

AGE OF PROGRESS

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

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WHOLE No. 74.

Self Reliance.

Goodness and purity were the distinguishing traits in the character of the great Jewish reformer and spirit-medium, Jesus of Nazareth. And he spoke wisdom, when used by spirits from the wisdom sphere. But, in many sayings purporting to be his own, we find what would not pass for wisdom, in this age of the world. For instance, his exhortation against resisting evil, would be esteemed folly at this age of the world.

His repudiation of the law: "An eye for an eye and a tooth for a tooth," was a moral improvement. But he favored the practice of immorality when he added: "But I say unto you that ye resist not evil: but whosoever shall smite thee on one cheek, turn to him the other also." Although ingenuity may succeed in giving some different coloring to this sentiment, than that which stands upon the face of the language, we believe it was intended to be literally understood. It was the extreme of the principle of non-resistance which the teacher inculcated on all occasions. It is true that, if the principle were generally adopted, there would be no evil to resist. But such a state of things could not have been looked for then, nor even since then, up to the present now. And he who should have practised on it then, would have invited insult and violence; and so it is now. It is tantamount to saying, if a highway-man meet you in a by place, at night, and demand your money, suffer him to take it, quietly and unresistingly; and if you have another purse that he did not happen to find, pull that out and hand it to him. And, as a matter of course, you must not complain of the robber, to have him arrested and punished; for this would be resisting evil. Then, again, the teaching applies as well to one sex as the other; and between this and the law which condemned females to be stoned to death for non-resistance, virtuous women would have had a sad time of it, in practically carrying out the doctrine. Virtues become vices, when carried to a deleterious extreme; and he who inculcates those extremes, does not teach wisely. It is the duty of every individual to resist evil in all its shapes and all its approaches, and to rely upon self-capabilities and self-provess, for self-preservation, as long as the individual power is adequate to successful resistance.

There is another passage in the Sermon on the Mount, which is poetically beautiful; and, in some of its applications, it may be logically sustained. But, as a whole, it inculcates an extreme of religious devotion which would unfit the man or the woman for remaining in the mundane sphere, and reduce them to the necessity of depending on the winds of heaven, or on less visionary and more provident intellects, to bring them the substantial necessities to their mortal existence. Let us read it:

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?"

"Which of you, by taking thought, can add a cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory, was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, what shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these do the Gentiles seek:) for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the

kingdom of God, and his righteousness; and all these things shall be added unto you. Take, therefore, no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Now, the language of this doctrine, teaches reliance upon God, for all the physical necessities of life; and who shall say that it means something contrary to what it expresses? Commentators may take advantage of the figurative character of the oriental language, and torture every absurd sentiment which has come down to us from antiquity, into a meaning which does not appear upon the face nor in the spirit of the language itself: but there is an absurdity—a folly, in the idea of using language in a way to defeat the purpose for which it is intended. The use of language is to communicate thought from mind to mind; and that language is best which performs this office with the greatest facility and explicitness. This being true, language whose meaning is so shrouded in mysticism that it requires the spirit of divination to unfold it, may serve to dispute about; but is good for nothing else.

Reliance upon God is not only justifiable, but essential to the passivity and happiness of the dependent spirit, after it has done all its duty towards the promotion of its own best interests. But the language: "Seek first the kingdom of heaven, and then all these things shall be added," implies that man has nothing to do but to seek heaven, through frequent prayers, oft fasting and much psalm-singing; and that God will take care to provide, miraculously, for all physical wants. And this idea is continued through the whole quotation. Lilies and roses are beautiful vegetables; and nature clothes them, because they have neither reason, volition, locomotion nor animal life. But men and women, not being vegetables, and being endowed with all the necessary qualifications to assert and sustain their independent individuality, under the all-controlling influence of God, through the laws of nature, are required to be Gods in miniature, and to take care of those physical organizations, in which they commence and pass the initiatory state of existence. For this purpose they are provided with adequate capabilities, which to omit to call into requisition, would be to ignore the wisdom of God, by whose general providence, through nature, they are bestowed.

The human soul and the physical form in which it is planted, are in their infancy at the same time. The form is necessary to the growth of the soul, in its aurelean state; and the more healthful and robust the form, the more rapidly will the spirit progress towards that state of maturity which fits it for its transition. But, in order to attain to and preserve that condition of robustness, the physical system must have all its constituent members and functions exercised. Hence nature has ordained that man shall labor for the necessary means of subsistence.—The exercise which moderate labor gives to the physical system, continually augments its powers, till it arrives at its maximum state; and then exercise is necessary to preserve it from deterioration and decay, whilst the spirit is progressing to the maturity of which we have spoken. And continual labor is as necessary to the growth of the mind, or soul, as it is to that of the body. The business of the mind is to oversee and direct the operations of the body—to guide it and guard it in all its goings out and comings in—to cull the wholesome from among the deleterious, in every thing which it requires for its sustenance—to choose the proper from among the improper, in its recreations, and to select the pure from among the impure, in its associations. And whilst the mind is employed in these exercises, which do not necessarily occupy more than a mere fraction of its time and energies, it

should, simultaneously, "seek the kingdom of God and his righteousness," by drinking deeply at the fountain of knowledge, as contained in the great volume of nature, and by practising all the virtues which are inculcated by the teacher which every rational being carries within his own breast.

Men seek the kingdom of God, and his righteousness, by laboring to supply the wants of physical humanity, as much as in the performance of any other duties. What nature demands, God ordains; and he who would devote all his time and energies to mere religious exercises, when nature, with imperative voice, calls on him to discharge those duties which are indispensable to the sustenance of the physical man, serves neither himself, his fellow man, nor his God, truly.

The idea that men should take no thought for the morrow, what they should eat or drink, or wherewithal they should be clothed, is proved preposterous, even by mere animal economy. Man being the only creature whom God has endowed with the power of ratiocination, and the only one whom he has made heir of eternal life, he should certainly be as much of a self-reliant individuality, as the Beaver, the Squirrel, the Bee, or the little creeping Ant of the mole-hill. These all use the faculties which God has given them, to provide for their own subsistence, and to see that the morrow of winter, in which they cannot labor, is provided for. They do not wait to see if God will not provide for them; but they do nature's bidding, without envying the inactive vegetable, which dies at the end of the summer, relying upon their own resources for sustenance. Shall imperishable man be counselled to depend upon the providence of God, rather than upon his own exertions, and to be less an independent individuality than these perishing animals and insects? Wisdom will teach no such lesson.

God does care for the necessities of his human children; and has made ample provision for their subsistence and their welfare, as well for the morrow as for the present moment. But how has he provided for them? Not by holding a special providence in reserve for each want of each one, whilst they remain inactive and careless as the lily; but by implanting in their natures the principle of self-reliance, and furnishing them with capabilities and dispositions to dig from the soil and gather from nature's scattered bounties, those things which are necessary to subsistence, or to serve, in other capacities, those who thus dig and gather, for a share of their accumulations. Thus rational creatures assert and maintain their independent individualities, serving God most acceptably whilst they are serving themselves and their fellow creatures, building up bodies which will not perish prematurely, and unfolding souls which, when set at liberty, will march with the celerity of thought up the beautiful ascent of never-ending progression.

This depending on God for what he has enabled us to procure or acquire for ourselves, will ever prove unprofitable to both body and soul. Of the two men who were riding together, near a jungle, in India, and were pursued by a lion, the one who stopped to pray God to protect him, was overtaken and devoured by the ferocious beast; whilst the one who used his own exertions to save himself, escaped with his life. He prayed practically, as all human creatures should pray; and he lived to thank God for his better constituted mind, which was active and self-reliant.

If the doctrines taught in these quotations, were generally accepted and carried into practice, by the whole human family, and by all the superior beings, answering to the human type, in all the infinitude of worlds in creation, what an immense family of inactive, incapacitated inefficient, inert, lifeless, listless, lazy, lounging lazaroni, God would have on his hands, to feed, clothe and take care of, for no profit! And the millions of years which souls thus bred and reared would require to arrive at the capacities and powers which a properly bred and cultivated soul should possess at the transition, would be enough to try the patience of even a God, with waiting.

—Good intentions, like the waxen wings of Icarus, melt with the morning sun.

A Home Correspondent.

BUFFALO, February 29, 1856.

MR. EDITOR:

I being an earnest inquirer after truth, and having recently witnessed several so-called spirit manifestations, queries have arisen in my mind, which I respectfully beg leave to propound to the spiritualists through the pages of your journal.

Firstly: Why are the most extraordinary manifestations deeds of darkness—that is, why cannot spirits manifest themselves as readily in a well lighted room, as in a darkened one?

Secondly: Why is it that, when sitting in a circle, some see spirit lights, etc., while they are invisible to others whose optics are just as powerful?

Thirdly: If healing mediums can make examinations with equal facility, of persons at a distance and those in the same room, why do they *make an extra charge* for the former?

Fourthly: In what respect do your healing mediums differ from what were formerly called Clairvoyants?

When the above questions are satisfactorily answered, I shall be happy to enrol myself among your number.

Respectfully, Yours, &c.

W. D. REED.

It will be seen that our correspondent offers us a consideration, if we will answer, *satisfactorily*, the four queries which he has propounded above. We say "HE," because the hand writing is clerklly, although he, she, or it has not used any of the signatures recorded in the City Directory. It is no matter whether there be any such person or not—the questions are pertinent enough, and such as are frequently asked by real specimens of humanity. So, premising that the consideration offered—to wit: the enrolment of the querist among our number—is not probably, as much of a desideratum as he seems to imagine it to be, we will proceed to answer as satisfactorily as we may:

The first of the series was a very important one, when it was new; because, then, people generally did not understand it—never having had it philosophically explained. It is now more than a year since the spirit of Professor E. C. DAXTON, explained it, by request of the circle over which he presided, and of which we were a member. He gave us a lecture on the subject, through the mediumship of Miss Brooks, which we published in our then next number, and which we have republished twice since, because there are so very many who would much prefer asking the question, with a sinister leer, indicating suspicion of fraud, than to take the trouble to read and digest a philosophical answer. It being some months since we last republished this lecture, and this question having been again asked, for the ten-thousandth time, it affords an occasion for a third republication. So here you have it:

THE PROPERTIES OF LIGHT AND ITS EFFECT UPON PHYSICAL MANIFESTATIONS.

This subject has had its various definitions, but has not yet been properly defined, according to my knowledge of the effect of light upon physical manifestations. Electricity is an important and essential property of light. This property varies in its refinement. When physical manifestations are produced, they are done through the agency or medium of electricity, which proceeds from the spiritual organizations that constitute our batteries. The minds constituting these batteries, are directed to the object to be operated upon; and the electrical forces of each organization, emit rays of light, and these electrical rays of light converge and are brought to a focus over the object to be operated upon. There are, in this circle, seven different batteries, constituted of spirits from the first to the fifth sphere. Necessarily, there are a variety of electrical forces, from the unrefined to the refined; hence, these, being brought into direct and immediate connection with one another, produce concussions; and the power of these concussions is so great that they strike the object of operation with such force that it is moved

or affected in some manner. Now all lights, whether spiritual or otherwise, contain different properties of refined or unrefined electricity. Hence, to have a light, whether it is a light produced by nature, or whether it is an artificial light, it acts upon our electrical combined forces as an absorbent. The artificial light contains corresponding properties of electricity, with the electrical forces. Hence, by the law of gravitation, it draws the attractive properties of electricity, which our forces contain, away from the object to be operated upon, and necessarily the electrical rays of light that we operate with, diverge, each artificial or natural light having attracted its corresponding property of electricity from our forces. The excessive action of the absorbing light, upon the spiritual electrical combinations, is so great that they gradually become weaker and weaker, and the vital principle of physical demonstrations, returns to the elements and simpler combinations of the organisms which constitute our batteries. Nature employs such compounds as admit of greater changes and more various proportions of ingredients, and produce a greater diversity of combinations in electrical forces than an artificial light has the power to accomplish. As the vital currents of electricity, emanating from each spiritual organism, approaches their object, the properties of matter contained in the object feel their attractive force, and, consequently, if the room is dark and cold, the object can be operated upon powerfully, because there are no absorbents in the room.

So it is with physical organizations. If there are more positive systems than negative, they attract their corresponding properties of electricity; in consequence of which, our positive batteries are weakened; and unless we make this battery stronger, by adding to it other positive spiritual organizations, we fail to produce the desired manifestations. If there are more negatives than positives present, it absorbs the elements of magnetism and electricity into the negative constructions. Therefore, unless we replenish our negative battery, we again fail to manifest. Carbon is another property of light; and when there are too many bodies in a close room, they constantly eliminate carbon from their systems, and the equalization of influences that we operate with, becomes destroyed; the principle of carbon being of greater strength than the principle of electricity.

Then, again, if there are individuals in the room whose faculties are languid, and if the actions of the principles and elements of their systems have exhausted the vital powers of their bodies, and if there are spiritual principles corresponding in attraction with the principles of their bodies, then they supply the deficiency and animate the inactive functions and organs, with their natural power and life, by attracting the corresponding forces of our battery into their own natures. Hence you must see that physical manifestations depend upon the condition of the human construction, and upon the temperature of the atmosphere; for heat is also an absorbent, and operates upon our forces as such, as it constantly attracts the electrical rays from the object at which they are directed. And whilst we have such properties connected with the heat, other properties are in connection with the light, and each human organism has its attractive properties. Hence the equilibrium of the principles, elements and forces, which we use in order to manifest, is destroyed by an antagonistic influence. Therefore you must be aware of the great amount of labor and calculation it requires of spirits, to establish a direct influence upon the object to be operated upon, to obtain an equalization of the temperature, and to produce an equalized condition of the positive and negative principles of electricity, with which we operate. You must reflect upon this lecture systematically, and you will see that these relations of light and heat to our influences are distinct, identical and inseparable. In order to have a true faith and confidence in spiritual productions, the mind must interrogate its own depths, and watch the mysterious workings of its own properties and principles. The senses alone cannot recognize the forms, processes and organizations of nature, in the outer world of cause and effect; but the mind can, through the agency of the senses, behold the multifarious indications of the divine principle, manifested in all things.

EDGAR C. DAYTON.

Your second question—"Why cannot one person, sitting in a circle, see lights as well as another,"—requires very little outlay of philosophy, in the answer. This is tantamount to asking why one person is not a medium for spiritual communications and manifestations, as well as another. The answer to both, is, that all persons are not constituted alike. There is an idiosyncratic principle or property, in one human organization, that there is not in another. Some people are so constituted that their interior vision can be developed, so that they can see odic lights, and even spirit forms; but, as yet, there are scores of interior visions which cannot be so developed by spirits, where there is one that can. There is, you know, an infinite variety in human forms, features, characters and constitutions. Hence it cannot be a matter of amazement to a well constituted mind, that one person's interior vision should be more easily developed than that of another.

In answer to your third question, we have the authority of healing media, to say that persons at a distance *cannot* be examined with the same facility that those can who are in the immediate presence and sphere of the examining medium. And, again, we know that, although distant examinations are more difficult and laborious to the medium, they do not, as a general practice, charge more in the one case than in the other. But, as spiritualism is not answerable for every act, word and thought of all those who embrace it as a religion; and as the healing power, quality or principle, is not necessarily, in all cases, accompanied with the most pure and unselfish morality, the question would be much more appropriately propounded to those individuals who do make the difference complained of.

If our interrogator ever enrolled himself in a Christian church organization, he did not wait till all the physicians in said organization acted with strict regard to the dictates of conscience, before he did so. Had he so waited, we much doubt that he would have found an opportunity to enroll himself, in the life-term of a Methuselah. Nor do we believe, if he found professional gentlemen, merchants, bankers and mechanics, in such organization, who were in the daily practice of indulging their avaricious propensities, at the expense of those who were less cunning and less craving than themselves, that he exonerated the transgressors, and laid the blame of their conduct to christianity.

Your fourth and last question is: "In what respect do your healing mediums differ from what were formerly called clairvoyants?"

Answer: Clairvoyance is a French word, which not only means *clear sight*, but also sagacity, penetration, prudence, judgment, discernment. As generally used in English or American philosophy, its signification is limited to the development of the interior vision, through the agency of magnetism, either animal or spiritual. There is no difference between those clairvoyants who were thrown into the magnetic, or interior state, by manipulation, before the advent of modern spiritualism, and those who are now thrown into that condition in the same way. In that condition, those who are clairvoyant, can see through what appears to us as solid substance, and which is impervious to the external vision. Hence, they are enabled to discover the causes of diseases. But, inasmuch as there is no such thing as obtaining knowledge miraculously, the incarnate spirit which is rendered clairvoyant, but which never learned any thing of diagnostics or therapeutics, could neither describe a disease nor prescribe a remedy, without the aid of a disembodied spirit. Hence it will be evident, that clairvoyants, who could describe diseases and prescribe effectual remedies, before what we call the advent of modern spiritualism, had spiritual aid as much as the same class have now.

Our querist, by the wording of his last interrogatory, does not seem to be aware that clairvoyance and healing powers are not necessarily connected in the same persons. There are many clairvoyants who have no healing powers; and there are many healing media, who are not clairvoyant. The diseases which human flesh is heir to, are occasioned by the disturbance or derangement of the electric forces, which pervade the physical system. When the natural equilibrium of these forces is disturbed by any violence done to the laws of nature, disease must ensue. And the science of healing consists in the proper means of restoring that disturbed equilibrium.

Persons of the necessary magnetic temperament, are used as media, by healing spirits, who restore the deranged forces, by manipulating with the hands of their media, and by throwing into the diseased systems, through such media, their own vitalizing electricity, where it is needed. And this it was which worked what were thought to be miraculous cures, in ancient days, "by laying on of hands."

Now, if our correspondent is satisfied with our explanations, we suppose he will feel in duty bound to "enroll himself." But let us say to him that we are not in the way of proselyting for mere numerical strength. We want converts to our religious faith, to be something more than believers in spiritual intercourse with mortals. It was said by one James, who preached some eighteen hundred years ago: "The devils, also, believe and tremble." We desire those who enroll themselves under the spiritual banner, not only to believe, but to prove their faith by their works, living spiritualism as well as professing it. 'The man who says, I believe spirits do hold intercourse with mortals, but who passes heedlessly by the habitation of wretchedness, not listening to the wail of woe which the passing gale bears thence to his ear, is not such a spiritualist as we would have added to our number. Let inhumanity and grinding avarice, stay outside, with skepticism, bigotry and intolerance; and let him whose characteristics they are, come in and enroll himself when he gets clear of them—not before.

Covetousness.

FROM OUR OLD ELBOW CHAIR.

TEXTS.—Beware of Covetousness.

Thou shalt not steal.

The love of money is the root of all evil.

Yes, beware of covetousness, for it is the great besetting sin of the American people. Beware of it, for it is poisonous to morals and blighting to every thing that is amiable in the human character. Covetousness will not be satisfied with the accumulations of honest industry. It cries continually for more, and will not listen to the arguments set up by conscience against the use of means. Can I obtain it and evade punishment for the use of means thereunto necessary? This soon becomes the only question with the man who devotes himself to the indulgence of a covetous spirit. The covetous man is ever a thief in his heart. He may not be guilty of theft, as the law defines it; but he will appropriate to himself the property of another, without returning him an equivalent, by any device that will enable him to cheat the law of its victim, at the same time that he cheats his victim of his substance. This is cowardly theft, and therefore embraces two despicable vices.

Let not the fraudulent person, who craftily obtains the consent of his blinded neighbor to take his property without returning him an equivalent, flatter himself that he is not a thief, because he did not take it without liberty. To "take without liberty," is but one of the definitions of the verb, *to steal*. "To take without right," is another definition: and who will be hardy enough to assert that consent, obtained by deception, gives *right*? If a man go to his neighbor and tell him: "I shall receive money from a friend, or a debtor, in a distant city or country, in a specified number of days or weeks, and will then pay you," when at the same time he does not expect any such money, and does not mean to pay for the goods he thus obtains, does he thereby acquire a *right* to take that neighbor's goods? Instead of this he only obtains liberty by deception, and proves himself both a liar and a thief. So it is with the man who gets a very small credit, and pays the debt promptly; then gets a little larger credit, and pays that promptly; then larger, and so on, till he gets credit for a large amount, and then changes his place of trade, gets angry when he is dunned, and refuses, or neglects entirely, to pay the debt thus contracted. Such a man is a thief by design and practice; for he evidently wheedles his victim into confidence, intending to take his goods without returning him an equivalent, which is taking them without right. And this is as much worse than to take goods without liberty, as it is worse to injure a dozen men

than one; because it strikes a blow at the root of confidence, and prevents many honest men who would pay, from getting credit on occasions of great necessity. It is true that some obtain credit in good faith, honestly intending to pay, whom subsequent sickness, or some other misfortune, deprives of the means of fulfilling their promises.—These, however, will embrace the earliest opportunity to prove their honest intentions, and are not liable to be classed with designing knaves.

The merchant who tells his customer that the cloth which he sells him for full price, was colored in the wool and is of good quality, when he knows it had been damaged when it was drab, and has since been colored black to hide its stains and defects, is too covetous to be honest, and makes himself a liar and a thief for a trifling consideration. Does he complain that we speak too harshly when we call him a thief? Then let him not take another's money "without right," which is one of the legitimate definitions of stealing.

We once knew a man—indeed we know him still—who was entrusted by the church of which he was an unworthy member, as almoner of its contributed charities, in a winter which was exceedingly hard upon the poor. This member of a charitable congregation of christians, was a small dealer in groceries and provisions. Men and women, bowed with age and infirmities, and painfully gripped in the cold iron jaws of poverty, were given to understand that they would receive a measure of relief by applying to this man. We saw such ones come with their baskets, and we repeatedly saw him give them old bits of half rotten cod-fish; pieces of a cheese which was so thoroughly mouldy and so offensively rank that no one would buy it for any price, besides being so flinty hard that he could not cut it without pounding the back of the knife with a hammer or weight; old dried and mouldy loaves of bread; the last cullings of small potatoes; together with all the worthless stuff of a run-down establishment, which any honest man would have thrown out for the benefit of quadruped scavengers. All this time he affected commiseration for the sufferings of the poor, and pretended that these were his own deeds of charity. On each of these occasions he went to a book and made entries in it. We subsequently learned the truth of the case by hearing a conversation on the subject between him and another member of the same church. The truth was that he kept the money which was contributed for this holy purpose, and charged the price of good wholesome food for the loathsome stuff which he thus dealt out.

Is there a thief in any of our penitentiaries who is not a gentleman compared to such a man as this? Here is the effect of that covetousness which the Divine Teacher admonishes men to beware of. It is the most criminal violation of the commandment: Thou shalt not steal. It is one of the most conclusive evidences of the truth of Paul's assertion, that the love of money is the root of all evil. What a commentary upon the laws of our country is the fact, that such a character as this goes unwhipped of justice, whilst the miserable wretch who is convicted of stealing two sticks of wood, at two different times, for the purpose of keeping his little ones from freezing, is sent to the penitentiary to labor for the State from two to five years, thus entailing indelible shame upon his children and his children's children.

Let the young man, or the young lad, who is placed in a position of trust, in which he handles the money of his employer, beware of covetousness. If he give way in the least to a covetous disposition, he is in great danger of being induced to steal. In handling money continually, in business which brings it in by sixpences and shillings, the temptation to a young mind to abstract small sums is frequently very great. The difficulty of detection in such cases, flatters the covetous youth with the promise of impunity, and he steals a shilling. He is not suspected, and he steals another and another. He is now a thief, has lost all respect for himself, covetousness still urges harder and harder. He steals faster and faster, and suspicion soon falls upon him. No sooner is he suspected than he is closely watched. Traps are laid for him; he bites at the bait and is caught. Perhaps the whole amount of his pilfering will not exceed twenty dollars. Here he forfeits his reputation,

throws himself out of business, brings disgrace upon himself and friends, all for the pitiful sum of twenty dollars; whereas, if the first promptings of covetousness had been resisted, the reward of a life of honesty would probably have been a thousand times that amount in money, besides a wealth which dollars cannot measure, in peace of conscience, self respect and an unblemished reputation.

It is covetousness which induces wealthy men to combine their capital and influence to compel the laboring poor to sell their services for half its value. It is covetousness that prompts them to evade payment by various devices, such as paying at periods too long between for laborers to wait, which compels them to accept orders on dealers who will charge them twenty per cent. more than value, and deduct it to the employer when the account is paid. It is covetousness which prompts such men to prosecute laborers for conspiracy, who attempt to adopt countervailing measures by combination. To covetousness is attributable all the wrongs which the poor have to submit to at the hands of the wealthy. It is covetousness that denies the poor man the privilege of freely drawing his sustenance from the earth which is the Lord's and the fullness thereof, and which, being the Lord's, should be as free as His air and His water to all His children. It is covetousness which stamps meanness upon the character of so many men in every community, who might be liberal without prejudice to their pecuniary circumstances, and frequently damages them dollars where it saves them cents. The love of money, in these latter cases, chains the grovelling mind to the penny and suffers the dollar to escape his grasp. By his narrow-souled penuriousness, he offends his customer, who leaves him in disgust for his meanness, to deal in future with men of more liberal minds.

Covetousness is not confined exclusively to the accumulation of money. It sometimes aspires to honors which are due only to talent and moral worth. Men thus covetous of that which is not their own, will sometimes loosen their purse strings to obtain, by corruption, that which is otherwise to them unattainable. They are not aware that honor purchased with money, turns to ashes in their possession, leaving them as dishonorable as ever. All such should meet the rebuke which the presumptuous Simon received from Peter: "Thy money perish with thee!" Money is generally the object of covetousness, but, as we have shown, it sometimes turns aside from its general pursuit, to grasp at the guerdon of those whom the people delight to honor. In these cases, however, it never departs from its usual means of obtaining its ends. It cannot conceive the practicability of attaining any desired object by honorable means.

Incidents of 1812.

By no means thrilling, and probably much more interesting to the writer than to the reader, is the following narration. Accounts of long sea voyages, in which great suffering has been endured from shipwreck, from piracy, or from being cast away on a desolate island, served up with a plentiful seasoning of romance, will go down very smoothly with most readers, and more especially with those who have a relish for nautical adventure. This, which we shall allow the writer to tell in his own way, and which is a simple narration of not very important circumstances which passed under his own eye, has nothing of that kind of interest about it; so, reader, you can judge whether it is or is not probable that you will find enough to pay you for the reading:

Sometime in March, 1812, I sailed from Wilmington, N. C., with a schooner laden with an assorted cargo of provisions, &c., for the Bermuda Islands. It happened that the bulk of the cargo consisted of articles which were made contraband by the maritime law of England, but which had been made admissible to those islands by an ordinance of the Governor and Council, some twenty years anterior to that time. The reason why this was suffered by the home government, I suppose to be, that Bermuda affords good shelter and a convenient lurking place for whatever portion of the British navy it may be found necessary to station on the American coast. Naval stores could be much more conveniently obtained for the use of His Majesty's cruisers on the Ameri-

can coast, by this regulation; and so of most provisions necessary for the same purpose. Hence, Americans had been allowed to bring those articles there for many years without molestation.

All those whose memories extend back to that important period in the history of our country, can call to mind the height to which the quarrel between the two nations had reached when I arrived at that little group of British islands about the latter end of March. On nearing the harbor of St. George, which is the capital and principal port of the islands, I could discover, by the aid of a mariner's telescope, a large fleet of armed vessels lying at anchor, in form of a crescent, at the mouth of the harbor. It was about eleven o'clock, A. M., when we took a pilot on board, and our course lay directly through the center of this squadron. When we were within about one mile of them, I observed a boat to shove off from the side of a sloop-of-war, which turned out to be the *Epervier*. She made directly for us, and was alongside in a few minutes. An officer came on board and demanded the ship's papers; and as soon as he had satisfied himself of the character of the cargo, formally seized the vessel in the name of His Majesty. By this time we were entering the harbor, and the Captain of the *Epervier* came on board and put the vessel in charge of a prize crew, consisting of a midshipman and four marines. They anchored her in the harbor, and by special courtesy, I was allowed to stay on board and live upon the ship's stores—not seized—till the Court of Admiralty should decide upon the fate of the vessel and cargo. I went on shore to my consignee, who informed me that the commandant of the squadron had taken all authority from the Governor and Council, and ordered every American vessel having any articles on board which were made contraband by the old maritime law, to be seized. The court was continually in session, and in about two months my vessel and cargo were condemned and confiscated.

Some time, whilst the case was pending, a number of American masters of vessels, among whom I was one, and all of whom were in the same situation, went to a public house one evening to condole with each other, exchange sympathies, take a little of the creature comforts to revive the inner man, and lighten, for the moment, the weight of our misfortunes. It being June and quite warm, we took a room on the second floor, and threw open the door which opened into the common hall. The spirit of conviviality soon banished care and trouble from hearts as buoyant as seamen's generally are, and we were soon, like *Tam O'Shanter*, "O'er a' the ills o' life victorious." In the zenith of our convivial happiness, a door was thrown open on the other side of the hall, exactly opposite ours. This was to admit a numerous company of naval officers from the squadron below, which was lurking there to be ready to pounce upon American commerce, as soon as the daily expected news of the declaration of war should arrive.

A lieutenant from the *Guerriere* was among the company; and most probably the whole were of about his grade. They soon discovered that we were Americans; and I must say that such a dastardly set of black-guards can rarely be found to disgrace the character of British naval officers. They took every pains to cull the choicest epithets of Billingsgate wherewith to stigmatize the American navy and the American character, and took care that every insulting word should tell upon all our ears. There were some of our party whom it was very difficult to restrain from getting up a melee with them, which would inevitably have resulted in our being all thrown into prison. By the prudence of the majority of our party, we were enabled to restrain our feelings of resentment, whilst they freely indulged their disposition to provoke and insult us. The lieutenant of the *Guerriere* appeared to occupy the position of leading spirit among them. He seemed to be particularly anxious that the *Guerriere* should encounter the best ship in the "Yankee Navy." He spoke in the most contemptuous terms of "the much vaunted ship, UNITED STATES" the name of which he pronounced with mock emphasis. "O, how I should love," said he, "to lie, yard-arm and yard-arm, along side of that bragadocio, ROGERS, with the *Guerriere*. This would afford about an equal opportunity to test Brit-

ish and Yankee prowess, in the dominion of the legitimate Queen of the seas. How soon would Britannia assert her right to 'rule the waves,' and send the pride of the universal Yankee nation to her last anchoring ground in the snug harbor of Old Davy." This eloquent speech was concluded by offering, as a toast, "Britannia and her avenging sea nymph, the Guerriere." The brim-full glasses were raised simultaneously, and as the toast went round, the shout of approbation and anticipated triumph, was deafening.

Reader, how do you think we Americans, who had been robbed by a most rascally trick, felt when we had to pocket these direct insults, without daring to inflict merited chastisement upon the cowardly scoundrels who offered them, depending for security, as they did, upon their continually patrolling soldiery? Nay, still more hard to answer, how do you think *the writer* felt, when, on arriving home, the first account of a naval engagement which greeted his ears, was the intelligence of a battle between the United States frigate Constitution, and *that same* Guerriere, in which the latter was "sent to her final anchoring ground in the snug harbor of Old Davy," in forty-five minutes! Believe me, a single moment of that exultation made full amends for the whole evening's suffering in Bermuda, and wiped out the insult forever.

There was another little circumstance which I will relate more briefly. The Passed Midshipman who was placed in charge of my vessel, was a gentleman in deportment, although he was entirely ignorant of American nautical prowess. He invited me, one day, to accompany him to the Epervier, whither he was going for instructions on some subject relating to his present duty. When we arrived on board, he introduced me to the Captain, who invited me below to partake his hospitalities. After this we ascended to the gun-deck; and the midshipman seemed to take much pride in calling my attention to the formidable battery with which the brig was armed. "Look at that battery," said he, "and tell me candidly if you think there is a frigage in the American navy, that could stand before the Epervier, with these guns playing upon her, as they can be made to play by our British hearts of oak?" "A very little time," I replied. The Captain, who was listening, and was not observing me closely when I made this reply, smiled with evident satisfaction at the supposed impression made upon my mind.—The midshipman, however, thought he discovered a sinister meaning, and asked me to be candid. "I am," said I, "perfectly so, for I am convinced that one of our frigates would tear this sloop all to splinters in a very few minutes, and send that beautiful battery to block up the doors of the mermaids." The Captain's smile gave place to a frown, and the midshipman, who was his nephew, laughed scornfully. Poor fellows! they were undeceived when, in 1814, they encountered the American sloop Peacock, of about equal metal, which silenced that powerful battery, and cancelled the Epervier's allegiance to the British crown, in just *forty-three minutes!*

The Beggar Boy and his Angel.

A miserably clad beggar boy was found frozen to death on Wednesday night, (January 2d.) He was found by a butcher on his way to market early on Thursday morning, sitting on the steps at the entrance of the Circle, a public reservation between the "Six Buildings" and Georgetown, on Pennsylvania Avenue. His little dog was licking his face and hands, manifesting the most intense agony for his dead master.

The friend who told me this, said the boy came to her kitchen for alms. She one day asked him his name and residence, and of his parents. He promptly told his name and residence, which was near the Convent in Georgetown; and when she said, "I will sometime go and see your mother," he replied, "You can go, lady, but you will never wish to go but once. I have no father, but John Hengle lives at my mother's."

At other times, when filling his wallet, my friend sought to know something of this boy's home, but he was silent generally, and from all she could gain from him, she inferred that his home was made wretched by the cruelty of John Hengle and his mother's unkindness; that this

boy was a beggar to supply the wants of this man and his miserable mother.

Last Wednesday night was intensely cold. The stars shone like diamond sparks. This poor boy had been making his rounds, and was returning late at night, followed by his dog, with an almost empty wallet.

As the beggar-boy came up the Avenue, and passed Willard's Hotel, he saw its many guests happy in the warmth and comforts of wealth. He stopped on the pavement and begged for money, for he dared not go home without the means to buy at least a pint of whiskey, and he had only one cent in his pocket. But it was freezing cold, and those alighting from carriages hurried into the hotel, and those coming out could not be induced to unbutton their over-coats to get to their pockets, and so the poor boy utterly failed of success.

Sheltered by the Treasury, he ran along shivering, while Carlo impatient of delay, was always running ahead. When the boy came around the corner of the President's Square, he crossed the Avenue, and looking up at the windows of the wealthy, he said, "O how cold it is! I have nothing in my pocket, nothing in my bag, and John Hengle will say I have spent all I have begged to-day, and will kick me out doors. O, if I had been born in one of these houses! How bright and warm they look! They have rich, heavy curtains hanging loose, but not so close but what I can see through the chinks. There are two boys and three girls in that house, for I have seen them all so nicely and so warmly dressed in cloaks, fur caps, and mittens and gloves on their hands, going out to walk; but I have not a button on my shirt nor jacket, to keep them buttoned. Mother would not sew them on, and I have to hold my jacket together all the time. O, what joy it must be to be loved! To have a sweet, kind mother to kiss, and to have brothers and sisters to play with and to sleep with, in nice beds with plenty of blankets, and to have Santa Claus come down the chimney Christmas night with all sorts of pretty presents. My mother doesn't love me." Carlo here jumped upon his master, who now ran along until he came under the shelter of a spacious mansion, when he loitered, and looking up, said to himself, "This is a big house, but nobody lives here, only a single gentleman. O, if I were but his son! I should be happy, so happy! but there's no place in this world for me. Why was I born? I will ask my Sunday-school teacher to tell me, if I can get my clothes fit to go to school. I wish I had died when I was a baby—then I should have gone to heaven; now, when I die, where shall I go? How cold the stars look! Can heaven be up there?"

"Yes, my boy," whispered his Angel. "Heaven is on high, and you will one day reach its mansions of blessedness, where the depth of present wretchedness will but enhance an eternity of joy. Cheer up and hasten home! See, Carlo is impatient—he barks, runs on and returns, and barks again."

The little boy hastened onward, seeking the shelter of the buildings on the north side of the street, until, passing from under the protection afforded by the "Six Buildings," he became exposed to sweeping winds pouring down from the heights of Georgetown and Kalorama. Benumbed and bewildered, he ran forward till he came to the Circle, with its high iron fence, and made for the gateway to gain the direct path across it, but the iron gate would not move; chilled and despairing, he sat himself down on the stone step. The little dog barked, and, by such eloquence as he could command, prayed his master to get up and go on, but the boy heeded him not.

The Guardian Angel whispered him to rise and hurry homeward—not to go to sleep, on the peril of his life. To all these motions and promptings, the boy murmured his evening prayer:

"Now I lay me—down to sleep,
I pray the Lord—my soul to keep;
And if I die—before I wake,
I pray the Lord—my soul to take."

The angel could do no more. His influences failed to move the soul of the boy. With earnest thoughts (like figures thrown upon a screen) passed under the inspection of the Guardian Angel. Already was the

boy among the sunny days of his childhood; birds were singing in the trees, and butterflies of inconceivable beauty were fluttering about from flower to flower, for he was in a beautiful garden, and music filled the air. The Angel well knew his boy's hour had come, but there was no murmur in his seraph-soul against God's inscrutable providence. He had witnessed the many miseries of his change with the intense sympathy of his angelic nature, but he could say, "I can wait! The Judge of all the earth will do right."

To him the future was all unknown, but he well knew the Messengers of the Highest would soon be at his side. And as the pulse of the boy was fluttering, he listened if, perhaps, some belated citizen would come speedily, and yet resuscitate the dying child. But no sound was heard but the sighing of the winds, through the distant forest trees.—Carlo became more and more frantic. His yelling bark, short and brief, but full of meaning, would have spurred on the distant traveller; but there was no ear to hear, and, poor dog! he did what he could by licking the hands and face of his young master.

Swiftly came a Messenger from the Throne of God, bringing with him robes of light, and stood before the boy.

"I come," said the Messenger, "to wake this boy to immortal life."

"I rejoice," replied the Guardian, "it has pleased the Holy One so soon to end his probation here. O, how 'unsearchable are his judgments toward the race of man, and his ways past finding out!'"

"Man!" replied the Angel Messenger, "is the enigma of the Universe. Look around! See, my brother, a city containing many churches, and not one asylum for the destitute."

"Wake! child of God." At the touch of the Messenger, as he uttered these words, the Spirit of the boy stood up beside the Angel, disenthralled. He was like one suddenly wakened out of the darkness, and brought into the broad day-light of day. Clothed upon with vestments of light and beauty, he looked around him like one amazed. He was full of joy, but all was too new for him to comprehend what change had passed upon him.

"Let us go!" said the Angel.

"O stop," said the boy; "I have a cent in my pocket—let me take that."

"No, child of Heaven, you will need nothing of earth any more."

"But my dog! Carlo! O, let me call my dog! He is all to me. He only loves me. 'I can't go and leave him behind.'"

"This last link of earth must be broken," said the Messenger of the Highest to the Guardian Angel.

The Angels then folding their arms about the spirit boy, with the velocity of thought rose with the released soul up to the Paradise of God, leaving the dead body to the charity of a city rich in Christian churches, but with no House of Refuge for the outcast and the homeless.

"PETER SCHLEMIHL" IN AMERICA.

City of Washington, Jan. 8, 1856.

For the Age of Progress.

The Development of Mind.

Not only should the mind, or spirit, of every human being, be fully developed morally and intellectually, at and after the time of its being individualized, but it should be developed in its minutest points.

A spirit, whether in or out of the flesh, after knowing *how* to accomplish, must possess the faculties which will enable it *to* accomplish, or it can not accomplish, and consequently can not enjoy; and opportunities for accomplishment, in the next world, are far beyond those of this world; therefore the spirit should enter the next state with the executive faculties developed. And since enjoyment and happiness are the only ends for which the immortal spirit yearns, and since the enjoyments of spirits are endless, the mind, or spirit, should, and does, receive a model in this world, for both states, and in particular the future state, until the spirit can remodel *itself*, should it be wrongly modeled. The disembodied spirit, as well as the embodied spirit, must have executiveness, in order to do its nature, which is progression and accomplishment. The ultimate desire of every spirit, is to unfold itself

to its own God-likeness; and to do this it must accomplish, which it certainly can not, provided it knew how, without the faculties which will enable it to do so. Accomplishment is a law of progression, and the ultimate end of all things.

If one or more faculties of the mind be absent, the qualities and benefits are absent also, and the mind is not whole; neither is the spirit whole. So, the development of every part of the brain is necessary to the spirit that would enter the other state, a *whole* spirit. A whole spirit it would ultimately be; but is it not right, better, easier and more humane, to look to the development of the brain before the spirit receives its individuality? But how is this thing to be done? We answer, by the science of Phrenology. The words "be ye not unequally yoked together" come again.

Phrenology flung a golden light upon the world, and proved to mankind the necessity of her being obeyed, for enjoyment of life upon earth; but oh! how few do obey her kind teachings! Spiritualism has imparted such lustrous rays of knowledge, and all in accordance with phrenological truths, that we have now, proven to us, the necessity of her being obeyed, for *much* enjoyment in the coming life. Think one moment of illustrious John Randolph. He dreaded the association of the pure; not because it was purity, did he dread it, but because one faculty of the human soul was minus in him. He was unhappy in the company of the most spiritual of developed spirits; his soul ever yearned toward men, or something else, individually distinct from woman. His soul was not whole, and how could it be when a faculty which God has given to man, necessary for the completion of a mind, was not in him. That faculty and all its qualities were absent, and would be until *he made* that faculty.

The animal* propensities, as they are denominated, are quite as essential to disembodied spirits, as to embodied spirits; for to enjoy is to accomplish; to accomplish is to execute; and to execute without the faculties allowed by nature, is impossible.

BYRON WHEELOCK.

Fredonia, Feb'y 28, 1856.

* We suppose "*conjugal*" would better express the meaning of our correspondent. He certainly can not believe that animalism is essential to the development of the disembodied spirit.

Providence.

The following lecture is the concluding one of a series, given through the mediumship of Rev. R. P. Wilson, and published in a 12 mo volume, in 1855. We do not think this work has been patronized according to its merits:

"For of Him, and through Him, and to Him, are all things."—PAUL.

The government of God over the Universe is a result of the relations existing between the Great Positive Mind and the subordinate realm of being. The Infinite Father is Positive, and the Universe is Negative to him. He is the Source and Fountain of all law whose operations regulate the material and spiritual spheres that revolve through the vast regions of immensity. Law is manifest in the operations of all things. No law was ever enacted by the Divine Mind; for all things, including the manifestation of all action, proceeded from the all-comprehending Source of Infinite Wisdom and Goodness. Hence law is eternal—it is a part of the Divine Nature—an efflux from the Supernal Mind. Law is a manifestation of the Father's power; it is the express image of his person, it is his rule or method of action.

All Divine law is harmonious in action. No conflicts can possibly occur in any department of his widely-extended Empire. The apparent exceptions to this rule on earth are but natural results of the imperfect conditions of the present state of development; they constitute but the necessary process of refinement which is essential to the elevation of humanity to a higher plane of being and enjoyment. The conflicts of earth are necessary consequences of ignorance and an inferior state of general development. The manifestations of the Divine Rule of action as observed in the natural operations of the physical universe are the same (only refined in their objective adaptations to a higher sphere of advancement) as those exhibited in the realm of spiritual existence. Thus a uniformity is observed throughout the infinite gradations of being and development, from the atom to the great controlling Mind of the Universe.

The law of correspondences unfolds the similarity between the lower and higher planes of development; and so slight is the gradation from one degree to another, that the closest observation is necessary to distinguish the peculiarities of different planes of advancement. Different series are, however, marked with greater degrees of elevation. Thus the human mind may successively trace the numerous elevations and advancements that are observed in the realm of universal being.

As the government of God is universal, the operation of his laws are necessarily general and impartial; but so intimate is the divine nature with all things, that the agency that manifests the operations of his laws may properly be called the circulating system of the Divine Mind. The manner of the Divine procedure in the government of the Universe, may now be considered more specifically.

1. God acts upon the Universe Constructively. The whole realm of Nature is a derivation from the Infinite Source of eternal Existence. Formation, or the production of individual existences capable of endless advancement, is a natural and essential attribute of Love, Wisdom, and Omnipotent Power. Again, all systems, and systems of systems—all beings and orders of intelligences, were and are produced by the gradual operation of the principle of formation, whose constant activities have filled a Universe of inconceivable magnitude, and still continue, and will forever carry forward the manifestations of Infinite Skill and Wisdom in producing an eternal succession of worlds and systems to be located within the unimaginable circumference of the Divine atmosphere. Every grand system contains the germs of a vast retinue of suns and worlds; and these worlds contain the germs of an incalculable number of spiritual beings that will be successively unfolded as duration sweeps by with its train of endless effects.

All sidereal and planetary formations were produced to accomplish a definite result—to eventuate in the formation of individualized spiritual beings, who, in the commencement of conscious existence should partake, in their external nature, of the earth, of which they form a part, and from which they were evolved. But these outward forms are of short duration, being needed only as instruments to unfold the immortal germs of spirit existence. When this is accomplished, the external form is laid aside to perform other functions in the great process of continual formation, while the spiritual form—the true man—passes onward to higher planes of development and more enlarged fields of activity and usefulness. Thus, forever, will the natural evolve the spiritual, and the spiritual the celestial; and still higher elevations will unfold ranks of superior development, and more perfect representations of the Divine Nature throughout the immeasurable durations of endless being.

It must not be overlooked, in considering the attributes of the Great First Cause, that the Principle of Formation constitutes one of the elements or attributes of the Divine Mind. Hence every production, every emanation that proceeds from the Great Original, is the result of the inherent laws of production. No special conditions or circumstances can possibly produce a departure from the eternal laws of development.—Hence all manifestations of Divine Wisdom are general and universal, but such is the arrangement of all things, the adaptation of every possible variety of phenomena to appropriate causes and conditions, that every particular result is in conformity with established principles.

2. God acts upon the Universe electrically. Throughout the human constitution there is exhibited the principle of circulation. The venous, arterial, and vital fluids existing in different degrees of refinement and attenuation, continually circulate through the entire physical organization of man. Corresponding to the elements of circulation in the human system, there are as many different media along which these agencies of vitality pass and repass, in accomplishing their mission in the constitution. But these elements and media of circulation are interdiffused throughout the entire organism of man. There is no point unsupplied by these all-embracing and all-containing essences and principles.

For all in every part diffused,

maintain an equilibrium of circulation essential to the healthy life of the whole body, and necessary to nourish the spiritual and immortal nature within. Man is a representation of the Universe—a concentrated embodiment of all truths and principles. Hence the principle of circulation in the human system is a true exhibition of the great System of Circulation as unfolded and beheld in the unbounded realms of the Universal Actor. The laws that regulate the system of circulation in the human form correspond, in their uses, to the same principle in universal nature.

Diffused throughout the realms of unlimited space, exists the element of electricity in a positive and negative state, or endowed with the power of attraction and expansion—of centripetal and centrifugal motion—of assimilation and aggregation; and indeed it contains, in a particular state of advancement, the elements of all things. The whole Universe is in constant motion in all its varied parts and developments. This motion may properly be considered as unfolding laws, principles, actions, or rules of manifestation. The modes of these operations are immutable and unchangeable in each particular sphere of activity; they all cluster around and center in the great law of Progression.

The manifestation of Nature's Divine Principles may be considered as an exhibition of physical power, or manner of external development. All bodies assume an outward form by virtue of an indwelling life or spirit which, as a germ-principle, attracts all necessary elements, and thus constructs an external body, adapted to the inner life and its unfoldings.—Again, all external forms are governed by the same wise adaptations of particular qualities to appropriate relations, according to each particular plan of advancement. All ponderable bodies are governed by similar agencies and laws of operation. Hence when, through ignorance or otherwise, a law of nature is infringed, or, more properly, when true relations are not induced, there will be necessarily inharmonious effects. These effects should ever be attributed to the proper cause, and not considered as special departures of the Divine Being from his ordinary manner of action. No special legislation on the part of the Great Positive Mind is ever needed, for it is utterly impossible for any contingency to occur that can frustrate Infinite Design in the accomplishment of its original intentions. Man should conform in all his actions to the eternal law of God, written upon all living forms, and inwrought into his own constitution. Nature can make no compromise with ignorance, though her lessons are instilled in the severest school of experience. Man must study himself and external nature as the only volumes of a Divine and Living Inspiration—as the repositories of celestial Truth and Wisdom.

The phenomena of life, in all its varied forms and gradations, are regulated by the eternal principles of physiological development. If harmonious conditions are fulfilled—if true relations are observed, all sensations will be pleasurable. But on the other hand, if discordant conditions and inharmonious relations obtain, there will be painful sensations experienced. True enjoyment must arise from right conditions and relations. All physical evils that exist on the earth are the result of the violations of the great Physiological laws of the universe. All sickness, pain, and suffering of all kinds—all those circumstances called accidents, are traceable to the wrong conditions of individuals, and the discordant state of society.

Man often supposes, when he is the subject or witness of suffering, that a law is broken. This is not so: there is no being in the Universe that can break a natural law, or prevent the continued operation of a principle of action from fulfilling its destined use in the mechanism of universal being. Man in his ignorance may induce wrong conditions—may diverge from true relations for while; but when he has gained the apbhelion of his eccentric orbit, he is necessarily induced to return to true conditions as the only means of gratification and happiness. Such are the sympathies and connections of the universe with each integral part, that no essential or general disorder can possibly occur; and when from any consideration discordant conditions arise (which can only be the case in an ignorant state of society) in any particular location, the sympathy of the whole is directed to regulate and harmonize the conditions, as the only method to restore a natural equilibrium. Man, then, can not break a law of God—he can only, in his undeveloped wisdom, place himself in unnatural relations to the ever harmonious action of that law; and when man is developed above the animal nature, and lives in his intellectual and spiritual realms of being, his inclinations will ever ascend to the divine, and an increasing harmony will continually unfold to his delighted perception.

The theology of earth teaches the absurd idea that the great natural change, called death, is a result of the violation of moral law—that is the penalty of transgression; but the theology of nature, and the wisdom of the upper spheres, teach that death or decomposition of the external form, is a necessary and natural result of the great Central law of Progression.

The decomposition of vegetable organizations is essential to the life and being of animal existence, and the dissolution of the human form is

indispensable to the evolution of the spiritual body—the birth of the spirit-nature—preparatory to a higher state of existence in the realms of spiritual activity.

Death being a natural change—a divine method of producing a higher life—the impiety of calling accidental dissolution, or death occasioned by the violation of true physiological law, a “visitation of Divine Providence” for a special chastisement, will at once appear. But God is not thus continually changing the manner of his operations to suit contingencies which to him never occur; but a harmony of action is observed in all the endless manifestations of that Being whose Wisdom and Power and Goodness surround the vast immensity of existence, and move to a higher life all the intermediate realms of Nature.

The doctrine of a particular Providence involves numerous contradictions, and involves charges of crime against Infinite Good, that amount to daring irreverence and blasphemy. The doctrine in question contradicts all true revelations of the Divine character wherever those revelations are inscribed, by asserting—1. That God is unchangeable, and at the same time a vacillating Being, who changes his purposes according to the accidental circumstances of his ever-changing and imperfect offspring; 2. By affirming the universality of justice, and the impartiality of its manifestation, and at the same time asserting that God, by special legislation, visits certain evils upon the human family to gratify a justice as changeable as the imagination of ignorant commentators; 3. By declaring perfect purity as an attribute of the Divine nature, and at the same time making God the principal actor in the violation of his own law. Many such absurdities and contradictions inhere in the old scheme of special Providences for special purposes.

Again, the doctrine in question makes the Infinite Father and Governor of the Universe guilty of crimes against humanity of which the most ignorant and undeveloped human beings would not be guilty: 1. By proclaiming his goodness, and at the same time making him the secret actuator and origin of all evils that affect society, by placing before ignorance and inexperience the most enticing allurements to pervert their natures and cause them to render evil for evil toward the creatures of his own formation. 2. By affirming the excellency and value of principles as the guide to Divine wisdom, and at the same time allowing as a virtue the continual violation of every principle when the same is supposed to be infringed by the Divine Being. By this supposed change of actors, vice becomes virtue, and virtue vice. War, as a divine institution, is considered necessary to carry out wise purposes and good intentions; but with man as author, it is considered as an evil of vast magnitude and unmitigated enormity. Plagues, pestilences, devouring fire, and the more devouring flood, are missiles in the hand of Omnipotent vengeance to chastise a rebellious nation, or rebuke individual crime! Indeed, by this facile theology two rules are presented as guides and standards of action and responsibility: one for God and the other for man. This is all wrong; Man should be taught to imitate the Divine Being—to be “perfect as his Father in heaven is perfect,” remembering that the apparent irregularities of the Deity are but the harmonies of action on a particular plane of activity.

God's government ruleth over the vast realm of Being with an undeviating certainty and unerring rectitude. All his laws are founded in Love and operate in Wisdom, and are ultimating in Design—in a design as extensive as eternity, and as comprehensive as infinity. In the Divine government all external forms and substances are progressively tending toward the interior and spiritual—toward the high and refined realities and enjoyments of the spheres of celestial life.

The Divine Principle acts upon the universe Magnetically. Magnetism is a Divine Element: it is the vital fluid of the Great Circulating System of Deity. It is the principle in which are developed thought, knowledge, and truth; it is the spirit or medium of communion—it is the realm of the mind's activities. As life circulates throughout the external or electrical system, and is thus carried to every part, so also does the magnetic medium afford a channel for the circulation of truths and principles, of pleasures and enjoyments. To develop and unfold spiritual beings endowed with a divine nature and capable of endless progression, was and is the intention of the Great Positive Mind. In the accomplishment of this design there is unfolded the principle of Ultimates, of Spheres, and Degrees. Each sphere produces one grand ultimate. All earths that are capable of sustaining animal life, produce as an ultimate what may be properly called a human divine organization. This organization com-

merces to unfold in the earthly sphere, but by reason of the spiritual affinities of the internal nature, it is soon freed from its earthly form, and enters upon its higher unfolding in a more refined and congenial sphere. But the principle of development is unceasing. The divinity within the spiritual form, continually expanding toward the universal affinities of its Infinite Father and Source, grows in harmonious proportions toward the celestial heights of a purer and higher life in a more elevated sphere of spirit existence; and thus on, forever onward, will the immortal nature go forth inspiring new truths and satisfying its divine thirsting by inhaling the aroma of ever increasing delights. This being the grand end—the object of all formation—man in the early stages of his development must necessarily commence life in inexperience, while ages pass by ere the accumulated wisdom of the world can regulate itself in harmony with the higher spheres above. But this equilibrium will surely be attained.—Harmony will be effected on earth—peace shall tranquilize the nations and love and mutual affection shall bind in a recognized unity the common brotherhood of humanity.

At the present time there is on earth much conflict of opinion respecting what is truth. Each nation has its particular and long-cherished notions which it received from previous generations, and which have come down with successive additions from the chronicles of the past. Here ignorance has intermingled error with the germs of truth; and in this conflict the principles of mental analysis are working out the solution of the problem, upon the right decision of which humanity's progress measurably depends. This problem is Truth. In the solution of this problem man's guardian attendants from the spirit-land will act a conspicuous part—not as dogmatizers, but as teachers. Our appeal is to Nature, to Reason, to Man, to Science. Speculative philosophy must yield to demonstrative Truth. Belief must give place to reason and intuitional perception. External forms must surrender to spiritual realities. Expressions must vegetate into deeds, and humanity must be elevated into higher planes of organic development. Isolated and discordant relations must be fused into combined and unitary organizations. The rising sun of human freedom must illumine the earth, and despotism must fade out of existence, while the light and heat of affection shall dissipate the gloom and fertilize the waste places of earth with beams of a purer radiance.

To accomplish this desired good, men and angels must labor to harmonize mind. As mind directs in human affairs, it is evident that order can not be obtained unless there is first produced a oneness of intellectual and moral perception. Although this work is formidable, yet it is not impracticable. The elements of truth lie embedded in all the expiring forms that are destined soon to pass away. The inspiration of a higher life is descending to unfold in humanity the germ of a divine existence which is beginning to pulsate in aspirations toward its great Original.—Man is beginning to realize that he forms a part of the Divinity of universal Nature—that into his inner being there is infused an element of that All-embracing Mind, which will ever seek to imitate and aspire toward those supernal heights of enduring serenity, whose undulations already fill the expanding nature of the true man.

The Divine Nature acts upon the Universe Spiritually. Nature is a vast receptacle of Divine influences and modes of action. The Great Sun of the Universe sheds forth his beams upon the universal Realm of nature, and these rays are received by every gradation of being, and assimilated according to relative positions and degrees of advancement. Into the most interior nature of the spirits of men and angels the divine principle continually converges. Here it assimilates the spirit-nature into an increasing likeness to itself, expanding, elevating, and purifying the soul, and preparing it for an increased amount of activity and happiness. Corresponding with the spiritual nature of man there exists, as an infinite expansion, a medium for the spirit's transit from sphere to sphere along the line of its celestial aspirings and attractions. This medium is the spirit-principle, or a refined element which continually emanates from the Central Spirit of the Universe. Following these lines of celestial Light, the most interior nature of man receives these Divine emanations, and as a result, man perceives by intuition his relationship to the great Spirit-Father. He measurably comprehends truths and principles which flow as emanations from the Spirit of Truth and the Author of Principles. Although the spirit—the essential divinity of man—can not be looked upon even by seraphs' vision, yet its nature and character are shadowed forth, as the internal element unfolds by the agency of its own nature, and by its power of receiving perpetual influxes from the Spirit of Life.

The internal, the divine spirit of man, ever seeks to manifest itself externally—to emit a fragrance of its immortality—to mingle its divine aspirations with its co-partners in the ascending journey of its endless future. Hence the “birth of the spirit” is a reality toward which all things are tending.

The theological teachings of the past, seeing only “through a glass darkly,” have thrown around this subject a mystery that hides from common observation the sublime and natural manner of development. In the process of generation the germ of the spirit-nature is produced coeval with the physical organization, and both grow together and continue partners along the journey of human life; and as the earthly form is laid aside, the spiritual form continues in the second sphere as the external house of the internal spirit’s habitation. But man need not wait until the period of his physical dissolution to enjoy the higher delights of spiritual felicity. Man may and should continually seek the development of his spirit-nature—not as a sudden and final outbirth, but as a constant and spiritual unfolding. And such are the merciful arrangements of a just and wise Providence, that all spirits are destined, and hastening on, to that period of their existence when they “must be born of the Spirit.” To accomplish this great end of being, no supernatural agencies are required. God is not a supernatural Being—a Being separate and disconnected from Nature—but is diffused through every part of Nature. He is the great Actuator and upholder of all things. God then is intimately connected with universal Nature, and all his laws are harmonious with themselves and in harmony with man’s true development. Man’s spirit is truly “born again” only when the internal spirit exercises a governing and directing influence over the animal nature, and when the great truths and principles of Nature and of God have a practical manifestation in the government of the conduct. Then man enters the kingdom of harmony or heaven—then only is God’s will done on earth as it is in heaven—then love and wisdom guide in all human action; and peace flows on in its widening course toward the ocean of celestial life and happiness.

We may be permitted, in conclusion, to remark that God rules the Universe by general laws. While a particular providence would be unjust, a general providence superintends all the vast domains of being with a particularity that comprehends the atom with a wisdom of design (corresponding with its use and development) equal to the supervision of the highest seraph. A particular Providence involves a partial display of the Divine goodness, while, on the other hand, a general superintendence of all things with reference to particular design, harmonizes the Divine manifestations, and reconciles man to the great and glorious end, the gradual advancement and ultimate perfection of all beings in harmony with himself and with one another.

In this view of the subject, God will not be charged with folly when man in his ignorance places himself in wrong relations with his unchangeable laws; but man will seek a knowledge of the Divine arrangement, and connect himself with the true relations which are eternally established in the grand system of Cause and Effect. Then man, universal man, shall gravitate to his proper position, and ultimate happiness and harmony shall crown the crowning work of God.

CHARACTERISTIC.

A bill has been introduced into the Alabama Legislature which is designed to outlaw every native of Massachusetts residing in the State, or who visit it for business or pleasure. The act provides that it shall be a valid defence in the courts of the State for any criminal to show that the crime of which he stands charged, whether of murder, highway robbery, burglary, or arson, was committed upon one of her citizens.—Such a bill would be voted down in Pandemonium.

LADIES MUST BEWARE.

Pending the seduction bill of Mr. Nuttall, in the Kentucky legislature, Mr. Rogers, a gallant and accomplished member from Warren, introduced an amendment, which, if adopted, will create some stir among the ladies. It provides that any female guilty of attempting to seduce a young man by wearing low neck dresses, and other captivating articles of attire, shall be punished with the same penalty affixed in the case of seduction. The gay deceivers will be obliged to correct their habits should the amendment be adopted.—*Louisville Courier*.

—Fast men, like fast rivers, are generally the shallowest.

AGE OF PROGRESS.

STEPHEN ALBRO, EDITOR.

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Lectures for next Sabbath.

There has been no particular arrangement made for the afternoon service, other than that the spirit of A. A. BALLOU will speak through his medium—Miss SCOTT—and that circumstances may be such that Professor DAYTON will follow him. In the evening, STEPHEN R. SMITH will use the organs of Mr. FORSTER, to address the audience on the text of scripture—Matthew xxvi. latter clause of the 40th verse: “What, could ye not watch with me one hour?”

Colloquial.

Mrs. Beetleface. I do hope and pray we may not be pestered with any of the tribe of gad-a-bouts to-day. I’m sure I’ve tried for the last two weeks, as hard as ever any body tried to do anything, to get this collar worked for Ellen Amanda to wear to school on examination day, and for my life I can’t get it done. Every ten minutes jingle goes the bell, and in comes some idle trollop that might better be at home minding her business as I do. I get sick and tired of call call, visit visit. I heartily wish we lived on the top of the Allegany mountain.

Daughter. Why, ma! you know you always insist on every body’s calling to see us that we call on; and how do they know but what you are in earnest? You have not forgotten, I hope, that you made Mrs. Prim promise to call on us to-day and bring that infernal noisy young one with her. My fingers itched to slap him while we were there.—She is forever stuffing him with bread and butter, and she never says a word to him when he claws a body’s dress and ruffles with his greasy hands. And no one would dare to push him away or even look cross at him. Madam’s back would be up in a minute at any such manifestation of displeasure towards her hateful brat.

Mrs. B. Well, now, Susan Elizabeth, I’m sure you can’t blame me for asking her to call. You know it would have looked very impolite if I hadn’t. I would not have called on her at all, only we must do a little as other folks do, as long as we pretend to associate with good society. There! the bell rings now! Look out at the side light, quick, and see who it is.

Daughter, (returning.) It is she and her young *divil*, sure enough.

Mrs. B. Vengeance seize them both! Well, I’ll never trouble her again—you may rest assured of that.

They both go to the door—Mrs. B. seizes the hand of Mrs. Prim—her face covered all over with smiles—kisses her three times, and assures her that she never experienced a moment of greater happiness in all her life.

Susan Elizabeth takes the “young *divil*” up in her arms—fairly smothers him with kisses, and hugs him to her bosom with an *ugh!*

After which she gives utterance to her affectionate feeling in a flood of that endearing gibberish termed *baby talk*. O, you sweet itty teter! Aint its itty paddies told? Well, anty’ll tarry it in e room by e tody and et it aum its itty paddies and its itty tooties. Dere, tit till on tooly and tick aut he tooties. O bess him boo eyes!—smack! smack! smack!—Dere take dem you itty ove you. O what a sweet countenance!

Mrs. B. Why, Susan Elizabeth, you have not spoken a word to our dear friend Mrs. Prim.

Daughter, (kissing Mrs. P.) Forgive me—I am always so delighted when I see that sweet little cherub that I forget everything else.

Mrs. P. I can very well excuse you. I know how fond you always are of my little pet, and it pleases me more to see him taken notice of than it does to be taken notice of myself.

Mrs. B. Now come, take off your things.

Mrs. P. Excuse me—I have a number of calls to make, and I promised to be home in just two hours.

Mrs. B. Fie! for your calls and your promise. I tell you you shall not stir a step out of this house till after tea. I've got you at last, and I mean to hold on to you, I'll promise you. So now say no more about it. Here, Susan Elizabeth, take her muff and bonnet and shawl. You must allow me to have my own way this time.

They both fall at her and strip her of the articles enumerated, and she sits down and pulls off her moccasins. A most delightful afternoon is passed; tea is sipped; numerous new dresses, shawls and bonnets, together with a few characters, are liberally discussed; and Mrs. P. tears herself and her cherub away from the house of the most affectionate friends she has in the city.

Mrs. B. Well, thank Heaven, she's been here and gone; and, so that I keep my eye sight, I hope I shall never see her here again.

Daughter. Aint it astonishing, as well as provoking, to see her sit still and suffer that little ape-faced reprobate of hers to thump the furniture with the poker, and carry on as he does? See there—he's broken a large limb off of my best geranium! I wish the hateful little vagabond had the whole of it in his throat.

The family of the Beetles is one of great antiquity, and is very numerous. We have never been able to ascertain which of the two sexes of this family has the advantage in numerical strength. Hypocrisy is said to have been one of the grand-daughters of Noah. She married a Beetle and was very fruitful. From these two all the branches of the family trace their genealogy.

There are many ramifications of this ancient family, who date their origin from the union of female members with other names; but congeniality of instinct appears to have had much to do with the direction of their attachments. One of them was espoused by Insincerity; another by Jealousy; another by Envy; another by Backbiter; another by Meddler; another by Calumny; another by Slander; another by Malevolence; another by Misanthropy, etc., etc. But consanguinity is always apparent in all their prominent characteristics. None of them can ever speak in a person's praise, who is not in some way allied to the family, without concluding their commendatory remarks with a "but." These crosses, like the crosses of horses, sheep and swine, have never deteriorated, but always improved the original breed.

Harmonial Conference.

On Sabbath last, we had another day of intellectual, philosophical and spiritual feasting. We can say nothing of what was done in the forenoon, as we were not present. We learn, however, that it was enjoyed pleasantly, by those who were there, and who have a relish for the manifestations of incipient spiritual development.

In the afternoon, the spirit of Professor DAYTON, according to announcement, spoke through Mr. FORSTER, from the text proposed to him, which tells of the eating of the feast of the Passover, by Jesus and his disciples, which has been called The Eucharist, or The Lord's Supper. Many who listened to it, pronounced it the most able discourse that they had heard from that spirit. We cannot exactly say that; for we know how prone we are to think the last is best. But we will say that we cannot conceive how the subject could have been more ably handled, or disposed of more satisfactorily to appreciative and philosophical minds. Neither the simple lesson of A. B. C., nor the mathematical proposition, that a right angle contains ninety degrees, can be more plain to any one's comprehension, than was made the fact that the prominent idea of the Eucharist, came from the Pagans.

The prominent idea, of which we speak, is the pretence that the bread eaten at the celebrations of the Eucharist, is the body of Jesus, and that the wine drunk on those occasions, is his blood.

To find the Pagan prototype of this Christian absurdity, the spirit went back to the celebrations of the feasts held in honor of Ceres and Bauchus, in which the bread eaten was represented to be the body of Ceres, and the wine drunk, to be the blood of Bauchus. And the ignorant and superstitious, who were allowed to partake, believed they were eating and drinking the veritable body and blood of those two heathen deities; as all the Catholics, of this day, and many of the Episcopalians, believe in relation to the eating of Jesus, and the drinking of his blood, in the bread and wine of the Eucharist.

That Jesus ever did perpetrate the folly of pretending that the bread and the wine, used on that occasion, were transubstantiations of his body and blood, may well be doubted. It is our own opinion that he was too pure and ingenuous to practise any such stultifying mummery.

In the evening, we had a lecture in two parts—the first by A. A. BALLOU, through Miss SCOTT, and the second, by STEPHEN R. SMITH, through Mr. FORSTER. The subject was the advent, progress and philosophy of Spiritualism. The first part was poetically beautiful, nearly reaching the sublime. The second part was a tornado of entrancing eloquence. So rapid was the mediums' utterance; so vivid were the continuous flashes of thought; so high above earth did the billowy oratory roll, that it sometimes seemed as if we must lay hands on the medium, to enforce obedience to the law of gravitation.

At the close of this almost stunning burst of oratory, Mr. JOHN M. SPEARE, of Boston, Mass., took the stand and spoke for some twenty minutes, in a very acceptable manner. This closed the evening's entertainment.

Lecture by the Spirit of Fanny Forrester.

MISS BROOKS, MEDIUM—REPUBLICATED.

"In my Father's house there are many mansions."

In my Father's house there are many mansions, which demonstrate the Great Divinity that breathes, throughout the celestial realm, the element of universal and untold joy—a principle of eternal attraction and never-changing happiness. In these "many mansions" the soul is emancipated from the slavery of the world, and is introduced into the glorious liberty of unchangeable principles, to enjoy the divine life of an immortal nature, which exists forever and forever. These "many mansions" are glowing with unfading beauties. They are brilliant with innumerable varieties of society, from which, like bright waters, flow forth eternal manifestations of harmony and peace. The spirits inhale the fragrance of the living types of the love and mercy of God, as they grow upon the margin of the Infinite ocean, fanned by the gentle winds from across its vast and mighty bosom. There is no disarrangement in the creations of those countless worlds, governed by the great laws of nature; for upon these laws their permanency and existence depend.

In the many mansions of my Father's house there is no change of the outward world in which the mental construction is developed; but the world of thought is constantly changing from the perpetual unfolding of unrefined thought, into higher sublimations of spirit activity.—A wish breathed forth by the undeveloped soul, needs not words to give it wing, nor a sweetly sounding voice to give it utterance; but, by a finer language, that wish is conveyed to its destination; its powerful eloquence appeals to the higher spirit for assistance, and the voice of the inner being responds to the desires of the darkened soul, by the natural law of love and harmony.

The pure, tender offspring may be higher than the spirit of its gentle mother; yet it requires but a look, and that little being can read the prayer of her earnest soul; and what language is more powerful than that of the soul, when it speaks every thought and desire. The soul prays. It prays to become better; and every prayer yields to the influence of the prayers of higher minds. The leaf and flower seek their proper and natural aliment from the richness of the soil; and this is prayer, for it is the deep voice of creation addressed to its Creator.—

Every thing has its prayer. The voice may not be heard; for many objects of creation are not dependent upon the muscles and functions of a physical nature for the intonations of voice; but the voice of nature, dependent upon its Creator for utterance, is speaking forth a prayer in all creations, in their every step of advanced development.—There is a unity of soul made manifest in all the mansions of the spirit land; for there is a Being who can save the spirit from earth's discordant jars, when the vile breath of injustice has poisoned, at the very fountain head, the flow of all interior activity. Yes, there is a God, a Great Center, from which the principles of nature emanate, and grow stronger, and are diffused through new creations continually, coming forth to prove the identity of an eternal existence somewhere in the vast domain of visible and invisible creation.

Look through your own limited universe and tell me what evidence have you, in the manifestations of the various departments of nature, of an invisible power. What principles are silently working in these creations which awaken, within your own soul, the very same power and emotions that, from nature, belong to the mightiest and minutest properties and atoms of existence? What evidence have you of a God or of a constant, positive Cause, when you contemplate the silent forces of nature? They not only prove the identity of life and intelligence in man, but that, beneath your own soil, there are living creatures manifesting the elements of life and intelligence, and even coming up from their dark, abiding place, to receive the light and nourishment of nature. In the deep and almost immeasurable ocean, there are, beneath its mighty waters, creations manifesting life and intelligence; for out of the simple grain of sand they will elaborate mighty rocks, and, out of the simple pebble they will evolve types of nature which delight the human eye and call forth the deep admiration of the soul.

What power is it that can sustain life, human life, beneath an immense body of water, or can sustain the life of creatures when imbedded in the bosom of earth? What forces and causes produce such a harmony of effects? The causes are invisible, but the effects are perceptible to the outer vision. Why are there so many demonstrations of causes, while the effects produced seem entirely different? Because nature must have, in every department, its varieties to fill up or constitute its perfect completeness. Nature must have its adapted uses in these innumerable creations, for the atmosphere becomes dense and impure, and this department requires some power to absorb the grosser elements of the air you inhale, and convey them to their proper position in creation. Thus you see the insects and living creatures you are constantly crushing beneath your own feet, are as necessary to your existence as are the elements of your outward organization; for, without them, the surrounding element of your being would be constantly collecting grosser particles of atomic creation, while the unrefined element of life might be greater than you require; hence in such a condition of nature, you could not live. Nature must have its absorbents to separate the refined elements of human life from the grosser elements. Thus we can perceive that all and every creation in nature, is adapted to its proper use by these lower and grosser manifestations of life and intelligence.

How truly is it said, "in my Father's house there are many mansions;" for every creation you behold in the departments of nature, has its relation to the higher spiritual mansion, where they may work in grandeur and perfect harmony. In these many mansions, the great law of love is showing forth itself in their manifestations of regard for the refinement and elevation of one another, and in the suppression of that self element which casts a dark cloud over the human soul. In the floral department of nature, you deeply admire the harmony and unity of those beautiful beings, and extract from them the inward nourishment to satisfy your own desires. In the humblest shrub the same principle exists, and so on, in all other creations. These beauties of nature are not engraved upon the grains of sand on the ocean's shore, but are written upon the bright bosom of nature, by an Almighty hand.

When the spring time appears, how fondly do we await the coming of those beauties and glories formed alone in the floral department of creation, and how many forms do we see trip lightly over hill and dale, over rock and stream, to gather the flowers which the spring season ushers forth from their long confinement? And though they may hide themselves in the deep shade of the forest, yet the human eye traces out their hiding place, and prizes them as objects of good, being loved both for their native beauty and innate virtues. Yet how beautifully glorious would be the warm, beating heart, if when, in the spring time of life, as it chases some bright hope over the rugged way of an uncertain future, it would confine itself to the *real* and present, enjoying the flowers of life as their fragrance falls upon the inward mainspring of cheerfulness and peace.

Contentment is the most beautiful flower found in the floral department of the human heart; for as its petals open to receive the refreshing dew drops of affection and sympathy, it blooms far more beautifully than when surrounded by the last lovely flowers of nature. It might be uncultivated and crude, if not fostered by a gentle influence and planted in congenial soil. Then let the *interior gardener* of human nature, cultivate the flowers of the heart, and they will triumphantly bloom amid the elements of outward nature. There is no flower in nature or in the human heart but what God is in it. Every day and hour should add to the progression of your spiritual and intellectual faculties; for where the thought is broken up in the heart, for want of refinement, and gives no utterance, how shall you know and appreciate one another? O, strive to cultivate your spiritual attributes, that you may understand the human heart; for you know that its impulses are strange and wrong at times, till that interior prompter bids it be silent and learn the true source of justice and enjoyment. Be free and happy, and contemplate the glorious future, where, in your Father's house there is a mansion prepared for all objects of his love and mercy.

I am yours,

FANNY FORRESTER.

Lecture No. 13--By Stephen R. Smith.

MISS BROOKS MEDIUM—REPUBLICED.

SPIRIT TEACHINGS.

As man is the ultimate production of a Divine Being, so must he be controlled by the principles belonging to all creative things. Man has an imperfect mental as well as physical organization; hence his actions must be characterized by the incompleteness of his inner and outer construction. The soul desires the pure and holy teachings and influences of the invisible world of thought and wisdom, whilst the physical organization seeks the attractions of imperfect nature. Thus we see there are two separate and distinct elements brought into conjunction by the various laws and powers of development, in the construction of man, rendering his being incomplete and uncultivated.—But with all the incompleteness of human nature, the uncultivated intuition of the mind becomes inspired by active thought and contemplation, to know more of the soul's endless existence; and when the primary teachings produce a crude and undefined faith, the logical faculties begin to unfold and are exercised upon all scientific and ethical themes of thought. The dark forebodings which superstition has thrown over the speculations of the human mind, concerning the truths and probabilities of another world, are rapidly passing away, while each individual mind, if it think independently and legitimately upon the vast subject of a perfect superior power, would conceive in his mind a being fashioned like himself, only surpassing him in perfectness.

Each mind has a home and a God, somewhere in the regions of invisible creation, which corresponds with his own spiritual attributes, but are much more perfect. We may take the minds of any nation, whether it may be a heathen or a civilized nation, and we will find that each mind has a prototype God, whom it worships. The free and unsophisticated Indian becomes overwhelmed with love and gratitude in his wild, sequestered haunts, as he meditates upon the wonders of the

Great Spirit. His reasonings are of nature, full of beauty and diversity, and he reverences the Great Spirit as a Being whose demonstrations in nature are ever powerful and enduring, while he gives up full hope to the untrammelled feelings of his native or interior being. The African, though his mind is feeble and does not stand upon an equality with the European or American mind, feels, within, the divinity of its independent faculties, and has a God imaged upon its inner nature, in exact correspondence with itself. The Pagan has his idol God; and according to the state of his own individual mind, will be the God of the Pagan; the difference consisting only in the magnitude and power of a God—not in the character of such a Being. Thus might we traverse on, noting the peculiarities of each nation or general or individual mind; but these truths and examples are manifested hourly before you, and you can learn, from the open page of nature, the laws of God and their effect upon the human mind. The teachings of men, which are now woven into creeds, always bear an impress of the character and virtues of those men; and so it is with all teachings. The teachings which spontaneously flow from immortal minds, are a full and perfect representation of the developments and purity of spirit.—They teach you to learn and advance towards truth and goodness, and open to you the broad avenues of knowledge, that you may inculcate the true principles of nature and your own being.

There is a principle of the nature of the spirit, which is of itself capable to generate noble aspirations in the soul of the most illiterate and degraded; and this principle impels the crudest mind to seek for higher comprehensions and understandings. Spirits have no object in returning to your home, if it be not to teach the human soul that gentleness and kindness of heart, which lies buried beneath those cares and disappointments of life. The incompleteness of human existence is rendered still more incomplete, by the failure of mind to understand the true object and mission of the spirit on earth. Spirits come to you to infuse into your souls loftier comprehensions which may absorb those outward influences which are so often felt within the human heart. They come to show forth the evidences of harmony and love which characterize their existence, and establish the same harmonic principle upon earth. They come to soften and beautify the rugged parts of the soul, by the constant action and operation of the laws of God upon the spiritual nature, thereby making your life more beautiful and glorious. The sympathetic soul can not but derive joy and happiness from the knowledge that it will positively meet with the loved ones who have gone to their eternal home a little while before. In the spirit land, the reflex of thought is met and stands distinct upon each countenance. The spirit realizes its own attributes—it derives its own prerogatives from its development, and is ever manifesting its freedom and liberty by an independent and individualized manifestation of its power to think and act. This is an object they desire to accomplish upon earth, that man shall have the same disposition and ability to manifest the pure and free indications of his real nature, and not use the strongest efforts to conceal the emotions of the soul, thus causing other minds to become deceived as to the actual goodness and wisdom you possess.

Let us suppose that man was only created to live and enjoy an earthly life; how many would there be who would strive to render their lives happy by contributing to the happiness of others? The number would be less than at the present age, who could wish to be happy and make others so, because then the soul would say, I have no God, to whom the demands of my nature must call for nourishment; nor must my inner voice respond to the calling of nature. There would then be no fear or love of God or of heaven; for the soul would become *nothing* while the cold sepulchre of death would be the spot to receive the moans and tears of many thousand bleeding hearts. This feeble teaching would but make the world colder, and death would be feared, while the death bed would reek beneath the body as it fought for a continuance of life, knowing that both soul and body must be resolved into the element of external nature. Then let us suppose there is a

heaven and a hell. What is the effect of this teaching upon the mind and happiness of humanity? Mind would throw off its responsibility upon the ministers of this doctrine by sinning, and then seeking repentance at the sacred altar of holy worship, while beneath all their repenting sentiments, there would exist an evil design. Such a soul, then, would find a home in heaven, while the free thinking mind must writhe in endless agony or torment. The effect of such a doctrine upon the mind is this: It trammels the natural exercise of free thought, and the latent properties of mind are not evolved by the principle that should develop and refine every spirit, and in its primary state, it would not learn the fundamental principles of its external existence. Hence its primary lessons would be those of material gratification, rather than spiritual elevation; and it would be folly to attempt to estimate the number that must be sent to perdition, according to such a mythological fallacy or doctrine. Let us now take the truth. Let us speak of the spirit world as it is, and of the spirit as it loudly calls for liberty, while the chains of mental slavery are clanking upon the broad field of humanity. Of what value are the teachings of the immortal mind, if they are not to control the acts of men in their daily routine? Spiritual intercourse, though now an embryo, emanated not from the same womb that has given birth to the infidelity that is so fearfully spreading over your nations; nor is it a misdirection of the past; but it has come from God. It is the rudimental and fundamental principle of creation, and can not fail to purify and better the souls of men. The enemies of freedom, both on earth and in the spirit land, are rejoicing at the corruption and discord which is presented to the mind; and can you wonder at this when most of you are making the already broad field of iniquity longer and longer by every wrong thought and action? Nay, we wonder not at this frailty of incomplete existence, and therefore we come to bear to you the true word of God, that you may earnestly strive to live a pure life, and find such an one in heaven.—Stern duties call us back to you, and while we bring to you truths as loving as heaven can give, so do we constantly give utterance to every thought, and progress upward and onward to God. We stand, in our individuality, free, but bound by the ties of eternity to the infinite Source of Truth. The heart may sigh for the truth; but when it comes like joy from heaven and conflicts with primary lessons of religion, it is rejected; but it can never be made false.

You have gone along thus far boldly towards heaven. Every hour brings you nearer your eternal birth; and have you lost no time in your search for the truth? Have you developed in yourselves the capacities to do good, that you may be able to disseminate those attributes for the good of others? Stand on the high mount of wisdom and truth and throw away those selfish faculties that have long been fostered and cherished by men. They have been effective in entralling man and chaining him in subjection to the will of his fellow man.—This is an arbitrary power, and its influence upon the weak intellect is fearful. It has stolen into the world of freedom of thought, and has mingled its false influence with the pure incense that might arise in heavenly fragrance, and united its jarring notes with the proud song of liberty and justice. Believe our teachings. Let them control your every act; for their effect upon your souls will be eternal and beautiful.

In haste, yours,

STEPHEN R. SMITH.

Boots! Boots! Boots!

We have none to sell; but we have some ideas which we would willingly dispose of, which pertain to boots with double soles, on men with scarcely single souls. Not only on men, but on boys who would like to be thought men, without practising the virtues and the deportment which pertain to men.

Should you lead a horse into a church, and up an uncarpeted aisle, you would expect him to walk, with his iron-shod hoofs, precisely as he does on a stable floor. Having no reason, he cannot govern his movements according to circumstances. Men, however, are of a different genus. They are endowed with the faculty of ratiocination. They

know that it is improper, ungentelemanly, clownish, disrespectful and immoral, for them to enter a church or a hall, in which a congregation of people are assembled for religious worship, or to listen to a lecture on any subject, after the exercises have commenced, and walk, with heavy boots or stogy shoes, as a horse walks on a stable floor, or to rise, during the service, and go stamping out in the same manner, to the annoyance of the speaker and the whole listening congregation.

We admit that there are occasions when even MEN must arrive at church after the commencement of service; and so there are occasions when they must go out before the conclusion of service. But in such cases, every one who is well bred, will step cautiously, so as to make as little noise as possible. On the contrary, those who have no sense of decency, and no respect for themselves or any one else, feel no restraint in relation to coming in late, or going out during service, but really endeavor to make all the noise in their power, for the purpose of annoyance. Particularly is this done in the hall occupied by the spiritualists of this city, by those who go there for the purpose of getting up and going out, to manifest their disrespect for the philosophy which is there taught. We can but hope that the time will soon arrive, when even *such* ones will learn to show respect for themselves, by respecting the rights of others.

Sublime Thoughts well Expressed.

The following is the substance of an Address delivered to the friends of Spiritualism in Cleveland, on Sunday evening, Jan'y 13, by Miss CORA SCOTT, the medium of whom we have spoken in terms of deserved commendation on a former occasion. It was taken down by R. PETERSON, Esq., and though a fair transcript of the address, is less perfect than it appeared in the delivery. But as it is, we regard it as a gem worth preserving—certainly as a wonderful production, considering that it was pronounced extempore by a medium entirely unaccustomed to improvisations of the kind. Our readers will agree with us in the opinion that it is a highly poetical, as well as elevating and instructive production, and worthy of a place in the literature of Spiritualism.—*Spiritual Universe.*

THE POEM.

Rolling through endless chaos, vast and deep
Like the dark thunders rolling through the skies—
Flashing athwart the mental horizon so bright,
I see great, mighty thoughts—whose light
Shines down—down the unfathomed depths of space,
Until is blended God with God, in long and fond embrace,
Presenting God in God's eternal home.

How long the aspiring soul in gloom must roam—
How long obscured by clouds of crime and wo?
I see thought, rolling through the vaults below
Like thundering cannons, booming o'er the sea,
Until 'tis lost, in God's immensity.
Light, fleecy clouds, borne through the balmy air
Fan with soft wings my brow, and there,
Dim, shadowy spirits from the realms of day,
Like the dark, rolling sea, whose silvery spray
Is tossed in air; and like the wizard's rod,
I see the billows of the mind, impelled by God.

Creation never was, and never will be—Space never was, and never will be—Matter never began, and will never end—Mind, the life of matter, never had its birth, and will never die—God, the great central Mind, never commenced living, and will never cease to live!

Are these strange assertions for spirits to make?
Strange thoughts for spirits to prove?
Strange philosophy in argument to take?
And logic used, whose name is love?
But mind enclosed in human form,
Must burst its chains, and breast the storm,
And roaming with us, through creation soar,
Until Earth, Sky and Space, are seen no more.
Travel through universes yet unknown to man,
And see creation ruled in God's own plan,

Come and alight on some bright, shining star,
And see the *elemental* systems from afar.
Hear the deep, pent up roar of human mind,
Seeking for knowledge it can never find,
Cease, mortals, cease awhile your petty strife;
Cease for a time your cares of outward life,
And cease, O! cease, to crush a human soul,
Who, like yourself, is striving for the goal,
And grasping through the clouds to see the ray
Of sunlight streaming from the realms of day.
Cease your dark terrors and your trembling fears,
And come with us to view God in the spheres,
See here eternal life, and face to face,
Converse with God from *out* the soul's deep space.
List to the voice of Heaven from the mind's deep fount,
And hear the words of truth. Now will ye mount?
All stars, all suns, all universes rejoice,
Immortal man hears now his own God's voice
No longer clothed in garments dark and cold,
But in one cloud of glory now enrolled.
How, now, can immortality itself deny,
Whilst soaring through the broad eternal sky?
Can mind lose in itself the power of thought,
Whilst grand and mighty truths from heaven are bro't?
Can all the powers of Heaven and Earth combined
Keep man from God, the central source of mind?
Thro' trackless seas of tho't we wend our way divine,
Far, far into the great creation's shrine,
Where flowers, radiant with truth and love,
And trees, and birds, and every thought above,
Where every star is but the thought of God,
The lightning but His golden, radiant rod,
Where every thunder-bolt is but his chariot's roll,
And every universe is but a human soul.
Droop not to earth, for higher we must go,
Farther, and farther still from scenes below,
Mounting and rising through eternal space,
Until we seek in vain a resting place,
Until the God of truth is but a sun,
And Heaven, though all forgot, is just begun,
Until the universe itself seems like the ray
Of fading glory, or the close of day;
Until our souls grow mighty and more grand,
And even mighty space is but a sense
Of God's eternal love—and wisdom his defense.
Now who shall trace the path marked by old Time,
When through the depths, eternal and sublime,
We've wandered where time lost his chariot wheels,
And matter on creation's verge now reels.
Or who shall follow in the paths of men,
When every thought is like a glittering gem,
Dropped from the coronet of Heaven's almighty king,
And every soul a song whose anthem loud must ring
Forever through the labyrinths of darkened gloom,
And cheer the traveler home beyond the tomb.
Ah! who shall tell of realms where science treads,
Or dull philosophy rings out from ancient heads,
When through the monuments of living truth,
Each thought of sage or priest is like a stripling youth
Commencing his early life in palace halls,
And ends it in a grave of prison walls.
And who shall call prosaic logic in the train,
When as we wander through the skies again,
The voice of God is heard in gentle voices low,
Yet loud enough to reach the earth below,
Saying, here, there, throughout all space I live,
And from creation's fount all blessings give.
Now who shall point to bigot's musty creed,
Saying, this is God, no greater do we need?
And who shall tell of earth's low, groveling cares—
Those problems oft the highest mind ensnares,

Of crime and woe for long and endless years—
 Then looking up through gloom and sorrow, see
 The bright and lovely shores of immortality.
 Return, and search your creeds no more
 For truths which are not the e and were not there before,
 Return, and join in one bright, Heavenly band,
 Ever aspiring for knowledge of a better land,
 Just as the stars revolve around the sun,
 Until your brief course on the earth is run,
 Until each thought, each soul to Heaven will rise,
 And bear in triumph glory to the skies.
 And say that universes are but a breath,
 That God can sink himself into an endless death,
 Upward and onward through the mighty spheres,
 Until the solar system seems but tears,
 That fall from the creation's beaming eyes,
 And crystalized roll onward through the skies.
 Why tremble, mighty man, at your own soul?
 Why shrink in terror at your spirit's goal?
 When in eternity you see the mirrored form
 Of your own noble soul beyond the threatening storm,
 Still rushing onward round the universe,
 Until the eternal story we rehearse.
 Now can we stand upon the universe and say
 That we are dust, and soon must pass away?
 And can we say that even God has power
 To kill one atom in a mighty hour?
 And can we tell that in one spark divine,
 Shall disappear from off Creation's shrine?
 O! tell me not of laws which arts unfold,
 Or even truths proclaimed by sages old,
 Who sing of God the Great in all their lays,
 And tell the world God made it in six days.
 Great human souls enshrouded in the dust,
 Were not designed to moulder and to rust,
 But from the elemental life below,
 Receive the germs of truth which ever flow
 From God's great universe down to the earth,
 There to receive the elements of worth.
 O! tell me not these holy thoughts sublime,
 Receiving nutriment upon the lap of time,
 That sage or priest are only to be saved,
 And every other child of God enslaved.
 O! tell me not that beauty is of earth,
 And that when mind receives its angel-birth,
 No form, no shape, no symmetry is there,
 But all as meaningless as earthly air.
 Move through the boundless regions of the mind,
 And in chaotic wildness never find
 Its own celestial bower, its home of rest.
 Its harbor on the shores of thought divinely blest.
 Breathe not the poisonous words that lovely flowers
 That bloom on earth and fill the soul's sweet bowers
 With perfumes rare, of sweet exotic love,
 Shall not exist in angel bowers above!
 O! utter not the words that aught of joy we find
 On earth is but a phantom of the mind,
 And that there is no sweet and quiet home,
 Where thought celestial may forever roam.
 Point not to earth, enclosed in horrid gloom,
 As being but the birth-place and the tomb!
 But point to the vast universe around,
 Until the vaults of heaven shall resound
 With music coming from each mighty star,
 With music like Æolian notes afar,
 Vibrating through creation's mighty lyre,
 Until each note becomes a glowing fire.
 We rose up thro' the spheres of love and landed on the sun,
 We viewed the spot where Time's career was run,
 When from afar we saw a pierced heart,
 Pierced with the thrilling, trembling dart
 Of truth, shot from the quiver of an angel bright,
 It was the heart of Time. 'Twas borne to realms of light.
 Return again to earth, O! all ye souls of men,
 Tell, if you can, the time, the place, or when
 Creation did begin, or when 'twill end.
 Return to earth, and thought with matter blend,
 And say if you can tell when thought will end.
 Up through the sky your loftiest thoughts ascend,
 And can you count the hours, O! mortal man,
 When God will end, or when His life began?
 Return to earth, and travel through the spheres

A. Complete Refutation of Slander.

BUFFALO, March 7th 1856.

STEPHEN ALBRO, Esq., Sir:—Once more I address you as Editor of the *Age of Progress*, believing you are willing that your columns should be used for the defence of the innocent in your sphere, and in advocacy of the cause of Truth.

You are aware that, for some days, rumors have been in circulation in your locality prejudicial to our different media, and more particularly with respect to the young lady whose organism I have so often used

together with the Rev. SMITH, and others, in giving forth truth as it pertains to the philosophy of other spheres. But you are not altogether aware of the extent to which opposition has reached, nor the undue means that have been resorted to, for the purpose of effecting the private character of different media, and by this means lessening an influence that might be brought to bear through their organisms, in advocacy of the rising truths of your age.

I give below for publication, an anonymous letter, one of the evidences of what means are resorted to, to effect the end desired, together with a complete refutation at once and forever, of so senseless and unkind a charge as the one contained in the note I send. The circle whose names are signed below, was formed by my direction; and the many bright minds in interior life who have been associated with me in the various demonstrations in your locality, have aided in producing the result communicated below. If there be aught in human evidence, the allegation of impurity and dishonesty against the young lady mentioned, must at once die, and her accusers should seek to hide their heads from the gaze of all honest men and women still in the form; whilst they begin to look with somewhat of apprehension, with respect to the moral retribution, that may yet reach the calumniators of truth, from the justice of interior economy.

I hope Brother Albro, you will give these communications a place within your columns, and thus far, in your capacity as Editor, aid me and other minds controlling, in silencing forever all such charges, as in the present instance have called forth the direct interference on the part of angels, in behalf of the innocent and truthful.

Yours, in the cause of Human Redemption,

EDGAR C. DAYTON.

P. S.—As I am writing through an earthly organism, I date from the same locality.

BUFFALO, March 4, 1856.

MISS SARAH F. BROOKS

I have been an investigator of Spiritualism for some time, and have attended your Musical Circles, and must say that I have been very much delighted with FRED playing, until I became fully convinced that I as well as many others, was deceived by your playing, instead of FRED. There has been persons left the Circle where you was playing, and went to the piano, and found you standing there, and playing instead of FRED. I have investigated for Truth, and I can not give my sanction to anything that I know to be false. I deemed it to be my duty to let you know that you will be exposed. And I do this out of friendship to you, and respect to your father, and for the good of Spiritualism. Anything like deception when found out, will be a great objection to Spiritualism.

INVESTIGATOR FOR TRUTH.

I hope you will keep silent.

Certificate.

We, the undersigned, hereby certify that we were present this evening, at a Circle held at the house of E. G. SCOTT, No. 326 Michigan street, and which was appointed for the purpose of testing the genuineness of the remarkable musical manifestations, which occur in the presence of Miss SARAH F. BROOKS, and are claimed to be of spiritual origin.

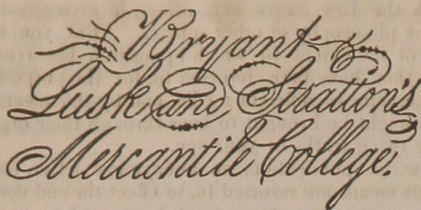
At the appointed time, a circle was formed, which included every person present, excepting the medium, who took her place at the back of the piano—the front of the instrument having been placed closely against the wall. After the light was removed, FRED, the spirit musician, directed the hands of the medium to be tied together, which was accordingly done, by placing the palm of one upon the back of the other, and lashing them firmly together, with about six yards of strong cord, so as to render it utterly impossible for her either to extricate her hands, or to use them in any way. Every one present examined the condition of her hands for themselves; she then again took her stand at the back of the instrument—the Circle sang a number of favorite airs, when FRED commenced his performance—playing four or five pieces of exquisite music in a style of execution seldom, if ever, equalled by the best masters; while at times, three parts were carried on, in a manner entirely beyond the capacity of a single pair of hands; after which Miss Brooks was entranced by "Clara," and Miss Cora Scott by A. F.—late of this City—who improvised a duet, conveying a most excellent moral lesson, which FRED accompanied on the piano, in a manner pronounced to be admirably correct.

The light was then brought into the room, and the medium's hands found to be in precisely the same condition in which they had been placed, thus proving, beyond the possibility of a doubt, that the music could not have been executed by any one inhabiting a material form. We therefore cheerfully bear this testimony to the facts thus set forth, both in vindication of the character of the amiable and excellent young lady, who has been so wantonly and unwarrantably assailed, and with the hope of advancing the cause of Truth and Progress.

Buffalo, March 6th, 1856.

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