could not be moved, only to show a nearly immovable joint in them; her arm kept up in a vertical position. She did considerable sewing, at times when most free from pain, by drawing her thread about six inches at a time. Her head was fastened down on one shoulder, and she could not stir it in any direction. In this manner she was confined for seven long years; and myself and daughter; with a hired girl, were obliged, some of us, to be almost constantly near her; and at night were obliged to be up with her from five to ten, and sometime more times, to help move and comfort her. But since being influenced about three months, with no other medicine or remedy, she has shrunk in size so that her clothes have had to be taken up at one time nine inches; and again to considerable amount. Her hands have got their natural form; the cords and joints are nearly as visible as ever they were. She can use her neck, and move it in any direction; get up and walk about the house, with crutches; help herself on and off the bed, and rest comfortably while there, and feels as if she again was almost a woman.

How much reason have we to bless God for this restorative law of nature, which, through spiritual influence, has brought about this wonderful change in the condition of my beloved wife. Oh, the pain we have endured on her account! The expense for doctor's bills, medicines and nurses, have been oppressively heavy; but this was as nothing, compared to her suffering. I have expended about three thousand dollars and much time. But let them go. She can now slap her hands over her head; and while under influence, whoop and dance in true Indian style, until she gets into a great perspiration; and she ever seems

"hurtful" in me, pray! what must they be in the Right Rev. Bishop of Rhode Island, whose language it is that I have quoted?

A few words on one topic more and I have done.

I can hardly believe the Bishop is correctly reported when he is made to say that the law of the Scripture forbids our communing with the spirits of our departed friends, as well as dealing with witches and those having a familiar spirit. For I have never been able to find any such injunctions in Holy Writ, nor can I conceive how that can be, and Peter, and James, and John escape condemnation for beholding Moses and Elias, or John, in the Revelations, for communing with the spirit of "one of his brethren, the prophets," or Saul obeying the spirit when struck with blindness on the way-side, or Peter, when listening to the injunctions to call not the Gentile unclean.

But it is true that in the law of Moses there are injunctions against dealing with witches, or those having familiar spirits. But does the Reverend Prelate mean that his Christian hearers shall understand that that law is still binding upon us? He certainly must mean so, or he would not quote it as evidence of our "unchristian" deportment. See, then, where it would bring him. One part of that law must be as binding as another, and yet, right by the side of that to which he appeals, are commands like these: Ye shall eat no manner of fat, Lev. vii. 23. Ye shall not eat of the camel, the hare, or the swine, Lev. xi. 8. When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest, Lev. xix. 9.

Thou shalt not sow the field with mingled seed, neither shall a garment, mingled of linen and woolen, come upon thee, Lev. xix. 9.

Ye shall not round the corners of your heads, neither shall thou mar the corners of thy beard, Lev. xix. 27.

Regard not them that have familiar spirits, neither seek after wizards, Lev. xix. 31.

The man who committeth adultery with another man's wife, the adulterer and adulteress shall surely be put to death, Lev. xx. 10.

A man, also a woman, that hath a familiar spirit, or that is a wizard, shall surely be put to death. They shall stone them with stones, Lev. xx. 27.

In the 7th year there shall be a Sabbath of rest unto the land! Thou shalt neither sow thy field nor prune thy vineyard, Lev. xxiv. 4.

Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof, Lev. xxv. 10.

When thou buildest a new house, then thou shalt make a battlement for thy roof, Deut. xxii. 8.

Thou shalt make thee fringes on the four quarters of thy vesture, Deut. xxii. 12.

A bastard shall not enter into the congregation of the Lord. Deut. 23. 3.

Thou shalt not deliver unto his master the servant which has escaped from his master unto thee, Deut. xxiii. 15.

And if any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe, Exodus xxi. 23—5.

Thou shalt not suffer a witch to live, Exodus xxii. 18.

Neither shalt thou countenance a poor man in his cause, Ex. xxiii. 3.

In six days shall thy work be done, but on the seventh day there shall be to you a holy day, a sabbath of rest to the Lord. *Whosoever doeth work therein shall be put to death. . . . Ye shall kindle no fire throughout your habitations upon the Sabbath day.* Ex. xxxv. 2, 3.

But enough—enough in all conscience! to show to the candid mind the basis on which this "Right Reverend Father in God" rests his denunciations. No word of comment is necessary, unless it may be to inquire if we are entirely to lose sight of the later teachings of Jesus: "Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth, but I say unto you that ye resist not evil," and of the consoling announcement, that on the command to love God and one another, hang all the law and the prophets, under the Christian dispensation?

New York, Nov. 28, 1855.

J. W. EDMUNDS.

The Work of Christ.

We take the following article—which strikes us as much more spiritual than orthodox—from the New York *Christian Inquirer*, which is the organ of the Unitarians of that city:

What volumes have been written, what sermons preached, upon the Plan of Salvation, the Scheme of Redemption, the Work of Christ! Hands and brains have grown weary under the burden of the theme. Heads have nodded over the volumes and fairly succumbed to the sermons. Dust lies thick, in libraries, on the folios and the pamphlets, whose metaphysics, drier than crushed autumn leaves, were dust in eyes that longed for light, and ashes to souls that sought for bread. Far more important than the truest view of the Plan of Salvation is the experience of salvation; to be redeemed, of infinitely more moment than to know ever so perfectly the Scheme of Redemption; to have a Christ wrought in us, a vastly more weighty concern than most completely to have gauged the purpose and work of Jesus; to know God, unspeakably more blessed and needful than to know all the metaphysics of God's design. "Hungry and faint, men want not the theory of bread, but the bread itself." Yet the intellect will speculate and metaphysics have their fascination; the mind will try to justify and explain the experience of the spirit. Nor is it altogether useless. The true theory of bread may keep us from eating the unwholesome; a knowledge of the Plan and the Way may help us to walk more courageously and cheerfully; a clear view of what is to be done may aid us to work with more alacrity, energy and success; the knowledge of what we are to expect may lead us to hope more justly, and more earnestly seek.

So we take up the theme again. Not in the way of folio or sermon, but briefly, as we may in a newspaper article, we touch upon some of the theories and present our own.

1. It is a prevalent theory that the mission of Jesus was to reveal to the world certain religious truths and certain moral rules, of which the world was, to that time, ignorant. The Fatherhood of God; His essential love and readiness to forgive sin; the immortality of the human soul; the retributions and rewards of the future life; the brotherhood of man; the forgiveness of enemies, and the love of the neighbor—to reveal these before unknown truths and rules of conduct is believed to have been God's design and Christ's work. But it does not appear that they were before unknown. God is called Father in the Old Testament at least twice; the idea was not unfamiliar to the Greek and Roman religions; Paul quotes from a Greek poet the statement of man's sonship. That God is love is the declaration of John, not Jesus. The forgiveness of sins is part of every "pagan" religion. The immortality of the human soul is a universal faith—is far more distinctly declared by Plato than in any recorded words of Jesus, and is accompanied in all religions with the idea of retribution and reward. The modern doctrine of the brotherhood of man is nowhere stated in terms by Jesus, is more distinctly declared by Paul: "If thine enemy hunger, feed him," and "thou shalt love thy neighbor as thyself," are both in the Old Testament, and the forgiveness of foes is taught in the Oriental religions; while many of the moral precepts of Jesus can be paralleled in the writings of Jewish and heathen philosophers. Moreover, the very manner in which Jesus enunciated his religious truths and moral precepts, indicates that he was not announcing them for the first time to a world as yet ignorant. They are generally uttered by him in an incidental and occasional manner, with personal and individual reference.

2. It is sometimes said that Jesus came, or was sent, not so much to teach truths, as to set to men the example of a true life; that his teaching was his life. But if by his life be meant his actions, the incidents of his biography; if by example be meant deeds done that men might imitate them—and this is the usual acceptance of the terms—then we cannot receive this as the true theory of the work of Christ. For nothing is more plain than that his example covers but a very small part of the occupations of our life. Scarce ten men in a generation are placed in circumstances to demand of them to follow literally the steps of Jesus, and imitate his actions. For the rest he has set no copy. Besides, had Jesus lived with this idea, it would have taken all spontaneousness and reality from his life. Moreover, an imitated virtue is not genuine or valid.

3. By others it is said that the Scheme, Plan, Work of Christ is to be found, not in his Teachings, or his Life; but in his Death—his official, sacrificial, atoning Death. This is the mystery of the Gospel. He came

—We invite the attention of our readers to the advertisement of Dr. TROWBRIDGE and Mrs. FINCH, Clairvoyant Physicians. They come hither highly recommended for their diagnostic and healing powers; and we hope they will be patronized according to their merits.

by that death upon the cross to exhibit the wrath of God against sin, to make an infinite satisfaction for the infinite evil of sin, to bear the penalty of sin, to make it possible (that is to make it just and merciful) for God to forgive sin, and so to reconcile God to man, and restore the fallen human race.

In opposition to this theory, we must say, briefly: That God is love, not wrath; that the sin of a finite being cannot be an infinite evil; that the death of a finite body cannot be an infinite satisfaction, and that the penalty of sin (according to this creed) is not the death of the body, but the everlasting death or torture of the soul, which it is not pretended that Christ bore; that it is neither just nor merciful to inflict upon the innocent the punishment due to the guilty; that the retributions of sin are mainly interior, and cannot possibly be experienced by a holy being; are personal, and, in the nature of things, cannot be transferred; that it was already, and is always, possible for God to forgive his children's sin upon their repentance and reformation; finally, that there is no proof that the "race" was "fallen" through a federal Adam, and so needed to be restored through a federal Christ, it being more probable that the race has been, from the first, like the outward creation, imperfect, but advancing toward perfection.

If, then, Christ's "mission" and "saving work" be neither as Teacher, Exemplar, nor Sacrifice, in the sense we have represented, what theory remains?

We will not reject, without substituting, and so we offer

4. Our own view, which we must state as briefly as we have done the others. We believe that the *essential* work of Jesus was not didactic, but vital and dynamic; was not indoctrination, nor exemplification, but inspiration. He was, to those among whom he lived, and through them to the world, a "quickening spirit." From his fullness of life, he animated and vitalized men's spiritual and moral natures. He was a center of spiritual force which flowed out, under the law of influence, and saved, redeemed, gave eternal life to as many as drew near to him, seeking and willing. As the sun enters into the oak-leaf, the violet, and calls out their life-forces, so the virtue that went out from him entered into their souls, and new forces sprung into life within them. All that was highest, purest, truest, divinest in them was called out; new and nobler aims sprung up; sins fell off; evil habits loosed their chains; evil tempers were stilled; all holiness seemed possible, all sacrifices easy; God seemed very near, and all men dear. Of this spiritual force we are inheritors, through the law of transmission, being born into it, as it has been propagated, in widening circles, from generation to generation of living souls.

Further, when, as we read the record of his life and his image rises before our imaginations, our hearts burn within us in heavenly desires, and our consciences are stirred with nobler motives, and our wills nerved to more generous striving; then, a more direct regenerating power is exerted upon us.

Still further, as Jesus still lives in the spiritual world, and still loves the race among whom he lived, yearning to save them, we believe that all who are in affinity of affection and purpose with him do, in accordance with the spiritual law of that affinity, receive of his spirit.

It was his interior life, his soul's life, which Jesus gave to the world. And this life, as we believe, was not of the merely mild, passive quality, which has often been supposed, but was full of energy. His piety and his humanity were charged with vitality. He died a martyr's death, not passively, but actively, accepting it. It was the crown of his consecration; the final and triumphant test of the complete surrender of his will to God's. And so life went forth from that, to.

Such, we believe, was and is the work of Jesus Christ. Not so much to tell men truths, as to awaken their spiritual vision to see the truth for themselves; not so much to lay down rules of moral conduct, as to quicken the inner sentiment of right and duty; not so much to set the copy of a divine life, as to give the motive impulse which shall urge men to do their work as faithfully, as devoutly, as self-forgetfully as he did his.

But if we fall to worshipping him, he still says, why callest thou me good? it is not I, but the Father; and sends us to the Sun whence he drew light, to the Fountain whence he drank. He lifts men up, and leads them to God; but he does not stay, as some teach, perpetually between them and Him, sole and permanent channel of the Divine Spirit. But, having placed their hand in the Father's, he goes to seek and bring other wanderers home, and leaves them to gaze, without veil, into the Father's face, and hear without mediator, his Word.

Free Love.

BY CORA WILBURN.

[Written for the Woman's Advocate.]

Love indeed! what a profanation of the sacred and the beautiful! Love the angel-guest of the earth—heaven's highest attribute—the mortal's holiest privilege, subverted to the dominion of vice, in all its gross and apparent hideousness; the veil wherewith it seeks to screen its false and deluding sophistries of too flimsy and too visible a texture. Without attraction for either heart, mind, or fancy, this new Mormonism yet dares, unblushingly to borrow an angel's guise! And can this be tolerated, silently endured, by the truly "pure in heart?" Does not indignation, the deepest, strongest, swell the hearts of those earnest truth-seeking spirits, the worshippers of the Beautiful, the votaries of pure and holy Love? And shall woman, the love-guided, the love-inspired, not indignantly repel the accusation that would so irretrievably darken her angel-nature by the substitution of a low, debasing sensualism, for her spirit's divinest aspirations—for her soul's deep everlasting love?

Know, ye slanderers, that cast vituperation upon the class appealing for redress of their too long and too silently endured wrongs, that not one true advocate of her sex's privileges, not one among the earnest-hearted daughters of toil responds to the call of the Free-Love community, nor seeks for admittance to that profane temple. They would not have their mothers blush for them, nor the good and pure turn from them in merited abhorrence.

Our working-women, our true reformers who advocate their sex's God-given rights and earth-denied privileges, they are the true votaries of love—of love the beautiful, the elevating principle of a darkened world;—their true womanly hearts bear the everlasting impress of the divine signet.—Love is their guide through life, and through its influence they are rendered strong, faithful, and enduring in the path of trial and of duty—guided by that unerring star. And this divine, this purifying influence, ye would debase by your false and dangerous reasoning, your perverted views, your selfish gratification? And, not content with this, ye would attach the stigma of a wish for perverted liberty, for emancipation from the holy ties of duty, to the women who struggle by words and deeds and labor for the attainment of true individual liberty, of heaven-allotted freedom from the galling chains of mental inferiority, limited usefulness, and unremunerative toil. This is what we desire, what we live for, toil for, hope for, with awakened energies and unslumbering endeavor, and what God is willing we must and shall attain.

No matter where that woman be found, who unblushingly joins the ranks of that immoral community, though she possess the most gigantic intellect and an angel's matchless beauty; though hers be the highest gifts of eloquence and persuasion, with the power to sway a thousand hearts, hers is not woman's highest, holiest, most angelic attribute; the soul-light is not in her eye, the indefinable charm is not in her manner, the enthusiasm of truth and right dwells not upon her lips, the seal of purity is wanting, and the atmosphere of beauty, the light of aspiration surrounds her not; she may be beautiful to the eye, never to the heart. And when the evanescent light of youth has fled, what in its place will brighten the eye that with perverted vision gazes not upwards, while youth bestows its glowing dreams and fond prophetic promises, nor yet turns to earth to seek amid its many beauties, the manifestations of the Father's Love and Goodness; but from the many noble enjoyments offered even here to the truly-seeking, prefers earth's lowest and most grovelling pleasures.

Angels of Love and Purity! ye twin-attendants of the struggling children of this world, do not your loving eyes shed tears of bitterest sorrow in beholding this most unnatural, this heart-revolting spectacle—women of intellect and powers of mind and reason, voluntarily enlisting beneath the banner of demoralization and bold unblushing vice? But we repeat it, though some perverted minds and lovely forms may avow themselves disciples of this new perversion, not one of the true-souled daughters of toil, our working-women, our freedom-aspiring hearts, our patriotic children of '76—not one of these but views with the indignation of truth and principle, this fast-spreading madness, this renunciation of all pure and sacred feeling. Yes, we advocate Love—we live for it—we inhale its life-giving spirit—we are, through life, its worshippers—it is the guiding principle of our actions, it influences our every thought, and sheds its heaven-sent radiance over our dreams. But our love is a worship of the good and the beautiful, and our hearts are the shrines for the glory-forms of angels, wear-

ing on earth the mortal garb. And that very love, in its intensity of holiness and beauty, gives freedom, true, unperverted liberty. It gives freedom from the shackles of superstition and from the chains of mental slavery, but binds closer and renders dearer to us, the ties of duty and true religion—the sweetly imposed obligations of virtue and purity. We, the advocates of equal rights of labor, ambitious for the unfolding of our intellects, and the perfection of our spirits, that we may stand equally beside our would be superior brother; we desire no emancipation from the fulfilment of duty; we would gaze reverently up to the deep blue sky, and feel that there, beyond a doubt, is reserved, even for us, a home of love and re-union with angel natures. We that adore the very name of Liberty, we need not its perversion; as all things yield to Order, the boundless Universe, the myriad worlds, we yield full and willing obedience to all sacred ties, nor desire their revocation. Allow us to unfold in knowledge, do not close upon us the gates of science, let us trace the path of progression, give us liberty of speech and action, and woman's true, unperverted nature will burst forth in all its native brilliancy, and in place of being a pet, a play thing, a useless butterfly of fashion, woman will be on earth an angel, home a paradise, and true love its guardian spirit. Let woman be free; and she will be, what God ordained and Nature desired, a beautiful loving being, full of holy sympathies and boundless aspirations.

This is the freedom we desire, we pray and strive for, and despite of adverse circumstances, of cruel opposition, and threatened ridicule, we shall succeed in time!

Yet one word more. Hearts have throbbed with just indignation, and eyes have filled with tears of wounded feeling, at the malicious conjunction of "Free Love, Woman's Rights, and Spiritualism." As far removed as the highest heavens from the lowest depths of iniquity, is this new infamy from the heart and soul of Spiritualism. "Moral purity forms the supporting pillars of the Spiritual temple," it has been said by an eminent spiritual writer—and that spirit enveloped in low desires and animal gratification, can never hope for communion with angel natures. Basest of calumnies! Those Spiritualists who avow themselves followers of this Free Love doctrine, are spiritualists only in name, and that respectable, and numerous, and enlightened body of true Progressionists, should escape the imputation of such vile companionship, for their motto is: "Love, Purity, and eternal progression."

The Devil in Erie, Pa.

"Who shall decide when Doctors disagree?" The Drs. of Divinity, in Buffalo and in Erie, Pa., seem to be at issue. They, of Erie, insist on it that his Satanic Majesty is Presiding Elder of the Spiritual Association in that city, and is there, influencing them continually. *Per contra*: The Rev. clergy of Buffalo, insist that he is influencing, directing and leading the spiritualists of this city, without intermission.

Now, it is evident that one or the other of these representations is untrue, or that God, when he created "*auld cloots*," endowed him with His own attribute, or power, of omnipresence, which seems irrational, as He would naturally wish, sometimes, to be free from his society, which He could not if he were omnipresent. We gather our information from the following extract of a letter from our friend and brother, Z. E. PECK:

"SPIRITUALISM begins to excite the attention of the public mind in this city, [Erie, Pa.,] and there are many candid enquirers after truth. We have several circles at the private dwellings of the friends, and spirits of the sublimer spheres, are beginning to lecture through Miss CUMMINS and others, to the edification and instruction of many listeners. Many are making application for admittance to our circles, that can not be accommodated for want of room. The Orthodox churches have closed their doors against us, and their adherents are warned, *in the name of God*, to have nothing to do with the so-called spirit manifestations, as they are but the device of the great arch enemy of mankind, who is going about seeking whom he may devour."

HUMAN BEINGS.

Every human being is intended to have a character of his own, to be what no other is, to do what no other can do. Every human being has a work to carry on within, duties to perform abroad, influences to exert which are peculiarly his, and which no conscience but his own can teach.—*Channing*.

Harmonial Circle.

MR. ALBRO: I have transcribed for your paper, two more of the short lectures received in the above named circle, through the alphabet—the letters being indicated by the raps—Miss SARAH BROOKS being the medium. As Psychology now seeks to explain all the phenomena of Spiritualism, will its advocates, and its professors, give us the psychological law by which intelligence, of character indicated by the following, is communicated through these raps, *when the medium, and each one present are in a perfect normal state?* This is a point that should not be slurred over, by the philosophers who fain would demonstrate that human magnetism is competent to solve all the problems presented by the concurring facts in Spiritualism.

G. H. S.

There is much of beauty in the various spheres of man's development, if he would only gaze upon them through the inner vision. How sweet the thought, how elevated the hope, of immortality! Wisdom throws its bright illuminations over the spheres of human existence, absorbing those drops of sorrow which flow from the well-springs of human passion. The pure and divine aroma of eternity descends to earth, through the magnetical channels of wisdom and inspiration, while the progress of truth delights and entrances the human senses, with its high and undefinable power. Every thing in existence, whether crude or refined, developed or undeveloped, has something of the beautiful. But, if the *soul* is crude and unrefined, surrounding objects of nature will wear corresponding beauties or deformities, adopted to the realizations of such a soul. Then let beauty speak in its own native voice to you, and those inner corresponding beauties and qualities of the soul will echo back each unspoken intelligence, stealing so quietly from those higher spheres of the illimitable world. Let your hearts unite in the admiration of truth, and the crudest development will give expressions of eternal beauty, and breathe something of Heaven. There is a motional beauty and deific pulsation in all the seemingly inanimate objects of nature, and the leaf, the simple pebble, and the little crystal drop, are offsprings of Deity, whose eternal ultimations will be the more matured intelligences of the infinite God. Then go on, you messengers of heavenly truth. Every heart has something of heavenly beauty. Cast them not by, as some speechless and fading existences, but clasp them to your inner bosom, as living pulsations of the mighty universal heart. Be kind to one another, is the angelic advice of

JOSEPHINE.

As drops of water from the ocean, and the grains of sand line the sea shore, so does man form a part in the infinite sensorium of divine intelligence. Darkness may surround him, and earth's shadows hover o'er him, yet the silvery effulgence of the soul mingles its eternal rays with the brightness of those higher spheres, where wisdom and affection are the life and existence of the celestial mind. The laws of God are forever known by developments adapted to the external and internal senses. Spiritualism is like an infant who sleeps quietly upon its mother's bosom, for it is but in its infancy, resting calmly upon the mother bosom of Nature, waiting for Time to unfold its many hidden virtues. Its surface may be covered with dark spots; but look at the external world! Crime, and iniquity of every kind, exist in every phase upon its surface; but does this disrobe the trees of their beauty and foliage—does it rob the flowers of their dewy brightness—and does it pluck the orbs of night from their heavenly position, severing every chord of creation in its fearful sweep over your world of complicated nature? No—the trees follow out the course of Nature, the flowers bloom as beautifully, and the worlds which deck the heavens with so much grandeur and sublimity, still roll on, in their never-ending progressive destiny, giving light and supernal wisdom, to those who seek the truth. Each heart has its own wants and designs, and thus have each supreme attributes and attractions. Then cast not those wants and desires by as some idle tone of an ill-strung harp, but as music coming from the soul, whose every chord is attuned to divine harmony.

Affectionately,

CLARA.

The Good Time Coming.

BY CHARLES MACKAY.

There's a good time coming, boys,
A good time coming;
We may not live to see the day,
But earth shall glisten in the ray
Of the good time coming.
Cannon balls may aid the truth,
But thought's a weapon stronger;
We'll win our battle by its aid;—
Wait a little longer.

There's a good time coming, boys,
A good time coming;
The pen shall supersede the sword,
And Right, not Night, shall be the lord,
In the good time coming.
Worth, not Birth, shall rule mankind,
And be acknowledg'd stronger;
The proper impulse has been given;—
Wait a little longer.

There's a good time coming, boys,
A good time coming;
War in all men's eyes shall be
A monster of iniquity,
In the good time coming.
Nations shall not quarrel then,
To prove which is the stronger;
Nor slaughter men for glory's sake:—
Wait a little longer.

There's a good time coming, boys,
A good time coming;
Hateful rivalries of creed
Shall not make their martyrs bleed
In the good time coming.
Religion shall be shorn of pride,
And flourish all the stronger;
And charity shall trim her lamp;—
Wait a little longer.

There's a good time coming, boys,
A good time coming;
And a poor man's family
Shall not be his misery
In the good time coming.
Every child shall be a help,
To make his right arm stronger;
The happier he, the more he has;—
Wait a little longer.

There's a good time coming, boys,
A good time coming;
Little children shall not toil,
Under, or above, the soil,
In the good time coming.
But shall play in healthful fields
Till limbs and mind grow stronger;
And every one shall read and write;—
Wait a little longer.

There's a good time coming, boys,
A good time coming;
The people shall be temperate,
And shall love instead of hate,
In the good time coming.
They shall use, and not abuse,
And make all virtue stronger.
The reformation has begun;—
Wait a little longer.

There's a good time coming, boys,
A good time coming;
Let us aid it all we can,
Every woman, every man,
The good time coming.
Smallest helps, if rightly given,
Make the impulse stronger;
'Twill be strong enough one day;—
Wait a little longer.

Obituary.

In Fredonia, town of Pomfret, Nov. 25th, Mrs. MARTHA D. widow of the late JOHN BARTLETT, of the same town, in the 90th year of her age, passed through the sublimely beautiful change of death, to the fond embrace of loved ones, who awaited her coming to the "Spirit's Home." A glad spirit, joyous with youth, soared from the palsied earth-temple, and the sweet smile that lingered on the faded clay, was quickened in the radiance of immortal light. We commit to earth the sacred ashes, in the

beautiful faith that the grave unlocked to her the portals of Heaven, where smiles are born of our earth-tears, angelic music of our mournful chants, and happy greetings of our severed ties. The deserted chair, the untenanted room, the oppressive silence, the hushed voice, tell there is less on earth, but more in Heaven, and of a new lingerer on the bosom of love—a wanderer among flowers of unearthly beauty and undying fragrance—a soul slaking its thirst at the fountain of exhaustless truth—the invisible presence of another angel watcher, bearing the victor's palm and unfading laurel wreath of glory. We repose on the strength of our glorious faith, and exclaim triumphantly, "all is well, all is well." "O, grave where is thy victory? O, Death where is thy sting." (Com.)

MRS. METTLER'S CLAIRVOYANT MEDICINES.

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The history of these medicines is too generally known to spiritualists to render its detail necessary, for their information. It is sufficient to state that they were originally suggested to Mrs. M. by her guardian spirits, and were prepared, by her, under their direction. They are in general use throughout the New England States, and are there prescribed by many eminent physicians. From all the information which the agent has been able to obtain, he is convinced that these spiritual remedies are surpassingly efficacious in the restoration of health to those physical systems which are not placed beyond recovery.

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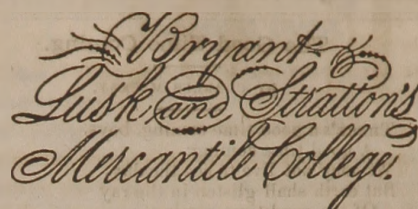
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